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The Original Gītā

Striving for Oneness

with Comments and Related Verses of
the Bhagavad Gītā

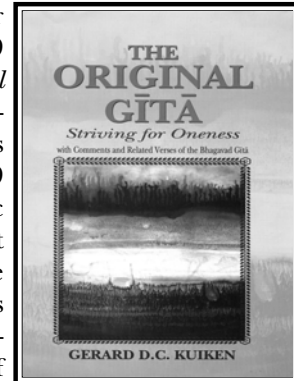
GERARD D.C. KUIKEN

The Original Gita, which predates the Bhagavad Gita, focuses on the basic philosophical and practical essentials of life and living. Here dualism is addressed and shown to be illusionary, since every pair of opposites implies a third element: the notion of a different implied by both opposites. The discussion of what is an ever-present 'difference' in such a triunity and how it impacts everything we perceive is pivotal to awakening to a new dimension of observation. It is in the unseen difference that we become aware of opposites, such as *long-short, day-night, true-false*.

In the first part of the book, the questions – What is thought? What is space-time? What is life-death? – are examined in a concise form to give a foundation for the understanding of the philosophy of the Gita. Using this basis of Eastern

wisdom, the author comments on the 209 verses of *The Original Gita*, and a Sanskrit-to-English translation is given of the related 319 verses in the classic Bhagavad Gita that correspond to these verses; these 319 verses can therefore be considered as the core of the Bhagavad Gita.

There is no reference in *The Original Gita* to the battle fought by the Bharatas, nor is there support for the caste system, which were interpolations added later to the Bhagavad Gita. The book includes a glossary for clarification of a number of germane Sanskrit terms, a bibliography, and an index.



Delhi, 2012. Pp. xii, 165, gloss., Biblio., index.

ISBN: 978-81-208-3522-1

₹ 600 (HB)

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PROF. SATYAVRAT SHASTRI, in his 'Foreword'

It is a privilege for me to be invited to introduce this set of text books. ...Only a few students are likely to have the opportunity to go on to study Sanskrit in depth, so that they can enjoy reading Sanskrit by themselves. ...And the few who go further will be grateful that these books have launched them on an unforgettable experience.

PROF. RICHARD GOMBRICH, in his 'Preface'

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form of animal figures. The next step is to add vowel to the consonants, and then joint (compound) consonants. Family words and consonants are formed.



Delhi, 2012. Pp. viii, 76 (Pt. I); Pp. viii, 76 (Pt. II); Pp. viii, 60 (Pt. III).

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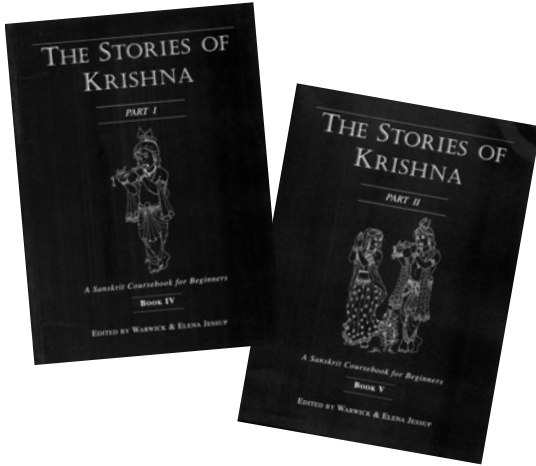
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Delhi, 2012. Pp. xiv, 162 (Pt. I); Pp. xv, 189 (Pt. II).

ISBN: 978-81-208-3548-1 Pt. I (Paper)	₹ 175
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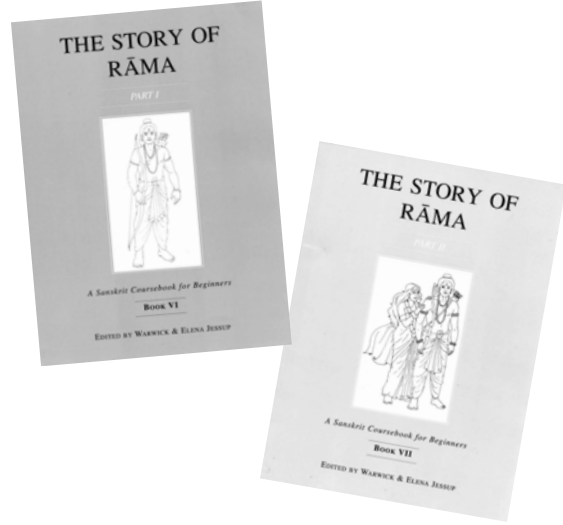


The Story of Rama

(Parts I-II)

The *Story of Rama* books (Parts I-II) together relate, in 16 episodes, the story of the Ramayana. Part I introduces the standard method of transliteration; the gerund ('having done something'); and the declension of the Sanskrit word for 'that' in all three genders. Part II covers an introduction to the imperative mood; other important noun and pronoun declensions; 'having done something' used with

prefixes; the past passive participle; the conjugation of the middle voice and the verb 'to be' in present, future and past tenses; and the completion of the standard method of transliteration.



Delhi, 2012. Pp. xviii, 125 (Pt. I); Pp. xiv, 137 (Pt. II).

ISBN: 978-81-208-3550-4 Pt. I (Paper)	₹ 175
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Sanskrit literally means 'well formed' or 'refined'. It is a classical language for excellence predating Latin and Greek, and it (these coursebooks) reveals to children the fundamental principles of language.

WARWICK JESSUP

Head of the Sanskrit Department, St. James School,
UK

The textbooks are reader friendly and enhance the user's creative skill by providing the opportunity to draw and present alongwith stories.

**The Speaking Tree,
Feb. 26, 2012**

I'm simply overwhelmed with joy just looking at these seven coursebooks. ... Even after following traditional twelve-year grammar course, the curiosity of Sanskrit lovers is not satiated. ... For such people this Bhagirath (great) attempt is certainly praiseworthy.

**PROF. DAYANANDA BHARGAVA
March 26th, 2012**

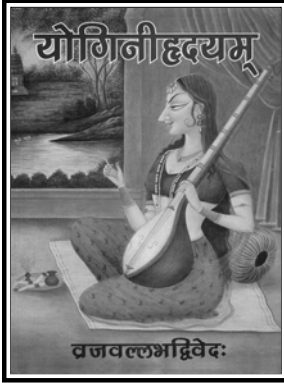
योगिनीहृदयम्

अमृतानन्दयोगिकृतदीपिकया भाषानुवादेन च सहितम्

अनुवादकसम्पादकश्च

ब्रजवल्लभद्विवेदः

योगिनीहृदयम् भगवती त्रिपुरसुन्दरी की आन्तर वरिवस्या का प्रतिपादक ग्रन्थ है। इसमें तीन पटल हैं: चक्रसंकेत, मन्त्रसंकेत और पूजासंकेत। प्रथम पटल में भगवती के अवतार-स्थान श्रीचक्र का आध्यात्मिक स्वरूप प्रदर्शित किया गया है कि किस प्रकार विश्वोत्तीर्ण तत्त्व विश्वमय बन जाता है। शक्ति के अम्बिकादि तथा शान्तादि चार प्रकारों, वाणी के परा आदि चार भेदों, चार पीठों, चार लिंगों, सांख्य-सम्मत 25 तत्त्वों तथा समस्त चराचर जगत् का प्रादुर्भाव श्रीचक्र से ही होता है और इस श्रीचक्र की सकल, सकल निष्कल और निष्कल रूप में त्रिविध भावना की जाती है। मन्त्रसंकेत में श्रीविद्या के भावार्थ, सम्प्रदायार्थ, निगमार्थ, कौलिकार्थ, सर्वरहस्यार्थ और महातत्त्वार्थ के भेद से छः प्रकार के अर्थों का निरूपण किया गया है। यह विषय अपने आप में अनोखा है और इससे तान्त्रिक विज्ञान की अथाह गंभीरता का पता चलता है। पूजासंकेत में पूजा के तीन प्रकार परा, अपरा और परापरा बताए गये हैं। परा को हम आन्तर और अपरा को बाह्य पूजा का नाम दे सकते हैं। जप के प्रसंग में शून्यषट्क, अवस्थापंचक और विषुवसप्तक की भावना



का वर्णन इस ग्रन्थ को और आन्तर वरिवस्या के स्वरूप को और भी गंभीर बना देता है। वैदिक वाङ्मय में प्रणव की पांच ही मात्राएं वर्णित हैं; किन्तु तान्त्रिक साहित्य में प्रणव की बारह कलाओं का वर्णन मिलता है। यहां शक्तिप्रणव हींकार (हल्लेखा) की बारह भाषाओं का उच्चारण काल और स्वरूप बताया गया है।

गंभीर एवं संक्षिप्त शैली में वर्णित इन सभी विषयों को अमृतानन्द की दीपिका टीका के बिना नहीं समझा जा सकता।

अतः मूल और टीका को अनेक हस्तलेखों की सहायता से संशोधित कर भाषानुवाद के साथ यहां प्रस्तुत किया गया है।

Delhi, 2011 (reprint). Pp. iv, 356.

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₹ 495 (HB)

₹ 295 (PB)

आकाश-भैरव-कल्पम्

प्रत्यक्ष-सिद्धिप्रदं उमामहेश्वर-संवादरूपम्

(संक्षिप्तहिन्दी व्याख्योपेतं-मंत्रोद्धारसहितं च)

कविराज पं० नानकचन्द्र शर्मा व्याख्याकारः

जगतपृष्ठा पञ्चास्य श्रीशिव के मुखम्रोतों द्वारा असंख्य विद्याओं का रहस्यमय प्रकाश अत्यन्त गूढ़ विज्ञान से ओत-प्रोत है। इनमें मानव की सम्पूर्ण आकांक्षाओं को पूर्ण करने की क्षमता होने के कारण तंत्रशास्त्र की गणना मुख्य विद्याओं में है, जिसे दूरद्रष्टा महर्षियों से सदाशिव की सृष्टि-स्थिति तथा लयकारी शक्तियों के अनुरूप अश्व-क्रान्ता, रथक्रान्ता तथा विष्णुक्रान्ता तीन भागों में विभक्त किया हुआ है। इनमें रथक्रान्ता भाग के 84 तंत्रों में 'आकाशभैरव' का नाम सर्वप्रथम है।

इसके योग बहुत थोड़े परिश्रम से शीघ्र ही आश्चर्यजनक मनोवांछित फल देते हैं, इनके विधिवत् प्रयोग से असम्भव को भी सम्भव में बदलते देखा गया है, यहाँ तक कि साधक की इच्छा से



साधारण व्यक्ति से राजा तक के भाग्यों में उलट-पलट की जा सकती है। शत्रुनिग्रह तथा विजयप्राप्ति के लिए तो आकाश-भैरव प्रयोगों की कोई तुलना ही नहीं है। इसके उपासक के पास सिद्धि-समृद्धि के साथ-साथ दण्डना शक्ति लिए ब्रह्मास्त्र भी होता है।

शिवशक्ति संवादात्मक श्री आकाश-भैरव-कल्पाख्य इस तंत्र का तान्त्रिक क्षेत्र में बहुत सम्मान है। इसके निग्रह-दारुण-सप्तक की तो इतनी प्रसिद्धि है कि तंत्र-ग्रन्थकारों ने अपनी रचनाओं में इसका विशेष प्रशंसापूर्वक वर्णन किया है। वर्तमान काल में भी श्री पीताम्बरा-पीठ के अधीश्वर राष्ट्रगुरु सर्वतंत्रस्वतन्त्र निगमागम तंत्रपारीण परमहंस परिव्राजकाचार्य श्री स्वामी जी ने स्वकृति श्री बगलामुखी रहस्य में इसके निग्रह-दारुण-सप्तक को उसके महत्व को समझते हुए अत्यन्त सुन्दर भाष्य सहित उपयुक्त स्थान दिया है।

इन सिद्ध विद्याओं का उपयोग विश्वकल्याण के लिए ही होगा, इस आशा के साथ इस गुप्तप्राय ग्रन्थ का प्रकाशन किया गया है।

Delhi, 2011 (2nd reprint). Pp. lxxvi, 211.

ISBN: 978-81-208-2733-2

₹ 300 (HB)

श्री विश्वनाथतर्कपञ्चानन-रचित
न्यायकारिकावली (भाषापरिच्छेद) तथा उसकी टीका

न्यायसिद्धान्तमुक्तावली

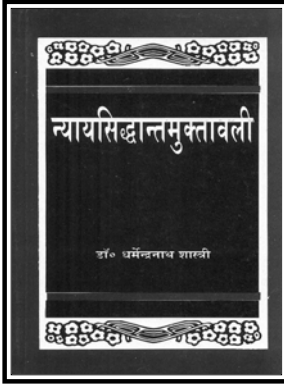
[प्रत्यक्ष खण्ड]

(हिन्दी अनुवाद, व्याख्या, दार्शनिक आलोचना
और विवेचना सहित)

डॉ० धर्मेन्द्रनाथ शास्त्री

न्यायसिद्धान्तमुक्तावली प्राचीन न्याय का ग्रन्थ होते हुये भी नव्यन्याय की जटिल प्रक्रिया से परिपूर्ण है। न्यायसिद्धान्तमुक्तावली न केवल न्याय-वैशेषिक अपितु भारतीय दर्शन शास्त्र का द्वार है। उसका भारतीय दर्शन में वही स्थान है जो व्याकरण में सिद्धान्तकौमुदी का।

न्याय-वैशेषिक का मर्म समझने के लिये यह आवश्यक है कि सारे भारतीय दार्शनिक सम्प्रदायों की रूपरेखा को आलोचनात्मक दृष्टि से देखा जाये, और न्याय-वैशेषिक के इतिहास और सिद्धान्तों का तुलनात्मक विवेचन प्रस्तुत किया जाये। इसीलिये न्यायसिद्धान्तमुक्तावली की व्याख्या के साथ-साथ सामान्य रूप से भारतीय दर्शनशास्त्र और विशेष रूप से न्याय-वैशेषिक शास्त्र की भूमिका के रूप में 'भारतीय दर्शनशास्त्र न्याय-वैशेषिक' नामक ग्रन्थ इसी ग्रन्थ के साथ प्रकाशित किया जा रहा है।



मुक्तावली के आधुनिक युरोपीय और आधुनिक भारतीय भाषाओं में अनुवाद प्रकाशित हुए हैं, परन्तु दार्शनिक तत्त्वों की व्याख्या से विहीन केवल अनुवाद मात्र इस ग्रन्थ के समझने में उतने सहायक नहीं हो सकते। प्राचीन पद्धति से पढ़ने वाले, विशेषकर प्रारम्भ में दर्शनशास्त्र जैसे विषय का भी अध्ययन, रट कर ही करते पाये जाते हैं। उनमें दार्शनिक बुद्धि का विकास नहीं हो पाता। उस दिशा में छात्रों को कुछ लाभ हो, इस आशा से यह न्यायसिद्धान्तमुक्तावली की हिन्दी व्याख्या लिखी गई है।

Delhi, 2011 (6th reprint). Pp. viii, 259.
ISBN: 978-81-208-2356-3

₹ 195 (PB)

Encyclopedia of India Philosophies

Volume IV

Sāṃkhya: A Dualist Tradition in Indian Philosophy

GERALD JAMES LARSON

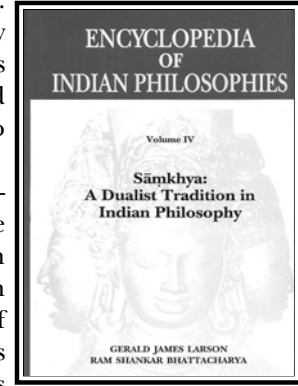
RAM SHANKAR BHATTACHARYA

Sāṃkhya is one of India's oldest philosophical systems, and this volume of the *Encyclopedia of Indian Philosophies*, coedited by Gerald James Larson and Ram Shankar Bhattacharya, under the general editorship of Karl H. Potter, traces the history of the system from its beginnings in the third or fourth century B.C.E. to the twentieth century.

The volume includes an exhaustive Introduction (written by G.J. Larson) which discusses the history of the system and its philosophical contours

overall. The remainder of the volume includes summaries in English of all extant Sanskrit texts of the Sāṃkhya system. Many of the summaries are of texts that have never been edited, translated or studied before, most notably extensive treatments of the *Yuktidipika*, the *Samkhyavrtti* and the *Samkhyasaptatvrtti*.

The volume is designed for philosophers, cultural historians and students of comparative studies generally. In addition, since the volume contains so much material that has never been published before, it will also prove to be of interest to area specialists, Indologists and Sanskritists.



Delhi, 2012 (2nd reprint). Pp. xiv, 674, notes, index.

ISBN: 978-81-208-0311-4

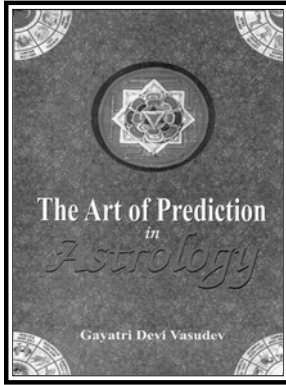
₹ 1800 (HB)

The Art of Prediction in Astrology

GAYATRI DEVI VASUDEV

At a pace that does justice to the subject as a discipline of great consequence in handling the complexities and ills of human life and existence. Authoritative works on astrology abound in Sanskrit and several of them have been translated into English by scholars. These translations are a great boon to the diligent student and carry innumerable combinations and dicta covering almost all aspects of life. However, the difficulty lies in their actual application to horoscopes where the skills of the astrology student are challenged to the limit.

The Art of Prediction in Astrology is a simple guide to apply and interpret some important planetary combinations and dicta found in classical works to practical cases. This shows further how to analyse and understand yogas for fame and lasting reputation, renunciation, spiritual realization,



tyranny and homicidal tendencies. Difficult concepts such as the difference between Rasi and Bhava, Yamaganda and Yamakantaka, the Moon's role in understanding human psychology and behaviour and the nexus between Rahu-Ketu and schizophrenic tendencies have been elaborated. Solar activity and planetary movements in relation to weather, agricultural crops and tsunamis are explained. Principles of muhurta and natal horoscopy in making forecasts on the fall and continuance of governments and how Martian movements can trigger terrorist attacks such as that of September 11, 2001 have been simplified.

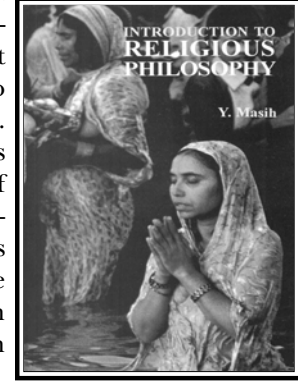
Delhi, 2012 (reprint). Pp. x, 267.
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Introduction to Religious Philosophy

Y. MASIH

This is a book with a clearly visible theme - Advaita. One thing to be kept in mind is that this book is not an introduction to philosophy of religion, but an introduction to religious philosophy. Incidentally it escapes the narrow confines of being a mere introduction to religious philosophy, as there are plenty of insight on philosophy of religion as well.



One striking aspect of this book is that the author not only believes, but also calculates logically, how the various insights of different religions must crossfertilise the visions of one another. The exercise obviously demands a great deal of understanding of the various religious commitments.

The author quotes the example of Ramakrishna Paramahansa who suggested that there is something like religious unity and that one is capable of extending oneself beyond the limited confines of a single religion, that all other religions are dialects of the same religion, of the Supreme Spirit. Thus, understanding the Supreme Spirit as a concept is useful, because it is in the nature of a concept that is shareable and communicable.

The author is a clear advocate of the Advaita philosophy. Though Advaita is not mentioned even a single time in the index, the author swears by the theory all through.

Delhi, 2012 (2nd rev. edn., 6th reprint). Pp. xv, 409, references, index.

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S.S. COHEN

Cohen accepts the jnana-marga but recommends Sri Ramana's method of self-enquiry. ...the sense organs or the mind but the spirit alone. He also warns the sadhaks against hasty conclusions about their realising the Self in a short time or through short-cuts and not to mistake false signals for the genuine sakshatkara.

—*Dilip*, April-June 2012

The Centrality of Ethics in Buddhism: Exploratory
Essays—by HARI SHANKAR PRASAD

Because of its profundity, which is the outcome of the author's reliance on the original sources, and comprehensive bibliography, I strongly recommend the book to the scholars as well as lay readers interested in Buddhism.

—*The Tribune on Sunday*, September 2007

The Experience of Nothingness: Sri Nisargadatta Maharaj's Talks on Realizing the Infinite—Ed. ROBERT POWELL

This masterpiece on the mystic experience of a Self-realised master of very recent times has been put together by Dr. Robert Powell, one of the most inspired writers on Advaita philosophy. ...The master's ringing pronouncements leave the reader spell-bound; the presentation brings the master to the core of his very being.

—*Dilip*, April-June 2012

The Hindu Mind: Fundamentals of Hindu Religion and Philosophy for All Ages—BANSI PANDIT

The author of this book mentions an excellent introduction to the philosophical, ritualistic, social, ethical and historical prospects of Hinduism. The main contribution of this treatise is that it emphasizes the interconnections and inter-relations among these different types of concept. The author tries his best to explain the important and essential fundamental concepts of Hinduism such as Brahman, *karma*, *dharm*, *maya*, *samskara* etc.

—*Nagoya Studies in Indian Culture and Buddhism, Sambhasa Vol. 29*, 2011

The Skanda-Purana Part XXII—Trans. by SHRIDHAR BALOONI and PRATOSH PANDA

Of the eighteen major Puranas, the Skanda Purana is the largest. ...this penultimate volume with sixty-three chapters forms part of the Prabhasakanda of the Purana. Shridhar Balooni and Pratosh Panda have done well to struggle with this portion which records 'the sin-destroying story of Arbuda mountain.'

—*The Vedanta Kesari*, April 2012

A Vedic Life: The Practical Philosophy of Nature—PAWAN KANWAR

Except for a few typos and syntactical errors the book is remarkably original.

—*Prabuddha Bharata*, December 2011

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Raghavpandaviyam of Mahakavi Shrikaviraj Pandita—by PREMCHANDRATARKA VAGISHABHATTACHARYA, sampadit SHRI ABHYADEVA CHATTOPADHYAYA BHATTACHARYA. The Author, 1847. Pp. vi, 400. (HB) (Pin-holed)

The Raghuvamsa of Kalidasa with the Commentary of Mallinatha—Edited with notes by SHANKAR P. PANDIT. Bombay: Govt. Central Book Depot, 1874. Pp. 166+xxx+24, Index. (Pt. III, Cantos xiv, xix) (HB) (Title page damaged.)

Raghuvamsa Mahakavyam of mahakavi Kalidasa, 'Maniprabha' Hindi Vyakhya Sahita—Hindi Vyakhya-kasah- SHRIHARGOVIND MISHRA. Varanasi: Chowkhamba Sanskrit Series Office, 1961. Pp. 12+404 (HB) (Kashi Sanskrit Granthamala, 51)

Rahasyasiddhantagrathamala (Vol. I)—Ed. by Pt. KISHOREDAS SEN. Vrindavan: Babu Shrikalika Singh Sarma, 1920. Pp. 13 (HB)

Rajavidya-Shrisankarohkta—By SWAMILALPURI SHIVAPURI BHASHANAVADAKA ASHUKAVI KAVIRAJ Pt. RAVIDUTT. Jodhpur: Rav-Raja Shrigulab Singh, 1932. Pp. 338. (HB)

Ratnabharanam of Shri Kanihyalal Sharma—By DURGADATT SHARMA with the Sanskrit commentary by SHRINATHA. Kashi: Dikshita Kanhiyalal Nagar, 1934. Pp. 118. (HB)

Ratnavali of Harsa—Critically edited with Introd. Tr., notes and appendix by N.B. PUROHIT. Junagarh: Bahauddin College, 1939. Pp. lii. (HB)

Ratnavali of Sri Harsadeva—(with an exhaustive Introd. a new Skt. Comm., Eng. Trs., copious notes and useful Appendices by M.R. KALE. Bombay: The Standard Pub. Co., 1921. Pp. xxxv, 284. (HB)

Rewah State-Gazetteer, Vol. IV—Text and Tables comp. by C.E. LUARD & Pt. JANKI PRASAD. Lucknow: Newul Kishore Steam Printing Press, 1907, Pp. 131+67+xii, Index, Tables, Maps. (HB)

Rgvedic Culture—By ABINAS CHANDRA. Calcutta: R. Cambray & Co., Pubs. & Booksellers, 1925. Pp. viii, 565, Biblio., Index. (HB)

The Rksamhita (Pt. III)—Ed. by L.A. RAVI VARMA. Trivandram: The Superintendent Govt. Press, 1942. Pp. 133. (HB) (Univ. of Travancore Skt. Series No. lxlvii)

The Royal Song of Saraha: A study in the History of Buddhist Thought—Trs. & annotated by HERBERT V. GUENTHER. London: Shambala, 1973. Pp. 214, Index. (PB) (Slightly-pinholed)

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BHOJASHEETAR, SANTHOSH; B.T. POORNIMA; JADAR P.G.—**Evaluation of Market Samples of Yashada Bhasma' using 'Namburi Phased Spot Test'** (*Journal of Ayurveda and Integrative Medicine*, Vol. 2, No. 2, April-June 2011)

BUDDHISM

BAREJA-STARZYNSKA, AGATA—**The Mongolian Incarnation of Jo nang pa Taranatha Kun dga' snying po: Ondor Gegeen Zanabazar Blo bzang bstan pa' i rgyal mtshan** (*The Tibet Journal*, Vol. xxxiv, No. 3, Autumn 2009)

ISABELLE, RATIE—**The Dreamer and the Yogin: On the Relationship between Buddhist and Saiva Idealisms** (*School of Oriental & African Studies*, Vol. 73:3, 2010)

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HINDUISM

GHOSAL, Santi Prasad—**Kodungalloor Bhagavati Kali Temple** (*Prabuddha Bharata or Awakened India*, Vol. 116, No. 11, November 2011)

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जैन, प्रो० राजाराम—**आचार्य पुष्यदंत भूतबलि एवं उनका षट्खंडागम सूत्र** (*Anekanta: A Quarterly Research Journal for Jainology & Prakrit Languages*, Vol. 2, April-June 2009)

जैन, प्रो० कमलेश कुमार—**श्रुताराधना का पर्व श्रुतपंचमी** (*Anekanta: A Quarterly Research Journal for Jainology & Prakrit Languages*, Vol. 2, April-June 2009)

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PHILOSOPHY

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KHANNA, SILKY—**Sakti and Sunyata** (*Sutra: The Quarterly Journal for Research on Education, Psychology, Traditional Sciences & System, Health and Consciousness*, Vol. 5, 2010)

NEWS

INTERNATIONAL JAIN CONFERENCE ON BIOETHICS

An International Jain Conference on 'Bioethics: Religious and Spiritual Approaches' will be organized at Claremont Lincoln University, Texas, U.S.A. on August 24-25th, 2012. Keynote speakers include Dr. Cromwell Crawford, University of Hawaii, Dr. Abdulaziz A. Sachedina, University of Virginia, Dr. James Hughes, Trinity College, and D.K. Bobra, M.D.

The conference presupposes that religious and spiritual traditions can assist doctors and ethicists in thinking through these questions and coming to answers. Paper abstracts in 300-1000 words, addressing any of the overlaps between bioethics and the religious traditions, including procreation, alternative medicines, birth and related issues (abortion, in vitro fertilization, population control, etc.), use of stem cells, cloning, the ethics of medical research, end of life issues, can be sent by May 15th, 2012 to Mathew Zaro Fisher Email: mathew.fisher@cqu.edu

A NATIONAL SEMINAR ON VEDA-LAKSANA TEXTS

A National Seminar on 'Veda-laksana Texts: Search and Analysis' was organized by the School of Vedic Studies, Rabindra Bharati University from March 12th to 14th, 2012, under the auspices of the National Mission for Manuscripts, Indira Gandhi National Centre for the Arts, New Delhi. It was dedicated to the sacred memory of Swami Vivekananda on his 150th birth anniversary.

Prof. Nabanarayan Bandyopadhyay, Director of the School, introduced the theme and extended welcome to the distinguished guests who included Prof. Chinmoy Guha, Vice-Chancellor of the University, Prof. Karunasindhu Das, former Vice-Chancellor, Rabindra Bharati University, and Prof. T.N. Dharmadhikari, former Director, Vaidika Samshodhana Mandala. For the first time three reputed publishing houses—MLBD, Chowkhamba and Yogiraj Publications—participated and displayed rare volumes on Indology.

18TH CENTURY SANSKRIT GRAMMAR MANUSCRIPT FOUND

A Sanskrit grammar manuscript of grammarian, Lexicographer and philologist Arnos Padre, which had been lost for over two centuries, was found in an Italian monastery recently. The manuscript, *Grammatica Grandonica*, written by the Jesuit missionary Fr. Johann Ernst Hanxleden, popularly known as Arnos Padre, three centuries ago, is considered as one of the earliest missionary grammars in Sanskrit. Toon Van Hal, a Belgian scholar and professor at the Centre for the History of Linguistics, Leuven University, traced the lost manuscript to the Convento di San Silvestro, a Carmelite monastery in Monte Compatri in the Province of Rome.

Effort is being made to publish this manuscript and Prof. Christopher Vielle, a Luxembourg scholar, and European Indologist Jean Claude Muller, recently were in New Delhi during the International Sanskrit Conference for this purpose.

Courtesy: The Hindu, February 5th, 2012

FIRST BUDDHA STUPA IN UKRAINE

For the first time in the history, it has become possible to build a Stupa on the territory of the non Buddhist part of Eastern Europe in Ukraine, Lugansk. For that purpose the local authority permitted the site of land, located on a picturesque hill near the ancient kurgan site. All necessarily procedures were completed. This Stupa project is now ready to take off.

This is the result of last 20 years of practice and activities of the Ukrainian-Russian Sangha of Nippondzan Myohoji, guided by Teacher Ven Junsei Terasawa. The sounds of prayer drums were always heard during all key moments of dramatic historical changes of post-Soviet transformation. These prayers and peace actions were dedicated for bringing the spirit of unity and peace to the world. Upon these merits, now a Stupa will be built in Ukraine.

Contact: pankovka@gmail.com, www.stupa.com.ua

**FIRST BHAGAVAD GITA
TRANSLATION IN POLISH FROM
SANSKRIT**

Even as Hindus fight a ban on the Russian translation of the Bhagavad Gita, in Catholic-dominated Poland the sacred scripture has for the first time been translated into the Polish language from its original Sanskrit text by Anna Racinska, who has spent almost a decade in Varanasi to master the nuances of Sanskrit. A late bloomer, Racinska is in her 60s and completed her doctorate in Sanskrit from the Oriental Institute of Warsaw University two years ago. Though there is a translation of the Gita in Polish, it was translated from English in the beginning of the 20th century.

Courtesy: The Times of India, March 26, 2012

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**HONOUR FOR
PROF. SATYA VRAT SHASTRI**

Faculty of Arts and Humanities, The University of Torino, Torino, Italy conferred the Doctorate Honoris Causa in philology, literature and ancient history on the eminent Indologist Prof. Satya Vrat Shastri in its convocation on May 3rd, 2012. Prof. Shastri is also the recipient of Padma Bhushan and Jnanpith Awards.

RENAISSANCE IN INDIC STUDIES

**The Mantric Language of the
Veda**

The *Vedas* are written in a cryptic, symbolic mantric language that is very hard to understand, particularly as today we live in a very different type of civilization with a very different usage of language. While the Vedic teachers saw everything in an inner light, we have a very precise outer view of the world. This means that we cannot simply translate Vedic terms into modern terms and expect to make sense of them. Something of the background of the Vedic mind and its worldview must be brought in as well.

The *Vedas* frequently refer to what is secret, mysterious, hidden or veiled, to four or seven levels of meanings behind the mantras. The Vedic student had to follow a certain life-style and spiritual disciplines, as well as to receive special initiations for the higher truth of the mantras to be revealed. To take Vedic terms literally is to ignore the entire orientation of the *Vedas*. The Vedic cow, *gau*, is hardly a cow but is also knowledge, a ray of light, perception, the soul, the earth or the cosmos. The Vedic language seeks to expand meanings, draw connections and synthesize. It is not reduced to

the kind of specific meanings that our modern languages have generally become reduced to.

The *Vedas* remain filled with spiritual and yogic secrets. These can be uncovered but require a sensitivity to poetry, symbols, natural images and cosmic connections in order to do so. To provide a real unfoldment of the Vedic mantras is one of the greatest challenges to scholarship and to yoga today. It is not simply a matter of academic analysis but requires a *sādhana* and a Vedic way of life.

For example, the *Vedas* begin with *Agni*, which is often reduced to the ritual fire that reflects a reliance on fire as a natural force in human life. However, we know from understanding a deeper level of symbolism that there is also the fire of *Prāṇa*, the fire of perception, the fire of the mind, the fire of consciousness, and the *Brahmāgni* of the *Gītā*. If the *ṛishi* is aware of all aspects of fire as a cosmic symbolism, we would have to interpret not only *Agni* but all aspects of the *Vedas* in a deeper light, aware of all these levels of meaning. This more multisided interpretation of Vedic principles needs to be taken up if we wish to really say that the *Vedas* are known to us.

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