



SHARAD SHAMBHAR'15

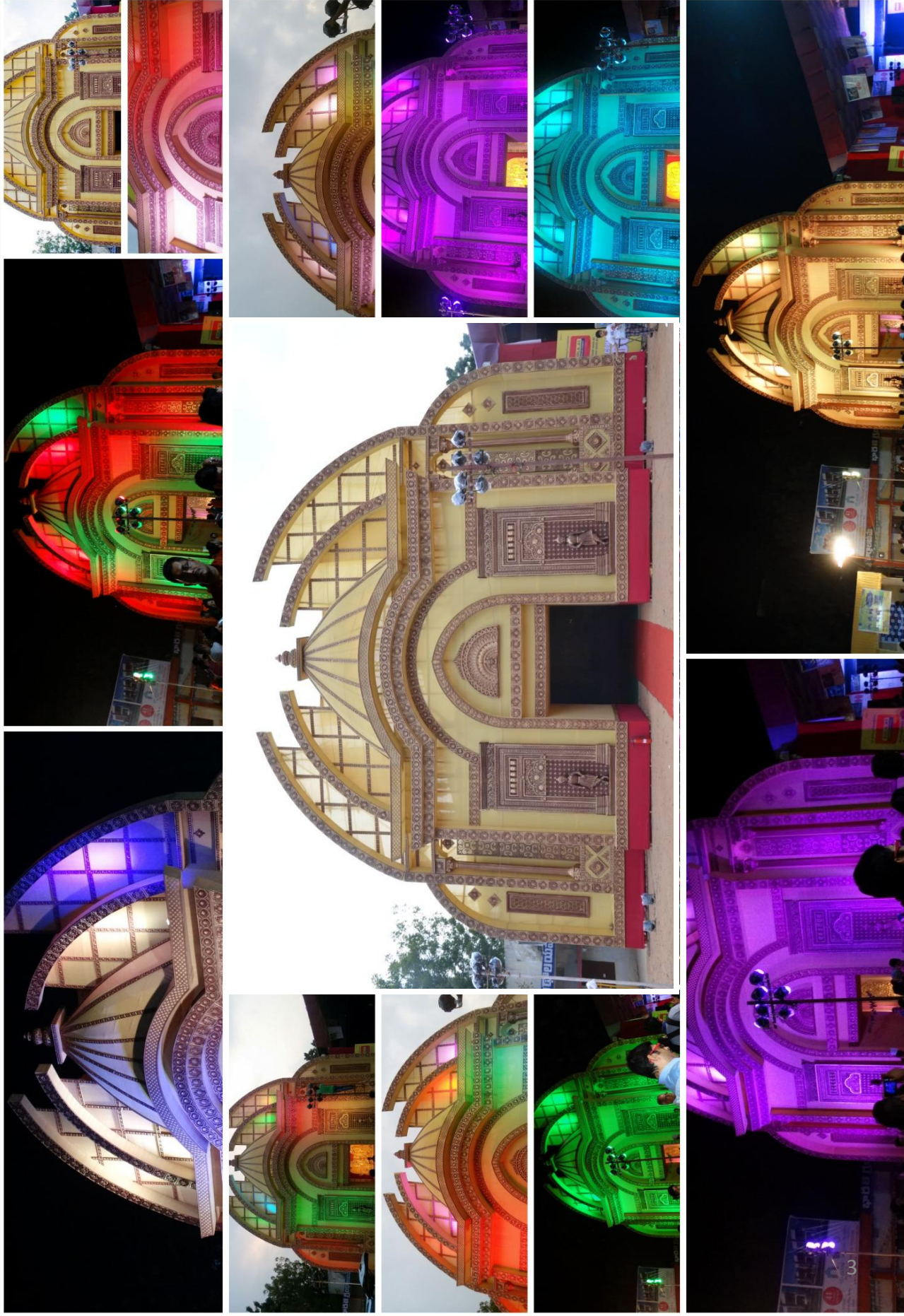
THE CYBERABAD BANGALI ASSOCIATION

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The Cyberabad Bangali Association Durga Puja 2015



The Cyberabad Bangali Association Durga Puja 2015 – A Rainbow of Emotions



The Cyberabad Bangali Association Durga Puja 2015 – Making of the Durga Idol



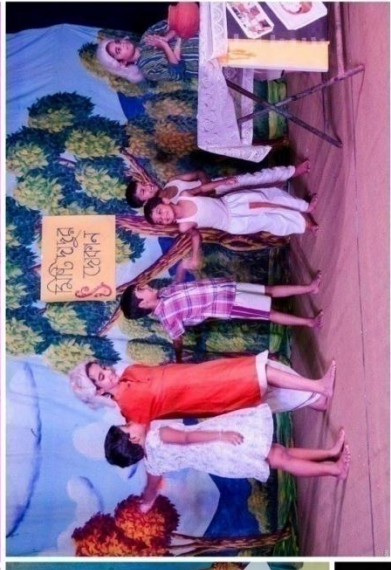
The Cyberabad Bangali Association Durga Puja 2015 – Sponsors and Patrons



The Cyberabad Bangali Association Durga Puja 2015 – Five Days of Devotion



The Cyberabad Bangali Association Durga Puja 2015—A view of Bengali Culture



The Cyberabad Bangali Association Durga Puja 2015 – Melange





सत्यमेव जयते
राष्ट्रपति
भारत गणतंत्र
PRESIDENT
REPUBLIC OF INDIA



MESSAGE

On the joyous occasion of Durga Puja, I convey warm greetings and good wishes to all my fellow countrymen both in India and abroad.

Durga Puja represents the triumph of truth over untruth, good over evil, light over darkness and knowledge over ignorance. May Goddess Durga guide us on to the path of justice, truth and wisdom. Let us pray to the Universal Mother to instill in us a spirit of brotherhood and love for all.

May this festival strengthen the moral foundations of our society and turn us away from all that divides and destroys.

Pranab Mukherjee
(Pranab Mukherjee)

New Delhi
September 17, 2015



सत्यमेव जयते

राष्ट्रपति
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शुभेच्छा-वार्ता

दुर्गापूजार आनन्दघन लगे, আমি ভারত এবং বিদেশে অবস্থিত সমগ্র দেশবাসীকে আমার আন্তরিক অভিনন্দন ও শুভকামনা জানাই।

দুর্গাপূজা অসত্যের ওপর সত্যের, অশুভ শক্তির উপর শুভ শক্তির, অন্ধকারের ওপর আলোকের এবং অজ্ঞানের ওপর জ্ঞানের বিজয়ের প্রতীক। মা দুর্গা ন্যায়, সত্য তথা জ্ঞানের পথে আমাদের পরিচালিত করুন। আসুন, আমাদের মধ্যে ব্রাতৃত্ব ও প্রেমবোধ সঞ্চার করার জন্য সম্পূর্ণ ব্রহ্মাণ্ডের মাতৃস্বরূপার কাছে প্রার্থনা করি।

এই উৎসব আমাদের সমাজের নৈতিক ভিত্তিকে মজবুত করুক এবং সমস্ত বিভাজক ও বিনাশকারী প্রবৃত্তি থেকে আমাদের দূরে রাখুক।

(প্রণব মুখোপাধ্যায়)

নতুন দিল্লী

১৭ সেপ্টেম্বর, ২০১৫

মমতা ব্যানার্জী
ममता बैनर्जी
ممتا بنرجی
Mamata Banerjee



মুখ্যমন্ত্রী, পশ্চিমবঙ্গ
मुख्यमंत्री, पश्चिम बंगाल
وزیر اعلیٰ مغربی بنگال
CHIEF MINISTER, WEST BENGAL

তারিখ : ২৭.০৯.২০১৫

“তুমি নব নব রূপে এসো প্রাণে
এসো গন্ধে বরনে এসো গানে”

নীল আকাশে মেঘের ভেলা, শিউলি ফুলের পাপড়ি মেলা, ঢাকের তালে কাশের খেলা - আবার এসে গেল শারদীয়া। ধনী, দরিদ্র, জাতি-ধর্ম নির্বিশেষে এবার আনন্দের বাঁধ ভাঙা উচ্ছ্বাসে মিলিত হবার পালা।

সমস্ত অশুভ শক্তির বিনাশ ঘটিয়ে, যা কিছু সুন্দর, যা কিছু ভালো, তার আবাহনের মাধ্যমেই প্রতিষ্ঠিত হবে শুভ শক্তি। তাই এই পুজোয় আছে নববিধানের আশ্বাস, নবনির্মাণের পবিত্র প্রত্যয়।

মা দুর্গার পদধূলিধন্য বাংলার মাটি ধনধান্যে ভরে উঠুক। চিন্ময়ী দেবীর মৃন্ময়ী রূপে আগমনের মাধ্যমে প্রতিটি ঘরে খুশির বাতাস বইতে থাকুক, সঞ্চরিত হোক আশার আলো - এই শুভকামনা রইল।

আপনাদের শারদোৎসবের আয়োজন সফল হোক। সকলকে জানাই শারদীয়ার প্রীতি, শুভেচ্ছা ও অভিনন্দন।

পুজো ভালো কাটুক, সবাই ভাল থাকুন।

“ শিশির ভেজা
শিউলি ভোরে
মা আসছেন
সবার ঘরে,
সবার হৃদয়ে
মনের আনন্দে
আগমনী গান
সুরে-সানন্দে ”

(মমতা ব্যানার্জী)

শ্রী শুভ মুখার্জী
সাধারণ সম্পাদক, দ্য সাইবেরাবাদ বেঙ্গলী এ্যাসোসিয়েসন
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Editorial



Happy New Year 2016!

The march of rejuvenated India continues with renewed optimism in business circles and the international community but the journey has indeed just began as many key structural reforms pending. I am mention some interesting initiatives like Swachha Bharat, Smart Cities, Digital India, Make in India and the JAM Trinity worth exploring.

But why do I mention this? The success of these missions depend on citizens like us who are largely related to the IT and ITES sector. Let us explore and contribute to the best possible manner to make a difference to the society.

While we are all busy creating wealth, let us also pause for a moment and introspect whether we are also doing our bit to maintain the heritage that we have borrowed from our children. i.e. the environment. Let the Chennai Floods and Nepal Earthquake remind us eternally on how miniscule we are in the overall scheme of nature and control our greed.

2015 was another year of awesome support from our members, patrons and sponsors and we bought festive colors and flavors to the most talked about Puja Pandal in the Metropolis. It has been a long and memorable journey of Nine years with you and we look forward to a decade of togetherness and celebrations this year 2016.

Please Take Care!

Surojeet Sengupta



সম্পাদকীয়



নববর্ষের শুভেচ্ছা।

শারদীয়া উৎসবের আগমনে শ্রী শ্রী দুর্গা পূজার আগমনীর পদধ্বনির সঙ্গে সঙ্গে ধনী দরিদ্র ছোট বড় সবাই আনন্দে উচ্ছল ॥

দুর্গা মায়ের অঞ্জলির শেষে সবাই পবিত্র হয়ে যায়। পরিশেষে পরস্পর কোলাকুলি করে সব শত্রুতা ভুলে গিয়ে বন্ধু হয়ে যাই ॥

আমাদের এই শ্রী শ্রী দুর্গা আরাধনা সকলের জীবনের এক বিশিষ্ট অঙ্গ। আসুন আমরা সব পরিবার, স্বজন আর বন্ধু নিয়ে পূজার কটা দিন, নানা অনুষ্ঠানে, খেলা ধুলা, নৃত্য নাট্য যোগ দিয়ে মায়ের পূজায়ে যোগদান করি ॥

নমস্কার

স্বাতি সর্বানী গুহ



The President 's Message

Dear Friends,

The Cyberabad Bangali Association is once again poised for a Grand-Gala and Stupendous Celebration of Sri Sri Durga Puja, this being the seventh year of our glorious effort. Nowadays, a Bengalee's life is no longer a bed of roses. in any direction, we behold. We find pessimism and frustration accompanied with a long pause and tranquility. The dream of economic regrowth has appeared as a bolt out of the blue, that has sparkled and lightened around us, but has been reduced and obliterated into peach gloom and darkness. Still in a Bengalee's life, we experience the buoyancy as soon as we observe and behold the victory of goodness, honesty, godliness over the evils in the shape of Anandamayee , the Goddess Maa Durga ,who vanquished Mahishasoor in the duel to free heaven from the evil clutches of demons. In these days also, we do have a vision and dream and without any sort of inhibition and hesitation, we throng the puja mandaps and go gaga during these auspicious days. And as such, we regain our spirit and self-confidence to contribute our best to the society and country.

I, hereby, heartily welcome with great pleasure and privilege our members, sponsors and devotees, supporters and well-wishers into this celebration. The association has grown from strength to strength in the past seven years with your splendid and overwhelming support and good wishes and I can't thank you enough for the same. Ever since the venue got shifted to J.P.N. Nagar Community Hall from St. Martin's School premises, it has grown to a sizable magnitude to accommodate the increasing need of a bigger participation.

Our sponsors have been generous as ever to support us. The Pandal, Cultural, blogs and other organizing teams are determined to make it the best Durga Puja in Hyderabad this year also like last year, as has been proven. I once again welcome you all to be a part of CBA family and enjoy Sri Sri Durga Puja and other events with us. May all our coveted dreams come true with the solemn blessings of Maa Durga.

With Love and Best Regards
S. N. Guha

সভাপতির সম্বাদ



দা সাইবারাবাদ বাঙালি এসোসিয়েশন সভাপতির আন্তরিক অভিনন্দন আর সকল সভ্য আর সকল পরিবারের সভ্যদের শুভকামনা জানাই ।।

দুর্গা পূজা অসত্যের উপর সত্য , অশুভ উপর শুভ , অন্ধকারের উপর আলোকের আর অজ্ঞানের উপর জ্ঞানের বিজয়ের প্রতিক ।।

মা দুর্গা আমাদের ন্যায়, সত্য আর জ্ঞানের পথে পরিচালিত করুন। আসুন আমাদের মধ্যে ভ্রাতা ভোধ ও প্রেম বোধ সঞ্চার করার জন্য মা স্বরূপার কাছে প্রার্থনা করি ।।

এই উত্সব আমাদের সমাজের ভিত্তিকে মজবুত করুক এবং সমস্ত বিভাজন আর বিনাশকারী প্রভাব থেকে আমাদের দূরে রাখুন ।।

নমস্কার

শিবেন্দ্র নাথ গুহ



A Message from General Secretary

Dear Members and Patrons,

Thank you for the wholehearted support for a mega Durga Puja celebration. We witnessed the largest number of visitors in this year's Durga Puja which in itself is a testimony of the popularity of *The Cyberabad Bangali Association* in the twin city. If you have noticed during Durga Puja, "CBA Durga Puja" was the first search result in *Google* and *Bing* if you tried searching anything related to Hyderabad Durga Puja. Continuing with the trend, we got good coverage from leading Newspapers this year as well.

Unique Durga Pratima (Idol), specially designed pandal, tasty Bhog served for 5 days have become the hallmark of CBA Durga Puja. Apart from these, special arrangement for serving Bhog to Senior citizens has been the most satisfactory experience for the volunteers. The blessings of our elders for this small gesture is invaluable to CBA.

We had cultural events from artists from Kolkata as well as our in-house talents which were appreciated by all those present. There were multiple performances from children of various age groups in different genres of song, dance, and drama. The Dandiya event on the last day became a big hit this time with a huge gathering of interested people who waited for hours for the event to start. It was heartening to get their positive feedback at the end of Dandiya event. The Selfie contest during the Durga Puja got an overwhelming response which certainly kept CBA members outside Hyderabad also experience the atmosphere through Social media like Facebook, Twitter, Instagram, and WhatsApp.

Apart from Durga puja and Lakshmi puja, we also organized our Annual Picnic, Poila Boishakh and Taranga. The picnic organized at a Farmhouse had an unprecedented number of members joining in which is another encouragement to the organizing committee.

We have worked on the feedback received from members which certainly helped us make improvements. Please reach out to any of our executive committee members through email or phone if you have any suggestion or feedback and be rest assured that it will be acted upon. I would like to thank the families of all our executive committee, advisory board members and volunteers who work tirelessly for months to organize Durga puja which has scaled up many folds in the last couple of years. Without the support and sacrifices of their families, organizing such events would not have been possible.

Lastly I would like to reiterate that CBA is an inclusive association which welcomes all members to come forward and join the core working committee. Do extend the invitation to likeminded friends and associates who may be interested in being part of CBA family.

Thanks again and have a great year ahead,
Subhro Mukherjee,



The Treasurer's Report

Dear Friends,

Wish you all SUBHO VIJAYA and a very HAPPY DIWALI. Also, a very happy New Year 2016 to all.

Another grand Durga Puja by CBA in 2015 and all my sincere thanks to our patrons, sponsors, members and even non-members for their encouragement and support. From a humble beginning only eight years ago, CBA is considered as one of the distinguished Bengali associations in Hyderabad today. Particularly, CBA has gained a lot of popularity among the Bengali IT population and keeping pace with them we have taken out CBA Puja App both in Android and Windows version to keep our members updated during Puja days. Another effort to bring smile for them :-) :-) :-) .

Like earlier years, We have celebrated Durga Puja 2015 at JPN Nagar community Hall, performed Puja strictly as per Nirghanta. Our pandal was Grand, Idol awesome and Lighting sparkling. Our cultural team organized many big events with a flavor of both folk and modern culture with talents from Kolkata and local. Our Bhog committee made excellent food arrangements for all five days.

Our sincere thanks to our sponsors and members who have extended their full support and generously contributed for this Durga Puja. And special thanks to all the EC members who have put tremendous effort to bring the sponsorship.

Accounting in CBA is disciplined, transparent, fair and in line with Govt. rules and regulations. We have already got our 2014-15 accounts audited and successfully submitted the Income Tax returns as applicably for such organizations. We will continue to uphold the status of The Cyberabad Bangali Association title. We are proud of our financial transparency and invite all our members to go through our audit report and accounts book.

We will continue to work like this in the coming days also and are happy to serve our members and patrons in the form of various events and get together.

I would like to thank all EC members and advisory who have given me the opportunity to serve the association as Treasurer for this year.

With best wishes,
Namoskar!!!
Kingsuk Kumar Roy

The Cyberabad Bangali Association

Executive Committee 2015-16

President	- Sri S.N. Guha
Vice President	- Sri Dipak Chandra Das Sri Prabir Ranjan Paul
General Secretary	- Sri Subhro Mukherjee
Joint Secretary	- Sri Sirsha Haldar
Treasurer	- Sri Kingsuk Kumar Roy
Joint Treasurer	- Sri Amit Ray
Cultural Secretary	- Sri Tuneer Ghosh
Joint Cultural Secretary	- Sri Debabrata Bala
Sponsorship Secretary	- Sri Sayan Jana
Executive Member	- Sri Tapas Biswas, Sri Sabyasachi Sengupta, Smt Shabari Mitra, Sri Shovan Saha, Sri Siddhartha Das, Sri Apurva Mukherji, Sri Subhranshu Tripathi, Sri Susmit Sarkar, Sri Siddhartha Mukherjee, Sri Surojeet Sengupta,,

Advisors - Sri A.K Hom, Sri Arya Roy Chowdhury, Sri Sumit Biswas, Sri Sunith Roy., Sri Kaushik Bhattacharya, Sri Asim Chakraborty,

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Mr. Surojeet Sengupta, Ms Swathi Sarbani Guha

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My Mental Hideout- A Travelogue

ShuddhaSattwa Das



The daily grind of professional and personal life had been taking its toll on my mental and physical health for quite some time. Daily routine of waking up in the morning, rushing to workplace, facing the ever fighting union leaders, long-hours of meeting et al, was alarming me that I needed a break. Even my leave application to my expat boss contained that sentence, "I need a break". I had sigh of relief when the flight took off Hyderabad airstrip and suddenly the clear morning sky seemed so inviting and refreshing. My journey to my mental hideout began.

The generosity of the Creator in presenting a combination of rich grassland, flora and fauna, abundant waterholes has always made the Bandipur National Park an attraction for nature and wild-life lovers. While travelling from Bangalore Airport to this rich creation of green hideout of wilds, my imagination continuously prompted me to think about this temporary transition from a comfortable city lifestyle to the undisturbed, rich lap of nature.

We were welcomed at the Jungle Lodges and Resorts by the smiling staffs and a sudden flash of torrential rain. It is then when I got introduced to Mahadev, who, in broken English communicated to me that he is going to be a call away during the stay there for service. After a quick lunch, it was decided that we fast be ready for our first safari to the wilderness.

3:30 PM, but the sky was darker than usual and it seemed to be the onset of evening. A thin cover of foggy cloud made the way towards the thickest a mystical one. When we stopped at the Forest Check Post for necessary regulations, I was really impatient to enter fast into the wilderness by the glimpse of a herd of spotted deer and monkeys on either side of the muddy road. Chilly winds, occasional sprinkles of rain drops, made the journey a real "hu-hu" kind and the only sound which started hitting the ears was that of mild murmurs of some unknown animals, chirpings of unseen birds and the continuous roar of the Safari Jeep.

I will never forget how our vehicle got stuck in deep mud inside the jungle and we had to wait there for about an hour silently inside the Jeep to be rescued by another forest department vehicle, accompanied by the constant threat that the giant elephant, that was inside the bamboo bush behind our way, could have changed its mood any time. During the entire safari of around three hours, we could spot some Langurs, Indian Gaurs, Giant Elephants, Black Rumped Flameback, Brahminy Sterling, Hoopoe, Indian Peacocks in majestic colours, lots of spotted deer, with or without antlers and a fighting pair, too. On the way back, I realized my mistake of not carrying a woolen with me.



The Next morning 5.30 I suddenly realized that may be I will be late for the morning safari and had to rush to catch the last safari vehicle. The early morning inside the forest was misty and the drive through the forest was very refreshing. The sights of eventual herds of deer and elephants remind, that its inside their habitat and absolute silence is a must. Red-Wattled Lapwings, Spot Billed Ducks, a salt licking Sambar Deer, White Throated Kingfisher, Stripe Necked Mongoose, an emerging family of wild elephants, and a majestic Serpent Eagle were among all occasional wildlife which were worth capturing in memory and in the SLR.

Bandipur is one rare place, I would say, where, on a mountain top there is a 750 years old Krishna Temple, Gopalaswamy Betta. Usually you find a Shiva temple in such a place!! The way to the temple is restricted and open under strict supervision of forest staffers during the day. After evening it is closed, even for the temple priests. The mountain top is windy and it is really difficult to stand outside for longer duration. The pug-marks in the adjoining mud land, remind one of the danger and beauty of the place. A glimpse of the blue mountain, Nilgiris, is such a refreshing sight from the top.

I spotted a mother-child duo in the curvy walk way to the thickest. The way the mother was nurturing the kid, and the complete dependence of the kid on its mother reminds one that all mothers are same in their care for child, the way and content of care may differ, but the intent of care is a common thread.

The evening safari on the second day brought some luck. The great spotting skill of the driver, helped to spot a leopard atop a tree. It is perhaps a rare treat to spot a fully grown male leopard on a tree. It appeared that the beast has just finished eating its kill and was enjoying the chilly breeze while resting on the tree top. I realized at that time that I should switch to some more efficient tele-photo lenses at the earliest!!

Whether I could spot a giant cat or not, the great part of this hide out is that one can find tranquility, not disturbed by many phone calls (the network keeps on disappearing) and the grandeur of wildlife will add sufficient value to it. It is a place to be experienced and nurtured in mind, but not to be disturbed by the colonial human presence. The hangover of the original beauty is must to continue and it's a place not to be considered as just another vacation place. It's a mental hide out, an emotional den where one can slip into when the hustle bustle of life becomes unbearable to tolerate any more.

I came back, after learning some more small steps to face this great world.





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Glimpses from the Vedas and its Related Scriptures

A K Hom



Introduction: A curious and chance exploration in the web for Vedas and its related scriptures revealed that we the many commoners often have very vague or superfluous awareness of them, even at their very rudimentary level. In order to gather certain first level understanding of them, an attempt was made by this writer to search for tit-bits of information primarily to meet the “what it is”, “what for it is” type of queries from the vast science of spirituality of the Vedas and Related Scriptures and then attempted to present with all humility those glimpses to the readers in a capsule form. For certain related aspects, the Scientific outlook, exploratory information, evolution processes, significant impacts and curious observations etc. were also covered which may be of interest to the readers. As it is, deeper and precise understanding or explanations etc. of Vedas and related scriptures is beyond the capabilities of this writer as they being so vast, deep and profound. Hence any mis-representations if inadvertently got crept-in, same may kindly be pardoned. All critical information as gathered have been tagged with corresponding references / web- links etc. and they were gratefully acknowledged in this paper.[A good internet link will be helpful to appreciate few excellent contents for certain direct audio and Video web-links provided below]

“**Veda**” literally means *knowledge*, and it was derived from the Sanskrit root word “*vid*”, from which four meanings can be described as 'knowledge', 'existing', 'beneficial' and 'thought'¹. Vedas contain knowledge about both matter and spirit⁵. Vedas and the related scriptures are the earliest Hindu scriptures of higher spiritual and philosophical knowledge with its universal views on humanity and it also covers information even on cosmology, astrology, mathematics and other sciences etc.

It is said in Hindu mythology that *Brahma* the Creator, gave birth from his “*buddhi*” (higher intellect) of son *Angiras* as one of his “*manas-putras*” (borne out of divine intellect). *Angiras*, the *maharshi* meditated and due to this penance had visions (internal revelations from higher knowledge) of many Vedic Mantras and is credited as being the source of great number of Vedic Hymns in four vedas.

More than 182 *Rishis*⁹(like *Angiras*, [Kanva](#), [Vasishtha](#), [Vishvamitra](#), *Atri*, [Bhrqu](#), *Kasyapa*, *Agasthya* etc.) composed hymns of Rigveda and more than 356 *Rishis* and *Rishikas* (females - like, *Apala Atreyi*, *Ita Bhargava* etc.) composed hymns in other vedas⁹. However, the wonderfully evolving hymns were passed on from generations to generations by sophisticated practice of certain *mnemonic heuristics*, so that many thousands of hymns were committed to memory in a phonetically conservative (“*shruti*”) form in the language form of “Vedic Sanskrit”. Compilation in written form gradually evolved during much later period after introduction of *Panini*’s (4th century BCE) scientific theory of grammar and paving the way for development of current “*classical Sanskrit*”²⁴ which also happens to have its four principal dialects²⁴.

Around thirty *Sanskrit manuscripts* of Rigveda at the [Bhandarkar Oriental Research Institute](#), Pune were collected during the 19th century by Prof. [Georg Böhler](#) (Germany) along with other scholars, and they were originated from different parts of India, including [Kashmir](#), [Gujarat](#), the then [Rajaputana](#), [Central Provinces](#) etc. Some Sanskrit manuscripts are also available at Univ. of Pennsylvania (USA)

After English Translations by western authors, the Vedas and related other scriptures got their wider exposure to many scholars and researchers around the world on their wonderful and invaluable rich contents. In 1845, **Max Müller** (the German Indologist) translated six volumes of Sanskrit editions of Rig Veda, using manuscripts available in England. Ralph T.H.Griffith¹⁰ (the English Indologist) translated all the four Vedic scriptures into English, published during 1889 to 1899.

There are **four Vedas** as “shruti” literatures –Chronologically, they are - **Rigveda** (Knowledge of Recited Praise), **Yajurveda** (Knowledge of Sacrifice or Sacrificial Texts and Formulas), **Shamveda** (Knowledge of Chanted Hymns) and **Atharvaveda** (Knowledge of Prayer, Charm, and Spells)²⁵.

- **Rig-Veda** - It is the oldest Veda. The texts are in form of verses which are meant for the praise of the deities of nature. It underlines the path of ‘Jnana’ (higher philosophical knowledge) and It contains several mythological and poetical accounts of the origin of the world, hymns praising the gods, and ancient prayers for life, prosperity etc. *The Rig Veda mantras propound all the speech or all the ideas and thoughts leading to all-sided perfection*¹.

The text is organized in 10 Chapters (**Mandala**) and divided into **twenty-one sections**. Each *Mandala* consists of hymns called **Sukta**. The **Suktas** in turn consist of individual stanzas called “**rik**” (i.e. praise or Mantras) which are further analysed into units of verse called “**pada**”. In all, Rig Veda comprises of **10552 mantras in 1028 hymns** (Suktas). Tradition associates a *Rishi* (the composer) with each “**rik**” of the Rigveda. Most *Suktas* are attributed to single composers.

- **Yajur-Veda** –It is derived from the Sanskrit root word ‘yaj’, to sacrifice or worship, to know. Yajurveda, the *second veda*, is in prose form and it is a ritual Veda, a guide-book solely meant for the purposes of sacrificial rituals. The *Samhitā*, i.e. collection of its hymns, texts, and formulas, constituting the hymn-book and prayer-book and owes its origin to the increasing multi-formity and complication of the sacrificial rituals and to meet the requirements of the performers of various essentially important rites and ceremonies²⁵. *Yajur Veda develops the human mind which is the source of all actions*¹. It is divided into *one hundred and nine sections & 2 sub-divisions* – (1) **Krishna Yajur - Veda (or Taittiriya)** –the older collections consisting of hymns (4773 Mantras) and (2) **Sukla Yajur - Veda (or Vajasaneya)** containing rhythmic Prose and Mantras (40 Chapters, about 1600 Mantras), is a later revelation to *Yajnavalkya*, the sage and philosopher²⁷.

- **Sama-Veda**- *Sam Veda* is the third *veda* and it is devoted to the adoration, praise and worship of God, manifestations of his powers; and mode of worship for spiritual attainments. Its devotional hymns engulfed with sublime thoughts, attained with emotional touch leave human mind and soul in tranquillity and it emphasises the development of their mental and spiritual powers to their highest order. *Sama Veda makes us fully develop our life energies or prana for completely developing our potential* ^(1.1). It is having one thousand sections. It is shortest of all the four Vedas. It is closely connected with the Rigveda.

- **Atharva-Veda** – “That by which all sorts of doubts and imperfections are removed; and expertise is achieved, is *Arthava Veda*”. *The Atharva Veda gives the methods of perfection of our body and senses* ^(1.2). *Atharva veda* deals with science, technology, applied social sciences and human behaviour, including Mathematics, Physics, Chemistry, Astrology, Medical Sciences, Agriculture, Engineering, Military Sciences, Sociology, Economics, Political Science etc, but excluding history. It is divided into fifty sections.

• **VEDA subject matters are divided into –**

(1) **Karma-Kanda** - (Ritualistic Section) deals with various sacrifices and rituals

(2) **Upasana-Kanda** - (Worship Section) deals with various kinds of worship or meditation

(3) **Jnana-Kanda** - (Knowledge-Section) deals with the highest knowledge of *Nirguna Brahman*

• **Veda consists of four parts**³¹ (representing the four stages in a man's life) .–

(1) **Mantra-Samhita** - (*Karma-Kanda*) – consists of hymns in praise of the Vedic God, comprising prayers, hymns and incantations addressed to various deities, both subjective and objective.

[The terminology **Samhita** can be referred to any methodical collection of text or verses of any *sastra*, *sutra* or Sanskrit Epic along with Vedic texts can be called a *Samhita*. It is not a particular name of any specific Vedic text with collection of hymns.]

(2) **Brahmana** - (*Karma-Kanda*) or *explanations of Mantras or rituals*. They guide people to perform sacrificial rites and explanations of the method of using the Mantras in the *Yajna* or the sacrifice. The *Brahmana* portion is suitable for the householders. They are in prose form.

(3) **Aranyak** - (*Upasana-Kanda*) The *Aranyakas* were developed by the hermits, living in the forests. Due to the limited resources in the forests, they could not perform the conventional and elaborate sacrifices, neither could they adhere to the various rituals. It was then that the *Aranyakas* got evolved. They are philosophical and spiritual interpretation of the rituals and ceremonials and reflect an explicit transition in the philosophy of life of man where the speculative and intuitive thinking seems to be developing. Meditative thinking is conspicuous.

(4) **Upanishad** - (*Jnana-Kanda*) - Most of the Upanishads are in forms of *dialogues between a master and a disciple*. The term *Upanishad* is derived from ‘upa’ (near), ‘ni’ (down) and ‘s(h)ad’ (to sit), i.e., sitting down near (close to) a guru with an objective to acquire knowledge. The *Upanishads* are useful for the *Sannyasins*.

With passage of times when the gradual decay of the priestly orthodoxy started, it resulted in the end of the Vedic hegemony, *shifting the focus of deeper religious life from external rites and sacrifices to the pursuit of spiritual progress and living as ascetic hermits*. Their speculations and *philosophy* were compiled into texts called the *Upanishads* and they are the most important portion of the Vedas.

Rishi Aurobinda even writes as, “....The hymns (vedic) are, on the contrary, nothing more than the naive superstitious fancies of untaught and materialistic barbarians concerned only with the most external gains and enjoyments and ignorant of all but the most elementary moral notions or religious aspirations... The true foundation or starting-point of the later religions and philosophies is the *Upanishads*, which have then to be conceived as a revolt of philosophical and speculative minds against the ritualistic materialism of the Vedas....”^{3(pg-5)}

Upanishads are a set of philosophical and instructive Vedic scriptures with commentaries on the Veda and *they reveal the most subtle and deep spiritual truths*. They contain the essence or the *knowledge portion of the Vedas*, the philosophy of which is sublime, profound, lofty, soul stirring and are with universal outlook. They speak of the identity of the individual soul and the Supreme Soul and most important questions of human existence have been elucidated.

The *Upanishads* deal with the disciplines of philosophical knowledge (*jnana*, the basic foundation frame work of Hinduism)³¹, divine love (*bhakti*), action (*karma*), and *yoga*¹⁷.

One of the famous hymns from ***Bṛhadāraṇyakopaniṣad*** (1.3.28)

Asatō mā sadgamaya / tamasō mā jyōtīrgamaya
mṛtyōrmā amṛtaṁ gamaya / Om śāntiḥ śāntiḥ śāntiḥ

From untruth lead us to Truth / From darkness lead us to
Light
From death lead us to Immortality / Om Peace, Peace,
Peace.

Upanishads have further Sakha's, i.e. branches, [21(Rigveda),109(Samaveda),1000(Yajurveda) and 50 (Atharvaveda) respectively]. Most important ***Upanishads*** are -

Rig-Vedic - ***Aitareya, Kaushitaki***

Sam-Vedic - ***Chhandogya, Kena***

Yajur-Vedic - ***Bṛihadaranyaka, Isa, Taittiriya, Katha, Svetasvatara, Maitri***

Atharva-Vedic - ***Mundaka, Mandukya, Prashna***

• ***Upa-Vedas*** – They are subsidiary Vedas , viz., -

(1) ***Ayurveda*** - science of health

(2) ***Dhanurveda*** - science of war

(3) ***Gandharva Veda*** - science of music

(4) ***Arthasastra*** - science on state craft, economic policy and military strategy.

(Kautilya's Arthasastra book of the Maurya period covered all such aspects)

• ***Vedanta*** - Teaching, based on *Upanishads* is called *Vedanta* and it forms the very foundation of Hinduism. All forms of Vedanta were drawn primarily from the *Upanishads*. Rishi Aurovinda writes, ".....between Veda and Vedanta, a distinction which might be expressed in the formula, "the Veda for the priests, the Vedanta for the sages" ³

• ***Vedāṅga*** - *Vedāṅgas* are the auxiliary to the four *Vedas* and essential for the correct interpretation of the Vedas. There are Six *Angas* or explanatory limbs to the *Vedāṅgas* ^(1.4).

(1) ***Sikhsa and Vyakarana*** – of Panini – (knowledge of Phonetics, deals with pronunciation and accent)

(2) ***Pada-patha*** - gives each word its separate form. The *Krama-patha* connects the words

(3) ***Vyakarana*** - is the Sanskrit grammar

(4) ***Chhanda*** - of Pingalacharya - deals with the patterns of stress and intonation in a language.

(5) ***Nirukta*** - of Yaska- philology or etymology, i.e. study of language in written historical sources & origin of words.

(6) ***Jyotisha*** - of Garga, *Kalpa* - Mathematics & Astronomy. (*Srauta, Grihya, Dharma and Sulba* - belonging to the authorships of various *Rishis*).

- **Purana** – They are the classical books with ancient stories of Indian History, culture and civilisation along with mythology of Hindu Religion of several sects and their incarnations with narrative stories based on *belief and affirmation of the religion*.. But certain gradual additions, alterations, and distortions in the *Puranas* for hundreds of years, particularly under the influence of upheaval of Buddhism and Jainism and then during the Islamic and Christian rules in India, certain irrational, illogical, un-ethical, un-scientific, in-humanitarian and anti-vedic concepts like social discrimination and several other superstitions have crept-in the *Puranas*^(1,3).

The *Puranas* got evolved and got incrementally modified between 400 CE and even up to 1700 CE. (the most recent, which were composed between 1000 C.E. and 1700 CE, are the *Kalika, Mahabhagavata, Naradiya, Saura*²⁷ and *Kalki*³⁰). As economic criteria and materialistic tendencies and greed began to catch hold of society gradually, these aspects also caught-up the priest class (who had considerable influence on king / kingdom) and it led to increased ritualistic formations of religious ceremonies.

Under various socio-political circumstances, people's dependency on the priest class also increased for their teaching of rituals and for obtaining the grace of God. The kings and the priests combined in their efforts to keep the people under their grip and fold. The chroniclers like "*Suta*" or court "*charana*" were engaged to reach-out to the people. Sages wrote down traditionally collected stories which were very often with exaggerations and distortions while praising their patron kings and religious versions were also got included and *wished these books be considered on par with the old religious scriptures*²⁸. But, eventually through the centuries till date, the impact of the Purans was overwhelming and contributed for overall societal integration in India. There are 18 nos. of **Maha - Puranas** and some significant of them are -

- (1) **Brahma Purana** (*Raja guna prevails*)- [Brahma](#) , Brahmānda, Brahmavaivarta, Markendeya. Bhavishya
- (2) **Vaishnava Purana** (*Sattvik guna prevails*)- Vishnu, Bhgavata, Naradeya, Garuda, Padma, Vamana
- (3) **Shaiva Purana** (*Tama guna prevails*)- Shiva, Linga, Skanda, Vayu, Agni, Kurma, Matsya

- **Itihasa**- i.e. the Epic age and is supposed to have been synchronous with period between the post Rig Vedic and the period of Budhha (sixth century B.C.). They throw light on the social and political life of the people of those times. Ramayana & Mahabharata (which also contains Bhagavad Gita) are India's largest epics.

- **Shruti & Smriti Literatures** - '*Shruti*' means 'to hear' or as 'revealed' or 'perceived' by the sages as inner realisation and as Divine Truths. In ancient times, while doing their *Tapasya* and *sadhana*, the great sages got enlightened with the divine truths. The Vedas and the Upanishads are considered as the "*Shruti*" literatures.

Rishi Aurovinda says ^{2(ppg-11)}, "In the Vedic idea of the *revelation* there is no suggestion of the miraculous or the super natural Rishis who had previously made himself fit for the impersonal knowledge and employed these faculties, had acquired them by a progressive self-culture". *Smriti* is as 'remembered'. *Smriti* literatures are based on *Shruti*. Many *Smriti* and other *Sastras* constitute "*Smriti*" literatures. The famous epics *Ramayana* and *Mahabharata* belong to *Smriti* literatures. Very significant to note that while the *Shruti literatures is veritable and inviolable*, the '*Smriti*' literatures *might have got modified under influence of time and space*. They are the books of social, economic and political laws composed by scholars from time to time as the need was. Amongst 250 nos. of '*Smritis*' (known to have been mentioned in different texts), only some 57 are traceable now, the most prominent ones being the *Manu Smriti*.

• **Highly sophisticated method of learning and memorising** - Extensively large volumes of early Vedic Texts were transferred and preserved in memory through generations using very well defined learning techniques through *Shruti* which ensured excellent preservation in memories of the students (*sisya*) by practice of “mnemonic heuristics”³² . *Mantras*, or sacred sounds, were used to pierce through sensual, *mental* and *intellectual* levels of existence (all lower strata of consciousness) for the purpose of *purification* and spiritual enlightenment²⁹. “By sound vibration, one becomes liberated” (Vedanta-sutra 4.22)³².

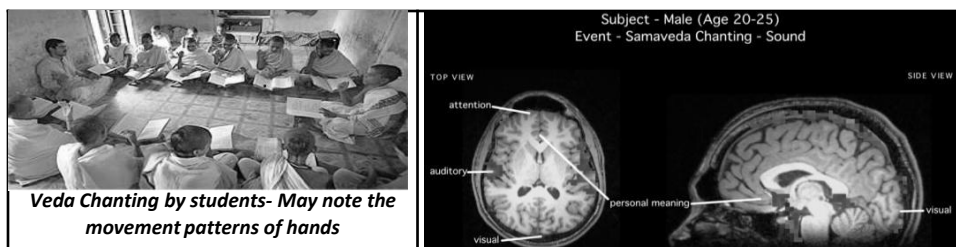
Out of many practices like ‘*Prakriti Paathas*’^{4(pg-7)}, i.e. normal recitation technique, one of the techniques was as per “*Krama pāṭhaḥ*”, a recitation learning system, in which the words of a hymn were recited in pairs – 1, 2 / 2, 3 / 3, 4 / 4, 5 / 5, 6 / 6, 7 / /..... e.g. for a hymn -

īśā vāsyām idam sarvaṃ yat kiñca jagātyāṃ jagāt
1 2 3 4 5 6 7 8

While reciting, *prompt repeat technique in pair* was used - 1 + 2, 2 + 3, 3 + 4, 4 + 5, 5 + 6

Additionally, *Chandas* (i.e. Meter, the unit of rhythm in poetry) e.g ‘*Anustup*’ etc. were used and overall recitation process was regulated by number of syllables in the hymn, pronunciation methods of specific vowels, regulation of breathing etc. and also along with *certain specific movement patterns of the hands, palms, fingers* were used which were specific to help memorising best all the aspects of the hymns. (*Interested reader may like to listen to the electrifying recitation of Yajurveda from the web link below* – < <https://www.youtube.com/watch?v=WhDYVQ95GF8> >.

On 7th Nov, 2003, UNESCO^{4.1} proclaimed the tradition of Vedic chant as a Master piece of the Oral and Intangible Heritage of Humanity



• **Brain Mapping in modern Research Laboratory** -

The mantra in Sanskrit implies a specific structure of sonic patterns - coded in syllables and vowels that works as an spiritual tool to liberate the mind from ignorance, illusion and evil instincts ^{29(para-2)}, While listening to rhythmic chanting of *Samveda* hymns, its sound shows dynamically effecting of the visual cortex area in the brain by lighting-up even with the subject’s eyes remained closed. (*Interested readers may like to view the video of the dynamic effects in the link*: <

<https://www.youtube.com/watch?v=DX11bBpuKIU> >

• **Dating of Vedic era** – There are two views- (a) whether Vedic civilisation is purely an indigenous development local to the north-western parts of ancient India prior to Indus Valley civilisation or, (b) was it evolved by the migrating population influx of Aryans (Indo-European origin from Central Asia / Caspian sea) i.e. during post Indus Valley civilisation era of Mahen-jo-Daro / Harappa (now in Pakistan) during around 2500 BCE. to 1500 BCE. (dating of this civilisation is as per technique of radio carbon by Indian archaeologists). Later Vedic texts were compiled in the upper Gangetic basin in 1000-500 BCE. These texts show that the Aryans during the later Vedic period shifted from the North-West to the region of the Ganges and Yamuna.²⁰

In the 1990s, scientific evidence, coming partly from satellite photos, geological study, archaeological digs and other anthropological finds began to seriously discredit the old myth of theory of influx of Aryans^{7(pg-5)}. Professor Schaffer at Case Western University writes in “Migration, Philology and South Asian Archaeology” that there was an indigenous development of civilization in India going back to at least 6000 BCE. Further, the *Saraswati River* described in the Rig Veda belongs to a date long before 3,000 BCE^{7(pg-16)}, i.e. before its drying-up from the region possibly due to a catastrophic tectonic event leading eventually to a great shift in the population away from the *Saraswati* river valleys causing complete civilisation decline, population shifts and disappearance of Indus Valley civilisation in the areas of Mahen-jo-Daro & Harappa. Rishi Aurobinda wrote^{3(pg-26-para-2)}. “The indications in the Veda on which the theory of Aryan invasion is built, are very scanty in quantity and uncertain in their significance”

• **Concept of worshipping of God** - Vedic scriptures mostly indicate worshipping of phenomena of nature in the form of *nature gods* and out of many, important were - heroic god **Indra, Agni, Surya, Varuna, Soma, Yama, Vayu, Prithvi and Usha**. People prayed by [chanting of hymns](#) and performance of fire-offerings (**yajna**) for abundance of children, rain, cattle (also a **wealth- RigVeda-1.19.13¹⁰**), long life and an after-life etc.¹¹

But, the single God concept is also found as in **Verse 10.129.7 of the Rig veda –**

<i>iyám vísr̥ṣṭīḥ yátaḥ ābabhūva yádi vā dadhé yádi vā ná yáh asya ádhyakṣaḥ paramé vyóman sáh aṅgá veda yádi vā ná véda</i>	<i>"He, the first origin of this creation, whether he formed it all or did not, He who surveys it all from his highest heaven, he verily knows it, or perhaps even he does not "¹⁰</i>
--	---

Such contradictions of God concepts might have crept-in because of gradual evolution of the scriptures over long period of time and were contributed by different *Rishis* and sometimes with different perceptions.

The central feature of religious concept was however on various sacrifice rituals along with worship materials and with chanting of Hymns through fire-Offering - ‘*Homa*’ (**Yajna & Agnihotra**) and seeking goodwill of the Gods which was felt necessary to the continually warring groups (tribes) and they believed that the sacrifice made would grant boons from Gods for their welfare and win over enemies. [Incidentally, many ancient people believed so, e.g., Aztecs of South- Americas sacrificed humans in pyres¹²]. For various rituals and practices, very important roles were played by the priest class¹¹.

• **Idol worshipping** - *Idol worship did not exist during Vedic era*. From **Yajurveda Chapter 32, Verse 3** - “*na tasya pratima asti*” i.e. “*There is no image of Him*”; It further says, “as He is unborn, He deserves our worship”.

<i>“na saṁdr̥ṣe tiṣṭhati rūpam asya na cakṣuṣā paśyati kaścanainaṁ.....”.</i>	<i>“His form is not an object of vision; no one beholds Him with the eyes.... “</i>
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Again, from **Svetasvatara Upanishad Chapter-4, verse - 20**.

• **Transformation**-As powerful priestly class gradually transformed the simple Vedic religion into a complicated ritualistic religion of complicated hymns with sacrifices and filled with superstitions, discontent among the masses gave rise to various religious approach from reformers like Bhagwan Mahavira and Gautam Buddha, during 600 BCE and importantly that their faiths started having ever increasing influences on vast population. Temples are said to have formed thereafter and *idols were evolved* emulating Buddhist stupas (pillars)-[earliest late 400 BCE in India].

The God concept gradually lost their links with nature and human forms of Gods were conceived and it took shapes of extraordinary human forms in the minds of the people. Thus the intellectual conception of God was left with a handful of ascetics and philosophers. Images and their worship also infiltrated into Aryan homes through their non-aryan wives.

The superior beauty of Vedic hymns, their language and poetry retained its hold while the God's images of stone or clay etc. were adopted because of their immediate and inescapable aesthetic appeal and greater realism^{15(pg-10)}. Idol worship in India, according to historians, started during the reign of *Kanishka* (127 CE to 151 CE)¹⁴. The Bhagavad Gita says - Self-realization is more difficult for those who fix their mind on the impersonal, unmanifest, and formless Absolute, because worship of the unmanifest is difficult for ordinary human beings"^{16-(sloka-12.5)}

• **Certain Significant and Interesting Vedic Outlook, Rituals and Practices –**

• **Existence of egalitarian outlook on gender and Caste System – Sukla Yajur Veda (Chapter- 26.2)**

यथेमांवाचंङ्कल्याणीमावदन्ति जनैभ्यः ।
ब्रह्मराजन्वाभ्याँ शूद्राय चार्याय च स्वाय चारणाय च ।
प्रियो देवान्दान्दर्शनाय दातुरिह भूयासमुयम्मे कामः समृध्यतामुप
मादो नमः २

I declare this speech of the four Vedas, for all the people, irrespective of their gender or status in the society, so as to do good to them in this world and after.

• **On Cremation** -The Hindu rites of cremation are seen since the Rig vedic period. From **Rig Veda-Hymn-10.15.14**^{10(pg-427)} –

They who, consumed by fire or not cremated, joy in their offering in the midst of heaven,-
Grant them, O Sovran Lord, the world of spirits and their own body, as thy pleasure wills it.

They who, consumed by fire or not cremated, joy in their offering in the midst of heaven,-
Grant them, O Sovran Lord, the world of spirits and their own body, as thy pleasure wills it.

It is invoking of forefathers "both cremated (agni dagdhá) and un-cremated (án-agni dagdha)".

• **Extensive reference of rituals with sacred drink “Soma”** which played a significant role in Vedic scripts.(*Soma, was an energizing drink preparation from plant origin from Mount Mūjavant, presumably located in Kashmir region and the active component in the juice being like certain psychoactive drugs when used for their religious or spiritual effects and which could be Ephedrine, containing active alkaloid compounds including pseudoephedrine which act as central nervous system stimulants*¹³.)

• **System of slaying Ox existed during marriage function** (Ref.: Rig Veda-Hymn-10-85.sloka13 -on **Surya's Bridal** ^{18 & 10.1(pg-464)} & also in **Atharva Veda- Book-14-Hymn-1-Sloka-13**) the extract is as below , while in **Atharva Veda**, different punishments were also described / envisaged for slaughtering Brahmin's cow –Ref.: Book-V-Hymn-18.11³³ & Book-12-Hymn-5.38³³.

सूर्याया वहतुः परागात सविता यमवासजत।
अघासुहन्त्यन्ते गावो अर्जुन्योः पर्युहते॥

The bridal pomp of Surya, which Savitar started, moved along.
In Magha days are oxen (gāvo) slain, in Arjun's they wed the bride.

• **Taxation Policy during Vedic Period** – In return of duties performed by the King (like administration, justice, extention of his territory, welfare of his subjects etc.), he received “Bali”, “Sulk” and “Bhag” as Taxes. It was prescribed as 1/6th (16.66 %) for income derived from money lending, 1/10th (10%) for sales of commodities within country and 1/20th (5%) for sales in foreign countries.²⁰

• **Evolution of Scientific advances during Vedic era – Mathematics, Astronomy, Ayurveda and Yoga** - During Vedic era, certain far reaching scientific advances were propounded by the Rishis which made a profound impact on advancement of scientific temper, environment preservation and on the welfare of mental and physical health of all.

• **Mathematics & Astronomy** – Yajur-veda elaborates Number theory, cube roots, square roots, algebra, geometry, analytical geometry, calculus, trigonometry, astronomy etc. In Baudhayana's (800 BCE) Saruta Sutras, we find the relationship between the sides of a Right Triangle. [which was unduly attributed to as [Pythagoras](#) (570 BCE - 495 BCE) theorem]

“Dirghasayaksanaya rajjuh parsvamani, triyadam mani / Cha yatprthagbhuta Kurutastadubhayan karoti”

“A Rope stretched along the length of the diagonal produces an area which the vertical and horizontal sides make together”

The above sloka is one of many types and methodologies used in construction of “Vedi” i.e. Fire "sacrificial [altar](#)" during Vedic times²⁶.

• **Indian astronomy** begins with **Rishi Lagadha**⁶ (1600 BCE) with his composition of **Vedanga Jyotisha**. [Indian astronomy further flourished with [Aryabhata](#) (476–550 CE), and later by [Varahamihira](#) (505–587 CE) and [Brahmagupta](#) [[Rajasthan](#)] (598– 670 CE) and **Bhāskara** [Maharashtra] (600 – 680 CE)].The Vedic astronomers were able to observe and predict the movements of heavenly bodies with very accurate timing, which was based on a detailed understanding of naked-eye observational astronomy.

• **Vedānga Jyotiṣa** details several astronomical attributes generally applied for timing social and religious events. Several important aspects of the time and seasons, including lunar months, solar months, and their adjustment by a lunar leap month of **Adhimāsa**, **Ritus** (seasons) and **Yugas** (era within a four age cycle) were also described.

• **Ayurveda** - The earliest-recorded knowledge about Ayurveda is found in the Rigveda and the Atharvaveda. The **Atreya Samhita** is perhaps the oldest medical book in the world. It survives from **Taksashila University** (8th to 6th century BCE). The *Atharvaveda* lists eight divisions of *Ayurveda*, viz., internal medicine, surgery of head and neck, ophthalmology, surgery, toxicology, psychiatry, paediatrics, gerontology or science of rejuvenation and the science of fertility.

• **Charaka Samhita** (probably dated 800 BCE) is an exhaustive work on medicine and are in the form of Questions and Answers between the **Rishis Atreya and Agnivesa**. It contains 8 sections and 120 chapters covering the fields of physiology, aetiology and [embryology](#).

• **Susruta Samhita** - At about 500 BCE-600 BCE in the University of Banaras, **Susruta**, a surgeon, who developed the surgical techniques of *rhinoplasty (plastic surgery)*, wrote the **Susruta Samhita**, which describes *highly developed systems of surgery*. **Susruta Samhita** deals specially with the *therapeutic branch of Ayurveda*. It contains 184 chapters with descriptions of 1,120 [illnesses](#), 700 [medicinal plants](#), 64 [preparations from mineral sources](#) and 57 [preparations based on animal sources](#)¹⁹.

[**Contemporary Medical Science developments** - Egyptian Medicine is the oldest surviving medical text of 1800 BCE, Babylonian-Diagnostic Handbook (1069-1046 BCE), [Greek & Roman Medicine-Hippocratic Corpus](#) (460 - 370 BCE)]

• **Yoga** - The word 'yoga' was first mentioned in the Rig Veda. Ayurveda also incorporates certain principles of yoga within its folds and it also includes yoga or union as one of its therapeutic tools. Yoga which makes for the union of mind, body and soul, is another naturopathic healing tool. First systematic presentation of yoga was compiled by **Patanjali** (during siege of town of **Sāketā**

[the north-eastern Kashmir area] in India by the Greeks) in his **Yoga Sutras** (concise statement of scientific principles) by taking materials about yoga from older traditions.



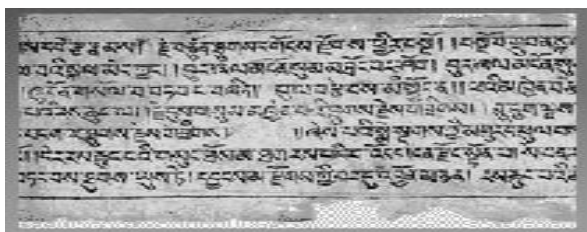
The picture in Seal shows the practice of yoga at the time of Indus valley civilisation (pg-22). It shows Picture of a person seated in yoga posture with Pipili Leaf, found in the ancient city of Mohenjo-daro, As system of Yoga is already indicated in Vedic scriptures, it can be considered that the Indus valley civilization was a post-Vedic era civilization and they practiced yoga.

Further, the seals discovered so far (with 417 principal signs⁸) depicted in scripts were of largely pictorial and many abstract signs which are still un-deciphered. It can be considered that the certain script forms started evolving during Indus Valley civilisation (as only 'sruti' was existing and no scripts in vedic era,). This logic also can also conclude that Vedic civilisation existed prior to Indus valley civilisation.

Vedic Yoga begins with "**mantras**" and **Bija** (or Seed) **Mantras** and **Suktas** are part of these mantras. The most common **Bija mantra** is "**OM**" (also spelled as **AUM**) and most the common **Sukta** is "**Gayatri Mantra**"²¹.

Now, with wonder and deep reverence to the extraordinary creations and the vastness of Vedas, I conclude here with grateful Acknowledgements to various authors and sources referenced

को अदधा वेद क इह पर वोचत कुत आज्ञाता कुत इयं वसिष्ठिर्पूति ।
अरवागं देवा अस्य वसिष्ठिर्जनेनाथा को वेद यतावमुव । ।
इयं वसिष्ठिर्पूति यत आवभूय यदा वा दधे यदा वा न ।
यो अस्योध्यकः परमे व्योमन सो अङ्ग वेद यदा वा नवेद । ।



The Poetry of Creation²²

(Rig Veda -Hymn 10.129.6)

Who really knows? Who will here proclaim it?
Whence was it produced? Whence is this creation?
The gods came afterwards, with the creation of this universe.

Who then knows whence it has arisen?

Whence this creation has arisen

- perhaps it formed itself, or perhaps it did not -
the One who looks down on it, in the highest heaven,
only He knows or perhaps He does not know.

(Translation by [Wendy Doniger O'Flaherty](#), Indologist)

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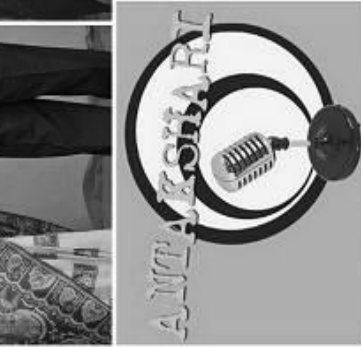
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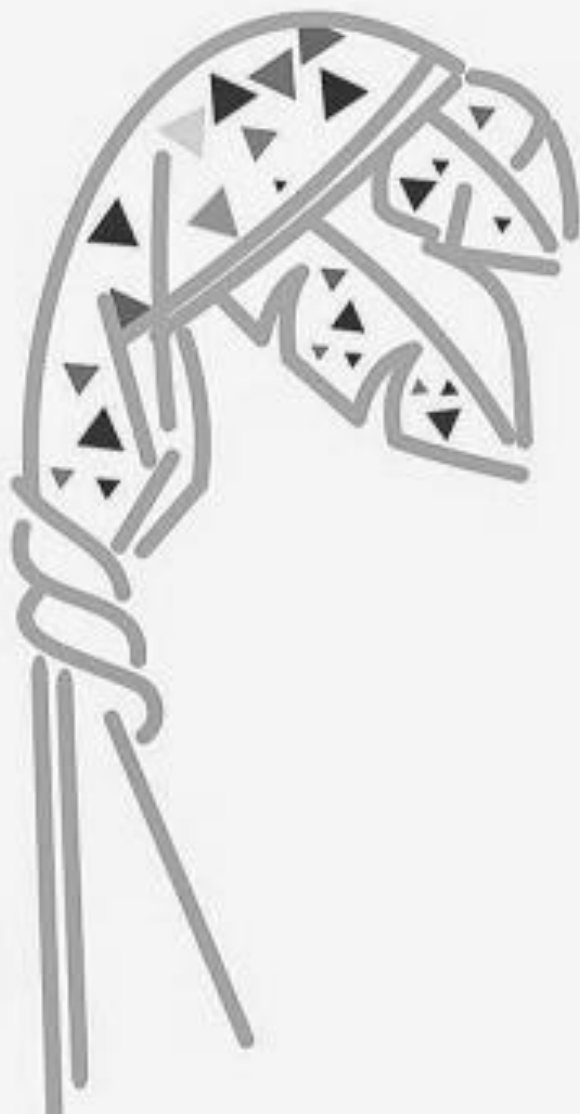


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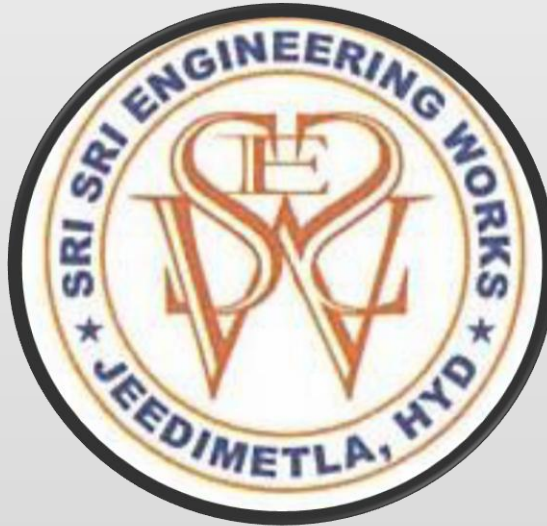
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First Floor plan



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External : Exterior emulsion paint of ISI make.

Flooring : Bedrooms, Drawing, Dining, Living&. Kitchen : Vitrified tiles ,Toilets, Utility & Balconies : Anti-skid ceramic tiles, Staircase : Anti-skid tiles.

Tiles Cladding & Dadoing : Kitchen Platform : Glazed ceramic tiles dado up to 2'-0" height above kitchen platform.

Toilets: Glazed ceramic tiles dado up to door top level.

Kitchen: Granite platform with Stainless steel sink, Provision for fixing Aqua Guard & Provision for Exhaust Fan.

Water Supply : Water supply points in kitchen/toilets as required.

Utilities /Wash : Provision for washing machine and wet area for washing utensils etc.

Toilets: All the toilets will consist of :

- a) Hot and cold wall mixer with shower.
- b) Provision for geysers in all toilets.
- c) All CP fittings of reputed make.

Sanitary Fittings :

- a) EWC with flush tank of ISI make
- b) Two washbasins per house (one in dining and one in master bedroom toilet) would be provided.
- All Hardware/ Paryware (or) equivalent make sanitary fittings with PVC pipelines.

ELECTRICAL System : Concealed copper wiring in conduits for lights, fan, plug and power plug points Wherever necessary of FINECAB/ANCHOR (or) equivalent make.

a) Power outlets for air-conditioners in master bedroom.

b) Power outlets for geysers in all bathrooms.

c) Plug points for Refrigerator, Microwave ovens, Mixer and Grinder in kitchen.

d) Plug points for Television, Audio systems etc. wherever necessary

e) 20 Amps 3-phase supply to reach unit and individual meter board

f) Miniature Circuit Breakers (MCB) and ELCB for each distribution board

g) All electrical fittings of ANCHOR/ELLEYS (or) equivalent make

h) Under-ground cable for street lights.

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b) Provision for Cable TV service.

c) Intercom facility.

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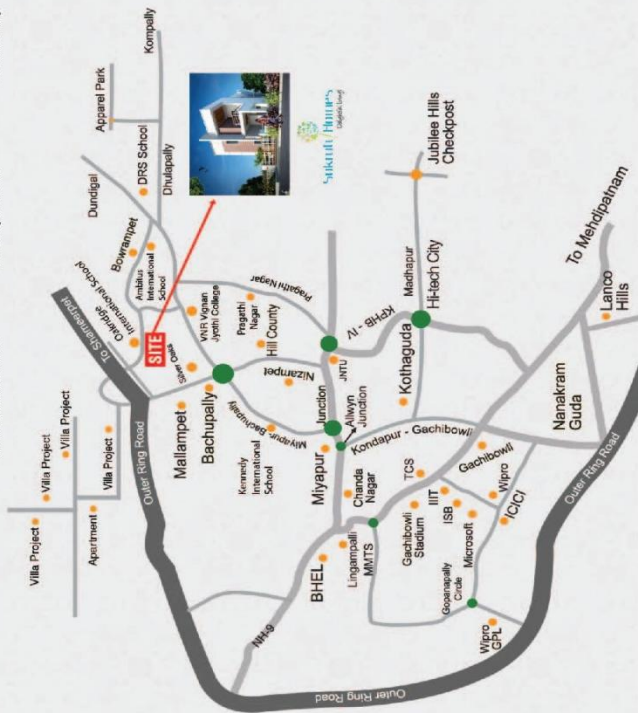
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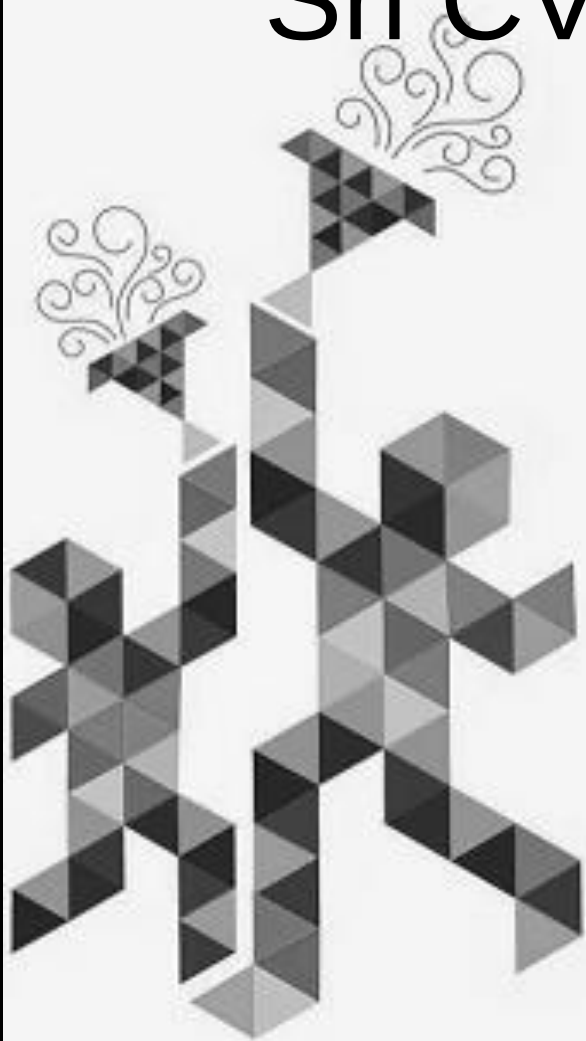


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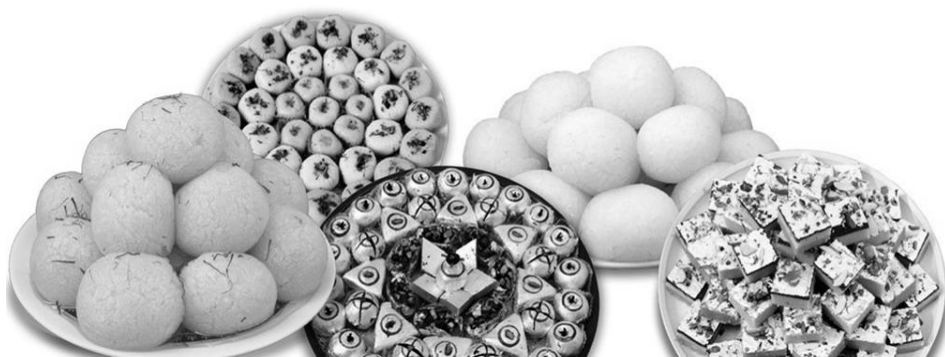
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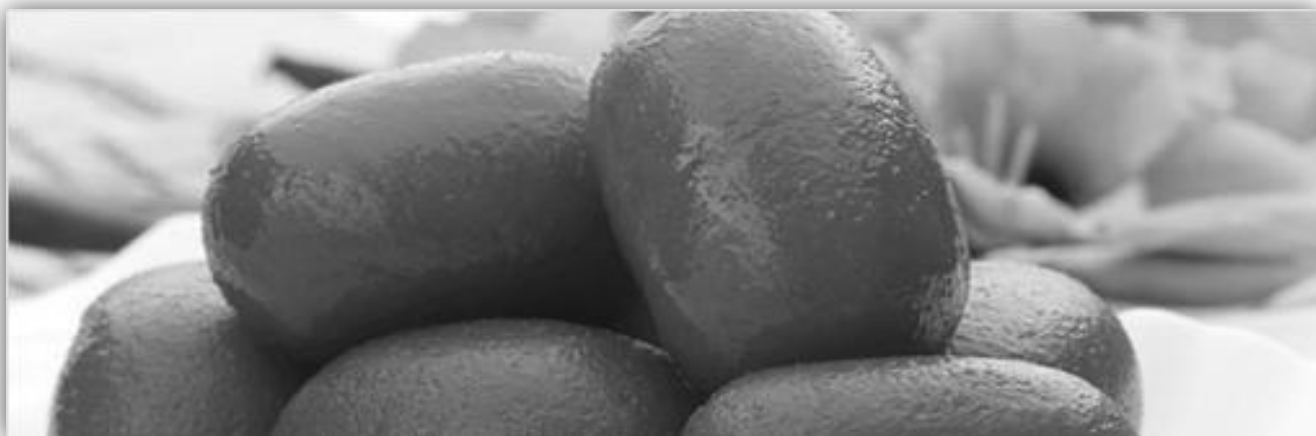
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The Planet Earth for Us

Subrata Ray



One has to be an astronaut to have a view of the Earth from a spacecraft. But if we imagine ourselves having a panoramic view of all the planets of the Sun from a vantage point from somewhere in outer space, we would perhaps be struck by the abundance of life in the Earth amidst all other planets and terrestrial bodies with still no trace of life in them. Life is a rarity in the universe, but living on the Earth, it is hard to experience the rarity amidst plentiful existence of life around us. The Earth had formed almost 4600 million years ago. Thereafter it took 4030 million years for life to come into existence on the planet. Considering the time scale of life's existence, we – the *homo sapiens* – have arrived only recently through the process of evolution of species – just 0.25 million years back. But we have multiplied quickly in numbers and colonized every nook and corner of the planet, and today six billion individuals, we are the dominant species almost everywhere on the planet and are consuming most of the Earth's resources.

From the ancient Stone Age to the modern digital age, we – the man – have come a long way. Man has gained technological prowess over thousands of years and built modern civilization. But while climbing the height of civilization, man moved away from nature – once the habitat of all forms of life – as man could not live with centipedes, millipedes, rats, snakes, weeds, wild plants and animals and so on. Ironically, as a species, man evolved in the cradle of nature. Man – the *homo sapiens* – evolved from *homo erectus* – one of the great apes that existed on the planet millions of years back. The primates lived in caves and forests of the continent of what is now known as Africa. Study of natural history suggests that the *homo erectus* and chimpanzee had common ancestor. *Homo erectus* later diverged from chimpanzee through the process of evolution. *Homo erectus* and then the early humans lived by hunting animals with tools of stone and survived in the lap of nature. As man developed psychologically and intellectually, he invented language, sophisticated tools, farming etc. Thereafter the advent of technology and use of resources led man onto the path of economic development. Man cut forests, destroyed species and polluted air and water that are basic to life on this planet. But how far can he afford to move away from nature? How much can we afford to defile nature and still remain insulated from the ill effects of our deeds?

The planet Earth is home to billions of species apart from *homo sapiens*. While most of other species satisfy their needs with the resources of the planet, the Earth's resources might be inadequate to meet the need and greed of *homo sapiens*. An elephant can live up to seventy years, almost equaling the natural life span of humans, but stands in no comparison to humans in the use of resources that they make in their lifetime. While an elephant gets food in the forest she lives in and needs a corridor to move to the nearby forest, a man's need goes far beyond food and shelter. A man needs energy and infrastructure for his living. He needs technology and resources for electricity, transportation etc. And it is the Earth that supplies him with the resources for his needs. The Earth also has to provide man with resources for defence against aggression from fellow man, for warfare and for all other things that he can be better off without. The Earth's munificence seems to have been monopolized by one species – that is us. Thankfully billions of other species that exist on the planet do not consume even a fraction of the resources that we do and present a competition to us.

We are at a point of time in the history of the planet when we are reaping to the fullest the benefits of industrial revolution that started 300 years ago and at the same time have begun to face ill effects of development and consequent destruction of environment. Today technology is ubiquitous and we are dependent on it in each and every aspect of our life. But the use of technology has not been an unmixed blessing for us. We have built infrastructure and brought about economic development using energy generated by burning fossil fuels. To meet our energy needs, we continue to burn fossil fuels and emit carbon into the atmosphere. The increased amount of carbon-di-oxide along with other greenhouse gases in the atmosphere has caused warming of the planet.

We are staring at an environmental disaster, if we do not reduce emission of carbon significantly in the next few decades. Melting of glaciers, ice sheets in the Arctic and the Antarctica threaten to raise sea level and inundate low lying areas, squeezing the livable areas on the planet. Technology can have an inhuman face too. We have used technology to build weapons for warfare, which are capable of mass destruction. We have fought two world wars. The world today has stockpile of nuclear arsenal that has the potential to annihilate mankind six times over. The destiny of mankind seems to lie in the development and use of technology in the times to come – in whether we develop technology that is environment friendly and use it judiciously for our needs or whether we continue to use high carbon technology leading to environmental damage or use technology for making weapons for warfare and destruction.

Far away from our planet, the presence of millions of galaxies of stars has excited human imagination about the existence of life elsewhere in the cosmos. But so far the extra-terrestrials have regaled us only in the movies and intergalactic travels have remained merely a science fiction. Scientific research is yet to find even signs of life in any known planet other than ours. The quest for alien life or even an advanced alien civilization will remain one of the major scientific endeavors in the coming centuries. We may be lonely or be in distant company with aliens more or less than advanced than us.

Our individual existence is insignificant considering the space we occupy and time we spend on this planet. And our short lifespan seems to pass dealing with life's requirements of the present. Yet, as a race, we make a deep impact on the way the Earth will support life a few centuries from now and ever after. Scientific discoveries and innovations in technology have brought revolutionary changes in the way we live our lives. However, such advancements have also led to overexploitation of the resources of the planet. We need to use the resources judiciously so that future generations have enough of them to survive on. Besides, we need to live in harmony with nature. Man's relationship with the planet has been one of selective acceptance of things that are beneficial and rejection of all that are apparently not useful or detrimental to him. However, for the sake of the planet and our future existence, we need to preserve bio-diversity and quickly switch over to low carbon and renewable sources of energy. We need to protect the environment so that elements that are basic to life – air and water – do not get further polluted. We need to rectify all our deeds that have proved to be detrimental to the planet before it is too late.

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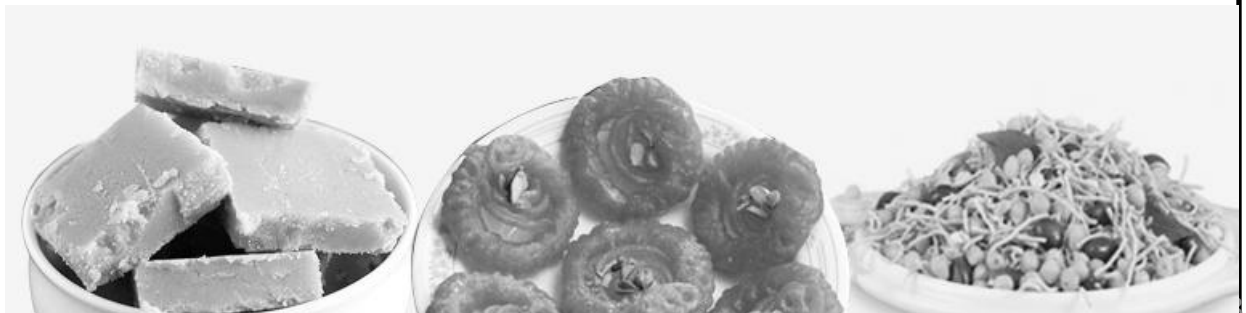
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কাজে মন নেই, শরীর মন দুই ই ব্যথা দিল যেহেতু দুটিই একে অপরের সাথে
অঙ্গঙ্গী ভাবে জড়িত। কর্তা বললে " একটু রোদে নিচে হেঁটে এস। " আমার
মন্দ লাগেনি উপদেশ তাই কাজ বাজ ছেড়ে হাঁটতে বেরোলাম হাতে মোবাইল টি
নিয়ে বিল্ডিং এর চার ধরে এক রাউন্ড দিতেই একটি গাছ ভর্তি শিউলি ফুল
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দেখে আসছি, শুনে আসছি কবি গুরুর শিউলি ফুলের বর্ণনা আর সেই
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শিউলি ফুল ছাড়া গাছটির আমার কাছে কোনো মর্যাদা ছিলনা, ঠিক যেমন
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Brightly-Lit Pandals, Elegant Idols Of The Goddess, Peppy Drum Beats And Mouth-Watering Delicacies...Once Again Hyderabad Reverberates With Durga Puja Festivities

Times News Network

Hyderabad: Dressed in all its fineries, the city has yet again decked up to play host to one of the grandest festivals of the season - Durga Puja. Right from Cyberabad to Charminar, Hyderabad has been swamped by dozens of heavily-embellished pandals - elegantly draped idols of Ma Durga sitting pretty within them - swarming with devotees and revellers. And it isn't the seven-lakh-strong (approx) Bengali community alone that's making merry. People from across faiths and communities are found joining in to hop from one pandal to the other, tap their feet to the peppy beats of the dhak (drums), pray to the goddess of shakti and savour the many mouth-watering treats on sale at each puja mandap.

The four-day utsav only seems to have become more opulent and exuberant this time around. And that's evident from the excitement of festival organizers who are

awestruck by the number of footfalls that their pandals have been attracting right from Panchami - the fifth day of Navratri. "The footfalls have already tripled in comparison to last year. We are expecting at least 25,000 to 30,000 people every day," said Sumit Sen, general secretary, Hyderabad Bangalee Samity (Domalguda) that's celebrating its 74th year this time. "We are gearing up for our Platinum Jubilee next year, which is expected to be even bigger and better than this one," he added.

The HBS event, incidentally, is Hyderabad's oldest Durga Puja and is hugely popular among people from the city as well as neighbouring districts.

At a distance in Secunderabad is yet another gala puja mandal put up by the Bangliya Sanskritik Sangha. The year 2015 marks 50 years of its existence. "Therefore, to make it special, we have started our celebrations well in advance. Apart from a slew of in-house programmes, we have a long list of accomplished artists from Kolkata

● Cyberabad Bangali Association, Miyapur



City decks up for Durga Puja

66 The footfalls have already tripled in comparison to last year. We are expecting at least 25,000 to 30,000 people every day

— Sumit Sen, GENERAL SECRETARY, HYDERABAD BANGALEE SAMITY

to who are slated to perform at our pandal," said the sangha's president, Deepak Bhattacharyya. That this indeed is a special year for his team is evident from the whopping Rs 1 crore that the organization has spent to ensure that the event - organized at the Keyes High School - is a grand success.

The Bengalee Cultural Association, Masab Tank, too has increased its budget significantly this year, as it completes 40 years of upholding Bengali culture and tradition. The com-

66 Our pandal has also been designed in such a fashion that it looks different in the morning and evening

— Subhro Mukherjee, GENERAL SECRETARY, CYBERABAD BANGALI ASSOCIATION

Media Coverage Durga Puja 2015



Bengalis celebrating sindoor-khela

Here's how Bengalis bring in Dasara

While most of us in Hyderabad celebrate the nine days prior to Dasara as Navratri, this period of religious observance has a number of traditions that are unique to the various communities. Here's how the Bengalis celebrate the festival.

For Bengalis, festivities begin on the fifth day of Navratri, which is celebrated as Mahalaya. The 6 days of Durga Puja is celebrated at common places of worship called *pandals*, where devotees pray to the idol of Durga. Communities like the Cyberabad Bangali Association also bring in traditional Bengali folk singers and dancers to allow Bengalis here to have the authentic Bengali Durga Puja experience. Another big part of their celebrations is the variety of Bengali food that is served.

The eighth and ninth days - Ashtami and Navami - have special pujas, with the 10th day reserved for the immersion of the idol. Before the immersion, however, Bengali women perform the sindoor-khela, a practise where they dress up in white saris with red borders, apply sindoor onto the idol and place a sweet dish next to it - which represents the bridal farewell tradition.



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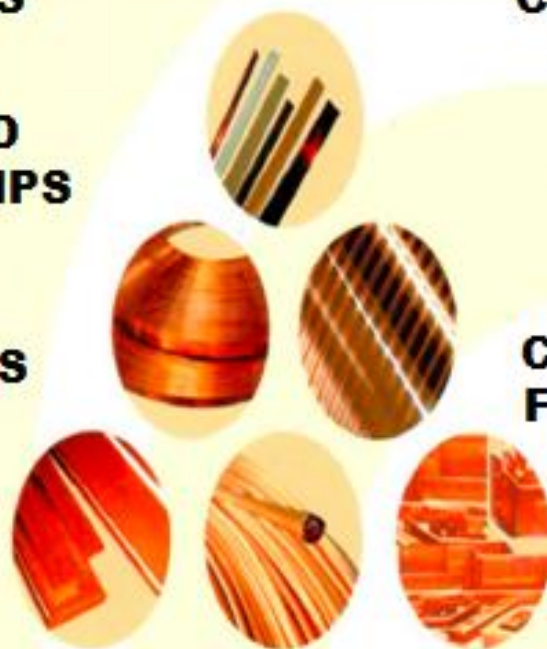
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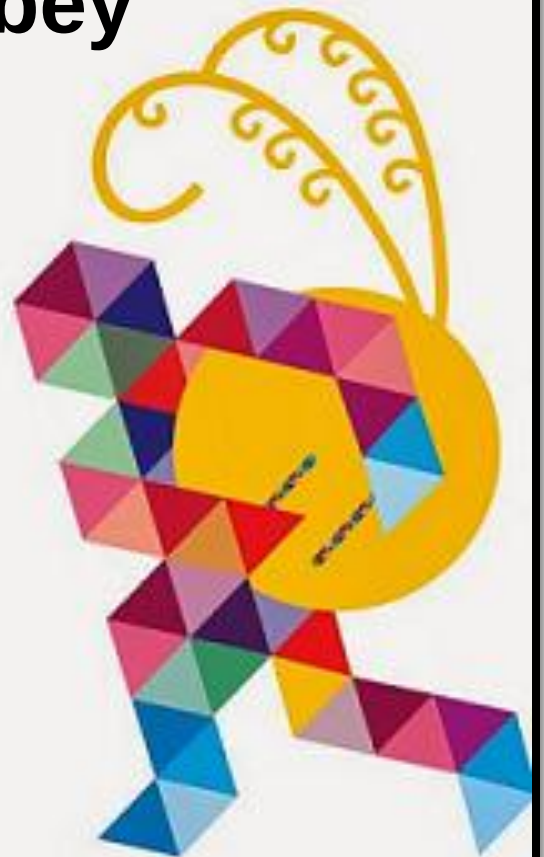
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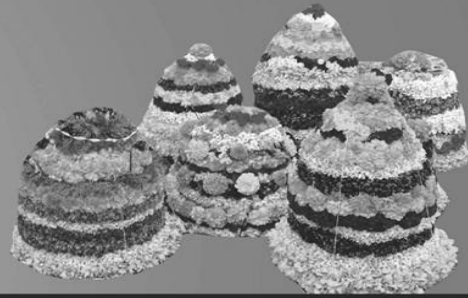
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I am Spiritual but not Religious

Swathi Guha



The title may sound odd to many, but answering an off repeated question –What is my religion? makes me feel awkward as religion was of no importance to me except for the few rituals which I had to perform or participate at home with my family. But the youth of today are more interested in the religious identity than anything else. It makes me wonder whether we have lost our national identity to a few zealots. I as a human matter or not is something I wonder aloud, as I read the news items in the dailies or watch the news channels that churn out news 24*7.

Recently, a statement by the cultural minister of the nation that the late President Abdul Kalam was a nationalist even though he was a Muslim, made me think as to what was nationalism. I was taught in school that nationalism had nothing to do with religion. The man who set up and also nurtured the institutions that promote Indian culture like Sahitya Akademi, Lalit Kala Akademi, Sangeet Nataka Academy was a muslim, Maulana Abdul Kalam Azad. The reason I am mentioning this is because today nationalism has been taken over by religious fanaticism. Karl Marx called religion the opium of the masses. Today it has become the opium of the masses, being led by the heart and not the head. Countless bans, boisterous moral policing, and what not – all in the name of religion.

The plural secular culture that we cherished is slowly disappearing, giving way to a selfish, ignorant, rigid mindset that refuses to see the world in a holistic way. I am a Hindu-but what does that mean. The word Hindu is derived from the Indo-Aryan and Sanskrit word Sindhu, the Indo-Aryan name for the Indus River in the northwestern part of the Indian subcontinent (modern day Pakistan and Northern India). According to Gavin Flood, "The actual term 'Hindu' first occurs as a Persian geographical term for the people who lived beyond the river Indus (Sanskrit: Sindhu)", more specifically in the 6th-century BCE inscription of Darius I. The term 'Hindu' in these ancient records is a geographical term and did not refer to a religion. So by virtue of these facts it refers to my geographical nativity but my religion. Even the term "India" is of foreign origin. The term Indianans refer to a larger area and not what is politically defined now.

Originally, the native Indians used to address the Indian subcontinent as "Bharat". As a matter of fact in Mahabharata, which is one of the two "Itihasa", we find reference of the word "Bharat". As per legend, the land ruled by the great King "Bharata" was called Bharat. The ancient Greeks used to mispronounce the river Sindhu as Indus. When Alexander invaded India, the Macedonian army referred to the river as Indus and the land east of the river as India. The Greek writers who wrote about Alexander preferred to use the same name.

For the Arabs, the land became Al-Hind. The Muslim rulers and travelers who came to India during the medieval period referred the Indian subcontinent as "Hindustan" and the people who lived there as Hindus.

Thus, if we go by the original definition of the word Hindu, any person living in the land beyond the river Indus is a Hindu and whatever religion he or she practices is Hinduism, the word Hindu is a secular word. Hinduism denotes any religion or religions that are practiced by the people living in the Indian subcontinent.

So, I am a Hindu by default so are many. It is an identity but not my religion. My religion is the respect to that super natural, Omnipresent power present everywhere irrespective of the various identity or various names associated to it. The life bearing, sustaining power that nourishes us- the power of nature, the Shakti or power that is immortal, one we call as mother. As Krishna told Arjuna during the discourse of Gita- God is omnipresent, he is present everywhere. He is within us, He lives in our heart, and we are a part of divinity. What is needed is to identify the power within us and serve humanity. That is the way to God, the true religion, love for mankind is the true religion which all religions have taught and preached. A noble truth that our great saints reiterated time and again. The concept of Vasudeva kutumbakam – is nothing but love for mankind.

Let that be our religion, let us be spiritual, and try to look in to our inner self and discover the divinity within. The festivals of Navaratri/Durga Puja and Diwali are due shortly; these festivals talk of destroying evil from the earth and upholding virtue. They are of significance for all of us metaphorically at least – to remove and cleanse the negativity and disruptive thoughts that perch or nestle within us, to wipe out all evil desires and light the spirit of enlightenment within us.

Let the Navaratri illuminate our inner self and provide us with a positive energy that radiates and illuminates others as well. Let the lamps of Diwali light our heart and purge the sins from our soul and help redeem our self. Let us treat man as man, and not differentiate him by what he eats, how he dresses, what he speaks or whom he worships. Let us walk the path of love and let humanism be our guiding religion. Let us learn to say we and accept the eternal differences or diversity that exist among us. Let us enjoy the radiance and luminance of the rainbow and not look for the glory of the individual colors. Search for the beauty and glory of nature and enjoy the bliss it provides.

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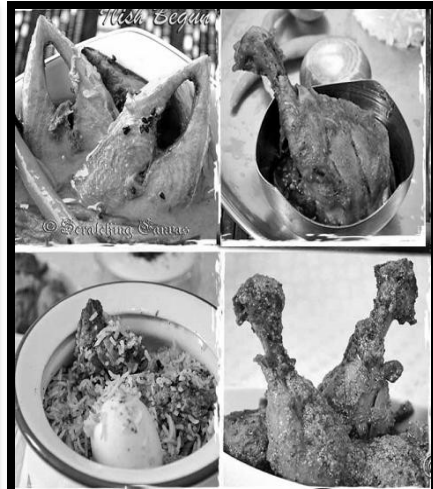


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Who am I ?

Rita Modak



Lightning danced across the skies in forked display,
From one horizon to another.
The whole city went dark,
The only illumination came from the park.
Rain pattered against the roof,
Through the walls thunder reverberated.
Sudden glow hovered over the iron rod,
Then its glow winked out as quickly as a snuffed candle.
As Mira was alone in the room,
She felt a chill and pebbling of goose-flesh.
So she stared back at the gate and remained transfixed.
Half out of fear, half out of wonder
Down the street below - There was a man.
Terror gripped her in a vice,
She could not breathe.
Clawed fingers clutched the curtain to her throat.
Unable to blink, she was trapped for a moment,
Between the past and present.
Mira ducked away from window,
To let the tension flow away with each breath
May be that was all fleeting vision,
And none of that happened.
She moved to the window and peered,
Through to the street below
Her husband was at the gate.
The man who smothered her 2 month old daughter
Had come to take her.
This unrequited love made her feel
Who am I?
Caring mother of a girl?
Or an obedient and unquestionable wife?
Who obeys her arrogant and aggressive husband?
She questioned what should I do?
Shroud the death and forgive the killer.
But she knew that
This pain always will be at the back of her mind
If she had not spoken out.

My travel experience at Goa

Pramita Sen



I went to Goa during the winter of 2014. This was my best travel experience! Goa is a pretty nice place to be with your loved ones especially with your Husband. Goa has everything to offer in it's wide variety depending on what you are looking for, Goa is known for it's scenic places with its lush greenery, blue and clean beaches as well as it's colonial architecture. We saw a number of beaches like Kolba, Baga, Anjuna, Vagathor. The Beaches are quite scenic and beautiful.

On our first day in Goa we tried to behave like local Goan folks and took a bike ride. we visited South Goa, and the Colva beach and enjoyed local goanese Cuisine. We visited few churches as well. after feeling exhausted and quite thrilled we decided to come back to tourist mode and to complete the rest of the journey by Cab.

On our second day, we visited the other places of South Goa like a museum on old Goa history and Miramar beach. We spend quite a lot of time on the river cruise. The River Cruise was a really interesting event full of music and entertainment.

On our third day, we visited North Goa, we started our journey by visiting the basilica of Bom Jesus. at this time there was a great religious event where they were taking out the remains of the saint, this happens once in 12 years. After that we travelled to Aguda fort which is a well preserved historical monument. We also the historically important Aguda fort. It was build by Portuguese and is very well preserved. We took a boat ride out into the wide sea and enjoyed viewing dolphin's in the Water. It was a really wonderful experience.



All this while we were trying to take as many pictures as possible to preserve our memories. We enjoyed water sports like parasailing, Speedboat at Kalanghuta and Dona Paula. We also visited the Statue of Dona Paula at the same beach. We completed our trip by visiting Vagathor. Since it was getting dark we decided to return to our resort. Although we were exhausted but we enjoyed our trip.

This is a very short summary of my Goa Trip and sure look forward to visiting Goa sometime again in the future.

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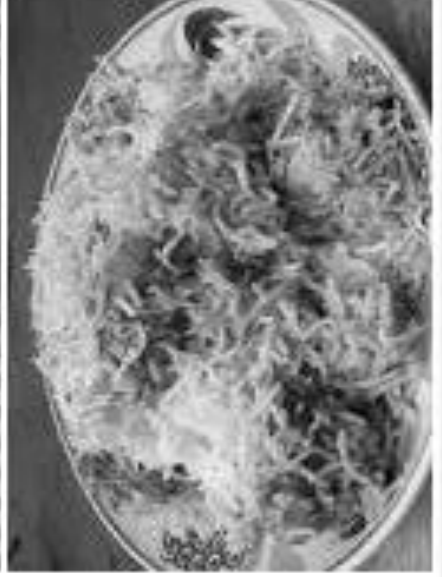
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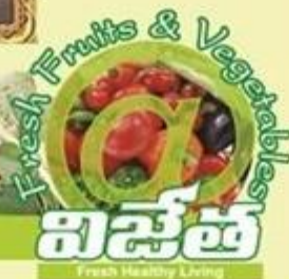
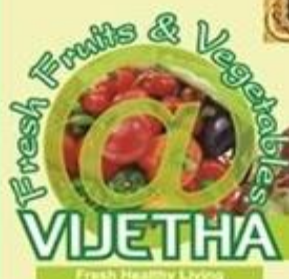
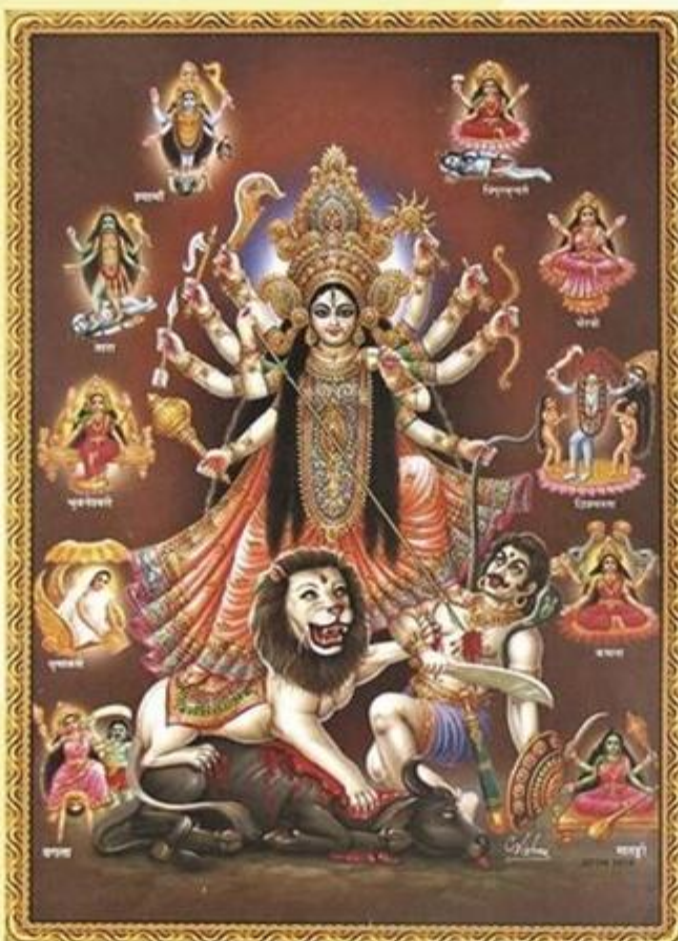
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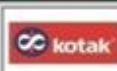
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