



WAVES 2024

Prevention, Management, and Resolution of
Conflicts in Vedic Traditions

वैदिक परम्परा में टकराव और विवाद का निवारण
प्रबन्धन और समाधान

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28th India Conference of WAVES, India

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Florida, USA

Souvenir

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WAVES 2024

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Editorial

We are extremely delighted to present this Souvenir to learned scholars on the occurrence of the ‘WAVES 2024’ International Conference, jointly organized by both WAVES International and India at the esteemed Hindu University of America in Florida, USA, from September 13 to September 15, 2024, on the main theme ‘Prevention, Management, and Resolution of Conflicts in Vedic Traditions’. This is the first time that two knowledge-partners are supporting WAVES (India) for a grand academic meet in a foreign land.

We find encounter conflicts and battles generally in all living beings because every individual thinks of objects from his perspective, and due to having the sense of duality, he hates or fights with the followers of other different concepts. When conflicts arise, victory or defeat is sure to come, which produces contradictory results such as pleasure or pain. Hostile and aggressive inhabitants used to dominate over the weaker ones. According to the verses of Vedic seers, it is evident that human beings have always differed in terms of physical strength, mental power, and intellectual insight (Rigveda 10/71/7). Differences in looks, languages, natures, styles, and thinking will originate in all beings of the creation. Vedas, therefore, highlight social harmony and equality of all at the spiritual level and regard it as a real virtue. The earth tolerates all and treats all equally, so it is called the “Mother.”

The Vedas are the source of a universal code of conduct, which is promulgated by the great Vedic seers in mantras. That universal aspect, which is to be followed by all, is one, so it is not a cause of difference. In the Rigveda (10/90/16), the term ‘Dharma’ denotes generally the sense of some divine cosmic code of conduct applicable to all. In Vedas, neither the idea of social differences exists, nor the question of religious intolerance arises.

In contemporary times, conflict is a part of our life, family, and society. Vedic prayers primarily aim at the welfare of all living beings, so they

provide solutions to conflicts. Subsequently, deep study and research are needed to get appropriate results. Vedic wisdom is helpful in providing answers to various challenges faced by individuals in the modern era, which is the resolve of this intellectual program.

For the last twenty-seven years, WAVES has organized International and annual conferences with the aim of propagating and teaching ancient and Vedic literary heritage worldwide. These academic pursuits have benefitted both the academicians as well as the general masses. These conferences have mostly been organized in the Universities or educational institutions. This time, we are fortunate that the Hindu University of America is hosting the 'WAVES 2024' Conference at its picturesque campus.

We received a tremendous response from scholars and students for participating in the conference. About 140 papers have been accepted which are in English, Hindi, and Sanskrit. The abstracts of these papers are published in the souvenir after being edited and formatted. This volume contains all the approved abstracts, as well as valuable messages from distinguished scholars and other pertinent educational materials.

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

With best wishes and regards,

September 13, 2024

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

Welcome Note

Dear Patrons of this 16th International WAVES conference, Namaste.

I am excited to welcome you all to another great conference in magical Orlando Florida, along with our co-hosts WAVES India, and the Hindu University of America.

I am pleased to announce that we have over 100 papers from eminent scholars on deck, in addition to Plenary talks by accomplished speakers, panel discussions on some relevant topics, and presentations by administrators and key contributors and partners.

The theme of this conference 'Prevention, Management, and Resolution of conflicts in Vedic Traditions' is very relevant for all humanity, since we live in an era full of conflicts in many corners of the globe. I am looking forward to some great research on how the time tested, ancient Vedic knowledge can help the world in dealing with these conflicts.

This conference promises to be very immersive with many parallel sessions, some presented in person while others coming to us virtually. Some exciting areas covered by the illustrious scholars include Environmental ethics, Para Shakti, Physics and consciousness, Karma doctrine, Analysis of many Vedic and Upanishadic tenets, new insights from Indus scripts, ancient Indian chronology - just to name a few.

The collective knowledge based on Vedic wisdom that will be presented via these condensed papers is vast, and is truly a treat for anyone with a mind thirsty for pure and time tested knowledge which is Santana - for all ages.

We are also excited about the largest presence of youth scholars ever, who bring their fresh perspective when analyzing Vedic topics. This conference has a contingent of 15 papers by youth scholars from the US.

The 200 acre serene campus of the Hindu University of America, which is brought to us by our gracious hosts Shri Brahm R Aggarwal ji and Shri Suresh Gupta ji and their family, promises to make this conference a unique experience for all attendees. That is accompanied by some great volunteers

from Orlando and all over.

Hoping that this three day feasting on ‘food for the intellect’ spurs more interest in research and propagation of the gems that are the Vedas.

Best Regards,

September 13, 2024

Sashi Kejriwal
Conference Coordinator;
President
World Association for Vedic Studies
(WAVES International)
Dallas, Texas
www.TheWavesInternational.com

Susvāgatam

Dear Delegates,

The World Association for Vedic Studies, (WAVES International) and its sister organization the Wider Association for Vedic Studies (WAVES India) are coming together to organize the 16th international WAVES conference. Hindu University of America is proud to host this conference in 2024. This year's conference theme is appropriately centered on 'Prevention, Management, and Resolution of Conflicts in Vedic Traditions,' considering the number of conflicts raging all over the world.

In the Western paradigm, conflict is considered an inevitable and necessary instrument of human progress. Capitalism, for example, innovates and transforms through a process called creative destruction, where previously stable industries and economies are constantly disrupted and even destroyed. The old must die for the new to come into being. In the process it creates huge piles of wealth for some, while leaving millions in poverty and destitution. Colonialism and the collapse of civilizations that it wrought in its wake, can in this paradigm, be justified and reframed as the steppingstones of civilizational evolution. The fit survive. The less fit die. Everyone must compete and struggle, in this game of predator and prey, in the dialectic of oppressor and the oppressed.

The Vedic paradigm is starkly different. It encapsulates the Western paradigm within it and calls it *Matsya Nyāya* – the law of the fishes, as in the Arthashastra. However, it holds fast to the possibility of transcending that paradigm of conflict and entering an altogether different realm. A space where collaboration and cooperation, dialog and mutual understanding can flower, bringing harmony and peace to all. Is this merely naive idealism? Or does it have any reality to it? Are the timeless principles from *Sanatana Dharma* relevant today? Or are they mere relics of a bygone *yuga*? Are the Western and Vedic paradigms incommensurable? How do we bring these Vedic insights to life in our contemporary world? Such

questions shall animate this conference.

I extend a very warm welcome to all the eminent speakers, delegates, and guests, and wish them all a memorable conference as they deliberate these weighty matters.

Sincerely,

August 15, 2024

Kalyan Viswanathan
Conference Coordinator;
President
Hindu University of America, USA

Some Insights on the Theme of the Conference

It is a great pleasure to hear that an International Conference (WAVES-2024) jointly organized by both WAVES (World Association for Vedic Studies and Wider Association for Vedic Studies) in the collaboration with the esteemed Hindu University of America (HUA). This conference theme, “Prevention, Management, and Resolution of Conflicts in Vedic Traditions,” resonates deeply with the timeless wisdom embedded in the Vedic scriptures and their relevance in today’s complex world. The Vedic tradition, with its profound insights into the human condition, offers valuable guidance on conflict prevention, management, and resolution. In a world increasingly marked by discord and division, the teachings of the Vedas remind us of the importance of harmony, understanding, and the pursuit of truth. This conference aims to delve into these ancient texts to uncover solutions that can be applied to contemporary challenges, fostering peace and mutual respect across cultures and communities.

The Vedic traditions, rooted in ancient Indian wisdom, offer a profound understanding of human nature and the dynamics of conflict. These traditions emphasize harmony, righteousness (*Dharma*), and the pursuit of truth (*Satya*) as fundamental principles for a peaceful existence. Through a blend of spiritual, philosophical, and practical approaches, the Vedic texts provide timeless insights into the prevention, management, and resolution of conflicts.

Prevention:

Vedic traditions prioritize the prevention of conflicts by advocating a life guided by Dharma, which upholds moral order and ethical behaviour. The concept of ‘*Rita*’ (cosmic order) suggests that everything in the universe is interconnected, and that maintaining balance is essential for preventing discord. By following Dharma, individuals and communities can avoid the

causes of conflict, such as greed, envy, and ignorance. The Vedas also emphasize the importance of self-discipline (*Yama*) and community welfare (*Lokasamgraha*), which contribute to a harmonious society.

Management:

When conflicts arise, Vedic teachings recommend managing them through dialogue, patience, and understanding. The Mahabharata, one of the most significant epics in the Vedic tradition, illustrates various approaches to conflict management, including negotiation, mediation, and seeking wise counsel. The principle of '*Ahimsa*' (non-violence) is central to managing conflicts, encouraging individuals to seek peaceful solutions and avoid harm to others. The Vedas also stress the importance of inner peace (*Shanti*) and self-control as tools for managing external conflicts.

Resolution:

The resolution of conflicts in Vedic traditions often involves reconciliation and the restoration of harmony. The concept of '*Kshama*' (forgiveness) is pivotal, as it allows individuals to move beyond anger and resentment, paving the way for healing and unity. Vedic rituals and practices, such as *Yajnas* (sacrificial ceremonies) and meditation, are also employed to purify the mind and soul, fostering a spirit of reconciliation. The goal is to re-establish Dharma and ensure that justice and truth prevail.

In essence, the Vedic approach to conflict is holistic, focusing on the root causes, ethical management, and harmonious resolution, offering valuable lessons for contemporary society.

May this conference inspire all scholars to seek wisdom in the Vedic traditions and apply it in our lives to create a more harmonious world.

Best Regards,

August 13, 2024
श्रावण शुक्ल नवमी, वि० सं० 2081

Prof. Shrinivasa Varakhedi
Vice-Chancellor,
Central Sanskrit University,
Established by an Act of Parliament,
(Formerly Rashtriya Sanskrit Sansthan,
Under Ministry of Education, Govt.of India)
56-57 Institutional Area, Janakpuri, New Delhi-58

Long Journey of WAVES from Atlanta 1996 to Florida 2024

The first WAVES conference was held in Atlanta, GA, USA in October 1996 on the theme “Indus Sarasvati Age and Ancient India” which was attended by more than 300 participants including Vedic scholars, archeologists, historians, scientists, and Sanskrit scholars from all over the world including USA, India, Nepal, Belgium, UK, Canada, Italy and other countries. The year 1996, therefore, will go down in the history of the *Bhartiya* civilization as the most important step taken in forming the first academic organization, World Association for Vedic Studies (WAVES), to conduct multidisciplinary activities for research and study of Vedic studies including history, philosophy, science, archaeology, epics etc. and the Indian traditions and *Parampara*. The ultimate objective was to emphasize that Bharat has been the ‘Dharma Guru’ to the world civilization.

Some of the leading academic founding members of WAVES were Late Dr. Bhudev Sharma, Dr. Subhash Kak, Dr. Chandora, David Frawley, and K. L. Seshagiri Rao. The organization was registered in Louisiana, USA in 1997 and later got the 501-C-3 Non-Profit status from IRS (Internal Revenue Service, USA). Subsequently, WAVES (Wider Association for Vedic Studies), India was formed under the leadership of Dr. Shashi Tiwari as General Secretary/ President.

While ancient India has made significant contributions to the world civilization in every field of human endeavor including science, technology, astronomy, mathematics, philosophy, music, Yoga, archeology etc., they remain unacknowledged in the world at large. While the European colonialists, particularly the British, projected Hinduism and Hindus in the most negative manner as primitive and barbarians, they stole number of ancient India’s scientific, astronomical and mathematical achievements and presented to the world as their own pioneering research. WAVES International and WAVES India have during the last twenty-eight years

from its inception have made tremendous progress in bringing to light these *Bhartiya* contributions to the world community through organizing international conferences, seminars and Vedic Blog.

At a time, when the dark clouds of nuclear war are gathering on the horizon, WAVES 2024 conference to be held from September 13-15th in Florida, USA will present a great opportunity to discuss how to prevent, manage and bring to resolution of such conflicts in Vedic Traditions. Several well-known and eminent academics and scholars will be presenting their research on this theme of the conference.

To preserve and carry forward the ancient Vedic knowledge to our next generations, WAVES 2024 conference will have about twenty papers' presentation from young students on various topics on Vedic ancient civilization from high school and university students.

We like to thank Hindu University of America and its management for hosting this conference on their university campus at Florida. We also would like to appreciate and thank all our executive team members for their hard work, dedication and devotion in organizing WAVES 2024. conference.

August 12, 2024

Dhirendra A. Shah

Treasurer, World Association for Vedic Studies, USA;

Director, Board, WAVES International, USA

Add: 1975 Brannon Commons Circle,

Cumming, GA 30041, USA.

॥श्रीः॥

शन्नो अस्तु द्विपदे शं चतुष्पदे ।

Śaṃ no astu dvipade śaṃ catuṣpade/

-‘Let there be bliss for men and others’.

I feel colossal pleasure to know that ‘WAVES 2024’ International Conference is going to be held at Orlando, FL, USA hosted by Hindu University of America on and from September 13 – 15, 2024 certainly with enormous joy and enthusiasm on a very exciting topic - *Prevention, Management and Resolution of Conflicts in Vedic Tradition*. There is a very much exciting technical term known as *vidhi* in the domain of *Mīmāṃsā Darśana* of Indian Philosophy which is *Parisamkhyā* engulfs the central theme of the conference concerned defined as –

Vidhiratyantam aprāptau niyamaḥ pākṣike sati /

tatra ca anyatra ca prāpte parisamkhye ti gīyate //

I sincerely thank you all from the core of my heart and wish a grand success and sincere achievement of this conference.

Śarasvatī śrutimahatām mahīyatām /

-‘Let Goddess Sarasvati bestow her essence of intelligence to all of us’.

Prof. Bhaskarnath Bhattacharyya

School of Vedic Studies

Rabindra Bharati University, Kolkata

&

Vice - President,

WAVES (INDIA)

Plenary Speakers in ‘WAVES 2024’

- Prof. Tony Nader, MD, PhD, MARR, Vedic Scholar, USA
- Prof. David Scharf, PhD, Prof. & Chair, Physics, MIU, Fairfield, IA, USA
- Prof. Bal Ram Singh, PhD, Prof. & Director, Institute of Advanced Sciences, MD, USA
- Shri Kalyan Viswanathan, President, HUA, Orlando, FL, USA
- Prof. Anil Maheshwari, PhD, Prof., Management & Inform. Systems, MIU, IA, USA
- Dr. Vishwa P. Adluri, Faculty Member HUA, & Professor, The Philosophy Department, Hunter College, New York, USA
- Prof. Sampadananda Mishra, Prof. & Director, Centre for Human Sciences, Rishihood University, Sonipat, Haryana, India
- Dr. Raj Vedam, Independent researcher and author, Houston, USA
- Prof. Kundan Singh, PhD, Sofia University, Palo Alto, California
- Prof. Subhash Kak, Computer Scientist, Author, Prof. in Oklahoma University, OK, USA

Panel Discussions in ‘WAVES 2024’

- **Arthashastra and its Relevance for Conflict Resolution**
Panel Chair: Prof. Debidatta Aurobinda Mahapatra, HUA
- **Distortion of Hindu Ethos in our Educational System**
Panel Chair: Dr. Raj Vedam, USA
- **Dietary Conflicts with Place and Culture - Health Implications and Solutions**
Panelist: Prof. Bal Ram Singh, USA

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Panel Discussion-1

‘*Arthaśāstra* and its Relevance for Conflict Resolution’

Panelists

Debidatta Aurobinda Mahapatra	Professor, HUA & Panel Chair
Rakesh Ranjan	Doctoral Candidate, HUA
Kalyan Viswanathan, President HUA	Doctoral Candidate
Balaji Shrikant Ramdas	Doctoral Candidate, HUA
Aruna Banavar Shankar	Doctoral Candidate, HUA

Panel Discussion Overview

This panel, while keeping in view the vast nature and scope of the ancient Hindu classic *Arthaśāstra*, explores certain aspects of the classic and their relevance for conflict resolution. Two papers focus on theoretical aspects of *Arthaśāstra*: Mahapatra seeks to address the misperception that Kautilya is a crude materialist; and Ranjan explores India’s strategic culture and in that context draws parallels between aspects of Kautilyan thought and Hindu scriptures and epics. Three papers apply aspects of Kautilyan ideas to specific cases: Viswanathan examines Indian Prime Minister Narendra Modi’s policy from a Kautilyan lens; and Ramdas applies Kautilyan approach to contemporary India-Sri Lanka relations; and Shankar explores Kautilyan ideas on wealth management and their implications for creating a peaceful and stable state.

Abstracts

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Panel Discussion-2

Distortion of Hindu Ethos in our Educational System

Panelists

Dr. Raj Vedam	Panel Chair , Historian, Critic & Faculty, HUA
Ms. Sahana Singh	Author & commentator, Ithaca, NY, USA
Dr. Kundan Singh	History writer and Educationist, USA
Dr. Subhash Kak	Padmashri' Computer Scientist & Author, USA

Panel Discussion Overview

Distortion of the history, culture, practices and aspirations of Hindus has become normalized in academic discourse, politics as well as in popular media. A casual perusal of the India content in AP History textbooks used in USA, or most movies produced in India will reveal the alarming widespread normalization of these distortions. The prejudiced manner of addressing the Hindu world was set in motion from the Islamic invasion period, greatly accelerating during the colonial period and post-Independence. At least five agencies are complicit in such a bigoted narration of Hindu history, culture and practices. They range from colonial historians to the missionaries, Eurocentric scholars, socialist and leftist academia, and the Marxists. Each of these agencies have hijacked the history of India and imposed their ideologies via distorted frameworks introduced, resulting in a subversion of the Hindu identity. The historiography of India is controlled by these agencies, upholding the destructive frameworks that they espouse, and resulting in toxic content in the textbooks, academic discourse, and popular media and in governmental policies. The Indic scholar unfortunately has no place at this table to counter the production of such works.

These distortions have a devastating impact on the Hindu identity and play an active role in the deracination of young and mature minds alike. Hindus who lack centralization experience inability to mount organized response or to exert political pressures to counter the furious manufacturing of factoids that are harnessed to attack their civilization by inimical forces. The panelists will share their perspective on this pernicious issue and discuss remedial measures.

Panel Discussion-3

Ayurvedic Dietary Conflicts with Place and Culture – Health Implications and Solutions

Moderator

Dr. Mahadevan Sitaraman, Faculty, School of Ayurveda and Integrated Health, Hindu University of America, USA

Panelists

Dr. Vandana Baranwal President, Ayurveda Association of Ohio, USA

Dr. Sangeeta Sharma Faculty in Department of physiology and health, Director for clinical training for MAVIM, Maharishi International University, USA

Dr. Rupali Panse Faculty, School of Ayurveda and Integrated Health, Hindu University of America, USA

Prof. Bal Ram Singh President, Institute of Advanced Sciences, Dartmouth, MA, USA

Summary

Ayurveda is a holistic, integrative, and analytic science of life. In the modern world, people often travel and relocate for education, work, and various other reasons, which can lead to conflicts related to food and health. According to Ayurveda, food is considered as medicine and should be chosen based on individual Ayurvedic nature (Prakriti), age, gender, and the season. Even standard Ayurvedic recommendations can lead to conflicts when people move to different regions. To resolve these conflicts, it is important to recognize them, study the impact of local ecosystems on food and health, and improve our understanding of public health from an Ayurvedic perspective.

Part I

**Abstracts of Plenary
Talks**

Consciousness Is All There Is

Tony Nader MD, PhD, MARR

Vedic Scholar, USA

The world is at a point where it desperately needs greater wisdom based on authentic knowledge about the nature of life and its meaning. Humanity is being challenged today not only by war and conflict. Several powerful scientific discoveries are offering opportunities but with serious insidious dangers. Those dangers are on a similar scale as nuclear power although relatively hidden. They include artificial intelligence and genetic engineering, as well as environmental, social, cultural, and traditional divisions and disruptions.

The *Vedas* and *Vedānta* offer all that is theoretically and practically needed to solve today's problems and secure a flourishing, peaceful life on earth free from conflict. The knowledge of *Vedānta* is your heritage. We can make it available to the world not as a belief system but as a science and technology for all people of all walks of life and beliefs to live a peaceful and meaningful life. *Vedānta* is real. *Vedānta* is practical. *Vedānta* has the technology to change the world.

The West has been focused on objectivity and physicalism. And that has yielded many wonderful discoveries that can be either destructive or useful to humanity. To be useful, we need to bring in subjectivity. We need to bring in Consciousness so that humanity can make the right decisions that support progress rather than destruction. Through the grace of Maharishi Mahesh Yogi, one of India's greatest scholars and scientists of *Veda*, *Vedānta* is now available to be practically applied. How can we work together to bring India's profound knowledge and technology of *Vedānta* to the forefront?

An Evidence-Based Rejection of ‘Caste’ to Describe Social Life in *Bhārat*

Dr. Raj Vedam

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The notion of “caste” has been institutionalized by colonial agencies from a couple of centuries ago and continued to the present day by the Indian government. A variety of actors use this institution for parochial reasons. “Caste” has been weaponized and deployed in the academic, administrative, media and political arenas, including activities of foreign-religions, resulting in detrimental outcomes to the identity of Hindus and the cultural unity of *Bhārat*. Whenever “caste” is used by any of the above-mentioned agencies, it is obligatorily packaged with adjectives such as “inhumane”, “hierarchical”, “discriminatory”, “immobile”, “upper/lower”, “oppressive”, “oppressor/oppressed” and more, revealing an antagonistic approach to this subject, rather than a fair, evidence-based treatment. In this paper, the author deconstructs each of these adjectives and by marshaling evidence from Hindu texts, shows the spuriousness of these manufactured controversies. The author proposes a 360-degree view of the traditional organizations of “*Jāti*, *Varṇa*, *Kulam*, *Gotra*” and shows how these have been subversively interpreted by Colonial/Missionary interlocutors, despite there being no evidence to support their conclusions. By examining colonial records, the author shows the origin of each of the adjectives listed earlier.

The author proposes a paradigm shift in the way we see the traditional organization of Indian society. Rather than adopt the combative “oppressor/oppressed” lens of inimical agencies, we present evidence for far deeper reasons that are neither “hierarchical”, “discriminatory” nor “oppressive”. The author examines Hindu texts and colonial records on the history of public health in India and shows clear awareness of disease contagions from the distant past. The author also examines evidence of mobility across *Varṇas* in ancient and recent times, the use of *Vāstu Śāstras* for town planning, and the *Āchāram* and *Saucha* practices prescribed in *Dharma Śāstras* for the different *Varṇas*. The author uses this multiplicity of evidence to propose that public health was the driving factor for hygiene practices that evolved in India, but subverted as “oppressive/discriminatory” by Colonial sociologists. The

author’s model of public health driving the practices of the different *Varṇas* and *Jātis* is a far better evidence-based fit to the institution of “*Jāti, Varṇa, Kulam, Gotra*” than the present-day received wisdom of the Colonial, Missionary, Eurocentric, Socialist, and Marxist narratives which views these as “oppressive, discriminatory, immobile, hierarchical caste” arising from their prejudiced ideological leaning.

3

Cutting the Conflicts with *Karma* as *Kartavya*

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Conflicts arise in many cases from misunderstanding others, and such a misunderstanding mostly develops from the lack of self-understanding. The latter is usually a consequence of incomplete understanding and pursuit of *karma*, which gets mistranslated as action, although it actually means the target of action. Therefore, when the famous line from *Bhagavadgītā*,

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

karmany-evādhikāras te mā phaleṣhu kadāchana /

mā karma-phala-hetur bhūr mā te saṅgo’stvakarmani ||BG 2.47||

is typically translated as, “you have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction.” (Mukundananda, *Bhagavadgītā: The Song of God*, 2014; verse 2/47), it leads to wrong lessons for human behavior. The *karmany* here translated as duty conflates with *Kartavya*. *Karma* is not duty; the duty would be *Kartavya*. Looking at it grammatically, the Subject, object, and verb in Sanskrit or Hindi are *Kartā, Karma, and Kriyā*. The word *Kartavya* is what is supposed to be done by the *Kartā*, meaning duty. But that is defined by the *Karma* or object meaning the goal or target. *Kriyā* is the process of doing it, and *adhi* means over, super, or the most, thus making *adhikāra* to mean something that is done with all the power, ability,

and effort. Therefore, the *Kartā* is defined as someone who sets the goal (*Karma*) and makes all-out efforts to do it (*Kriyā*), and this process helps define what is duty or *Kartavya* based on one's nature or *Prakṛti*. Such a duty is not for material profit, rather for self-realization and the joy that results from it, thus removing any chances of conflicts.

4

Yoga Sutras for Collective Consciousness and World Peace

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Patañjali's Yoga Sūtras are an ancient scripture that provides a comprehensive, multi-level, powerful toolkit of principles and practices for living practically to develop union with pure consciousness. It also states that coherence in collective consciousness can counter hostile tendencies. This can be achieved practically by trained meditators transcending together. Dozens of research publications have documented large-scale proactive experiments where small groups of trained meditators, trained in Transcendental Meditation and TM-Sidhis, created a Super-Radiance Effect that lowered crime rates and improved quality of life measures. Governments and international bodies can choose to create world peace through modest investment in training in technologies of transcendence.

Physics and Consciousness

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In his upcoming lecture, Dr. Scharf will explore the generally-overlooked connection between consciousness and the physical world. Based on insights from the ancient Vedic tradition and modern quantum physics, he'll challenge the prevailing materialistic perspective that regards consciousness as secondary to matter. Sages and deep thinkers throughout the ages have concluded that the natural world is embedded in a deeper, more subtle substrate. Accordingly, matter is a surface expression of a subtler domain characterized by meaning, purpose, intelligence, and value.

Dr. Scharf will argue that consciousness is not merely fundamental but all-encompassing, echoing Dr. Tony Nader's articulation of the Vedic perspective, according to which consciousness is all there is. He will highlight how our current scientific understanding, which encompasses only about 4% of the universe's matter and energy, is vastly overshadowed by the mysterious realms of dark matter and dark energy. These account for the remaining 96% and embody the subtlest principles of quantum physics. The talk will suggest that the exotic realms of contemporary advanced physics—such as quantum mechanics, quantum field theory, and string theory—may already be providing glimpses into subtler domains of reality, beyond the familiar constraints of the material domain. These insights form the foundational context for MIU's graduate program in Consciousness-Based Physics, which aims to merge cutting-edge scientific research with profound philosophical insights.

As the global situation grows increasingly fraught, the urgency for a consciousness-based science becomes clear. Dr. Scharf will discuss how mainstream acceptance of this paradigm hinges on presenting it through rigorous scientific theories and replicable experiments. This lecture invites attendees to explore the pioneering intersection of physics and consciousness, potentially paving the way for groundbreaking advancements in both physics and our understanding of consciousness.

Colonial Discourse and the Suffering of Indian American Children

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This work goes into the very roots of psycho-social consequences that Indian American children face after they are exposed to the school textbook discourse on Hinduism and Ancient India, sixth grade onwards. In the early nineteenth century, James Mill, who eventually became one of the topmost officials in the imperial East India Company, wrote a three-volume work titled *The History of British India*.¹ In volume one, he wrote seven chapters on the Hindu people with the thesis that they are savage, uncivilized, brute, primitive, uncouth, rude, coarse, etc. Making their primitiveness and savagery the defining characteristic of his work, he wrote on topics about their social structure and social laws, their governance and taxation systems, and their manners and customs. In addition, he devoted considerable space to arguing that Hinduism was a primitive and pagan religion that was irrational, superstitious, incoherent, and child-like. Backed by the massive imperial power that Britain eventually exerted on the world, this colonial-racist discourse set the narrative on Hindus, Hinduism, and Ancient India, which continues to get regurgitated, surprising as it may sound, in the middle-school textbooks in the United States, albeit in politically correct and sanitized ways.

There is an intimate connection—an almost exact correspondence—between James Mill’s colonial-racist discourse and the current school textbook discourse. The parameters and coordinates on which James Mill constructed the discourse currently describe Hinduism, Hindus, and Ancient India in the textbooks. Consequently, this archaic and racist discourse, camouflaged under the cover of political correctness, produces in the Indian American children a psychological impact quite similar to what racism is known to have: shame, inferiority, embarrassment, identity confusion, assimilation, and a phenomenon identical to racelessness where the children dissociate from the tradition and culture of their ancestors.

¹James Mill, *The History of British India: Volume 1*, ed. Hayman Horace Wilson (London: James Madden and Co., 1840).

This is in addition to the mocking, teasing, and bullying they begin to encounter right after they are exposed to the discourse in the sixth grade.

The irony of it all is that Mill's discourse is one of complete fabrication and projection, given that there also is an exact correspondence between his British social and political writings on the one hand and his noxious discourse on Hindus and Hinduism on the other. Mill was a utilitarian and, as one of the foremost disciples of Bentham, was actively involved in bringing about a social and political transformation of British society, which resulted in the parliamentary reform of 1832 that put Britain on the road to representative governance and other liberal values such as the freedom of the press, separation of Church and State, freedom of religion among others. Mill brought these laudable, emancipatory, and much-needed reforms through his voluminous writings in the *Supplement to Encyclopedia Britannica* and other British journals. Unfortunately, Mill concocted his narrative on India, Hinduism, and Hindus in light of the social and political conditions that he wanted to reform and expel from British society—at the expense of India and Hinduism, as this work thoroughly reveals. Mill's characterization of Hinduism is in the shadows of the practices of the Church of England—the *Church of Englandism* as he called it. His description of the Hindu society bears an exact correspondence with his description of the British society that he did not want in Britain to exist. The Hindu form of governance and taxation structure he describes in the *History* mirror the regressive British form of governance and taxation that the Utilitarians desperately wanted to dismantle. In short, Mill projected onto the Hindu society the shadows of British society as he curated his narrative in the *History*. Given that his discourse got the backing of the imperial East India Company, it became the normative discourse as time passed. It now finds a reproduction in the school textbooks in a politically correct and sanitized form, causing damaging psycho-social consequences for Indian American children.

The *Tattvas* and their Potential Use in Modern Science

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Recent research has shown that *ākāśa* is not to be considered equivalent to the space of modern science. *Ākāśa* as an active element has the potential to provide new insights into physics and help resolve some fundamental questions of cosmology. These findings will be summarized and further applications of *ākāśa* and other *tattvas* in science and psychology will be explored.

Graduate Programs in Hindu Studies at HUA

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For a few centuries now, Hindu Studies in academic environments have either not existed at all or have been subservient to the curiosity of outsiders to *Hindu Dharma*. Consistent with the paradigm of European enlightenment era thought, the framers of India's constitution at the time of independence believed that Hinduism as a religion belonged to India's past but not her future. They ensured that there was no Government support for the emergence of a field called Hindu Studies in India. Sanskrit studies were given marginal support in honor of preserving ancient India's knowledge, but more as an exhibit in a museum that preserves the memory of something long obsolete, but no longer relevant. Outside India, in the halls of Western universities, the coherence and continuity of Hindu thought was distorted and mutilated, even as its texts were vandalized, in service of rampant speculation, historicization, and deconstruction. Hindu Studies remained undeveloped.

At Hindu University of America, we are now imagining and developing the field of Hindu Studies for our contemporary times. In this plenary talk, we will develop the idea of Hindu Studies, and how we are thinking

about it at HUA. We will look at the key design principles behind the programs in Hindu Studies and the curricular structure of these programs. We will also reflect on the challenges involved in sustaining these programs, in the absence of an ecosystem that can support the graduates from these programs.

9

Cultivating Harmony: Exploring Vedic Approaches to Conflict Management through the Lens of Beauty

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In a world increasingly dominated by mechanical and robotic lifestyles, the pursuit of beauty in its purest form has become a lost art. This paper explores the concept of beauty as an essential component for achieving harmony within the self and with the world, drawing on Vedic philosophy as a framework for understanding the interconnection between beauty, harmony, and conflict resolution. The discourse centers on the hypothesis that many of today's existential problems, both individual and collective, are fundamentally problems of disharmony, and that a return to a more harmonious way of living can offer solutions to these challenges. The Vedic tradition, with its emphasis on balance, proportion, and rhythm, provides a unique perspective on beauty. Beauty is not merely an aesthetic concept but encompasses beauty of soul, beauty of thought, beauty of action, and beauty in work. This holistic approach to beauty reflects an ideal state of harmony where mind, heart, and body are in perfect coordination, allowing individuals to express themselves in a way that contributes to the overall well-being of society.

Through a comprehensive analysis of Vedic texts and teachings, this paper aims to elucidate how ancient seers addressed the concept of harmony and its impact on human behaviour and relationships. The discussion includes specific examples of how beauty, when embraced as a guiding principle, can lead to a more harmonious existence, reducing conflict and promoting a sense of peace and joy. The paper proposes that by fostering beauty and harmony in our daily lives, we can create a ripple effect that

extends to our communities and societies, ultimately leading to a more balanced and peaceful world. This approach is not merely theoretical; it has practical applications in conflict management, encouraging individuals to respect and value their environment, relationships, and inner selves. By rekindling a sense of beauty, we can address the root causes of many modern issues and move toward a more harmonious and fulfilling way of life.

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Limits of Dialogue and Resolution

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In the greatest political conflict in the Hindu Textual Tradition, Kṛṣṇa arrives at the court of *Hāstīnapura* apparently to avert the upcoming war and apparently fails (*Udyogaparvan*). He stands in the same place (*sabhāmadhye*) where Kṛṣṇā Draupadī stood (*Sabhāparvan*) apparently helpless, asking the court to answer her question on justice. Several interpretive categories present themselves, all of them critical: monarchy, misogyny, mythification. Are these perspectives adequate to explain the literary and ethical complexity of the text? Closer reading demonstrates that this is not the case. I demonstrate that the text is a carefully crafted *dharma* conflict—not between two opposing ideologies, but to underscore the requirements of good governance, *rājadharmā*. Yudhiṣṭhira does not speak. Vidura is unheeded, Draupadī’s question is unanswered, the elders of the court are powerless, but all defer to an overarching ethical-cosmological principle: *dharma*. Not even Kṛṣṇa pretends to overrule *dharma* even though he discloses his divinity in the court. In this talk, I will briefly outline the origin of kingship and the sources of *dharma* in the *Mahābhārata* to demonstrate what is possible and what is impossible in the dialogue (or is it conflict?) between ancients and moderns.

Part II

English Abstracts

Kautilyan Integration of Material and Spiritual Sciences and its Relevance for Conflict Resolution

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In this paper, I make an argument that Kautilyan philosophy is not an embodiment of crass materialism and crude power politics, as conventionally understood and interpreted; rather, it has spirituality at its core. Max Weber’s characterization of Kautilyan teaching as “radical ‘Machiavellianism’” captures the conventional notion that Kautilya, the advisor and king maker, is a politician devoid of any spiritual values. On the contrary, I argue that Kautilyan understanding and practice of politics was ensconced in the Hindu spiritual tradition. An *Ācārya* himself (in modern terms, a university professor—Kautilya was a student and later a professor at the largest university of his times), deeply learned in Hindu scriptures, Kautilyan political philosophy was never devoid of a spiritual component. For him, materialism and spirituality are like two sides of the same coin. He emphasized *Artha* among the *Puruṣārthas* as he firmly held that a peaceful society could be founded on a substructure of matter (otherwise it would be akin to building a castle in the air), and in his integral vision, it was but unnatural to undermine matter or give it secondary importance. The line of thinking that the king, who undergoes rigorous training in material and spiritual education, must factor the welfare of the people at the core of policymaking marks the larger spiritual perspective of Kautilya (one could draw a parallel with *Gītā’s Lokasamgraha*). To give another example, while Kautilyan politics would break treaties when the interest of the state demands, at the same time, it would emphasize that the king must never break his words and oath—*Satya* and *Sapatha*—even in the face of the worst adversities, as the consequences of breaking them follow him even after he dies. In sum, in this paper, I seek to situate Kautilya in his rightful place and make a case that a proper understanding of his ideas would help us explore enduring conflict resolution in our contemporary world.

An Analysis of Narendra Modi's Statecraft in the Light of *Kauṭilya's Arthaśāstra*

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This paper analyzes Prime Minister Narendra Modi's popularity in India in the light of *Kauṭilya's Arthaśāstra*, a classical text of political economics and statecraft from ancient India. Specifically, it examines principles from the *Arthaśāstra* on the seemingly perpetual and sharply polarizing debate between wealth creation and its redistribution. This right-left polarization is reflected in the political discourse in the United States of America, with the Republican and Democratic parties situating themselves seemingly on opposing ends of this spectrum. The same polarization can also be observed in much of the post-war modern world, as highlighted by the ideological conflict of the Cold War between Capitalism and Communism, which drew most of the world into one camp or the other. On the one hand, the government's primary task is held to be the promotion of policies that stimulate the growth and development of the economy. On the other hand, the government's primary task is envisioned to be the promotion of policies that enable a more just and equitable redistribution of the wealth created by society. The world is largely divided between these two master ideas, as are the political parties in most nations. The same divide is also playing out now in India's domestic politics.

Prime Minister Narendra Modi's popularity in India today is a subject of intrigue. He seems to have found a way to integrate and transcend the binary between wealth creation and wealth redistribution. The BJP and the NDA have successfully delivered their electoral promise of '*Sab kā Sāth, Sab kā Vikās, Sab kā Viśvās, Sab kā Prayās,*' at least in the eyes of the electorate. This success raises questions: Does the governance model of the NDA reflect *Kauṭilyan* principles from the *Arthaśāstra*? How do these conceptual models from the *Arthaśāstra* function in securing a relatively sustainable, peaceful, and conflict-free society that can move beyond the polarization inherent in this discourse? Most importantly, has Narendra Modi studied the *Arthaśāstra*? These questions form the basis of our analysis.

Bhārat's Strategic Culture: A Continuity from Antiquity

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Much has been debated as to whether Bharat has had a strategic culture. It has also been suggested that Bharat's strategic culture has both 'realist' (Kautilyan) and idealist (Gandhian) strands. Finally, it has been described as mosaic-like, whereby different strands of wisdom from the Vedas (foundational texts of *Bhāratīya* culture), the *Arthaśāstra*, other Hindu writings, the Gandhian thoughts, etc., all have come together.

This paper argues that none of the above opinions fully capture the essence of the strategic culture of unoccupied and unencumbered Bharat. It proposes that from The Battle of Ten Kings to *Rāmāyaṇa* to *Mahābhārata* to Chandragupta's consolidation of *Bhāratavarṣa*, and thus the *Arthaśāstra*, there has been a prominent presence of a consistent strategic culture. The paper further suggests this strategic culture is rooted in the pursuit of the *Puruṣārthas* ('the goals of human pursuit') as prescribed by the Vedas, in particular, the *Dharma* (righteousness) and *Artha* (material wealth), the other two being *Kāma* (worldly pleasure) and *Mokṣa* (salvation). *Dharma* means duty toward family, society, country, humanity, etc. *Artha* means the acquisition of wealth. However, this acquisition should be performed without undermining *Dharma*. This paper will demonstrate that the principles discussed in the *Arthaśāstra* on statecraft and warfare are enshrined largely in the concepts of *Dharma* and *Artha*. Specific ideas and dictums from the *Arthaśāstra* are presented to bolster this paradigm.

It is understood that this strategic culture was not operational immediately before, during, and immediately after Bharat's occupation by the Mughal and the British. However, a resurgence of this strategic culture has been evident during the reign of *Bhāratīya Janata Party* (BJP) in Bharat over the last decade or so. It is also opined that this paradigm of Bharat's strategic culture is a departure from those prevalent in contemporary geopolitics and may offer the only one for lasting world peace.

The Kautilyan Approach Applied to the 2022-23 Sri Lanka Economic Crisis

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The nation of Sri Lanka went through a severe economic crisis in 2022 after years of political mismanagement. India was the first nation to extend financial assistance, well exceeding the line of credit that the IMF intended. In this paper, we examine how the *Mandala* and *Upaya* approaches are modified, given that Sri Lanka is in the very first circle of bordering states, yet its civilizational as well as economic overlap with India (its permanent biggest trading partner) make it in effect a grateful *mitra* who is to be nurtured back to stability.

The Kautilyan approach advises the rulers of the state on how to manage and aim for an ideal state. India as *vijigishu*, the state that seeks conquests, is not to aim for world domination but rather the political unification of the Indian sub-continent. From varied sources, this generally comprises the lands from eastern Afghanistan to the mountains of Myanmar in the east, with everything below the Himalayas considered as the Indian sub-continent. Thus, Sri Lanka is included, as well as Nepal and Bhutan. However, the nation of India does not approach Sri Lanka in its time of stress as an antagonist seeking to rule it, but to ‘unite politically’ within a framework of *dharma*. In this paper, we highlight that India’s financial assistance is very much part of the Kautilyan framework applied to a neighbouring Buddhist *dharmic* nation. It is in India’s interests to ensure the stability of Sri Lanka, both politically and economically, and to turn it into a stronger ally or *mitra*. Using the four *Upaya* approach, both *Sama* (conciliation) and *Dana* (gifts) are the ideal methods to be deployed toward Sri Lanka. As can be observed by recent gestures from India, these are what will nurture and strengthen a very old relationship between the states that comes down from antiquity.

Crafting a Peaceful and Stable State through Efficient Management of Wealth: Lessons from *Arthashastra*

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In the *Arthashastra*, Kautilya methodically outlines recommendations across military, statecraft, political, and economic strategies that are easily adaptable from individuals to the governance of nations, resonating profoundly in the contemporary world. Kautilya's doctrine asserts *artha* (wealth) as the de facto entity, emerging both as a theory and a dynamic pursuit in the cycle of earning, growing, and protecting (EGP). This paper delves into the conceptualization of wealth and the EGP through the lens of the *Arthashastra*, throwing light on the enduring relevance of Kautilya's strategies crafted over two millennia ago.

Furthermore, in this paper, particular emphasis is placed on the third part, protecting the wealth, scrutinizing a few out of forty ways of embezzlement listed in the *Arthashastra*. Kautilya mandates the state to establish laws to avoid losses to the state treasury because of embezzlement or misuse of power by government workers and enforces fines and punishments to the guilty through his *dandaniti* (law enforcement). The complex thinking involved in earning, growing, and protecting is explained by taking cases from the contemporary world to show the relevance of *Arthashastra*. I examine two examples in this paper to demonstrate instances of 1) misuse of responsibility for personal gain and 2) a person in authority refusing to part with his integrity for a gift. Further, I make a case that while the Kautilyan strategy of wealth management provides us with useful insights from an astute strategic and prudent mind from ancient India, a deeper understanding of this strategy, its various elements, and the symbiotic relationship between them, as embodied in EGP, enables us to explore enabling pathways towards crafting a peaceful and stable state.

The Vedic Notion of *Bindu* in Relation to the Origin of the Universe

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The origin of the universe is a puzzling mystery in the modern scientific world. Every day one may come across a new theory claiming a new idea and rejecting the previous one. Our Vedic concept of *Bindu* decodes many doubts and brings out a very comprehensive theory in relation to the origin of the universe. The *Puruṣa Sūkta*, *Hiraṇyagarbha Sūkta*, and *Nāsadīya Sūkta* of the tenth *Maṇḍala* of *R̥g Veda* reveal that the universe is the manifestation of infinite condensed energy. This energy got manifested step by step. Vedic theory claims that the creation of the universe is not the expansion or inflation but it is a manifestation of a single source of infinite energy. At the beginning, it was just pure consciousness or the main source of energy. *Nāda* was the first manifestation of the Supreme and next was the *Bindu*. *Bindu* is a significant term used by Indian thinkers for creative energy. Any type of energy cannot be held for a long period. It surely needs an outlet. The universe is a creative and well-designed outcome of *Bindu*. It should not be treated as an ordinary dot. It is the dense concentration of diffused light and sound bearing the potentiality of bringing out the infinite universe. *Bindu* is empowered directly with the energy of pure consciousness manifested for the diversification of the universe. This concept has been dealt with by Vedic thinkers in various ways covering the vast area of knowledge.

The whole notion reveals the detailed and systematic study of the beginning of the universe. In the present scientific world, there are two prominent theories related to cosmic study: Quantum Mechanics and the Big Bang. The law of science accepts that energy (for its equivalent in mass) can neither be created nor destroyed. It only can be transformed. Thus there is no question that the energy involved in the creation of the universe is destroyed after a certain time. According to Planck's theory of Quantum principles, light or any other classical waves can be emitted or absorbed only in discrete quanta, whose energy is proportional to their frequency. This theory is very similar to the concept of *Bindu* that the creation of the universe is the successive result of the manifestation of the same infinite

energy. The notion of the *Bindu* as revealed in Vedic literature is significant and relevant for the modern world. It surely provokes advanced research in this field.

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Dresses, Jewelry, Styles, and Adornments in Ancient India as Gleaned from the Vedas

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The evolution of *Homo sapiens* has varied for different parts of the world, as evidenced by records from paleontology, archaeology, and other sciences. A lot can be understood about the sociological aspects of a civilization based on research in these fields, and via literary evidence when available.

The history of India in ancient times is often muddled. The chronology given for its well-documented ancient civilizations is often very varied and contentious. The vast literature contained in the Vedas holds a wealth of information on various aspects of ancient Indian civilizations. The hotly debated chronology makes it hard to determine the exact flow of various aspects of social and cultural norms during those ancient civilizations and thereafter.

This research will focus on studying historical content that brings out the nature of clothing, jewelry, footwear, makeup/hair, and accessories used by peoples during ancient times in India. The natural follow-up from this determination will be to estimate if there is continuity of these aspects of ancient India stretching into today's culture and practices inside India.

Sources such as Vedic literature, archaeological artifacts and records, and accounts by foreign visitors—to name a few—will be studied to get a clear picture of this sociological aspect of the ancient culture of the Indian subcontinent.

How were Mothers Viewed and Treated during Ancient/Vedic Times?

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In most cultures, a mother's position and her life are very unique. In Indian culture today and for years, it has been believed that a mother is revered differently than what is seen in many other parts of the world.

A lot is mentioned in Vedic literature about a mother's various roles and her importance, such as her being called by various names based on her responsibilities (*Dhātrī*, *Jananī*, *Ammā*, etc.).

A cursory study of today's practices in India and of Vedic history indicates instances of extreme self-sacrifice by mothers, prioritizing the family's well-being over the self, a higher level of respect prescribed for a mother than a father or other relatives, and more rituals done for mothers during *Śrāddha*—a ritual where one pays homage to one's dead *Pitrs* or ancestors.

Was a mother really given an exalted status during Vedic times? This question begs more research and study of the vast Vedic literature.

This research aims to dig into Vedic literature to determine what status, respect, and position, if any, were given to mothers during ancient times. What is discovered will then be compared to the respect and position given to mothers in today's India, and in the rest of the world.

Causes, Prevention and Resolution of Conflicts in Vedic Tradition

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Conflict (*Dvandva*) epitomizes the coexistence of opposing forces, ideas, or qualities, reflecting the inherent duality present in life and existence. This duality manifests within individuals and extends outward to encompass larger entities such as communities, organizations, or nations. Conflicts originate as internal struggles within individuals and ripple outward, manifesting in speech, actions, and reactions between individuals, communities, organizations, states, or countries. According to Maharishi Patanjali's *Yoga Darśana*, the presence of five *Chitta-Vṛttis* (Psychological Patterns), namely *Avidyā*, *Asmitā*, *Rāga*, *Dveṣa*, and *Abhiniveśa*, serves as the underlying source of conflict. When individuals are not conscious and are driven by these psychological patterns, they give rise to unrighteous (*Adhārmic*) thoughts, which, when intensified within the mind, are projected outward through unrighteous speech and actions. These unrighteous expressions can have profound consequences, influencing individuals and groups to pursue agendas characterized by discord and disharmony collectively. Thus, understanding and addressing these root psychological patterns is not just important, but crucial for fostering harmony (*Dharma*) and resolving conflicts at both individual and collective levels.

Preventing conflict requires a multifaceted approach: Education of *Dhārmic* Principles, Learning from Traditional Sources, Awareness of *Adharma's* Consequences, Enforcement of *Dhārmic* Principles, Yoga and *Tapasyā*, Promotion of Yogic Lifestyle, and *Dhārmic* Governance. In Vedic Traditions, the approach to conflict, anger, and stress differs from mere "management." Because "management" of something implies "accepting its existence," considering the existence/occurrence of something as "normal," allowing it to exist and delaying the resolution, delaying acting for resolution, removal, or solution. Maharishi Patanjali's *Yoga Darśana* advocates "*Chitta-Vṛtti Nirodhah*," removing *Adhārmic* causes

over mere management. Similarly, *Kṛṣṇa* in *Māhābhārata* and *Rām* in *Rāmāyaṇa* didn't advocate conflict management; they pursued prevention and resolution, even if it meant war when persuasion failed. Vedic teachings urge us to manage what is healthy and *Dhārmic* while resolving or removing what is harmful or *Adhārmic*. While acknowledging conflicts and adversities, the focus remains on finding solutions and resolutions. Vedic Traditions inspire us to transcend limitations and address issues at all levels, fostering holistic well-being and harmony (*Dharma*) in society and beyond.

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Vedic Means to Solve Any Conflict or Personal Trouble: *Ṛgvedic Mitra*

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Problems and conflicts accompany any person from the moment the one appears. Thus, it is noteworthy that many peoples, including Ancient times, obtained special deities to whom people had been addressing in case of any of their problems and conflicts. Already in the times of the *Ṛg Veda*, it was *Mitra*, who played the role of such a god. Among the Rigvedic Aryans, *Mitra* usually appeared as a paired deity along with *Varuṇa*. That case is worth to be revised separately, because, firstly, paired deities were among typical characteristics of the Rigvedic religion, and secondly, there is no reason to believe that in the *Mitra - Varuṇa* pair there got no contamination of functions and symbolism of both gods. Thus, the present case touches *Mithra* alone in his Rigvedic presentation. As an independent deity, *Mitra* has received only one hymn in the *Ṛg Veda* - the 59th hymn of the III *maṇḍala*.

Regarding our analysis of the very *Mitra* from the point of view of RV III 59, that deity had the following functions: firstly, he exuded light or radiance, the bearer of which he had definitely been. This shows us a sign of his cosmological creativity and a positive principle. Secondly, he watched over people and helped them to put them in order. As for the latter, that particular quality appeared to be the basis for the once widespread

understanding of the *Rigvedic Mitra* as a term denoting the concept of “a friend.” It is obvious that “friend” or “helper” became an indication of some actually recognized functions of *Mithra*, whatever its original meaning used to be. In our opinion, it was that function, which made *Mithra* so famous not only among Rigvedic Aryans, but among Avestan and Mittani ones.

It is also important to mark, that his mentioned function was in unbroken connection with his luminosity. All those features were of cosmological nature. The emitted brilliance or radiance made a connecting or ordering principle, which is one of the options for the well-known creation of the cosmos of chaos with the help of light. Thereby, it gives *Mitra* his function of restoration of order in people’s relationship.

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***Agni* and *Soma*: A Study on Vedic Concept of Coexistential Oppositorium**

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The Vedic cosmology pertains to quantum physics. It elucidates aphoristically the molecular dynamics of all the five subliminal elements, viz., ether, wind, fire, water, and earth. Among these substantial elements, *Agni* (Fire) is definitely the most vital source of energy as its electromagnetic waves pervade the entire universe. Therefore, the Vedic seers and scientists called *Agni* omnipotent, omniscient, and omnipresent. In fact, the Vedic God *Agni* is overtly the ‘Atomic Energy’ that works with a radiative principle emitting kinetic force due to constant fusion and fission. Due to the excessive heat generated by *Agni*, gaseous substances emerged in the universe that culminated into *Sūnavah*; amino acid in modern parlance of physics. Finally, molecular energy was transformed into hydraulic energy that caused *Soma*; cosmic water (*Agnerāpah*). In Vedic cosmogony, *Agni* and *Soma* are two opposite phenomena, however, they exist in the universe together as two dynamic forces with different molecular configurations and elements causing opposite impacts on the living world. According to Vedic

Sūktas on *Agni* and *Soma*, there is a situation termed as ‘Coexistential Oppositorium’. Here it means *Agni* creates *Soma* and *Soma* contains *Agni* (*Agni Somātmakam Jagat*). The *Yajurveda* depicts “*Agni garbho apām asi*” (*Yajurveda* 12.37); there is water within the womb of fire. Furthermore, it has been described that there is a constant and dynamic movement of the circle of fire and water. It is indicative of hydraulic energy and plutonic fire. The hydro-electric energy ‘*Apām napāt*’ (*Rgveda* 1.143.1) is also well described in the *Rgveda*.

The proposed paper intends to bring to the fore the Vedic cosmological concept of the origin of the universe and life principle in the context of cosmic fire and cosmic water that constitute different properties; however, they exist together and create two opposite phenomena.

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Caught between a Rock and a Hard Place? Application of Purāṇic Examples to Resolve Contemporary Conflicts

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Contemporary life is strife with conflicts—individual, family, and societal. There are also intergenerational conflicts on cultural values and morality. At the workplace, conflicts often arise around ethical behavior. Individuals have come to believe that winning equals success, and blending into the melting pot of the dominant culture has become more important than *Dhārmic* values. Further, unmoored from traditional values, individuals are vulnerable to immediate gratification and selfish choices. Often, these lead to mental health problems, addictions, etc. Psychological and social therapies have been used for resolving such conflicts. What is poignantly missing is the *Dhārmic* approach. Can ancient Hindu scriptures come to our rescue in this regard?

In the *Mahābhārata*, Arjuna, the warrior prince, was conflicted between *Kṣatriya* duties (*Rāja Dharma*) and filial attachments. Bhīṣma, the grand

patron of the *Mahābhārata* epic, faced conflicts throughout his life, such as duties of a son (*Putra Dharma*) versus the coveted throne of the Kuru Kingdom, and loyalty to the throne versus righteous conduct. Karṇa too faced many conflicts in his life, the most important of which was *Mitra Dharma* versus fratricide.

The Vedic and Purāṇic texts provide insights into such situations and solutions based on the principles of *Dharma*. Broadly, types of *Dharma* include:

- *Sāmānya Dharma*, like non-violence, truthfulness, kindness, and the like
- *Viśeṣa Dharma*, which includes *Varṇa Dharma* and *Āśrama Dharma*
- *Āpath Dharma*, actions appropriate for emergency situations

In this presentation, the authors will use the *Purāṇic Dhārmic* concepts, apply them to contemporary conflicts, and propose that the *Dhārmic* approach to conflict resolution is just as relevant today as it was in ancient times. They will also propose methods of incorporating this approach into contemporary psychotherapies.

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Vedic Contexts of Human Rights and *Dharmaśāstrik* Penal Code

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The Vedic literature demonstrates a profound understanding of various aspects related to human society, offering timeless solutions to diverse problems encountered in human life while advocating for a fulfilling existence. Ancient sages presented various principles aimed at ensuring human well-being, alongside discussing a range of general and specific rights, in conjunction with duties. General rights typically pertain to rights inherent to all living beings, whereas special rights are established based on position, merit, and responsibilities conferred by society or the state.

General rights are synonymous with modern terminology such as human rights, encompassing the proper management of universal human values. The Vedic review of human rights and jurisprudence in religious scriptures emphasizes a holistic approach towards individual and societal well-being. In Vedic literature, human rights are inherently intertwined with principles of *Dharma* (righteousness) and *Karma* (action).

The Vedas advocate for eternal values like ‘*Ātmavat sarvabhūteṣhu*’ emphasizing not only individual well-being but also the protection of all humanity (*pumān pumānisam paripātu viśvataḥ*) and protection of natural entities like trees, plants, forests, rivers, seas, and the earth, fostering mutual relationships between humans and nature. While venerating natural forces as deities, the Vedas prescribe various measures for their preservation and stipulate appropriate penalties for those who harm them. Prayers in Vedic literature seek comprehensive solutions to all elements disrupting human life’s harmony, aspiring for the enhancement of education, equality, freedom, justice, and unbiased conduct. Thus, Vedic prayers primarily aim at the welfare of all living beings. The quality of society is upheld through equal provision of all rights to all individuals, with appropriate penalties prescribed by the king for any infringement. Vedic jurisprudence combines elements of monarchy and democracy, with the king enacting various laws and punishments through consensus with subject-matter experts in different councils. The legal system determines punishments based on the societal impact of the offenses committed, sometimes extending to the death penalty. All behaviors contrary to humanity are deemed hostile, with death penalties reserved for their perpetrators.

Vedic texts, such as the Vedas, Upanishads, and *Dharmaśāstras*, provide insights into the ethical and legal framework governing human conduct. These texts advocate for the protection of fundamental human rights, including the right to life, liberty, and dignity, while also emphasizing the importance of fulfilling one’s duties and obligations towards society. Analyzing ancient Indian legal systems in the context of modern human rights is an intriguing subject. This analysis can elucidate the background of human rights within Vedic frameworks and offer insights into their harmonization with contemporary ideals. This research paper will explore not only the rights afforded to living beings but also the philosophical underpinnings of modern human rights, juxtaposing them with Vedic provisions. It will provide a thorough examination of how violators are

dealt with according to Vedic principles, offering authentic insights into the proper administration of justice and social discipline. Utilizing descriptive research methods alongside analytical, comparative, and exploratory approaches, this study aims to interpret various provisions, protections, policies, duties, and ethics prescribed by kings or societies for the welfare of all individuals, as well as to elucidate Vedic jurisprudence in the context of modern challenges.

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Cow Slaughter in Vedic *Yajña*: An Investigative Study for the Underlying Truth

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The Vedas are the most significant spiritual resources of India. They are the sources of Hindu culture, the golden peak of Aryan civilization. A large part of the Vedic literature contains descriptions of the various *Yajñas*. Besides spiritual thoughts, the culture and values of the ancient Indian people have emerged through these rituals.

At the beginning of the Vedic era, performing *Yajña* was very simple. *Yajamāna* offered their best things to the deity and asked for blessings in return. Gradually, the process of *Yajña* became complicated. In the *Aitareya Brāhmaṇa*, Vedic *Yajñas* are divided into five main types. In the *Gopatha Brāhmaṇa*, these Vedic *Yajñas* are divided into three main types, each of which is further subdivided into seven sub-categories.

Among these different types of Vedic *Yajñas*, one of the most significant *Yāgas* is *Paśu Yāga*. The propaganda of violence in Vedic *Yajña* started with this particular type of *Yajña*. A Sanskrit word has different meanings. Simultaneously, a Sanskrit root has different meanings. If one does not understand the intended meaning of the Vedic words, he cannot understand the real meaning of the Vedic mantras.

Since this *Yajña* has been practiced in India for a long time, there have been many changes. Several projective parts have been incorporated. In

many cases, these additions and misinterpretations have undermined the glory of the Vedas. In the absence of uncovering the real truth, those misinterpretations have been established in society.

The Vedas never condoned violence. The welfare of all is the message of the Vedas. It is said in *Śāntiparva* of the *Mahābhārata*—‘The use of fish, meat, wine, etc. in *Yajña* is the feat of the cunning. These are not in the Vedas.’ (*Śāntiparva* 263.9). Cows are given special respect in Vedic literature. The protection of cows is mentioned in the Vedas and subsequent Sanskrit literature. Besides mentioning them, by presenting the underlying meaning of ‘*Goghna Atithi*’ and ‘*Gomedha Yajña*’, I will try to present an argument in favor of the fact that the Vedas do not support cow slaughter.

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***Nyāya* - How Ancient is the *Nyāya* Concept of Justice in India**

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A survey of the history of law indicates that its progress essentially follows what is known about the history of the development of civilizations around the world. If what is known about the antiquity of some civilizations around the world is faulty, it follows that what is known about the history of law in those civilizations would also be wrongly stated. It is also a general consensus by scholars that the legal history of any civilization is essentially the same as its intellectual history.

It is being realized that what was believed to be the age of India’s ancient civilization for about 200 years, was very inaccurate. The age for India’s oldest books—the Vedas—was wrongly declared to be about 3,500 years old, and its oldest civilization ever was believed to be Harappan, which was given a date of 4,500 years old. Based on new scientific evidence that is coming out, it is being realized that India’s antiquity is likely to be much older than these dates.

Western Indologists who wrote the history of India—history that is still being taught in schools today—also incorrectly attributed none of the

knowledge in sciences and philosophy as having originated in India. Ancient Greeks and Persians are credited with having given most of the ancient science and philosophy to the world. These historians denied any history to India partly by attributing the Vedas and their ancient language Sanskrit as being originated outside India, presumably by a hoard of invaders from Central Asia. It automatically follows then that these same historians would not know or accept the development of law and justice in ancient India.

This paper will analyze the history of law in India. Based on recent findings about the history/antiquity of Indian civilization, and the dates of certain of its written records and events, this paper will also essentially place a time period for the development of these laws in India's ancient civilizations. We will also study the influence, if any, that Greek and Indian law had on each other.

If time and space permit, this research will do a broad comparison of this history of law in ancient India to that of other contemporary civilizations around the world.

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Vedic Environmental Ethics: A Framework for Conflict Resolution

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This study examines how Vedic knowledge can help with environmental conflict resolution, bridging the ancient and the modern. We study scientific principles of ecology and sustainable resource management. The paper illustrates how Vedic wisdom can direct environmental action through scientific research integration, textual analysis of the Vedas and Upanishads, and comparison studies with modern environmental ideas. This research envisions providing a paradigm for cooperative environmental action that cultivates a sense of connectivity and shared responsibility for the world by drawing on both scientific and Vedic understanding. This

framework encourages the peaceful resolution of current environmental concerns and places a strong emphasis on preventing conflict through appropriate resource management and perception.

Methodology

1. Examination of Texts:

- (a) Extensive review of primary source texts from the Upanishads and the Vedas (*Yajur*, *Sāma*, *Atharva*, and *R̥g Vedas*). Finding important *ślokas* (verses) on resource management, environmental awareness, and conflict resolution will be essential to this.

2. Comparative Studies:

- (a) Examine and contrast modern scientific conceptions of ecology, sustainability, and resource management with Vedic environmental concepts. This will show where ancient wisdom and contemporary understanding overlap and create synergies.
- (b) Examine the literature that has already been written about the relationship between environmentalism and religion, with a particular emphasis on Vedic viewpoints and how they relate to current environmental issues.

3. Including Scientific Research:

- (a) Examine how the application of Vedic environmental ethics might be strengthened and complemented by scientific developments in fields like resource management and renewable energy.

Conclusion: Through the integration of scientific progress with Vedic principles of interconnectedness and sustainable resource management, a strong framework for environmental action can be established. This framework opens the door to a more peaceful coexistence of humans and the environment by encouraging cooperative resolution of differences.

Conflict Management and Resolution by Women in Vedic Period

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As of April 2024, there are 10 major ongoing conflicts affecting various regions worldwide, and the number of women and girls in these conflict zones has escalated dramatically. According to unwomen.org, in 2022, approximately 614 million women and girls lived in countries marred by conflict—this figure excludes those recently affected in the Middle East. Women and girls in conflict-impacted regions suffer not only from hunger and poverty, but also sexual violence.

Despite the significant impact of these conflicts on women, they remain largely excluded from peace negotiations. Data from the Council on Foreign Relations reveals that in 2022, women constituted just 16% of negotiators in UN-led or co-led peace processes. This underrepresentation is alarming, given that effective conflict resolution should ideally involve all affected parties.

Conversely, it's evident that throughout the Vedic era, women wielded significant influence and played an active role in political decision-making, negotiations, and conflict resolution at the family, community, and national levels. The Vedic era was rich with tales of influential women, including scholars like *Gārgī* and *Maitreyī*. There are instances of warriors and leaders such as *Kaikeyī*, who engaged in warfare and played active roles in political discourse. What lessons can we learn from the women of the Vedic period? What steps can women in modern times take to achieve that same elevated status in society that women enjoyed in the Vedic period? What benefits did the Vedic period gain from involving women in decision-making?

This paper will explore these aspects, utilizing Vedic *granthas* and *śāstras* to better understand the contributions of women during the Vedic period to conflict management and resolution. It will also discuss the necessary societal and national transformations required to empower women and elevate their prominence.

Is ‘*Padbhyām Śūdro Ajāyata*’ a Root Cause for ‘Social-Conflict’ or ‘Conflict-Resolution’?

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Should we take the seeds of Caste-system/four-fold society/*Varṇa-system/Jāti-vyavasthā*, clearly visible in Vedic Society, as the source of ‘Social-Conflict’? The Vedas are the treasure of values for human life and so are for the culture of mankind. Vedic hymns are the expressions that were revelations to seers (*Mantradraṣṭa Rṣī*). These seers, on the basis of their devotion, are capable of reasoning power, hence, have provided guidelines for their future generations.

Padbhyām Śūdro Ajāyata is one such example. This stanza is part of the *Puruṣa-Sūkta* (*Rgveda* 10.90.12), which is an awakening for resolving the conflict within society that is actually considered as a basis of division of society in terms of rich/poor or intellectual/ignorant. It gives a practical demonstration of the social structure by calling the Supreme Being as *Puruṣa*, which is inclusive of people from every walk of life.

In contemporary times, it is often mentioned that the *Rgveda*, the foremost source of knowledge, provided the social hierarchy in which the *Śūdra* came into existence from the feet of the *Puruṣa*. This designated the *Śūdra* to do physical labor, obedience, and serve others as the feet serve other parts of the body through its firm support. With the passage of time, the above articulation brought inferiority among *Śūdras* and a feeling of superiority among other sections of society.

The present paper will explore the deeper meaning of the above metaphoric expression of the Vedic seer. By knowing the *Śūdra*, in terms of foundation, prosperity, and coordination by acknowledging scientific and social aspects attached to it, the paper will highlight facts from the Vedas and *Śrīmadbhagavadgītā* to direct it as a base for ‘Conflict-Resolution’. The fundamental analysis of the meaning of feet and its primordial role in upholding the body in nature to allow it to perform various duties in one’s

nature will be explored. With such an understanding, one can easily usher in practices in which *Śūdras* play the most critical role in the creation and care of society.

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Pathways to Conflict Resolution with Vedic Wisdom Insights

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The Vedic understanding of conflict transcended the mere physical or social realm, delving into the deeper layers of human consciousness. Root causes of conflict, as elucidated in Vedic philosophy, are identified as the interplay of ego, desire, ignorance, attachment, aversion, and delusion. These afflictions, known as the “kleshas,” serve as the breeding ground for conflicts, both interpersonal and intrapersonal. Conflicts have been a perennial aspect of human existence, transcending time and culture. Within the rich tapestry of Vedic traditions, conflict is not merely portrayed as a clash of external forces but as a manifestation of inner turmoil and disharmony.

Vedic wisdom provides multifaceted pathways for conflict resolution, rooted in principles such as *ahimsa* (non-violence), *dharma* (righteousness), dialogue, negotiation, and spiritual practices. The sacred texts, including the Vedas, Upanishads, and epics like the *Mahābhārata* and *Rāmāyaṇa*, offer numerous examples of conflicts and their resolutions, showcasing the efficacy of these timeless principles. By embracing the ethical precepts laid out in Vedic scriptures and embodying the spirit of compassion and empathy, individuals can transcend the narrow confines of ego and self-interest, fostering a culture of mutual respect and cooperation. Furthermore, the practice of meditation and mindfulness, integral to Vedic spirituality, equips individuals with the tools to navigate turbulent emotions and cultivate inner equilibrium amidst external turmoil. By fostering inclusive spaces for meaningful discourse and reconciliation, communities can move beyond the cycle of retaliation and revenge, towards a future characterized by harmony and coexistence.

This abstract serves as a gateway to a deeper exploration of conflict resolution within Vedic traditions, inviting scholars and practitioners alike to engage with the profound wisdom encapsulated within these ancient texts.

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Conflict and Consciousness - A Vedic Perspective

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What is Consciousness? In simple words, consciousness is one's awareness of himself and the world around him. As per psychology, consciousness is the substance present in human beings because of which he experiences all kinds of feelings. Consciousness makes us take decisions and put in efforts.

Indian philosophers have perceived consciousness as 'truth-consciousness-ecstasy (*Sachchidānanda*)'. Philosophy perceives consciousness as 'self-lit-substance'. However, it is very difficult to define consciousness. Philosophers, scholars, and psychologists differ in their opinions about consciousness. Some relate it to the mind and some to the nerves. It is not an independent substance. Body and consciousness are inter-related, and both affect each other.

To resolve the conflict in consciousness, one has to increase one's awareness. The steps that can be taken to manage our inner conflicts are: to identify and acknowledge the conflict, to explore the origin of the conflict, and to calm one's mind and find a solution. Although it is very difficult, it can be done by practice and concentration, as proclaimed by Krishna in the *Bhagavadgītā* (6.35). In Chapter Six - *Dhyāna Yoga* of the *Bhagavadgītā* (6.7), Krishna explains to Arjuna the process of *Aṣṭāṅga Yoga* as a means to control the mind and senses and attain the realization of *Paramātmā* - Super Consciousness.

When the mind is restrained and peaceful by the practice of yoga (*Bhagavadgītā* 6.18), it becomes detached from material desires, can perceive the self, and attain happiness. The nature of the mind is flickering, unsteady, active, and wandering even in sleep. However, one should always endeavor to control the mind and bring it back under the control of the higher self (*ātmā*) or consciousness, which indeed is a challenge. In some

Western philosophical systems, the mind is conceived of as the self, but this does not hold true in yoga, where the mind is called ‘the sense within’.

According to the Vedanta philosophy, consciousness is considered finer than ‘mind matter’ and is all-pervasive, omnipresent, and omniscient. That is why there is collective consciousness. This is how our Vedas were perceived by the *ṛṣis* and kept alive year after year by hearing and memory (*śruti* and *smṛti*). For the betterment of the world around, one should first work on self-consciousness and then move on to collective consciousness as the *Ṛgveda* desires:

Samī vo manāmsi jānatām (*Ṛgveda* 10.191)

(We think alike; i.e., our consciousness should be connected).

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Revisiting the *Daśarājña* Battle: A Comparative Analysis with Contemporary Indian Foreign Policy

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This paper presents a unique exploration by drawing parallels between the ancient Indian narrative of the *Daśarājña* battle and India’s modern-day foreign policy. By employing a comparative approach, it aims to reveal similarities, differences, and timeless lessons that offer valuable insights into the evolution of strategic thinking and national values. The *Daśarājña* battle of the *Ṛgveda*, symbolizing valour, sacrifice, and the pursuit of righteousness, serves as a powerful allegory for the challenges faced by nations in the arena of international relations. Through an analysis of the characters, motivations, and strategies depicted in this mythical conflict, the study seeks to uncover enduring principles and diplomatic paradigms that resonate with contemporary statecraft.

Simultaneously, the paper meticulously examines the principles, priorities, and diplomatic maneuvers that define India’s foreign policy in the 21st century. Ranging from non-alignment to strategic autonomy, from regional dominance to global partnerships, India’s foreign policy landscape reflects a complex interplay of historical legacies, geopolitical imperatives, and national aspirations. Through a comparative analysis, this research

sheds light on the enduring relevance of ancient wisdom in informing and enriching modern diplomatic discourse. It delves into the ethical dimensions of statecraft, the pursuit of *Dharma* in international affairs, and the imperative of balancing power with principles.

Furthermore, it elucidates how insights drawn from ancient narratives can provide policymakers with fresh perspectives, guiding them in navigating the complex waters of global politics with wisdom and foresight. By bridging the ancient and the contemporary, the paper not only deepens our understanding of the *Daśarājñā* battle but also offers valuable insights into the values, challenges, and aspirations that shape India's global engagement today. In doing so, it contributes to a greater appreciation of the enduring wisdom inherent in our cultural heritage and its significance in shaping India's role on the global stage.

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सखायो मा रिषण्यतः Harmonizing Conflicts with Vedic Extracts

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The Vedas serve as the seed of inspiration for the vast ocean of *Sanātana Dharma* and still catalyze its transformation with the times. Vedic wisdom stays with us, showing us a future based on timeless values. Vedas centrally focus on the coverage of two intertwined topics: the *devatās* and the description of *Dharma* (वेदाः प्रमाणं धर्मस्य). The *devatās* are archetypal, having an internal definition (*ādhyātmika*) based on their external existence (*ādhibhautika*). These internal definitions are revealed by examining the Vedas themselves (वेदेन वेदो विज्ञेयः). A *devatā* whose spiritual meaning plays into the Vedic concept of *Dharma* is *Mitra*. In nature, *Mitra* is a specific aspect or dimension of the sun, *Sūrya*. In a spiritual context, *Mitra* can be seen as self-love, based on its etymological meaning. The following mantra from *Yajurveda* illustrates this vividly:

मित्रस्य चक्षुषा समीक्षामहे । (*Sukla Yajurveda*, 36.18)

This mantra refers to the eye of self-love (मित्रस्य चक्षुः) and how one must view others with the same love one shows to themselves. This shows how the Vedas approach the idea of *Dharma* through the *devatās*.

This paper aims to show how this Vedic approach to *Dharma* is relevant today in the field of conflict resolution, prevention, and management. The Vedas elucidate our internal psychic conflicts as the basis for external conflicts. This paper highlights various spheres and contexts where the spiritual meanings of the *devatās* and their further internalization give rise to a varied approach to dealing with conflicts, while also at the root, revealing certain common features among them. Finally, this paper extracts the key foundational principles in Vedic wisdom relevant to the contemporary conflict management challenges to build a future of value-based resolutions underpinning harmonious living and social order.

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Harmony through Vedic Principles: Addressing Conflicts for Global Well-being

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In the contemporary world, relentless efforts are being made to foster a global sense of well-being. However, these efforts are often hindered by imperialism, separatism, industrialization, and religious or ethnic discrimination, preventing humanity from transcending selfish interests. In today's economic era, our humanity and scientific outlook are constrained by materialistic concerns, limiting our capacity to think beyond personal or national boundaries. This narrow perspective leads to hesitance in sharing knowledge and resources, thereby fostering conflicts and disagreements.

Vedic philosophy, with its universal concepts such as *Manurbhava* (be human), *Vasudhaiva Kutumbakam* (the world is one family), *Vayam Syam Patayo Rayinam* (let us be wealthy), *Mata Bhumiḥ Putro Aham Prithivyaḥ* (the earth is my mother, I am her son), and *Krinvanto Vishvam Aryam* (make the world noble), nurtures the development of humanity. Historically, these Vedic thoughts have inspired humans to move forward with coexistence, cooperation, and equality, avoiding conflicts. The United Nations' global development program also supports these universal principles, as evidenced by the establishment of 17 Sustainable Development Goals (SDGs) in 2016, aimed to be achieved by 2030.

While these goals represent a commendable initiative, achieving them necessitates resolving conflicts and managing human resources effectively through the Vedic principle of *Parokshapriya Hi Deva*. This effort to embody the Vedic tradition of evolving from human to divine and from divine to sage is essential for preserving humanity's existence. Vedic literature provides a path to channel human struggle for the benefit of humanity, promoting solutions over conflicts, supporting the concept of *Ṛta* (cosmic order), inspiring universal well-being, advocating for sustainable development, and fostering unity in the living world.

This research paper aims to explore the application of ancient Vedic principles as a solution to the global conflicts threatening humanity today. By examining current efforts and the universal form of Vedic thought, this study will offer insights into addressing global disagreements and promoting a harmonious future for all.

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Vedic Creation Theory of Water

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The language of the Veda is indirect, suggestive, symbolic, metaphorical, and full of figures of speech. In the Vedas, many words have been used for water, such as *Arṇḥ*, *Kshodyaḥ*, *Kshadyaḥ*, *Salilam*, and others. These names are given based on the qualities of water. While we are familiar with the physical form of water in our day-to-day life, water also has a different, philosophical form, called *Āpaḥ*.

The symbolic meaning of *Āpaḥ*, derived from the root *āpl̥vyāptau* (*svādigaṇaparasmaipada*), is fully appropriate for the universal principle. According to the *Ṛgveda*, the basic physical element is *Aditi* or Mother. Nature becomes active as soon as creation starts. The active second stage of nature is *Āpaḥ* or *Māyā*. Ancient Indian scholars knew the indispensability of water for life on earth. According to ancient beliefs, the universe is comprised of five basic elements: *Vyoma* (ether/space), *Marut* (air), *Teja* (light/heat), *Āpaḥ* (water), and *Kṣiti* (earth). According to the *Ṛgveda*, all life evolved from water (*Āpaḥ*).

Pure water is called *Divyajala* due to its properties: *Śētam* (cold), *Śuciḥ* (clean), *Śivam* (blissful), *Iṣṭam* (desired by all), and *Vimalam* (transparent). In addition to this, there are many medicinal properties also present in water. In the *Aitareya Brāhmaṇa*, the word *Āpaḥ* has been taken in a wider sense. According to a fable, in a sacrifice, the creator thought that if the sacrifice were initially targeted at one deity, the other gods would be angry. Taking into account the receipt of all the gods, he saw the hymn *Āporevatīḥ*.

Acharya Sāyaṇa states in his commentary that *Tatrāpśabdena sarvādevatā uktābhavanti. Āpnuvantītyāpaḥ*. All gods are denoted by the word *Āpaḥ*. The word *Āpaḥ* represents the realization of all gods. Therefore, in this research paper, the main focus will be on the word *Āpaḥ*. According to the Vedas, the research paper will be presented.

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Weapons in the Hands of Devis/Devatas, their Significance, and Mentions in Vedic Literature

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Most *mūrtis* of Hindu *Devis/Devatas* are seen with multiple arms and various weapons in each arm. Many followers of Hinduism, along with those who are outsiders, often look at these *mūrtis* and wonder what the significance is.

The weapons wielded by gods in Hindu iconography often possess multifaceted symbolism that can be interpreted in many ways. While these may have a primary representation, they could also be mistaken for different purposes due to the complexity of their symbolism. For example, the trident of Goddess *Durga* is commonly associated with her role as a warrior and symbolizes her power to destroy evil forces. However, someone unfamiliar with Hindu mythology might mistake the trident for a mere weapon of destruction, overlooking its deeper significance as a symbol of balance and the three fundamental aspects of existence—creation, preservation, and destruction. The weapons of the gods in Hindu mythology carry layers of symbolism that extend beyond their apparent function as tools of war.

This research paper will delve into Vedic literature such as the Vedas, *Purāṇas*, and Epics, to determine how far back in time references to this type of symbology extend. We will also determine the significance that was envisioned when these depictions were created.

We will also explore other cultures outside India to see if this type of symbology was used elsewhere and to identify any similarities.

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Ancient Vedic and South American Cultures - The Communication Between the Two Civilizations

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Ancient Vedic and South American civilizations showcased some captivating traditions during their times. Vedic culture is well documented in the vast literature known as the Vedas. Likewise, in Latin America, many distinct civilizations took shape, and some narrations of those cultures survive today. Observers have noted many similarities in practices, symbols, and historical narratives between the two societies. For instance, both cultures utilized intricate calendrical systems, engaged in complex rituals, and boasted architectural marvels and an in-depth understanding of astronomy and mathematics.

While some historians theorize that these resemblances can be attributed to simultaneous independent evolutions, some evidence suggests that there were links between the two civilizations. Both cultures worshipped multiple gods, possibly as a way to pursue further levels of understanding of our place within the universe. They shared similar calendars, word meanings, similar building styles, and the use of Vaastu science.

There are various plausible theories as to how certain traditions diffused from India to South America or vice versa. The great distance between India and South America suggests that an instrumental force must have facilitated a possible exchange of culture and ideas.

The notion that a possible channel of communication existed between these cultures probes an evaluation of the extent of connectedness between these cultures. If these civilizations were linked in some manner, understanding their ancient methods of cultural exchange would be most

intriguing. It would be interesting to know if it would be possible to shed light on the nature of early cross-cultural encounters.

This paper will investigate the potential commonalities and connections between early Vedic and South American cultures by analyzing archaeological evidence, historical records, and cultural practices. It will also seek to provide a deeper understanding of the interconnectedness between these two cultures. It will attempt to explore evidence of possible communication or links between these cultures and will aim to understand how traditions might have diffused from one location to another.

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Yatra Viśvaṃ Bhavatyekanīḍam: The Vedic Solution for All Conflicts

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Conflict Resolution is a scientifically developed theory and method to find solutions to conflicts and create a harmonious and peaceful society. The Vedic way of life combines spirituality with ‘down-to-earth’ daily routines. This paper attempts to draw a parallel between Conflict Resolution theory and the Vedic Way of Life. We are living beings, we laugh, smile, feel sad, hot, cold, but these feelings turn into values when we feel them not only for our sake but also for others. As has been well versed:

वेनस्तत्पश्यन्तिहितं गुहा सत् यत्र विश्वं भवत्येकनीडम् ।
तस्मिन्निदं सच विचैति सर्वं स ओतः प्रोतश्च विभूः प्रजासु ॥
(*Shukla Yajurveda*, 32/8)

Vasudhaiva Kutumbakam is a similar Sanskrit phrase found in Hindu texts such as the Panchatantra by Acharya Vishnusharma, which means “The World Is One Family.” The DNA of non-violence is ingrained in our society:

अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

This idea is considered the most important moral value in Indian society. The phrase serves as a powerful reminder of the interconnectedness of all life on Earth and the need for global cooperation to address the challenges facing our planet. We are the land where Earth is the mother—भूमिपुत्रोऽहम पृथिव्यां. Mother Earth as भूदेवी (Bhudevi) is respected for all her natural resources, especially the forests, herbs, minerals, and vegetation:

समुद्रवसने देवि पर्वतस्तनमण्डले ।
विष्णुपत्नि नमस्तुभ्यं पादस्पर्श क्षमस्वमे ॥
(*Rigveda*, 10.129)

Thus, we are committed together to all challenges and well-being to ensure a habitable world for future generations.

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Kiyanta Ime Antaraatmani Pranah
(How many are the pranas in our inner self)

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“Avata vāta bheshajam vivata vāta yadrapah”

It is hard to concur with the conflicts. Also, to think of balancing them together absolutely even though when solutions are proposed one or the other. However, we have issues open for these lines of investigations portrayed in Vedic texts. Resolutions, however, would be but they cannot be for certain. In these series of many we have but many to pitch upon the quest to increase our knowledge. Among such, the term and concept *Prana* and desire to know the number of the pranas inside the body. This issue is raised by a seer (muni) in a *jnana Sabha* when *Brahmadeva* himself was on the chair imaginably. The question is: How many pranas are there in our body? Seers, rather delegates, got up and proposed numbers beginning from three by proposing ‘traya ime pranah’. The numbers marked and increased going up to thirty-three gradually. Ultimately the resolution:

“Ko nāma veda kiyanta ime antarātmani prānāḥ”

Was opinion probably being an approved answer. It may be like attempting to assess exactly the number of stars in the sky or the hair on the body. Likewise, the question: how many are the gods? The answer proposed was: as many hairs are there on the body, so many are the gods. This topic and discussion came up in *Satapatha Brahmana* of *Sukla Yajurveda* which is owing to *Yajnavalkya Maharshi*, the seer of par excellence.

Prana is the breath that one inhales and exhales. Upon that, several issues depend in the body, beginning from Mind (*manas*) and spirit. But it is deemed as life breath. *Prāna* has many meanings ultimately identified with *Esvara* Himself. It is *Vāyu deva* who governs the *antariskha* and the space in between the Earth and Heaven. *Vāyu* is *vāta* in other terms who would be the source of *balam*. All beings having soul mobile exit on earth and make movements in air.

This paper elaborates the details involved in assessing the number of *pranas* as analyzed in the *Satapatha Brahmana* to propose a number to them too. In other words, this *Prāna* is looked upon as *Prāṇavidyā*, which has a discussion in *Upanishads* further.

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Resolving the conflicts between Vedic and Buddhist Philosophies: Concerning Samkhya-Yoga

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In the history of Indian Philosophy, we have been treating the Buddhist thought as atheist and often place it in *pūrvapakṣa*. But if we carefully investigate the ancient Buddha dharma, we find it as a continuity of *Sanātana Vaidikadharmā*. This subject is vast, so I limit it to its relation to the *Sāṃkhya* and *Yoga* philosophies. Both *Sāṃkhya* and *Bauddha* thoughts have the same philosophical background being closely related to each other. *Sāṃkhya* teachers say, there is an impact of suffering (*Duḥkha*). The goal pursued by *Bauddha* and *Sāṃkhya* philosophies is the same. According to *Sāṃkhya*, suffering can be prevented only when the seeds of ignorance are burnt. *Sāṃkhya* teachers also said the ultimate relief from suffering cannot

be achieved through ‘*Dr̥ṣṭa*’¹, and also from the ‘*Anuśravika*’².

Yogic tradition is very old. *Yogadarśna* focuses on the mind, because the supreme liberation (*kaivalya*) can be obtained only through the help of ‘mind’. The central teachings of Buddha are based on this very proclamation. Buddha says *Nirvāna* is possible through the balanced mind. It is difficult to guard and control the mind but a wise man straightens it as a fetcher straightens an arrow. The mind is extremely subtle. Let the wise person guard it; a guarded mind is conducive to happiness³. In *Mahāyāna* Buddhism, the ‘*Yogācāra*’ serves as evidence of the fact that how Yoga was given importance in Buddhism. *Yogācāra* means “The Practice of Yoga”. Thus this paper tries to resolve the conflicts between the Vedic and Buddhist Philosophies.

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Conflict Resolution as the Domain of *Parā Śakti* – the Universal Mother Principle –

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Conflict is assumed to be an unavoidable aspect of life. For most who have studied conflict resolution, the conclusion is that with the inevitability of conflict—whether it be personal, societal, national, or global—the best we can do is work to maximize productive outcomes and minimize destructive ones. Rarely does anyone consider the ideal of life without conflict—a world permanently at peace.

And yet when we look to the perennial wisdom of the Vedic tradition, we find such a vision. In this paper, we will explore this vision through the lens of Maharishi Mahesh Yogi’s revival of a comprehensive understanding of the Vedic tradition, referred to as Maharishi Vedic Science. This vision of a world in which no one suffers, a world at peace, is based on direct knowledge of the laws of nature and their transcendental source. It is based on the

¹dr̥ṣṭe s̄a’pārthā cennaikāntātyantato’bhāvāt, Sāṃkhyakārikā 1

²sa hyaviśuddhikṣayātiśayayuktaḥ, Sāṃkhyakārikā 1

³dunnigghassa lahuno yattha-kāma-nipātino
chittassa damato sādhu chittaṃ dantaṃ sukhāvahaṃ. Dhammapada, 3, 35

acknowledgement of the creative, dynamic, Universal Mother principle; the source of manifest creation and the evolutionary force of Nature.

This presentation will explore the harmonizing and all-merciful nature of this transcendental feminine principle—*Parā Śakti*—as the means by which life fulfills its goal, resolving in a reality beyond conflict, a reality of absolute peace, a reality of absolute unity.

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Preventing and Resolving of Conflicts through the Vedic Knowledge of Origin of Language from *Parā* to *Paśyantī*, *Madhyamā*, and *Vaikharī*

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The Mahabharata occurred due to language, as Draupadi taunted the Kauravas with the words, “the children of a blind father are also blind.” This paper explains how language, descending from *Parā* (the source of the divine), is embedded with divine attributes (soul attributes) and received through the audible stream of life at the location of the connected soul as creative intelligence in the center of the head where two optical nerves meet. The language received is handed over to the mind, located between the eyes and above the nose. The mind operates the brain to trigger electrical movements that flow through the whole body, forming body language. These electrical movements further trigger the central diaphragm, known as *Madhyamā*, between the lungs and the stomach. This diaphragm moves up and down due to these electrical pulses, and small puffs of air travel through the lungs to the trachea, larynx, and pharynx, with language emerging from the mouth as *Vaikharī*.

The soul, as creative intelligence, remains perennially connected through the audible stream of life to its source, possessing divine attributes 24/7. The outer expression of creative intelligence (soul) is our attention, acting as an omniscanner with the wisdom to resolve all conflicts. In contrast, the mind, based on information, lacks sustainability. If humanity continues to fight, it will cease to exist. Vedic tradition teaches that conflicts can be avoided through education on spirituality. Through practices such as meditation and yoga, individuals cultivate inner peace and develop

restraining intelligence. This spiritual literacy provides the skills to resolve conflicts peacefully with divine attributes.

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**Bridging Natural Sciences and *Vaishnava*
Theology—The Science of Epigenetics to Approach
Communication Between Matter & Spirit Through
Bhakti Traditions**

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While there is a fundamental conflict between the *Advaita Vedānta* and the four *Vaishnava* schools in interpreting the Vedic scriptural statements, there seems to be a general agreement on the reciprocal communication between matter and spirit. According to the teachings of the *Gauḍīya Vaiṣṇava* school in *Bhakti* traditions, there exists a triangular communication between the individual soul, the Supersoul, and the physical body, which is part of the material nature. The individual soul expresses a desire recognized by the Supersoul’s sanctioning authority, depending upon the individual soul’s karmic bondage, which the agency of the material nature then executes with its three modes.

Furthermore, there is a centuries-old proven observation that sustained devotional practice enables the cultivation of desirable traits of human personality while concurrently dissipating undesirable ones. How do we scientifically approach this subject matter? In this context, the philosophical idea of the nature versus nurture debate has been particularly intriguing, especially with the advent of Ian Barbour’s four ways of relating religion and science: conflict, independence, dialogue, and integration. Relative to Christianity, Islam, Buddhism, etc., Hinduism appears to conspicuously lag in bridging the gap between science and religion/theology.

Given my unique background in both professional science and *Gauḍīya Vaiṣṇava* theology in *Bhakti* traditions, the science of epigenetics appears to be well suited for such a study, at least philosophically for now. I hypothesize that the very act of bhakti rendered by our bodily senses and the mind may trigger an environmental signal to turn on/off the switches of the expression of crucial genes that encode the traits of human

personality without any change in the underlying DNA sequence by the epigenetic mechanisms of controlling gene expression. Genetic switches of expression that encode human personality traits conducive to rendering the act of *Bhakti* are cooperatively turned on. In contrast, concurrently, those unsuitable for *Bhakti* are turned off.

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Historicity of the Indian Epics: With a Special Focus on the *Mahābhārata*

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The epics of ancient India are some of the oldest human writings, resonating across cultures. Their dialogues, characters, and narratives permeate everyday life in India. This paper exclusively focuses on the *Mahābhārata*. With its one lakh verses, the *Mahābhārata* holds a paramount position among the epics of ancient India, offering a window into ancient Indian culture, philosophy, and lifestyle. While some advocate for the *Mahābhārata*'s historicity, others interpret it as a blend of mythological tales and narratives. Despite millions adhering to its legitimacy, numerous scholars question its historical accuracy. Nevertheless, its enduring influence on Indian culture, philosophy, and spirituality remains indisputable.

This paper examines the historical authenticity of the *Mahābhārata*, addressing questions such as: Did the *Mahābhārata* war truly occur? Were the characters mentioned in the *Mahābhārata* text historical figures or creations of poetic imagination? It aims to substantiate the *Mahābhārata*'s historicity through a multidisciplinary analysis of the various literary and non-literary sources. It involves scrutiny of literary sources, including but not limited to, Vedic corpus literature, Buddhist literature, Jain sources, Tamil Sangam literatures, *Purāṇas*, accounts of foreign travelers, and other literary sources. It also involves analysis and research of non-literary sources, including but not limited to, inscriptions, sculptures, coins, petroglyphs, archaeological findings, cultural study, and genealogical study. Cross-referencing and corroboration is employed, a necessary requirement to ascertain the historicity and antiquity of the *Mahābhārata*.

The *Mahābhārata*, a quintessential narrative of ancient India, portrays complex and longstanding conflicts between the *Pāṇḍavas* and the *Kauravas*, with various characters endeavoring to resolve them. Its significance among the variegated Vedic traditions underscores the importance of examining its historical authenticity for a deeper understanding of ancient Indian conflict resolution methods. This paper also deepens our understanding of the enduring significance of the *Mahābhārata* across diverse historical epochs.

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***Vidyā* and *Avidyā*, and its Determinants**

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One wonders if a conflict arises due to *Triguni Māyā*, a state of *Avidyā*, which was a realization, and recognized by *Sāṅkhya*, *Śāstras* and *Upaniṣads*, whether that state be *Rājasic*, *Tāmasic* or *Sāttvik*! The intrinsic tendencies, which may or may not be expressed, in one's lifetime, await the circumstances, and when ripe, stimulate those tendencies to express, initiating conflict, and both Vedic wisdom and current clinical research support such a thesis.

Upon birth, besides *Vāyus* such as *Prāṇa*, *Apāna*, *Vyāna*, *Udāna* and *Samāna*, hunger and fear take root in varying proportions, which then determine our phenotypical behaviors. Lust, Anger, Greed, Attachment, False Pride, and Jealousy follow shortly, and the conflict within the self, and with others, then takes its foundation. A conflict leads to further conflict, and this never-ending chain of events then leads to suffering and eventually, cessation of *Prāṇa*. *Śāstras* guide us that the *Rājas Guṇa* provides momentum to either *Tāmasic* or *Sāttvik Guṇas*, and that cessation of *Rājasic* tendencies, brings cessation of activities, originating out of *Avidyā* and thus gifts us with a life free of conflicts.

Recognition of one's deficiency, or desire to possess what others have, initiates, due to unchecked passion, one on a long chain of conflicts, a state of ignorance or *Avidyā*. *Upaniṣads* alert us not to follow such a path: ईशावास्यमिदं सर्वं ॥१॥

Though, inaction while being aware (*Vidyā*), is also not the path of non-conflict either, and Vedic *R̥ṣis* guide us to continue activity, but without associating oneself with that activity, and which shall then help one not to fall into that trap of a conflict: कुर्वन्नेवेह कर्माणि ॥२॥

Recognition of completeness, in self and others, as a reflection of *Ātman*, situates one in a non-conflicted state of living, which *Īśa Upaniṣad* invocation verse states explicitly: ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥

Vidyā then is the awareness of such natural governing laws (*Rta*), orchestrating its moves within and around us, situating one in a state of *Kaivalya* and *Avidyā* makes one unaware of such, thus leading to a continuous state of conflicts.

The author shall explore various Vedic verses and governing principles established by the Vedic *R̥ṣis* and assert the relevance of such wisdom to identify the root origin of conflicts. The author shall further assert that *Vidyā* of such governing principles helps one in prevention, management, and resolution of conflicts, whereas *Avidyā* leads one to an endless chain of conflicts, resulting in suffering and untimely cessation of the *Prāṇa*, and that such governing principles were applicable during Vedic times and are equally applicable during contemporary times.

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Spiriton; Soul

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All living beings, consisting of material body and spiritual energy, created by the Supreme Lord, are part and parcel of Him, known as spiritual beings. The body needs energy for movement whereas the energy needs a body to work. In the Vedic scriptures, this energy is called a soul. These microscopic concepts of body and soul were well illustrated by Lord Krishna through the *Bhagavad Gītā* to convince the great warrior, Arjuna, who refused to participate in the war for killing his relatives and friends. He stimulated Arjuna to fight in the war by explaining in terms of the material and spiritual forms of the human body. He says to Arjuna that you are not killing the opponents, you are only removing the senses and external body.

The body is a materialistic form that deteriorates as time passes or when dead; it gets decomposed, whereas the energy gets transformed from one body to another. The soul, which is not contented in the rotten state of the body, will escape from it. The same or similar body structure may not appear again, but the soul goes and takes birth in another body in different forms. This is nothing but the conservation of energy principle, i.e., energy is neither created nor destroyed, but it gets converted from one form to another. This conservation of energy principle was well illustrated in Vedic scriptures, specifically the *Bhagavad Gītā*. The soul is an energy, eternal, and never gets decomposed nor can be destroyed by any means, since it is a spiritual and transcendental part of the Supreme Lord which is connected through the invisible spiritual threads. The soul is a representation of the consciousness that spreads throughout the body like a current in an electric conductor. The soul is an identification of a particular body that remains the same throughout the birth and death cycle. The name or code of a soul is only known to the Supreme Lord who can control the birth and death cycle of His individual children as per the deeds of the present and previous births. The birth and death cycle continues among all the 84 lakh living species, till the soul gets liberation. The transmigrating energy was called a soul by the ancient sages, whereas modern scientists may call it a *spiriton*. It contains information of past and present deeds. Hence, here it is termed an *Informative Eternal Energy Particle (IEEP)*. This is created and injected into the body by God, so it is also known as the God Particle by modern scientists.

The process is so accurate that it is beyond the imagination of modern scientists. Philosophers, scientists, and neurosurgeons get struck with consciousness and non-consciousness of the body. This paper deals with the metaphysical analysis of a spiriton based on the Vedic scriptures that might enlighten modern scientists.

Vedic Perspectives of Time

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The concept of time has engaged the attention of practitioners of scientific thought as well as scholars of Vedic literature with the sole aim of investigating the true nature of time, the associated dynamical paradigms, and the interpretation of various time spans in the context of a universal system. We wish to present a cohesive discussion in terms of the modern cosmological framework and juxtapose the same with the deep studies in the realms of the Vedic system. Time is thought of simply as one of the geometric coordinates in the overall fabric of the 4-dimensional continuum of spacetime within the framework of Einstein's formulation of the theory of relativity, whereas time is considered to be the controller of the movements of all heavenly bodies organized by the Supreme Lord—the *Brahma*. The units of time in the Vedic domain are defined in terms of the day/night, month, and year of the sages who have acquired progressively higher echelons of divinity by their meditation, namely, *Pitris*, *Devas* (demigods), and the Supreme *Brahma*. Dividing the span in terms of the four *Yugas*, namely the *Satya*, *Tretā*, *Dvāpara*, and *Kali*, (and translating these durations to the more familiar earth years) helps in comprehending the extent of their largeness. The total time span of the four *yugas* is estimated to be 4320 million earth years, and this defines one cycle. The Vedas stipulate that this cycle must keep repeating periodically in the scheme of things in the universe. Such an interpretation is also consistent with the Hindu religious scriptures.

However, among the crucial links between the two streams is the concept of time dilation according to which the rate of flow of time is governed by the motion of the object with respect to the observer: the more the relative motion, the less is the rate of time propagation. It is, therefore, evident that our modest attempt delineated here offers a reasonably cogent and systematic framework which is capable of accounting for the observations in both domains.

What are the Core Values of *Sanātana-Vedic-Hindu* Society?

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The Core Values of the *Sanātana-Vedic-Hindu* system improve one's own courage, firm determination, stamina, mental acuity, self-respect, and self-image that motivate exploration of one's role in society. *Sāṅkhya* Philosophy says, *Ahaṁkāra/अहंकार* is the first developmental stage, best described as an infantile stage of the mind. It starts with the "I, me, and mine" kind of mindset. This is an infantile kind of immature mind thinking, which in the long term has cost an irreplaceable cultural, intellectual, Dharmic, social, and political price to Hindus. How can one change this kind of mental thinking? The core values can change it. Neglecting these core values for the last one thousand years by Hindus of Bhārat has led to this degenerative, negativistic attitude and decline. The Core Values of *Vedic-Sanātan-Hindu Dharma*, if taught properly, positively, and progressively, will be better understood by the new generation. Guided by these core values, long-term value creation integrates social responsibility of an individual to produce societal impact. These core values will infuse resilience to incorporate lifestyle changes that help transform society to implement, with new goals and outcomes—colonial, imperial, immature, and self-centered mindsets may be changed.

Actually, speaking the whole generation of young people is looking for this adventure. It can be done. A practical and sustainable society does flourish. Peaceful coexistence leading to collectiveness makes *Rāṣṭra*. It may take time to think and process these core values in life. I am certain that this whole process of rejuvenation of the natural *Sanātan-Vedic-Hindu* Core Value system does make a change in epigenetic marks of Hindu genes, which will have worldwide impact and its contribution to humanity will be felt throughout the world. It will be a gift of *Sanātan-Vedic-Hindu* values to build a better, healthier, unprejudiced, unbiased, more objective, and equitable world for us all. Core values will be presented.

The *Karma* Doctrine, Rebirth and Freewill

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Many mainstream scientists and some Western philosophers, such as Einstein, Schrödinger, Hawkins, Harris, and others, firmly believe that free will is a myth and that the universe and all that happens here is predetermined. Experimental evidence from neurology and MRI studies supports this conclusion. What is the verdict of ancient Indian scriptural wisdom on this paradigm? As evidenced by doctrines arising out of the *Upaniṣads*, *Gītā*, and *Patañjali's Yoga Śāstra*, the view is masterfully nuanced. *Vedānta* thought, as expressed in the *Gītā* and *Upaniṣads*, on this subject, is centered on “What is the true Karma Doctrine and its accountability paradigm?” The *Karma* Doctrine is firmly entwined with *Pūrvajanma* or rebirth. Accountability is not set in concrete; accumulation of *Sattva* can change the scale of accountability for one’s karma.

The conclusions are vital in understanding our own day-to-day decisions and underlie the very purpose of life. These conclusions and their momentous implications will be explored.

Maritime Activity and Navigation in Ancient India

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A quick search of the maritime history of the world indicates that today’s scholars believe that the first peoples to have navigated the seas were from the areas around the Mediterranean Sea. Historians surmise that it was the Minoans from areas around Crete that first fared the seas around the first half of the 2nd millennium BCE. This was supposedly followed right after by records from Egypt, where the only Egyptian woman Pharaoh,

Hatshepsut, sent a delegation sailing to the ‘Land of Punt’ towards the east, via the Red Sea.

Interestingly, India’s historic literature contained inside the *Vedas* mentions faraway lands and navigation on the seas. However, due to the incorrect chronology of India’s history given shape by Western Indologists in the late 18th and 19th centuries, the period for India’s ancient history was limited to being post-1500 BCE. For a few hundred years, it was thus believed by many historians that any mention of advancement in most areas, including in seafaring and navigation in India, was post-invasion from outside, hence not native to India.

However, in the past few decades, with the help of better research aided by modern scientific methods, it has been realized that India’s history is much older than 1500 BCE. The question then arises: Did ancient Indians have the technology and know-how to navigate the seas? How advanced were their ships and navigation methods? Did they use the great oceans and leave us stories about faraway lands during ancient times? How far back did these sailings happen?

This paper will attempt to look for evidence from diverse fields to understand the antiquity of Indian seafaring and navigation capabilities, through a study of references in the *Vedas*. We will also look at recent discoveries by researchers from diverse fields of study—such as oceanography, archaeology, archaeoastronomy, etc.

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Addressing the Confusion in Dates for *San̄krānti*, *Uttarāyaṇa*, New Years, etc. in the Indian Context

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Growing up in India, many tell you that there is often a variety of dates for a given festival or an event. Some have to do with different beliefs and traditions, while many have to do with confusion between the various calendars or astrological systems that were used in arriving at those dates. One has to be an expert in calendar systems, an astronomer, or an

astrologer (*Jyotiṣa*) to fully understand the difference between the correct dates versus the observed dates, and the reasons behind both. A recent example came to the forefront—the most recent festival of *Makar Saṅkrānti* was celebrated by some on January 14th, while many claimed January 15th was the correct date. Similarly, the new year is celebrated on different days within India—mostly around the first quarter of the Gregorian calendar.

A comment one of us heard from someone, “Saṅkrānti was in December some centuries ago,” made us first wonder and then decide to investigate the phenomenon that causes these moving dates and calendars. All this confusion begs the question: What causes these variations and is there a way to understand and explain this in terms everyone can understand?

This research aims to understand this perplexing phenomenon of inconsistent and moving dates and attempts to explain it in terms a common person can understand. This research will dig out the more prominent festivals, occasions, and events that are affected by this phenomenon and try to understand and document the reasons for their varying dates over time.

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The Story of Ajāmila: Finding *Poṣaṇa* in the Age of Kali

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This paper explores *dharmasaṃvāda*, an important aspect of Hindu ethics. In modernity, wealth, pleasure, and perpetual striving for acquisition are valued over traditional ethics. *Dharmasaṃvāda* allows us to negotiate between modern and traditional discussions on *dharma*.

In the narrative of Ajāmila (*Śrīmad Bhāgavatam* 6.1–3), a fallen *Brāhmaṇa* abandons his wife, family, and religious responsibilities (*sat ācārah*; 6.1.21), to pursue illicit, hedonistic pleasure with a harlot (*bhujīṣya*; 6.1.59). Terrified when death’s messengers arrive (*yamadūtas*; 6.1.28–29), Ajāmila cries out to his son, Nārāyaṇa. He is miraculously saved by Mahāviṣṇu’s attendants (*pārṣadāḥ* or *viṣṇudūtas*; 6.1.30–31).

This narrative presents seemingly irresolvable perspectives. Does it invalidate *karma* by overriding Ajāmila’s *adharmā*? Or does it eulogize

the emancipatory potential of Bhagavān's name? Superficially, Ajāmila, lost in *pravṛttidharma* (*BU* 1.5.16), addresses only his son. Significantly, however, the name Nārāyaṇa also belongs to Brahman, and thus saved him and bestowed eternal happiness (*mukti*; 6.3.24). The Hindu tradition, beginning with the invocatory power of Vedic *mantras* and the *Itihāsa Purāṇa* praxis of *japa*, eulogizes the potency of the name (*Gīta* 8.5 and 9.30).

To resolve the contradiction would make *dharmasaṃvāda* dogmatic. The Ajāmila story demonstrates how *dharmasaṃśaya* effectively keeps the discussion of ethics an open field. Thus, *dharma* is rendered relevant to every society, modern or traditional.

We will also examine the relevant *Gīta* passages to explore the nuances of this debate. Cogitated thus, I demonstrate that despite the determinism of *karma*, the presence of grace (*anugraha* or *poṣaṇa*) could be negotiated through surrendering *karma-phalam* to *Īśvara*. The issue now becomes whether one may engage in *nāma vyāharaṇam* (6.2.10) with hypocrisy (*nāmaparādha*). The power of the name of the Lord provides no loophole for *adharma*. I will briefly present the discussions of *Sureśvarācārya* on this issue.

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Strategic Code of *Arthaśāstra*: *Kauṭilya's* Synthesis of Vedic Warfare in Contemporary Diplomacy and Peace-Making

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The *Rgveda* is the oldest text with a profound insight of intellectual and spiritual influences from the ancient Indian civilization. In this text, the description of battles, warriors, and weaponry also take place, reflecting the essence of warfare even in the Vedic era. Remarkably, the later Vedic period places greater emphasis on codifying the various aspects of life than the early Vedic period, including the rules and workforces associated with

hostilities, especially in the *smṛti* literature. *Manusmṛti*, *Yājñavalkyasmṛti*, and *Arthaśāstra* are some of the important *smṛti* texts, which cover a wide range of topics including external affairs, laws, diplomacy, etc. Significantly, *Sāyanācārya* interpreted the term *raṇa* as war or battle, in his commentary on the *Rgveda*: *raṇāya raṇani yuddhami* (*Rgveda*, 1.61.9). The *Kauṭilya's Arthaśāstra* is indeed a seminal work on statecraft and governance, offering a pragmatic approach to both internal and external affairs of a state.

In today's world, conflicts among countries arise due to multiple factors, including political power, ideological differences, ethnic conflict, territorial and religious disputes, resource scarcity, etc. But for every conflict, there must be a cause. Sometimes these conflicts even result in war, leading to nothing but destruction in the social forum and post-conflict pandemics among the involved countries. In connection with such situations, *Kauṭilya* discusses five diplomatic options in the seventh chapter of his *Arthaśāstra*, which can help states transform their respective conflicts into a state of mutual understanding for achieving the goal of universal peace.

This paper will try to analyze the six-fold theory, i.e., *ṣāḍguṇya*, effective for the successful parley of foreign affairs and reconciliation (*sandhi*), observance (*āsana*), seeking shelter (*saṃśraya*), and dual policy (*dvaidhibhāva*), rather than the extreme preparation for war (*yāna*) or getting involved in battle (*vigraha*).

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In Search of the Historicity of the *Mahābhārata*

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The *Mahābhārata* and *Rāmāyaṇa* are magnificent epics of Bhārat. Both were written by prodigious and amazing poets, namely, Vālmīki and Vyāsa. Based on the names of places mentioned in the *Mahābhārata*, one can realize the historical importance of the epic. Places like Kurukṣetra, Indraprastha, Hastināpura, Mathurā, Dvārakā, and even Kāśī, which was a perennial city, continue to be called by the same names even after some millennia.

Some experts in India claim that the excavations done near Hastināpura (nowadays Meerut in U.P.) bear many startling proofs. In those days, the

“Painted Grey Ware” culture was prevalent, and this kind of grey ware was found at these sites. It has also been asserted that the *Mahābhārata* war happened around circa 900 B.C.E. Moreover, it is supposed that Krishna was a historical persona who lived before Buddha. Prof. B. B. Lal states that archaeological evidence corroborates the fact that the River Ganga washed away the city of *Hastināpura*, and *Nichakṣu*, the then ruler of *Chandravamśa*, shifted his capital to *Kauśāmbī*. The evidence of the dates of the *Mahābhārata* war lies within the epic itself. Sage Vyāsa recorded the incidents that happened before him and partook in some of the confabulations. Once it is accepted that the Kali era commenced with the moment of the demise of Śrī Krishna in 3102 B.C.E., it is clearly unwise and impertinent to attempt to locate the date of the *Mahābhārata* war somewhere centuries after the beginning of the Kali era.

Āryabhaṭṭa, an exceptional mathematician of the 5th century C.E. and the first astronomer of Bhārata, divulged that the *Mahābhārata* war took place approximately in circa 3100 B.C.E. from the planetary positions recorded in the *Mahābhārata* itself. The ‘Aihole’ inscription also plays a prominent role in determining the date of the *Mahābhārata* war. Since the *Mahābhārata* is also a *prabandha kāvya*, the poet let his imagination fly high, which causes some people in the present time to have qualms about the historicity of the *Mahābhārata*.

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The Role of Consciousness in Spiritual Awakening in the Context of *Māṇḍūkya Upaniṣad*

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Consciousness is a complex and multifaceted phenomenon studied extensively in philosophy (both in Indian and Western philosophical traditions), psychology, neuroscience, and cognitive science. This paper aims to understand the role of consciousness in spiritual awakening in the context of the *Māṇḍūkya Upaniṣad*.

‘Spirituality is in its essence an awakening to the inner reality of our being, to a spirit, self, and soul that is other than our mind, life, and body, an inner aspiration to know, to feel, to be that, to enter into contact with the greater Reality beyond and pervading the universe...’ — Sri Aurobindo, *The Life Divine*, p. 857.

Amongst all 108 Upaniṣads, the *Māṇḍūkya Upaniṣad* is regarded as the most important, and it is said that *Māṇḍūkyam ekam eva alam mumukṣūṇām vimuktaye*—for the liberation of the *mumukṣu* or seeker, the *Māṇḍūkya* alone is enough.

In the waking state (*Vaiśvānara* or *Jāgrat*), consciousness is outwardly directed through the senses, and the mind engages with the external world. The dreaming state (*Taijasa* or *Svapna*) is characterized by inward consciousness, where the mind engages with dreams and subtle impressions. The deep sleep state (*Prajñā* or *Suṣupti*) is marked by an absence of dreams. This state is important because it defines whether a person is prepared for a higher state or not.

The fourth state, *Turīya*, is not a state but the substratum of all states. It is pure consciousness, beyond the dualities of waking, dreaming, and deep sleep. In the *Māṇḍūkya Upaniṣad*, the emphasis is on the concept of bliss. Realizing *Turīya* is synonymous with spiritual awakening, where one transcends all limitations and experiences ultimate freedom and bliss. Spiritual awakening refers to a profound shift in consciousness or awareness that leads to a deep understanding of one’s true nature, the nature of reality, and the interconnectedness of all existence. It is often described as a transformative process that brings spiritual insight, inner peace, and liberation from suffering.

Spiritual awakening transcends the false ego and brings about a fundamental shift in consciousness, leading to a new way of perceiving and experiencing life. Individuals may undergo profound changes in their beliefs, values, priorities, and relationships as they align more closely with their spiritual essence.

The role of consciousness in the *Māṇḍūkya Upaniṣad* is central to understanding spiritual awakening. The text outlines a path from the ordinary states of awareness to the realization of the non-dual, Absolute Reality.

The Timelessness of the Veda

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Hinduism is characterized by its essentially timeless view of the cosmos. As M. Biardeau notes, “Kingdoms great and small, long-lasting or ephemeral, even empires, succeeded one another, but Brahmanic India continued to adhere to its own norms; its thinkers and authors—all Brahmans—have given her a fundamentally timeless image, intended in their minds to live eternally, since she was the center of the world, the measure of salvation, and spoke the language of the gods.” For such a worldview, the encounter with European modernity—with its distinctive belief in history as a real process, taking place “out there”—could not but be disastrous. One of the two systems of thought would have to surrender its claim to absoluteness. In the event, it was Hinduism, which accepted historical norms, even acceding in a “history of Hinduism.” Yet, if Hinduism is to assert its system of values as absolute, rather than historically relative and culturally particular, it must reassert its timeless vision of reality. This is not the same as Hinduism claiming it has “eternal” values or asserting its relevance to contemporary life. It is an intellectual challenge. Hinduism must show history itself to be a cognitive error—*mithyā*. This presentation outlines such a task. It simultaneously introduces audiences to the aim of the History and Methods area at the Hindu University of America.

Resolving the Confusion of the *Kali Yuga* Beginning Using the *Nyāya* Framework

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The concept of *Kaliyuga* has been used as the sheet anchor for the reconstruction of Indian chronology for at least the last 1500 years. Traditional belief links the start of the *Kaliyuga* to the *Mahābhārata* War, dating it to 18-2-3102 BCE. This presumption has influenced much of the

research on *Mahābhārata* dating, with over 50% of researchers proposing dates within ± 50 years of 3102 BCE. However, most of these researchers have leveraged the *Purāṇic* literature for the beginning of *Kaliyuga* whilst ignoring the *Mahābhārata* text. The *Purāṇas* themselves are found to be inconsistent regarding the information on the beginning of *Kali Yuga*. Additionally, none of the purported primary sources for the date of *Kaliyuga* specifically deal with its beginning.

This paper questions the necessity and feasibility of resolving these conflicting descriptions about the beginning of *Kaliyuga* from the *Purāṇas*, *Itihāsa*, and astronomy texts. This paper presents a simple and elegant use case for the resolution of these conflicting observations with a quadrangulation of *Śruti*, *Pratyakṣa*, *Anumāna*, and *Aitihya* as described by the frameworks of Vedic *Nyāya-śāstras*. This research aims to contribute to a clearer understanding of the *Kaliyuga*'s onset and its relation to the dating of the *Mahābhārata* War.

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Resolution of Mental Conflicts in *Upaniṣads*

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The *Upaniṣads* are profound texts offering a comprehensive approach to resolving mental conflicts and attaining inner peace through introspection and spiritual enlightenment. Applying *Upaniṣadic* principles of self-inquiry, detachment, and the pursuit of knowledge across life aspects like relationships, profession, and environment enables finding solace during challenges, cultivating inner strength, and contributing to collective human and planetary well-being. Critical analysis and innovative applications of these timeless insights can guide personal growth, mental clarity, and harmonious coexistence with the world. Their core teaching is that conflicts arise from the illusion of separateness between the individual self and the universal consciousness.

In the *Bṛhadāraṇyaka Upaniṣad*, “The Self (*Ātman*), indeed, is to be seen, heard, reflected upon, and deeply meditated upon.”¹ The threefold

¹आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ।। (बृहदारण्यकोपनिषद् 2.4.5)

practice of *śravaṇa* (listening), *manana* (reflecting), and *nididhyāsana* (deep meditation) is a major means to overcome mental conflicts in the Vedāntic tradition. This process calms the mind, develops the intellect, helps overcome attachments, and leads to self-realization, thereby enabling one to transcend mental conflicts.

In the *Muṇḍaka Upaniṣad*, “That person finds peace in whom all cravings/desires have been severed, who is free from longing/attachment.”² The verse states that the person who has severed all cravings and longings, who is free from attachment and desire, finds true peace of mind. It imparts the teaching that to achieve mental peace, one must let go of attachments and cravings, as desires are the root cause of mental agitation and conflicts.

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Resolving the Inner Conflict of an Individual – Lessons from the *Upaniṣads*

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The *Upaniṣads* are the foundational texts of Hindu philosophy and offer profound insights derived from spiritual experiences. These teachings, vital to those who follow the Hindu way of life, emphasize the dialogue between spiritual seekers and their teachers, ensuring the transmission of Vedic wisdom across generations through the *guru-śiṣya paramparā*. Within these sacred texts, conflicts within individuals manifest prior to their quest for enlightenment, as well as between students and their teachers, leading to transformative resolutions.

One such example can be seen in the *Kātha Upaniṣad*, where the dialogue between Nachiketa and Lord Yama epitomizes the conflict between student and teacher. Yama, the God of Death, tests Nachiketa’s thirst for knowledge, borne from inner turmoil, before accepting him as a disciple. Similarly, the *Chāndogya Upaniṣad* describes the clash between pride in worldly knowledge and the pursuit of true wisdom when Uddālaka Āruṇi

²परिच्छिन्नाः सर्वे तस्य भावा ये सन्ति विगतस्पृहाः । (मुण्डकोपनिषद् 3.1.9)

guides his son, Śvetaketu, to transcend his arrogance while explaining the interconnectedness of all existence.

Maitreyi, in the *Bṛhadāraṇyaka Upaniṣad*, is shown as a seeker of true spiritual knowledge. Her husband, Yājñavalkya, plans to leave all his wealth to her and his second wife, Kātyāyanī, and enter the *vānaprastha* stage of life. But Maitreyi wants more. The internal conflict of seeking spiritual knowledge versus material knowledge is described beautifully in the dialogue between her and Yājñavalkya, where he expounds on the reality of life.

These exchanges between *guru* and *śiṣya* foster spiritual growth and enlightenment. Through such conflicts, the *Upaniṣads* explain the journey of self-discovery and the pursuit of spiritual wisdom, guiding us towards *mokṣa* or ultimate liberation.

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Transcendence from ‘Conflict to *Śānti*’: Philosophical and Psychological Insights from *Upaniṣads*

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Upaniṣadic philosophy outlines a transformative journey from ignorance to knowledge. This paper delves into the concept of *Śānti*, a cornerstone of *Upaniṣadic* wisdom with profound philosophical and psychological implications. Rather than simply signifying peace, *Śānti* represents a way of life that cultivates harmonious behavior and fosters peace on all levels of human experience.

This research investigates the philosophical meaning and psychological applications of *Śānti* within the *Upaniṣadic* framework. It explores how the inherent human experience of restlessness and the *Upaniṣadic* pursuit of intrinsic peace transcend the dualities and dilemmas plaguing human existence. The paper aims to explicate the deeper meaning of *Śānti* on the *Adhibhautika* (physical), *Adhyātmika* (psychological and spiritual), and *Adhidaivika* (cosmic) levels. The paper then examines the relationship between *Śānti* and the fundamental *Upaniṣadic* concepts of *Brahman* (ultimate reality), *Ātman* (individual self), and *Pañcakośa* (five sheaths).

While gaining an understanding of one's 'Identity' and 'Existence,' this analysis highlights the distinction between contemporary understandings of equality and unity and the *Upaniṣadic* concept of "oneness."

Following this, the paper explores how the *Upaniṣadic* philosophy of *Śānti* informs psychological methods for fostering harmonious behavior and techniques for promoting well-being. It delves into the potential for *Śānti* to cultivate emotional resilience, enhance interpersonal relationships, foster compassion, and contribute to overall physical and emotional health alongside spiritual fulfillment.

The paper emphasizes the *Upaniṣadic* perspective on transcending the ego (*ahaṃkāra*) as crucial to resolving conflict and attaining inner peace. By recognizing the illusory nature of the ego and aligning with the higher self (*Ātman*), individuals can transcend personal grievances and experience the inherent divinity within themselves and others.

Upaniṣadic philosophy seeks to transcend dualities, including good and bad, pleasure and pain, past and future, ignorance and knowledge, and deficiency and abundance. This perspective equips individuals to navigate conflicts with detachment and inner peace. These principles further shape the concept of duty (*Dharma*), providing a foundation for intrinsic morality.

The concluding section examines the implications of *Upaniṣadic* morality, drawing a clear line to various fields, including the philosophy of education, psychology of healing, and the foundations of political, economic, and business structures. The paper aims to bridge the gap between ancient *Upaniṣadic* wisdom and contemporary life, offering practical solutions for addressing internal and external conflicts. The ultimate goal is to cultivate profound calmness and equanimity on an individual level, ultimately leading to a more peaceful society.

Vedic Consciousness for Prevention, Management, and Resolution of Conflicts

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The Vedic philosophy of conflict prevention, management, and resolution is based on the reciprocity and equality of rights and duties between men and women, rulers and the ruled, teachers and students, culture and nature, urban and rural, community and individual. This will be explained through illustrations from the Vedas, and the Vedic consciousness permeating *Upaniṣads*, *Gītā*, epics, Buddhist, Jaina, and Bhakti movement texts, folk and tribal traditions, which propagate the message of harmony and coexistence. It will be demonstrated that Vedic consciousness can prevent and resolve conflicts by combining right with obligation, harmonizing nature and culture, the sacred and the profane, science and religion, the rational and intuitive, the subject and object of knowledge, and by establishing coexistence of human and non-human communities as the only alternative to their co-annihilation. It will be shown how Vedic philosophy provides a viable alternative to the Western philosophy of engaging in conflict for the control and exploitation of all species on earth, as developed in the theories of *Absolute Spirit* of Hegel, *Ego Cogito* of Descartes, the *Monad* of Leibniz, or Historical Materialism of Marx. Vedic consciousness has spread in the West through translations of the *Upaniṣads*, creating transcendentalist philosophy and metaphysical poetry. It anticipates the growing realization in modern sciences about the universe being an intermeshed web of relations between mass and energy, particles and waves, genetic and verbal codes. Vedic consciousness provides a way out of the endless conflict of nations, races, castes, religions, beleaguering the world today, and the relentless human assaults on the environment, to ensure the continuing survival of the human species on the earth planet.

Indian Judiciary Threatens *Dharma*, Common Law, and Vedic Traditions

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This paper analyzes the role of traditional law (also known as common law) in a republic with a widely diverse population. The paper provides the context of India's history of about eight millennia, revealing what was in the private domain and what could be regulated by the ruling power. The anchors and props of jurisprudence, along with the setup of judicial institutions, are discussed. The inimical impact of prevailing judicial overreach is examined in light of the ancient guidelines provided by sages and political philosophers. From a long list of those venerable sages, a few will be highlighted, such as Vasiṣṭha, Vidura, Bhīṣma, and Cāṇakya. This paper emphasizes the interplay of conflicting loyalties of the subjects and the role of the political establishment; even the need for a written constitution. Does the Indian constitution provide solutions to all complex situations in writing? Or does it require ongoing amendments to meet later developments? Although a separate branch, the judiciary may end up being an all-devouring monster. Foreign influencers may easily penetrate all or any of the branches of the government. The history of the last seventy years reveals all the factors responsible for the invasive and inimical intrusion into common law and Hindu traditions. The encroachment of Indian cultural ethos has been causing deep psychological and physical scars and resentment in the minds of the majority population. Eighty-one percent of Hindus have been feeling as if they are the stepchildren of their own motherland.

This paper builds a global context by highlighting the continuous worldwide war on cultures. Since many governments are creating a variety of narrowly defined subaltern identities, citizens and political pundits must find solutions. In a democratic republic, how the common citizens prioritize their loyalties is bound to create fault lines, fissures, and deep cracks in the socio-cultural space, causing socio-political turmoil. Should their first loyalty be to the Constitution, *Dharma*, Common Law, or a particular God? The juxtaposition in which these loyalties are placed in the mindset

of individuals and communities determines the level of political stability and social harmony in a republic.

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Medical Elements in Indian Knowledge Tradition

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Ayusho-Veda: That which gives knowledge of age is Ayurveda. This etymology of the word Ayurveda encompasses the entire science of Ayurveda. *Ācāryas* have explained the nature of age, stating that the combination of body, senses, mind, and soul is age, that is, life. In this way, the protection of this physical body is very important. That is why the body is important. The great poet Kālidāsa has also said that this physical body is the ultimate means to perform all types of actions and enjoy the fruits obtained from them—*Śarīramādyam Khalu Dharmasādhanam (Kumārasambhavam 5.33)*. Even in the book named *Ratnasamuchaya*, the importance of the body has been explained, stating that this body is the shelter of all knowledge. This body is the root of *dharma*, *artha*, *kāma*, and *mokṣa*. Therefore, the main purpose of Ayurveda is to protect the healthy person and cure the diseases of the sick person. For a healthy person, health protection is possible only by balancing his lifestyle, food, business, etc., but when a person suffers from any disease, many types of medical methods have to be used for its prevention. These medical elements have been very important since ancient times, and many texts have been written, but over time, these texts have been lost. Which medical elements should be used for the treatment of the patient, where these medical elements are found, which medical elements have been presented in the *Suśruta Samhitā*, where the medical elements are found in *Caraka Samhitā*, how the medical elements are found in *Aṣṭāṅga Hrdaya*? This research paper aims to unveil the medical elements found in the tradition of Indian knowledge.

‘*Citta-Prasādan*’: Management of Conflicts in the Light of Vedic *Darśana*

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Human behavior as a reflection of motive and intention is guided by *Manas*. Being a main component of *Ācitta* or *Antahkarana*, *Manas* has infinite powers and it is a regulating faculty for *Pañcajñānendriyas* (five sensory organs) and *Pañcakarmendriyas* (five organs of actions). *Manas* is called *Ubhayendriya* (master of both kinds of *Indriyas*). Thus, we can say that *Manas* is responsible for all voluntary actions of human beings. Western philosophy interpreted it as ‘mind’; but not as elaborately or intensively as in the *Bhāratīya Vedic Jñān Paramparā*. *Manas* has been referred to as an integral part of *Vaiśwānarah*. The word ‘*Vaiśwānarah*’ is a combination of two *Padas* i.e. ‘*Viśwa*’ and ‘*Narah*’ i.e. the cosmic or universal human being. *Manas* is a manifest of ‘*Agni*’ which is *Prajāpati*, in the *Rgveda*. There are four stages of ‘*Vaiśwānarah*’ or cosmic consciousness in human beings, i.e. *Jāgrat*, *Swapna*, *Suṣupti*, and *Turīya*. We can say that being the master of all senses, *Manas* has sole responsibility for the attitude, behavior, and *Karmas* (actions) of human beings. Wisdom, pleasure, pain, desire, thought processes, aversion feelings, etc., are mere reflections of *Manas* having the competency to refer to the phases of time (past, present, and future). *Mūḍha*, *Vikṣipta*, *kṣipta*, *Ekāgra*, and *Niruddha* are five stages of *Manas* called *Cittabhūmi*. All conflicts are mere expressions of the disharmony of stages of *Manas*.

Yogadarśan, being an extension of the above Vedic view, presents the idea for the management of behavior through ‘*Ācitta-Prasādan*’. This paper is an attempt to establish it as a magnificent method to purify the *Manas* by enhancing four mental virtues. These are *Maitrī* (friendship) for *Sukhī* (happy people), *Karuṇā* (compassion) for *Dukkhī* (sufferers), *Muditā* (joyfulness) for *Puṇya* (virtuous), and *Upekṣā* (indifference) for *Apunya* (vice), and propose that it will pave a path to resolve all conflicts through loving relationships in the light of Vedic *Darśan*. A person gains the ability to be blissful by his/her *Ātmika Caitanya* (self-consciousness) through *Citta-Prasādan*. Being a unit of society, each person can set an

example by self-implementation of this practice. It is possible to find solutions to world-level conflicts through such long-term impacting means.

With this set objective, we have divided the paper into four parts. We elaborate on the concepts of ‘*Vaiśvānarah*’ and ‘*Manas*’ in the first part, and explain the nature and behavior of human beings in conditions of five *Bhūmies* of *Citta* dominated by *Triguṇas* (*Sattwa*, *Rajas*, and *Tamas*) in the second part. *Manas* with the dominance of *Rajas* and *Tamas* is the root cause of all conflicts, as explained in the third part. We establish the practice of ‘*Citta-Prasādan*’ as the method of conflict management in the concluding part of the paper.

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Indian Aesthetics of the Vedic Period: An Analysis

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Aesthetics is a word of the western world which means artistic aesthetic experience. In the West, Art and Poetry have been seen as integral. From the Indian point of view, the *Rasa* principle of poetics described in the Vedic scriptures has been indicative of the aesthetic approach. Mainly in the Indian environment, poetry is considered separate from Art. According to Indian tradition, the special state of the soul of the artist and the lover at the time of creating or relishing a beautiful thing is called aesthetic consciousness. A very detailed analysis of beauty has been presented in the Indian knowledge tradition. Indian aesthetics has existed in its intact form since the Vedic period. To understand Indian aesthetics, it becomes necessary to understand aesthetic consciousness and aesthetic vision, which can be well known through the Vedas and Vedic literature. Many quotations of aesthetics are found in the *Rgveda*, *Brāhmaṇa* texts, and *Upaniṣads*.

For example, there is a natural mention of beauty described in the mantras of *Rgveda*, in which beauty is considered as an attribute of the Supreme Being. The proof of the beauty described in mantra number 3.61.1-5 of the *Rgveda* is available, in which the *Rṣi* says: Despite being ancient, *Uṣā* is always young, she takes new birth again and again, she is the beloved of the sun and the sky. She is milked. Many such

examples are found in modern literature from the Vedic period. There is beauty, harmony, and grandeur described in the mantras here. The beauty described by the Vedic sages is the beauty of the Supreme Being. They have seen it in nature and in humans. In fact, the origin of beauty lies in the world.

The objective of the presented research paper is to look at the Indian aesthetics described in the Vedic period from a global perspective. In the present paper, aesthetics has to be presented with Vedic quotations, because the sense of aesthetics symbolized in the knowledge tradition contained in Vedic literature is extremely rare from a global point of view. These points will be discussed in detail in the present paper.

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On Human Conflict in the Light of Sri Aurobindo

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We live in an age of contradictions. This is the best of times; this is the worst of times. The rich are too rich; the poor are too poor. There is gluttony and obesity here; there is starvation and malnutrition there. Some societies have entirely too much freedom; there is slavery and persecution elsewhere. More countries are democratic today than ever before; there are also tyrannical regimes where repression abounds. Material circumstances leading to human unity and peace have never been better. Yet there are countervailing forces that divide countries and tear them apart. These include ethnic and religious violence, clashes between the rich and the poor, and acts of terrorism.

We are facing an evolutionary crisis and are at the crossroads. One road leads to human unity and brotherhood; the other leads to the breakdown of human society and chaos. The choices are stark. Yet there is progress in human affairs. The Vedic *ṛṣis* offer a golden dawn. My views in this essay are drawn from the vision of Sri Aurobindo (1872-1950), a sage and a seer of the first half of the 20th century. Sri Aurobindo was a student of the Vedas and he wrote extensively on the topic of human conflict and unity.

Balancing Traditions, Modernity, and an Integrative Approach: The Patanjali-IMA Conflict and Vedic Perspectives on Resolution

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The ongoing conflict between Patanjali Ayurved Limited and the Indian Medical Association (IMA) encapsulates the tension between traditional Ayurvedic practices and modern medical science. This dispute, centered around Patanjali's promotion of Coronil as a COVID-19 cure, highlights broader debates over the legitimacy and scientific validation of traditional medicine in contemporary healthcare settings. Drawing from the principles of the Vedas and Vedanta, this paper proposes a resolution framework that integrates the respect for traditional knowledge with the rigor of scientific methodology. It suggests the establishment of collaborative platforms where Ayurvedic practitioners and modern medical professionals can engage in continuous dialogue, share insights, and jointly conduct research to evaluate traditional remedies within scientifically accepted frameworks. The Vedic concept of *Vasudhaiva Kutumbakam* (the world is one family) underpins this approach, advocating for a global family-like collaboration that respects diverse perspectives but seeks common ground and mutual benefits.

The primary barriers to integration include differing epistemological bases, regulatory practices, and standards of evidence. Ayurveda, with its holistic approach, contrasts with the reductionist, often symptom-focused approach of Western medicine. Regulatory disparities further complicate the validation and acceptance of Ayurvedic treatments within mainstream medicine. To overcome these challenges, the paper proposes the development of a transdisciplinary research program that encompasses rigorous scientific trials of Ayurvedic remedies, combined with an evaluation of their historical efficacy and cultural significance. Integration may fail due to resistance from practitioners, lack of credible evidence, or institutional biases, but it may succeed in environments that foster open dialogue, mutual respect, and shared goals for patient outcomes.

We propose a comprehensive, well-funded research program that addresses these areas, emphasizing collaborative studies that respect and

incorporate the strengths of both traditional and modern medical systems. This research should aim to build a framework for integration that can be tested, refined, and potentially adopted globally, contributing to a more holistic approach to healthcare. There are constraints each modality faces—such as potential biases in Ayurvedic practice and the over-reliance on pharmacological interventions in Western medicine—and the unique opportunities each offers for enhancing health outcomes. A proposed general model for integration includes establishing joint clinical protocols that leverage the preventive and lifestyle-oriented strengths of Ayurveda with the diagnostic and emergency response strengths of Western medicine. This discussion will contribute to the conference’s broader theme of applying ancient Vedic wisdom to contemporary issues, demonstrating how traditional insights can inform modern strategies and promote a more integrative approach to health and science across global communities.

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Conflict Management in the *R̥gveda*

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Veda is an ocean of unlimited knowledge and intelligence. The Vedic literature helps us to understand the behavior and activity of people of that period. Conflict, as a part of human existence, is inevitable. Thus, in the Vedic age, man also had to face some conflicts. The whole world is in need of managing conflicts, especially in Vedic tradition. My point of discussion is which types of conflicts may have arisen in the Vedic period and how those were concluded? The *Indra–Vṛtra* conflict is well-known. *Indra* is the mightiest Deity, and *Vṛtra*, as a son of *Danu*, is known as *dānava*. The terrific battle fought between these two leaders has been variously depicted in Vedic and post-Vedic literature. *Indra* killed him to release the rainwater or cloud. When conflict arises between two parties or two kings, the brave warriors come forward to the field to bring an end to it.

Management of a battle is clearly depicted in the 75th hymn of the 6th book of the *R̥gveda*. *Pāyubharidvāja* is the seer of this hymn, and different weapons, i.e., *Varma*, *Dhanu*, *Jyā*, *Ārtnī*, Bow, Chariot, Horses, Battlefield, etc., are the Deities. In the first verse it is said that—

*jīmūtasyeva bhavati pratīkam yadvarmā yāti samadāmupasthe/
Anāviddhayā tanvā jaya tvam sa tvā varmaṇo mahimā pipartu//*

“The warrior’s look is like a thunderous rain-cloud’s, when, armed with mail, he seeks the lap of battle. Be thou victorious with unwounded body: so, let the thickness of thy mail protect thee.” (Griffith, R. T. H., Hymns of the *R̥gveda*, p. 331)

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Sita’s Nourishing Power

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Sita—the embodiment of the divine feminine and Mother Nature herself—has much to teach us in guiding our planet during these times of conflict unfolding on many levels. A wise teacher once said, “Real power is the ability to nourish.” In this sense, Sita’s divine presence—encompassing her archetypal nourishing power that animates all life—has the potential to resolve conflict purely on the basis of her *shakti* power. Beyond this all-encompassing value of Sita’s *shakti*, we also find numerous concrete examples within the *Vālm̐ki Rāmāyaṇa* of Sita’s wisdom intervening to resolve conflict.

In *Ayodhyā Kāṇḍa*, for example, Sita wisely counsels Ram against the use of weapons against the *Rākṣasas*. She cites examples of how association with weapons can corrupt the user and ultimately undermine the evolution of life. Later, in *Yuddha Kāṇḍa*, Hanuman offers to severely punish the *Rākṣasī* guards who had tormented Sita during her captivity. Once again, Sita gives wise counsel, telling Hanuman that engaging in revenge is never an honorable pathway for the righteous. Instead, she recommends taking the higher ground by countering evil with compassion. One of the most profound expressions of her wisdom unfolds during her final banishment in *Uttara Kāṇḍa*. In a message she gives to Lakshman to give to Ram, she demonstrates her willingness to sacrifice her own self in order to bring peace and uphold *Dharma*. The *Rāmāyaṇa* is Ram’s epic quest to unfold and discriminate the most profound levels of *Dharma*. But Sita’s story—a *Sītāyana*, as it were—offers a parallel vision of the all-nourishing feminine power of *Dharma*.

Principle of Oneness: Going Beyond the Ethics of Other

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Every action produces some results and those results have influence not only upon the moral agent but also upon the other individuals. And therefore, the moral agent is always responsible for his or her action. All social problems arise when we as moral agents ignore or deny taking responsibility for our actions. But again, the question is why should we take responsibility? If the moral agent is a free agent why should he or she be responsible for his or her action? The reason is I am also affected by the actions of another individual. It means as an individual I am not an isolated being. And that is the core of ethics. The fact that an individual is biologically, socially, culturally, religiously, nationally, economically, politically, emotionally and intellectually different from another individual being does not confirm that we are isolated and separated beings. The reason for which a moral agent is responsible for his or her act is the oneness of all beings. It is not about denying the other or denying the uniqueness or individuality of others but accepting the universality of our being or existence. This is the idea that *Upaniṣads* have glorified and emphasized again and again.

The paper argues that ethics becomes meaningful in a society when an individual is not insecure by the presence of others and also does not challenge the distinctiveness of others. A moral agent, thereby, becomes accountable towards others, her response towards others does not remain superficial or conditional but is the expression of her inner nature that is pure, spontaneous, and virtuous. The other does not appear as a cause of conflicts and chaos but becomes a source of joy and unity. The present paper makes a modest effort to propose an alternative account of ethics based on the *Upaniṣadic* principle of 'Oneness' in contrast to the popular and modern accounts of ethical theories which are either caught up in the self-other dilemma or propagate an object-centric attitude.

Continuing Thought Towards a New Takshasila

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The objective is to conceptualize the Next Takshasila Visva Vidyalaya, with due regard to *Purāṇic* lessons, in the context of modern Bharat and worldwide trends in education and societal advancement. Research since 1974, particularly by the Sarasvati Research Institute, has revealed a clearer picture beyond “Harappan Ruins”. The updated picture is that the Sarasvati civilization was not centered and isolated along the ancient river banks. The river valley was a Trading Center, engaged in shipping and commerce connecting a broad, multi-continent civilization of unimagined depth, breadth and sophistication. It was not necessarily just religious studies. Takshasila was near the junction between many trade routes connecting to all of Asia, the Middle East up to Suez, and East Africa and parts of Europe. The *Visva Vidyalaya* sought to develop and refine the best of skills, condense and capture knowledge, and disseminate it to future generations. It attracted top experts in every discipline. This shifted the *Gurkula* model to one where thousands of *Shishyas* could access hundreds of top *Gurus*, who could interact and grow. Takshasila was also a *Sarva Kala Sala*, focused on hands-on skills as on philosophical and mathematical distillation of *Sanātana Dharma*. It was key to condensing Knowledge into a compact form suitable for mental carriage to access on demand for lifelong learning. We address present hurdles, and propose an initial model. The core is a common cross-disciplinary effort to understand our Past and relate it to the future. Online Learning will emphasize greatly improved comprehension and application readiness. Funding models will focus on basic and applied research and development, including in formal knowledge generation and dissemination, where graduate students will train, and undergraduates will do apprenticeships. The Teacher must be respected, and that respect must be earned in the Free Market by absolute integrity, hard discipline, and accomplishment.

Revival of *Vaidika Vivāha* (Vedic Marriage): Addressing Modern Relationship Crises through Ancient Rituals

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This paper advocates for the revival of *Vaidika Vivāha* (Vedic marriage) as a potent solution to the pervasive relationship crises prevalent in the contemporary United States. With an alarming trend where singlehood is becoming the norm, marriages are increasingly replaced by cohabitation arrangements among younger generations, and approximately half of all marriages ending in divorce, there is an urgent need to reconsider our approach to the institution of marriage. This study delves into the deep-rooted significance embedded in traditional Vedic rituals, such as *Saptapadi* (the seven steps), *Maṅgalyam Dhāraṇam* (tying the sacred thread), and the observance of *Arundhatī Nakṣatra* (star gazing), to demonstrate how these practices can promote a deeper understanding and commitment in marital relationships.

By revisiting these rituals, the paper argues that individuals can be guided towards more mindful, deliberate, and resilient unions. The *Saptapadi* ritual, where couples take seven steps around a sacred fire, symbolizes their shared journey and mutual objectives, binding them in shared goals and responsibilities. *Maṅgalyam Dhāraṇam* signifies a lifelong commitment and protection, reinforcing the bond between partners. Observing the *Arundhatī Nakṣatra* emphasizes the virtues of steadfastness and stability, essential for successful marriages. These rituals not only foster a deeper emotional and spiritual connection but also serve as practical frameworks for couples to approach their union with greater consciousness and dedication. By integrating these time-tested rituals, the paper suggests that future generations can achieve more fulfilling and sustainable marriages, effectively countering prevailing trends of relationship instability through a blend of cultural heritage and scientific insight.

Managing Conflicts in the Corporate World: A Vedic Perspective

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Conflict, often seen as a challenge, is not only inevitable but imperative to achieving greatness in all aspects of life. This is especially true in the corporate world. Targets, high ambitions, competitions, rivalries, and all sorts of stressors are causes of these conflicts. Conflicts always have, and always will exist, and conflict management is similar to managing fire: where a fire can burn all in its path, but the same fire when channeled provides warmth, light, and energy. Conflict management involves a complex balance of negotiations, mediations, and diplomacy. One of the greatest thinkers and polymaths of all times, *Chanakya*, speaks of four *upāyas* (approaches) of people/behavior management in *Arthashāstra*, which, while evolved, are still relevant to modern times in the same order as given below:

1. *Sāma Nīti*: Management through persuasion
2. *Dāma Nīti*: Management through temptations
3. *Danḍa Nīti*: Management through punishment/wielding power
4. *Bheda Nīti*: Management through division

While the above are widely known, what is often missed is the comprehensive context that is detailed in the *Vedas* and subsequent literature such as *Arthashāstra*. This ancient wisdom provides a complex combination of understanding the intent of strategies, grasping a deeper understanding of human behavior, and comprehending the impact of these strategies.

Atharvaveda, for instance, speaks of *Sāma Nīti* in great detail (*Atharvaveda*, 3.30.1-5). For *Danḍa*, it is highlighted that this must be exercised with impartiality and in proportion to guilt either over friend or enemy. The *Jñāna Sūkta* states that a person who proves himself excellent should duly be rewarded. And on rewards, it is stated that all praise is shown for a friend who returns in triumph after conquering (*Rgveda*, 10.71.10). The body of *Sanskrit* literature applicable to the modern corporate world is vast. There are several takeaways that can be applied. This paper presents evidence of the fact that the modern

corporate context is already present in ancient *Sanskrit* literature and the many lessons that can be learned from this.

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Simplifying and Summarizing *Sanātana Dharma* Scriptures for Our Youth: Need of the Hour

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There is no denying that there is an immense wealth of knowledge and wisdom hidden in our age-old *Sanātana Dharma* scriptures. Many of our scriptures are so old that there isn't any record of who their authors were or when they were written. Most of them are fairly complex, in Sanskrit, and fairly lengthy. *Mahābhārata* as we know has about 100,000 verses, making it the largest literary piece ever written! Therefore, many of them have only remained in books and have been hardly read by the majority of our population. There is a real danger that they will soon become extinct. In this presentation, I address this grave issue and will present a solution on how to retain the knowledge and wisdom of our scriptures, while carrying it forward for our future generations. I will share my own experience of simplifying and summarizing *Śrīmad Bhāgavadgītā* and *Śrī Rāmācaritamānasa* as well as other such endeavors.

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The Term *Jāti*, Conventional Meaning and Solution in the Vedas

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The term *jāti* is from the root *jani* (to be born) which refers to the caste system later. Primarily, the term *varṇa* refers to various categories of professions in the *Rgveda* where the essence of *jāti* is clarified in the *bhāṣya* by *Ācārya Sāyaṇa*. The term *jāti* connotes the basic meaning of the

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term, i.e., the grass root quality of an object. We may denote *jāti* as the basic name, the basic quality, the basic duty, or the basic characteristic of the very object without which we may not spell it so. Moreover, the term *jāti* never refers to caste system in Vedic Literature though people assume it in *Puruṣa Sūkta* (*R̥gveda* 10.90.12). A thorough and deep study may reveal the fact and the 30th Chapter of *Vājasaneyi Samhitā* will clarify it. The division of duties and responsibilities has made the castes. People take responsibility as per their ability, capability, calibre and interest. References are there in the *Brāhmaṇas* and *Upaniṣads* where the so called lower caste people are regarded as *Ācāryas* or the Knower of *Brahmavidyā*, like *Aitareya*, *Raikva*, *Jābāla*, etc. Not only the Vedic Literature, but the later Sanskrit Literature also witnesses this fact. Neither the family name nor the hierarchy and aristocracy of the family earn knowledge, accomplishment, the ultimate goal always; rather the good and special qualities like intelligence, penance, perseverance, integrity of a person give him recognition as a *R̥ṣi* or *Ācārya* or *Vidvān* or Scientist or Intellectual. A humble attempt is proposed in this paper for discussion of the terms *jāti* and *varṇa* in the Introduction, the four terms related to *jāti* in the *Puruṣa Sūkta* of the *R̥gveda* and their connotations, the classification of the society into 151 categories as per the professions in the *Vājasaneyi Samhitā*, some instances from the *Brāhmaṇas* and *Upaniṣads* of those who are regarded for their enlightenment and not for their family, and suggestions in the conclusion to acquire, follow and practice the divine and noble qualities through education, sacraments, refinement, and introspection.

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Conflicts Prevention, Management and Resolution in Vedas

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Conflict Management is the use of processes, tools and skills to find creative and respectful ways to manage disagreements and disputes. It includes the

ability to resolve conflict collaboratively through effective communication skills, such as active listening and assertive speaking. *Sambhāṣā* in *Āyurveda* is a concept describing a scholarly discussion method between two or more experts on a particular subject and can be correlated with modern-day conferences/symposiums/debates. This paper tries to explain the various methods described in *Āyurveda* texts for conflict management, its techniques, and its use in the resolution of conceptual issues for health benefits as well as the betterment of science.

Caraka Saṃhitā describes various *Parīṣadā* or assemblies which help resolve a topic of conflict and reach a conclusion through a series of discussions between expert people of the same subject. In *Vimānasthāna*, *Ācārya Caraka* has mentioned three ways of gaining knowledge: *Adhyayana* (study), *Adhyāpana* (teaching), and *Tadvidya Sambhāṣā* (discussion among people of equal authority). *Sambhāṣā* is a method that can be correlated with conferences or debates. *Ācārya Caraka* explains the aim of *Tadvidya Sambhāṣā* is to analyze and establish a concept, finalizing a decision through a series of discussions wherever there is a conflict of conceptual perception. *Tadvidya Sambhāṣā* is to be done between two *Vaidyas* or *Āyurveda* experts and is of two types: *Sandhāya-Sambhāṣā* (friendly discussions) and *Vigṛhya-Sambhāṣā* (hostile discussions). The process of management of conflicts, do's and don'ts in a discussion, and arriving at a conclusion are well described under *Tadvidya Sambhāṣā* in *Caraka Saṃhitā*, as it is listed as best for promoting knowledge. It sheds light on how the scholarly decisions were made in ancient India, which was necessary for a deeper understanding of health science to make it more and more relevant and applicable with changing times and the arrival of new diseases.

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Sajānīya Sūkta (2/12) to Hiraṇyagarbha (10/121): Monotheistic Approach through Resolution of Conflicts

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The word Conflict derives from Latin *Confligere* can be understood as collision. Conflict is an unavoidable phenomenon which exists as a

struggle because of limited number of resources. According to Helmuth von Glasenapp “All philosophical thoughts begin with an attempt to drive the unending abundance of appearances towards a limited number of things.” This statement beautifully suits to some of our ancient Vedic seers. The whole Vedic pantheon is categorically threefold i.e. Henotheism, Polytheism and Monotheism but there is another type of outlook also prevailed simultaneously is known as Skepticism or too some extend Mysticism. Under the shadow of Skepticism, various Vedic hymns appeared as contradictions but in depth all verities turned into unity. For instant, we have taken very often famous Sajanīya-sūkta (2/12) and Hiraṇyagarbha Sūkta (10/121) in the Ṛgveda. In the Sajanīya sūkta, Indra was described as a supreme deity whereas in the Hiraṇyagarbha Sūkta, Hiraṇyagarbha (Golden Embryo) is greater than Indra and all other deities. In both hymns meter is Triṣṭubh and the diction also fingers us certain points of agreement. *yo jāta eva prathamō manasvān...saḥ janāsaḥ indrah(2/12/1)* whereas in the Hiraṇyagarbha hymn Hiraṇyagarbha is the epitome of this universe which is nearest approach to the later mystical conception of Brahmā. It is said that Hiraṇyagarbha is supreme lord of the existent *hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīt so without him kasmai devāya haviṣā vidhema (10/121/1)* to whom shall we offer for worship? Indian commentators take the term *Ka* as a sense of Brahman but the word is not used in the Ṛgveda that is why Scholar Von Schroeder said “He sees the divinity in its manifestation...and again and again he always asks, doubting, seeking and longing, who is the God to whom we present our offering?” Such a statement invariably shows in Vedic tradition they had doubt about the superiority. This state of conflicts lead them to mysticism where they seems to resolve their doubt-ness by stated *indrām mītramī varuṇamagnimāhu...ekamī sad viprā bahudhā vadanti...(1/164/46)* means every deity is nothing but the manifestation of supreme reality like one plus one equal to two (dualism) but two is nothing but the sum of one (monism). This approach is quite applicable to understand the underneath reality in between contradictions in Vedic tradition.

An Analysis of the Metaphysical and Linguistic Aspects of Disagreement, Conflict, and Resolution in Vedic Philosophical Systems

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Conflict is an existential state mostly rooted in deep disagreements. History stands witness to this fact that persistent ideological disagreements can be a birthing place for serious socio-political conflicts enacted in violent disastrous events. Traditionally, conflicts pertain much to the scenario of socio-political arena often informed by the geopolitical situatedness, religious historicity and economic upheavals over periods of time. Through this article, we seek to present the three-dimensional narrative of conflict, disagreement and resolution in Vedic traditions. The first objective is to account for the metaphysical genesis of conflicts as well as associated disagreements in Hindu thought systems. In this regard, we will also analyze how the interpolation of ontological nature of conflicts as per Vedic beliefs helps to contextualize statutory duties from *dharma* in the face of intra-personal conflicts regarding an ethical mode of action. Conflicts are part and parcel of the empirical level of reality (*vyavahārika sat*), but the *paramārthika* degree of reality supplants any possibility of conflict because there cannot be a duality in this ultimate reality, for everything is ONE; the *Brahman*. Returning to the origination of conflicts in empirical reality, we start with the contention of *Sāṃkhya-Yoga* philosophy, according to which the world is evolved from *prakṛti*, which is essentially a constitution of three opposing *guṇā-s* namely *raja*, *sattva* and *tamas*. Human beings also exhibit different *pravṛtti-s* owing to psychic states with different variations of three *guṇā-s*, with one *guṇa* prevailing over the others might be a *fortiori* origin of unending human conflicts.

We would focus on the semantic nature of conceptual disagreements and the conflicts between ideologies. The contemporary world-order is witnessing the forms of ideological conflict that revolves around the usage of contested ideas like gender, sex, postcolonialism, appreciation vs appropriation, free speech, racism, etc. In this paper, we would not be dealing with the economic or social aspect of conflict but delineate our focus on the nature of conceptual conflicts that are based on contested

narratives wielded by different ideologies. We maintain that there is an urgent need to route our focus on explicating the lexical semantics of the contested terms, the methodology of which is brilliantly demonstrated by the *Nyāya- Vaiśeṣika* philosophers. In the commencement of *Nyāya śāstra-s*, we find the tri-modular semantic investigation i.e. *uddeśya*, *lakṣaṇa* and *parīkṣā* - ‘*trividhā’sya śāstrasya pravṛttiḥ, uddeśo, lakṣaṇam, parīkṣā cetī*’ (*Vātsyāyanbhāṣya*). *Uddeśya* is mere stipulation of an entity or event, *lakṣaṇa* and *parīkṣā* forms the most significant parts for they decide the criterion of extension and intention to which the term should pertain to correctly in order to avoid three definitional mistakes namely *avyāpti*, *ativyāpti* and *asambhava*. The *padārthā-s* of *jalpa*, *vitandā* and *nigrahasthāna* should be instrumentalized to dispense away the linguistic sins often employed in conceptual conflicts. We then move to the last facet of the discussion on conflict and resolution, where we seek to highlight and examine the instances of intellectual humility in deep disagreements and resolution for conflicts throughout the philosophical traditions of the Hindu corpus.

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Conflict in a Relationship of Complementarity

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In the realm of relationships, the interplay of complicity and duality often manifests as a delicate dance of complementarity. This dynamic is a common feature of everyday life, where opposing thoughts, actions, or ideas have the potential to disrupt the status quo. Yet, paradoxically, such conflicts can be both selfish and productive, offering opportunities for growth and positive outcomes when handled with maturity and care. Indeed, navigating conflicts can lead to the emergence of new ideas and continuous problem-solving. It provides individuals, groups, organizations, and teams with the chance to expand their creativity and foster harmony within their dynamics. However, conflicts can be triggered by various factors, and the responses they evoke can vary greatly among individuals or groups. In the age of artificial intelligence, information overflow, and advancements in neuroscience, knowledge is flooding in from various

disciplines. In traditional Indian streams of knowledge, there existed a broad classification into different domains, each serving distinct goals and values of human life. Despite the diversity among these investigative intellectual tools, there was an inherent connectivity and interpenetration among them, forming a cohesive system. This interconnectedness was not only interdisciplinary but also characterized by the seamless flow of ideas from one discipline to another. The principle of complementarity, rather than opposition, was fundamental to this approach. There was no absolute progression or hierarchy; instead, space and time could be reversed, allowing for a more holistic understanding of the interconnectedness of knowledge.

This approach stands in stark contrast to other systems that view categories as rigid and separate entities. By embracing complementarity and fostering dialogue across disciplines, a richer and more nuanced understanding of the complexities of life can be achieved. In essence, the recognition of complicity and duality in relationships serves as a gateway to greater insight and interconnectedness in our pursuit of knowledge and understanding. On the spectrum of relational dynamics, the concept of binary opposites emerges as a framework where conflict and resolution unfold as inevitable sequential phases. Here, complementarity and concurrency often coexist, leading to a multi-layered and multi-textured interpretation of categories. In this context, the resolution of conflict is not external but rather inherent within the conflict itself. Instead of viewing conflict and its resolution as stark oppositions, they are better understood within the framework of complementarity, where they exist in a relationship that is both insulative and combative. The essence lies in perceiving conflict and resolution not as two opposing absolutes, but as interconnected elements, where the answer lies in the fusion of the two into a cohesive whole. This idea finds embodiment in the visual symbolism of *Ardhanārīśvara*, illustrating the unity of seemingly opposing forces into a singular entity.

AI and the Indic Tradition: Unveiling the Disconnect in Conflict Resolution Through Vedic Wisdom

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This paper explores the limitations of artificial intelligence in addressing conflict resolution as compared to ancient Vedic values, with special reference to the great Indian epic *Mahābhārata*. By analyzing two primary types of conflicts—interpersonal and intrapersonal/intragroup—this study demonstrates how AI-driven solutions fall short in capturing the depth and nuances of human relations inherent in Vedic wisdom. Through a comparative analysis, the paper highlights how AI approaches conflict resolution with limited, practical, often mechanistic solutions that lack the holistic and transformative qualities of Vedic suggestions to resolve conflicts as discussed in the epic.

The paper emphasizes the disconnect between AI’s practical problem-solving capabilities, which are mostly language-based, pattern-recognizing, and data-driven, and the understanding of these conflicts in the great Hindu epic *Mahābhārata*. The paper discusses various situations where there is a human dilemma on a personal level or with others in relationships, and how the resolutions given in the text are so profound, value-driven, and insightful that they should be integrated with AI.

The paper suggests that while building AI-based solutions, these Indic inputs should not be overlooked or underscored; the unique role that ancient wisdom plays in fostering harmonious and meaningful resolutions in modern times should be integrated with AI-based solutions. This way, we can not only use AI to propagate Indic values and preserve in-depth Indic knowledge on human conflict resolution but also create awareness of *Sanātana Dharma* on a global level through a new medium, which is here to stay and unavoidable.

Good Thoughts for a Better World: Reflections from the Vedas

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The present world's scenario is changed into two categories: the first one is that some countries are fighting for property and economic growth, while on the other side, some are utilizing their valuable time for new research and growth of the country as well as envisioning a better world. Hence, the Vedas say, “*Ā no bhadrāḥ kratavo yantu viśvataḥ*” (*Ṛgveda* 1.89.1, *Yajurveda* 25.14). All good thoughts come to our minds from different fields. That may be sciences, technology, and kinds of literature. This moral introspection and universal truth is applicable across all religions; the Vedas themselves do not adhere to any particular religion. Instead, they offer a thesis on human values and serve as an encyclopedia of animals and creatures. The Vedic mantra advises that all are equal because we are interdependent; one day, we will depart from this world. Therefore, it is preferable to abstain from negative activities and embrace positive thoughts and actions. At this juncture, the famous Vedic mantra “*saṃgacchadhvaṃ saṃvadadhvaṃ saṃ vo manāṃsi jānatām*” (*Ṛgveda* 10/191/3) is pertinent. It emphasizes moving and speaking together, signifying that human beings and animals share mortality and similar emotions. Thus, we refrain from harming animals, aiming for unity in our thoughts, and fostering mutual love between nature and humanity.

Insights from the Vedic Literature on Conflict Prevention, Management, and Resolution

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The Vedas offer rich insights on conflict prevention, management, and resolution.

Conflict Prevention:

- **Dharma:** The central principle of *Dharma* emphasizes living a righteous life in accordance with cosmic law and social order. Following one's *Dharma* promotes harmony and reduces the potential for conflict.
- **Satya:** The Vedas advocate for truthfulness (*Satya*) in communication and interactions. This builds trust and reduces misunderstandings, a root cause of conflict.
- **Ahimsa:** *Ahimsa*, the principle of non-violence, extends beyond physical harm. It emphasizes avoiding harsh speech, malicious intent, and actions that could cause suffering to others.

Conflict Management & Resolution:

- **Samvad:** Open and honest communication is emphasized for resolving conflicts. Finding common ground and understanding the root causes of disagreements paves the way for solutions.
- **Nyaya:** The Vedas advocate for upholding justice (*Nyaya*) based on *Dharma*. This ensures fair treatment for all parties involved in a conflict.
- **Kshama:** The Vedas promote forgiveness (*Kṣamā*) as a virtue. Holding onto anger and resentment can escalate conflicts. Forgiveness allows for reconciliation and a chance to move forward.
- **Karuna:** Compassion (*Karunā*) is another key concept. Understanding the perspectives and feelings of others can help bridge divides and find common ground.
- **Shanti:** Ultimately, the Vedas aim for the restoration of peace (*Śānti*) within individuals and society. Conflict resolution should lead to a sense of harmony and well-being for all involved.
- **Rajan:** The king (*Rājan*) was seen as the protector and upholder of *Dharma*. He was responsible for ensuring justice and maintaining order within his kingdom. The Vedic approach to justice delivery

emphasized maintaining social order through adherence to *Dharma*, with the king playing a central role.

- **Sabha/Samiti:** *Sabha* (assembly) and *Samiti* (gathering) mentioned in Vedas may have served as forums for discussing community matters and potentially resolving disputes.

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Cosmic Motivational Psychology: *Guṇas* Affect Cognition

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Considerable attention by scholars and scientists has been given to the differences between science and spirituality. Yet could there be a cause or a substratum between these two subjects that is shared? Little attention has been directed to the possibility of cosmic energetics being responsible for the creation of the universe. This includes our world of time, space, forms, creatures, processes, cycles, science, humankind, ideas, and thought processes. This paper aims to delve behind the created universe, to a cosmological dimension that existed prior. During the earliest period of creation, there may have been cosmic forces responsible for first micro-organisms, processes, stages, elements, and all creation. Some people claim that creation was performed by a divine being or God; others claim that creation of the universe was a natural process of cosmic intelligence. Either due to a divine cosmic being orchestrating a substratum of cosmic forces, or due to a phenomenon of cosmic intelligence, the entire creation occurred. Science, philosophy, spirituality, and psychology all have interest in what exists beyond materiality. Perhaps the concept of consciousness used by scientists, the concept of transcendence used by religions, and transformation used by psychology have a common denominator for transpersonal change.

Physics-Philosophy Interface in Some Vedic Traditions and Human Experiences

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There have been numerous attempts in the past to trace scientific explanation(s) of various rituals, traditions, and customs prevailing in the daily life of Hindu society. To this effect, the contemporary scientific concepts and theories are used by different authors to convince the practitioner or the common man regarding these practices. Here, not only the curiosity of the practitioner to know about the philosophy behind these religious practices becomes important but also the merit of the author who propounds these quality explanations matters a lot. In view of the fact that the theories of science in general and that of physics in particular, and also their understanding by a common man, is improving year after year, it becomes desirable to fine-tune these explanation(s), if not of all rituals and traditions but at least of some of the deep-rooted ones. In this article, we discuss a few such selective cases where physics/mathematical concepts and Vedic philosophy come face to face in a competitive manner.

The cases we investigate here are: (i) the philosophy behind ‘seven *pheres* (rounds) around fire’ in a typical Hindu marriage; (ii) the role of brain science in ‘idol worship’ in a Hindu temple constructed as per Vedic traditions; (iii) the role of ‘mind waves’ of Vedic origin (a) in tele-therapy or distant healing, (b) in the process of blessings or cursing, and (c) at the time of conception (*garbhādāna saṃskāra*); (iv) hypnotization alias brainwashing; (v) what is ‘*sanātana*’ in ‘*Sanātana Dharma*’? In addition to this, attempts are also made to find explanations of several other Vedic rituals/traditions within the framework of modern science.

Vedic Approach for Resolving Conflicts in the Modern Era

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The world is mired in myriads of conflicts. Be that conflict between two individuals, between families, businesses, or even nations; they have existed owing to extreme and false notions. Despite all of the “modern” sophistication and advancements in science, technology, education, and other fields, we have not only failed to come up with practical ways to manage, much less permanently resolve, such crises; worse, most of us actively work to intensify these conflicts in order to gain financial advantage. Conflict Resolution today has achieved greater significance and applicability in society. The main purpose of the principle is to find solutions to conflicts and create a harmonious and peaceful society. The Hindu way of life always aims at creating congenial conditions for human survival, sustenance of nature, cordial human relationships, and rule of law. It takes a holistic view of life and establishes *Dharmic* (righteous) relations among all the forces of nature. The teachings that condemn violence are contained in the doctrine of *ahimsa* from the Vedic period. Hindu perspectives on war and peace are based on principles of non-violence and duty. *Bhārata* gained its independence through non-violence. It combines spirituality with ‘down-to-earth’ daily routines of life. The Hindu way of life, however, believes in the creation of such conditions that will prevent the rise of any conflict in the first place. In addition, if conflicts develop, it has some methods to resolve them. Timeless and time-tested wisdom of the Vedic *R̥ṣis* and *R̥ṣikas* have a lot to offer in this regard. The *Śrīmad Rāmāyaṇa*, *Mahābhārata*, *Śrīmad Bhāgavata*, *Dharma Śāstras*, and the *Bhagavad Gītā* are the sacred texts with an enormous number of conflict resolutions. This article aims to draw a parallel line of thinking between Conflict Resolution theories/examples as revealed in the ancient scriptures and the Hindu Way of Life.

The Mathematical Foundations of the *Sanātana* *Hindu Dharma*

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Conflicts outside cannot be resolved when we are conflict-ridden within ourselves. The conflicts arise fundamentally from the different demands created by the two lives we must live simultaneously: the worldly and the spiritual. *Vedānta*, the science of spirituality, shows the way to integrate the two and live a conflict-free life. The worldly life is all about what we meet in the world. It comprises the people, the objects, and situations that a *jīva* encounters every moment of its waking and dreaming hours. Many among us are initially conscious of only this life and hence think of it as our total existence. Spirituality begins with the suspicion that we must be something more than a machine that is constantly transacting with the outside world.

The inner spiritual life is about how we meet whatever we meet in the world. It is very different from the worldly life in many ways, yet the two are mutually supportive. Worldly life may be the only life many of us know, calling it “my life.” It is complex, unpredictable, varying widely from one individual to the next. Hence, it is hard to generalize. The inner spiritual life, which is the primary subject of this paper, is relatively easier to describe and analyze. In fact, it can be described and analyzed in mathematical terms. We will discuss in this paper the nature of the spiritual path and how fast a *jīva* progresses on that path. The paper avoids the mathematical details and presents the results employing graphs and charts to facilitate easier comprehension.

The Importance of Analysis of ‘*Triguṇa*’ to Self-Management

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One of the great contributions of *Śrīmad Bhagavad Gītā* (which offers the essence of *Upaniṣads* in a well-structured and artistically articulated poetic form) is the definition and analysis of the concept of ‘*Triguṇa*’. This concept and its associated methods offer a very good way to analyze one’s own internal behavior in terms of one’s own intentions or thoughts, as well as the external behavior in terms of words spoken and actions performed. Why do this analysis? What is meant by ‘*Triguṇa*’ of a human being? How to do this analysis? In this paper, the author explains the concepts in detail using examples and illustrates the method of analysis using appropriate case studies. The author discusses the goals of this analysis and presents an important application to one’s own self-management. As Swami Vivekananda often used to emphasize, “watch your intentions because those produce your thoughts, watch your thoughts as those generate your words, watch your words as those lead to your actions, and watch your actions as those shape your personality!”. In this paper, the author offers a very good way to become “aware of” one’s own intentions, thoughts, words, and actions and observe these as a witness. The author explains how such a method offers a profound way to keep refining one’s own personality, at one’s own pace! The author gives references to the actual stanzas of *Śrīmad Bhagavad Gītā*, and also to relevant commentaries by scholars, at appropriate points during the discussions in this paper.

Insights on Economic Policies of Ancient Indian Civilization Based on Vedas

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This paper offers a comprehensive exploration of the economic policies and governance structures of ancient Indian civilization as gleaned from Vedic literature. While the Vedas are often associated with spiritual and philosophical discourse, they also provide invaluable glimpses into the economic mechanisms and administrative frameworks of early Indian society. Through a meticulous examination of *R̥gvedic* hymns, *Brāhmaṇas*, and other Vedic texts, this research elucidates the economic landscape and governance practices that shaped the foundation of Indian civilization. Employing a multidisciplinary approach, this study integrates perspectives from history, economics, and Indology to unravel the economic policies formulated by ancient Indian rulers and the governance systems that underpinned them. Key areas of inquiry include taxation policies, resource management strategies, trade regulations, and the role of the state in economic affairs. Furthermore, the paper delves into the social and ethical dimensions of economic governance, exploring concepts such as wealth distribution, social welfare, and the responsibilities of rulers towards their subjects.

Moreover, this research underscores the continuity and evolution of certain economic principles and governance practices from the Vedic period to subsequent epochs in Indian history. By drawing parallels between ancient Indian economic thought and contemporary theories of governance and development, this paper aims to enrich our understanding of the enduring legacies of Vedic economic wisdom. In sum, this study contributes to the broader discourse on the economic history of India and offers valuable insights for policymakers, scholars, and practitioners interested in the intersection of economics, governance, and culture. It highlights the significance of exploring ancient texts not only for their spiritual and literary merit but also for the profound socio-economic insights they impart.

Conflict Resolution in Ancient Hindu Legal Thought

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This paper delves into the intricate interplay between the ancient Hindu texts of *Arthaśāstra* (the science of politics and economics), *Dharmaśāstra* (the science of law and moral duties), and *Lokācāra* (societal practices) concerning matters of governance, justice, and societal norms. It explores the principles laid down by *Cāṇakya*, also known as *Kauṭilya*, the author of *Arthaśāstra*, regarding the four pillars of the state (*Rājya*) and their implications on decision-making in the face of conflicts. Through an analysis of textual sources and historical context, this paper aims to elucidate the mechanisms prescribed by ancient Hindu legal thought for resolving such conflicts and ensuring the just administration of law. Any matter in dispute shall be judged according to the four bases of justice:

- धर्म (*Dharma*), which is based on truth.
- व्यवहार (*Vyavahāra*, i.e., Evidence), which is based on witnesses.
- चरित्र (*Caritra*, i.e., Custom), the tradition accepted by society.
- राजाज्ञा (*Rājājñā*, i.e., Royal Edicts), i.e., law as per *Daṇḍanīti*.

When conflicts arose between *Dharmaśāstra* and *Lokācāra* or between evidence and *Śāstra*, *Kauṭilya* prescribed that those matters be decided in accordance with *Dharma*, emphasizing the primacy of righteousness in the administration of justice. Moreover, when conflicts emerged between *Dharmaśāstra* and *Arthaśāstra*, *Kauṭilya* stipulated that the royal edict as per *Arthaśāstra* should prevail, prioritizing the pragmatic considerations of statecraft over *Dharmaśāstra*.

Exploring the Nature of Consciousness in Buddhism: Special Reference to *Vijñānavāda*

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As we know, the concept of consciousness holds a central position in Indian philosophy. This paper delves into the nuanced understanding of consciousness within Buddhistic thought. Buddhistic philosophy views consciousness (*Vijñāna*) as a dynamic and momentary mental phenomenon. The study explores the Buddhist view of consciousness as a continuum of transient mental experiences that arise in reaction to sensory information and are influenced by several variables. It examines the implications of the Buddha's theory of awareness for the Buddhist worldview, especially concerning the rule of karma and the cycle of birth, death, and rebirth (*saṃsāra*). Buddhism provides a deep understanding of the nature of consciousness, seeing it as a vital component of the human experience and a key step toward enlightenment. The *Vijñānavāda* school, sometimes referred to as the *Yogācāra* school, offers a distinct perspective on consciousness, highlighting its influence on reality, perception, and thought.

This study explores the philosophical notions and ideas related to consciousness within the Buddhist *Vijñānavāda* tradition, offering a thorough investigation of the nature of consciousness in the *Yogācāra* or *Vijñānavāda* tradition. This lineage provides special insights into the individual's subjective perception of reality and is based on *Mahayāna* philosophy. The idea of consciousness (*vijñāna*), which is regarded as the essential thread that connects all of our experiences, is central to *Yogācāra* teachings. *Yogācāra* asserts that our perceptions are mostly shaped by our awareness, not by reality as objective external phenomena. The study of consciousness by *Yogācāra* has significant ramifications for comprehending the nature of reality and humanity. Through acknowledging the subjective aspect of experience and the role of consciousness in constructing reality, it enhances the ability to develop insight (*prajñā*) and wisdom (*jñāna*). By transcending dualistic ideas of self and other, this causes a significant shift in viewpoint, which finally leads to the realization that all things are linked.

Did Ikṣvākus Participate in Dasarājña War—A Conflicting Internal Evidence to Sāyaṇācārya’s Commentary on the Participants in Dasarājña War in Ṛgveda

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The Ikṣvāku dynasty’s influence spans across a wide range of ancient texts, from the Veda to the *Brāhmaṇas*. References to prominent Ikṣvāku rulers such as *Harīścandra* in the *Aitareya Brāhmaṇa*, *Bṛhadratha* in the *Maitrayāṇī Āraṇyaka Upaniṣad*, *Purukutsa* in the *Śatapatha Brāhmaṇa*, *Mandhātṛ Yauvanāśva* in the *Gopatha Brāhmaṇa*, *Bhageeratha* in *Jaiminīya Upaniṣad Brāhmaṇa*, and *Trasadasyu* in several *Brāhmaṇas* are evident. The impact of the Ikṣvākus on these ancient texts is not incidental; rather, it is a reflection of their notable deeds and contributions.

Despite their significance in the *Ṛgveda*, the absence of Ikṣvākus in the list of combatants in the *Dasarājña* war raises intriguing questions. *Sāyaṇācārya*’s commentary on one of the identities of the participants goes against the internal evidence of the *Ṛgveda*. This research paper aims to delve into the truth behind the whereabouts of the Ikṣvākus during the *Dasarājña* war, their activities during that time, whether they participated in the conflict, by what name they were known during this war, and who were the priests who served them. Through a meticulous examination of textual evidence and historical context, this study seeks to shed light on the role of the Ikṣvāku dynasty during this pivotal period in ancient history.

Trade and Commerce during the Vedic Times

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Trade and commerce were vital aspects of the early Vedic economy. During this period, trade and commerce thrived due to several factors that facilitated economic growth and the exchange of goods. One significant factor was the development of river trade routes. The rivers, such as the Indus, Ganges, and Saraswati, served as important communicating arteries for trade and transportation. These waterways allowed merchants to transport goods over long distances, connecting various regions of the Indian subcontinent. The presence of several large cities and urban settlements also contributed to trade and commerce in the Vedic period. Animal husbandry and agriculture were the backbone of the economy of the Vedic period. Different occupations like animal rearing, pottery, blacksmiths, goldsmiths, and musicians prevailed in the Vedic period. Various industries like carpentry, pottery, metal industry, textile, weaving industry, etc., paved the way for their economic structure. The mode of trade and commerce in the Vedic period was predominantly barter-based, where goods were exchanged without the use of standardized currency.

Conflict Resolution in the Vedic Traditions as Presented in the Arthaśāstra and the Tirukkural

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The first Conflicts and Resolutions in the Vedic tradition can be traced to the *Rgveda* itself. For example, in the seventh book of the text (hymn 18) we have reference to the conflict between a king by name *Sudāsa* and a confederation of ten kings. King *Divodāsa* killed *Śambhara* and destroyed 99 towns belonging to him. As for Conflict resolutions we may draw illustrations from the teachings of the *Rgveda* (8.98.11, We are brothers

and sisters from the same ancestor, the Almighty), the *Yajurveda* (40.7, For one who understands that the whole thing is the Supreme Being, the One and Only one, where is delusion and where is grief) and *Atharvaveda* (12.1.12, My mother is the earth and I am the son of this world).

Following the Vedic tradition, the *Arthaśāstra* finds Conflict Resolutions through the six-fold concepts of *sandhi* (conciliation/treaties), *vigraha* (taking up a war), *āsana* (staying quiet), *yāna* (a mock drill), *dvaidhībhāva* (divide and rule) and *saṃśraya* (surrender). An example can be given: ‘Of the powers of might and counsel, might is superior, for barren wisdom without might is useless and such a king is ruined just as the lack of rains ruins the seeds sown in the soil’, say the other scholars. ‘No,’ says *Kauṭilya*, ‘the power of counsel is superior. For, the rulers with eyes of intelligence and knowledge are able to take counsel and overreach enemies possessed of might and energy by conciliation and other practices.’ In comparison, the Tamil classic *Tirukkural* says that Conflict Resolution lies in the genuine love of peace in thought, word, and deed and the execution of it in all sincerity. For example, the couplet 320 says that one who wants to be free from pain should never think of causing pain to others. Peace-loving should be natural and spontaneous.

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New Light on Bhāratīya Civilization—From Indus Script Inscriptions

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Indus Script Corpora has now reached a considerable volume of over 9000 epigraphs. The messages conveyed by these epigraphs enable us to rewrite the contributions made by artisans and seafaring merchants of the Bronze Age to create Wealth of Nations in a continuum and framework of Vedic culture. The monograph presents the evidence from the epigraphs.

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Kṛttikā Nakṣatra—A Chronological Marker Through Ages

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This study delves into the potential of *Kṛttikā*, a lunar mansion (*nakṣatra*) in the Vedic astronomical system, as a tool for establishing a chronological framework beyond conventional dating methods. *Kṛttikā*, characterized by the Pleiades star cluster, holds significance in Vedic literature and may hold clues to the passage of time. Current dating methods for the Vedas have some serious limitations that generally define the epoch of the Vedas between 1500 BCE – 500 BCE. Though scholars have different opinions that result in stretching this epoch to a certain extent, it is adventurous to explore ancient epochs prior to ~6000 BCE—a limit proposed by *Lokmanya Tilak* using precession of equinoxes in the vicinity of various *nakṣatras*.

In this paper, I have chosen *Kṛttikā nakṣatra* to show that it can act as a chronological marker across various epochs based on a variety of astronomical and seasonal references from ancient Indian texts. This approach makes use of a similar methodology used by *Lokmanya Tilak* but with improved interpretation that proves the Vedic age to be decisively older than ~21000 BCE. There are plenty of references that highlight the potential of *Kṛttikā nakṣatra* to offer a new perspective on Vedic chronology. That could very well help us in redefining the Vedic origins further back. The same is discussed herewith in detail as can be seen later in the paper.

Transformative Insights: The Role of Yoga Psychology in Conflict Resolution

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Yoga psychology, based on Bhārat's ancient wisdom, provides profound insights into inner growth and individual perfection, with the ultimate goal of achieving collective harmony. This paper investigates how the principles and practices of yoga psychology can be applied to conflict resolution, highlighting the transformative power of inner development in resolving interpersonal and societal conflicts. Individuals can manage conflicts more resiliently and understandably by practicing mindfulness or hurtfulness and cultivating compassion. Real-life case studies demonstrate the practical application of yoga psychology in conflict resolution, demonstrating its effectiveness in promoting reconciliation and peace.

While acknowledging challenges and limitations, such as cultural barriers and contextual complexities, this paper advocates for the integration of yoga psychology principles into conflict management strategies. By harnessing the power of inner transformation, we can forge a path towards collective growth and harmonious coexistence. Drawing upon historical perspectives and contemporary research, this paper aims to delve into the core tenets of yoga psychology, highlighting its emphasis on self-awareness, emotional regulation, and empathy.

Toward a Paradigm Shift in the Search for Vedic Knowledge

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The Vedas, the ancient scriptures of India, hold a treasure trove of wisdom and knowledge. Traditional Vedic interpretation has largely relied on the hermeneutical frameworks established by ancient commentators

such as *Sāyaṇa*, *Yāska*, and *Patañjali*. These commentators provided invaluable insights into the linguistic, grammatical, and philosophical nuances of the Vedas, and thus evolved a methodological tradition of Vedic interpretation which has been more or less anthropological and linguistic, thereby limited by the constraints of these systems. Language, a potent tool, has inherent limitations. Subjective experiences, induction challenges, and realism debates hinder universal understanding. Societal norms, biases, and education structures further constrain knowledge. The limits of our understanding are shaped by numerous factors, from the structure of our brains, *Manas*, and sense organs to the observability and perceptual capability to the nature of reality itself. Human brains prioritize survival over comprehension of complexity in the cosmic vastness and its rich inherent dynamics. Long traditions witness shifts in ideas and methodologies.

In light of the above, I found it necessary to go back to the origin, the Vedas, and make an independent review. In the process, it was found that many core aspects of Vedic knowledge have either been ignored or given less attention. Human existence is deeply interconnected with the cosmos, governed by *Dharma*. The Vedic tradition offers a multifaceted but intensely integrated view of “this whole cosmos” [SB 7.3.1.12], pervaded macrocosm, the *Antarikṣa*, [*Tāṇḍya Br.*,15.12.2] and the microcosm *Sūkṣmāntarikṣa*, where the former at its deepest level, signifies the substratum while the latter the inherent self-organizing dynamics of the cosmos. What we call *Prakṛti*, i.e., nature is intricately connected to *Ṛta*, [RV.1.90.6; RV. 1.164.23; RV. 10.190.1], and [*Taittirīya Samhitā*, 1.2.8.1]. The order and balance between the *Antarikṣa* and the *Sūkṣmāntarikṣa* in the natural world as a reflection of the cosmic order. [RV.1.89.2; RV.1.25.8], harmony in nature, [RV. 5.44.4; RV. 7.49.4] and through the living beings, *Śarīrami* [SB 6.1.1 4], moral and ethical [RV. 10.191.1] are established. There emerged a new methodology from the Veda itself, with a relatively better understanding of the Vedic knowledge and overcoming the limits of traditional anthropo-linguistic approaches. In this paper, we provide a synoptic presentation of the said methodological journey.

From Discord to Harmony: Insights from Vedic Wisdom on Conflict Resolution

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Conflicts are ubiquitous in today's interconnected world, spanning geopolitical tensions, personal disagreements, and workplace issues. While the complexities of the modern world are undeniable, perhaps the solutions lie not just in new strategies, but in revisiting ancient wisdom. This paper explores the pristine philosophical and spiritual tradition, the wisdom of the Vedas; a vast body of knowledge from India (*Bhārat*), the foundation of Hinduism, which offers a rich tapestry of principles for navigating conflicts and enhancing management practices with its timeless tools.

Modern strategies often focus on reactive measures or power dynamics, neglecting the potential for proactive management and addressing root causes. This paper draws on the profound teachings of the Vedic knowledge and scholarly interpretations. It examines core concepts and practices, focusing on sustainable solutions and inner transformation. Key themes explored in this paper encompass the subtleties of *Dharma* and self-knowledge, echoing foundational principles found in sources such as the *Rgveda*, exemplified by verses like 10.191. These verses, delivered by our ancient *Rṣis* (sages and educational leaders), emphasize the importance of unity in counsel, assembly, spirit, and thoughts, ultimately contributing to societal well-being. This paper underscores how the framework of past practices continues to resonate, offering valuable lessons today and for generations to come, to dwell in unity and concord.

The Homeland of the Ṛgvedic Āryan: *Sapta-Sindhu* (The Literary Evidence)

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The Vedas suggest that the Vedic people were acquainted with the seven rivers and especially with the mighty river *Sarasvatī*. Vedic mantras present an extraordinary picture of culture, religion, philosophy, economics, polity, ritualistic practices, and scientific knowledge of the Vedic people. The description of mighty *Sarasvatī* and references related to terms *Sapta-sindhavaḥ* and *Sapta-Sindhuṣu* in the *Ṛgveda* show a rich historical tradition of Vedic people in that area. The paper focuses on the idea that the region of seven rivers was the homeland of the *Ṛgvedic* people and culture.

Evidence from within the Vedas suggests that the Vedic people were acquainted with the seven rivers and especially with the mighty river *Sarasvatī*. The description of mighty *Sarasvatī* and references related to terms *Sapta-sindhavaḥ* show a rich historical tradition of Vedic people in that area. The important point is their fascination with the *Sapta-sindhu* area and *Sarasvatī*. The *Aitareya* and *Śatapatha Brāhmaṇas* repeatedly mention that *Sarasvatī* fanned out into deserts or dried up. The description of ornaments, jewelry, houses, birds, animals, plants, food, and other things are also relevant in this context to decide about the place and period of Vedic culture. Vedic civilization, as reflected in the *Ṛgveda*, is seen developing gradually in all aspects in the later Vedic texts.

How is the Advancement of Science Reshaping Our Understanding of Indian History?

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The history of India seems to have been written mostly in the past 200 years. Most of the early leading Indologists were Europeans and other scholars from outside of India. Some of today's Indologists claim that these early European Indologists often viewed India's history with a lens of European chauvinism. There is a lot of confusion about the origin of the people that live in India, and about the source of the languages spoken in India, especially its most ancient language—Sanskrit. What is also not clearly known is their history and antiquity. There is a lot of confusion about the antiquity of India's civilization, with many of these earlier western Indologists having pegged India's oldest literature, the Vedas, to the 2nd millennium BCE.

In the past few decades, we have had many discoveries come out that paint a different picture than what has been believed for the past 200 years about India's history. These discoveries were made possible through the use of advanced scientific methods. This paper will discuss some of these scientific disciplines and techniques that were used, and what difference they have made in clarifying India's history, and how different India's history is from what was surmised by Indologists in the past two centuries. Disciplines explored will be a diverse list including genetics, archaeo-astronomy, hydrology, climatology, archaeology, paleontology, oceanography, etc. Some interesting new conclusions based on these discoveries will be presented.

***Śrīmad Bhagavadgītā* and Arjuna's Dilemma**

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Śrīmad Bhagavadgītā has emerged as a timeless conflict resolution guide effective in resolving the dilemma at various levels by generating profound philosophical and spiritual understanding deeply rooted in the principles of *Dharma* and Truth. The widespread popularity of *Śrīmad Bhagavadgītā* in today's world has stemmed from its invaluable assistance to numerous individuals, groups, and organizations in their quest for Truth, knowledge, motivation, devotion, and empowerment for confronting the personal battles in life. A need is thus observed to delve into the conflicts/dilemma faced by Arjuna to enhance the strategies related to self-help and conflict resolution in the contemporary world. This paper delves into the deep conflicts faced by Arjuna, and explores how their recognition, comprehension, and resolution through Sri Krishna's guidance can save individuals from falling into the turbulence of emotional turmoil, social as well as moral dilemmas, clashes amidst one's duty and personal desires/attachments, moral repercussions of one's actions, and the importance of finding inner harmony amidst external challenges. Understanding Arjuna's dilemma also aids in identifying personal biases, preconceived notions, limited perspectives, complexities of conflicts, uncovering of full potential, gaining insight into crucial truths applicable to one's life for conflict resolution.

Concept of Creation Variations in the Upaniṣads

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The *Upaniṣads* proffer philosophical knowledge of cosmology, explicating concepts of creation that intrinsically connect humanity with *Brahman* as the universal supreme force or the all-pervading Consciousness. Creation here is primarily presented as a projection of externality in an indivisible Being that integrates the macrocosm and microcosm, reiterating the underlying Reality of the universal *Brahman* and the individual *Ātman*. The *Upaniṣads* themselves abundantly carry several conflicting variations in the concepts of creation as an attempt to serve the diverse perspectives of man to earnestly nurture accessibility to self-knowledge and comprehension of the ultimate Truth. Yet the underlying essence of all variations highlights the core of its teachings, focusing on the oneness of the individual *ātman* with the universal *Brahman*. Concepts of creation in different *Upaniṣads* all show various approaches to foster a better understanding of the basic principle of universal oneness. Such diversity in concepts perhaps also signifies one of the earliest recognition and acceptance of man's varied abilities of cognition, intelligence, and understanding by our revered *ṛṣis*, thus showcasing a background of the inclusive source of knowledge of the cosmic interconnectedness of our existence. The central philosophical tenet encompassing the *Upaniṣads* emphasizes the interconnectedness of *ātman* inherent in man, notwithstanding its unique diversity of expressions with the universal *Brahman*. Later expositions written by learned seers seamlessly integrated them as—

caturmukhendradeveṣu manuṣyāśvaś vagavādiṣu,
caitanyamekaṃ brahmātaḥ prajñānaṃ brahma mayyapi
 (*Pañcadaśī* 5.2)

(The *Brahman*, as the all-pervading Consciousness present in all, exhibits various degrees of manifestation; the Consciousness within everyone is the Consciousness everywhere). In this strain, we can recount the various avatars of *Mahāviṣṇu*, the Lord of Lords.

To further elaborate, a few *Upaniṣads* like *Aitareya*, *Taittirīya*, *Īśāvāsya*, and *Bṛhadāraṇyaka* are consulted for the paper, pointing to several theories

that provide pathways to increase the knowledge of this quest. The *Puruṣa-sūkta*, *Nāsadīya-sūkta*, *Hiraṇyagarbha-sūkta*, and *Asya Vāmiya-sūkta* of the *Ṛgveda* are known to be direct in this direction, while the *Upaniṣads* mark the way incidentally. The rich variations in creation concepts in the *Upaniṣads* thus bring awareness of our universal oneness that can serve the need of the hour in our society by fostering oneness and harmony despite our diverse opinions and perceptions.

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Towards a Proper Understanding of the Scientific Elements in the *Ṛgveda*: A Few Observations

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Tracing the scientific elements in Vedic literature is a difficult enterprise since the Vedic corpus, being essentially of a spiritual nature, precludes the idea of science in a positive sense. This task is problematic because not all the stanzas talk about science entirely; a part may contain science, and doubts concerning the meaning of specific words and phrases are very much present simply because of the nature of the corpus of Vedic literature being so archaic. However, these uncertainties are quite expected in such ancient documents. We find in the *Ṛgveda* the concept of light as having seven rays, i.e., *saptaraśmim* (RV 1.146.1). From a series of experiments, Newton at a much later age concluded that sunlight is composed of a number of colored lights, and this polychromatic light consists of seven colors.

Again here, *Agni* has been described as the speediest element; hence, *Agni* was considered as the messenger of man to reach the oblations to the gods. And who else than light is the most suitable, which has been stated as speedier than the mind? “When the diffused vital air excites *Agni*, he becomes bright...”—thus observed the Vedic seer (RV 1.71.4), and modern-day observations give us the fact that fire burns more brightly in contact with oxygen. The importance attached to fire by them is probably due to the fact that they meticulously observed the powers and properties of fire and interpreted them in every possible way through the stanzas of the *Ṛgveda*. The component of scientific thought in any era is to be judged

from the historical perspective, taking into account the level of experience and consciousness in that particular era. In this paper, the observation of those ancient poets about the forces of nature found to be in conformity with the idea of modern-day science has been discussed.

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***Bhagavad Gītā* is for You and Me**

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Bhagavad Gītā is a spiritual work. Most Indians revere and want to learn it. But we seldom actually delve into the process of learning. While learning all 700 *ślokas* with meaning might seem far-fetched, selected *ślokas* or even one chapter of the *Gītā* is well within reach of most people.

Why then do we not do it?

This presentation expounds on:

1. The practical significance of *Bhagavad Gītā* - How the *Gītā* is relevant in the 21st century.
2. An easy but correct method of studying the *Gītā* - We would take 1-3 *Gītā ślokas* and break down the method of studying them. Word by word. *Pada by Pada*. Including how it is relatable to our daily lives.
3. The Power of *Samskṛtam* - Most people don't really enjoy seeing Avengers movies in Hindi or Tamil because the beauty of Hollywood movies is best understood in its native language. The same goes for *Gītā*. Learning it in *Samskṛtam* enables us to learn the true intended meaning of the *Gītā*.
4. What has prevented us from learning *Gītā* so far? - A section on creating habits. How to make *Gītā* a habit. How to influence your own environment. In this section, we would take a *śloka* from the *Gītā* itself that talks about human misconceptions about learning any topic and gives the audience an insight into their own learning process.
5. What next? - Sharing practical methods, organizations that teach *Gītā*, tools for self-learning, where to start and how to persevere.

Applying Hindu *Dharmaśāstras* for Conflict Resolution in Modern Workplaces

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This paper examines the application of Hindu *Dharmaśāstras* to offer a unique, ethically grounded approach to conflict resolution in modern organizations. It explores how ancient principles of duty (*dharma*), action and consequence (*karma*), and personal duty (*svadharma*) provide ethical guidance and strategies for managing workplace conflicts. More specifically, this paper explores the application of the techniques of dialogue and mediation rooted in the *dhārmic* principles of truthfulness (*satya*) and non-violence (*ahimsā*) in modern work environments with a case study on resolving conflicts from recent layoffs in the technology industry. While methods of dialogue such as Socratic dialogues have origins in the western world, *dhārmic* approaches are unique to Hinduism/Indic knowledge systems. It is to be noted that the *dhārmic* techniques don't negate existing techniques but go beyond these by resolving conflict through spiritual understanding.

What was so Unique about Ancient Indian Astronomy

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Astronomy is that branch that deals with estimating the positions and motions of celestial bodies. Astronomy is believed to be the first branch of any natural science understood well and researched by scientists in ancient times. Any study of the history of astronomy will list in chronological order Babylonian, Greek, Persian, and Chinese understanding of astronomy leading up to Copernicus, the Polish astronomer in the Middle Ages. Sometimes these historical accounts will mention Indian contributions, but often Indian astronomic contributions are unmentioned.

Indian astronomy has a deep-rooted tradition dating back to at least 4000 BCE. For example, the *Rgveda* outlines the Indian calendar's 360-day year, and their use of cardinal points, which dates back as far as 2000 BCE, before any other civilization. Significant contributions of Indian astronomy can be found in various Vedic sources such as *Vedāṅga Jyotiṣa*, *Sūrya Siddhānta*, *Śulba Sūtras*, *Pañca Siddhāntikā* by *Varāhamihira*, *Āryabhaṭa*'s works, and finally the Vedas themselves.

This paper aims to explore the trajectory of astronomical understanding, focusing on the often overlooked but significant and deeply-rooted contributions of Indian astronomy. We will look both at external accounts by foreign visitors to India, and at internal sources within India to determine what was known about astrometry/astronomy in India and try to answer the question of how far back Indian astronomical knowledge originated, and what is the extent of its contributions to the field.

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Concept of Strategic Decision Making as Inferred from Ancient Indic Literature

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Strategy, which originated and developed in the context of war and military actions, today, is an integral part of the corporate world and is a major field of study and research in contemporary management. Most of the extant literature on strategy, strategic thinking, and strategic decision-making is by western scholars based on the western context. However, it's a well-known fact that administration, polity, war, and military processes were highly evolved in ancient India, which is also testified by the review of various Indic literature. Of these, the *Arthaśāstra* seems to offer a comprehensive view of strategy, diplomatic relations, wars, and military processes. For example, the term used for strategy in most ancient Indic literature seems to be *mantra*, which could also refer to counsel, policy, or a mystical set of sounds. *Kauṭilya* explains how a strategic decision must be taken by the *Rājā*. He also speaks of the execution of strategy with defined stages and how they should be reviewed by the *Rājā*.

Within Indic literature, we find references to (1) what is strategic decision-making, (2) what is its importance or why is it needed, and (3)

what are the steps of strategic decision-making or how to execute it. This paper intends to bring out these references across sources and propose an emerging model of strategic decision-making based on these references.

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Was Indus Valley Civilization the Ancient Indian Civilization

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It is generally believed that the Indus Valley Civilization (IVC) was the oldest Indian civilization in Indian lands. IVC is accepted by historians as the largest of ancient civilizations in terms of the area it covered, and it is considered to have been advanced. It was abandoned possibly because of topographic changes due to tectonic movements, and due to changes in climatic conditions. Its ruins show the presence of advanced urban planning, knowledge of metalworking, and evidence of a thriving trade and commerce with civilizations west of India, among other signs of a thriving advanced civilization.

The commonly accepted dates for the IVC are 3000 BCE to 1500 BCE, though some historians go much further back. Was the IVC the oldest of India's civilizations? Did the IVC give rise to later civilizations in India, in terms of its practices, religion, philosophy, architecture, etc.? There has been an acceleration in the emergence of new and revealing findings in the past few decades that are redefining what is known about the history of the IVC and ancient civilizations in India.

This paper will explore evidence from multiple branches of historical studies and try to paint a picture using the latest findings. Lots of new evidence has come out from experts in the fields of oceanography, climatology, archaeology, archaeoastronomy, genealogy, geology, paleontology, and chemistry, to name a few. The focus will be placed on work from diverse researchers who use a myriad of scientific techniques and tools to study what is known about the oldest civilizations in India—their timeline and their characteristics.

How Ancient and Advanced was Agriculture in India?

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A student of history, especially in India, is inundated with its medieval history, and comes out with the impression that India's history is mostly the history created by invaders from outside India. It is commonplace these days to hear about agricultural products that came to India from outside. Potatoes, bell peppers, tomatoes, chilies, pumpkins—some of the staples in India today—are known by many to have come from outside in the past few hundred years.

Western Indologists' now discredited Aryan Invasion Theory was successful in implanting in the Indian mind the false notion that nothing of value came from native Indians. This includes philosophy, the Vedas—the vast treasure trove of knowledge—Sanskrit, science, astronomy, etc. No wonder that Indians have started to believe that even agriculture was not the domain of native/ancient Indians.

It is now being realized that the Vedas are in fact very native to India, along with Sanskrit, and many scientific discoveries in the fields of medicine, surgery, mathematics, astronomy, navigation, etc. Advances in scientific methods are largely responsible for these revelations. The natural question that comes to mind then is: If ancient India was so advanced in these other fields, how did it fare in the fields related to agriculture and irrigation?

This research aims to refer to the vast Vedic literary sources, and other latest research and scientific discoveries to determine how advanced ancient Indian agriculture was. What was the extent of agriculture in ancient India, and how far back in antiquity was it practiced?

A *Dhārmika* Framework for Fair Water Sharing

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Fresh water is a vital resource and its flow from source to sea frequently spans political boundaries and its equitable distribution poses a challenge to governing entities. Population surges and unequal distribution upset prevailing arrangements and pose a threat to social and economic stability. As demand grows, distribution policies become untenable and need overhaul. In modern times, natural resources are shared in the same manner as shared goods. River water is considered an economic good, and various models have been proposed for its fair division. River water poses a unique challenge to economic division as regions must share its economic goods such as irrigation, hydro-electric power and transportation channels and economic bads such as pollution, floods, drought and conservation costs amid fluctuating surplus and shortfall.

In recent times, the sharing of waters of the Kaveri River has been the source of serious conflict between the two Indian states of Tamil Nadu and Karnataka as a result of two agreements in 1892 and 1924 between the Madras Presidency and the Kingdom of Mysore. This paper intends to comprehend the modern approach to water sharing across these regions along the river from its origin in Talakaveri up to its delta in the seaside town of Poombuhar, Tamizh Nadu. This research intends to inquire using traditional techniques such as the *nyāyaśāstra paddhatiḥ* into the ongoing conflicts in the sharing of the Kaveri River between Karnataka and Tamil Nadu. It will endeavor to develop a *dhārmika* framework for preserving various stakeholder interests. It will draw perspectives from *vaidika* systems, using examples of shared ownership in *dhārmika* texts, to engineer an approach that will restore a *dhārmika* equilibrium in the management of a vital resource.

Vedic Knowledge: Transforming Conflicts to Liberation

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The Vedic tradition views human life as a journey marked by suffering and challenges, likening it to a dual battle between internal and external realms where human consciousness interacts with both physical and metaphysical realms, light and darkness, knowledge and ignorance, affected by the very state of its mind. The present work attempts to examine the Vedas for insights into the nature of mental oppression and the resulting chaos within the human mind, which leads to external wars. “The enemy is within, and the battle is with ourselves,” *R̥gveda* 1.100.19; this quote accentuates the philosophical idea that conflicts and wars originate from human thoughts, beliefs, and ideologies before manifesting in physical actions.

Thus, this inner conflict is depicted as a fundamental aspect of human existence, where individuals must navigate the complexities of their minds to overcome obstacles and achieve self-realization, spiritual growth, and finally, liberation: the timeless pursuit that resonates across the Vedic traditions. For centuries, the pure *R̥ṣis* have observed and meditated on this phenomenon, seeking to understand its root causes and how it can be overcome, and the roots of mental oppression are considered *avidyā*, *anurāga*, and *dveṣa*. The subject of mental oppression assumes greater importance in a world characterized by war, terrorism, and increasing social unrest. Thus, the research delves into the *Advaita* philosophy of Adi Shankaracharya to address the root causes of mental oppression and internal conflicts and explore the remedial instructions or principles of ideal conduct known as *Pañcaśīla*: non-violence, truth, non-stealing, self-discipline, and ethical behavior. In order to strive for the state of harmony of mind and action called *Rita-chit*. In conclusion, the integration of *Advaita* philosophy, the principles of *Pañcaśīla*, and spiritual morals offers a transformative path leading humanity towards the goal of *Mokṣa* or liberation.

Vedic Ways to Prevent Substance Abuse

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In today's world, substance abuse has become a rampant societal issue, affecting individuals, families, and communities worldwide. The Vedic scriptures, ancient texts dating back thousands of years, offer profound insights into leading a balanced and harmonious life. Within these texts lie timeless wisdom that can be applied to prevent substance abuse and promote holistic well-being. By embracing Vedic principles, individuals can cultivate a lifestyle that fosters inner fulfillment, resilience, and a strong sense of purpose, thereby mitigating the risk of falling into the trap of substance abuse.

Understanding Substance Abuse: Substance abuse encompasses the misuse of various psychoactive substances, including alcohol, tobacco, and drugs. While modern approaches to combating substance abuse often focus on legislative measures and rehabilitation programs, the Vedic perspective delves deeper into the root causes of addictive behaviors.

Intoxication in Vedic literature: Central to Vedic philosophy is the concept of holistic living, which emphasizes the integration of mind, body, and spirit. To maintain harmony within oneself and the universe, individuals are encouraged to adopt a lifestyle that nurtures physical health, mental clarity, and spiritual growth. Yoga, Ayurveda, Satsang, and Karma Yoga are all practices that can help individuals reduce their inclination towards substance abuse.

The Vedic scriptures offer a wealth of wisdom and practical guidance for preventing substance abuse and leading a fulfilling life. By embracing holistic living, practicing yoga and meditation, adopting Ayurvedic principles, cultivating spiritual community, and engaging in selfless service, individuals can fortify themselves against the pitfalls of addiction. Through the application of Vedic teachings, we can create a society where individuals thrive in body, mind, and spirit, free from the shackles of substance abuse.

How Living Our *Dharma* Prevents, Manages, and Resolves Conflicts

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As long as there are two people in a given situation, disagreements, frayed emotions and conflicts are unavoidable. Then, in the Vedic tradition, what has been and can still be our anchor? From the times of the *Rṣi-s* to the times of the *Rāmāyaṇa* and *Mahābhārata* to modern-day times, it can only be the all-encompassing, universal, ethical framework of *Dharma* which is interwoven with our thoughts, emotions and actions and most importantly contributes to happiness. In modern societies, due to the separation of the Church and State, ‘universal values’ were relegated to religious matters and not given their rightful importance.

The framework of *Sāmānya Dharma + Viśeṣa Dharma + Pañcamahāyajña + Change one* contributes to society will be introduced and elaborated upon. It will highlight that *Dharma* is not an abstract concept but lives in a ‘*Dharmī*’, the one who embodies the principles of *Sāmānya Dharma* (*ahimsā*-non-harming, *satyam*-truthfulness, *dayā*-compassion, *kṣantih*-accommodation, *indriya nīgraha* – mastery of the senses etc). Seeing *Dharma* not as a religious mandate, rather as a non-negotiable universal framework of reciprocity contributes to self-regulation and self-mastery. Without any teaching, even children instinctively recognise that ‘One does not want to be hurt as much as the other’.

Performing *Viśeṣa Dharma*, in the fulfilment of one’s key responsibilities in every age and stage of life ensures that the other’s rights are fulfilled and not trampled upon. To build a deeper connectedness and harmony with the world, the role of *Pañcamahāyajña* in proactively making reverential offerings will be explored. These are our five existing sets of relationships with our *Devatā-s* (deities), *Rṣi-s* (Acāryas and Gurus), *Bhūta* (plants and animals), *Pitr* (ancestors) and *Manuṣya-s* (people in society). Lastly, *Dharma* as a manifestation of *Īśvara* and hence living one’s *Dharma* as a form of worship will be elucidated as expounded in the *Bhagavadgītā*.

Is Self-Preservation *Ahiṃsā*? The Metaphysics of *Dharma* in a Digital Realm

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Ahiṃsā (Non-Violence), or the practice of non-violence, serves as a religious virtue for Dhārmic religions such as Hinduism, Buddhism, and Jainism, affecting their conduct, lifestyles, and consumption habits. However, given the abundance of new forms of criminal activity, trolling, and violence in cyberspace, it's unclear whether adherents of *ahiṃsā* find the principle relevant in a digital environment, or theological literature on bioethics sufficient to define violence. To examine the applicability in a realm where the physical and virtual co-exist, I choose the definition of *hiṃsā* (Violence) as “severance of vitalities” from Jain scriptures, and ask four questions. First, is it acceptable to embrace violence on the self to prevent harm on others? Second, what constitutes violence when the physical self has been virtually augmented? Third, how to attribute responsibility for remote *karma* (The notion that individual deeds are liable for future consequences) displaced from the physical settings of harm? Fourth, does a Surveillance State empowered with unified digital IDs for citizens generate more access to vitalities, or cause more severance of vitalities? I draw verses from ancient Hindu scriptures and policy documents, including *Atharva Veda*, *Brahma Sūtras*, *Bṛhadāraṇyaka*, *Chāndogya* and *Kaṭha Upaniṣads*, *Bhagavad Gītā*, *Śakti* and *Bhāgavat Purāṇa*, and *Arthaśāstra* to demonstrate the importance of agency and selfhood, and support a rationale for bodily sanctity and self-preservation. I (a) articulate Big Tech’s manipulated illusion of telegeography, (b) discuss the diversity of metaphysical self-construals, agency, and free will as debated upon by different Indian *darśanas* (Ancient Indian Philosophies and Ontologies that define the nature of self, divinity, knowledge, and Illusion), followed by (c) expanding the definition of vitalities (and injury) to Maslow’s Hierarchy of Needs, (d) use verses from ancient scriptures to establish a rationale to uphold agency, autonomy, and authenticity as consistent with *ahiṃsā*. This amalgamation of theology, technology, and ethics is an effort to utilize principles and verses from ancient Indian

scriptures to establish contemporary culturally-relevant ethical standards for a free-market that prioritizes consumers' societal well-being in a digitally immersed world.

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Were There Relations Between Ancient India and Egypt?

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During visits to Egypt, many have mentioned similarities in cultural practices and gods of Ancient Egypt and India. One also hears so much about Vedic dynasties like Mitanni and Hittite being present in areas like present-day Syria and having relations with Egypt. Some claim that the 'Land of Punt' mentioned in ancient Egyptian records may refer to some parts of India.

Very little is taught in history classes about this connection, and there are no discussions of the similarities between Ancient India and Egypt if any. What is also missing is any research or suggestions on the possible exchange of information between the two regions that could have led to these similar customs.

Studies need to be done to see the commonalities between the ancient cultures of Egypt and India, and a question needs to be answered: Are there enough similarities to conclude they could not have been random independent evolution in the two regions? The other question that needs to be answered is: If there are enough similarities between the two ancient cultures, then what evidence exists in the annals of history to conclude how the probable exchange happened between them?

This paper will look into information that has been discovered by archaeologists, linguists, historians, and other researchers about a possible connection between the peoples of Egypt and India during ancient times.

Did Ancient Vedic Civilizations Influence Ancient Egypt?

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During visits to Egypt, many have mentioned similarities in cultural practices and Gods of Ancient Egypt and India. One also hears so much about Vedic dynasties like Mitanni and Hittite's being present in areas like present-day Syria, and their having had dealings and familial relations with Egyptian royalty. Some claim that the 'Land of Punt' mentioned in ancient Egyptian records may refer to some parts of India.

Very little is taught in history classes about this connection, and there are no discussions of the similarities between Ancient India's Vedic cultures and Egypt, if any. What is also missing, is any research or suggestions on the possible exchange of information between the two regions that could have led to these similar customs.

Studies need to be done to see the commonalities between the ancient cultures of Egypt and India, and a question needs to be answered: Are there enough similarities to conclude they could not have been random, independent evolution in the two regions? If there are enough similarities between the two ancient cultures, then what evidence exists in the annals of history to conclude how the probable exchange happened between them?

This paper will look into information that has been discovered by archaeologists, linguists, historians, and researchers from other disciplines about a possibly unrealized connection between the people of Egypt and India's Vedic civilization during ancient times.

Sacrifice of Self-Interest for the Protection of *Dharma*: An Altruistic Model of Conflict Resolution, with Examples from Vedic Texts

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Individuals routinely face conflicts in their day to day lives which threaten their psychological and physical wellbeing. Conflicts are of various types. Interpersonal, intra-familial, religious, military, intergenerational, intrapsychic, interorganizational, international, to name a few. Psychologists and psychiatrists deal with understanding such and counsel their clients on their resolution.

Vedic and Purāṇic texts from India provide remarkable insights into understanding and dealing with conflicts that are applicable to present times. There are numerous examples in the *Itihāsas* and *Purāṇas* where individuals resolved their conflicts by choosing self-sacrifices, including sacrifices of happiness, power, position, and even their own body or body part in the pursuit of *Dharma*.

This paper provides examples of such sacrifices:

- Lord Śrī Rāma, in order to fulfill his stepmother's wishes, accepted exile to the forest, foregoing heirdom, material possessions and place life.
- Ekalavya, a Niṣāda prince, and archer par excellence, sacrificed his thumb at the behest of Droṇācārya, teacher of war skills.
- Gāndhārī, wife of Dhṛtarāṣṭra, the blind Kaurava king, in sympathy with her husband's blindness, renounced her own eyesight by wearing a blindfold throughout her life.

While such decisions could potentially cause immense distress, these individuals reconciled with their situations with equanimity. Their actions were in tune with their *dharma* as a son, a student and a spouse, respectively.

For mental health professionals working with clients attuned to ancient Indian wisdom, focus on *dhārmic* principles may help alleviate intrapsychic, interpersonal and other conflicts. This presentation will illustrate conflict resolution using *mantras/slokas* from Vedic and Purāṇic sources and case vignettes from contemporary life.

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Prevention, Management, and Resolution of Conflicts in Yogic Traditions

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Yogic traditions, including the *Yoga Sūtra* of Patañjali, *Bhagavad Gītā*, *Hatha Yoga* texts, and Yoga Upaniṣads, offer a framework for inner peace and harmony. By emphasizing the prevention, management, and resolution of conflicts, these practices cultivate a culture of harmony and unity. This approach is essential for fostering strong and enduring relationships.

Prevention - Self-Awareness: Yogic practices like meditation and introspection promote self-awareness. Understanding one's triggers, reactions, and biases can help individuals avoid situations prone to conflict.

Ahiṃsā (Non-Violence): This foundational principle of Yoga encourages non-violence in thought, word, and action. It promotes peaceful communication and behaviour, minimizing the potential for conflict.

Aparigraha (Non-Possessiveness): Releasing attachment to material possessions and desires can prevent conflicts stemming from competition or envy.

Management - Satya (Truthfulness): Yogic traditions advocate for honest and truthful communication, which aids in clarifying misunderstandings and preventing conflicts from worsening.

Śānti (Peace): Yoga practices cultivate inner peace, facilitating a calm and composed approach to conflict resolution.

Karuṇā (Compassion): Developing compassion and understanding for others' viewpoints supports finding common ground and effective conflict resolution.

Resolution - Forgiveness: Releasing anger and resentment promotes healing and opens the path towards resolution.

Equanimity: Yoga cultivates equanimity, a state of mental calmness regardless of circumstances. This enables a balanced and objective approach to conflict resolution.

Inner Work: Yogic traditions emphasize the importance of inner work in addressing the root causes of anger, ego, or possessiveness that can lead to conflict.

While Yogic traditions recognize the value of healthy debate and disagreement for growth, emphasis remains on constructive handling of these situations and prioritizing peaceful resolutions.

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Goodbye IBS and Conflict in Medical Students with Yoga

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Medical students face immense stress, contributing to anxiety, depression, and health problems like Irritable Bowel Syndrome (IBS) and conflict. IBS significantly disrupts life with pain, discomfort, and irregular bowel habits. Conflict arises as a result of the lack of coordination or incompatibility among individuals due to differences in their needs, beliefs, attitudes, values, goals, ideas, or interests. Supporting the well-being of future doctors is crucial, and mental health resources within institutions are vital for balanced student life. While medication and psychotherapy can treat IBS and conflict, Yoga offers a powerful, side-effect-free complementary approach. Research shows Yoga's postures (*Āsana*), breathing (*Prāṇāyāma*), and meditation (*Dhyāna*) regulate the nervous system, calming the stress response often overactive in IBS and conflict. Sanchi University of Buddhist-Indic Studies has developed an Evidence-Based Yoga Therapy (EBYT) program specifically for IBS and conflict. This model integrates *Āsana*, cleansing techniques (*Śatkarman*), *Prāṇāyāma*, body gestures (*Mudrās*), energy locks (*Bandhas*), sense withdrawal (*Pratyāhāra*), *Yoga Nidra*, and meditation alongside traditional practices. This EBYT program offers a holistic path to managing IBS and conflict, promoting health and well-being. Prioritizing student wellness and

exploring Yoga's benefits can help medical students find relief and excel in their demanding field.

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Exploring Human and Wildlife Interaction in Vedic India: Perspectives on Conflict and Co-existence

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Human-wildlife interaction has been a fundamental aspect of societies throughout history, shaping cultural attitudes, ecological landscapes, and conservation practices. In the context of Vedic India, the ancient texts, archaeological evidence, and contemporary research offer a rich tapestry of insights into the dynamic relationship between humans and wildlife. Vedic literature provides invaluable insights into the attitudes, beliefs, and practices of ancient Indian societies regarding wildlife. While revered as manifestations of divinity in some texts, animals were also perceived as resources to be utilized for sustenance and ritualistic purposes. This duality of perception laid the foundation for a complex interplay between humans and wildlife, characterized by both reverence and exploitation.

This paper will delve into the intricate dynamics of human and wildlife interaction in Vedic India, shedding light on the nuanced balance between conflict and co-existence.

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Was There an Etiquette and Code of Ethics During Wars in Ancient India?

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According to the largely accepted history of India, which was mostly written by Western Indologists in the last couple of hundred years and is still being taught in schools even inside India, the aborigines of India they called Dravidians were uncivilized people, who were pushed down south by invading hordes from Central Asia around 1500 BCE, whom they termed

Aryans. These natives were supposedly primitive with no culture, science, or philosophy, and fought with stone-tipped arrows. These Indologists also explained away India's rich ancient literature called the Vedas, and the associated oldest language—Sanskrit—as having been brought by these 'invading hordes' from outside.

The problem with this scenario is that the vast corpus of literature called the Vedas has no such memory of Central Asia, and describe places, events, and surroundings native to India. Advanced philosophy and well-developed code of ethics and laws—*Nyāya*—practiced in India during ancient times are described in many places in the Vedas.

One of the questions that then arises is—how advanced were the indigenous peoples of India when it comes to their code of ethics, rules of conduct, and standards of etiquette during periods of conflict—prior to, during, and post wars?

There has been some discussion about Ancient Indian cultures having a strict code of conduct that was well known and strictly adhered to by all parties during a war. What were these codes and etiquettes of ethics and valor and moral standards?

This paper will research Vedic literature to bring out and study these codes, their antiquity, their extent, and the consequences of violating these codes. We will also look at other aspects of rules and governance that will help shed light on these codes of conduct.

Documents like *Nītiśāstra*, which list ethical principles for many instances, will be studied to understand these codes of ethics. Some other historical documents that discuss these codes of ethics include inscriptions on pillars erected during the Gupta dynasty, some Purāṇas, Dharma Sūtras, and testimonials of foreign visitors.

If time and space permits, a comparison will be attempted to see how these codes compare to relevant and contemporary codes from cultures outside of India.

Sacrifice as the Central Idea of the *Veda* and the *Karma Yoga* of the *Gītā*

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To understand the concept of the Vedic Sacrifice, *yajña*, we should dive deep into the very vision of manifestation as presented in the Vedas and Upaniṣads. Creation itself is seen as the Sacrifice of the Divine. In the ancient parts of the *Rgveda*, it is Aditi, the Divine Mother, whose projection in the form of all the gods and godheads manifests the Universe, being sacrificed for the sake of the Divine in time and space. All beings are her offspring. In the 10th Maṇḍala of the *Rgveda* (10.90), we find the *Puruṣa Sūkta*, where the *Puruṣa* is being sacrificed and becomes the Universe. Śrī Aurobindo writes about it in his work *The Mother*:

“The Mother not only governs all from above but she descends into this lesser triple universe. ... This is the great sacrifice called sometimes the sacrifice of the *Puruṣa*, but much more deeply the holocaust of the *Prakṛti*, the sacrifice of the Divine Mother.” (*The Mother*, p. 24)

The Sacrifice is a conversion of the mundane and unregenerated existence into a sacred and divine life on earth: ‘may [Agni] bring HERE the Gods’, *sa devān eha vakṣati* (*Rgveda* 1.1.2). Charged with the Spiritual Presence, an earthly life grows into higher and more refined forms of existence.

In the *Gītā*, the concept of sacrifice is the foundation of *Karma Yoga*. In fact, sacrifice is the condition of all life. But by a few it is done consciously; generally, it is done unknowingly and ignorantly, *avidhi-pūrvakam*.

Sacrifice is the process meant to uncover the hidden properties of higher consciousness in all things, to manifest the Divine. In Integral Yoga, we refer to this process as the Evolution of Consciousness.

Vedic and Cartesian Insights for Effective Conflict Resolution

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Conflicts have been an inherent aspect of human society, and the Vedic traditions, rooted in ancient Indian wisdom, offer profound insights into their prevention, management, and resolution. This abstract delves into the multifaceted approach of Vedic teachings towards conflicts, drawing from the rich tapestry of philosophical, spiritual, and practical wisdom found in ancient Vedic texts and in René Descartes' *The Passions of the Soul*. In *The Passions of the Soul*, Descartes investigates the interplay between the mind and the body, particularly regarding the experience and regulation of emotions. Descartes also discusses the importance of reason and self-awareness in managing and controlling emotions effectively. In relation to conflict, Descartes' emphasis on the role of reason and self-awareness aligns with the Vedic emphasis on inner harmony and mental clarity as essential for conflict prevention. A potential contrast arises in Descartes' dualistic framework, which separates the mind from the body. In contrast, Vedic traditions often emphasize the interconnectedness of mind, body, and spirit, viewing them as integral aspects of human existence. Moreover, while Descartes primarily focuses on individual experiences of emotion, Vedic traditions often consider emotions in the context of broader cosmic and karmic principles. In synthesizing Descartes' insights on the passions of the soul with Vedic teachings on conflict, one can enrich the discourse by exploring complementary and contrasting perspectives on the nature of emotions, reason, and spiritual well-being in the context of conflict prevention, management, and resolution.

Environmental Ethics and Sustainable Development in Vedic Literature

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The sacred Vedas are considered the most valuable scriptures of the Indian knowledge tradition. The Vedas are composed of four main texts: the *R̥gveda*, *Sāmaveda*, *Yajurveda*, and *Atharvaveda*. The *Yajurveda* envisions the entire world as a single home (*yatra viśvaṃ bhavatyeka nīḍam* | 32.8), fostering a sense of welfare and unity among all beings. Vedic literature deeply discusses environmental ethics and conserving all ecological elements (sky, air, fire, water, earth, medicine, vegetation, etc.). The concepts of environmental ethics and sustainable development are interconnected. When we conserve the environment based on Vedic interpretations, we achieve sustainable development. This research paper will delve into the profound concepts of environmental ethics and sustainable development as presented in Vedic literature.

The *Parjanya Sūkta* (*R̥gveda* 5.83) and *Bhūmi Sūkta* (*Atharvaveda* 12.1) exemplify environmental ethics in Vedic literature. The Vedas regard the destruction of flora and fauna as violence (*oṣadhyāste mūlaṃ mā himsiṣam* | *Yajurveda* 01.25). The *R̥gveda* (10.63.3) describes the earth as our mother, providing food, water, and energy. The *Atharvaveda* (05.28.05) explains that grains come from the coordination of earth and sky. Fire gives us iron, and vegetation, with the help of sunlight, provides life-giving oxygen. Thus, we should wisely use and protect nature. The *Atharvaveda* (8.2.25) emphasizes the importance of environmental ethics for sustainable development, stating that humans, animals, plants, and all living beings thrive in a pure environment (*sarvo vai tatra jīvati gauraśvaḥ puruṣaḥ paśuḥ / yatredaṃ brahma kriyate paridhirjīvanāya kam* | *Atharvaveda* 8.2.25). Indian lifestyle reflects sustainable development principles through the *pañcamahāyajñas* described in Vedic literature.

To survive the current climate crisis, humanity must embrace ancient Vedic principles. This research paper will also discuss the challenges of climate change and offer Vedic-based solutions.

Part III

हिन्दी-सारांश

भगवान् पशुपतिनाथ की वैदिक महत्ता

संहिताशास्त्री अर्जुन प्रसाद बास्तोला

राजगुरु

नेपाल

श्रीपशुपतिनाथ जी की उपासना का उल्लेख वेदों और प्राचीन संस्कृत ग्रन्थों में मिलता है, जहाँ उन्हें सर्वोच्च शक्ति, ब्रह्माण्ड के संरक्षक, और समस्त जीवों के अधिपति के रूप में प्रतिष्ठित किया गया है। 'पशुपति' शब्द का अर्थ है 'सभी प्राणियों का स्वामी', जो यह दर्शाता है कि शिव केवल मनुष्यों के ही नहीं, बल्कि समस्त जीवों के रक्षक और पालनकर्ता हैं। यहाँ 'पशु' का अर्थ सत्, रज और तम, तीन प्रकार के कार्मिक मलों से बँधे हुए जीव हैं। ऐसे कर्मबन्धन में बँधे हुए सभी जीवों के उद्धारक भगवान् पशुपतिनाथ हैं। यही कारण है कि वैदिक साहित्य में पशुपतिनाथ भगवान् शिव की महिमा को विस्तृत रूप से वर्णित किया गया है, जहाँ वे सृष्टि के संहारक, पालनकर्ता, और रक्षक तीनों रूपों में पूजे जाते हैं।

ऐसा माना जाता है कि ॐकार की उत्पत्ति भगवान् शिव के मुखों से हुई है। भगवान् पशुपतिनाथ शिव के दक्षिणमुख से 'अ' कार, पश्चिम मुख से 'उ'कार, उत्तरमुख से 'म'कार, पूर्वमुख से चन्द्रबिन्दु तथा उर्ध्व ईशानमुख से 'नाद' है। पशुपति भगवान् शिव के सद्योजात मुख से सामवेद, दक्षिण अघोरमुख से अथर्ववेद, पश्चिम तत्पुरुष मुख से ऋग्वेद, उत्तर वामदेव मुख से यजुर्वेद उर्ध्व ईशानमुख से सूक्ष्मवेद की उत्पत्ति हुई है। इन्हीं पाँच मुखों से वेदादि तथा समस्त उपनिषद् आदि वाङ्मय प्रकट हुआ है। ऋग्वेद, यजुर्वेद, अथर्ववेद आदि में रुद्र के रूप में पशुपति भगवान् शिव की महिमा का गान किया गया है। यजुर्वेद में 'शतरुद्रीय' प्रकरण में शिव की विविध रूपों में उपासना की जाती है, जो उनकी सर्वव्यापकता और सर्वशक्तिमत्ता का प्रमाण है। वैदिक परम्परा में शिव को 'महादेव' के रूप में भी जाना जाता है, जो यह दर्शाता है कि वे देवताओं के भी देवता हैं। पशुपतिनाथ की उपासना नेपाल और भारत के कई हिस्सों में अत्यन्त महत्वपूर्ण मानी जाती है, विशेष रूप से काठमाण्डू स्थित पशुपतिनाथ मन्दिर में, जहाँ प्रतिदिन हजारों भक्त उनके दर्शन के लिए आते हैं।

प्राचीन वैदिक साहित्य और मानवाधिकार : सुसङ्गतता एवं असङ्गतता

डॉ० आलोक कुमार द्विवेदी

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वैदिक साहित्य संस्कृत साहित्य के आधार हैं। इन वैदिक साहित्यों में मानवाधिकार की मूल प्रतिध्वनि सुनाई पड़ती है। इस प्रकार यह अवधारणा अत्यन्त प्राचीन है। इसका सहचर्य मानव उत्पत्ति के साथ ही माना जा सकता है जिसमें अलग-अलग कालखण्डों में महत्वपूर्ण परिवर्तन

होते रहे हैं। प्रस्तुत शोध पत्र वैदिक साहित्य में मानवाधिकार के प्रमुख पक्षों को समझने का प्रयास करता है। एक प्रचलित अवधारणा मानवाधिकार को पश्चिमी जगत् की उत्पत्तिस्थली के रूप में प्रचारित करती है। इसका मानना है कि *द ट्रेल्थ आर्टिकल ऑफ द ब्लैक फॉरेस्ट* (1525) ही मानवाधिकार का प्रथम दस्तावेज है। प्रस्तुत शोधपत्र यह इङ्गित करने का प्रयास है कि ई० पू० की विश्व की विभिन्न महान् संस्कृतियों में मानवाधिकार की ध्वनि अवश्य ही रही है तथा सर्वप्राचीन वैदिक संस्कृति एवं उसका साहित्य मानवीय गरिमा और उनके अधिकारों को लेकर बहुत प्रगतिशील रहा है। ऐसा नहीं कहा जा सकता कि आधुनिक मानवाधिकारों की व्याख्या और व्यवहार पूर्णरूप से वैदिक साहित्य में उपलब्ध ही है परन्तु लगभग 5000 वर्ष पूर्व के साहित्य में जब मानव सहित सम्पूर्ण जीवों के अधिकारों का निरूपण मिलता है तो यह निश्चित ही वैदिक साहित्य एवं समाज की प्रगतिशीलता का निरूपण करता है। इसके बावजूद यह नहीं कहा जा सकता कि वैदिक साहित्य मानवाधिकार की व्याख्या को लेकर पूर्ण सुसङ्गत है। कालान्तर में वैदिक साहित्यों में विभिन्न रूढ़िवादी मान्यताओं के कारण मानवाधिकार पर प्रतिबन्ध एवं मानवीय गरिमा के हनन जैसी स्थितियाँ भी दिखाई पड़ती हैं परन्तु इसमें सबसे महत्वपूर्ण बिन्दु यह है कि वैदिक साहित्य के मूल ग्रन्थों में इन असङ्गतियों को दूर करने के उपाय भी वर्णित हैं। प्रस्तुत शोधपत्र वैदिक साहित्य में मानवाधिकारों की व्याख्या के साथ-साथ उनकी वर्तमान से सुसङ्गतता एवं असङ्गतता पर ध्यान केन्द्रित करता है।

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मार्कण्डेयपुराण-दुर्गासप्तशती में आपसी टकराव का निवारण

डॉ० कालिन्दी शुक्ल

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इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् । बिभेत्यल्पश्रुताद्वेदो मामयं प्रहरिष्यति । इस प्रसिद्ध उक्ति से यह अभिप्रेत है कि - वेद के दर्शन को सुचारु रूप से समझने के लिए इतिहास और पुराणों का अध्ययन करना अति आवश्यक है। रामायण, महाभारत और पुराणों के आख्यान मानो वेद के दर्शन को ही चरितार्थ करनेवाली प्रसंगकथाएँ हैं। आख्यानो के माध्यम से वैयक्तिक, कौटुम्बिक, सामाजिक एवं राष्ट्रीय परिस्थितियों का विश्लेषण करके आध्यात्मिक विकास की नींव पर आपसी टकराव का निवारण बताया गया है। वास्तव में तो हमें टकराव एवं विवाद से जनित दुःख, अशान्ति एवं अन्य दुष्परिणामों का निवारण ही अभिलषित होता है।

उदाहरण के तौर पर देखें तो - विदुरनीति आत्मनिरीक्षण के द्वारा टकराव के भय और अशान्ति के निवारण का मार्गदर्शन करती है। जबकि श्रीमद्भगवद्गीता ग्रन्थ आपसी टकराव की स्थिति में आध्यात्मिक उपदेश के आधार पर ही प्रतिकार का मार्गदर्शन करता है। भारतीय संस्कृति भले ही आध्यात्मिकता की नींव पर टिकी हुई हो मगर टकराव के निवारण में विश्वशान्ति और मानवतावाद अनुस्यूत रहते हुए भी पलायनवाद का आश्रय नहीं है।

मार्कण्डेयपुराण में दुर्गासप्तशती में राजा सुरथ राजकीय टकराव से व्यथित है और वैश्य समाधि कौटुम्बिक टकराव से दुःखी है। दोनों अपनी व्यथा ऋषि मेधा (सुमेधा) को बताते हैं। ऋषि दोनों

की व्यथा के निवारण के लिए देवी के तीन चरितों - प्रथमचरित में महाकाली, मध्यमचरित में महालक्ष्मी और उत्तरचरित में महासरस्वती का वर्णन करते हैं। तीन चरितों में देवी और असुरों के बीच हुए युद्धों का वर्णन है। प्रतीकात्मक युद्धकथाओं से आपसी टकराव के निवारण का आध्यात्मिक एवं लौकिक उपाय दर्शाया है। इस शोधलेख में दुर्गासप्तशती के आधार पर आपसी टकराव के आत्यन्तिक निवारण के वेदसम्मत उपायों का प्रतिपादन अभिप्रेत है।

वैदिक दर्शन वर्तमान समय के वैश्विक एवं वैयक्तिक प्रश्नों का समाधान करने में सक्षम है। इसीलिए वैदिक परम्पराओं का अध्ययन वर्तमान समय में करना अत्यन्त प्रस्तुत है।

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वैदिक परम्परा में ध्यानयोग

डॉ० देव प्रकाश गुजेला

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वैदिक परम्परा में ध्यानयोग एक महत्वपूर्ण आध्यात्मिक प्रणाली है जो मानव जीवन के विकास और समृद्धि के लिए मार्गदर्शन प्रदान करती है। यह योग वेदों, उपनिषदों, और पुराणों में प्रमुख रूप से प्रमाणित है और मानव चेतना को उच्चतम स्थितियों तक ले जाने का माध्यम है। ध्यानयोग का उद्देश्य मन को शान्त करना, विचारों को नियन्त्रित करना, और आत्मा के साथ संयोजन प्राप्त करना है।

वैदिक परम्परा में ध्यानयोग के महत्वपूर्ण तत्वों में धारणा, ध्यान, ध्येय, और समाधि सम्मिलित हैं। यह योग मानसिक स्थिरता, आत्मा के साक्षात्कार, और समृद्धि की दिशा में मार्गदर्शन करता है। ध्यानयोग के अभ्यास से मन को शुद्धि मिलती है और आत्मा के साथ अद्वैत सम्बन्ध का अनुभव होता है। यह योग आत्मा के साथ साक्षात्कार की ओर ले जाता है और व्यक्ति को सच्चे स्वार्थ से परे जीने की प्रेरणा देता है।

वैदिक परम्परा में ध्यानयोग का अभ्यास व्यक्ति के आत्मनिर्भरता और आत्मिक विकास को प्रोत्साहित करता है। यह योग आत्मा के साथ एकात्मता की अनुभूति कराता है और उसे शान्ति, समृद्धि और समाज में सामर्थ्य प्रदान करता है।

वेदों में योग विद्या

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भारतीय परम्परा को ज्ञान की परम्परा कहा जाता है, जिसका आधार वेद है। क्योंकि वेद शब्द का साक्षात् अर्थ ज्ञान ही होता है। वेदों के कारण ही भारतीय परम्परा एवं संस्कृति को वैदिक परम्परा एवं वैदिक संस्कृति के नाम से जाना जाता है।

भारत में यह मानस एवं चेतना सदैव बनी रही है कि समस्त भारतीय विद्याओं का उद्गम स्रोत वेद ही है, तथा वेदों में हमें समस्त ज्ञान का मूल प्राप्त होता है। जो विद्याएँ वेद में नहीं हैं, वह कहीं भी नहीं प्राप्त हो सकती हैं।

वेदों में ही समस्त मनुष्य जाति के कल्याण के लिए योग विद्या का भी वर्णन हमें प्राप्त होता है। योग साधना का परम लक्ष्य समाधि की प्राप्ति करना है। अनेक विद्वान् वेदों में वर्णित ब्रह्म विद्या को योग विद्या का ही रूप मानते हैं। ऋग्वेद में एक ऋचा के माध्यम से ब्रह्म स्वरूप परम पद को इस प्रकार से बताया गया है - तद् विष्णोः परमं पदं सदा पश्यन्ति सूरयः। दिवीय चक्षुराततम् (ऋग्वेद १.११.२०)।

प्रस्तुत शोध पत्र के माध्यम से वेदों में वर्णित योग के अनेक स्थलों का गहनता से अध्ययन किया जाएगा तथा वेदों में योग विद्या के वास्तविक स्वरूप तथा योग के विविध पक्षों का सूक्ष्मता से वैज्ञानिक दृष्टिकोण से प्रस्तुत किया जाएगा।

दाम्पत्य-सम्बन्धों में अभिचारात्मक विधान

निरुपमा त्रिपाठी

एसोसिएट प्रोफेसर

संस्कृत, पालि, प्राकृत एवं प्राच्य भाषा विभाग

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अभिचार एक कृत्रिम उपाय है, जो सम्भावित हानियों से बचने के उद्देश्य से प्रयोग में लाया जाता है। इसके मूल में जादू, टोना एवं दैवीय प्रकोप के प्रति विश्वास की भावना ही रहती है। वैदिक वाङ्मय में अभिचार कर्मों का मुख्यतया अथर्ववेद में ही उल्लेख पाया जाता है, किन्तु अन्य वेदों तथा ब्राह्मण ग्रन्थों में भी इसके संकेत प्राप्त किये जा सकते हैं। सामान्यतया अभिचार की गणना सदैव निकृष्ट कर्मों के अन्तर्गत ही की जाती रही है, क्योंकि इन्हीं का आश्रय लेकर मनुष्य अपने शत्रु को नष्ट करते हुए उस पर विजय प्राप्त करता था। दाम्पत्य सम्बन्धों में भी अभिचारात्मक विधान की परम्परा वैदिक काल में बहुलता से प्राप्त होती है। पति को प्राप्त करने हेतु प्रतिवेदन कृत्य की विस्तृत चर्चा है। विवाह के पूर्व अथवा विवाहोत्तर पति-पत्नी में परस्पर तनाव या घृणा

जागरित होने पर प्रेम-भाव उत्पन्न करने के लिए अथर्ववेद में वर्णित है। बहुधा पुरुष एक स्त्री के होते हुए भी पुनर्विवाह कर लेते हैं। ऐसी स्थिति में अथर्ववेद में सपत्नी को वश में करने के अनेक उपाय बताए गए हैं। गर्भधारण करने में पुत्र-प्राप्ति हेतु औषधियों का प्रयोग बताया गया है। गर्भस्थ शिशु की रक्षा के भी उपायों का अन्वेषण किया गया है। कन्या के लिए वर प्राप्ति हेतु भी मन्त्र सामवेद में प्राप्त होते हैं। वस्तुतः समस्त कामनाओं की पूर्ति हेतु ये अभिचारात्मक विधान प्राप्त होते हैं। मनुष्य अपनी समस्याओं के समाधान के साथ ही दाम्पत्य जीवन को सुखमय बनाने हेतु अभिचारात्मक कृत्य करता आया है। प्रस्तुत शोधपत्र में मुख्य रूप से दाम्पत्य जीवन की समस्याओं के समाधान तथा इसको सुखमय बनाने हेतु किए जाने वाले अभिचारात्मक क्रियाओं की प्रासङ्गिकता एवं उपादेयता सम्बन्धित निष्कर्ष स्थापित किया गया है। कोई भी वैदिक कार्य स्वरूप-मात्र से निन्दनीय नहीं सिद्ध किये जा सकते, उनकी उपयोगिता ही उनकी निन्दा अथवा प्रशंसा में कारक होते हैं।

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सामाजिक संघर्ष के परिप्रेक्ष्य में सरमा-पणि संवाद

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ऋग्वेद के दशम मण्डल का १०८ वाँ सूक्त सरमा-पणि संवाद सूक्त है। वर्तमान में सामाजिक और आर्थिक समस्याओं के समाधान के लिए यह सूक्त अत्यन्त महत्वपूर्ण है। सरमा-पणि संवाद में सरमा एक देवशुनी (देवताओं की कुतिया) है, पणि असुर हैं। पणियों ने आर्यों की गायों को चुराकर कहीं गुफा में रखा है। इन्द्र ने सरमा को उन्हें खोजने और पणियों को समझाने के लिए दूती बनाकर भेजा। इस सूक्त के अध्ययन से ज्ञात होता है कि पणि निश्चित रूप से सामाजिक संसाधनों पर नियन्त्रण करने वालों के वर्ग का प्रतिनिधित्व करते हैं। वैदिक कालीन समाज में गायें बहुत बड़ी सम्पत्ति थीं। पणियों ने गायों को चुराया तथा गुफाओं में छिपा दिया। देवताओं का पणियों के विरोध में संगठन तैयार हुआ, जिसका नेतृत्व इन्द्र कर रहे हैं। इसमें अत्यन्त आक्रामकता न दिखा कर, पहले संवादात्मक शैली से समस्या का निदान किया है। देवशुनी सरमा अनेक संघर्षों को तथा बाधाओं को सहन करते हुए कार्य की सिद्धि में सक्रिय है। वह गहरी नदियों को पार करके गायों को ढूँढने आई है। सरमा इस सूक्त में राजदूत की भूमिका का निर्वहन कर रही है। सरमा ने पहले शान्ति की बात कही, तदनन्तर साम, दाम, दण्ड का भय दिखाकर पने राजा की वीरता को शत्रुरूपी पणियों के सामने रखा। सरमा-पणि आख्यान हमें यह बताता है कि प्रलोभनों के सामने हमारी क्या प्रतिक्रिया होनी चाहिए? सरमा को पणियों ने अनेक प्रलोभन दिए, परन्तु सरमा अपने उद्देश्य से विचलित नहीं हुई। यह आख्यान वर्तमान समाज की उपर्युक्त बड़ी समस्या का जो समाधान हमें प्रस्तुत कर रहा है, उसी का निदर्शन है सरमा-पणि संवाद और उनका संघर्ष।

टकराव और विवाद के लिए वैदिक समाधान : धर्म और संवाद

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सम्पूर्ण जगत् में सभी सज्जनों को अपने जीवन में शान्तिपूर्ण वातावरण चाहिए होता है। वे कभी भी नहीं चाहते कि किसी का किसी से कोई झगड़ा, टकराव या विवाद हो। परन्तु यह समस्त जगत् गुण और दोष दोनों से युक्त है। अतः रात-दिन, सर्दी-गरमी, सुख-दुःख, लाभ-हानि यह सभी जीवन के अङ्ग हैं।

वैदिक शिक्षाओं के मूल में धर्म की अवधारणा निहित है, और नैतिक व्यवस्था जो ब्रह्माण्ड को स्थिर रखती है। धर्म व्यक्तियों और समाजों के लिए एक मार्गदर्शक सिद्धान्त के रूप में कार्य करता है, जो धार्मिक आचरण और सामञ्जस्यपूर्ण जीवन जीने की सलाह देता है। धर्म का पालन करने से, व्यक्तियों को स्वार्थी उद्देश्यों के बिना अपने कर्तव्यों (कर्म) को पूरा करने के लिए प्रोत्साहित किया जाता है, जिससे लालच या अहङ्कार में निहित सङ्घर्षों की सम्भावना कम हो जाती है।

वेद में जो 'धर्म' पद है, वह आधुनिक युग का रिलीजन (Religion) पद वाच्य नहीं है। वह केवल सांस्कृतिक पहनावा या उत्सव या फिर पूजा पद्धति तक सीमित नहीं है अपितु उससे भी अधिक व्यापक है। *मातृदेवो भव, पितृदेवो भव, आचार्य देवो भव, सत्यं वद, धर्मं चर, स्वाध्यायेन मा प्रमदः*, इत्यादि वैदिक वाक्यों से ज्ञात होता है कि वेद का धर्म, नैतिक मूल्यों, मानव मूल्यों, कर्मयोग इत्यादि पर अधिक बल देता है। अर्थसङ्ग्रहकार धर्म का लक्षण स्पष्ट करते हैं '*वेदप्रतिपाद्यः प्रयोजनवदर्थो धर्मः*' अर्थात् वेद द्वारा प्रतिपादित, प्रयोजन वाला एवं सार्थक होना ही धर्म का लक्षण है।

टकराव और विवाद का निवारण अगर हम चाहते हैं तो हमें संवाद की और उन्मुख होना होगा। वेद में ऐसे कई संवाद हैं जो हमें विवाद की परिस्थिति में संवाद द्वारा उसका मार्ग प्रदर्शित करते हैं। यहाँ पर हम ऋग्वेद के कुछ प्रमुख संवाद-सूक्तों पर चिन्तन करके टकराव और विवाद का निवारण, प्रबन्ध और समाधान ज्ञात करने का प्रयत्न करेंगे। वैदिक परम्परा बातचीत और बातचीत के माध्यम से विवादों के शान्तिपूर्ण समाधान का प्रतिनिधित्व करती है।

युद्ध के परिप्रेक्ष्य में राजा की कर्तव्यता : यजुर्वेदीय दृष्टि

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वर्तमान वैश्विक परिदृश्य में देखा जाए, तो युद्ध की विभीषिकाओं से आक्रान्त विविध राष्ट्रों में आन्तरिक गृहयुद्ध व बाह्य टकराव प्रमुख समस्या है, जिसके परिणामस्वरूप पलायन, अन्य राष्ट्रीय सीमाओं में अवैध प्रवेश व शरणार्थी जैसी असङ्ख्य समस्याएँ उत्पन्न हो रही हैं। टकराव और विवाद के अन्य कारणों में परमाणुशक्ति सम्पन्न राष्ट्र बनने की प्रतिस्पर्धा और क्षेत्र, शक्ति और नियन्त्रण के रूप में विस्तारवाद की भावना प्रमुख हैं। उक्त समस्याओं के निवारण और प्रबन्धन हेतु राजा की कर्तव्यता का आकलन करना आवश्यक है, क्योंकि शान्तिप्रधान राष्ट्र ही भारत का संकल्प है तथा लोकमर्यादा के रक्षार्थ युद्ध-दण्ड की व्यवस्था है। वस्तुतः राष्ट्र संरक्षण और प्रजा संरक्षण राजा का कर्तव्य है (क्षत्राय राजन्यम् । यजुर्वेद ३०.५), जिसमें प्रजाओं की आवश्यक कामनाओं को सफल बनाना तथा अपने वर्चस्व से अन्य राजाओं (शत्रुपक्षों) को नियन्त्रित करना सम्मिलित है। वैदिक दृष्टि में अन्य देश के संहार की अपेक्षा राजा का उद्यम प्रजा-संरक्षण में निहित है। प्रजा-संरक्षण के साथ शत्रुपक्ष को संयमित करने से युद्ध की परिस्थिति में राजा का वर्चस्व लक्षित होता है। यदि किसी देश का राजा युद्ध करने का विचार करेगा, तो वह युद्ध करने से पहले यह विचार करेगा कि उनके साथ अन्य राष्ट्र (राजागण) हैं। यह तभी सम्भव है जब राजा शासक न बनकर पिता की दृष्टि से प्रजा-हित में आवश्यक वस्तुओं की पूर्ति और आपत्तियों से रक्षा करता हो। वर्तमान भारत का अन्य राष्ट्रगणों के साथ मैत्री कूटनीतिक सम्बन्ध इसका उदाहरण है।

भारतीय परम्परा में प्रजा शब्द मनुष्य, पशु-पक्षी, वनस्पति एवं समस्त तत्वों का वाचक है। इसलिए राजा द्वारा युद्ध में योद्धाओं के अतिरिक्त शत्रुपक्ष के सामान्य जीवगणों का संरक्षण भी सुनियोजित होना चाहिए। अत एव भारतीय संस्कृत नाटक और कथायें दुखान्त न होकर सुखान्त हैं। नाटक और कथाओं के अन्त में राजा का पटाभिषेक, नायक-नायिका विवाह आदि सुखान्त वृत्तान्त होते हैं, जिससे यह स्पष्ट संकेत प्राप्त है कि युद्ध का उद्देश्य दूसरे का नाश न होकर स्व-सम्पत्ति संरक्षण व राज्य-सम्पादन होना चाहिए। इस शोधपत्र का उद्देश्य यजुर्वेदीय सन्दर्भों के साथ वर्तमान युद्ध परिस्थितियों को समझना, राजा की कर्तव्यता पर विचार करते हुए टकराव और विवाद सम्बन्धित बिन्दुओं को समाधान की दिशा में उद्घाटित करना।

वैदिक वाङ्मय में पदार्थ विज्ञान : विभिन्न दृष्टियाँ तथा उनका सामञ्जस्य (आधुनिक वैज्ञानिक पदार्थ अवधारणा के परिप्रेक्ष्य में)

डॉ० मीनाक्षी जोशी

सहायक आचार्य

संस्कृत, पालि, प्राकृत एवं प्राच्य भाषा विभाग

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सृष्टि जिज्ञासा से युक्त आत्मदृष्टा वैदिक ऋषि-वर्ग अपनी कुशाग्र एवं मर्मस्पर्शिनी मेधा के बल पर विश्वदृष्टा के रूप में प्रतिष्ठित हुए। ऋषिमेधा के चिन्तन का लक्ष्य विश्व में स्थित पदार्थ की 'आकृति-मात्र' का ज्ञान करना नहीं था अपितु उसकी निर्माता तथा सञ्चालिका 'चेतना-शक्ति' का भी अनुसन्धान करना और इसका साक्षात्कार करना भी था। वैदिक विवेचना प्रतीकात्मक है। वेदों में रूपकों और आन्तरिक प्रतीकों के प्रचुर मात्रा में उदाहरण सहज लभ्य है, जो उपमाओं तथा साङ्केतिक शब्दों के द्वारा आवृत्त है।

ऋग्वेद के अनुसार आदि सृष्टि काल, संसार के रूप में विकसित होने तक मूल पदार्थ पाँच अवस्थाओं से होकर गुजरता है। पदार्थ की ब्राह्मी स्थिति अर्थात् नित्य सत्ता को ऋग्वेद ने 'अदिति' कहा है। और सबसे अन्तिम पाँचवीं अवस्था सप्तवर्गी 'दृश्य-जगत्' है। ऋग्वेद के अनुसार प्रकृति के मूल में तीन वर्ग विद्यमान हैं वरुण, मित्र और अर्यमा। इन्हीं की संयुक्त सत्ता को 'अदिति' कहा जो अखण्ड और मूल सत्ता है।

मूल सत्ता और विकिरण ही सृष्टि का सारांश है। वेदों ने विकिरण 'सोम' को माना। देवों को भौतिक सत्ताओं का प्रतिरूप माना गया। प्रतीकों में अदितिः, आपः, बृहतीः, मित्रः, वरुणः, अश्वः, अथर्वा, वशिष्ठः, त्वष्टा, अगस्त्यः, ऋभवः इत्यादि पदार्थ विज्ञान से सम्बन्धित हैं। प्रतीक तथा रूपकों में विन्यस्त होने के कारण बहुधा भिन्न-भिन्न सूक्तों में पदार्थ विज्ञान की भिन्न-भिन्न अवधारणाएँ दृष्टिगोचर होती हैं जो केवल भिन्न कथन-शैली के कारण ही पार्थक्यता लिए हुए होती हैं परन्तु सूक्ष्म विवेचना करने पर सृष्टि विज्ञान के मूल-तत्त्व तथा उनके कार्य तथा उनकी भूमिकाओं में एक क्रमबद्धता प्राप्त होती है।

प्रस्तुत शोध-पत्र वैदिक वाङ्मय में निबद्ध पदार्थ विज्ञान से सम्बन्धित विविध रूपकों, प्रतीकों तथा भिन्न कथन-शैलियों के बीच संशय, विरोध तथा समन्वयात्मक वैदिक समाधान के साथ-साथ ही आधुनिक विज्ञान की पद्धति के साथ एक तुलनात्मक अध्ययन होगा।

वैदिक वाङ्मय में पूर्वमीमांसा और उत्तरमीमांसा

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निश्चय ही वैदिक वाङ्मय मानवता और जगत् के कल्याण हेतु सर्वोत्कृष्ट ज्ञान राशि है जो वेदों की अपौरुषेयता उनके सर्वतोभद्र तथा सर्वव्यापक स्वरूप को प्रदर्शित करता है। दिग्कालातीत होते हुए भी जो परमतत्त्व सृष्टि के कण-कण में व्याप्त है, उसी सर्वोच्च सत्ता का इनके द्वारा नित्य-प्रति अनुगायन किया जाता है। वेदों से ब्रह्माण्ड विषयक विचारों की समस्त शाखा-प्रशाखाएँ पुष्पित और पल्लवित हुई हैं परन्तु मुख्य रूप से वेदों में कर्मकाण्ड तथा ज्ञानकाण्ड के आधार पर इनके भिन्न-भिन्न दो विभाग सहज प्राप्त बताए जाते हैं।

जहाँ 'कर्मकाण्ड मार्ग' मनुष्य की भौतिक कामनाओं को प्राप्त करने के लिए यज्ञ विद्या का अनुपालन करने वाले कर्मकाण्डीय अनुष्ठान प्रविधियाँ हैं, जिसे 'पूर्व-मीमांसा' कहा जाता है। तो वहीं दूसरी ओर वेदों के ही शिरो-भाग, उपनिषद् या वेदान्त जिनमें उपदिष्ट ज्ञानस्वरूप ब्रह्मविद्या को स्वयं में प्रतिष्ठित करते हुए वेदान्त-दर्शन जो इस नाम-रूपात्मक भासमान जगत् के मूल में अधिष्ठित है। यही सङ्केप में कर्मकाण्ड और ज्ञानकाण्ड के रूप में वर्णित वैदिक वाङ्मय है। इसको ही 'उत्तर-मीमांसा' कहा जाता है। परन्तु उस परमतत्त्व तक पहुँचने से पूर्व इन दोनों के स्वयं में प्रथमदृष्ट्या पार्थक्य और विरोधभास प्रतीत होता है। ये विरोधाभास, भिन्नताएँ, विषय और अधिकारी भेद प्रायः विरुद्ध सिद्धान्तों का प्रतिपादन करते हुए दिखाई पड़ते हैं। अतः स्पष्ट रूप से पूर्वमीमांसा तथा उत्तरमीमांसा का यह स्वरूप विचारणीय है। आपाततः पूर्वमीमांसा का उद्देश्य धर्म और कर्म के महत्त्व का प्रतिपादन करना है, तो दूसरी ओर उत्तरमीमांसा का उद्देश्य ज्ञान विषयक विवेचन करना है।

मीमांसा को पूर्वपक्ष के रूप में आचार्य शङ्कर के द्वारा ब्रह्मसूत्रशाङ्करभाष्य में उपन्यस्त किया गया, जिनका तर्क और प्रमाणों के आधार पर श्रुत्यानुसार खण्डन भी किया गया। प्रस्तुत शोध-पत्र में मीमांसादर्शन को पूर्वपक्ष बनाकर उनके सिद्धान्तों का, तथा किए गए खण्डन-मण्डन का समन्वय प्रस्तुत किया जाना प्रमुख प्रतिपाद्य स्वीकार किया गया है। पूर्वमीमांसा और उत्तरमीमांसा सम्मित प्रतीयमान विरोध का परिहार करते हुए मोक्ष के स्वरूप की प्रतिष्ठापना ही प्रस्तुत शोधपत्र का मूल विषय रहेगा। शोध-पत्र के अन्तर्गत वर्तमान वैश्विक सन्दर्भों में इसकी प्रासङ्गिकता और विरोध परिहार की दिशा में सम्भावित मार्गों का भी चिन्तन प्रस्तुत किया जाएगा।

कूटनीति: विवाद एवं संघर्ष प्रबन्धन एवं निपटारे के लिए

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सङ्घर्ष जीवन का अभिन्न अङ्ग है। एक कुरुक्षेत्र हमारे अन्दर है और एक बाहर। दैवी और आसुरी शक्तियों के बीच मन के अन्दर द्वन्द्व चलता रहता है। तीनों गुण: सत्व, रज और तम हमारे अन्दर विद्यमान हैं। सत्व सत्य, सद्भाव और आध्यात्म की ओर प्रेरित करता है, तम न करने वाले कामों की ओर। रज बीच की स्थिति है जो कभी सत्य की प्रतिष्ठा करती है तो कभी तम के आगे झुक जाती है। इसकी सुन्दर व्याख्या परमहंस योगानन्द ने भगवत गीता के अपने भाष्य 'अर्जुन से भगवान का वार्तालाप' में किया है। आसुरी और दैवी शक्तियों के बीच सङ्घर्ष युगों से चला आ रहा है: समुद्र मन्थन, देवासुर सङ्ग्राम, दैत्यों का भगवती महामाया द्वारा वध, राम- रावण युद्ध, महाभारत आदि।

सङ्घर्ष का बाहरी धरातल है कुरुक्षेत्र। विजय के लिए दोनों पक्ष साम, दाम, दण्ड' भेद की नीतियों, जिसे कूटनीति की संज्ञा दी जाती है, का प्रयोग करते हैं। मत्स्य पुराण में तीन और नीतियों का वर्णन है: अपेक्षा, माया तथा इन्द्रजाल। शासन द्वारा दण्ड की व्यवस्था को सभी ने ऊँचा स्थान दिया है। दण्ड दमन करता है तो रक्षा भी, किन्तु दण्ड का प्रयोग धर्मानुसार हो तभी हितकर होता है। कूटनीति की व्याख्या जिन मनीषियों ने की है उनमें महाभारत काल के कणिक नाम के दो ऋषियों का वर्णन मिलता है: एक महाराज धृतराष्ट्र के सलाहकार थे, दूसरे सोमवीर देश के राजा शत्रुञ्जय के। दोनों ने नीतियों की प्रासङ्गिकता समय की अनुकूलता पर निर्भर माना है। अन्तर्राष्ट्रीय एवं अन्तरराज्यीय सम्बन्धों में कूटनीति की विशद् व्याख्या कौटिल्य, जिन्हें चाणक्य नाम से अधिक जाना जाता है, ने 'अर्थशास्त्र' में किया है। चाणक्य ने छोटे छोटे गणराज्यों को अपनी नीति के बल पर एक विशाल साम्राज्य में परिवर्तित किया। डिप्लोमेसी, युद्ध और शान्ति पर उनकी नीतियाँ कालजयी हैं।

Part IV
संस्कृत-सारांशाः

यथोपरि तथाधः यथान्ततस्तथाबहिः

अभिजीतपण्डितः

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अनादिकालात् मनुष्याः अनेकाः विप्रतिपत्तीः अनुभूतवन्तः। एतासु विप्रतिपत्तिषु काश्चन भौतिकाः अथवा बाह्यजगति अवलोकिताः सन्ति काश्चन मनुष्याणां मनसः अन्तर्जायमानाः सन्ति च। बाह्यलोकेन सह मनुष्यस्य ये विविधाः सम्बन्धाः वर्तन्ते, ते सर्वेऽपि आसां विप्रतिपत्तीनाम् उत्तरदायिनो भवन्ति। परिवारेषु वा व्यापारेषु विग्रहाः अथवा देशान्तरयुद्धानि एते सर्वे बाह्यविप्रतिपत्तेः उदाहरणानि सन्ति। एतासु आतङ्कवादो वा युद्धादीनां कासाञ्चन विप्रतिपत्तीनां प्रभावः सद्यः एव दृश्यते। किन्तु केचन सूक्ष्माः कलहाः समाजे तावत् स्पष्टरूपेण न दृश्यन्ते तेषां प्रभावोऽपि बहुवर्षेभ्यो दृश्यते। आन्तरिकविप्रतिपत्तीनामुत्पत्तेः समुचितमार्गदर्शनस्य अभावः अपूर्णाभिलाषा अनुचिताः अपेक्षाः च इत्यादीनि कानिचन कारणानि भवेयुः।

एतेषां आन्तरिकबाह्यविप्रतिपत्तीनां परस्परं सर्पिलप्रभावः (spiraling effect) भवति। वयं समाजे यद्वर्तनम् अवलोकामः तदनुसारेण वयं सर्वे कानिचन मतानि निर्मिमामहे। एतादृशानाम् अवलोकनानां बहुधा पुनरावृत्तिः एतानि मतानि विश्वासरूपेण परिणमयति। एषः विश्वासः आगामिनि समये बाह्यजगति घटिताः घटनाः प्रति अस्माकं क्रिया प्रतिक्रियाश्च निर्धारयति। एते क्रिया प्रतिक्रियाश्च पुनः समाजं नूतनानाः प्रजनयः च प्रभवतः तेषां नूतनानि मतानि च प्रजनयन्ति। एतद् शृङ्खलाभङ्गस्य कोऽपि स्पष्टः उपायः न दृश्यते।

यथा एकं बीजं वृक्षमुत्पादयति, वृक्षाः च सामूहिकरूपेण वनं जनयन्ति तथैव समाजे अपि एतत् सत्यम्। यथा पर्याप्तजलसिञ्चनेन वृक्षसंवर्धनेन च वयं मरुभूमिम् अपि वर्षावने परिवर्तयितुं शक्नुमः तथैव अस्माकं मनांसि अपि सुन्दराणि उद्यानरूपेण परिणमयितुं शक्यन्ते ये प्रेम्णः दिव्यतायाः च प्रसारं कर्तुं शक्नुवन्ति। मनसः एतादृशं परिवर्तनं व्यक्तिगतचित्तस्य शान्तिं जनयति। यदा एकैकं व्यक्तिः एतादृशं आन्तरिकं परिवर्तनम् अनुभवति सम्पूर्णे जगति अपि सा शान्तिरनुभूयते। मनसः आन्तरिककलहस्य नाशात् बाह्यविप्रतिपत्तीनाम् अपि नाशः भवितुम् अर्हति। एतत् सौहार्दं सर्वान् मानवजीवनस्य वास्तविकलक्ष्यं प्रति नयति। अपरपक्षे, यदि मानवः आन्तरिककलहस्य सम्यक् उपायं न करोति, तर्हि समाजे अतीव दूरगामी प्रभावः भवितुम् अर्हति।

अस्माकं विविधशास्त्रेषु महाभारतकाव्ये च एतादृशानां बहूनां आन्तरिकविप्रतिपत्तीनां विवरणानि समुपलभ्यन्ते। एतस्मिन् काव्ये केचन जनाः सम्यक् मार्गदर्शनस्य साहाय्येन विप्रतिपत्तीनां समाधानं प्राप्नुवन्तः। किन्तु अन्ये केचन जनाः विग्रहाणां निवारणं कर्तुं न शक्तवन्तः। शोधपत्रेऽस्मिन् एतेषां महाभारते वर्णितानां बहूनां उदाहरणानां चर्चा कृता वर्तते। एते बहवः उपायाः यद्यपि पुराणेषु संदृश्यन्ते चेदपि कथम् आधुनिकजगति विप्रतिपत्तीनां निराकरणाय सन्तुलितं सह-अस्तित्वं प्रति मार्गदर्शनं कर्तुं शक्नुवन्ति इत्यपि वर्णितम् अस्ति।

मानवस्वास्थ्यस्य वनस्पतिजीवनस्य च सहजीवित्वसम्बन्धे वैदिकी दृष्टिः

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वैदिकसभ्यतायाः आरम्भः कदा अभूत् इति निर्देष्टुं न शक्यते । अत एव इयं सभ्यता अनादिरिति विश्रुता । अनादिकालादेव न केवलं मानवीयमूल्यानाम् अपि तु जीवमात्राणां कल्याणं शिक्षयन्ती इयं सभ्यता भौतिकाध्यात्मिकज्ञानविज्ञानयोः प्रतिपादकत्वेन प्रतिनिधित्वं निर्वहति । विभिन्नासु अवस्थासु नानाज्ञानविज्ञानयोः अनेकज्ञातृभिः कृतः विकासक्रमः विभिन्नतया परिदृश्यते । अयं लेखः आयुर्वेदस्य वनस्पतिज्ञानस्य च क्षेत्रे तस्य गहनं योगदानं प्रकाशयितुं प्रवृत्तः । वैदिकसभ्यतायाः प्राचीनधरोहरस्य च रूपेण १,७५०,००० वर्षेभ्यः पूर्वमेव विस्तृतत्वात् अगस्त्यादिभिः पूज्यैः ऋषिभिः प्राचीनसूक्ष्मजीवविज्ञानस्य सन्दर्भे गाम्भीर्येण विचारविषयतां प्राप्तं ज्ञानविज्ञानजातम् एवम् अमरकोशः, चरकसंहिता इत्यादिषु ग्रन्थेषु कृतं योगदानञ्च प्रकाशयति । औषधसेवनात् जीवनशैली-समायोजनपर्यन्तं आयुर्वेदः समग्रं कल्याणं वर्धयितुं रोग-निवारणाय च महत्वपूर्णां भूमिकाम् आदधाति । अत्र चर्चायाः केन्द्रबिन्दुः रसायनचिकित्सा वर्तते, या चिकित्सा विशिष्टौषधिभिः, खनिजैः, प्राकृतिकसामग्रीभिश्च शरीरस्य पुनः सजीवीकरणं, जीवनस्य विस्तारं च कर्तुं प्रयतते । अयं लेखः प्राकृतिकनिदानविषये, प्रभाविनिदानविषये च आधारीभूतः इति हेतोः समकालीन-स्वास्थ्य-समस्यानां सम्बोधने तत्र च विशेषतया संक्रामक-महामारीनां सन्दर्भे आयुर्वेदस्य स्थायिप्रासंगिकतां समर्थयति । अपि च, ऋग्वेद-अथर्ववेदादिग्रन्थेषु वनस्पतीनां सूक्ष्मतया वर्गीकरणेन, वर्णनेन जीवनस्य सुरक्षार्थं, समुन्नत्यर्थञ्च मानवजीवने वनस्पतयः महत्वपूर्णां भूमिकां निर्वहन्तीति वैदिकविज्ञानगतं तत्त्वम् । तथा सर्वेषां प्राकृतिकतत्त्वानां परस्परसम्बद्धतां प्रकाशयति । अन्ते औषधीयवनस्पतीनां नाशेन पर्यावरणीयशाखासु समागतानां सम्भावितानाञ्च दुष्प्रभावाणां समालोचना दृष्टिः प्रदर्शिता । समस्तजीवानां प्राकृतिकानां प्रकृतिमूलत्वात्, पञ्चमहाभूतमूलकत्वाच्च एतेषां मूलभूतानां अमूल्यसम्पदानां संरक्षणेन प्राणिमात्राणां कल्याणार्थं प्रवृत्तायाः वैदिकस्वास्थ्यदृष्टेः आधुनिकस्वास्थ्यसम्बद्धैः सिद्धान्तैः सह सङ्गतिं कृत्वा वैदिकचिकित्सायाः सूक्ष्मजीवविज्ञानज्ञानस्य च व्यापकता वर्धनीया इति समर्थयते । वर्तमानकाले वैज्ञानिकाः पर्यावरणप्रदूषणं दृष्ट्वा भृशं चिन्तिताः सन्तः वैज्ञानिकपद्धत्या तदपाकर्तुं सततं निरताः सन्ति । पर्यावरणेषु विशेषतो मानवोपसम्बद्धानां वनानां वृक्षाणाञ्च संरक्षणं ते विशेषेण वाञ्छन्ति । अत्र समुल्लेख्यमस्ति यत् प्राचीनतमेषु वेदादिग्रन्थेषु बहोः कालात् पूर्वमेव पर्यावरणसम्बद्धानां वनवनस्पतीनां, वृक्षाणां वा संरक्षणस्य उपायाश्चित्रिताः । अतः निष्कर्षतः इदम् अवधार्यते यत् समस्ते विश्वे स्वास्थ्यसेवाव्यवस्थासु, मानवीयजीवनचर्यासु पर्यावरणस्थितिषु, पारिस्थितिकपरिदृश्येषु च समागतसमस्यानां निदानाय, चिकित्सायाः अभिनवदृष्टिप्रसाराय च सम्प्रवृत्तानां अस्माकं सर्वेषां कृते मनुष्याणां औषधीयवनस्पतीनाञ्च मध्ये सहजीवित्वसम्बन्धस्य अन्वेषणेन गहनतया परस्परं निर्भरतां प्रतिपादकमिदं मानवस्वास्थ्यस्य वनस्पतिजीवनस्य च सहजीवित्वसम्बन्धे वैदिकी दृष्टिः इति विषयकं शोधपत्रं विशदरूपेण प्रतिफलितो भविष्यति ।

अद्यतनसामाजिक-सन्दर्भेऽक्षसूक्तस्य वैशिष्ट्यम्

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“देवस्य काव्यम्” इत्युच्यमानोऽयं वेदोऽस्माकं पुरतो बहुविधरीत्या नानाविषयान् समुपस्थापयति। तत्र केवलमाध्यात्मिकं गाम्भीर्यं, देवस्तुतिपराश्च मन्त्रा न विद्यन्ते, अपितु सामाजिक-जीवनस्य, लोकजीवनस्य वा विविधदशानां विलक्षणं चित्रणमत्रावलोकयितुं शक्यते। अधिदशममण्डलं चतुस्त्रिंशत्तममक्षसूक्तमपि तादृशेषु विलक्षणेषु सूक्तेष्वन्यतमं वर्तते। अस्य वैशिष्ट्यकारणमिदमपि विद्यते यदत्र साक्षाद् व्यसनपतितस्य द्यूतकरमुखात् तदीया दुर्दशाया वर्णनमस्माभिः श्रूयते।

सर्वव्यसनप्रतीकभूतं द्यूतम् - अक्षसूक्ते वर्णितमिदं द्यूतं सर्वदुर्व्यसनप्रतीको वर्तते। द्यूतकरस्येदं वृत्तं न केवलं कस्यचित् कालविशेषस्य घटनास्ति, अपितु सर्वकालेषु इमानि वृत्तान्युपलभ्यन्ते। बुद्धिमन्तः, सज्जनाः, विद्वांसो राजानो नलयुधिष्ठिरादयश्चापि द्यूतादिव्यसनैरभिभूताः महतीर्विपदो विषेहिरे, किं पुनः साधारणो जनः अद्य बालाः, किशोराः, युवानः, प्रौढाश्च स्वकार्यमुपेक्ष्य दूरभाषादिमाध्यमेन सर्वकालमन्तर्जाले रममाणा दृश्यन्ते चेदिदमपि व्यसनस्यापरं स्वरूपं वर्तते। तदीया विविधा परिणामा अद्यावलोक्यन्ते।

व्यसनपतितस्य द्यूतकरस्य मनोवैज्ञानिकं विश्लेषणम् - क्रीडाकाले व्यसनी द्यूतकरः तथानन्दमनुभवति, यथा मौजवतीं सोमलतामुपलभ्य आनन्दोऽनुभूयते। स यदा द्यूतक्रीडां हातुमिच्छति, तदा द्यूतफलके इरिणे ववरताना अक्षास्तमाकर्षयन्ति, स च पुनः द्यूतसभां तथैव गच्छति, यथा जारिणी जारमभिसर्तुं याति। “सर्वान् जेष्यामि” इत्यात्मविश्वासबलात् स द्यूते पुनः पुनः प्रवर्तते सर्वा च संपत्तिं नाशयति। सर्वेषु व्यसनिषु व्यसनसेवनकाले तादृश आत्मविश्वासो दृश्यते। प्रतिबोधिताः सन्तोऽपि ते व्यसनेषु पुनः पुनः लिप्यन्ते। येऽक्षाः पराभव-वेलायामङ्कुशवत् पीडयन्ति तुदन्ति, तापयन्ति च, त एव विजयवेलायां पुत्रजन्पवदानन्दयन्ति, मधुसंपृक्ता इव प्रतिभान्ति। एषामक्षाणामत्रालङ्कारिकं यच्चित्रणं कृतं, तेनेमेऽक्षाः चेतना इव प्रतिभान्ति।

पारिवारिकी दशा - अस्मिन् सूक्ते द्यूतकरः पारिवारिकाणामपि दशां प्रतिपादयति। सर्वथा परितुष्टाऽनुकूला पत्नी अपि विवशीभूय तं जहाति। श्वश्रूरपि तं निन्दति। कोऽपि तस्मै धनं न ददाति। यदा स सैनिकैर्बध्यते, तदा पितरावपि “नैनं वयं जानीम” इत्युक्त्वा तमुपेक्षते।

सामाजिकी दशा - अयमाक्षिको द्यूत-दुर्व्यसनङ्गतो यथा पतित आचारभ्रष्टो जातः, तथैवान्ये दुर्व्यसनिनोऽपि जायन्त एव। व्यसनपङ्कमग्रे जाते ततो मुक्तिर्दुष्करा जायते। तस्याः पत्न्यपि अपमानभाग् भवति। पारिवारिका अपि ततो मुक्तिं कामयन्ते। ऋणभाराधिक्येन “मत्तो धनं न याचेत्” इति धिया बान्धवा अपि छिन्नसम्पर्का भवन्ति। तस्यां दशायां चौर्यकर्मणोऽपीच्छा जागर्ति। आक्षिकस्यानेन विवरणेन ज्ञायते यत्सम्प्रान्तोऽपि जनः कस्मिन्नपि व्यसने निमज्जति चेत्, तदीया प्रतिष्ठा नूनमपचीयते।

व्यसन-मुक्तेः सन्देशः - अन्तिमेषु मन्त्रेषु विषण्ण आक्षिकः अक्षाणाणां राजानं संस्मृत्य प्रतिजानेते “नाहं अक्षैर्धनार्जनं करिष्य” इति। अन्तिमे मन्त्रे आत्मवृत्ताधारेण स उपदिशति “अक्षैर्मा

दीव्यः कृषिमित् कृषस्व” कृषि-कार्यमत्र आधुनिकसन्दर्भे स्वीय-व्यवसायस्योपलक्षणं वर्तते । स्वीये कर्मण्यभिरता एव सर्वविधं सन्तोषमाप्तुं शक्नुवन्ति ।

अनेन विवरणेन सुतरां ज्ञायते यद् वेदाः केवलं कर्मकाण्डपरा न विद्यन्ते, नहि च ते केवलमध्यात्मज्ञानमुपदिशन्ति, अपितु शाश्वता इमे ग्रन्था मानवं सर्वेषु कालेषु प्रासङ्गिकीं प्रेरणां ददाना कर्तव्याकर्तव्यविवेकमपि प्रबोधयन्तः सन्मार्गं प्रदर्शयन्ति ।

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वैदिकइन्द्रतत्वस्य भागवतीयस्वरूपद्वंद्वविमर्शः

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सम्पूर्णे वैदिकवाङ्मये सर्वप्राचीना गौरवशालिनी अग्रगण्या च वर्तते ऋग्वेदसंहिता । अत्र तात्कालिकस्य समाजस्य, राजनीतेः, आर्थिकव्यवस्थायाः सम्पूर्णं प्रतिपादनं तथा च दार्शनिक-आध्यात्मिक-कलात्मक-वैज्ञानिकञ्च विवरणानां समावेशः अत्र दृश्यते । विशेषतः ऋग्वेदस्य प्रत्येकमन्त्रस्य केनचित् देवेन सह सम्बन्धः वर्तते । अत्र देवानां स्तुतेः प्राधान्यं परिलक्ष्यते । अस्याम् इन्द्रः-अग्निः-वरुणः-अश्विनौ-पूषा-सविता-मरुदादि देवानां मूलस्वरूपं प्रायः भौतिक-चैतन्य-दिव्यं चेति त्रिधा विभक्तम् ।

1. **भौतिकस्वरूपम्** - सायणभाष्यानुसारं देवता बाह्यजगते विभिन्नतत्त्वानां शक्तीनां च प्रतीकभूताः । यास्कोऽपि तस्य निरुक्तग्रन्थे देवानां भौतिकस्वरूपविषये उल्लेखः कृतः । शौनकस्य वृहद्देवतायां च देवानां स्वरूपविषये निरुक्तमाधारीकृत्य भौतिकस्वरूपं निरूपितं, तेषु मानवत्वं चारोपितम् । यतोहि देवाः प्रकृतिकाधारस्य लक्षणात्मकं प्रातिनिधित्वं विदधति तथापि युद्धवर्णने तेषां शिरः, आकृतिः, मुखं, कपोलं, केशः, स्कन्धः, वक्षस्थलम्, उदरं, भुजः च इत्यादयः वर्णिताः । इन्द्रस्य मरुतयुद्धोपकरणप्रसङ्गे एते वर्णिताः सन्ति । सूर्यस्य वाहवः तस्य रश्मयः एव । तस्य मौलिक-स्वरूपस्य प्रातिनिधित्वं नेत्रे इति कल्पितं दृश्यते । अग्नेर्जिह्वा हस्ताश्च तस्य ज्वलामालाः सन्ति ।
2. **चैतन्यस्वरूपम्** - चेतति जानाति सर्वं जगत् इति चेतनः । चेतनस्य भावः चैतन्यम् । अथवा चेतन एव चैतन्यम् । चेतनं हि तद्भवति यत् स्वयं प्रकाशते । यथा दीपस्य प्रकाशाय प्रकाशान्तरस्यापेक्षा नैव तिष्ठति तथैव तादृशं तत्त्वं यत् अनन्तकालं यावत् सर्वदा सर्वथा च स्वयं प्रकाशमानः तिष्ठन् इतराणि च तत्त्वानि स्वज्ञानप्रकाशेन प्रकाशयति सः एव चेतनः, सैव परमात्मा परं ब्रह्म चेति गीयते शास्त्रेषु पुराणादिषु ।
3. **दिव्यात्मकम्** - ऋग्वेदीयदेवानां मूलस्वरूपं भौतिक-चैतन्य-दिव्यञ्चेति त्रिधा विभाजयितुं शक्यते । दिव्यं नाम द्यौः सम्बन्धाः च देवाः । द्यौ इति शब्दः प्रायशः बहुधा आकाशतत्त्वस्य उपाधिरूपेण प्रयुक्तः । ऋग्वेदे प्रायशः ७०० वारं द्यौशब्दस्य प्रयोगः दृश्यते । ऋग्वेदे द्युस्थानीयदेवानां वरुण-मित्र-सूर्य-सविता-पूषन्-विष्णु-विवस्वत्-आदित्यगण-उषस्-अश्विनौ इत्येषां देवानां गणना भवति । इत्थं ऋग्वेदीय-देवतत्त्वं भौतिक-चैतन्यात्मक-दिव्यात्मकश्चेति भेदेन त्रिधा विभक्तम् ।

संस्कृतसाहित्यभाण्डागारे पुराणानि अनुपमरत्नानि इव आदरणीयानि स्पृहणीयानि च भवन्ति। तेषु श्रीमद्भागवतं चतुर्वर्गफलप्रदं पुराणेषु मूर्धन्यभूतं भगवत्प्रकाशनपरं भक्तिशास्त्रस्य जीवनसर्वस्वञ्चास्ति। निगमकल्पतरुर्गलितं शुक्चञ्ज्राघातेन अमृतरसमयं च फलमस्ति। अस्य पुराणस्य प्रत्येकेषु अध्यायेषु ब्रह्मसूत्रस्य व्याख्यानपरकश्लोकाः उपनिषदां रुचिपूर्णाः कथाश्चोपलभ्यन्ते। भागवतीय स्तुतिषु च वैदिकतत्त्वप्रतिपादकानि पद्यानि विलोक्यन्ते। किञ्च एतस्मिन् पुराणे वेदस्तुति इति कश्चनाध्यायः दशमस्कन्धे उपलभ्यते यत्र वेदसारभूतं तत्त्वं साङ्गोपाङ्गं विवेचितमस्ति। महापुराणस्यास्य सूक्ष्माध्ययनेन ज्ञातुं शक्यते यत् पुराणमिदं चतुर्णां वेदानां सारभूतं ब्रह्मसम्मितं चास्ति।

श्रीमद्भागवते ऋग्वेदीयानां द्युस्थानीय-अन्तरीक्षस्थानीय-पृथिवीस्थानीय देवानां स्वरूपं सम्यक् रूपेण उपस्थापितम्। वैदिकान्तरीक्षस्थानीयस्य देवस्य इन्द्रस्य कृते ऋग्वेदस्यैकचतुर्थांशमन्त्राः भणिताः। बालखिल्यसूक्तान्याहत्य प्रायः सार्धशतद्वयसूक्तानि तत्सम्बन्धिन्य एव। निरुक्तकारेण यास्केन इन्द्रशब्दस्य नानाविधव्युत्पत्तिः कृताः। शतपथब्राह्मणे इन्द्र धातोः इन्द्रशब्दस्योत्पत्तिरभिहिता, यस्यार्थः प्रकाशकः इति।

वैदिकपरवर्तिमुनिभिः वाल्मीकिव्यासप्रभृतिभिश्च इन्द्रस्य कार्यं वृत्तं वीरत्वञ्च स्वकीयेषु शास्त्रेषु बहुधा व्याख्यातम्। तर्हि ऋग्वेदे बहुभावेन चर्चितं इन्द्रतत्त्वं यद्यपि मुख्यतः भागवतादिषु पुराणेषु पल्लवितं तथापि किं मुख्यतः भागवते इन्द्रस्य कृते तादृशं महनीयं स्थानं कल्पितम्? अथवा इन्द्रस्य गौरवहासः जातः भागवते?

द्वन्द्वस्यास्यावसानार्थं कल्पितमिदं समग्रं शोधपत्रमिति शम्।

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वेदोक्तसाममनस्यं साम्प्रतिकराष्ट्रियसमस्याश्च

प्रो० रणजित् बेहेरा

संस्कृतविभागः, दिल्ली-विश्वविद्यालयः, दिल्ली, भारतम्

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वैदिकऋषिभिः वेदेषु स्वानुभूतान्यनेकानि तथ्यानि संदृष्टानि यानि मानवकल्याणाय राष्ट्रहिताय च परमावश्यकानीति सर्वैः स्वीक्रियन्ते। तथ्यानि इमानि भारतीयसभ्यतायाः संस्कृतेः च मूलतत्त्वानीति। वेदेष्वेषु सदाचार-परस्परस्नेहभाव-नैतिकमूल्य-परित्यागादयो विविधभावाः परिलक्ष्यन्ते। साम्प्रतिकसमये समग्रं विश्वं साम्प्रदायिकहिंसा-जातीयवैमनस्य-धार्मिकासहिष्णुतादिभिः नैकाभिः राष्ट्रियसमस्याभिरभिग्रस्तं वर्तते। अत एव वेदोक्त-नैतिकनियमाः सदाचारादयः प्रभुसमितोपदेशेनाङ्गीकृत्यते। परं साम्प्रतिके काले सर्व एव मानवाः शत्रुताभावं समाचरन्ति। अतः वेदेषु संदृष्टानि सामञ्जस्यभावनोत्पादकतत्त्वानि साम्प्रतिकराष्ट्रियसमस्यानां समाधाने नूनमेव समर्थानि भविष्यन्ति।

अथर्ववेदे ब्राह्मण-क्षत्रिय-वैश्य-शूद्र-सर्ववर्णेभ्यः परस्परस्नेहभावः समुपदिष्टः, तद्यथा -

प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु।

प्रियं सर्वस्य पश्यत उद शूद्र उतार्ये ॥ (अथर्ववेदः, १९.६२.१)

विषयममूमाधृत्य अधोलिखितबिन्दवः वैदिक-ऋषिवचनानुगुणं तथा विविधवेदभाष्यदृष्ट्या च सम्यक्तया प्रतिपादयिष्यन्ते:

1. सौहार्दपूर्णकुटुम्बभावना
2. सर्वेषु वर्गेषु मैत्रीभावः
3. समेषां कृते अन्नप्राप्तिः
4. परस्परविरोधभावापगमनम्
5. मधुरभाषणम्
6. विद्वेषपरिहारभावना
7. सर्वेषु प्राणिषु सद्भावना

शोधपत्रमिदं साम्प्रतिक-राष्ट्रियसमस्यानां तथा च तासां तासां निराकरणविषये सम्यक् विश्लेषणं विधास्यति ।

Part V

Appendices

About Organizing Institutions

WAVES International

World Association for Vedic Studies (WAVES) was established at Atlanta, USA in 1996 by a group of academics interested in Vedic knowledge. WAVES is a multidisciplinary academic society (Tax Exempt in USA) for carrying out scholarly activities encompassing all that applies to traditions commonly called Vedic anywhere in the world. WAVES is an organization of academicians, and of those interested in academics, in all different areas of Indian/Vedic studies in past, present and future. It is a non-religious society with no ideology. It is open for membership and for participation to all persons irrespective of their color, creed, ethnicity, and country of origin or any other kind of persuasion. It has a Board of Directors, for corporate responsibilities, a broad based Governing Council for its activities, and several Standing Committees in specific areas. It has organized, till date, fifteen conferences in the USA, Trinidad, and India.

WAVES (India)

Wider Association for Vedic Studies (WAVES) is a registered academic society under the Societies Act XXI of 1860 in New Delhi. The association maintains its acronym 'WAVES' and is an affiliate of "The World Association for Vedic Studies, USA." Presently, WAVES has about 316 members registered as "Life Members" in India, with six chapters in different parts of India such as in Bangalore, Haridwar, Jodhpur, Lucknow, and Vindya. It has organized 27 annual conferences in India and one in Nepal with several academic activities. This 'WAVES 2024' is the 28th India Conference of WAVES, which will be held jointly with WAVES International. The first conference was inaugurated by Honourable Dr. Shankar Dayal Sharma ji, Former President of India in New Delhi. For the last three years, WAVES's youth wing named 'Tarun Tarang' has also been actively participating in Vedic Studies.

Hindu University of America

Hindu University of America (HUA) is a one-of-a-kind institution devoted to deepening the understanding of Hinduism amongst the Indian Diaspora worldwide. HUA provides accessible and affordable online education offering a wide array of programs, including community education, certificate programs, master's degrees, and doctoral degrees in fields such as Hindu Studies, Sanskrit Studies, Conflict Resolution, and Ayurveda. Through its visionary mission, HUA seeks to promote dialogue across disciplines, cultures, and civilizations while facilitating self-discovery, conscious evolution, and harmony. With a commitment to academic excellence and freedom, HUA prepares students for service, leadership, and global engagement, setting the standard for the study of Hindu Dharma.

Websites:

- **WAVES International** - <http://www.thewavesinternational.com>
- **WAVES India** - <http://www.waves-india.com>
- **Hindu University of America** - <http://www.hua.edu>

WAVES Conferences

Conferences Organised by WAVES International

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Dallas, Texas, Aug. 2-5, 2018
4. Scientific Aspects of Vedic Knowledge
Delhi, India, 2016
5. Vedic Living in Modern World
Fairfield, Iowa, 2014
6. Vedic Cultures - Epic and Pauranic Phase
Dartmouth, Massachusetts, 2012
7. Vedic Knowledge for Civilization Harmony
Trinidad, 2010
8. Vedic Heritage for Global Welfare
Orlando, 2008
9. Vedic Ideas for Global Harmony and Peace
University of Houston, TX, USA, July 8-10, 2006
10. India's Intellectual Traditions-Contemporary Global Conext
University of Maryland, Shady Grove Campus, Washington DC, USA,
July 9-11, 2004

11. India's Contribution and Influences in the World
University of Massachusetts, Dartmouth, MA, USA, July 12-14. 2002
12. Contemporary View's on Vedic Civilization
Hoboken, NJ, USA, July 28-30, 2000
13. Tulsidasa & His Works
Miami, Florida, USA, Nov. 26-28, 1999
14. New Perspectives on Vedic & Ancient Indian Civilization
Los Angeles, USA, Aug. 7-9, 1998
15. History of Ancient Indian Sciences
USL, Lafayette LA, USA, Oct. 25, 1997
16. Indus Saraswati Age and Ancient India
Atlanta (Georgia) USA, Oct. 4-6, 1996

Conferences Held in India & Nepal

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Man and Nature in Vedic Tradition :Modern Perspective
1- 3 December, 2023 in collaboration with Dept. of Sanskrit, South
Campus, Delhi University
2. 26th India & International Conference
Innovative Applications of Vedic Knowledge in Today's World
New Delhi; 23-25 December, 2022 [Online]
3. 25th India conference
The Concept of Liberty and Equality in the Vedic Perspective
Online, December, 10-12, 2021
4. 24th India conference
Impact of Vedic Wisdom on the World Today
December 25-27, 2020 & January 1-3, 2021 [Online]
5. 23rd India conference
Vedic Wisdom and Women : Contemporary Perspective
Delhi, December, 5-7, 2019
6. 22nd India conference
Vedic Perspective of Indian Arts
Delhi, November, 27-29, 2018
7. 21st India conference
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Delhi, December, 10-12, 2017
8. 20th India & 12th International Conference
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Delhi, December, 15-18, 2016
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Delhi; November, 27- 29, 2015
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Delhi; December, 24- 26, 2012
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Veda And Thought Revolution
Haridwar; March, 14-17, 2012
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Creation and Existence: Indian Perspective
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New Delhi; Dec. 24-25, 2008
17. 11th India Conference
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Vrindavan, UP; Dec. 14-16, 2007
18. 10th India Conference
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20. 8th India Conference
Science, Consciousness & Vedic Heritage
Bangalore, Karnataka; Dec. 31, 2004 - Jan. 2, 2005
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22. Nepal Conference
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Edition :- 2024

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डॉ० शशि तिवारी
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