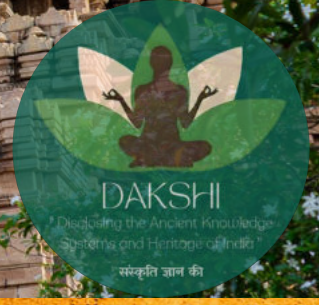


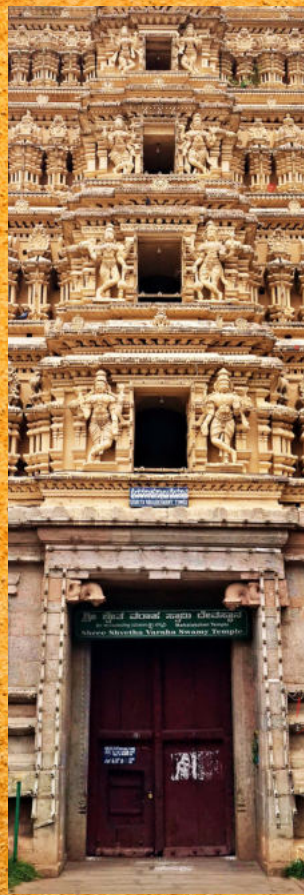
Dakshi



संस्कृति ज्ञान की !!

Disclosing the Ancient Knowledge
Systems and Heritage of India

भारत की प्राचीनतम ज्ञान परंपरा का पुनर्जागरण ॥



Intro

Dakshi

Movement



DAKSHI

"Disclosing the Ancient Knowledge
Systems and Heritage of India"

Dakshi is a movement that seeks to re-awaken the ancient wisdom knowledge system of India. Through this movement, we strive to bring ancient knowledge to the modern world. This includes the study of ancient texts and practices, engaging in discussion and debate, conducting research, hosting lectures, participating in competitions and workshops, and more. By doing so, the movement hopes to make ancient knowledge more accessible to everyone and to bring it to the forefront of today's society. That's why the motto of this research based organisation is also "संस्कृति ज्ञान की" which means the culture of Knowledge.



Meaning of the word Dakshi is derived from the Sanskrit word "Daksh" which means Strength or Competent. So through Dakshi we would give strength to Ancient Knowledge in reviving itself.

Established on 19th of December, 2022 on the auspicious occasion of Mokshada Ekadashi, Margashirsha Maas, Vikram Samvat 2079 and Every year Mokshada Ekadashi will be celebrated as the anniversary of Dakshi.

First Meeting on 2nd of January, 2023 on the auspicious occasion of Shattila Ekadashi, Pausha Maas, Vikram Samvat 2079.

Motto of Dakshi is Culture of Knowledge or to say "संस्कृति ज्ञान की" ।

Meeting Song, Every meeting of Dakshi starts with the Saraswati Vandana and ends with the National Song of Bharat i.e Vande Matram.

Acclamation or Jayghosh is "Jay Dakshi".

The Annual Event is organised on the very first day of the month of Chaitra of Hindu Calendar every year On the first anniversary of DAKSI, it was officially renamed DAKSHI - "Disclosing the Ancient Knowledge Systems and Heritage of India"

VISION

"ॐ न हि ज्ञानेन सदृशं पवित्रमिह विद्यत।।

" इस संसारमें ज्ञान के समान पवित्र (अन्य) कुछ भी नहीं है।

Our Vision is very clear that we want to re-establish the Ancient Indian Culture of Knowledge through the Re-Discovery of Ancient Indian knowledge systems via research and development of the Scriptures. Our Vision is to make Dakshi a platform where anyone can come to know about the true essence of culture and knowledge of Traditions, Rituals, Practices with the scientific Temperament.

MISSION

The movement strives to bridge the gap between current and ancient wisdom for a better understanding of the human condition and the world in which we live. And its main aim is to connect cultural antiquity with modernity.

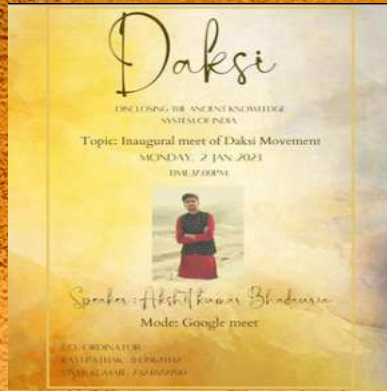
We want to make ancient Indian knowledge more reliable or accessible for the present as well as future generations through this movement.

OBJECTIVE

We aim to promote both analytical and critical thinking, as well as their application to our modern environment. As a result, society would better understand its past and be able to determine its future, according to the movement. Our objective is to promote & conserve culture through logic, that is, if we follow something, then we should have the knowledge regarding the same and the logics in favour of the things which we follow or spread.

EVENTS





Dakshi's first online meeting was convened by **Akshit Kumar Bhadauria** who outlines the purpose of ancient Indian knowledge and heritage. It was followed by the selection of the core team and discussions about upcoming events.

Essay writing competition on the topic "Relevance of Indian Philosophy and Spirituality in Present Times."



"Navchetna" the annual event of Dakshi held on 22nd March 2023 began with a speaker session , followed by paper presentation and bhajan sandhya to celebrate Indian New Year



Debate and discussion forum of Dakshi "**Shastrarth**" organized a debate on the topic "**Literature is a reflection of the society**"



Photography Contest was organized to encapsulate the grandiose of ancient india's art and architecture

Dakshi's first monthly lecture took place on 15th January 2023 on the topic "**Makar Sakranti and its relevance from Ancient Times.**"



SOCIAL MEDIA

● **Gyandarshan :-** A Series which comprises one minute videos in both Hindi and English in which the members of Dakshi give information regarding the discoveries, the innovations, and the work which was done in ancient India.

● **Vidhvaan :-** A Series in which we post information about the scholars of Ancient India who were from different fields like science, maths, philosophy, literature, politics, economics, etc with their discoveries and Work done by him or her in both Hindi and English.

● **Vilakshan :-** A Series in which we post videos related to the famous shlokas and mantras in a more descriptive way...for example vasudhaiva kutumbakam, Yada Yada hi Dharmasya, Sarve Bhavantu Sukhinam, etc. We try to relate the importance of these mantras in the present context like we link vasudhaiva kutumbakam with G20 and all.

● **Abhyuday :-** It was a quiz and quest forum where we post a weekly quiz related to Ancient Indian knowledge system.

● **Vishesh :-** A Series of long descriptive videos which came on the special occasion of any festival or Birth Anniversaries of Great Indian Scholars.

VISITS

Members of Dakshi visit the places of Cultural importance so that we can understand the Science and Technology behind the amazing architecture of India. Cultural tourism provides values that range from enriching local heritage to acting as a major revenue source for countries around the world. It also helps in the development of the local culture at the national level. Visits to places like Chhatarpur Temple of Delhi, Iron Pillar of Qutub Complex and Bateshwar Group of Temples of Madhya Pradesh, etc have been done. The visits are necessary to witness the truth from Ground Zero.

RESEARCH WORK

Dakshi is dedicated to research and development, with a primary emphasis on intellectual pursuits. Our members actively engage in research on various topics weekly or monthly, presenting their findings in the form of articles or papers. We are committed to contributing to the Indian culture of knowledge through thorough research and logical reasoning. Some notable research endeavors include paper presentations on the Calendrical History of India, articles covering diverse topics such as a review of Al Basham's 'The Wonder That Was India' and the Concept of Motherhood in Ancient Scriptures. This magazine, showcasing the collective research efforts of our members, aims to propagate the rich cultural heritage of knowledge that India possessed in early times.

Director's Note



Akshit Kumar Bhadauria is a History Hons student at Kirori Mal College, University of Delhi. He is from Gwalior, Madhya Pradesh. He is a Poet and the Author of the book "शुद्ध - एक दिव्य वर्ण" । He is the Founder and Director of Dakshi Movement.

Dear Readers,

Welcome to this special edition of our magazine, where we embark on a journey to explore the rich tapestry of India's ancient knowledge system and culture. Throughout history, India has been a cradle of wisdom, nurturing an unparalleled reservoir of knowledge that continues to inspire and influence the world.

In these pages, we delve into the diverse facets of Indian ancient knowledge, encompassing fields such as Ayurveda, Yoga, Vedic sciences, astronomy, mathematics, literature, and philosophy. We aim to unravel the secrets of how these timeless traditions have stood the test of time and how they continue to shape contemporary thought.

Our writers and researchers have meticulously gathered insights from scholars, historians, and practitioners to present a comprehensive view of India's cultural heritage. We celebrate the interconnectedness of the various knowledge systems and how they intertwine with the country's vibrant traditions, arts, and spiritual practices.

As we explore this wealth of wisdom, we also reflect on the relevance of these ancient teachings in the modern world. How can we find harmony between tradition and progress, preserving the essence of India's heritage while embracing the challenges of the 21st century?

Through this edition, we hope to inspire you, our readers, to appreciate the profound wisdom that has been handed down through generations. It is an invitation to engage in a dialogue between the past and the present, where we can learn from the insights of our ancestors to create a better future.

May this journey ignite your curiosity, kindle your imagination, and deepen your understanding of India's ancient knowledge system and culture.

Enjoy the explorations !!

Akshit Kumar Bhadauria

ACKNOWLEDGEMENT

We would like to express our heartfelt gratitude to all those who contributed to the creation of this magazine on Ancient Indian Knowledge System and Culture.

First and foremost, our sincere thanks go to the scholars, historians, and researchers whose profound insights and dedication have enriched the content of this publication, shedding light on the invaluable wisdom of ancient India.

We humbly offer our deepest gratitude and reverence to the revered Rishis and Ishwar, who have been the custodians of wisdom, spirituality, and culture throughout the ages.

We extend our appreciation to the writers and contributors for their meticulous research and eloquent articulation, allowing us to present a comprehensive understanding of India's rich cultural heritage.

A special mention to the editors and designers for their meticulous efforts in shaping the magazine and making it visually captivating, complementing the profound knowledge within.

Our gratitude also extends to the institutions and organizations that generously supported and encouraged our endeavors in exploring and preserving the essence of ancient Indian wisdom.

Last but not least, we are immensely grateful to our readers whose interest and passion for ancient Indian knowledge inspire us to continue our journey of celebrating and spreading the wisdom of our ancestors.

Thank you all for being an integral part of this endeavor, as we strive to keep the flame of ancient Indian knowledge and culture alive for generations to come.



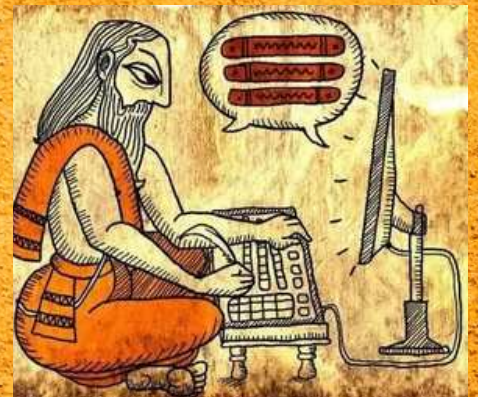
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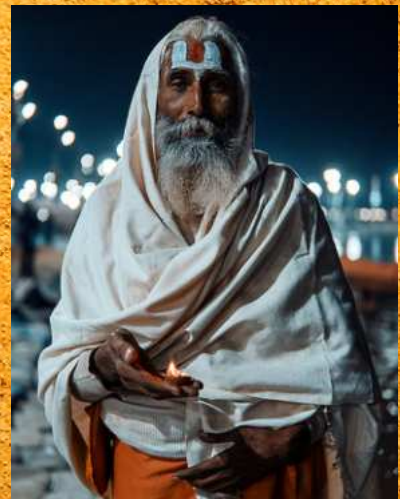
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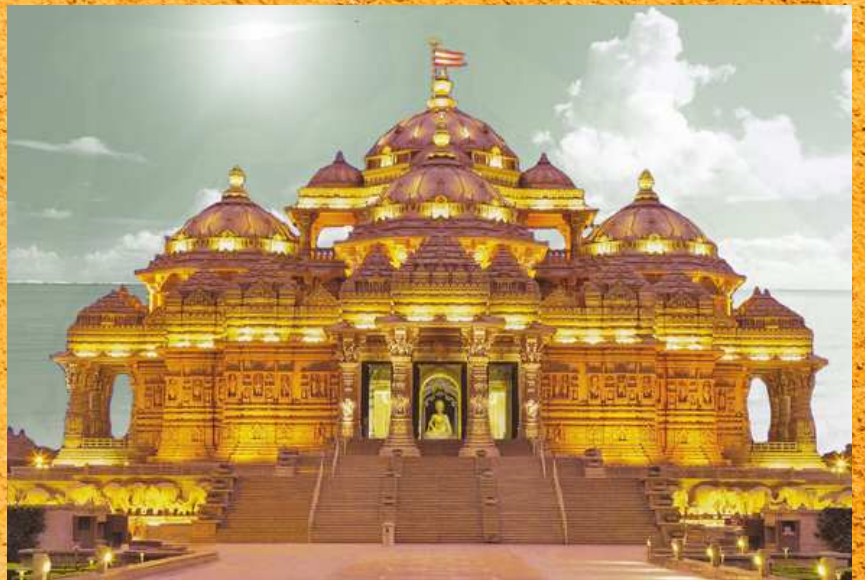
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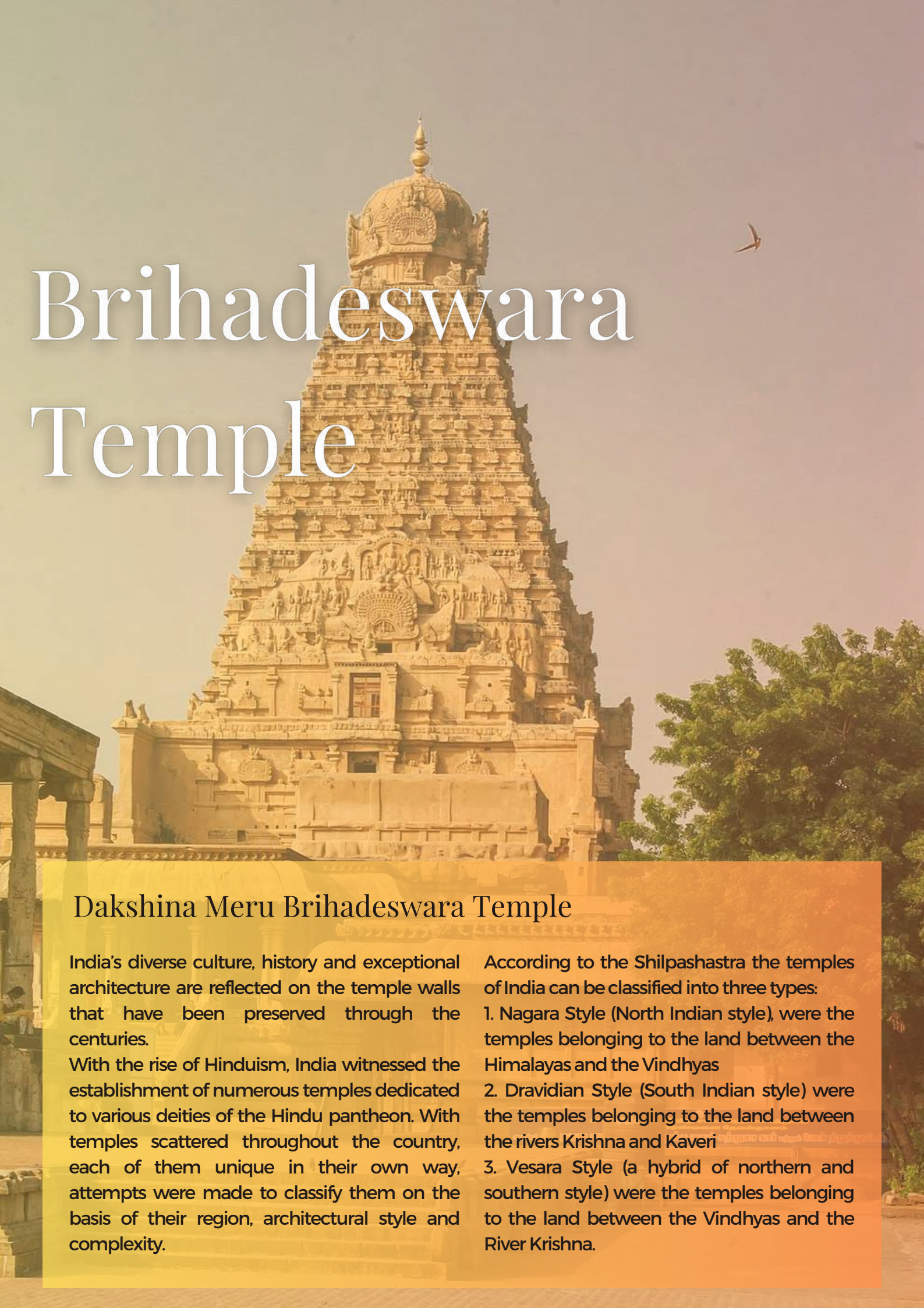
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Brihadeswara Temple

Dakshina Meru Brihadeswara Temple

India's diverse culture, history and exceptional architecture are reflected on the temple walls that have been preserved through the centuries.

With the rise of Hinduism, India witnessed the establishment of numerous temples dedicated to various deities of the Hindu pantheon. With temples scattered throughout the country, each of them unique in their own way, attempts were made to classify them on the basis of their region, architectural style and complexity.

According to the Shilpashastra the temples of India can be classified into three types:

1. Nagara Style (North Indian style), were the temples belonging to the land between the Himalayas and the Vindhyas
2. Dravidian Style (South Indian style) were the temples belonging to the land between the rivers Krishna and Kaveri
3. Vesara Style (a hybrid of northern and southern style) were the temples belonging to the land between the Vindhyas and the River Krishna.



Ahimsa in Yogsutra

अहिंसा सर्वथा सर्वदा सर्वभूतानामनभिद्रोहः - व्यासभाष्य, योगसूत्र 2। 30। अहिंसा के भीतर इस प्रकार सर्वकाल में केवल कर्म या वचन से ही सब जीवों के साथ द्रोह न करने की बात समाविष्ट नहीं होती, प्रत्युत मन के द्वारा भी द्रोह के अभाव का संबंध रहता है। योगशास्त्र में निर्दिष्ट यम तथा नियम अहिंसामूलक ही माने जाते हैं। यदि उनके द्वारा किसी प्रकार की हिंसावृत्ति का उदय होता है तो वे साधना की सिद्धि में उपादेय तथा उपकार नहीं माने जाते।

"सत्य" की महिमा तथा श्रेष्ठता सर्वत्र प्रतिपादित की गई है, परंतु यदि कहीं अहिंसा के साथ सत्य का संघर्ष घटित होता है तो वहाँ सत्य वस्तुतः सत्य न होकर सत्याभास ही माना जाता है। कोई वस्तु जैसी देखी गई हो तथा जैसी अनुमित हो उसका उसी रूप में वचन के द्वारा प्रकट करना तथा मन के द्वारा संकल्प करना "सत्य" कहलाता है, परंतु यह वाणी भी सब भूतों के उपकार के लिए प्रवृत्त होती है, भूतों के उपघात के लिए नहीं।

AHIMSĀ

A Comparative Study !

By Abhinav Singh

In India there are majorly two Dharmic blocs- Vedic (Hinduism) and Shramanic. In Vedic we have Shaivism, Vaishnavism etc. all under one umbrella term- the Vedic traditions. Whereas, the Shramanic bloc has majorly the buddhist and jain traditions. All these Indian dharmic religions underwent many important changes throughout the course of time and have some major and minor distinct opinions over certain things which ultimately differentiate them from one another. But still the one common term which binds them together under one roof and makes them all the dharmic religions of east is the very idea of Ahimsa.

Ahimsa in Vedic Dharma

We all must have heard this famous saying अहिंसा परमो धर्मः popularized by MK Gandhi which means 'non violence is the ultimate dharma'. but the another half of the sloka is not so well known by many which says धर्म हिंसा तथैव चः -so to violence in service of dharma is permissible. Now the question arises that why violence is legitimized in Hinduism for dharma if it is that bad? And what is 'dharma' for god sake? Why is dharma's protection has attained supreme duty in Hinduism?

**धारयते इति धर्मः
जो धारण किया जाता है
वह धर्म है।**

According to Shri Krishna due to sustenance, it is called dharma, dharma sustains life. A society can only sustain when all the stakeholders and elements behave in a mutually symbiotic manner. On smaller units we have individual dharmas like patni dharma, pati dharma, raj dharma etc. whenever by terrorists, egoists or anarchists is there an attempt to attack on this beholding power of human civilization to create nuisances or chaos in the society, violence is permitted even by the devatas! This is called dharmic himsa to ultimately protect the non violent innocent peoples and this is the act of highest morality in Hinduism- violence for greater good. The significant heroes in Hinduism like Arjun, the protagonist of the Bharat war or Shri Ramchandra, the protagonist of Ramayanam, everyone followed this principle.

Ahimsa in Buddhism

The very origin of Buddhism is based on the principle of ahimsa. So the story goes this way, with time some fake brahmins started misinterpreting the pious vedas. They introduced concept of animal slaughter in the society in the name of doing yajnas. Apart from this dacoits like Angulimala and the ambitious kings of Magadh like Bimbisara & Ajatashatru were promoting unnecessary violence and warfare in the society. Himsa on jati basis knew no bounds, and stature of Indian society was declining day by day. To protect DHAMMA the young prince of Kapilvastu Siddhartha Gautam renounced the world and devoted his life for the higher good of the society. His followers rejected the vedas, castesism and most importantly himsa being done on the animals in name of sacrifices.



Gandhi Ji's View of Non-violence

Gandhi said ahimsa means love. Because if you have love towards somebody, and you respect that person, then you are not going to do any harm to that person. For Gandhi, nonviolence is the greatest force at the disposal of mankind. It is mightier than any weapon of mass destruction. It is superior to brute force. It is a living force of power and no one has been or will ever be able to measure its limits or it's extend. Gandhi's nonviolence is the search for truth. Truth is the most fundamental aspect in Gandhi's Philosophy of nonviolence. His whole life has been "experiments of truth". It was in this course of his pursuit of truth that Gandhi discovered nonviolence, which he further explained in his Autobiography thus "Ahimsa is the basis of the search for truth."

Buddha proposed Ashtangik marg, the eight fold principles and 4 Arya Satyas or noble truths to lead a peaceful non violent life. The Buddhists believe in "killing of violence within an individual and not the individual itself."

They avoid to undergo into an argument which can lead to physical harm, overall, we can say that a buddhist avoids himsa in all situations.

By the way, some schools within buddhism didn't agree to the above mentioned thoughts and changed their regional philosophies and practices as per their convenience and local problems. For ex. the celebrated Tamil sage Bodhidharman travelled all way long from Tamilkam to China to preach Buddhism but soon he realized the ground situations in China are way more different from Bharat and that here survival comes first. Therefore, he established the Shaolin monastery there and introduced methods of self defense and warfare now called Kung fu.

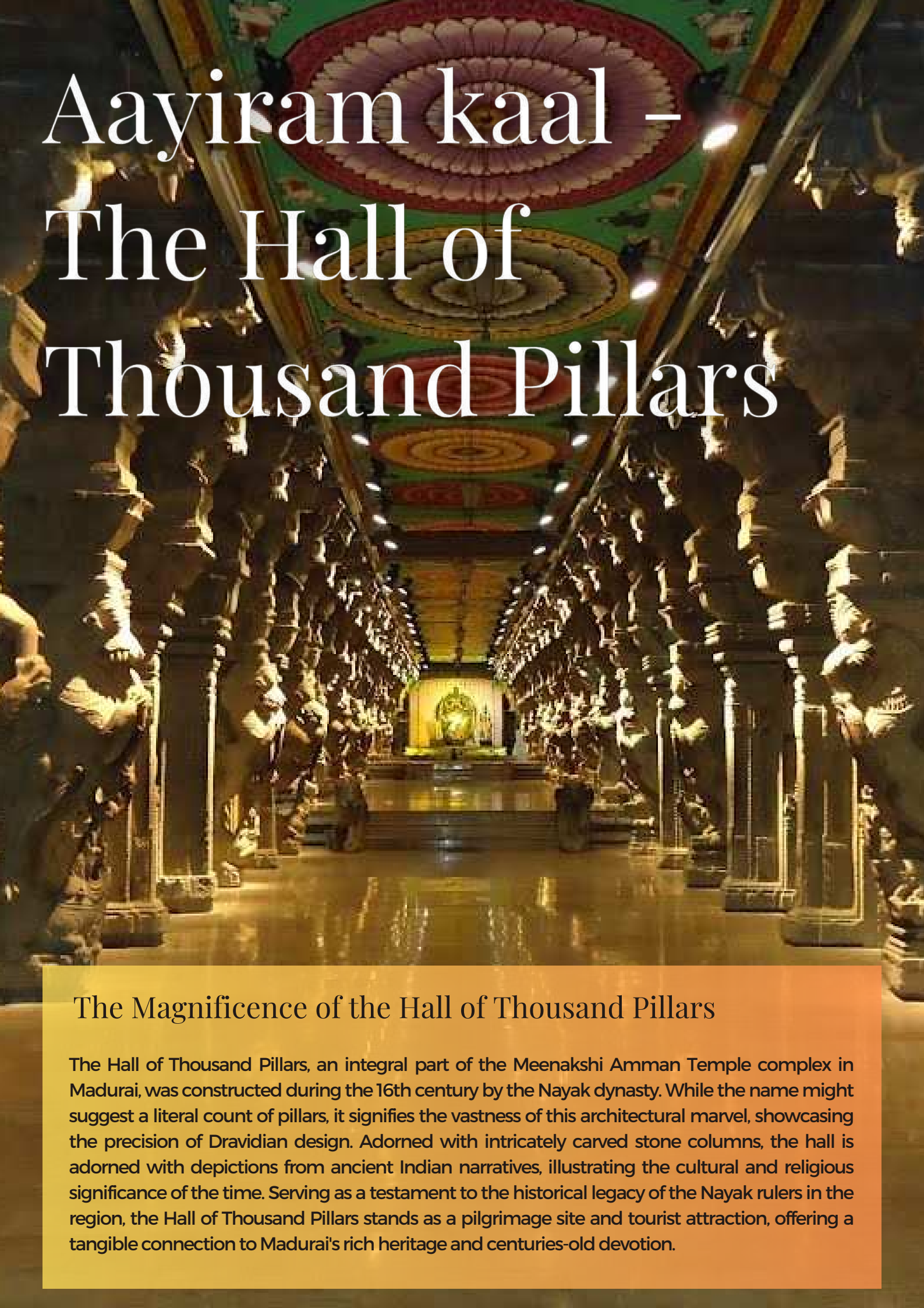
Ahimsa in Jainism

Jainism is the epitome of ahimsa. The sincere followers of Jainism do not plough the land produce grains, do not eat onion garlic, even cover their mouths with white masks so as to ensure that micro bacteria in the air are not swallowed by them. So there is not even question of having non vegetarian tamsik food. They also condemn alcoholism, gambling and illicit sex because they believe that all these material activities are directly or indirectly have violence in them. Another very important notion of Jainism is 'presence of life' in everything. According to traditions every object weather animate or unanimated contains prana or life. This belief system has further helped to theorize the 'value' of everything. If one beliefs that there is life in a particular thing per say a wooden log, he will definitely abstain himself in cutting of trees and therefore there would be less himsa. It is an indispensable condition for liberation from the cycle of reincarnation, the ultimate goal of Jainism.

According to Jainism every act by which a person directly or indirectly supports killing or injury is violence (himsa), which creates harmful karma. The aim of ahimsa is to prevent the accumulation of such karma. Jains share this goal with Hindus and Buddhists, but their approach is particularly comprehensive. Their scrupulous and thorough way of applying nonviolence to everyday activities and food shapes their lives and is the most significant hallmark of Jain identity. The idea of reverence for ahimsā exist in Hindu, Jain and Buddhist canonical texts. Parshvnath preached ahimsa as one of the four vows in 9th century BCE. No other Indian religion has developed the non-violence doctrine and its implications on everyday life as has Jainism.

Conclusion

As contemporary India is going through a slow process of development and growth, the land and its people encounter different forms of violence in different spheres of life: cultural and religious fundamentalism, inequality and social dominance and subjugation by and between ethnic and linguistic groups, economic imbalance and unequal distribution of wealth, environmental degradation and so on. While different social and political forces are at work to redeem a situation such as this, religious and spiritual resources offer permanent solutions to the contemporary evils in society. Hinduism, Jainism and Buddhism propose non-injury to life and detachment from material good, etc. as the only remedy for changing the world of violence and greed. The simple lifestyle and the generous attitude prompted by the sages and spiritual masters of these religions are sure steps to meet the challenges of the contemporary world of consumerism and hoarding mentality. Much of suffering and grief is the result of indiscriminate violence.

A photograph of the interior of the Hall of Thousand Pillars in Madurai. The hall is a long, narrow corridor with a high ceiling. The ceiling is decorated with large, circular, colorful murals in shades of red, green, and gold. The floor is polished and reflects the light. On either side of the corridor are rows of tall, ornate pillars. Each pillar is intricately carved with figures and patterns. The pillars are made of dark stone and have a fluted design. The lighting is warm and comes from small lights on the ceiling. At the far end of the hall, there is a brightly lit area where a statue is visible.

Aayiram kaal – The Hall of Thousand Pillars

The Magnificence of the Hall of Thousand Pillars

The Hall of Thousand Pillars, an integral part of the Meenakshi Amman Temple complex in Madurai, was constructed during the 16th century by the Nayak dynasty. While the name might suggest a literal count of pillars, it signifies the vastness of this architectural marvel, showcasing the precision of Dravidian design. Adorned with intricately carved stone columns, the hall is adorned with depictions from ancient Indian narratives, illustrating the cultural and religious significance of the time. Serving as a testament to the historical legacy of the Nayak rulers in the region, the Hall of Thousand Pillars stands as a pilgrimage site and tourist attraction, offering a tangible connection to Madurai's rich heritage and centuries-old devotion.

Article

BREAKING GENDER NORMS IN ANCIENT INDIA

By Ishita Pandey

The daughter, O king, has been ordained in the scriptures to be equal to the son.
- Bhishma to Yudhishtir, Anushasana Parva, Mahabharata 13.47.26.

Every human society is invariably characterised by social differences. Gender based differentiation is one. Conventionally, it was believed that distinct characteristics and roles of men and women in a society are determined exclusively by biology and are therefore natural and changeless. However, the idea of gender relations greatly modified this notion and it soon began to be expressed largely as a socio-cultural construct. Therefore, it is the social and cultural 'packaging' which is done for both men and women right from birth onwards.

In other words, the nature and basis of the subordination of women should be brought to the centre stage. In the present age, there is a strong need to burst these gender norms to create a more inclusive and equitable society. At present, the position of women is considered subordinate and relatively disempowered to men. The Indian patriarchal society that dominates the social, political and economic life of people in the country has never encouraged its women in any field, except kitchen! This false notion of gender did not exist in ancient India.

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।

यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥

“Where women are honoured, divinity blossoms there.

And where they are dishonoured, all actions remain unfruitful.”

- Manusmriti 3.56

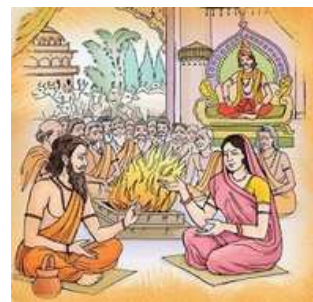
This Sanskrit Shloka embraces the high status allotted to women in Ancient India. The historical analysis of the position of women in ancient India shows that women did share an equal position with men. Women were not confined to the four walls of their homes busy in domestic chores but were much more independent where they ruled kingdoms, engaged in warfare, participated in intellectual discussions and debates, and religious ceremonies. Unlike today, Indian society was 'modern' in 'ancient' times.



Early Indian Society

Since time immemorial, women have played an extremely important role in shaping the history of India. Historical studies and the scriptures indicate that Indian women enjoyed a comparatively high status during the early Vedic period, surpassing contemporary civilizations in ancient Greece and Rome.

Based on modern anthropological data on tribal societies, it has been postulated that the most egalitarian societies are to be found among hunting-gathering tribes that are characterised by interdependency. Evidence from cave paintings in central India suggests that in the hunting gathering stage there was no rigid sexual division of labour. It is likely that women participated in hunting apart from undertaking all the important tasks of gathering. Gradually, the female reproductive power and the psychological bond between mother and the child gave way to veneration of the mother-goddess. The worship of the mother goddess highlighted the respect to women as mothers. This also explains the prevalence of veneration of the mother-goddess in Indus valley. In the Indus valley civilization, the evidence of female clay figurines highlight the socio-cultural role of women in that society. Additionally, the bronze “Dancing Girl” figurines suggest specific public activities played by women at that time. Of extreme interest is also the occurrence of specific naturalistic goddesses and their priestesses, which suggest that the Indus people worshipped goddesses whose domain was the forest.



Early Vedic Period

In ancient Indian culture, women were treated as equal to men and had full basic rights. They were honoured by society and were considered Janani (mother) and Devi in Hindu scriptures. Women of the kshatriya class received martial arts coaching and arms training. Goddesses such as Saraswati, Lakshmi, Parvati, Sita, Durga and Kali were revered as goddesses of learning, wealth, nourishment, sacrifice, power and destruction. Women participated in religious ceremonies and tribal assemblies. Widows could remarry and child marriage was unknown. Matrilineal influence was evident in the society, with ‘Swayamvara’ being a type of marriage where potential grooms were assembled at the bride's house and the bride selected her spouse. ‘Kanyadana’ or the gift of a daughter in marriage was an important religious duty of the father which was considered the biggest charity. However, unmarried daughters enjoyed better social and economic standing than married ones.

The accomplishments of Gargi, Maitreyi, Sita, Draupadi, and Alapa were ideal roles for women of this era. Brihadaranyaka Upanishad mentions Gargi, who challenged the sage Yajnavalkya with questions about the soul. The Rigveda identifies many women rishis, including Ghosha and Maitreyi, the latter rejecting half her husband's wealth in favour of spiritual knowledge. Women in the Vedic era were considered more powerful than men and treated as Goddess of shakti’. ‘Ardhanareshwar’ symbolises oneness of male and female principles and was highly worshipped. The Rigveda states that the wife and husband are equal in every aspect and should take equal parts in all works, religious and secular. The Atharva Veda states that women should be valiant, scholarly, prosperous, intelligent and knowledgeable, take part in the legislative chambers and be the protectors of family and society. During the Vedic era, women were a complete symbol of protector and caretaker of morality and ideals.

Epics :- Rāmāyana and Mahābhārat

Both Ramayana and Mahabharata are two Hindu epics that glorify the value of 'Pativrata' and idealise womanhood as one of the most venerable aspects of our heritage. They show that humiliation and wrath of women destroyed kingdoms and mighty rulers as in the case of Ravana and Kauravas in Ramayana and Mahabharata respectively.

The incident of Sita undergoing 'Agni Pariksha' (trial by fire) to prove her chastity is cited frequently to indicate the subjugation of women. In reality, Agni dev created Maya Sita, who took Sita's place and was abducted by Ravana and suffered his captivity, while the real Sita hid in the fire. At Agni Pariksha, Maya Sita and the real Sita exchanged places again. Similarly, the chaupai in Ramcharitmanas by Tulsidas is also misunderstood that shudras and women are subjected to violence:

प्रभु भल कीन्ह मोहि सिख दीन्हि। मरजादा पुनि तुम्हरी कीन्हि॥

ढोल गंवार सूद्र पसु नारी। सकल ताड़ना के अधिकारी॥

अर्थात् प्रभु ने अच्छा किया जो मुझे शिक्षा दी (दंड दिया), किंतु मर्यादा (जीवों का स्वभाव) भी आपकी ही बनाई हुई है। ढोल, गंवार, सूद्र, पशु और स्त्री ये सब शिक्षा के अधिकारी हैं।

- Ramcharitmanas

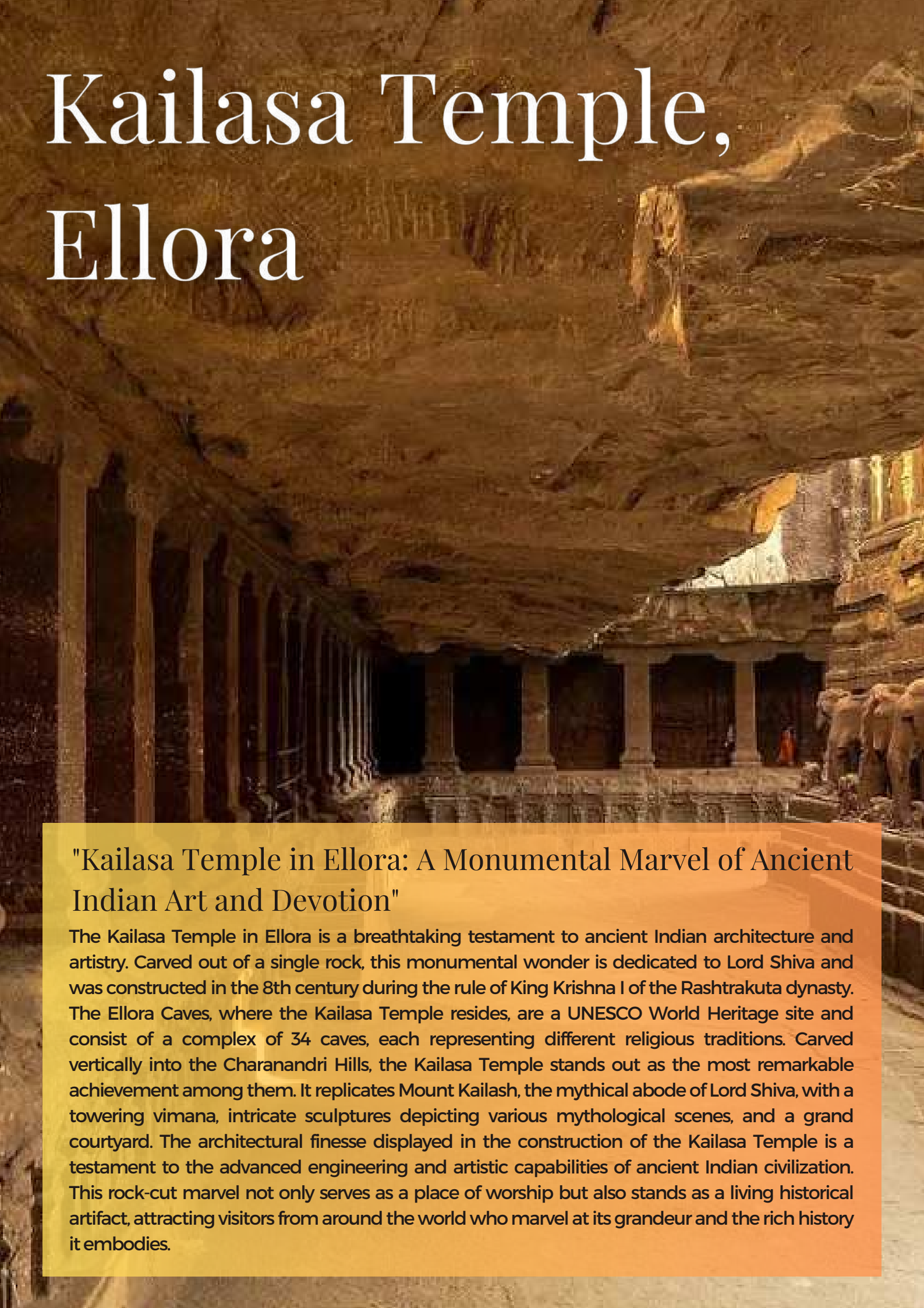
As a matter of fact, this piece is written in Awadhi where the word 'ताड़ना' means to observe or care. Hence, the real meaning is that dhol (musical instrument), illiterate, shudra (working class), animals and women need to be looked after. With proper care of all of them, the society shall experience tranquillity. The Epics also mention women whose opinions were sought in major events. For example, after the thirteen years of exile, while debating upon the future course of action, the Pandavas along with Krishna asks Draupadi for her views. Similarly, when Krishna goes to the Kauravas' court for a peace treaty, Gandhari is called upon to persuade her sons to listen to reason.

In Ramayana and Mahabharata, Sita and Draupadi are represented as self-willed women smashing the patriarchal society norms. Sita is a strong woman who didn't shy away from taking matters into her own hands, keen to give the impression of the modern woman. Even after belonging to a royal family, she lived a simple life in exile for 14 years with her husband 'Ram' and brother-in-law 'Laxman' to follow 'Dharma'. She also raised her two sons, Luv and Kush as a single mother and instilled all the essential values and morals in them who later on became the rulers of Ayodhya. Draupadi is an image of empowering women because of her strong will power, brilliant intellectuality and pride, often called as the first feminist in the ancient Indian period. On occasions galore, Draupadi had spoken her mind, be it her wedding, during a courtroom discussion or during war. Even today, these two women are a source of inspiration who break gender norms and teach us the values of being a true woman.

Conclusion

From the earliest days, women and men worked together to procure food and in their chosen profession. For example, Rigveda Samhita describes a couple working together, procuring materials for ritual and doing household chores. The ancient people seem to have understood without exception that men and women are complementary to each other. The Upanishads clearly declare that we individual souls are neither male nor female. Hinduism teaches that each of us passes through many lives, both male and female. It further teaches that the law of karma, which informs us that what we do to others, will in turn be done to us and that ahimsa, non-hurtfulness, must be the guiding precept of our lives. Thus, Hinduism gives no justification for the mistreatment of others, whether on the basis of gender or for any other reason.

Kailasa Temple, Ellora

The background image shows the interior of the Kailasa Temple in Ellora. It is a vast, dimly lit cavernous space with a high, vaulted ceiling. On the left, a long row of tall, slender columns supports the structure. In the center and right, there are more complex architectural features, including a series of doorways and a large, ornate structure that resembles a temple facade. The rock surfaces are heavily carved and decorated with intricate patterns and sculptures. The overall atmosphere is one of ancient grandeur and mystery.

"Kailasa Temple in Ellora: A Monumental Marvel of Ancient Indian Art and Devotion"

The Kailasa Temple in Ellora is a breathtaking testament to ancient Indian architecture and artistry. Carved out of a single rock, this monumental wonder is dedicated to Lord Shiva and was constructed in the 8th century during the rule of King Krishna I of the Rashtrakuta dynasty. The Ellora Caves, where the Kailasa Temple resides, are a UNESCO World Heritage site and consist of a complex of 34 caves, each representing different religious traditions. Carved vertically into the Charanandri Hills, the Kailasa Temple stands out as the most remarkable achievement among them. It replicates Mount Kailash, the mythical abode of Lord Shiva, with a towering vimana, intricate sculptures depicting various mythological scenes, and a grand courtyard. The architectural finesse displayed in the construction of the Kailasa Temple is a testament to the advanced engineering and artistic capabilities of ancient Indian civilization. This rock-cut marvel not only serves as a place of worship but also stands as a living historical artifact, attracting visitors from around the world who marvel at its grandeur and the rich history it embodies.



Concept of Equality, Liberty and Justice in Ancient Indian Scriptures

The same consciousness that shines in the sun also dwells in the little worm that crawls in a hole on this earth. - The Yoga Vasistha

By Vishesh

Photographs : Traditional Manuscripts

Introduction

Freedom, Equal opportunities for all, and a feeling of universal brotherhood are the most cherished ideals of the modern world. While these ideas have existed for a long time, in various forms, across many civilizations, the latest phrasing of “Liberty, Equality, and Fraternity” is attributed to the French revolution. To most of us in the current generation, it is very obvious that these are the goals any modern society should aspire for, and we believe that the world will be a happier place once everyone adopts them.

To begin with let's just know the modern day meanings of these words:

Equality- Equality is a state of affairs in which all individuals within a specific society have equal rights, and status, possibly including civil rights, freedom of expression, autonomy, and equal access to certain public goods and social services.

Liberty- liberty is understood as the state of being free within society from control or oppressive restrictions imposed by authority on one's way of life, behavior, or political views

Justice- Justice, in its broadest sense, is the concept that individuals are to be treated in a manner that is equitable and fair.

The Concepts in Dharmashāstra's

Hindu "Dharmasastras" and the "Arthashastras" and other legal patterns of the past have discovered an amazing system, which, regulates the duties of Kings, judges, subjects and judicial as well as legal procedures. The central concept is Dharma, the functional focus of which is social order. The message is "Dharma" as the supreme value, which binds kings and citizens, men and women. Human rights gain meaning only when there is an independent judiciary to enforce rights.



The independence of the judiciary was one of the outstanding features of the Hindu judicial system. Even during the days of Hindu monarchy, the administration of justice always remained separate from the executive. It was, as a rule, independent both in form and spirit. It was the Hindu judicial system that first realized and recognized the importance of the separation of the judiciary from the executive and gave this fundamental principle a practical shape and form.

The case of Ananthapindika v. Jeta reported in the vinaya-pitaka is a shining illustration of this principle. According to it, a Prince and a private citizen submitted their cases before the law court and the court decided against the Prince. The Prince accepted the decision as a matter of course and as binding on him. This clearly depicts equality and justice prevalent.

The State was not sacerdotal, nor even paternalistic; even the king was subject to the law, as any other citizen and the 'Divine Right' of kings known to western political science was unknown to India.

There are many references in the Vedas, which throw light on the existence of liberty equality and justice in ancient India.

The Vedas proclaim liberty of body (Tan), dwelling house (Skridhi), and life (Jibase). In 1367 A.D. Bahmani and Vijayanagar kings are stated to have entered into an agreement for the human treatment of prisoners of war and the sparing of lives of the enemy's unarmed subjects. Human rights have always occupied a place of paramount importance in India's rich legacy because India believed in the principle, "Vashudhaiva - kutumbakam, i.e. welfare of all.

Legal literature of the Hindu period owes much to the distinguished law givers of the times as well as to the two epics that is the Arthashastra (Kautilya) and Sukraniti Sara.

Kautilya disapproved of the theory of royal absolutism and subordinated the king also to the law(justice). Similarly, Shantiparva prescribes that a king may be punished if he does not follow the path of the Dharma(equality).



Stories of Mahābhārata

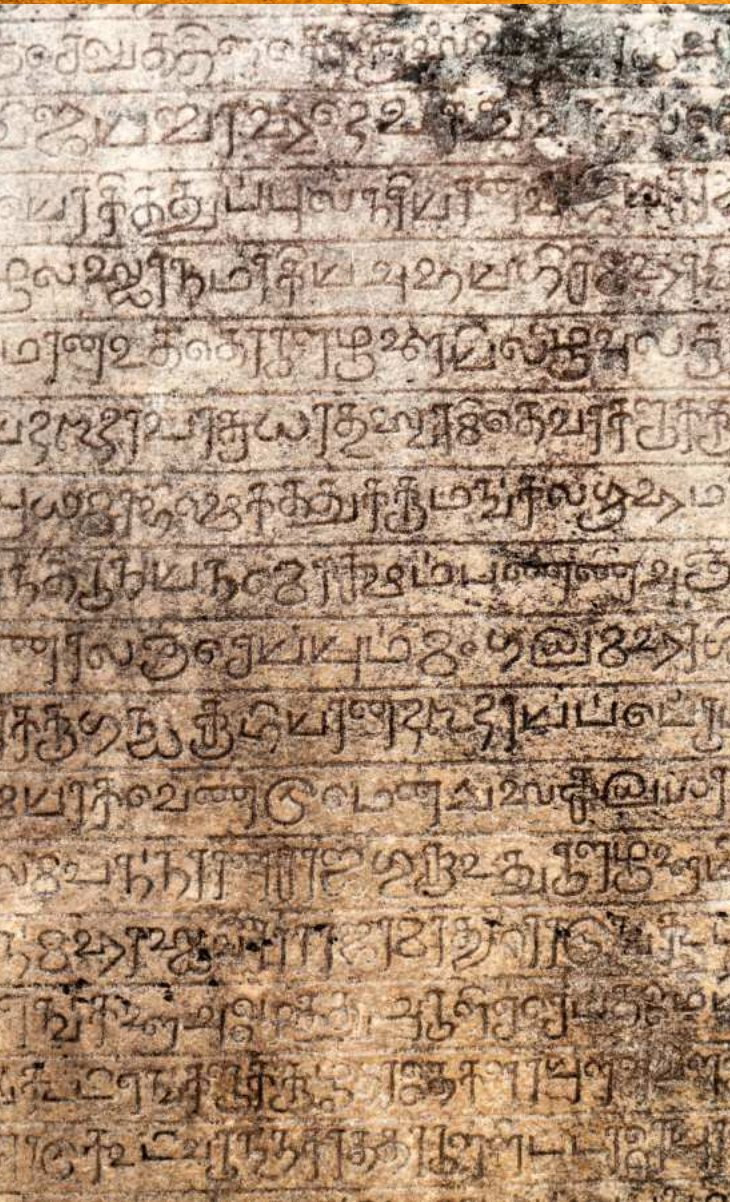
According to Mahabharata, the state is assigned the task of promoting justice or danda. When danda disappears there is no security of law and life, morality and property. That's the reason why is a strong machinery needed and state came in to existence.

There are many instances in the Mahabharata where the concepts of justice are boldly displayed :

At one point, the Pandavas and their mother are staying with a family in Ekachakra. Kunti finds out that the family is in dire difficulty. It's their turn for one of the family members to be sent off into the woods as a sacrifice to a local rakshasa. Kunti is infuriated when she learns that it's too much of a botheration on for the king of the land to protect the citizens of Ekachakra. She herself is a queen, but not the queen of their land. Nevertheless, she takes it upon herself to send her mighty son Bhima into the forest to correct this injustice.

Another instance of injustice is the famous dice match wherein Draupadi is dishonored. The blind king Dhritarastra appeals to Draupadi to excuse his sons for their offenses against her. As a proper gesture, the king nullifies the dice game and returns to the Pandavas all the property they lost in the game. But the Pandavas vow to ultimately correct these wrongs, and Arjuna is sent to the realm of the demigods to procure celestial weapons for the battle to come.

Another example is the injustice to Draupadi when she and the Pandavas reside incognito in the kingdom of Matsya. There, Keechaka, the topmost general, desiring Draupadi's affection, begins to stalk and harass her. He finally becomes impatient and pulls violently at her hair and kicks her. That night she approaches Bhima who kills the wicked general. Draupadi is then satisfied that justice has been served. This shows the importance of serving justice.



प्रस्तावसदृशं वाक्यं
स्वभावसदृशीं क्रियाम् ।
आत्मशक्तिसमं कोर्प यो
जानाति स पण्डितः ॥

A PERSON IS SAID TO BE A SCHOLAR, WHO
SPEAKS ACCORDINGLY, WORKS TO THE
INTEREST OF OTHERS AND KNOWS ONE'S
LIMITATIONS IN ANGER.



क्रोधाद्भवति सम्मोहः
सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो
बुद्धिनाशात्प्रणश्यति ॥

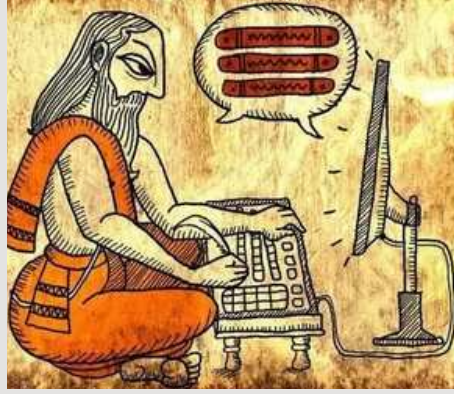
FROM ANGER ARISES DELUSION; FROM
DELUSION, CONFUSION OF MEMORY;
FROM CONFUSION OF MEMORY, LOSS OF
REASON; FROM LOSS OF REASON HE IS
COMPLETELY RUINED.

Devvāni :-

The Expression of Science

By Shambhavi Tripathi

“Rigorous mathematics in the Greek style should not be seen as the only way to gain mathematical knowledge...the muse of mathematics can be wooed in many different ways and her secrets teased out of her.” observed British-born mathematician who was awarded the Fields Medal in 1974 for his work in algebraic geometry, as he introduced Sanskrit, the most scientific language on the planet, to his students as also to the readers of this magazine (although he might not have been aware of the later, at the time). Sanskrit is not merely the language of religious scriptures, as most of us know it today; it has been the language of all branches of knowledge. For instance, one of the very interesting features of ancient Indian mathematics (and other sciences as well) is that they have been able to very beautifully codify, whatever be the kind of formulae that they wanted to, in the form of verses. And if you have been intrigued and wish to know who “they” are, I proudly inform you that it is our own ancestors. And if you want to know why, your answer follows.



Prima facie, there are two major reasons for noting not only the formulae but also the proofs in verses. Poetry, without a doubt, is a far more interesting method of expression than prose since it allows the reader to retain more of the information present. Along with being easy to remember, the chosen medium was as beautiful as the content to be conveyed. Mumford reviewed the book ‘Mathematics in India’ by Kim Plofker, noting that “the Vedic priests were using what we call the Pythagorean Theorem today to construct their fire altars in 800 BCE; that the differential equation for the sine function in finite difference form, was described by Indian mathematician-astronomers in the fifth century CE; that the “Gregory’s” series $\frac{1}{4} = (1 - \frac{1}{3} + \frac{1}{5} - \frac{1}{7} + \dots)$ was proven using the power series for arctangent and, with ingenious summation methods, used to accurately compute the value of π in southwest India in the fourteenth century.”

I myself was unaware of Mumford’s conclusions before I began reading upon the topic. So, here’s presenting the same thing, minus the technical mumbo jumbo. We have all memorized formulae as children, trying to pass our school exams in one way or the other, but, there are only a few students (they do more than just pass the exams) who actually understand how these formulae have been derived and retain the knowledge as they move over to the next class. However, mathematician Bhaskar II solved this problem for his daughter Lilavati with the following verse, enriched in fact with a simile.

If one studied these texts as part of the regular education, it would create a meaningful impact on the level of knowledge that they bring into the workforce, consequentially improving both output and productivity. Everyone who has memorized their geography and biology lessons using mnemonics would agree with me. But does that mean that Sanskrit has other aspects to it, apart from the mantras of the religious ceremonies and the devotional hymns that our grandparents are engaged in as they sit in a corner before the idols of their deities?

As Justice Markandey Katju, Judge, Supreme Court of India said on 13.10.2009 in the Indian Institute of Science Bangalore, “More than 95% of the Sanskrit literature has nothing to do with religion, and instead it deals with philosophy, law, science, literature, grammar, phonetics, interpretation etc. In fact, Sanskrit was the language of free thinkers, who questioned everything, and expressed the widest spectrum of thoughts on various subjects. In particular, Sanskrit was the language of our scientists in ancient India.”

Panini, in the 6th century B.C., established a systematic phonetic structure for Sanskrit through his scientific approach to grammar. This was researched upon by Prof. Honsell, the Rector of the University of Udine in Italy and a Professor of Computer Sciences, who expressed his deep admiration for Panini and drew parallels between modern-day "Compilers" and the linguistic tools employed by the renowned Indian grammarian. Compilers, which are specialized programs used to convert statements written in a specific programming language into machine language or "code" understandable by a computer's processor, closely resemble the techniques Panini employed to give shape and meaning to language, particularly Sanskrit.

I remember when we had to choose to study a third language apart from English and Hindi, the HOD of the Sanskrit department of our school told us that not only the students interested in literature but also those who wished to study science further should choose to study Sanskrit. When certain students laughed at the proposition, she narrated how a space mission in the recent past had been unable to relay relevant messages back to Earth as the words would get jumbled up during transmission and the sentences received on Earth wouldn't make sense. Then, a suggestion was accepted and they tried using Sanskrit for the same. Given that there is no strict word order in a sentence in Sanskrit, the message could finally be received and understood.

The language and its rules are structured in such a way that allows the expression of science. In English, sentences are constructed by combining words according to specific rules. As the language evolves to meet new demands, new words are introduced. However, the idea of adding new letters to the English alphabet is unheard of and unnecessary. The primary requirement is the introduction of new words. Sanskrit, on the other hand, eliminates the necessity of fixed words. Instead, it defines sub-words (sounds) and establishes rules for their combination. Sentences can be formed based on these combinations, rendering the notion of individual words less significant. It is the rules that empower Sanskrit.

In English, we rely on a single word like "run" to convey various meanings. For example, "I run a company," "He got a run for his money," "My dog loves to run." The meaning of "run" depends on the context and other elements within the sentence. In the English linguistic framework, new words can be created to represent alternative meanings of "run." How does Sanskrit approach this? In Sanskrit, "run" is a fundamental verb with only one meaning. However, based on the context, it can take on a hundred different forms. The core essence of the verb remains unchanged and structured, while its implementations can vary infinitely. The Sanskrit sentences 'अहम् धावामी' (I run), 'युवाम धावथः' (Both of you run), 'ते धावन्ति' (All of them run) give different meanings but the first sentence is in first person and singular tense; the second sentence is in second person and द्वि वचन i.e. the tense of two, which is another feature unique only to Sanskrit and the third sentence is in third person and plural tense, all have the exact same meaning of the root verb धाव, which is to run.

Science possesses several characteristics that distinguish it as a discipline – it is governed by fundamental laws, open to progress, offers explanations for phenomena, exhibits predictability and maintains consistency. Interestingly, it shares these characteristics with Sanskrit. In contrast to many languages, Sanskrit adheres to a well-defined formula known as grammar (laws). When these rules are applied. They consistently yield the same results. The language's foundation comprises root words (धातु), stem words (प्रतिपादक), prefixes and suffixes, words (शब्द), tense forms, combination of sounds (संधि), and compound words (समास). By employing the grammatical rules (सूत्र), one can achieve predictable outcomes in Sanskrit.

The language has been and remains highly receptive to progress as it possesses the unique feature of not relying on fixed words to represent an object. This attribute grants Sanskrit an unparalleled ability to generate an extensive vocabulary. In Sanskrit, everything can be explained and traced back to the sutras. This remarkable trait contrasts with English, where words like "sheep" have the same form in both singular and plural, or verbs like "put" maintain the same form in both past and future tenses. Even the exceptions in Sanskrit grammar are governed by rules. Sanskrit maintains consistency, a quality lacking in languages such as Shakespearean English or the evolution of Classical Tamil. Despite being spoken over 3000 years ago, Sanskrit has remained unchanged and untarnished.

There is no doubt that the west has had considerable scientific development which is the base of their rapid growth in various aspects. However, that does not imply that other civilisations lag behind. As the residents of what used to be the cradle of the gigantic Indic civilization with vast knowledge not only in science but it's applications like astronomy, people management, governance and town planning (one of the Indic civilisations, the Harappan civilisation, had incredible town planning), architecture and construction, etc, we must reclaim the knowledge that our ancestors left us and feel pride in their legacy that has been passed upon as Devavani.

वृत्तक्षेत्रे परिधिगुणितव्यासपादः फलं तत्
क्षुण्णं वेदैरूपरि परितः कन्दुकस्येव जालम् ।
गोलस्यैवं तदपि च फलं पृष्ठजं व्यासनिघ्नं
षड्भिर्भक्तं भवति नियतं गोलगर्भे घनाख्यम् ॥

$$A_{\text{circle}} = \text{परिधि} \times \text{व्यासपादः}$$

$$= 2 \pi r \times D/4$$

$$= \pi r^2$$

$$A_{\text{sphere}} = A_{\text{circle}} \times \text{वेद}$$

$$= 4 \pi r^2$$

$$V_{\text{sphere}} = A_{\text{sphere}} \times D/6$$

$$= 4/3 \pi r^3$$



1

Thangka Paintings of the Himalayas

Thangkas are mainly sacred scroll paintings depicting Buddhist deities, events of spiritual significance from the lives of Buddha, monks, and masters, or even compositions of mandala designs that have a symbolic relevance and aid in meditation.

These paintings are part of a living and practised tradition and hence highly revered among the Buddhist communities. The iconography and structural composition play an equally important role in making these paintings divine.

Ancient Indian Text

An ancient book of 1000 B.C. deals with health, hygiene, longevity etc?

- A. Sushruta Samhita
- B. Atatharvaveda
- C. Bhela Samhita
- D. Charaka Samhita

Name a concise and scientific exposition of Ayurveda in verse form. It is distinguished by its knowledge of chemical reactions and laboratory processes etc.

- A. Vrdukunta
- B. Vaghata
- C. Kasyapa Samhita
- D. None of the above

Name an ancient book which describes difficult surgical operations like opening of a brain etc.

- A. Celsus
- B. Bhela Samhita
- C. Chivaravastu
- D. Agnivesa Samhita

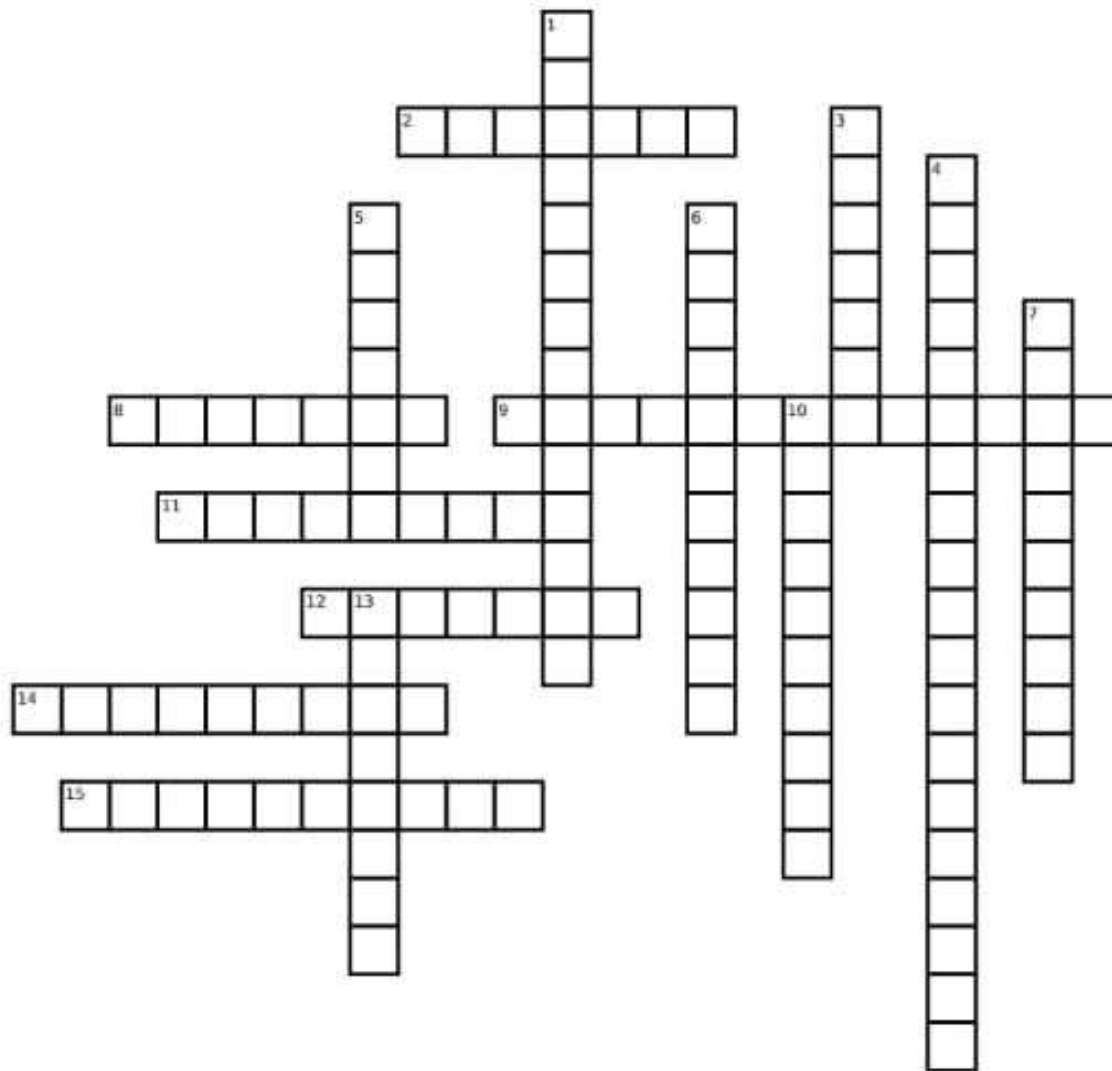
Which ancient book of 600 B.C. deals with paediatrics?

- A. Kasyapa Samhita
- B. Agnivesa Samhita
- C. Bhela Samhita
- D. None of the above

A treatise on the rasa chikitsa system of ancient medicine, which considers mercury as the king of all medicines.

- A. Vaghata
- B. Tristia
- C. Gandavadha
- D. Vrdukunta

Bharat ko Jano..



Down:

1. who is called as "hind ki chadar"
3. Which month Dushera falls in Indian Calendar?
4. Which Vedic Texts gives a systematic exposition of the 'theory of rebirth' for the first time?
5. Goswami Tulsidas childhood name
6. The doctrine of 'Vyuhavada' is associated with which Sects (or) cults of India?
7. Writer of NatyaShastra
10. Which Musical Theatre narrates the stories of Ramayana using bow-shaped instruments?
13. first talkie film of India made in 1931

Across:

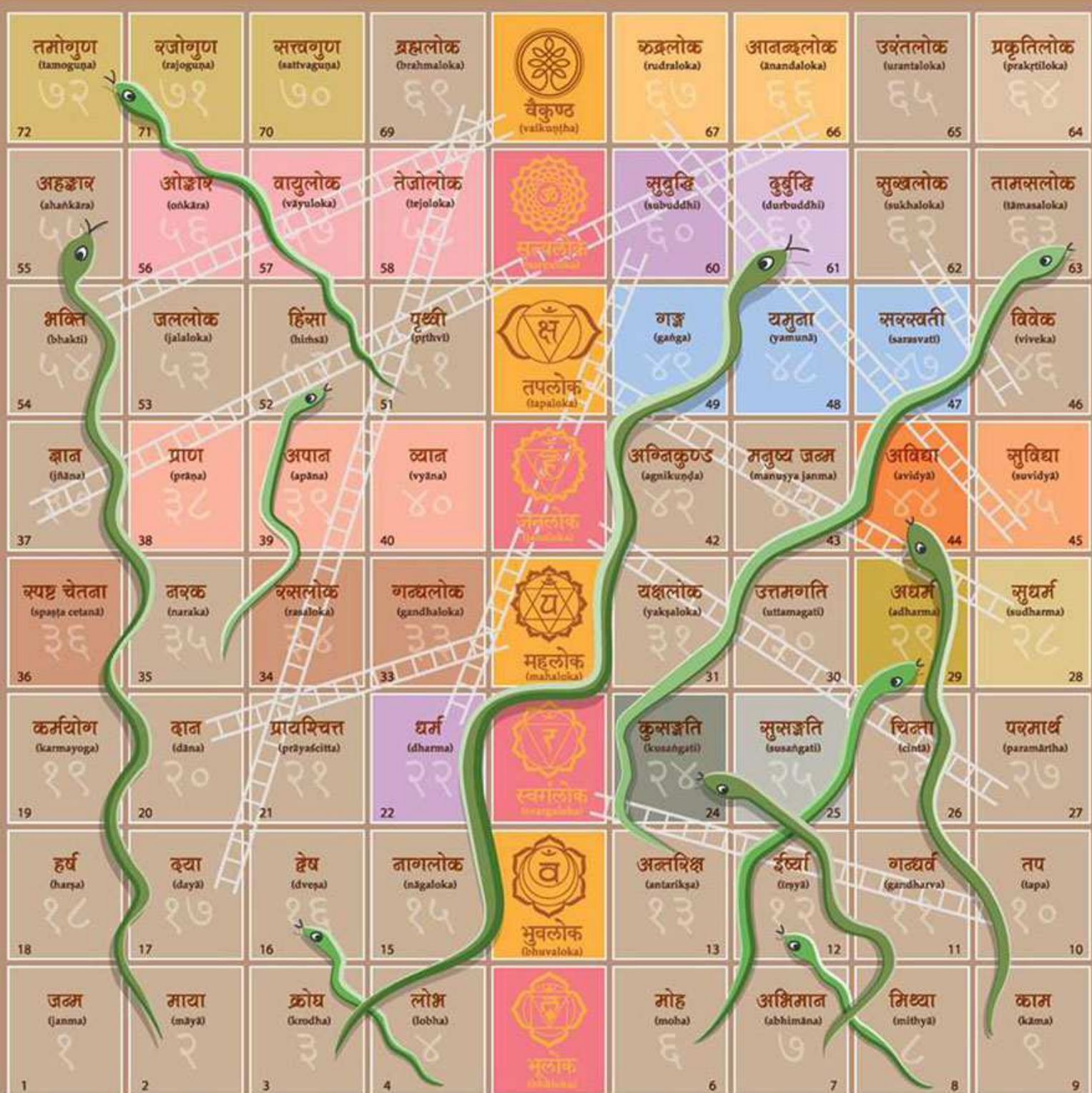
2. who introduced an antagonist apart from hero and heroine in a play for the first time?
8. 'Me-Dam-Me-Phi' festival is a festival of which the communities in North Eastern India?
9. Which king started the organization of Kumbh fair at Prayagraj?
11. The first astronomical observatory of Harappan Civilization has been found at which ancient Indian sites?
12. The Sangai Festival is celebrated in
14. ganghaur dance
15. Section of mahabharat associated with Vidur Niti

Play with your friends..

The board game, today called Snakes and Ladders, originated in ancient India, where it was known with the name Mokshapat or Moksha Patamu.

It's not exactly known when or who invented it, though it's believed the game was played at a time as early as 2nd century BC. According to some historians, the game was invented by Saint Gyandev.

Originally, the game was used as a part of moral instruction to children. The squares in which ladders start were each supposed to stand for a virtue, and those housing the head of a snake were supposed to stand for an evil. The snakes outnumbered the ladders in the original Hindu game. The game was transported to England by the colonial rulers in the latter part of the 19th century, with some modifications.



ARTICLE

CONCEPT OF MOTHERHOOD IN ANCIENT SCRIPTURES

- AKSHIT BHADARIA



Mother as God

“I am the Father of this Universe. I am the Mother of this universe, and the Creator of all. I am the Highest to be known, the Purifier, the holy OM, and the three Vedas.” (BG 9.17). Based on this is a Prayer of GOD as follows:

“Twame-wa mata cha pita twame-wa, twame-wa bandhuscha sakha twame-wa; Twame vva vidya dravmam twame wa, twame-wa sarvam mama de-vadeva.

(Oh God! You alone are my mother, my father, my friend, my brother. You alone are all wisdom and wealth. Indeed, you alone are everything to me.)

Land as Mother

Vedas (Ancient Indian Scriptures) are full of praise for Earth as Mother.

O Mother Earth

Let Thy bosom be free

From sickness and decay

May we through long life

Be active and vigilant

And serve Thee with devotion

Shakti, the creative and energetic force of the Divine, is described in Hindu scriptures as being a motherly Goddess, whose loving, nurturing, and sometimes fiercely protective qualities are integral to both the material and spiritual growth of every being.

Sanatana Dharma also trains all men to consider women to be a form of the Divine Mother. The mother becomes your home. Motherland—where you belong. For example, Manu Smriti mentions that mothers are superior to fathers and that they deserve more respect. Unlike in Western civilisations where women had no right over their children till a few centuries ago, women in the Vedic Culture had more rights compared to their husbands.

A question from the Yaksha Prashna chapter of the Mahabharata illustrates the importance given to a mother in the Vedic culture. The Yakshan asked Yudhishtir, ‘Name that which is heavier than Earth?’ Yudhishtir answered that a person’s mother is heavier than Earth. Heavy here refers to importance or respect. The Vedas also give permission to people to abandon their father if their father is immoral, unfit, or an alcoholic. However, a mother must be protected and worshiped at all times. During the Gaya Shraddham, 1 Pindam is offered to a father, whereas 16 Pindams are offered to a mother, reflecting praise for every sacrifice she makes to raise her children.

The Vedas honor the feminine aspect of divinity and motherhood by recognising seven types of mothers who exist in the world, and the vital role they play in our lives.



Audau Mata (Biological Mother) :-

As the energetic force of the Divine creates, maintains, and transforms, the biological mother also creates, maintains, and transforms us into the best versions of ourselves. Beyond providing for our material needs, a mother is also considered one's first guru, who cultivates our spiritual development. Through her thoughts (Garbha Sanskar) and actions, she makes indelible impressions upon the consciousness of a child, right from the womb, creating a spiritual foundation for life.

Guru Patni (the Guru's wife) :-

As per the Vedic tradition, children at the age of five were customarily sent to a gurukul, where they received their worldly and spiritual education. Because this system often involved the students living in the home of the guru, away from their parents, the wife of the guru would become like a mother figure for the students and called as Guru-Maa.

Brahmani (wife of the sage) :-

In Vedic civilisation, sages were the philosophical leaders of society, acting as a spiritual compass for kings. Sometimes, however, sages had the tendency to be overly focused on the rituals recommended in the scriptures. Like a mother who reminds a father that the ultimate point of providing structure and discipline in a child's life is to give him a happier life, the wife of a sage acted as a spiritual anchor to her husband, ensuring that he never lost sight of life's true goal—that of the lightness of being.

Raj Patrika (Queen) :-

An ideal ruler in Vedic India was respected as a father to the citizens. Subsequently, the queen was viewed as a respected mother, who inspired the king to implement policies for the ultimate welfare of all.

Dhenu (Cow) :-

Primarily centered around agrarian economies built on the harmonious relationship of man and cow, communities of ancient India viewed the cow with the utmost love and respect. Besides her intrinsically gentle nature, the cow's milk enabled the making of numerous food and medicinal products and invoked an immense feeling of gratitude.

Dhatri (Caregiver) :-

Caregivers like physicians, nurses, nannies, or extended family are also shown deep gratitude and can assume the role of a mother. Motherly energy, which takes great strength, time and sacrifice from any person was recognised and held in high regard.

Prithvi (Earth) :-

Like a strong and magnanimous mother who generously gifts her children with abundance, mother earth also constantly gives. She perseveres and toils and should be respected for maintaining the balance of creation at all times.

The Rig Veda Devi Sukdam or Ratri Sukrta are the earliest references to a mother's exalted status. She becomes mother nature (Mula Prakriti), who gives birth to all life forms and sustains and nourishes them through her body. She is revered even by the gods themselves in the mortal body, be it Sri Ram or Sri Krishna, and also puranic heroes, or Adi Shankaracharya, the establisher of Advaita, and yogis such as Swami Vivekananda.

In the vālmīki rāmāyaṇa ayodhyākāṇḍa (111.9-10) in a conversation between Rāma and Bharata, Rāma extols the virtues of mother and advises Bharata to take good care of his mother. Rāma says, 'Parents toil unremittingly for their children. They overstretch to provide good food, good couches, and healthy cosmetics. They speak delightfully to please the children. Their acts can never be repaid in full' [9]

THE CONCEPT OF BHARAT MATA FROM EARLY TO PRESENT TIMES :-

The concept of Bharat Mata, means to see the country as mother is not new for India. This is used to feel so connected with your motherland so that you can develop a personal connection with your own land and a feeling of nationalism in you.

Many modern scholars have pointed out that the imagery of Bharat Mata has roots in Prithvi. For David Kinsley, a historian of religion, “the fundamental conviction that the earth itself, or the Indian subcontinent itself, is a goddess, indeed, that she is one's mother, pervades the modern cult of Bharat Mata (Mother India), in which all Indians are called sons or children of India and are expected to protect their mother without regard for personal hardship and sacrifice”. He considers Vande Mataram as “one of the earliest and probably still the most popular literary expressions of this theme”.

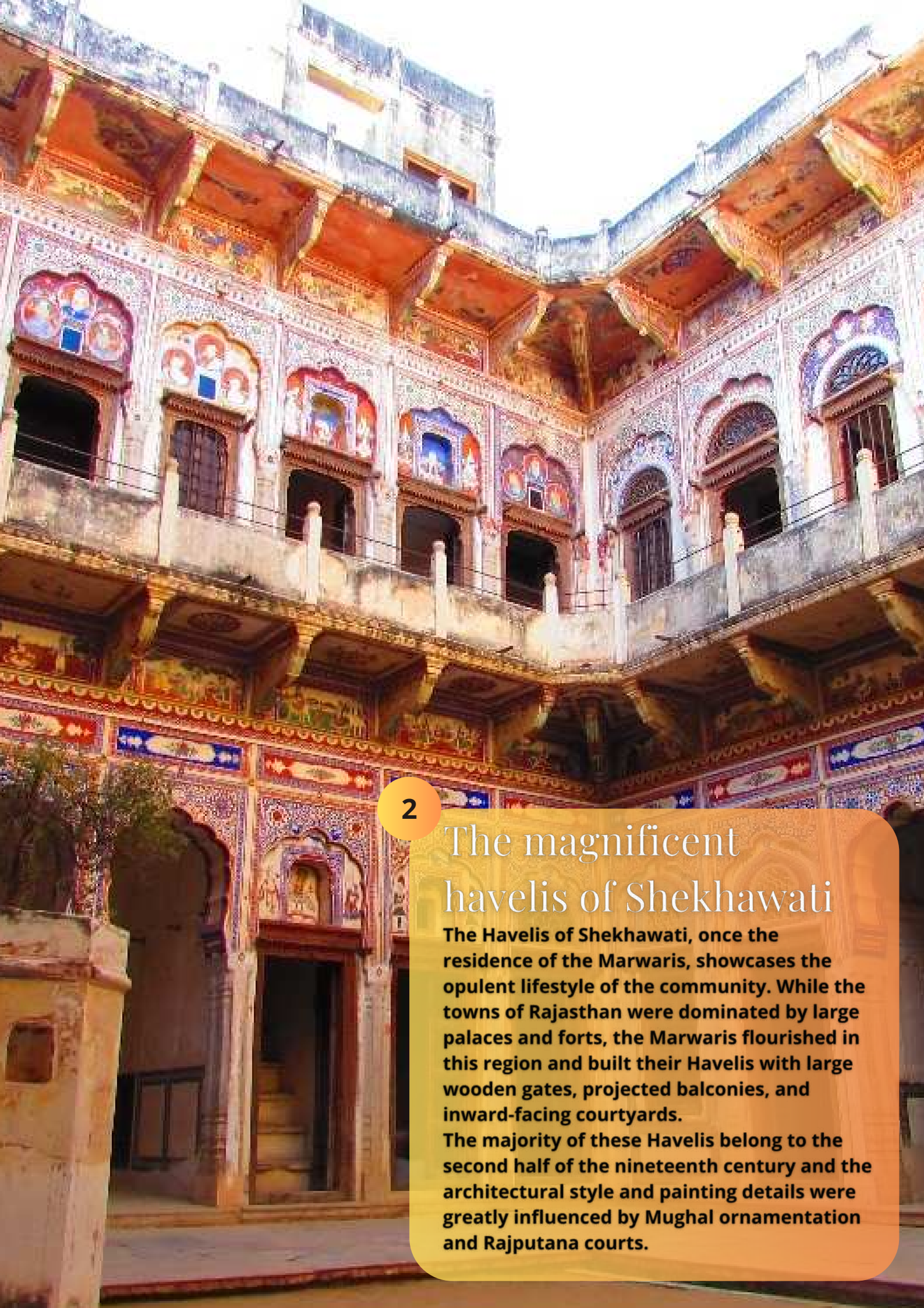
Anwar Shaikh, Pakistan-born British author and humanist, traces the concept of Bharat Mata to Bhoomi Sukta of Atharva Veda. The hymn pays respect to the entire Earth, whom it calls the ‘queen of all’ and this queen, according to Shaikh, is Bharat Mata. ‘Prithivi, as I understand, is the deified earth’, Anwar Sheikh opines and to him ‘it refers to Bharat.

Later, Bankim Chandra only provided another manifestation to a phenomenon that had been repeated throughout India. According to art historian Vidya Dehejia, “Since the land itself is spoken of in Sanskrit as Prithvi or goddess earth, it is perhaps not surprising that kingdoms, cities, districts, and boroughs are gendered feminine. India is Bharat Mata or Mother India”. Savarkar himself called it a matrabhumi or motherland.



Conclusion :-

If we conclude the concept of motherhood in India from ancient times to present we see that mothers are always seen as a statue of love and sacrifice. We can see hundreds of examples of mother child bond In scriptures like Parvati and Ganesha, sita and luv-kush, yashodha and Krishna, kaushalya and Rama, Mura and Chandragupta, Shakuntala and Bharat, and recent Jijabai and Shivaji. These Mother Child Bonds change the History of Bharat. From valor to compassion, we can easily find every aspect of emotions in Indian mothers and above mentioned are some examples of it. We Indians try to give the prefix of mother to everything whom we love either it is land, country or God.



2

The magnificent havelis of Shekhawati

The Havelis of Shekhawati, once the residence of the Marwaris, showcases the opulent lifestyle of the community. While the towns of Rajasthan were dominated by large palaces and forts, the Marwaris flourished in this region and built their Havelis with large wooden gates, projected balconies, and inward-facing courtyards.

The majority of these Havelis belong to the second half of the nineteenth century and the architectural style and painting details were greatly influenced by Mughal ornamentation and Rajputana courts.



Gandhi's very struggle for freedom was the result of the deep impact of Indian philosophy. He was better known as the Mahatma, as he represented a complete accord between his thought, word and deed, and moral and spiritual values against the forces of barbarism. One finds in him a harmonious blend of saintliness and statesmanship in his long career as a social reformer, a political leader, a saint, a true lover of humanity, and an apostle of peace and non-violence. Gandhi was a fine product of Indian culture. He was nurtured and sustained by the perennial inspiration of Indian philosophy, said to represent the confluence of all that is best in the Indian thought from the early Vedic age to the age of the modern Indian renaissance. It has been rightly observed that Gandhi embodied in himself the highest ideals of ancient Indian civilization. Though born into a staunch Vaishnava house, and deeply aware of his mother's religious inclination and practices, Gandhi initially showed no inclination for any kind of religious belief. He had not even let himself be tied down to his family's strict vegetarian fare. Influenced by a Muslim friend, he had readily succumbed to meat-eating. Then, all at once, he was drawn into the reading of the ancient epic, the Ramayana. It happened under curious circumstances

Gandhi's Experiences

While his father was recovering from an illness in Porbandar, every evening he used to listen to a reading of the Ramayana by a great devotee of Rama, one Ladha Maharaj of Bileshvar. It was said of Ladha Maharaj that he cured himself of his leprosy, not by any medicine, but by applying to the affected parts bilva leaves which had been cast away after being offered to the image of Mahadeva in Bileshvar temple, and by the regular repetition of the Ramayana. His faith, it was said, had cured him of his affliction. Gandhi writes in his 'Autobiography' that listening to Ladha Maharaj's reading of the Ramayana was a delightful and fascinating experience.

To quote Gandhi: "Ladha Maharaj had a melodious voice. He would sing the Dohas (couplets) and Chopais (quatrains), and explain them, losing himself in the discourse and carrying his listeners along with him. I must have been thirteen at that time, but I quite remember being enraptured by his reading.

That laid the foundation of my deep devotion to the Ramayana. Today, I regard the Ramayana of Tulsidas as the greatest book in all devotional literature."

“I read with interest the translation of the Upanishads published by the Theosophical Society. All this enhanced my regard for Hinduism, and its beauties began to grow upon me. It did not, however, prejudice me against other religion”.

Gandhi acknowledged that Hinduism would suit him the best. Though this religion had its own crippling practices and pre-conceived notions, it is the essential ethical virtues and principles as cited in various texts like the Upanishads, Vedas and The Gita that pacified Gandhi the most 'the presence of God in all beings, the love of all creatures, the ethics of self-discipline, and selfless service, leading to liberation' appealed to Gandhi.

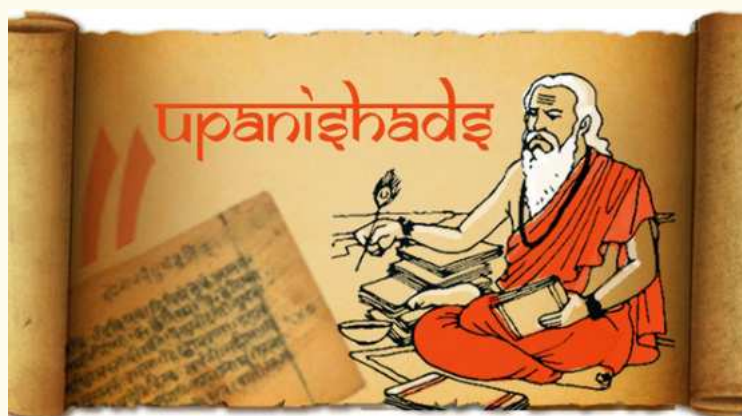
His concept of Sarvodaya and socialism has its foundation in the vedantic concept of the spiritual unity of existence and the Gita-Buddhist concept of the good of all living beings. The emphasis on cooperative life, progression views of citizenship, equal dignity and sacredness of all works that falls to one's lot, etc or best for his life. These ideals are already found in the Vedas, Upanishads and classical philosophies of India. Consistent with the cultural traditions of India –Vedic concept of Unity and the Gita-Buddhist concept of good if all living beings. The terms of Gita and the Upanishads like karma yoga, kama dbhenu yoga, tapasaya, janana etc have also been used by him along with Tilak and Aurobindos views Gandhi was influenced by the Upanishads, the scripture said to be the first to give the message of nonviolence. The Chhandogya declared that non-violence was an ethical quality of man. Patanjali held out non-violence as one of the five cardinal disciplines of man's life; he did not believe that it was merely a negative doctrine of avoidance of violence, but stressed that it manifested goodwill towards all.

Hindu ethics, since the time of the Upanishads, had always laid stress on the virtue of ahimsa towards all living beings, human and non-human. According to some, ahimsa is expressly mentioned for the first time in the Chhandogya Upanishad, “where five ethical qualities, one of them being ‘ahimsa’ are said to be equivalent to a part of sacrifice of which the whole life of man is made an epitome”.

Gandhi was influenced by the story of Harishchandra. As a boy, after getting permission from his father, he once witnessed a play on ‘Satyavadi (the ever-truthful) Harishchandra’. He remarked that Harishchandra captured his heart. He said, “Why should not all be truthful like Harishchandra, was the question I asked myself day and night. To follow truth and to go through all the ordeals Harishchandra went through, was the one ideal it inspired in me.”

Gandhi was also deeply influenced by the story of Shravana's devotion to his parents. He read the play ‘Shravana Pitribhakti’ with intense interest which left an indelible impression on his mind. He learnt the lesson of ‘selfless service and devotion’ from the pictures depicting Shravana carrying, by means of slings fitted to his shoulders, his blind parents on pilgrimage. Shravana became his model.

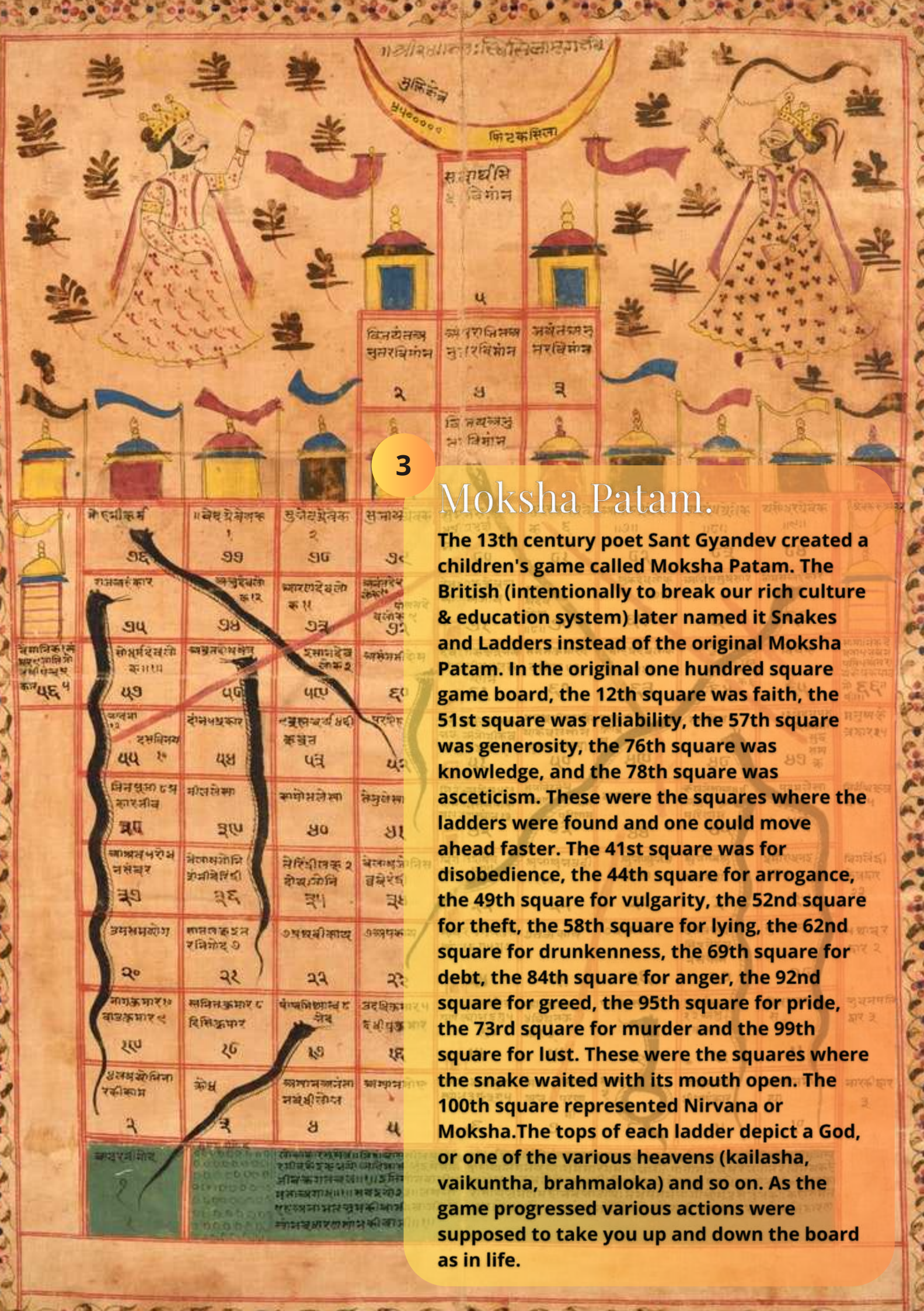
Thus we can conclude the impact of Upanishads on Gandhi by his quote” I call myself a Sanatani Eternal Hindu, because I believe in the Vedas, the Upanishads, the puranas.”



3

Moksha Patam.

The 13th century poet Sant Gyandev created a children's game called Moksha Patam. The British (intentionally to break our rich culture & education system) later named it Snakes and Ladders instead of the original Moksha Patam. In the original one hundred square game board, the 12th square was faith, the 51st square was reliability, the 57th square was generosity, the 76th square was knowledge, and the 78th square was asceticism. These were the squares where the ladders were found and one could move ahead faster. The 41st square was for disobedience, the 44th square for arrogance, the 49th square for vulgarity, the 52nd square for theft, the 58th square for lying, the 62nd square for drunkenness, the 69th square for debt, the 84th square for anger, the 92nd square for greed, the 95th square for pride, the 73rd square for murder and the 99th square for lust. These were the squares where the snake waited with its mouth open. The 100th square represented Nirvana or Moksha. The tops of each ladder depict a God, or one of the various heavens (kailasha, vaikuntha, brahmaloka) and so on. As the game progressed various actions were supposed to take you up and down the board as in life.



Revisiting India: As the economic superpower of Ancient times

- Anushka Singh

For most of human history, economics played an important role in social and political thought. The study of early Indian economic history goes back to the Indus Valley Civilisation flourishing between 2600 and 1900. It is clear from the far off trade via ships and seals that civilization's economy relied heavily on commerce, which was greatly enhanced by the development of transportation. Around 600 BC, punch marked silver coins were minted at Mahajanapada. The period was characterized by intense trade and urban growth. By 300 BC, the Mauryan Empire (circa 321-185 BC) unified most of what is now India. Political unity and military security enabled a unified economic system and increased trade and commerce, with an increase in agricultural productivity. For the following 1500 years, India produced its classical civilizations that produced immense wealth. India is said to have had the biggest economy of the ancient and medieval worlds, controlling between one-third and one-fifth of the world's wealth.

MARITIME TRADE WAS CARRIED OUT EXTENSIVELY BETWEEN SOUTH INDIA AND SOUTHEAST AND WEST ASIA FROM EARLY TIMES UNTIL AROUND THE 14TH CENTURY AD. BOTH THE MALABAR AND COROMANDEL COASTS WERE THE SITES OF IMPORTANT TRADING CENTRES FROM AS EARLY AS THE 1ST CENTURY BC, USED FOR IMPORT AND EXPORT AS WELL AS TRANSIT POINTS BETWEEN THE MEDITERRANEAN REGION AND SOUTHEAST ASIA.

N.C. Bandyopadhyay aims to make a systematic study of the economic development of ancient India, with particular emphasis on the land system and agriculture, industry, and trade. According to Das, he divides India's economic history into periods "based on a consideration of economic forces and phenomena characterizing them". However, Das also refers to economic history as political history. Apart from Samaddar, Pran Nath, and others, all these writers were either inspired by a sense of nationalism, and sought to portray ancient India's economy in a better light. They challenged the notion that ancient Indians did not have problems with material life, and argued that modern practices like banking and partnership were acquired in early Indian society. Most of them sought to demonstrate that the economic conditions in ancient India "exceeded the conditions of their own time".

Moreover, the nationalist economic historiography did reveal some significant points, including the existence of a guild system, the expansion of mechanical arts and occupations, the development of money lending, the development of agriculture and irrigation, and the land system, among others.

INDIA'S ECONOMY ALWAYS REVOLVES AROUND THE PLACE OF WORSHIP FROM NORTH TO SOUTH OF INDIA.



During the Aryan age, long time before the beginning of the Christian world, traders from Lower Burma and the Malay peninsula would sail to Suvarnaabhtimi and from there, they would travel on to Ahichatti and then on to Mithila. According to the Hindu scripture, the merchants would take a river journey to Mithila, where they would load their wagons with various items and then make their way to deep Harbour, where they would enter the city for trade. They carried four types of goods: items that could be counted (e.g. betelnuts), balanced (e.g., sugar), measured (ghee and rice) or examined (clothing or jewelry). During the reigns of Ajatasatru, Magadha's great strength was due to possession of a powerful elephant corps, and it was rich in soil and resources, controlling access to one of the main sources of copper and iron from the region of Ranchi. Moreover, still free from the static form of the Hindu social system, it was not stifled by a 'priest-ridden' society that "squandered much of the national wealth on expensive sacrifices." So the city was prosperous and it did not in any sense waste its wealth for grand rituals and sacrifices.

ACCORDING TO ECONOMIC HISTORIAN ANGUS MADDISON IN CONTOURS OF THE WORLD ECONOMY, 1-2030 AD: ESSAYS IN MACRO-ECONOMIC HISTORY, THE INDIAN SUBCONTINENT WAS THE WORLD'S MOST PRODUCTIVE REGION, FROM 1 AD TO 1600.

The Nandas, who were the next major power in the valley of the river Ganga, may have extended their power further than any other ancient empire. The Nandas may have conquered the city of Panchal and with it, the uppermost reaches of the river. With their conquest of Bengal, the entire length of the river was finally under their control. Their wealth was enormous evident from the size of their army, the size was such that Alexander the great's army was scared off by it and maintenance of this army required great resources.

The Ganga valley and Bengal were under one ruler's rule from Chandragupta to at least the time of Ashoka. Ptolemy (3rd century BC), Arrian (4th century BC), and Periplus (5th-6th centuries BC) attest that the trade between Patliputra and Magadha in its heyday was "unbelievable." Patliputra rose to become the capital of an empire, but other cities along the river Ganga also prospered. Documents from the 3rd century B.C. mention voyages from the city of Banaras across the ocean to what is now Burma.

It appears that there was a mixed economy during the time of Mauryan; traders are partly state functionaries and part shopkeepers and traveling merchants. If the architecture of the Arthashastra reflects Chandragupta's age, we can see that there was a strong economy, actively engaged in trade and foreign intercourse. The commercial traveller may fall under the jurisdiction of at least one of three government bodies: the Superintendent of Commerce, the Superintendent of Ships, and the Superintendent of Passports.

RELIGION PLAYED AN INFLUENTIAL ROLE IN SHAPING ECONOMIC ACTIVITIES. PILGRIMAGE TOWNS LIKE PRAYAGRAJ, VARANASI, NASIK AND PURI, MOSTLY CENTRED AROUND RIVERS, DEVELOPED INTO CENTRES OF TRADE AND COMMERCE. RELIGIOUS FUNCTIONS, FESTIVALS AND THE PRACTICE OF TAKING A PILGRIMAGE RESULTED IN AN EARLY VERSION OF THE HOSPITALITY INDUSTRY.

The Superintendent of Ships examined accounts related to navigation on ocean, river, and lake waters, and was given instructions to pay particular attention to damaged ships coming into port. As the Superintendent of Commerce, he was in charge of certain matters relating to foreign transactions. He should show favouritism to those who imported foreign merchandise: mariners and merchants who imported foreign merchandise would be exempted from the trade taxes.

Megasthenes' account of municipal administration in Pataliputra also mentions two out of the six major boards as concerned with control of trade.

Given the ease of access to sea, it is likely that trade along the river Ganga was still going on during the time of the Mauryans. Strabo mentions the "ascent of ships from the sea toward Patliputra". It is believed that the Magadhan Kings held sway over Bengal until the time of Asoka, as evidenced by the accounts of Divydvad-na and Hiuen-Tsang who saw Ashoka's stupas near the town of Taramlipti.



DURING THE MAURYAN EMPIRE WHEN WHOLE INDIA WAS UNIFIED UNDER CENTRALISED RULE THIS TIME INDIA'S SHARE IS ESTIMATED TO HAVE BEEN FROM 32% TO 35% OF THE WORLD ECONOMY.

According to the Mahavamsa, there is a record of the time of Tissa, the son of Devanampiya. Tissa sent four emissaries to Asoka. After meeting with the emissaries, Asoka travelled overland through the Vindhya, a journey of a week, to see the ship depart from the city of Tamralipti. The ship then sailed up the river Ganga to the city of Gaya. The entire Ganga Valley lay within Asoka's kingdom, from the sacred town of Tamralipti, where the river flows through the mountains and enters the plains, to the holy town of Haridwar. Haridwar was an ancient city, as evidenced by its extensive foundations, numerous fragments of ancient sculpture and a large number of coins from the departure of its ship from the city of Tamralipti. In addition to the fairs, pilgrimage to places such as Haridwar, the Banaras and Prayag has been a major factor in the expansion of trade and culture.

The Mauryan Empire came to an end, and political and cultural life began to shift westwards from the valley of the river Ganga. The Mauryan emperor Pushyamitra Suniga held the capital at the time, but under the leadership of his successors, the center of political activity shifted to Avanti (present-day Besnagar), whose capital was Vidisha. Little is known about Magadha's history after the Kanvas and it wasn't until the reign of Chandra Gupta II (late 4th century A.D.) that political continuity was known throughout the entire Ganges valley.



However, there are reasons to believe that intra- and extra-territorial trade did continue. First, there was a natural relationship between the regions. Rice and sugar cane were common in places like the Delta, where the rains were abundant, while the Ganges valley's upper part was better suited for growing wheat, barley and maize.

Banaras was a commercial center that was renowned for its thin and soft muslins, fragrances, and oils. It was the main commercial center of the Ganga valley until the advent of the Buddha. After the Magadha period, it was gradually replaced by Patalipatra, which was the center of economic and political power in the empire. Apart from Banaras, Tamralipti was the only port on the Ganga that could be reached by sea. Dey states that it was already a maritime port in the 6th century B.C., and Law states that some pottery found by archaeologists in 1940 bears evidence of trade between Egypt and India.

The commerce between Patliputra, and the kingdom of Magadha in its heyday, is documented by Ptolemy and Arrian, as well as by the Periplus.

THE GUPTA EMPIRE WAS AN ANCIENT INDIAN EMPIRE WHICH EXISTED FROM THE EARLY 4TH CENTURY CE TO EARLY 6TH CENTURY CE. AT ITS ZENITH, FROM APPROXIMATELY 319 TO 467 CE, IT COVERED MUCH OF THE INDIAN SUBCONTINENT. THIS PERIOD IS CONSIDERED AS THE GOLDEN AGE OF INDIA BY HISTORIANS.

The earliest evidence of overseas commerce can be found in the Sutta Pitaka, which dates back to around the 5th century BC. In it, the Jataka (Cullaka-Setthi) refers to a 'sea trading friend' who brings news that a big ship has landed in a port, believed to be Banaras. The Sutta Pitaka also mentions how traders used to carry small birds with them when they were sailing overseas or on long voyages out of sight of land, when the ship's position was uncertain.

Mahavastu, written in what is believed to have been the 1st or 2nd century BCE, lists a number of guilds and trades, including navika, or boatmen.

From the first century BC, Milinda-Panho mentions Vanga in the list of ports where ships gathered for commerce.

The classical authors also provide information about the period. The Periplus mentions a long silk route from China that cuts through Bactria, with one segment leading to Barygaza and the other leading to the Ganga, where goods were sent to Ceylon. In the fifth century, Kalidasa mentions a wealthy merchant from Hastinapura who perished in a shipwreck. The last stage of settlement at Hastinapura lasted from the early 2nd century BC to the early 3rd century AD, and there is some speculation that trade might have taken place from the north side of the river.

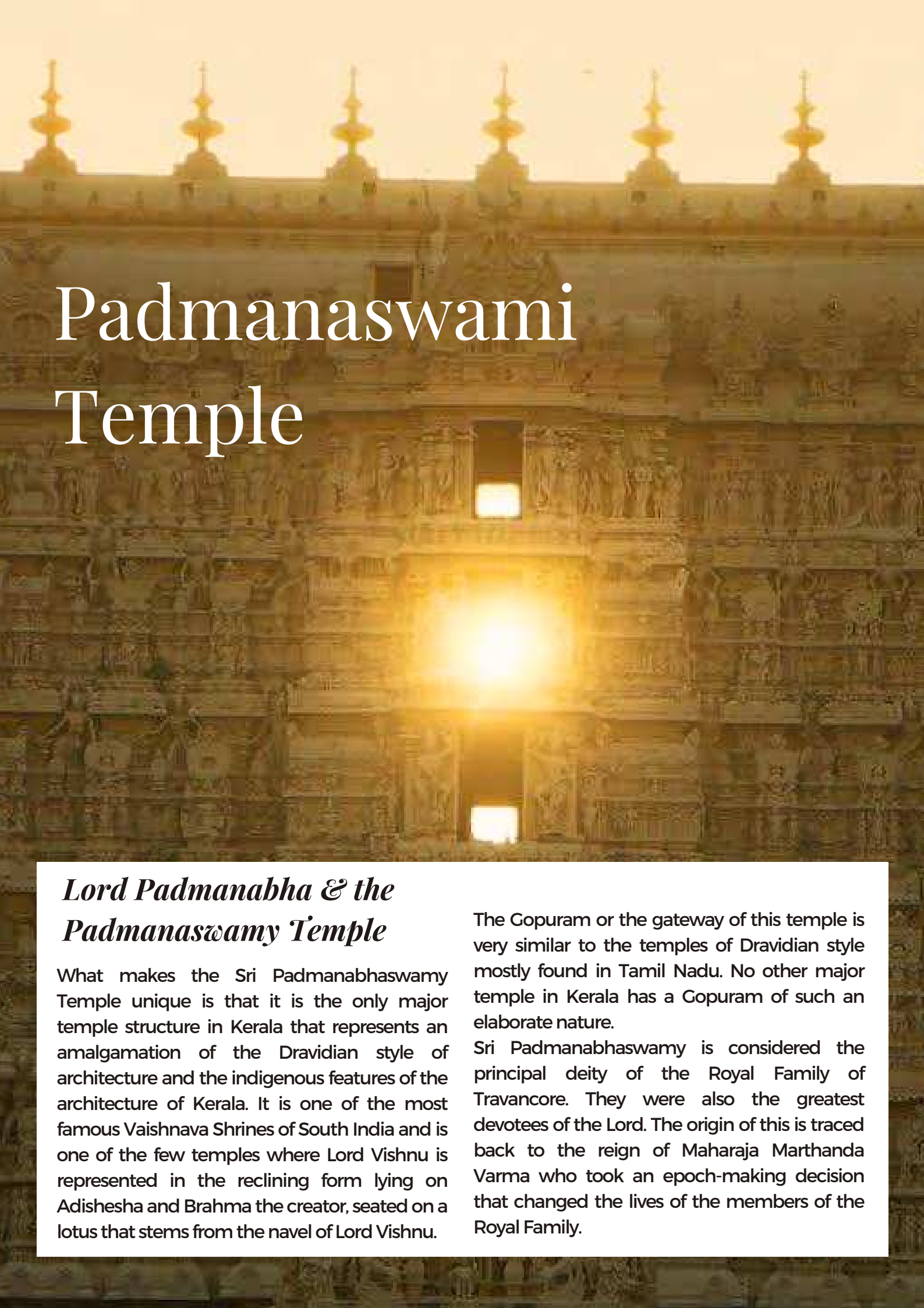
Due to their fascination with foreign rule, British writers like V.A. Smith focused on India's links to Europe and the Greek rule in India. Looking at the numismatics, their main focus was on Indo-Greek coins. In trade, they were fascinated by India's trade with Europe.

The Periplus mentions vessels of great size used for voyages to Malay peninsula and Ganga. However, it is unlikely that western seafarers had many direct contracts with eastern India and the delta at that time. Greek and Greco-Roman trade with India thrived between the 7th and 6th centuries BC and declined in importance in the following centuries. Most of this trade was with the western coast. There were a few Greek merchant ships sailing around South India to the mouth of Ganga, but it wasn't until the mid-1st century BC that the monsoon was fully utilized by Greek seamen.

The Delta was the most important segment of the Ganga in terms of oceangoing trade.

WHEN THE EAST INDIA COMPANY TOOK CONTROL OF THE COUNTRY, IN THE CHAOS THAT ENSUED AFTER THE COLLAPSE OF THE MUGHAL EMPIRE, INDIA'S SHARE OF WORLD GDP WAS 23 PER CENT. WHEN THE BRITISH LEFT IT WAS JUST ABOVE 3 PER CENT.





Padmanaswami Temple

Lord Padmanabha & the Padmanaswamy Temple

What makes the Sri Padmanabhaswamy Temple unique is that it is the only major temple structure in Kerala that represents an amalgamation of the Dravidian style of architecture and the indigenous features of the architecture of Kerala. It is one of the most famous Vaishnava Shrines of South India and is one of the few temples where Lord Vishnu is represented in the reclining form lying on Adishesha and Brahma the creator, seated on a lotus that stems from the navel of Lord Vishnu.

The Gopuram or the gateway of this temple is very similar to the temples of Dravidian style mostly found in Tamil Nadu. No other major temple in Kerala has a Gopuram of such an elaborate nature.

Sri Padmanabhaswamy is considered the principal deity of the Royal Family of Travancore. They were also the greatest devotees of the Lord. The origin of this is traced back to the reign of Maharaja Marthanda Varma who took an epoch-making decision that changed the lives of the members of the Royal Family.

जो गुम हुये हिफाजत करते करते ,अब बेबस देख रहे इस दुनिया को।
यहां मार काट मची है बस, खुद को ही साबित करने को ।

वो शहीद भी रो रहे सोच सोच कर,किन के लिए प्राण त्याग दिये,
जो सम्पत्ति के लिए बेच रहे हैं खुद की ही मर्यादा को।

ना तन की रक्षा है ना मन की रक्षा हो रही,
अब रक्षक ही भक्षक हो रहे हैं,
सृष्टि का अन्त आ रहा अब इसमे कोई शक नहीं।

हसी खुशी त्योहारों का तन , साम्प्रदायिकता का कम्बल ओढ रहा,
ना जाने अब ये वतन किस और बढ रहा।

जहाँ पहले होती थीं बाते केवल और केवल शिष्टाचार की,
अब रह गई हैं बाते सिर्फ भ्रष्टाचार की।

अब रक्त हो गया ठंडा , रंग सफेद उसका हो गया ,
जो कभी करता देश पर प्राण न्योछावर की बात था ,
वही जयचंद बनकर दुश्मन से जाकर मिल गया।

जो गुम हुये हिफाजत करते करते ,अब बेबस देख रहे इस दुनिया को।

ना जाने क्या हुआ उस दोस्ती को जो अब सिर्फ मतलब की हो गई,
जो वर्षों बाद मिलते यार थे वही उत्साह उमंग रहता था,
अब दो दिन ना मिलने पर यार की यारी दूसरे यार से हो गई ।

होती थी बात व्यक्तित्व देखकर, निखारते अपना ज्ञान थे,
अब बात सिर्फ हैसियत वालो से हो तो पहचान कैसे बने !!

- प्रतीक शर्मा (हिन्दी विशेष (3 वर्ष) श्री अरविन्द महाविद्यालय
सांध्य, दिल्ली विश्वविद्यालय)

खामोशी भी एक आवाज़ है, उस आवाज़ को सुन।
तू खुद अपने हृदय रूपी कर्ण से.....।
नकाब में छुपे हुए चेहरों ने सबको ही भयभीत किया है।

चाँद, सितारे और आसमां की सारी बातें हम जानते हैं।
और यह चाँद भी अब हमें खूब अच्छी तरह से जानता है।
पूर्णिमा, अमावस्या बन कर अब संगी-साथी बन रहता है।
लुकाछिपी का खेल खेलता और मुझसे कहता है
कि तू कवि की कविता बन जा कविता की भाषा में

तमीज़ की चादर ओढ़े-ओढ़े, कवि मन एक रोज मर जाता है।
कोरे कागज पर वह भावों की बस कूची फेरता रहता है।
और अपने सपनों का महल शब्दों से बनाता रहता है।
रश्क भरे दिल में कभी भी इश्क सफल नहीं हो पाता है।
इल्म से शायरी नहीं होती कुछ कसीदे भी काढ़ने पड़ते हैं।

किवाड़ खोल देने भर से ही भाव अंदर नहीं समाता है।
स्वागत में उसके कुछ विचारों का सत्कार भी करना पड़ता है।
गर पत्थर को आँसू दे दो तो, वह भी ताजमहल बन जाता है।

उस नजर से ही तू देख जरा, जो नजर अंदर बसी हुई है।
उधार की नजर से तू क्यों इस दुनिया को देखा करता है।

खुद को तलाशना ही सच्ची इबादत बनी रह जाती है।
यह इबादत कभी न छोड़ना, कौन जानता है कि,
रफ़ता-रफ़ता यह रफ़तार कब सूफीयाना बन जाना है।।

डॉ.क्षमा सिसोदिया उज्जैन

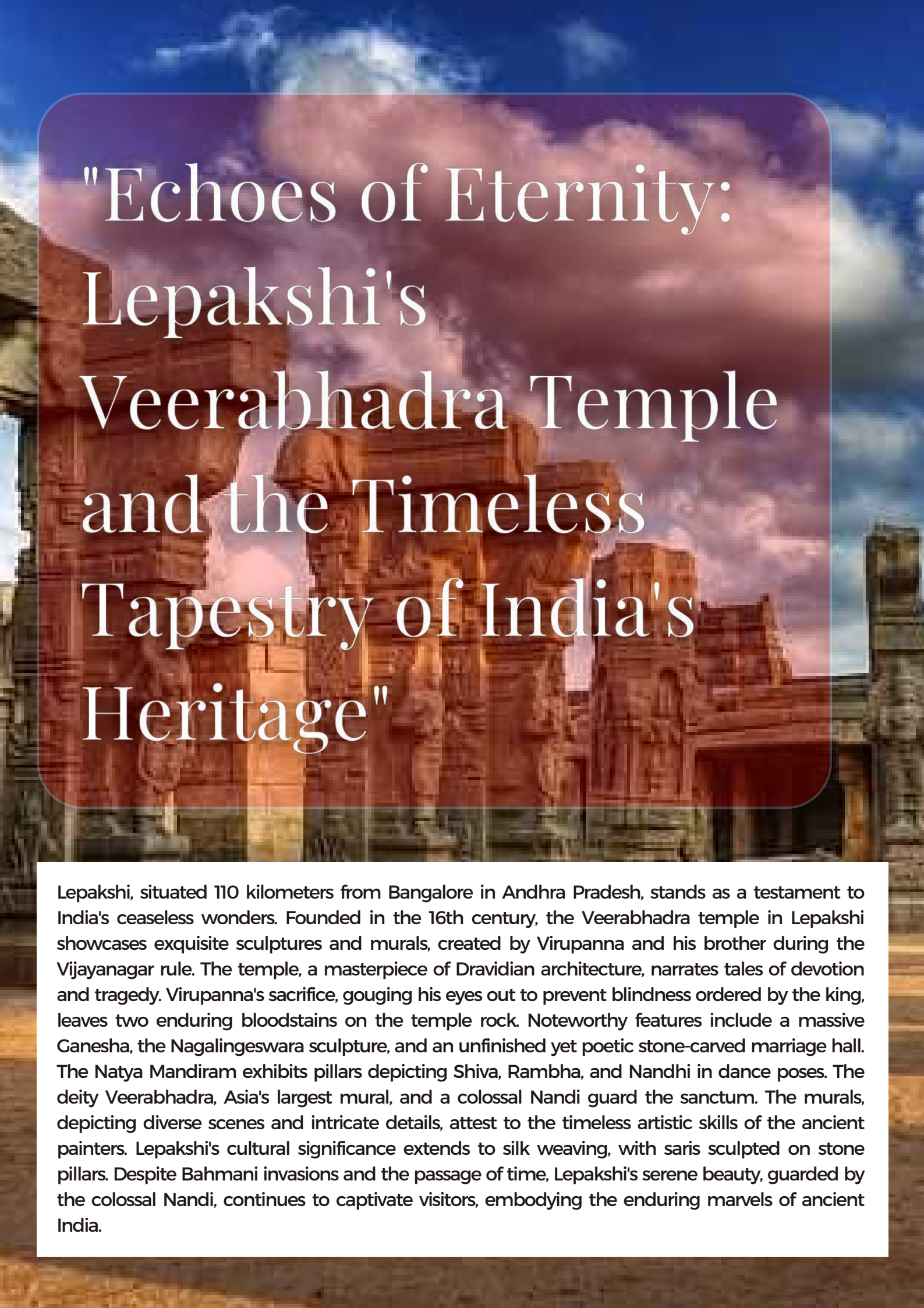
मैं पुरुषोत्तम राम त्रेता का,
द्वापर का घनश्याम हूं मैं।
मैं ही हूं पराक्रमी बाली,
फरसाधारी परशुराम हूं मैं।
मैं हूं इंद्र का विनाशक बज्र,
मां विंध्य का विध्यांचल धाम हूं मैं।
मैं हूं समेटे पूरी दुनिया,
भोले का भारत धाम हूं मैं।
मैं हूं राणा का रणकौशल,
अशोक की शांति का पैगाम हूं मैं।
मैं ही हूं छत्रपति शिवाजी,
तान्हा का बलशाली काम हूं मैं।
मैं ही हूं सुभाष का हिंद फौज,
आजाद हूं, भगत हूं, अब्दुल कलाम हूं मैं।
मैं ही हूं संतावन की लक्ष्मीबाई,
बिस्मिल का भारत धाम हूं मैं।
मैं भारत हूं विश्वगुरु,
कहने को बस एक नाम हूं मैं ॥

-अमित उपाध्याय

हिन्द की माटी

समृद्ध जहाँ की संस्कृति समृद्ध जहाँ की परिपाटी है,
इस दुनिया में सबसे सुंदर अपने हिंद की माटी है,
जीवन के हर बेला में नित- नित शीश झुकाऊँ,
निज वतन के निजता पर मैं नित- नित वारा जाऊँ,
वेद ऋचाओं की मिट्टी में ज्ञान की गंगा बहती है,
ऋषि मुनियों का देश हमारा पल - पल यह कहती है,
मत अपनाओ गैर सभ्यता जो बहुत लुभाती है,
इस दुनिया में सबसे सुंदर अपने हिंद की माटी है ।

- कविराज यधुवंशी



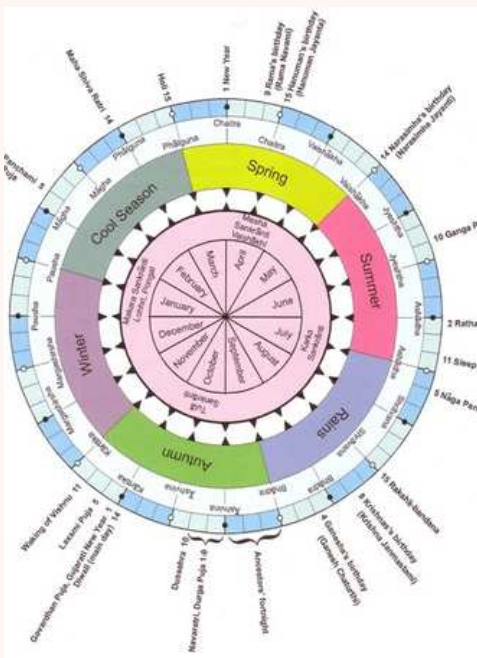
"Echoes of Eternity: Lepakshi's Veerabhadra Temple and the Timeless Tapestry of India's Heritage"

Lepakshi, situated 110 kilometers from Bangalore in Andhra Pradesh, stands as a testament to India's ceaseless wonders. Founded in the 16th century, the Veerabhadra temple in Lepakshi showcases exquisite sculptures and murals, created by Virupanna and his brother during the Vijayanagar rule. The temple, a masterpiece of Dravidian architecture, narrates tales of devotion and tragedy. Virupanna's sacrifice, gouging his eyes out to prevent blindness ordered by the king, leaves two enduring bloodstains on the temple rock. Noteworthy features include a massive Ganesha, the Nagalingeswara sculpture, and an unfinished yet poetic stone-carved marriage hall. The Natya Mandiram exhibits pillars depicting Shiva, Rambha, and Nandhi in dance poses. The deity Veerabhadra, Asia's largest mural, and a colossal Nandi guard the sanctum. The murals, depicting diverse scenes and intricate details, attest to the timeless artistic skills of the ancient painters. Lepakshi's cultural significance extends to silk weaving, with saris sculpted on stone pillars. Despite Bahmani invasions and the passage of time, Lepakshi's serene beauty, guarded by the colossal Nandi, continues to captivate visitors, embodying the enduring marvels of ancient India.

Calendar Eras of Indian History and The Question of National Calendar

Its Importance and Social Acceptance

India is a country with a rich socio-cultural history. Its diverse accommodation of people brings a new way of life across the region. Its day to day life is scheduled with respect to its own discipline of life. These practices are defined specially due to the various calendars or the time calculating methods. Presently, we see India as an assimilation and intermixing of the various cultures, which is evident from the food, society, customs, architecture and other daily aspects.



Although all these aspects have been highlighted often and are apparent in our day to day lives, calendars are something which haven't not been discussed popularly. India has a long history of calendars and time calculating techniques dating back to the early Rig-vedic civilization. Where at present, we are familiar with only a few calendars in which the most prominent are Vikram and Saka. These calendars are still relevant because of their perfection in the calculation, geographical relation and cultural significance. Calendars are nothing but predictions of the events, and that were early framed on the basis of its past experiences. These play a crucial role for associating particular days with particular occasions, such as festivals, landmarks (for astronomical occurrences), or shifts in day,time and seasons.

To address the question of the national calendar of India and consider what justification Indians should have for adhering to the National Calendar in their day-to-day lives while taking into account their geographical conditions, we will trace the various calendar era's of Indian history and their systems of time measurement in this research paper

But whenever we talk about calendars, we find Gregorian has huge acceptance all over the world inspite of several flaws where it has been often argued and reasoned either because of imperialism and eurocentric approach. The Gregorian calendar is an inconvenient system of time-reckoning when it comes in the context of the Indian Subcontinent. The days of the months vary from 28 to 31: quarters consist of 90 to 92 days, and the two half years contain 181 and 184 days. The week-days wander about the month from year to year, so the year and month beginnings may fall on any week-day, and this causes serious inconvenience to civic and economic activities. The number of working days per month varies from 24 to 27, which creates considerable confusion and uncertainty in economic dealings and in the preparation and analysis of statistics and accounts. The present Gregorian calendar is therefore in dire need of reform, With reference from the "report of the calendar reform committee of Government of India, 1955".

Calendar Era's of Indian History :-

Here we are critically examining the claims of a few eras, which are supposed to date much earlier, e.g., the Kaliyuga era which is commonly believed to have been introduced in 3102. B.C., the Saptarishi era, and the Pandara-Kala mentioned by Kalhana, the historian of Kashmir, who wrote Rajatarangini in 1150 AD, and was supposed to be dated from 2449 B.C. From certain references of planets, stars, moon and sun in the hymns of Rigveda, we may conclude that Aryans used an empirical luni-solar calendar. Probably this was used till 1300 B.C. We do not come across sufficient material records until we come to the time of Asoka about 270 B.C.

What was the calendar during the period 1330 B.C.-250 B.C.? The Yajur-Veda, the Brahmanas, the Upanisads and other post Rg-Vedic literature, and the early Buddhist literature contain occasional astronomical references, from which the nature of the calendar used for ceremonial and other purposes can be inferred. The interpretation of the texts is neither easy, nor unambiguous. The latter part of this period has been called by S. B. Dikṣit, as the Vedanga Jyotisha period. The Vedanga Jyotisa calendar appears to have been almost completely free from foreign influence, though this point of view has been contested. The Persian conqueror Darius conquered Afghanistan and Gandhar, about 518 B.C.; this region appears to have been continued under the Achaemenids for nearly two centuries. The Achaemenids used a solar calendar probably adopted from Egypt in contrast to the luni-solar calendar of India, but this does not appear to have disturbed the indigenous luni-solar calendar system.

The Vedanga Jyotiṣa period was continued by Indian dynasts up to the time of the Satavahanas (200 A.D.), was succeeded by the Siddhanta Jyotisha period, but the first record of this period is available only about 400 A.D. The transitional period from 100 A.D to 400 A.D is one of the darkest period in indian Chronology Due to successive invasions by Macedonian and Bactrian, Greeks (Yavana), Parthians, Sakas and Kushanas) in the time period from 300 B.C. to 200 A.D. The history of 1st to 4th century AD was entirely forgotten and is being recovered gradually from inscriptions, foreign references, and from artifacts recovered in excavations of the sites occupied by invaders of this period. Greco-Caldean astronomical knowledge became the basis for the calendars laid down by Surya Siddhanta and other Siddhantas. By about 400 AD, it completely replaced the previous Vedanga calendar and the Vedanga Jyotisa calendar completely disappeared from all over India.

From 400 AD to 1200 AD, almost all of India used a calendar based on Siddhanta Jyotisha to record dates. All Indian astronomers used the Saka era for accurate calculations, but its use by kings and writers for date records was generally confined to parts of the South. Although using its own epoch or reign year, the annual calendar was compiled according to the rules laid down by either Surya Siddhanta, Arya Siddhanta or Brahma Siddhanta. These did not differ much in essentials. When India came under Islamic rule from 1200 AD, rulers adopted the Islamic calendar for civil and administrative purposes as well. The Indian calendar has been maintained only in isolated places where Hindus happened to remain independent or used only for religious purposes. An attempt was made by Akbar in 1584 to use Iran based lunar calendar Tarikh-Ilahi to conceal the Hijri calendar for administrative purposes, but it fell out of use from around 1630. The Gregorian calendar has been in use for civil and administrative purposes since the beginning of British rule in 1757, and continues to this day.

Calendar and Astronomical References in the Rig-Veda :-

There are so many references in various vedic texts about time and seasons. One of the verse is from later mandals which translated as :-

Rig-Veda, 1.164.11

द्वादशारं नहि तज् जराय वर्वर्ति चक्रम् परि
द्याम् ऋतस्य | आ पुत्रा अग्ने मिथुनासो
अत्र सप्त शतानि विंशतिश् च तस्थुः ||

*dvādaśāraṃ nahi taj jarāya varvarti
cakram pari dyām ṛtasya | ā putrā
agne mithunāso atra sapta śatāni
viṃśatiś ca tasthuḥ ||*

Translation : *The wheel (or time) having twelve spokes revolve around the heavens, but it does not wear Out. Oh Agni 720 pairs of sons ride this (wheel). Here the year is likened to a wheel. having 12 spokes (or months) ; the 720 pairs of sons are 360 days and nights. The interpretation commonly accepted is that the year was taken to consist of 360 days divided into 12 months, and the night and the day (following or preceding) constituted a couple.*

The Rg-Vedic people, who must have lived at least before 1200 B.C., utilized an intercalary month system with a luni-solar calendar. Yet, we are unaware of their names for the twelve months, and we have no idea how the intercalary month, which is referenced in one place, came into existence: It appears that they employed the nakshatra, or lunar asterism in which the moon is found at night, to designate specific days, and it is therefore reasonable to assume that they used the lunar zodiac to describe the movements of the moon. In the Rg-Veda the mentioning of the tithi, often known as the lunar day, is still debatable which is a key component of Hindu calendars. The solar year was most likely assumed to have 366 days, with 12 days being eliminated for luni-solar correction.

Saka Era, the Calendar with different histories :-

There was the decline in the Importance of vedanga jyotish period which led to the creation of a new calendar era which was based on siddhanta jyotish. Dr. Van Lohuizen de Leeuw has discussed the starting point of this era in her thought-provoking book 'The Scythian Period of Indian History'.

She has rejected all the above dates. and fixed up 129 B.C. as the starting date of the old Saka era. She identifies this year as the one in which the Sakas descended from the Trans Oxus region attacked the Parthian empire in which the Parthian emperor Phraates II was defeated and killed, and the rich province of Bactria was occupied by the Sakas. Dr. M. N. Saha has supported this theory in its main features, but he thinks that the era was founded in 123 B.C, for he shows from historical records that the Sakas assailed Bactria first in 129 B.C. and entered into a seven year conflict with the Parthians, and finally conquered Bactria in 123 B.C.

The earliest known users of the era which is known as new saka are the Western Satraps, the Shaka (Indo-Scythian) rulers of Ujjain. From the reign of Rudrasimha I (178–197), they recorded the date of minting of their coins in the Shaka era, usually written on the obverse behind the king's head in Brahmi numerals. The use of the calendar era survived into the Gupta period and became part of Hindu tradition following the decline of Buddhism in India. It was in widespread use by the 6th to 7th centuries, e.g. in the works of Varāhamihira and Brahmagupta, and by the 7th century also appears in epigraphy in Hindu Southeast Asia. The calendar era remained in use in India and Southeast Asia throughout the medieval period, the main alternative era in traditional Hindu timekeeping being the Vikram Samvat era (56 BC). It was used by Javanese courts till 1633. It was adopted as an era of the Indian national calendar (also known as "Śaka calendar") in 1957 but not has been widely used. The Shaka epoch is the vernal equinox of the year AD 78. The year of the official Shaka Calendar is tied to the Gregorian date of 22 March every year, except in Gregorian leap years when it starts on 21 March. The Lunisolar Shalivahana Saka continues to be used widely in Southern and Western India for many religious and some secular purposes such as sowing and agriculture.

According to historian Dineshchandra Sircar, the historic notion of "Shalivahana era" appears to be based on the victory of the Satavahana ruler over some Shaka (Western Kshatrapa) kings. An account claims that the emperor Shalivahana, grandson of legendary emperor Vikramaditya defeated the Shakas in 78 CE, and the Shaka era marks the day of this conquest. This legend has been mentioned in the writings of Brahmagupta (7th century CE), Al-Biruni (973–1048), Following vernal equinox, and the names of the solar Months should be Chaitra, Vaisakha, etc. Over time, the word "Shaka" became generic, and came to be known as "an era"; the era thus came to be known as "Shalivahana Shaka".

The national calendar based on the Saka Era, with Chaitra as its first month and a normal year of 365 days was adopted from 22 March 1957 along with the Gregorian calendar for the following official purposes: Gazette of India.

Vikram Samvat and The quest for its original Founder :

It is said (as per the Jain book Kālakācāryakathā) that during the Vikram Era, King Vikramāditya gained victory over the Śakas. However, V. A. Smith and D.R.Bhandarkar believed that Chandragupta II adopted the title of Vikramaditya. It was he who changed the era's name to "Vikrama Samvat". No source prior to the ninth century ce mentions the period commencing in 57 bce as being associated with vikramaditya; older sources refer to it as "samvat" or simply "krta" (in 343 and 371 ce), "krita" (in 404), or "the age of the malava tribe" (424). The term "vikrama" appears in writing for the time period for the first time in 842. This Chauhan ruler Chandamahāsena inscription was discovered at Dholpur and bears the inscription "vikrama samvat 898, vaishakha shukla 2, chanda" (20 April 842)

The earliest literary work linking the period to vikramaditya is subhashita-ratna-sandoha (993–994) by the Jain author amitagati. The earliest known inscription linking the period to Vikramaditya is dated 971. It is argued that it was the most important calendar of ancient India along with the Saka Era which is still relevant in present times as well for civil and religious purposes.

From the evidences, it has been concluded by historians that the earliest name so far found of this era was Krta. What this means is not clear. Then between 405-542 A.D., it came to be known as the era of the Malava tribe and was used by the Verma kings of Mandsaur, Rajputana, though they were feudatories of the Gupta emperors (319-550 A.D.). Its association with king Vikrama is first found in the year 737 A.D., nearly 800 years after the supposed date. of king Vikram. Its use appears to have been at first confined to Kathiawar and Rajasthan for the whole of Northern India used between 320 A.D. to 600 A.D., the Gupta era, which fell into disuse with the disappearance of the Gupta rule in 550 A.D or a time, Northern India used the Harsha era introduced by the emperor harshavardhana (606 A.D.), but when the Gurjara-Pratiharas, who came from Rajasthan, conquered the city of Kannauj about 824 A.D. They brought the Vikrama era from their original home, and it became the current era all over northern India except the eastern region, and was used by majorly all Rajput dynasties of medieval times.

National Calendar of India		SAKA Era	
	Month	No. of Days	Start Date (Gregorian)
1.	Chaitra	30/31	March 22*
2.	Vaisakha	31	April 21
3.	Jyeshtha	31	May 22
4.	Ashadha	31	June 22
5.	Sravana	31	July 23
6.	Bhadrapada	31	August 23
7.	Asvini	30	September 23
8.	karthika	30	October 23
9.	Maarghasira	30	November 22
10.	Pausha	30	December 22
11.	Maagha	30	January 21
12.	Phalguna	30	February 20

The Vikram Samvat has been used by Hindus, Sikhs, and Pashtuns. One of several regional Hindu calendars which are used in the Indian subcontinent, it is based on twelve synodic lunar months and 365 solar days. The Vikram and Saka were the Calendar of masses because of expansion of the empires in which these calendar Era's were used but as we said earlier that there were different calendar issued by most of the empires in different time span for example kalchuri era, Gupta era, lakshmana era, chola era and many more which basically started to commemorate the establishment of the empires. But most of the eras were not relevant in present times and only two main calendar Era's i.e the Vikram and Saka became the calendar of civil use and still relevant in some regions, might be because of their perfection in astronomical calculations and relevance in geography throughout India. Still the major events in India are taken place according to tithi or the position of sun and moon but the problem is only one that the acceptance of dates of Hindu panchang or Indian calendars in today's youth of india is minimal as they don't even know the names of the months of Hindu Panchang.

The advent of Foreign Calendars :- Hijri and Gregorian

The Importance of Saka era declined in administrative use when India was invaded by foreign powers majorly the establishment of Delhi sultanate in 12th century and establishment of Britishers in 18th century. These two events introduced two different calendar eras in India i.e the Hijri and the Gregorian respectively. These calendar eras were the official eras of the empires because of their control over India that in Delhi sultanate all the work was done and recorded on the basis of hijri Calendar and in British times all the work was assigned using the Gregorian dates.

But these calendars never get the acceptance of masses in India because of the majority of Hindu's in India. As In the time span from 12th to 20th century the calendar used for the formulations of festive events, gatherings, civil purposes were still the Vikram or saka which is majorly used for religious purposes and as Hindus were in majority so the major calendar in the masses were most probably the Hindu or the Indian calendars. But After the recommendations or we can say in between or after the independence movement the Gregorian got the popularity in Indian masses as it started to be used in government official work in spite of having saka as a national Calendar.

The Question of National Calendar :- It's Importance and Social Acceptance

The Saka calendar was adopted as the national calendar in 1957 on the recommendation of the Calendar Reform committee, headed by Meghnad Saha. It came into use from 22 March 1957 according to the Gregorian calendar which was actually Chaitra 1, 1879 according to the Saka Samvat. The national calendar is used along with the Gregorian calendar for all communications and calendars issued by the Indian government. The Saka calendar is also used in the Gazette of India as well as the daily morning broadcast of All India Radio. The Saka calendar is still in use in states like Maharashtra and Goa and in countries like India, Nepal and Indonesia. The Buddhist calendar and the traditional lunisolar calendars of Cambodia, Laos, Myanmar, SriLanka and Thailand are also based on an older version of the Indian calendars. Despite being so important, why is there always a question mark on the National Calendar? The question is ,why the social acceptance for the National Calendar of India is declining.

Eventually, in present times the public don't even know the names of the months of the National Calendar. One out of ten people hardly recognise the dates or the tithis of the calendar. Everybody celebrates festivals, many do worship but not many people know the tithi on which the prescribed festival is celebrated. How many people know that the Indian week starts from Ravivar, which is Sunday unlike Monday in Gregorian because the Sun represents the new beginning with new enthusiasm , hence the week starts from Sunday in Indian panchang. This is nothing but an idea of Eurocentrism which we are promoting through the calendar as well like the other ways. The Eurocentric approach and imperialism were the main reasons behind the so-called popularity of the Gregorian calendar all over the world in spite of so many problems in it which we have mentioned earlier and also quoted by the calendar reform committee of India as well. The significance of the Saka calendar lies in its historical and cultural importance as it represents the traditional ways of measuring time in India. However, it is not widely used in all parts of the country and isn't recognized as important as Gregorian as an official calendar by the Indian Government.

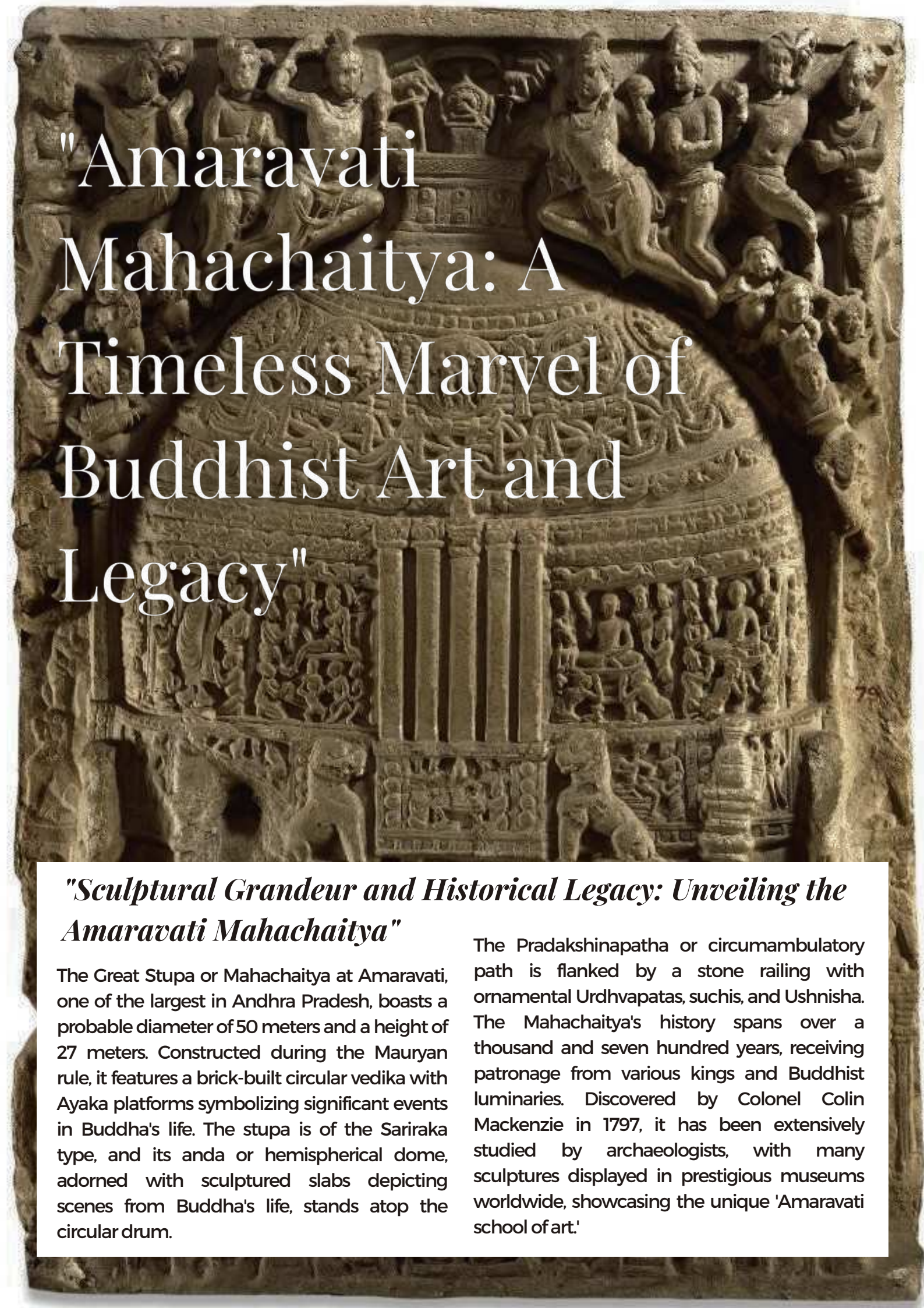
If you are referring to the Saka calendar used in Indian states and Nepal. The calculations for the Saka calendar have been made to match the astronomical observations and to ensure that the calendar accurately represents the passing of seasons and lunar cycles. The other reason is that Saka Calculations are based on siddhantic calendar which has been considered as the most perfect calendar as prescribed by scientific studies and by Indian scholars like Aryabhatt, Varahmihir, Brahmagupta as well. It has been shown that the intention of the maker of Surya Siddhanta and of other Siddhantas was to start the year from the moment of sun's crossing the vernal equinoctial point and to start the civil year from the day following.

The Committee has also adopted this view and proposed that the civil year for all-India use should start from the day following the V. E. day, i.e., from March 22. In the Vedic literature also it was also found that the starting of the year was related with one or other of the cardinal days of the year. The Vedanga Jyotisha started the year from the winter solstice day, the Brahmana started the year from the Indian spring (Vasanta) when the tropical (Sayana) longitude of the sun amounted to 330°, but in the Siddhantic period the year-beginning coincided with the V.E. day. So in adopting the Sayana system in our calendar calculations, the Indian tradition, from the Vedic times up to the Siddhantic times, has been very faithfully observed. This has ensured that the Indian seasons would occupy permanent places in the calendar.

However, the Gregorian calendar is widely regarded as the most accurate calendar all over the world as it is based on the solar cycle and includes leap years to accommodate the difference between the solar year and the calendar year but still Calendar Committee report makes it clear that it has so many flaws and the world should focus on the alternate world calendar for better functioning. On the other hand, the Saka calendar is a lunisolar calendar based on both the solar cycle and the phases of the moon used in Hinduism, and it is based on the cycles of the moon. However, unlike some other lunar calendars, the saka calendar takes into account the solar cycle as well. This means that the saka calendar has 12 lunar months, just like the Islamic calendar, but the length of each month varies depending on the movements of the sun and the moon. To keep the saka calendar in sync with the solar cycle, an extra month is added to the calendar every few years. This extra month is inserted after the month of Chaitra and before the month of Vaishakha. This helps to keep the saka calendar aligned with the seasons and the solar year. The Indian calendar's ability to predict cosmic events accurately is one of its advantages.

Based on astronomical observations, the Hindu calendar takes into consideration the positions of the Sun, Moon, and other planets. This makes it more accurate than the Gregorian calendar, which does not consider the location of the Moon into consideration and has pre-determined durations for each month. The cultural significance of the Hindu calendar is another advantage. An essential component of Indian culture and tradition are the celebrations and holidays connected to each calendar month. They facilitate interaction and support the maintenance of cultural identity and values. In an article published in the Economic and Political Weekly, Historian Kunal Chakrabarti discusses the cultural and religious significance of the Hindu calendar. He writes that the calendar is "an embodiment of the Indian way of life, which is essentially agrarian and rural in character." Chaitra navratri, marks the beginning of hindu lunar new year, it is named after VASANTA, which means "SPRING". Thus this remarks the coming of the new season as six RITU which are as follows -Varsha, Greeshma, Sharad, Hemant, Shishir and Vasant. The Saka Calendar bears a deep connection with the history of India. Its creation and usage has stepped in the Golden era of the Maurya and Gupta rule. The adoption of the Saka Calendar as the National Calendar of India is a tribute to the advanced intellectual capabilities of the old time. The Saka Calendar is recognized beyond Indian borders, in countries where the influence of Indian culture is prominent





"Amaravati Mahachaitya: A Timeless Marvel of Buddhist Art and Legacy"

"Sculptural Grandeur and Historical Legacy: Unveiling the Amaravati Mahachaitya"

The Great Stupa or Mahachaitya at Amaravati, one of the largest in Andhra Pradesh, boasts a probable diameter of 50 meters and a height of 27 meters. Constructed during the Mauryan rule, it features a brick-built circular vedika with Ayaka platforms symbolizing significant events in Buddha's life. The stupa is of the Sariraka type, and its anda or hemispherical dome, adorned with sculptured slabs depicting scenes from Buddha's life, stands atop the circular drum.

The Pradakshinapatha or circumambulatory path is flanked by a stone railing with ornamental Urdhvapatas, suchis, and Ushnisha. The Mahachaitya's history spans over a thousand and seven hundred years, receiving patronage from various kings and Buddhist luminaries. Discovered by Colonel Colin Mackenzie in 1797, it has been extensively studied by archaeologists, with many sculptures displayed in prestigious museums worldwide, showcasing the unique 'Amaravati school of art.'

Economy and Institutions in Ancient India

- Ojaswa Singh

The root of happiness is Dharma (ethics, righteousness), the root of Dharma is Artha (economy, polity), the root of Artha is right governance.

Kautilya, Chankaya Sutra 1-6



Property in Ancient India :-

Talking on the concept of property, initial progress was made by Vincent A. Smith an imperialist, who wrote in 1904 that in ancient times land was owned by the king. This theory suited the British colonial interests and was upheld by several other British historians who, in the late 19th and early 20th centuries, seemed to try to create a case for the British government to introduce agrarian changes, which they of course called improvements. Before India gained independence, K.P. Jayswal and other nationalist scholars opposed Smith's viewpoint. In fact, the British government forced Jayswal to resign from Culcutta University in 1912–1913 (but some people consider British Rule over India to be politically and intellectually liberal). Jayswal advocated in favor of individual land ownership in ancient India. The concept of property itself is so elaborative that it needs another article if not another book.

There can not be any second thoughts about the value Ancient Indian Economy had, the modern terminology of superpower would not be any exaggeration but the term Vishwaguru will be suitable. This article in particular is an attempt to highlight the processes of trade, markets and industries that made the backbone of economy in those times, the time period in particular will be from around 3rd century BCE to 6th century CE and will talk through with textual sources like the Rigveda.

Discussing property would be incomplete if we leave alone the talks of feudalism in ancient India. According to Sharma, unlike in Europe, feudalism in India started with land grants made to temples, monasteries, and learned brahmanas. For these grants, there is epigraphic evidence dating back to the first century AD. By the Gupta period, villages with their fields and residents, fiscal, administrative, and judicial rights (including the ability to enjoy fines received), as well as exemption from interference by royal officials, were granted to religious beneficiaries. The warrior class later received what had been gradually taken away from the priestly class. With the formation of small and self-sufficient economies characterized by a lack of commercial interaction, the collapse of towns, and a shortage of currency, both secular (or religious) and non-secular (or service) donations grew more and more common. To which C. A. F. Rhys Davids argues that instead of relying on feudal landlords, the rural economy was founded on the structure of village communities of landowners.

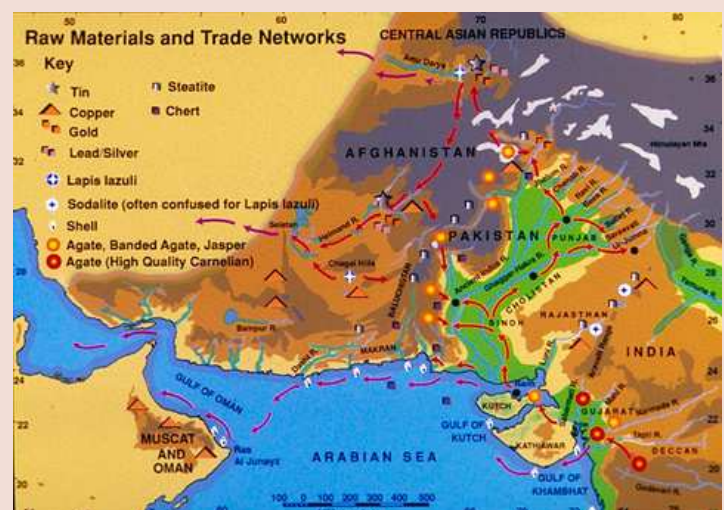
This tithe, in the case of one or more villages, they are often represented as making over to queens or commoners; but never the villages nor the soil is thus bestowed which is unique in itself.



Indus civilization

The geographic area encompassed by the Indus civilization was twice the size of that controlled by Sumerian city states or Dynastic Egypt, and the mechanisms of control and integration may have been significantly different from what is known in those regions. Some Indus settlements, such as Harappa, had massive walls and gateways, but they may have been more important as control mechanisms to facilitate taxation and limit commercial access or exit from the cities, than for military defense (Kenoyer 1993, 1997).

Monumental buildings have been found at Harappa and Mohenjo-Daro, but no centralized ritual or political structures, such as temples, palaces or royal burials, have been identified. This pattern suggests that no single individual or dynasty dominated the cities for very long, and that they may have been controlled by several competing groups of elites, i.e., land owners, merchants or ritual specialists (Kenoyer 1994a).



Vedic discourse

There is no reference to money-lending as a usual phenomenon in the Rigveda but the term rina (debt) occurs several times in it, and to repay all debts was highly appreciated and to not being able to pay the same as a great sin. (Rigveda. 2.24. 13.2.27.4; 10.34. 10. 10. 127 7; cf. M. A. Buch, The Economic Life of Northern India, Allahabad, 1979. p.86.) At some places in the Rigveda, we find oppressive measures adopted by the creditors to chastise the dishonest borrowers who did not wish to repay the debt contracted by them. (Rigveda, 10.34.4.) It is clear from the fact that borrowing, lending, and paying off debt were quite common procedures in Rigvedic times. It's unclear if interest was also included. Without a question, failing to make payments was a crime that could as well have been a serious sin. Coming to livestock, Cows and bullocks were most valued possession in ancient India and constituted the original Dakshina in fact, the word Dakshina is an adjective meaning "right" or "valuable".

This tithe, in the case of one or more villages, they are often represented as making over to queens or commoners; but never the villages nor the soil is thus bestowed which is unique in itself.

Industries, Trade and Commodities in Ancient India

The Jatakas always refer to the standard number of 18 important handicrafts such as those of wood-workers, the smiths, leatherers, painters, workers in stone, ivory-working, weaving, confectionery, jewellery, work in precious stones, pottery, making of bow and arrow, and the like. The carpenter was much in evidence for constructing carts of different kinds, called ydna, ratha and sakata; furniture; the woodwork of buildings; and seagoing ships.

The mining industry was also very important, and Megasthenes states that gold, silver, copper and iron were extracted in large quantities, and articles of utility and ornament as well as implements and accoutrements of war were made of them in Mauryan period.

Markets for perishable foods were located outside the towns at their gates. We read of a market for fish at a gate of Sravasti, of greengroceries at the four gates of Uttara-Panchala and of four nigamas or market towns located at the four suburbs of the city of Mithila and called Yava-majjhako, an example of which is figured on a sculpture at Bharhut.

Loans were made with the debtor's personal guarantee or a gold security, such as a ring. We hear about people pledging or selling their wives or kids to pay off debt. Interest on loans was referred to as Vriddhi. Along with agriculture, harvesting, and trading, lending money was seen as an honourable profession.

Loans were given on security of gold like a ring or debtor's personal guarantee. We read of one's wife or children being pledged or sold for debt. Loans carried interest called *Vridhhi*. Money-lending is approved as an honest calling along with tillage, harvesting and trade. Debtors were protected by law which disallowed (1) compound interest, (2) interest above customary rate, (3) interest equal to the amount of the principal, (4) personal service in lieu of interest, and (5) exorbitant interest agreed to under coercion. The usual rate of interest was 15% per annum. Higher rates were given for unsecured loans. (*manusmriti* VIII. 140-153) Trade and industry were both very well organised. The name "*Sreni*," which appears frequently in this era's literature and inscriptions, refers to a group of individuals who may or may not be from the same caste but who work in the same line of work. Thus, it is comparable to the guilds in mediaeval Europe. The *Jatakas* mention eighteen guilds, which, while a common number, demonstrates the organization's expansive nature.

The primarily hereditary craftspeople, who lived in a clearly defined area, structured themselves under a *Jetthaka* or *Pamukha*, an officer who acted in a capacity like to an alderman or a president. The guild had the power to make executive and judicial decisions. *Kautilya's Arthashastra* contains numerous sections that highlight the guilds' enormous wealth and significance. In an ideal town plan, distinct chambers are set aside for each guild. The guilds operated like banks and accepted long-term deposits with the agreement to donate the yearly income to particular charity. One of the different types of troops that the monarch may call upon to serve under him includes some of the guilds' regular armies.

There was a great demand in the West for Indian manufactures and articles of luxury, such as precious stones and pearls, scents, spices and perfumes, silks and muslin. Roman dames, decked in seven folds of Indian muslin, paraded the streets and became such a menace to the city's morals that the Senate intervened and laid an embargo upon the import of that fine stuff from India.

In those early ages, India, according to Pliny, drained the Roman Empire of its gold worth fifty million sesterces each year and created a positive trade balance in international markets. Roman coin hoards discovered in several locations near the south Indian coast, where multiple port towns also developed, include remnants of this lucrative sea trade. According to Tamil writings, *Yavana* (Ionian) traders frequented *Kaverlpattanam*, the capital of the Chola Kingdom near the mouth of the *Kaveri*.

The Greek trader encountered numerous harbours on the eastern coast as he circled Cape Comorin, but only two of them can be identified with reasonable certainty: *Masalia* at *Masulipatam* and *Gange* at the mouth of the *Ganga*. Indians stocked ships from these ports with goods and sent them to ports in Africa and Arabia. Indians also established a colony on the island of *Socotra* for commercial reasons.

The chief articles of export from India were spices, perfumes, medicinal herbs, pigments, pearls, precious stones like diamond, sapphire, turquoise and lapis lazuli, iron, steel, copper, sandalwood, animal skins, cotton cloth, silk yarn, muslin, indigo, ivory, porcelain and tortoise-shell. Cloth, linens, fragrances, herbs used in medicine, glass containers, silver, gold, tin, lead, pigments, precious stones, and coral were the main imports.

The general economic situation of the population reflects the growth of trade and industry. There are several mentions of extremely wealthy merchants—millionaires today—in literature and inscriptions. It is stated that one of them, Anathapindika, gave the park to Buddha by covering the entire surface with gold coins. Another paid for the entire price of building the enormous Chaitya cave near Karle. Many others gave lavish gifts to various religious groups. The clothing, jewellery, mansions, and furniture of the middle classes make their affluence abundantly obvious. Extreme destitution or the class of paupers are not mentioned. In general, people enjoyed happy, peaceful, and prosperous lives.

According to Kautilya's Arthashastra there was considerable State-control in both trade and industry. The State had a monopoly of industries which depended upon risky, costly and pioneering enterprise. Mines were nationalised as the main source of the State's revenue. (Book II)

It also involved in mineral extraction from ores. It held a monopoly on the production of salt, for which it gave private salt-field lessees permits. It oversaw the production and distribution of wines and alcoholic beverages and had its own cotton, oil, and sugar industries. Government monopolies controlled the production of weapons as well as the construction of boats and ships.

Government held a monopoly on coinage, and under the direction of Lakshandhyaksha, the Mint Master, the people provided metal to be struck into coins in exchange for seigniorage fees. Prisons had factories worked by penal labour. The State spinning house turned out yarns of cotton, silk, wool and jute, and manufactured clothing of all kinds, mail-armour (uarma), ropes, blankets (dsiarana) and curtains (pmvarana). It employed helpless and purdah women who were given orders through its women-staff for spinning yarn.

The State controlled trade and prices. Goods were not to be sold where they were produced, at field or factory, but only at the appointed market where the dealer had to declare their particulars as to quantity, quality and price, which were examined and registered in the official books. A trader had to get a licence, and a foreign trader, a passport in addition. The State also controlled weights and measures. The official standard was fixed a little lower than the public so as to yield some revenue amounting to a vyaji of 5 per cent.

Trade was taxed all along its way by export and import duties, octroi and excise. Its progress through the country was punctuated by halts, enforced for payment of taxes at different stages. The foreign merchants were mulcted of their profits on the frontier by transit duties (vartani) and tolls (sulka), and by octroi at the gates of cities, which were carefully guarded by officers in charge of the customs houses, provided even with a place for detention of merchants found guilty of evading the law.

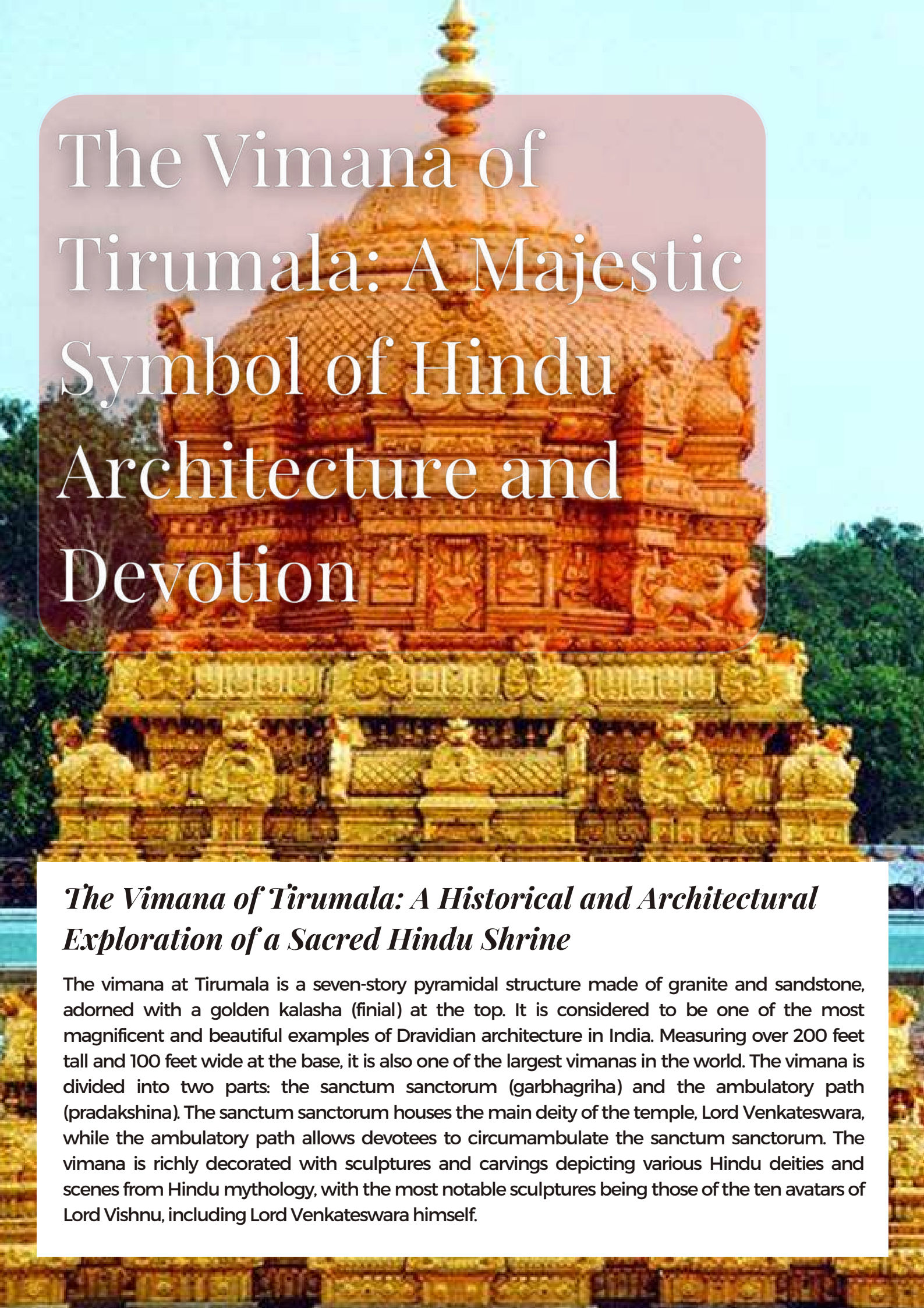
But if trade was thus taxed, it had its compensation in the security granted to it. It was guarded all along its way. Losses in transit were made good by government through its agents concerned; the village head-man was held liable for the loss suffered in the village

Among the industries dealing with animal products there are two deserving special mention. As regards the leather industry the Amarakosa has synonyms for leather-fan, leather-bottle for containing oil, leather shoes and boots- Representations of human or divine figures in leather boots or shoes are found in the contemporary sculptures and paintings. As regards ivory work, repeated references are found in the literary works of this period to the use of this material by the people for a variety of purposes. Ivory seals have been recovered from Gupta levels on the site of Bhita near Allahabad.

Conclusion :-

It can be said with an inherent conviction that trade in Ancient India was very complicated and deserves a greater amount of attention and lines in public discourse. Ancient Indian economy was truly the greatest of its time and that statement does not needs an explanation, however it was backed by not just complex commodities and priceless jewels and unique minerals and indigenous spices but the sophisticated processes of production and trade too.





The Vimana of Tirumala: A Majestic Symbol of Hindu Architecture and Devotion

The Vimana of Tirumala: A Historical and Architectural Exploration of a Sacred Hindu Shrine

The vimana at Tirumala is a seven-story pyramidal structure made of granite and sandstone, adorned with a golden kalasha (finial) at the top. It is considered to be one of the most magnificent and beautiful examples of Dravidian architecture in India. Measuring over 200 feet tall and 100 feet wide at the base, it is also one of the largest vimanas in the world. The vimana is divided into two parts: the sanctum sanctorum (garbhagriha) and the ambulatory path (pradakshina). The sanctum sanctorum houses the main deity of the temple, Lord Venkateswara, while the ambulatory path allows devotees to circumambulate the sanctum sanctorum. The vimana is richly decorated with sculptures and carvings depicting various Hindu deities and scenes from Hindu mythology, with the most notable sculptures being those of the ten avatars of Lord Vishnu, including Lord Venkateswara himself.



शास्त्र व शस्त्र

SHĀSHTRA (शास्त्र) AND SHASTRA (शस्त्र)

By Kartik Yadav

” विद्या शस्त्रस्य शास्त्रस्य द्वे विद्ये प्रतिपत्तये ।

आद्या हास्याय वृद्धत्वे द्वितियाद्रियते सदा॥”

शस्त्र-विद्या एवं शास्त्र-विद्या यानी ज्ञानार्जन, दोनों ही मनुष्य को सम्मान दिलवाती हैं

‘Bharat’ a country having knowledge of both Shaastra (शास्त्र) and Shastra (शस्त्र).

Is it important to have knowledge or command in both the field ? For this we have to disclose the unseen pages which our ancient culture has provided to us over a period of time , which we all are unknown off .

We also have to throw some light and know that why the full fledge war of Mahabharata (महाभारत) and Ramayana (रामायण) , were these war necessary for the mankind, we know these wars caused huge loss to our mankind when at the same time it had great knowledgeable characters like Ram, Krishna, Hanuman, Bhishma, Drona, Ravan, and many more, was it like they didn't knew the result of picking up shastra (शस्त्र). Do they didn't know the upheaval that would take place in this war.

To know both better and from depth we will go with their definition, importance, and types .

Shashtra (शास्त्र)

In the context of Indian culture and traditions, 'Shashtra' refers to scriptures or ancient texts that contain knowledge and guidelines related to various fields such as philosophy, mathematics, architecture, astrology, astronomy, science, warfare, medicine, and spirituality. 'Shashtra' is a term that can be used more broadly to refer to any knowledge, principles, or rules governing a particular field or discipline.

Shashtra (शास्त्र), are divided into two broad parts – Shruti and Smriti.

'Shruti' are those texts that have been transmitted orally for many centuries, and only later they were written down. It includes Vedas, Brahmanas, Aranyankas, and Upanishads or Vedanta. The word Veda (derived from vid) which literally means knowledge. They are thought to embody an eternal, self-existent truth by the rishis (seers). There are in total four Vedas – Rig Veda, Sam Veda, Yajur Veda, and Atharva Veda. The Vedas give reliable information about the culture and our age old civilization. Brahmanas, Aranyankas, and Upanishads or Vedanta are part of these Vedas which further gives philosophical knowledge.

'Smriti' literally means which is remembered and these are a body of texts usually attributed to an author, traditionally written down but constantly revised. It includes Vedangas, Epics (Ramayana and Mahabharata), Purana and Smritis.

Vedangas are very important for our intellectual development and are six in numbers, these are regarded as important limbs of Veda, they were evolved for the proper understanding of the Vedas. They are written in the form of precepts or sutra in prose. The six Vedangas are – Shiksha (phonetics), Kalpa (rituals), Vyakarana (grammar), Nirukta (etymology), Chhanda (Metrics), and Jyotisha (astronomy).

And then there are Epics and Puranas which give us a moral insight to see the society and world. These all texts set up the ancient knowledge system of Bharat.

These texts are considered essential and hold significant importance in Indian culture and society. Here are a few reasons why Shashtra are important:

Retention of Knowledge : Shashtra acts as a storehouse for wisdom and information that has been handed down through the ages. These great intellectuals and sages left behind priceless ideas, philosophies, guidelines, and practices in these works. And we should make sure that this knowledge is not lost and can be accessible by future generations by researching and conserving it as these are not just writing, these are the golden words which ancient Indian seers have come across with their hardship and experiences.

The foundation of Traditional Practices : The roots of many Indian cultural traditions, rituals, and customs may be found in Shashtra. These books offer the theoretical underpinnings and justifications for numerous ceremonies, rituals, and practices. People can learn more about these customs, their significance, and their applicability in the present era through researching and relating it to modern day science and disclosing those facts which are left in dark today.

Source of Knowledge : Throughout history, numerous people have been motivated by the profound understandings and philosophical teachings found in the Shashtras. They offer a deeper comprehension of the universe, consciousness, and the nature of existence. The philosophical ideas covered in these writings have the potential to inspire thought, reflection, and amazement which may enhance one's intellectual and personal growth.

Life Guidance : This Shashtras offers advice on a variety of life topics, such as ethics, morality, spirituality, and social behaviour. It provides rules and principles for living a moral and fruitful life. These writings aids readers in overcoming obstacles, reaching their goals for spiritual and personal development, and making wise decisions.

Contributions to Science and Technology : Shastra is responsible for the development in many fields of science and technology, including astronomy, mathematics, and medicine. The Shashtras provide documentation of the knowledge and discoveries gained in various domains by ancient Indian intellectuals. Investigating and comprehending these scientific facets of Shashtra can aid in bridging the gap between traditional and contemporary knowledge and encourage more investigation and invention.

Cultural identity and Heritage : The preservation and promotion of Indian cultural identity and legacy are made possible through the Shashtras. The intellectual, philosophical, and scientific accomplishments of ancient Indian culture are attested to in these books. People can reconnect with their cultural roots and foster pride, identity, and continuity with their ancestors by learning about and embracing Shashtras.

Overall, as a source of knowledge, wisdom, direction, inspiration, and cultural identity, Shashtras holds a great deal of significance in Indian society. It offers a rich tapestry of philosophical, scientific, and religious past that still shapes and has an impact on people and society today.

Shastra (शस्त्र)

Shastra is the Sanskrit word which means 'weapon' or 'arms' in English. The term Shastra can refer to a variety of things, including ancient Indian martial arts, warfare, weapons, and the science of fighting. There are numerous ways to understand the significance of Shastra in Indian history and culture:

Protection and Self-Defense: In antiquity, protection and self-defense against external threats required knowledge of Shastra and proficiency in it. Warriors and soldiers would receive in-depth instruction in a variety of combat techniques and learn how to use weapons skillfully to protect themselves, their families, and their communities. The use of Shastra in battle and military strategy was crucial in ancient Indian conflict. Kingdoms and empires relied on the use of weaponry, military strategies, and tactical planning to protect and expand their dominion. The creation of combat formations, defensive strategies, and attacking moves were all aided by knowledge of Shastra.

Cultural Relevance : In India, the word Shastra has a great cultural and historical significance. It is intricately entwined with numerous mythology, legends, and epic stories like the Mahabharata and the Ramayana. Hindu mythology features numerous deities and heroes holding formidable weapons, highlighting the metaphorical and spiritual significance of the Shastra.

Discipline and Intellectual growth : Training in Shastra included mental discipline and spiritual development in addition to a focus on physical combat abilities. Systems of martial arts like Kalaripayattu, Lathi Khela, Malkhamba, Mal Yuddha and Silambam place a strong emphasis on character development, focus, and self-control. These elements are thought to be crucial for wellbeing and personal development.

Fostering a legacy : Traditional forms must be studied and practiced in order to preserve India's rich cultural legacy. It guarantees the transmission of historical battle strategies, weapon-making skills, and related rites from one generation to the next. By doing so, historical knowledge that is important to preserve and a connection to the past are both maintained which gives us much information of the things that we should do or not in a particular situation.

Identifier of the nation : In India, the word Shastra and the traditions that surround it are frequently seen as symbols of national pride and identity. They stand for the nation's military heritage, the bravery of its soldiers, and the spirit of resiliency in the face of adversity. Festivals, cultural events, and official ceremonies feature -related customs, are the things which further strengthen this sense of identity.

While the historical importance of Shastra cannot be disputed, it is crucial to remember that contemporary culture places a greater value on peaceful cohabitation, diplomacy, and nonviolence. The study of these days frequently emphasizes its cultural, physical, and mental facets, encouraging individual development, physical health, and a better comprehension of Indian heritage.

Health and Physical fitness : The practice of Shastra necessitates a demanding physical regimen that improves general health and fitness. Martial arts training enhances power, quickness, flexibility, and cardiovascular fitness. It also fosters discipline, builds self-esteem, and lessens stress. For example – Kalaripayattu which is believed to be the oldest martial art form originated in India (Kerala) focuses much on your fitness level, it's training take place in five stages, in the first stage the students have to focus on their body fitness, in the second the student is trained in stick combat, in the third stage student is taught how to handle a weapon, in fourth stage the training is of hand combat and in the final stage training involves Ayurvedic treatment for body and mind, techniques of marma (vital points) and therapeutic massages, and student also learns how to treat injuries and diseases.

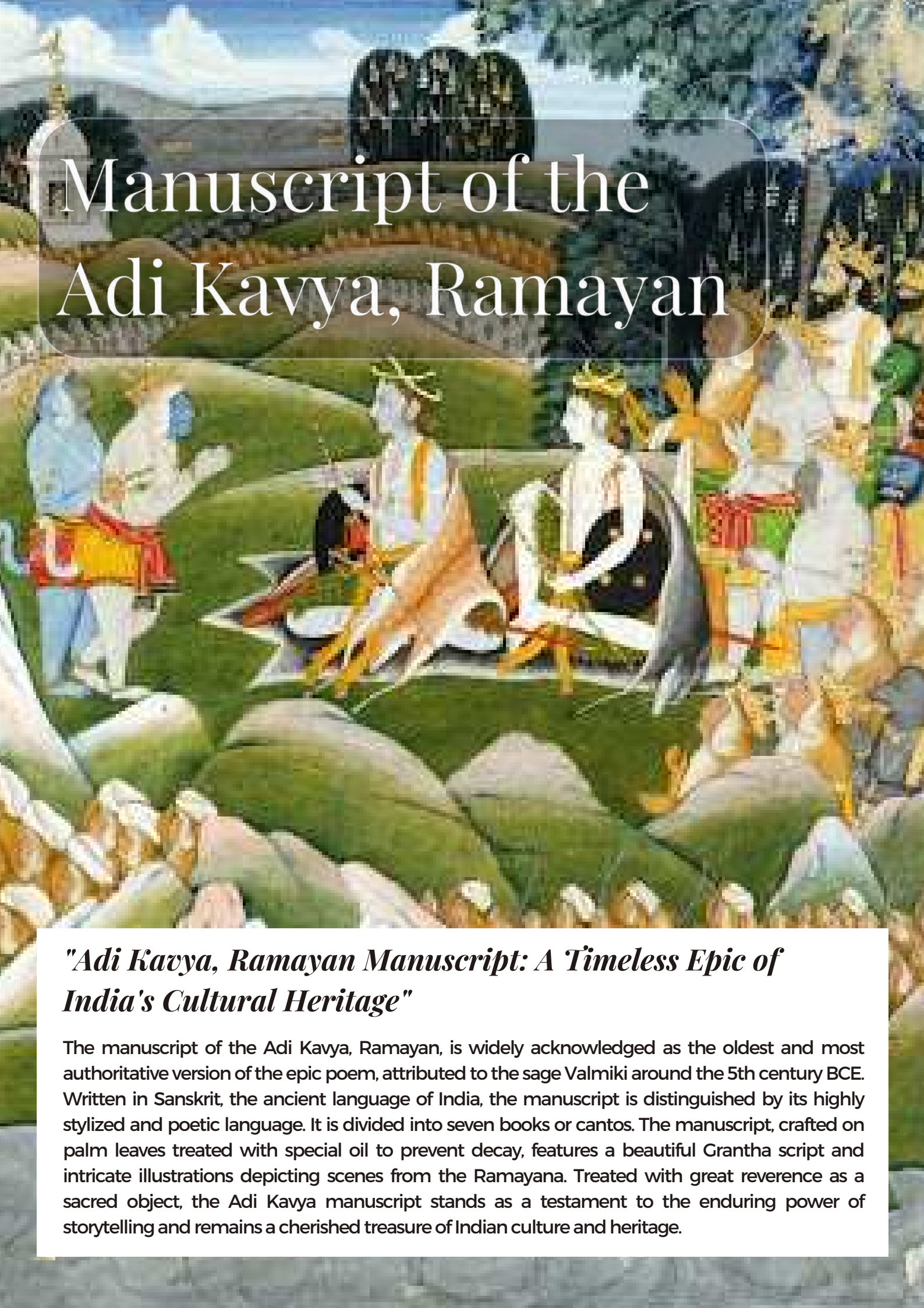
Shashtra (शास्त्र) and Shastra (शस्त्र) are significant because they serve as archives for information and wisdom gathered over many years. They lay the groundwork for comprehension and development in many areas of life.

As we have questioned prior in the article that why the wars like Ramayana and Mahabharata took place when it had many intellectual beings in it, were these holocaust necessary, so the answer for it is yes, we have to take Shashtra (शास्त्र) in one hand and

Shastra (शस्त्र) in the another one for the well being of 'Dharma'. As both wars were for the sake of dharma, to make sure that the rights of the humans are preserved and protected, and for the rights of people it is much necessary to teach them to fight for it. Ramayana and Mahabharata were not just wars related to Ram – Ravan and Pandava – Kaurava, these wars took place because there were many criminalized things happening in the society and it was much important for the intellectuals to teach them to fight for it. When the things written in the scriptures are just read but not followed then it becomes necessity to come up with arms although which is the last option.

When the teachings of Shashtra aren't followed it disturbs the cycle of Dharma and to maintain that cycle we should also have knowledge of Shastra. Here are few reasons why Shashtra and Shastra are together considered important:

Source of practical information : Numerous Shashtras and Shastras offer methodologies and practical knowledge that can be used in a variety of sectors. As an illustration, the foundation of the traditional Indian medical system known as Ayurveda is found in manuscripts like the Charaka Samhita and the Sushruta Samhita.



Manuscript of the Adi Kavya, Ramayan

"Adi Kavya, Ramayan Manuscript: A Timeless Epic of India's Cultural Heritage"

The manuscript of the Adi Kavya, Ramayan, is widely acknowledged as the oldest and most authoritative version of the epic poem, attributed to the sage Valmiki around the 5th century BCE. Written in Sanskrit, the ancient language of India, the manuscript is distinguished by its highly stylized and poetic language. It is divided into seven books or cantos. The manuscript, crafted on palm leaves treated with special oil to prevent decay, features a beautiful Grantha script and intricate illustrations depicting scenes from the Ramayana. Treated with great reverence as a sacred object, the Adi Kavya manuscript stands as a testament to the enduring power of storytelling and remains a cherished treasure of Indian culture and heritage.



सदेवसनाबुभो॥२॥रामकृष्णसमुत्पन्नोपमानमहत्कृत्युधौ जरासंघम
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Drug addiction is a pressing issue that poses a significant threat to the well-being and future of young minds. While modern research and studies highlight the negative consequences of substance abuse, ancient wisdom found in the Puranas, the sacred texts of all religions, also sheds light on the destructive nature of addiction. Drawing upon the timeless knowledge of the sacred texts, we will explore how drug addiction can adversely affect the lives of young individuals and emphasize the importance of seeking a path of purity and self-control.

UNVEILING ANCIENT WISDOM: THE DEVASTATING IMPACT OF DRUG ADDICTION ON YOUNG MINDS

by
ISHA SHARMA

The wisdom contained in the Puranas provides valuable insights into the devastating impact of drug addiction on young minds. They serve as a reminder that temporary pleasures, including substance abuse, can have profound negative consequences, hindering personal growth and obstructing the pursuit of a purposeful life. Certainly while considering this topic, we discuss every religion more thoroughly. By recognizing the wisdom of the ancient scriptures and embracing a path of self-control, discipline, and spiritual nourishment, young individuals can safeguard their future, preserve their well-being, and thrive as they fulfil their true potential.

THE DANGERS OF TEMPORAL PLEASURES

The Bhagavata Purana (11.20.27) emphasized that temporary happiness and distress, including those induced by drugs, are transient and deceptive. The Puranas teach that true happiness lies not in external substances but in cultivating inner virtues, spiritual growth, and establishing a harmonious connection with oneself and the divine.

BHAGAVATA PURANA (11.20.27)

"O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, and one must learn to tolerate them without being disturbed."

"कुंतीपुत्र सुख और दुःख अनित्य होते हैं और वे आपूर्ति और गर्मी के समान होते हैं। ये इन्द्रियों के अनुभव से उत्पन्न होते हैं, और इन्हें बिना परेशान होने के लिए सहन करना सीखना चाहिए।"

THE LURE OF ILLUSION

The Puranas repeatedly warn against the illusory nature of superficial pursuits and the temptations of intoxicating substances. They caution that addiction can create an imaginary world that leads individuals astray from their true purpose, hindering personal and spiritual growth. This Vishnu Purana (3.12.35) verse emphasizes the importance of abstaining from intoxicating substances to lead a righteous life and attain higher realms.

VISHNU PURANA (3.12.35)

"He who, though a householder, does not partake of intoxicating drinks and is free from vanity and sin, reaches heaven."

"जो गृहस्थ होने के बावजूद नशीली शराब का सेवन नहीं करता है और अहंकार और पाप से रहित है, वह स्वर्ग को प्राप्त होता है।"

CONSEQUENCES OF SINFUL ACTIONS

The Garuda Purana (2.33.41) speaks of the consequences of engaging in sinful activities. While not directly mentioning drug addiction, it highlights that indulging in vices leads to physical, mental, and spiritual deterioration. It serves as a reminder that addiction, being a form of indulgence, can lead individuals into darkness, both in this life and the afterlife.

GARUDA PURANA (2.33.41)

"The evil-doer suffers in the form of the disease and through his passion for sin; he is afflicted also by various maladies. Ensnared by the sin he goes into the darkness (hell)."

"पापी व्यक्ति रोग के रूप में दुख भोगता है और अपराध के मोह में पड़कर विभिन्न बीमारियों से पीड़ित होता है। पाप में फंसकर वह अंधकार (नरक) में जाता है।"

SELF-CONTROL AND DISCIPLINE

The Puranas emphasize the significance of self-control and discipline in leading a virtuous life. Lord Shiva, often revered as a symbol of self-mastery and asceticism, exemplifies the power of renunciation and inner strength. By cultivating self-control, individuals can resist the allure of addictive substances and nurture a resilient mindset. Lord Shiva's unwavering focus on meditation and detachment from worldly pleasures serves as an inspiration to overcome addictions and embrace a life of purity.



WHY IS SHIVJI ENTICED TO DRUGS, SOME NAIVE CONSCIOUSNESS MAY WONDER?

While the consumption of cannabis or its derivatives in the name of Lord Shiva is a cultural practice found in certain traditions, it is vital to note that the Puranas do not explicitly promote or endorse such consumption. However, there are symbolic and cultural interpretations associated with this practice. One such interpretation revolves around the association of Lord Shiva with the divine plant called "Bilva" or "Bael." The leaves of the Bilva tree are believed to be a sacred offering to Lord Shiva.

Some people interpret the similarity in the shape and pattern of cannabis leaves with the Bilva leaves, leading to the cultural association of cannabis with Lord Shiva.

In the cultural context, consuming cannabis or its derivatives is believed to help induce a state of heightened consciousness or aid in meditation. It is seen as a means to achieve a temporary detachment from the material world and enhance spiritual experiences. This association is based on the belief that Lord Shiva through his profound meditative practices and ascetic lifestyle could traverse different states of consciousness.

It's crucial to recognize that the scriptures do not support using cannabis or any other substance for addiction treatment or recreational usage. The cultural association of cannabis with Lord Shiva should not be misunderstood as promoting drug addiction or abuse. The emphasis should be on the spiritual symbolism and not the substance itself.

It is crucial to approach cultural practices with sensitivity and understanding, recognizing the metaphorical and symbolic aspects they represent. It is advisable to consult experts and adhere to legal and ethical guidelines when engaging in any practices involving substances.

MANY OF MY FRIENDS ARGUE WITH ME THAT SHIVA IS THE DRUG CONSUMER HIMSELF, SO WHY SHOULD WE ABSTAIN? HOWEVER, I AM GENUINELY INCLINED TO CHALLENGE THEM AND ASK WHETHER IT'S REASONABLE TO LIKEN ONESELF TO A DEITY WITH SUCH A MINDSET. NOW, LET'S DELVE INTO A CAPTIVATING CHAPTER IN THE LIFE OF LORD SHIVA.

In the sacred realm of Lord Shiva's worship, the enchanting Datura flowers, also known as jimson weed, bear a significant role. These blooms, often referred to as devil's trumpet or thorn apple, are lovingly offered to adorn the Shivling in numerous Shiva temples. Dhatura garlands, woven with reverence, find their place outside these holy sanctuaries. Legend weaves a tale where these delicate flowers are said to have sprung from the very chest of Lord Shiva, as narrated in the Vamana Purana.

Intriguingly, Sadhus, the devoted ascetics of Lord Shiva, have been known to smoke the leaves and seeds of the Datura plant, a plant considered poisonous and off-limits for common folk.

The magic of Dhatura extends beyond its ornamental presence. On the auspicious night of Maha Shivratri and the sacred Pradosh day, the entire plant, from its leaves and flowers to its fruits, is offered in devotion to Lord Shiva.

But why, you might ask, is the Datura flower so cherished in Shiva's worship? The answer lies in the ancient belief that offering Dhatura can pacify the potent poison within Shiva.

This belief is rooted in the legendary tale of Shiva's divine act. When the churning of the ocean, known as Samudra Manthan, unleashed the deadly Halahala poison, it was Lord Shiva who fearlessly consumed it to safeguard the cosmos.

Offering the Dhatura flower is seen as a symbolic act of mitigating the poison's effect, reminding us of the courage and strength Shiva embodies.

Moreover, this sacred offering holds benefits for those who seek its solace. It is believed to dispel the fear of adversaries, provide respite to those plagued by sleep troubles, and offer solutions to financial woes.

In Shiva's presence, the Datura flower finds its place, either showered upon the Shivling or crafted into a garland, lovingly placed near the deity. This floral tribute, with its enchanting beauty and mystical significance, continues to be an integral part of Lord Shiva's divine worship, where legends, faith, and devotion come together in fragrant harmony.

THE PATH TO LIBERATION

The Puranas guide individuals toward the path of liberation and spiritual enlightenment. Drug addiction, as an obstacle to self-realization, impedes personal growth and hinders the realization of one's true potential. The Shrimad Bhagavad Gita (16.21) identifies lust, anger, and greed as the gates to hell, urging individuals to renounce such desires as they degrade the soul. While the Bhagavad Gita is not a Purana, it is a significant text that imparts spiritual wisdom. This verse advises individuals to renounce desires, including addictions, which can lead to the degradation of the soul.

SHRIMAD BHAGAVAD GITA (16.21)

"There are three gates leading to this hell – lust, anger, and greed. Every sane man should give these up, for they lead to the degradation of the soul."

"तीन द्वारे ही नरक की ओर जाते हैं- काम, क्रोध और लोभा हर सार्वभौमिक मनुष्य को इनको त्याग देना चाहिए, क्योंकि ये आत्मा का पतन करते हैं।"

CERTAINLY! HERE ARE SOME EXAMPLES OF TEACHINGS FROM OTHER RELIGIONS THAT EMPHASIZE THE NEGATIVE CONSEQUENCES OF DRUG ADDICTION:

CHRISTIANITY

The Bible contains several passages that condemn the misuse of substances and highlight the importance of sobriety and self-control. In Ephesians 5:18 it states, "Do not get drunk with wine, which leads to debauchery. Instead, be filled with the Spirit." This verse encourages believers to avoid excessive consumption of alcohol or any substance that can lead to moral degradation.

ISLAM

In Islam, the Quran teaches the importance of maintaining a clear and sound mind. In Surah Al-Ma'idah (5:90), it says, "O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful." This verse advises Muslims to abstain from intoxicants, including drugs, as they are considered impure and a means of leading people astray.

JUDAISM

Jewish teachings also emphasize the importance of maintaining a clear mind and avoiding substances that can impair judgment. Proverbs 20:1 states, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." This verse warns against deception and the negative consequences of substance abuse, urging individuals to exercise wisdom and restraint.

SIKHISM

In Sikhism, the misuse of substances, including drugs, is considered detrimental to spiritual growth. The Guru Granth Sahib, the holy scripture of Sikhism, emphasizes the importance of living a disciplined and balanced life. It encourages individuals to avoid indulgence in intoxicants, as they hinder the pursuit of spiritual enlightenment and distort one's connection with the divine. These examples demonstrate that various religions emphasize the harmful effects of drug addiction and promote sobriety, self-control, and spiritual growth. They highlight the need to lead a balanced and disciplined life free from the destructive cycle of substance abuse.



Bhimkund, Madhya Pradesh

Unveiling the Mysteries of Bhimkund: A Sacred pool in Madhya Pradesh

Bhimkund, a natural water tank and holy site in Madhya Pradesh, India, lies in a cave near Bajna village in Chhatarpur district, 77 kilometers from Chhatarpur in the Bundelkhand region. Its depth remains a mystery, with replenishment even during droughts, suggesting a possible connection to underground rivers and lakes. The cave housing Bhimkund measures approximately 10 meters wide and 15 meters long, with the kund itself at 5 meters deep and 10 meters in diameter. Legend attributes Bhimkund's creation to Bhima, a Pandava from the Mahabharata, who struck the ground with his mace to quench the thirst of his companions. Hindus revere Bhimkund as a holy place, with a temple dedicated to Lord Shiva nearby. The kund's waters are believed to purify body and soul, making it a popular destination, especially during summer.

महाभारत का ज्ञान !!

सुनो सुनो है राजन तुम इस ग्रंथ के भीतर की वाणी, कि समझ सको तो समझ लो इस ग्रंथ के भीतर की कहानी ॥ कि कई किरदार बसे उसमे जो सीख सिखाते जीवन की. कि धर्म-अधर्म, प्राण- मृत्यु और सोच बताते श्रीमन की ॥

कि प्रण लेना तुम भीष्म से सीखो, जो कभी स्वयं को जीया नहीं, न्याय विधुर से ले लेना शांति पाठ पढ़ायेगा, राजनीति का ज्ञान तुम्हे पाण्डु श्रेष्ठ सिखलाएगा ॥ कि मोन धृतराष्ट्र से लेना काँम तुम्हारे आएगा,

गुरु द्रोण से ले लेना तुम लाचारी रे नीमन सी ॥ कि कई किरदार बसे उसमे जो सीख सिखाते जीवन की,

कि धर्म-अधर्म, प्राण-मृत्यु और सोच बताते श्रीमन की ॥ • कि ज्ञान अज्ञान का तुम दुर्योधन से रे छोड़ा पा लेना, क्रोध अस्वधामा का तुम अपने भीतर समा लेना। कि जीवन अगर सफल करना तो माया शनि की छलना,

शक्तिहीन घेकर भी सत्य का साथ देना विकर्ण तुम्हे सिखलाएगा। कि कर्ण के वर्ण ये मत जाता तो दान तुम्हे दे जाएगा ॥

कि कई किरदार बसे उसमें जो सीख सिखाते जीवन की,

कि धर्म-अधर्म, प्राण-मृत्यु और सोच बताते श्रीमन की ॥ कि एकलव्य भी निष्ठा तुम अपने मन में ठहरा लेना, कि असुर श्रेष्ठ घटोत्कच्छ से सुर के लक्षण तुम सीखो कि अभिमन्यु सा सौर्यचक्र तुम तन में भर लीजो कमजोरों की रक्षा करना सीखो भीमसेन के पोते थे। नाम से बर्बरीक उसका जो पुजता खाद के कोटे से ॥

कि कई किरदार बसे उसमे जो सौख सिखाते जीवन की,

कि धर्म-अधर्म, प्राण- मृत्यु और सोच बताते श्रीमन की ॥

कि शांत, सौम्य और धर्म की सीमा धर्मराज सिखलाएंगे, और बल जाता भीमसेन तुम्हे राजयोग दे जाएंगे। अर्जुन की रे मन की शक्ति एकाग्रचित कर जाएगी, जीव प्रेम रे नकूल से सीखो आत्मा रे तर जाएगी।

कि सब जानकर भी नादान रे बनना काम तुम्हारे आएगा यही ज्ञान पाण्डु पुत्र सहदेव तुम्हें सिखलायेगा ॥ कि कई किरदार बसे उसमे जो सीख सिखाते जीवन की, कि धर्म-अधर्म, प्राण- मृत्यु और सोच बताते श्रीमन की ॥

सीखो रानी सत्यवती से अपनी छाया की माया, कि त्याग की भक्ति से कैसे गंधारी ने पलटी काया । साधगी उस कुंती से सीखो जिसने कभी राजधर्म जीया नहीं, कि अजर-अमर वो दो नारी जो योद्धा थी रे सहमी थी। कि प्रतिशोध द्रौपदी सा हो और मराकाष्ठा अंबा सी ॥

कि कई किरदार बसे उसमे जो सीख सिखाते जीवन की, कि धर्म-अधर्म, प्राण-मृत्यु और सोच बताते श्रीमन की ॥

कि इस महायुद्ध के महावीर ने शक्ति बल झलकाया था, बिना शस्त्र के युद्ध में उसने धर्म को विजय बनाया था। यही शिक्षा देते श्री माधव बिना शस्त्र प्रहार करो, जहाँ ज़रूरत हो छल की वहाँ क्यों बल का प्रचार करो।

कि सदा धर्म प्रचार करो, ये डोर प्राणों की नीमन सी ॥ 1". कि कई किरदार बसे उसमे जो सीख सिखाते जीवन की, कि धर्म-अधर्म, प्राण- मृत्यु और सोच बताते श्रीमन की ॥

-अक्षित भदौरिया

अमृत प्रवेश !!

ये हिंद नहीं है मात्र देश,
राष्ट्र रूप संज्ञान प्रिय ।
चर अचर जीव नर नारी नपुंसक करते हैं आव्हान प्रिय ।
की आजादी का ये अमृत महोत्सव
मृत नहीं होने पाए,
अगले पच्चिस वर्ष कृतज्ञ कर
भारत विश्वगुरु कहलाए ॥

की भारत प्रवेश कर रहा है,
अपने स्वर्णिम अमृत युग में ।
कालखंड स्वयं बदल रहा है,
अपने को कल्कि युग में।
ऐसे ही भारतीय खुद को
सजग करें, स्वाभिमान भरें,
राष्ट्र की माटी की रक्षा के
लिए सदा बलिदान करें ॥

- अक्षित कुमार भदौरिया

भारत की बात

- मे आज न गीत, न शेर, न कोई गजल सुनाऊँगा...
- भारत का बेटा हूँ, भारत की बात कह जाऊँगा...
- ये कलम अपनी मे किसी की गुलाम न बनाऊँगा.....
- व्यर्थ मैं हुक्मरान के गुण, और अब न गाऊँगा.....
- भारत का दर्द तुम्हे इस कविता से दिख लाऊँगा....
- मे भारत का बेटा हूँ, तिरंगे की बात कह जाऊँगा....
- सर्जिकल strike पर प्रश्न से पहले, कुछ तनिक सोच लेते.....
- बेहतर होता अगर अपने घर, आईना ही देख लेते....
- पूछो शहीद की माँ से कलेजा कैसे कैसे रोता है.....
- पूछो बहन से राखी पर भाई न हो, तो कैसा होता है.....
- तुम्हे तो बस ये आंकड़ों का खेल सा लगता होगा?
- पूछो शहीद के बाप से, शाहदत कैसे सेहता होगा.....
- क्षमा, पर ये दर्द अब मे और न सुना पाऊँगा.....
- भारत का बेटा हूँ, भारत की बात कह जाऊँगा....
- बहन बेटियों पर जो, ये टीका-टिप्पणी चलती है...
- इस पर भारत माता अश्रुओं से रोती है....
- ऐसा मुद्दा हल नहीं होता मुद्दा और उछलता है....

- ये देख, देश भक्त का लहू खौलता रहता है.....
- और मुद्दों पे जब तिल का ताड़ बनता रहता है....
- भारत बिलख के पूछे, क्या देश ऐसे चलता है?
- महाराणा शिवजी जैसे, लाल से हमारी पहचान रही
- चंद्रशेखर, भगत जैसे, दीवानों से शान रही....
- आओ तुम्हे में, और मुद्दे अब दिखलाऊँगा....
- भारत का बेटा हूँ, भारत की बात कह जाऊँगा....
- मुझ पर तुम पर सब पर तीखी टिप्पणी चलती है...
- कुछ कहो तो आँखें, संविधान टटोलने लगती है
- बोलते वक़्त, जाने कहाँ संविधान चला जाता है....
- फिर सुविधा अनुसार स्वतः प्रकट हो जाता है....
- बोलते समय तनिक तो विचार कर लिया करो....
- अपनी वाणी से भारत का शृंगार कर लिया करो.....
- आजादी का पर्व है, आओ साथ मनाएं....
- हम भारत के बेटे है, चलो भारत की गाथा गाए.....

-हर्ष शर्मा

इतिहास पुराना भूले नहीं न भूले हल्दीघाटी को
न नालंदा विध्वंस भूले न भूले तराइन की माटी को
न भूले सोमनाथ का गुम्बद न भूले कश्मीरी घाटी को
जहाँ जहाँ हम जयचंद बने वहाँ वहाँ मार हम खाएँगे ॥

तुम अपनो से निपटते रह जाना वो तुम्हे खत्म कर जाएंगे ॥

न भूले हिंदुकुश के कल्लेआम को अरबी आज़ादी इमाम को
आलमगीर के धर्मपरिवर्तन को बाबर के जाली काम को
पद्मिनी के ईमान को जोहर के कुंड में रानियों के मान को
छोटे मोटे लालच में हम घुट घुट के मर जायेंगे ॥

तुम अपनो से निपटते रह जाना वो तुम्हे खत्म कर जाएंगे ॥

इंसानो के घर तो छोड़ो भगवान को भी नहीं छोड़ा है
राम, कृष्ण और विश्वनाथ बाबा के घर को तोड़ा है
भूले नहीं है राजन हम वो सहस्रों मंदिरों के स्वाभिमान को
हम कब तक सहनशील बनके सबकुछ यूँही सहते जाएंगे ॥

तुम अपनो से निपटते रह जाना वो तुम्हे खत्म कर जाएंगे ॥

गुरु अंगद, गुरु तेग बहादुर बहुत बहादुर थे स्वाभिमानी
उनको भी न भूले हम जो छोड़ गए थे भरी जवानी
न भूले इन गुरुओं की हत्या न भूले कटना गौ माता का
हम धर्मनिरपेक्षता का चोला पहन यूँही शांत रह जाएंगे ॥

तुम अपनो से निपटते रह जाना वो तुम्हे खत्म कर जाएंगे ॥

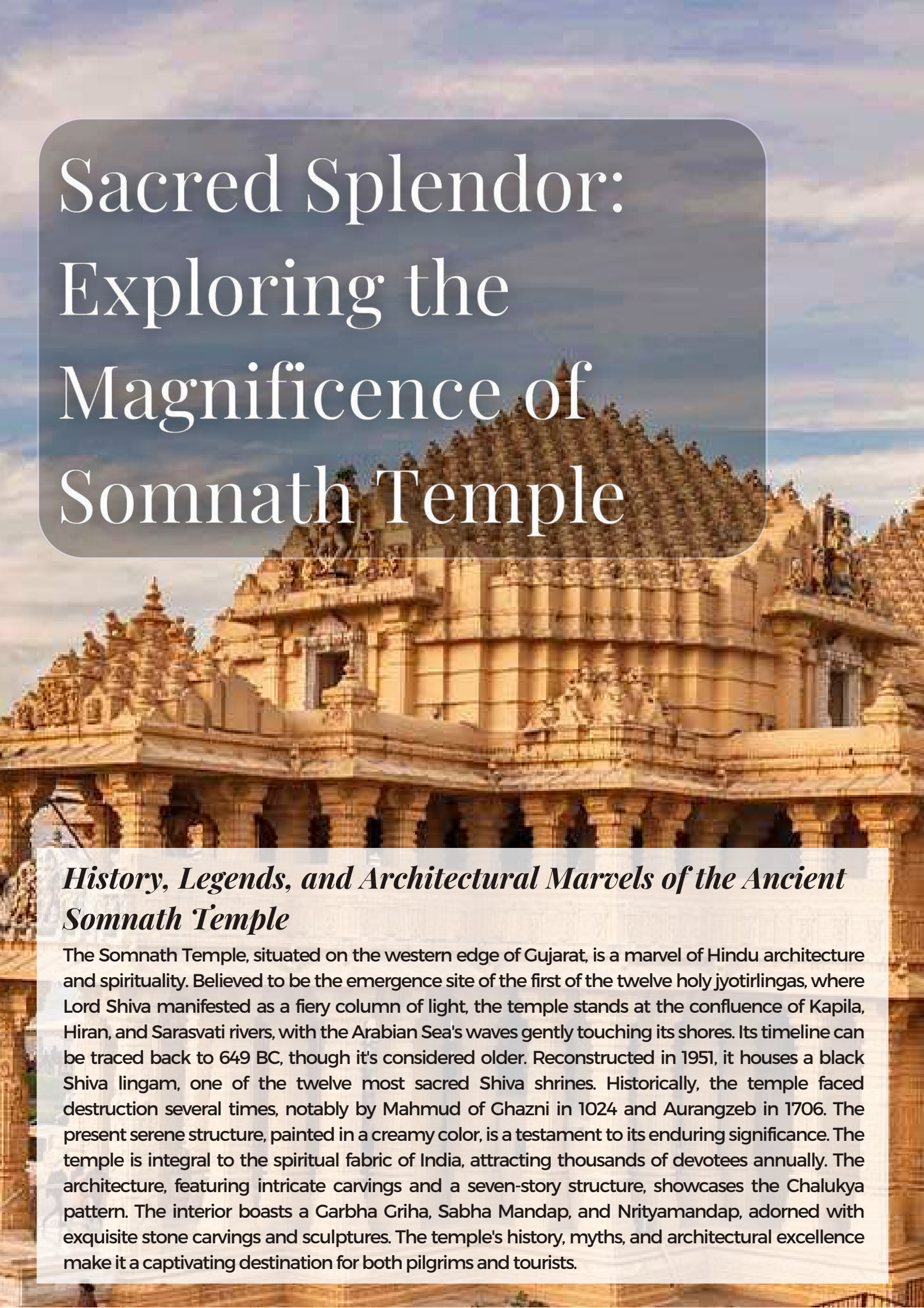
इतिहास पुराना क्या गिनाएँ रंगा पड़ा लहू के कतरों से
वो भूले भी तो कैसे भूले जो बटवारे में कोहराम मचा
भूले कैसे गोदरा की जलती रेलगाड़ी को
कार सेवकों पर पड़ती उस गोली को
हम भाई भाई का ढिंढोरा जग में बजाते रह जाएंगे ॥

तुम अपनो से निपटते रह जाना वो तुम्हे खत्म कर जाएंगे ॥

हिन्दू है ये गुनाह है क्या सबको पनाह देना गुनाह है क्या
क्यों सहनशीलता की सीमा हम पर ही भारी पड़ती है
टुकड़े टुकड़े कर के भी न चैन तुम्हें मिल पाया है
हमारे प्यार के बदले हमने सदा ही धोखा पाया है
ऐसे ही घुट घुट के हम हर पल मरते रह जाएंगे ॥

तुम अपनो से निपटते रह जाना वो खत्म तुम्हें कर जाएंगे ॥

- अक्षित कुमार भदौरिया

A photograph of the Somnath Temple, a Hindu temple complex in Gujarat, India. The temple is a multi-story structure with intricate carvings and a prominent central tower. The sky is blue with some clouds. The text is overlaid on a semi-transparent dark blue box.

Sacred Splendor: Exploring the Magnificence of Somnath Temple

History, Legends, and Architectural Marvels of the Ancient Somnath Temple

The Somnath Temple, situated on the western edge of Gujarat, is a marvel of Hindu architecture and spirituality. Believed to be the emergence site of the first of the twelve holy jyotirlingas, where Lord Shiva manifested as a fiery column of light, the temple stands at the confluence of Kapila, Hiran, and Sarasvati rivers, with the Arabian Sea's waves gently touching its shores. Its timeline can be traced back to 649 BC, though it's considered older. Reconstructed in 1951, it houses a black Shiva lingam, one of the twelve most sacred Shiva shrines. Historically, the temple faced destruction several times, notably by Mahmud of Ghazni in 1024 and Aurangzeb in 1706. The present serene structure, painted in a creamy color, is a testament to its enduring significance. The temple is integral to the spiritual fabric of India, attracting thousands of devotees annually. The architecture, featuring intricate carvings and a seven-story structure, showcases the Chalukya pattern. The interior boasts a Garbha Griha, Sabha Mandap, and Nrityamandap, adorned with exquisite stone carvings and sculptures. The temple's history, myths, and architectural excellence make it a captivating destination for both pilgrims and tourists.

SURYA SIDDHANTA

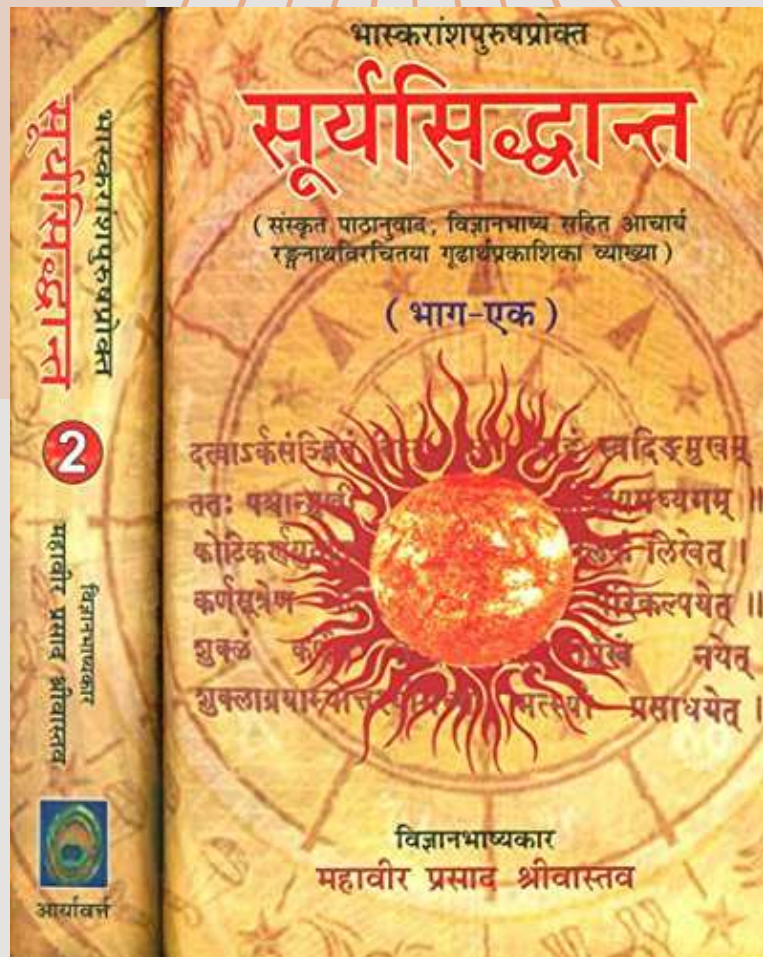
by
VINAYAK KOHLI

India is a rich country with a diverse culture and intellectual prosperity of ancient times which is still relevant to the following facts in today's world of science and development. Hence it is very important to understand what is Indian astronomy and how it challenges today's world scientific intelligence, were the people of ancient times aware of science and technology ?

Indian astronomy has a rich history that dates back to ancient times. The Indus Valley Civilization, which existed from 3300 BCE to 1300 BCE, knew astronomy and used it to develop calendars and track the movement of celestial bodies. The Vedas, which are Hindu texts dating back to 1500 BCE, contain information on astronomy. The ancient Indian astronomer Aryabhatta, who lived in the 5th century CE, wrote the "Aryabhatiyam", which is a treatise on astronomy and mathematics.

The Surya Siddhanta, an ancient Indian text on astronomy and astrology, is one of the oldest surviving astronomical texts in the world, dating back to the 5th century CE.

The Indian astronomer Brahmagupta, who lived in the 7th century CE wrote the Brahmasphutasiddhanta, which contains information on astronomy and mathematics. The legacy of Indian astronomy can still be seen today in the Indian calendar, which is based on astronomical calculations, and in the use of the zodiac signs in Indian astrology.



Few mentions that illustrate Indian astronomy has been more relevant to information about the universe in its ancient texts which are as follows: Surya Siddhanta uses several words for Earth, including "Bhugola" which means "earth globe" or "terrestrial sphere," "Bhuprastara" which means "terrestrial plane," and "Dhruvapada" which means "pole of the earth." These words are used to describe different aspects of the Earth and its position in relation to the celestial bodies.

- Bhu+gol as it derived from the Hindi word Bhu which means earth and gol means round. As it refers to the shape of the earth i.e. round.
- - Jagat- that which has Gati, means speed, hinting to rotational and revolutionary nature of earth. Jagat word has been mentioned in shastra which emanates that earth is a dynamic and moving body.
- The word suryamalika which means garland. As it stems that all the planets are revolving around Sun likewise other planets, earth is also revolving around the sun.

- Counting nakshatras, nav graha, movement of moon and many other instances that we see or notice in our daily life have been affirmed in ancient texts of Indian astronomy which was beyond the Speed, time, and Space.[]

Few excerpts from Surya Siddhanta

- The average length of the earth's year is 365.24211756 which is only 1.4 seconds shorter than the modern value of 365.2421904.
- The average length of the sidereal year, the actual length of the revolution of the earth around the sun is 365.2563627 days, which is virtually the same as the modern value of 365.25636305 days. This reminded the most accurate estimate for the length of the sidereal year anywhere in the world for over a thousand years.
- Not content to limit the measurement to earth the Surya Siddhanta also states the Motion and diameter of the planets! For instance the estimate for the diameter of Mercury is 3,008 miles. An error of less than 1% from the currently accepted diameter of 3,032

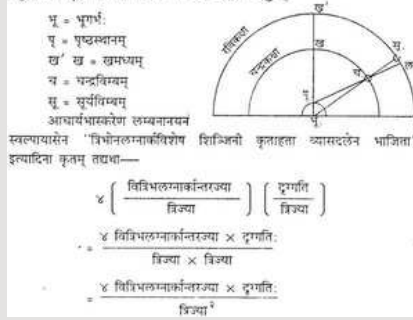
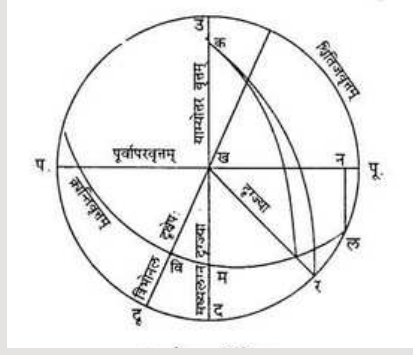
- Aside from inventing the decimal system zero and standard notation (giving the ancient Indians the ability to calculate trillions when the rest of the world struggled with 120) the Surya Siddhanta also contains the roots of trigonometry.
- It uses sine (jya) cosine (kojya or “perpendicular sine”) and inverse sine (otkram jya) for the ist time.
- The Surya Siddhanta also goes into a detailed discussion about time cycles and that time flows differently in different circumstances, the roots of relativity.
- Jyotish Shastra is related to Surya Siddhanta as it is an ancient Indian system of astrology that uses the positions of celestial bodies to predict future events and understand human personality traits. Surya Siddhanta is one of the foundational texts of Jyotish Shastra and is used to calculate the positions of the planets and stars, which are then used to make astrological predictions.

Here is a Sanskrit quote from Jyotish Shastra on the movement of planets:

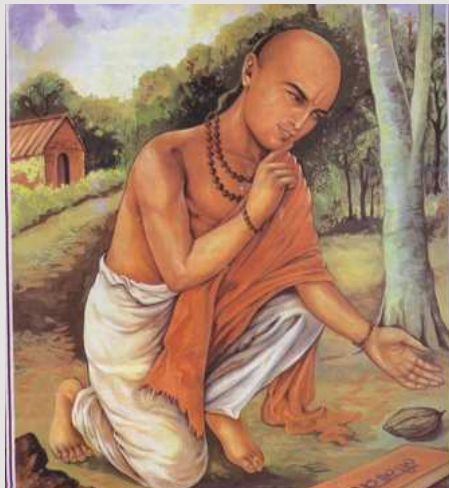
"अथ सूर्यस्य गतिर्ज्ञेया रविवारे दशदिने दशविष्णोदिने च ।

अष्टविष्णोर्दिने च वा तथैव शुक्रस्य च गतिज्ञेया स्यात् ॥ "

This quote explains the movement of the planets, specifically the Sun and Venus, on certain days of the week. It roughly translates to: “On Sunday, the movement of the Sun should be known. On the tenth day, on the day of Vishnu, and on the eighth day of Vishnu, the movement of Venus should also be known.”



Jyotish Shastra has been an important part of Indian culture and tradition for thousands of years. It is used to predict auspicious times for important events such as weddings and business ventures, as well as to understand the personality traits and potential future of individuals. Many people in India still consult with Jyotishis (astrologers) before making important decisions or starting new endeavors. It is very relevant to Hindus as it is an important part of their culture and tradition. Many Hindus believe that the positions of celestial bodies at the time of their birth can influence their personality traits and future events in their life. Jyotish Shastra is also used to predict auspicious times for important events such as weddings, naming ceremonies, and starting new businesses. Many Hindus consult with Jyotishis (astrologers) before making important decisions or starting new endeavors.



दृक्क्षेपदृग्गतिक्षेत्रम्

याम्योत्तर वृत्ते खम = मध्यज्या
दृक्षेप वृत्ते ख वि = दृक्षेपः
पू. द = ९०° चापः, ल द = ९०° चापः
पू द — ल द = ल दू — ल द
अतः पूल = ददू अनयोः समत्वादनुपातः
त्रिज्यातुल्य मध्यलग्नदृग्ज्यायां लग्नाग्रा तुल्यं दृग्वृत्तान्तरं क्षितिजे मिलति तदा
इष्टमध्यलग्नदृग्ज्यायां किमिति—

$$\frac{\text{दृग्वृत्तान्तरम्} \times \text{इ. म. लग्नज्या}}{\text{मध्यलग्नदृग्ज्या}} = \frac{\text{ददू} \times \text{ख म}}{\text{ख द}} = \text{म वि}$$

अत्र ख म वि चापजात्यं स्वल्पान्तरत्वात् सरलक्षेत्रं प्रकल्प्य वर्गान्तरं क्रियते—
 $\text{ख म}^2 - \text{म वि}^2 = \text{ख वि}^2$ अस्य मूलम् = $\sqrt{\text{ख वि}^2} = \text{ख विज्या} = \text{दृक्षेपः}$ ।
त्रिभोनलग्नस्य दशमलग्नसन्नत्वात् दशमलग्नस्य नतांशाज्यामेव दृक्षेपं स्वीकृत्य
दृग्गतेरानयनं कृतम् । अतः $\sqrt{\text{त्रि}^2 - \text{दृक्षेप}^2} =$
 $= \text{वि दू} = \text{दृक्षेप कोटिज्या} = \text{दृग्गतिः} ।$ उपपन्नम् ॥ ५,६ ॥

लम्बनानयनम्

एकज्यावर्गतश्छेदो लम्बं दृग्गतिर्जीवया ॥ ७ ॥
मध्यलग्नार्क विश्लेषज्या छेदेन विभाजिता ।
रवीन्द्रोर्लम्बनं ज्ञेयं प्राक्पश्चाद् घटिकादिकम् ॥ ८ ॥

अथ लाभवात् दृक्क्षेपदृग्गती गणितसुखार्थं श्लोकार्द्धेन आह । दशमभाव-
नतांशानां भुजकोट्योर्नतांशतदूनवतिरूपयोः अनयोज्यं क्रमेण दृक्क्षेपदृग्गती

Conclusion

Knowing Indian astronomy is important because it is an integral part of Indian culture and tradition. Astronomy has played a significant role in Indian history, religion, and science for thousands of years. Many ancient Indian texts, such as the Vedas and the Puranas, contain detailed information on astronomy and the positions of celestial bodies. Understanding Indian astronomy can also help us appreciate the scientific and mathematical achievements of ancient Indian scholars and their contributions to the field of astronomy. Additionally, Indian astronomy has practical applications in fields such as astrology and agriculture, where knowledge of celestial bodies is used to predict future events and determine auspicious times for important activities.



VARNA AND JATI

The epitome of misinterpretations of Scriptures

– Rohini Shukla

The concept of Varna has been one of the most misunderstood concepts of Hinduism. Modern intellectuals have considered varna and Jatti system to be degrading, discriminating and violating human rights. Such a generalization is far from the Truth.

Due to these misconceptions, Caste and Jati have become an easy fodder for opponents of Hinduism to mischaracterize Hinduism.

Concept of Varna as described in the Hindu scriptures is an universal psychological classification system of human beings. This categorization applies to all societies at all times. There is no concept of superiority or discrimination of any of the groups within the varna system.

Varna system is a pure psychological classification of human beings that can be helpful in identifying psychological tendencies within human beings.

Seventh Chapter of Shrimad Bhagavatam describes the highest and the most sublime ethical principles ever put together by human beings. These principles of Sanatan Dharma represent the ethical principles that need to be practiced by all human beings for spiritual elevation. This portion of the 7th canto is a conversation between Dharmaraja and Maharshi Narada.

First part of the dialogue describes the ethical principles for all human beings. Then they discuss ethical principles for different varnas or groups of people.

They say that this definition came from Lord Narayana himself. Maharshis who put together these principles were sages of the highest order. Anything that comes from sages of such caliber will not have unethical principles such as discrimination and untouchability. If you read the ethical principles in detail, this fact becomes obvious to everybody.

This paper is based on the talks given by esteemed Sanskrit Scholar, Philosopher, Author of several philosophical works and Poet, Sri Bannanje GovindAcharya.

PERIODS	1 Early Vedic	2 Late Vedic & Itihasic	3 Dharma- shastras	4 Muslim Period	5 European Colonial	6 Post- Independence	7 Globalization
Key character	Varna	Fluid Jati/ Varna structures	Formalized Jati	Jati degeneration and abuse	Caste	Vote bank	Critical Caste Theory
Hierarchy	No	No	Multiple hierarchies and privileges	Hierarchy becomes stronger	Rigid and formal hierarchy	Yes	Yes
Birth-based	No	Not always	Yes, but mobility possible	Yes	Officially birth-based	Officially birth-based	Equated with race
Competing economic interests	No	No	No	No	Yes	Quotas; competition	Global free market
Communal hostility	No	No	No	Sometimes	Yes	Yes	Yes
Endogamy	No	No	Yes, but flexible	Yes	Yes	Yes	Yes
Untouchability	No	No	Little	Yes	Yes	Yes. But illegal	Cancel Culture
Top-down power (as opposed to lateral peer groups)	No	No	No	Yes	Yes	Yes. Lobbying	Globalized
Political groupings	No	No	No	No	No	Yes. Communalism	Global social justice

These words are used as equivalents in many places, but each of these words have specific meanings. It is very important that we understand these words in a precise fashion. :

Definition of Varna :-

Varnas are psychological classification of human beings. Varnas group the human beings into different classes according to their innate characteristics.

Shrimad Bhagavatam emphasizes this by using the word “lakshan”, which means an attribute or qualification when describing the nature of the varnas. This shows the psychological qualities each varna has are their innate characteristics.

Sri Krishna also says in Bhagavad Gita that four varnas are created by using the classification of their qualities and their deeds.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्

Four Varnas were created by using classification according to their gunas (qualities) – Bhagavad Gita.

In both these instances, we can see that varnas are characteristics of human beings. It is not accorded by their birth. Over a period of time, varnas became identified by birth instead of innate characteristic of a person.

This could be due to several reasons. It is much easier to identify a person by his birth than by looking into the innate characteristics of a person. In the old days when the mental purity of individuals was high, it was easier to identify the innate characteristics of individuals. Over time, this practice was lost. In Mahabharata we can see these two types of identification of varnas. Sri Ved Vyas, was born of a fisher woman. He rose to become a great rishi and many consider him to be an avatar of Sri Vishnu. In his case, varna was determined by his innate characteristic and not by his birth.

On the other hand, Sri Vidura was a great scholar, but he was constantly put down and humiliated by Kauravas as a son of a shudra woman. In Vidura's case, at least some people determined his varna by birth. Some people in the society have tendencies to gain knowledge and teach knowledge to others. These are classified as brahmins. Some people have ability to protect , manage, and excel in administration . They are classified as kshatriyas. Some people have ability to innovate and produce new goods and services. They are classified as vaishyas. Some people have ability to work for others. They are classified as Shudras. Most of the people who work for others belong to the Shudra varna.

Sri Paramahansa Yogananda in his commentary of Bhagavad Gita says that these four categories are spiritual intelligentsia; the Soldiers, rulers and leaders; Business men and laborers. This type of classification exists in all societies and at all times.

If we can analyze the various groups of people in a modern society, professors and scientists can be considered as brahmins. Politicians, armed forces and police can be considered as kshatriyas. Businessmen can be considered as vyshyas. People who are employed by others can be considered as shudras. Thus we can see that this classification exists in all societies. There is no discrimination or putting down any group in this scheme of classification. All groups should work in harmony and welfare of all. Thus we can see that the varna system is a scientific classification of human beings.

Definition of Jati :-

Jati describes thousands of clans, tribes and sub-communities in India. Classical scriptures do not use the word Jati.

This is a socio-economic and cultural system that has come into existence in the last thousand years. Jatis originally started out as economic specialization of various categories work as such stone masons, Jewelers, shoe makers etc. It was beneficial for all the people having a particular skill to associate with others in that group to increase their specialization. Jatti was a means for economic specialization within the clan. Many of the Jatis in non-brahmin classes wielded high economic power until the advent of British.

Gradually, this seems to have transformed in some cases into extreme separation of groups, discrimination and untouchability etc.

Definition of Caste :-

English word Caste comes from Spanish /Portuguese word Casta which is defined as race, lineage or breed. Portuguese started using the word Casta when they encountered Hindu social groups when they came to India. From there, it was transferred to English. The word Caste today is being used imprecisely to denote varna and Jati. Caste should refer only to Jati. Caste should not be used to refer to Varna once we understand the true meaning of varna. In this article we will only use the word varNa as we discussing how the concept was used in the scriptures.

Discriminatory segments in Manu Smriti :-

There are some segments that appear to be discriminatory in nature in Manu smriti. There can be two reasons why such texts appear in Manu smriti.

- Such texts could have been added later. Many of the scriptures such as purAnas (except Srimad Bhagavatha purana) and smritis have texts that have been adulterated with interpolations and deletions.

- purana and smritis have multiple levels of meanings. In many cases, the literal meaning is not the correct understanding. There other inner meanings which will give the right interpretations.

So, when you find statements in Manu smriti that are against the spirit of the vedas, srinad Bhagavad Gita and Srimad Bhagavatham, we have to interpret these portions with the help of the Acharyas in a manner that that is consistent with the rest of the scriptures. This concept is called "Samanvaya". Only a master that is well versed with the whole compendium of vedas, upanishads, Gita, Brahmasutras, etc., can do interpretation of the texts correctly.

One example of this kind of interpretation was done by Sri Pejwara swamiji of Udupi. He said that when a passage of manu smriti says that ChandAlas should be discriminated against, the meaning of Chandala is a morally depraved person. The passage is saying the person who has shown immoral behavior can be discriminated against as a form of punishment. This interpretation is consistent with highest level ethics presented in Srimad Bhgavatham.

We respectfully request the peeTadhipathi to interpret the manu smriti and other smritis to be relevant for the current day and age.

Manu smriti and other smritis are relevant for a particular time and place. They can be periodically updated/interpreted according to the current needs. Not everybody can make these changes. This update needs to be done by a respected Acharya who has done a deep study of the scriptures and who has reached the highest levels of Sadhana.

मेरा मध्यप्रदेश !!

दीप्त भाल भूमंडल विशाल राज जहां करते महाकाल वो भूमि से मैं आता हूँ मध्यप्रदेश का गान सुनाता हूँ ॥

की जहां बहती चंबल की धार वही जहां शिप्रा और महाकाल वही जहां नर्मद का पानी शीतल है नदियों का बहता वो जल है भूमि से मैं आता हूँ मध्यप्रदेश का गान सुनाता हूँ ॥

की जहां विंध्यवासिनी की छाया है मां शीतला की सीतल काया है। मैहर में शारदा भवानी का राज है पीतांबर पीठ में पूरे होते सबके काज है वो भूमि से मैं आता हूँ

मध्यप्रदेश का गान सुनाता हूँ ॥

की शिल्प कला का सुंदर नजारा है खजुराओ प्रत्यक्ष प्रमाण हमारा है कांडरिया की नकाशी बेजोड़ है बटेश्वर में मंदिरों की एक अनोखी होड़ है वो भूमि से मैं आता हूँ मध्यप्रदेश का गान सुनाता हूँ ।

की कई धर्मों की जन्मभूमि ये कड़ियों की कर्म की जननी है मंदिर मस्जिद गुरुद्वारा से भरा हुआ है इसका कोना और सुंदर हो जाता है जैनों, बुद्धों का इसमें होना भूमि से मैं आता हूँ मध्यप्रदेश का गान सुनाता हूँ ॥

की भरा हुआ जंगल, पेंच, माधव, कान्हा सुमंगल की पशु, पक्षी, जीवों से प्रेम भारी है। आदिवासियों के लिए प्रकृति आभारी है नदियां, पहाड़, जीव, जंतु भरे पड़े जिस भूमि पर वो भूमि से मैं आता हूँ मध्यप्रदेश का गान सुनाता हूँ ॥

की कई शहर बसे हैं इसमें लिए हुए इतिहास पुराना और बखूबी आता हमको एक बारे में दिल चुराना की ये मध्यप्रदेश है राजन यहां अगर आना तो कुछ ज्यादा दिन ठहर के जाना बुंदेलखंड की भूमि पावन मालवा की गाथा बताता हूँ अमर वीरों की जीवंत धरा मैं सबको शीश झुकाता हूँ मध्यप्रदेश का गान सुनाता हूँ ॥ मध्यप्रदेश का गान सुनाता हूँ ।

भारतीय संस्कृति की पहचान

प्राचीनतम संस्कृतियों में से एक, वर्तमान में शिष्टाचार और तहजीब लिए विद्यमान है।
यही भारतीय संस्कृति की अपनी उत्तम पहचान है।
अनेकता में एकता है, परम्परा और रीति रिवाजों में बंधा हर इंसान है
सुदृढ़ संस्कृति सिखाती हमें करना बड़ो का सम्मान है।
संस्कृति की चर्चा, भारतीय संस्कृति के बगैर अधूरी है
सम्पूर्ण विश्व की संस्कृतियों में अपनी संस्कृति सर्वोपरी है।
अनेक धर्मों का समावेश, विभिन्न भाषाओं का प्रचलन है
संगीत व नृत्यकला की अपनी शान है, ये भारतीय संस्कृति की पहचान है।
जहां प्रकृति की पूजा करना, नदियों को मिला मां का सम्मान है
धर्मों में ना कोई भेद, अतिथि देवो भवः भारतीय संस्कृति की पहचान है।
वेद उपनिषद् जिसका मूल आधार है, जिसमें धर्मों की अपनी बुनियाद है
ऐसी पावन संस्कृति का वर्णन कहाँ आसान है, संस्कारों से बंधना संस्कृति की पहचान है।
मानवता का पाठ पढ़ाती, जहाँ नारी पूजी जाती है
वीरों का सम्मान करना, भारतीय संस्कृति हमें सिखाती है।
वर्ग, जातियाँ व संप्रदायों में विभाजित, एक सांस्कृतिक सूत्र में बंधी हुई है
अन्य संस्कृति लुप्त हो गई, प्राचीन समय से भारतीय संस्कृति जीवंत रही है।

देवेंद्र सिंह



Konârak Sun Temple: A Timeless Marvel of Orissan Architecture

Sun Temple at Konârak: A Marvel of 13th-Century Orissan Architecture

The Sun Temple at Konârak, situated on the eastern shores of India, stands as an exceptional example of temple architecture and art from the 13th century. This magnificent structure is dedicated to Surya, the Sun God, and serves as a testament to the grandeur of the Orissa Kingdom under Narasimha Deva I. The temple, resembling a chariot with twelve pairs of wheels drawn by seven horses, reflects the artistic brilliance of its time. Carved wheels, intricate reliefs, and depictions of contemporary life adorn the temple. The site has endured destruction and reconstruction, mirroring the religious, political, and social life of its era. Associated with Brahmanism and tantric belief systems, Konârak is a cultural treasure embodying the personification of the Sun God. Recognized for its outstanding universal value, the Sun Temple is protected by national legislation and necessitates ongoing conservation efforts to preserve its integrity and authenticity for future generations.



Akshit Singh Bhadauria

Akshit Kumar Bhadauria is a History Hons student at Kirori Mal College, University of Delhi. He is from Gwalior, Madhya Pradesh. He is a poet and the author of the book "शुद्ध :- एक दिव्य वर्ण". He has also worked as a member of various societies, including Debate, Cise, La Voice and the Legacy Society of Kirori Mal College. He has also served as an office bearer of many societies at his college.



Kartik Yadav

Kartik Yadav, hailing from Jabalpur, Madhya Pradesh, is currently in his second year pursuing a Bachelor's degree in History at Kirori Mal College. His involvement in DAKSI brings him great enthusiasm as, on a daily basis, he gains insights into various aspects of the age-old culture and heritage. Kartik actively participates in exploring the scientific relevance of these cultural elements and their significance in the contemporary world. Presently, he is engaged as a researcher and serves as a video anchor for DAKSHI.



Amit Kumar

Hailing from Patna, Bihar, Amit Kumar is currently in his second year pursuing B.A (Hons) History from Kirori Mal College. His experience at Daksi has broadened his perspectives, exposing him to diverse ideas within the ancient Indian knowledge system. Amit is currently employed as a video anchor at Dakshi.



Vivek Kumar

Vivek Kumar is currently pursuing BA History (Hons.) in his 3rd year at Kirori Mal College, Delhi University. He has made significant contributions to various research projects associated with Ancient India, enhancing the scope and esteem of DAKSHI as an organization.



Shivam Kataria

Shivam Kataria is currently pursuing B.A Hons Sanskrit, currently in his 2nd year. Originally from Moradabad, Uttar Pradesh, he completed his pre-graduation studies from Shuklayajurveda Madhyanandini Shakha of Chandighat Gurukul, Haridwar, Uttarakhand. Shivam possesses a keen interest in Sanskrit and has actively contributed to the scholar series and articles focusing on Ancient Sanskrit Scriptures and the Culture of Puja Paddhiti & Purohitya Karma.



Mohit Sharma

Mohit Sharma is a first-year student at S.M.S. Govt. Model Science College, Gwalior. He serves as a Video Editor for Daksi and previously held the position as Dakshi's Joint Secretary.



Ishita Pandey

Ms. Pandey is currently pursuing a Bachelor's degree in Political Science at Atma Ram Sanatan Dharma College, University of Delhi. With a profound interest in Afro-Asian perspectives in international relations and Indian political thought, she has immensely contributed to the movement by engaging in discussions and establishing a unit of the same in her college.



Aviral Pratap Singh

Aviral Pratap Singh is a third-year Computer Science (CS) Honors student, deeply immersed in the world of technology, yet with a profound interest in the revival of Indic culture and extensive research into Bharatiya Sanskriti and Itihas. This techie has authored a notable research paper on Temple Economy spanning Ancient, Medieval, and Modern India.

His intellectual pursuits extend to diverse areas, including Indic knowledge systems, Revenue systems in Medieval Bharat, and the exploration of prehistoric languages and social structures.

Beyond academics, he showcases his strategic prowess as an avid chess player, holding an 'A' level rating of 1678 according to Elo rating. His versatility is further highlighted by his skills as a swimmer and proficiency in web design. This individual embodies a unique blend of technological acumen and a fervent commitment to the study and preservation of India's rich cultural heritage.

He is also the main editor of this magazine.

Executive Council ...



Abhinav Singh

Mr. Singh is currently pursuing Major in Political Science at SBSC, DU. With a keen interest in foreign policy, effective bilateralism and western political thought he has actively contributed to numerous research projects and articles under the auspices of the movement.



Gritika Manhas

Gritika Manhas is from Jammu and Kashmir. She has done her graduation from Lakshmi Bai college, Delhi University.



Diya Singh

Diya Singh is currently a 2nd-year student at Kirori Mal College, pursuing her graduation in History Hons. She is a voracious reader who also enjoys exploring new places, dancing, and writing.



Isha Sharma

Isha Sharma is currently pursuing LLB from BHU after completing her graduation in BA History and Music from DU. With a strong background in content writing and research, she is driven by her passion for justice and a desire to make a difference, aspiring to build a career in law. As a student, Isha embodies a hunger for knowledge, a passion for creativity, and a determined drive to succeed in her endeavors.

Dear Reader,

We extend a warm invitation to you to become an integral part of the Dakshi Movement, a journey towards rediscovering the profound wisdom of our ancestors, a heritage that has often been overlooked and underestimated in the passage of time. Our mission is to revive the invaluable teachings of ancient times that have, unfortunately, faded away due to a lack of comprehension and reverence. By embracing these age-old notions, you not only enrich your understanding of the world and its history but also embark on a transformative journey of self-discovery and enlightenment.

We urge you to join us in fostering a critical and analytical approach to integrating this ancient wisdom into the fabric of our modern lives. Together, we can create an environment where individuals collaborate and synergize their efforts, enhancing their comprehension of ancient knowledge and its profound relevance in today's world. If you are already acquainted with India's rich heritage of knowledge, we implore you to join us and awaken the spirits of those around you, inspiring them to delve into the depths of our cultural legacy.

Our vision extends beyond personal enrichment; it is about revitalizing Bharat as Vishwaguru, a beacon of wisdom and enlightenment. To achieve this, we must focus on nurturing our cultural roots, especially the culture of knowledge. In addressing the challenges of the contemporary world, the bridge between cultural antiquity and modernity is indispensable, and Dakshi Movement offers you the platform to establish this crucial connection.

If you take pride in your nation and hold steadfast faith in your cultural heritage, then this movement is tailored for you. It is an opportunity to not just preserve our legacy but to actively participate in its resurgence. Join us in this noble endeavor, as together, we embrace the wisdom of the ages and pave the way for a brighter, enlightened future.

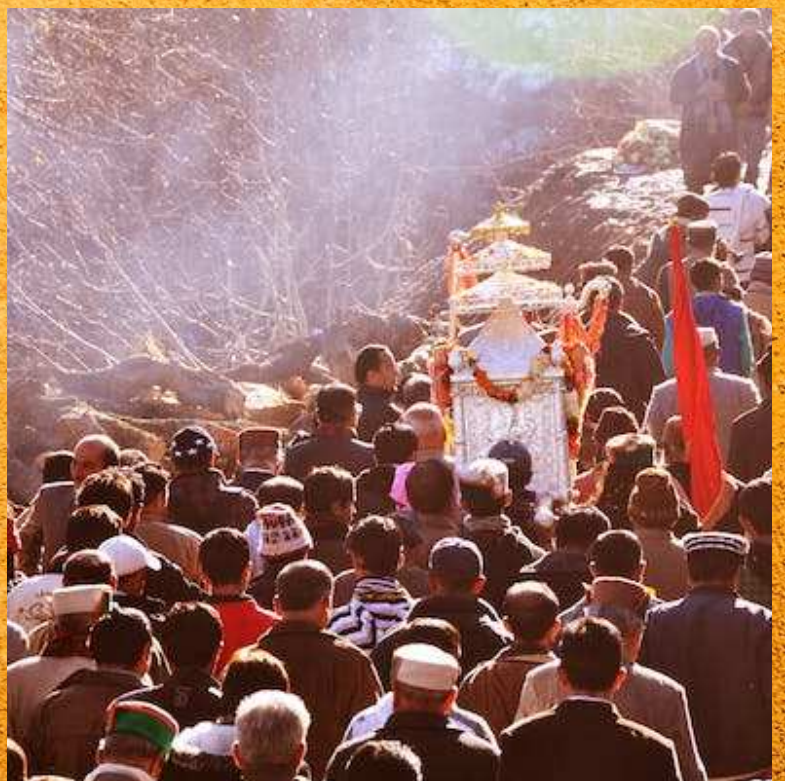
Warm regards,

**Akshit Kumar Bhadauria
Dakshi Founder**



PHOTO GALLERY

BHAKTI



FOLK ART



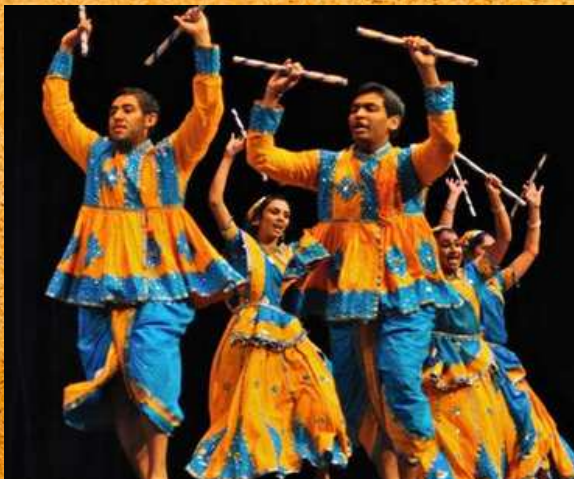
DHARMIC PHILOSOPHY



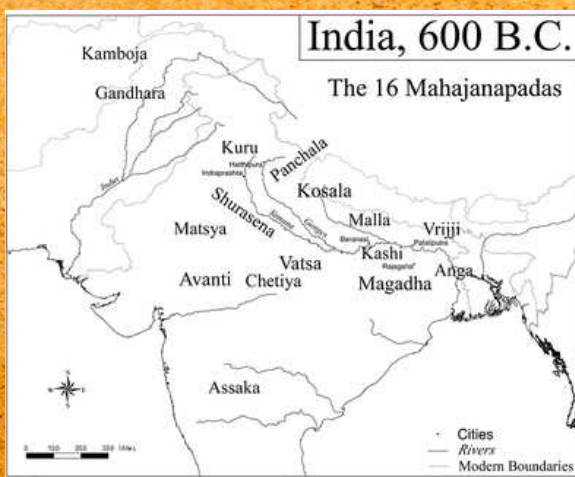
SOUTH INDIAN TEMPLES



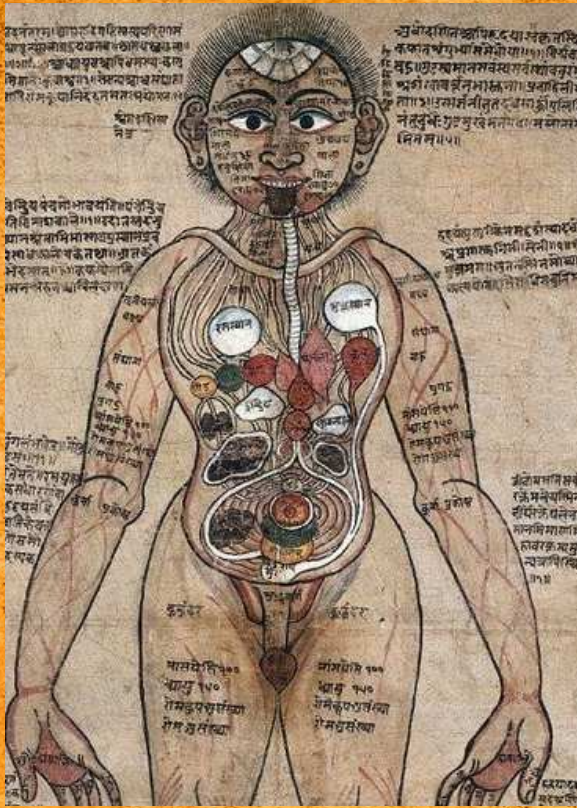
FOLK DANCES



A photograph of a large, multi-tiered stone staircase leading down to a deep well. The staircase is made of light-colored stone and is flanked by a wall with arched openings. In the background, there is a domed building with a large dome and several smaller domes, surrounded by trees. The sky is overcast.



BHARATIYA ITIHAS..



BHARATIYA ITIHAS...



BHARATIYA ITIHAS....



BHARATIYA ITIHAS....

