

2020-2021

Indram Chakraborty
Bengali

ISSN : 2454-8804

আকাশ

আগস্ট ২০২০

উপন্যাস

আলোচনা সংখ্যা

সম্পাদনা

অভিজিৎ রায়

আকাশ

আ মা দে র স্ব প্ন সী মা

২৭ বর্ষ ॥ প্রথম সংখ্যা ॥ আগস্ট - ২০২০ ॥ ISSN : 2454-8804

সূ চি প ত্র

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প্রচ্ছদ ও সম্পাদনা :

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স ম্পা দ কী য় দ প্ত র

৫২/জি/১, ডলি আবাসন ॥ বাবুপাড়া

গোরাবাজার ॥ বহরমপুর ॥ মুর্শিদাবাদ-৭৪২১০১

ফোন : ০৩৪৮২-২৫৬২৫৬ / ৯৪৩৪২৫৬৩৫৬ / ৯৪৩৪০০০৬২১

E-mail : aakaashpublishers@gmail.com

নাস্তিক পণ্ডিতের ভিটা : পাঠ প্রতিক্রিয়া

ইন্দ্রাণী চক্রবর্তী

উপন্যাসের নাম 'নাস্তিক পণ্ডিতের ভিটা অতীশ দীপঙ্করের পৃথিবী'। দুটি সংকেত এই নামে নিহিত। এক, বিক্রমপুর বজ্রযোগিনী গ্রামে অতীশ দীপঙ্করের ভিটা বলে পরিচিত যে ভগ্নস্তূপটি, তা থাকবে কাহিনির কেন্দ্রবিন্দুতে। অতীশকে কেন নাস্তিক পণ্ডিত বলা হচ্ছে, এই প্রশ্ন পাঠকের মনে জেগেও রইল।

নামের শেষ অর্ধাংশ 'অতীশ দীপঙ্করের পৃথিবী' অর্থাৎ যাকে কেন্দ্র করে এই উপন্যাস, তিনি শুধু পণ্ডিত নন, তিনি অতীশ নামে এক ব্যক্তি, যিনি গভীর অম্বেষণ নিজেকে খুঁজতে খুঁজতে হয়ে ওঠেন দীপঙ্কর; নামকরণে সেই মানব অতীশের রক্তমাংস, দেহ-মনের টনাপোড়েন, তাঁর যুগ ও পরিবার নিয়ে গড়ে ওঠা নিজস্ব পৃথিবী এবং 'আত্মদীপ' হয়ে ওঠার কাহিনিই যে এই উপন্যাসের উপজীব্য, নামকরণে তারও ইঙ্গিত।



উপন্যাসের আলোচনায় প্রবেশের আগে আরও দু'একটা কথা সেরে রাখি। উপন্যাসের বিষয় নির্বাচন অবশ্যই বাধ্য করে লেখকের দিকে উৎসুক দৃষ্টি ফেরাতে। লেখক সন্মাত্রানন্দ। গেরুয়া পরিহিত মানুষটির পরিচয় প্রসঙ্গে গ্রহু শেষে যা যা বলা হয়েছে তার মধ্যে দুটি বিষয় খুব জরুরি; এক 'জীবন নিয়ে নানা পর্যায়ে নিরন্তর পরীক্ষা করে চলেছেন সন্মাত্রানন্দ। ঘর নয়, পথই তার বন্ধু। অনিকেত ভ্রাম্যমাণ জীবন'।

দুই, "বর্তমান উপন্যাস 'নাস্তিক পণ্ডিতের ভিটা' তাঁর সুদীর্ঘ এক দশকব্যাপী চর্চা, চিন্তন ও গবেষণার ফসল।"

বোঝা গেল জীবন নিয়ে নানা পরীক্ষায় অভ্যস্ত সন্মাত্রানন্দ (অবশ্যই তাঁর সংসার নাম নয়) খুব স্বাভাবিকভাবেই আগ্রহী হয়েছেন অতীশের জীবন বিষয়ে যিনি দীর্ঘ পথ পাড়ি দিয়েছিলেন জীবন নিয়ে পরীক্ষা চালাবার জন্য।

এক জীবনজিঞ্জাসুর সুদীর্ঘ এক দশকব্যাপী চর্চা, চিন্তন ও গবেষণার ফসল এ উপন্যাস। অতএব পাঠকের অলস অবসরের বিনোদনমাত্র এ উপন্যাসের উদ্দেশ্য নয়।

Voices And Vision
The First IPPL Poetry Anthology
Edited By Nishi Pulugurtha & Nabanita Sengupta

Published : November 2021

Published by : Virasat Trade
virasatbook@gmail.com
www.vapublication.com

DTP and Other Support : Virasat Art Publication

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Design & Cover : Partha Pratim Roy

Printers : Speed Print
14, Bentink Street
Kolkata 700 001

Acknowledgement : Prashanta Chakraborty and Tabul
(Computer Graphics)

ISBN : 978-93-92281-14-3

Price : ₹ 300

A Critical Handbook to
Emily Brontë's
Wuthering Heights

Anuradha Basu



First Edition : January 2021

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ISBN 978-81-950332-3-2

Published by : Anjan Saha for Avenel Press, Memari, Burdwan
and Printed at Sarat Impressions Pvt. Ltd., 18B Shyama Charan
Dey Street, Kolkata 700 073

Cover designed by : Babul Dey

Email : avenel.india@gmail.com
Website : www.avenelpress.com

Madhumita Basu
English



FRAGMENTED MIRRORS

CRITICAL ESSAYS ON WOMEN'S WRITING

DR. MADHUMITA BASU

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Paperback ISBN: 978-1-954399-73-0

First Published in April 2021

Published by Walnut Publication (an imprint of Vyusta Ventures LLP)
www.walnutpublication.com

USA

6834 Cantrell Road #2096, Little Rock, AR 72207, USA

India

#722, Esplanade One, Rasulgarh, Bhubaneswar - 751010, India
#55 S/F, Panchkuian Marg, Connaught Place, New Delhi - 110001, India

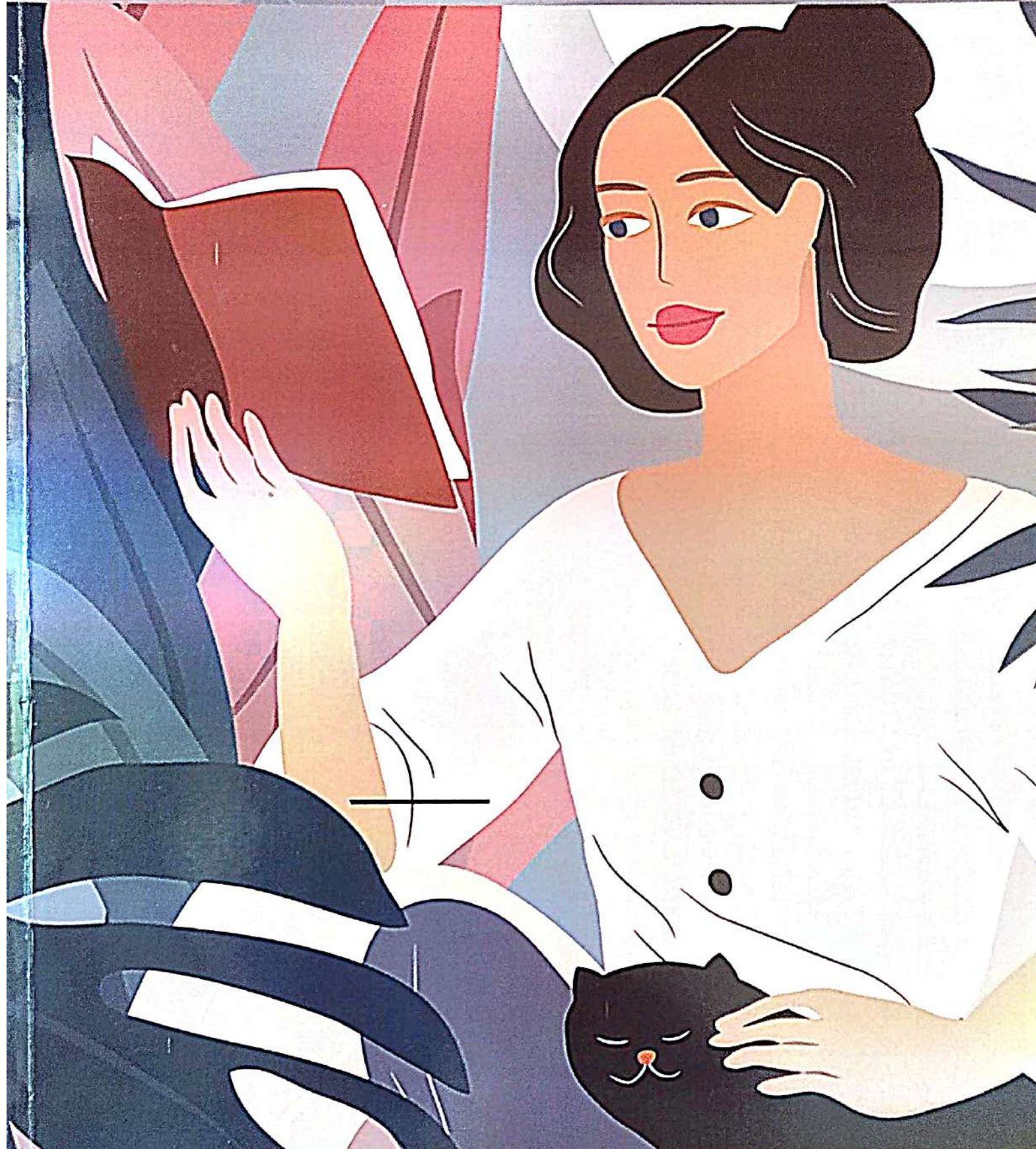
UK

International House, 12 Constance Street, London E16 2DQ, United
Kingdom

Madhumita Basu
English

Novel Research Anthology on Literature, Feminism & Social Studies

Dr. Ratnakar D B



**NOVEL RESEARCH ANTHOLOGY ON
LITERATURE, FEMINISM & SOCIAL STUDIES**

ISBN 978-93-90146-06-2

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International Multidisciplinary Research Foundation
Ratna Prasad Multidisciplinary Research & Educational Society
Andhra Pradesh, India.

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December 2020 Print

Published by

International Multidisciplinary Research Foundation
Ratna Prasad Multidisciplinary Research & Educational Society
1-90, Near VTPS Main Gate, Ibrahimpatnam, Vijayawada, A.P., India

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Typeset & Printing by

IMRF INTERNATIONAL PUBLISHING HOUSE,

1-90, Near VTPS Main Gate,
Ibrahimpatnam, Krishna Dt, AP India

Website : www.imrfedu.org | Email: info@imrf.in

Mobile : 09533421234

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**RESISTING REPRESSION:
A STUDY OF BAMA'S KARUKKU**

Dr. Madhumita Basu

Introduction: Dalit women are placed at the very bottom of India's caste, class and gender hierarchies. They are subjected to multiple forms of discrimination – as Dalits, as poor, and as women. The regressive practices of the caste system declares Dalit women to be intrinsically impure and 'untouchable', which sanctions social exclusion and exploitation. The vast majority of Dalit women are deprived of basic Human Rights. They are subjugated by patriarchal structures, both in the general community and within their own family. Gender based violence, such as sexual assault, rape, and naked parading, serve as a social mechanism to consolidate Dalit women's subordinate position. They are dehumanized by the dominant castes and constantly exposed to stigma and defilement. Violent abuses against Dalit women are mostly committed with impunity. In many cases, the judiciary fails to enforce the laws that protect Dalit women from discrimination. In her seminal work, *Writing Caste/Writing Gender: Reading Dalit Women's Testimonios*, Sharmila Rege writes that Dalit literature is simultaneously a literature of "anguish, waiting and sorrow" and "a historical necessity in promoting human freedom" (Rege 12). They are, as Rege opines, "one of the most direct and accessible ways in which the silence and the misrepresentation of dalits have been countered" (Rege 13).

Bama, originally called Faustina Mary Fathima Rani is a Paraiyar, Christian Dalit activist. Her novels focus on caste and gender discrimination. They portray caste-discrimination practised in Christianity and Hinduism. Bama's works are seen as embodying Dalit feminism and are known for celebrating the inner strength of the subaltern woman. In her autobiographical

Subhendu Chandra
Physics

মহামারী কথা : প্রসঙ্গ বাংলা সাহিত্য

সম্পাদনা

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ছায়া পাবলিকেশন্স

৬এ, শ্যামাচরণ দে স্ট্রিট, কলকাতা-৭৩

Subhendu Chandra
Physics

MAHAMARI KATHA : PRASANGA BANGALA SAHITYA

Edited by

Dr. Mridul Ghosh

প্রকাশক

সমীর কুমার রায়

৬এ, শ্যামাচরণ দে স্ট্রিট

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বালী, ঘোষপাড়া, হাওড়া

মোবাইল : ৮০১৭৫৬৯৫১৯

মুদ্রাকর

রবীন্দ্র প্রেস

১১এ, জগদীশনাথ রায় লেন

কলকাতা-৭০০০০৬

মূল্য :

ISBN : 978-819528-81-06

কোভিড-১৯ ও দ্রুত রোগ সনাক্তকরণ যন্ত্র: বর্তমান সাহিত্য ও সংস্কৃতিতে এর প্রভাব

ড. শুভেন্দু চন্দ্র

ভূমিকাঃ- কোভিড-১৯ এই রোগ দ্বারা আজ সারা বিশ্ব আক্রান্ত। এই রোগ করোনা নামক অতিক্ষুদ্র ভাইরাস দ্বারা প্রভাবিত। এই ভাইরাস মানুষের শরীরের মাধ্যমে অতিদ্রুত ছড়িয়ে পড়ছে যা পৃথিবীর পরিবেশ ও পরিস্থিতিকে আজ বেসামাল করে তুলেছে। আর মৃত্যু মিছিল এই কোভিড-১৯' কে মহামারির রূপ দিয়েছে। এই মহামারি থেকে পরিত্রাণের অন্যতম উপায় হল দ্রুত রোগ সনাক্তকরণ। দ্রুত রোগ সনাক্তকরণ যেরকম রোগ ছড়ানোর হারকে কমাতে সক্ষম হবে সেরকম পরিবেশে ছড়িয়ে পড়া আতঙ্ক থেকেও মানুষকে রক্ষা করার সুযোগ করে দেবে। তাই, উপযুক্ত বৈজ্ঞানিক পদ্ধতি অবলম্বন করে মাইক্রো-রমনের মত যন্ত্রের সঠিক ব্যবহার অতি গুরুত্বপূর্ণ। বিশেষ করে ক্ষুদ্রাতিক্ষুদ্র অণুজীব সনাক্তকরণ ও চিকিৎসা শাস্ত্রে ২-৫ বিশুদ্ধ নমুনাতে অযাচিত ক্ষুদ্র কণার উপস্থিতি প্রমাণে এই যন্ত্রের ব্যবহার বহুল প্রচলিত। মাইক্রো-রমনের মত যন্ত্রকে ব্যবহার করে দ্রুত করোনা ভাইরাসকে সনাক্তকরণের মাধ্যমে বাংলা তথা ভারতকে কোভিড-১৯ এর মত মহামারির হাত থেকে রক্ষা করা সম্ভব হবে। কোভিড-১৯ এর মত মহামারি যেমন ভারতের মত উন্নয়নশীল ও জনবহুল দেশের অর্থনীতির উপর প্রভাব ফেলেছে তেমন প্রভাব ফেলেছে এখানকার বর্তমান শিক্ষা, সাহিত্য ও শিল্প-সংস্কৃতিতে।

করোনা ভাইরাস ও তার প্রকৃতিঃ- করোনা ভাইরাস তার চরিত্র দ্রুত বদলাচ্ছে। এই বদলে যাওয়া চরিত্র বিজ্ঞানীদের আরও চিন্তিত করে তুলেছে। এই চিন্তার ভাঁজ শুধু ভারতে নয়, সারা বিশ্বে এর প্রভাব প্রতিফলিত হচ্ছে। বিজ্ঞানীরা যে মুহূর্তে এই ভাইরাসের চরিত্র বিশ্লেষণ করে ঔষধ আবিষ্কারের চেষ্টা করছে, সে মুহূর্তেই এই ভাইরাস তার নতুন চরিত্র দিয়ে ওই ঔষধের কার্যকারিতা নষ্ট করে দিচ্ছে। ভাইরাসের এই অভিযোজন সারা বিশ্বের মানবজাতিকে এক অনিশ্চয়তার দিকে ঠেলে দিচ্ছে। তাই


Mousumi Dasgupta
Political Das Gupta



**Cooperation and Conflict in Contemporary
Southeast Asia Global Powers
ASEAN and INDIA**



Edited by
**Tridib Chakraborti
Shibashis Chatterjee**

 **Bharti**

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First Published, 2020

ISBN: 978-93-89657-68-5

Published by :

Bharti Publications

4819/24, 3rd Floor, Mathur Lane

Ansari Road, Darya Ganj, New Delhi-110002

Phone: 011-23247537

Mobile : +91-989-989-7381

E-mail : bhartipublications@gmail.com

info@bharatipublications.com

Website : www.bhartipublications.com

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ASEAN's Myanmar Dilemma: Constructive Engagement and Beyond

Mousumi Das gupta

Whether South East Asia would be regarded as a consequential player in the 'emerging global order' would be subject to the kind of image the region portrays in front of the international community. Such portrayal would essentially be a combined outcome of its will to be regarded as a significant player of international politics and the policies it adopts vis-à-vis regional and international issues, reflective of the forum's overall stance. A region which desires to wield substantive clout in international politics is bound by the compulsion of the same to portray a fitting image. Not only is the region in question bound to exercise reasonable economic and political heft, it also becomes mandatory for it to show sensitivity towards values of democratic governance. It is here that a discussion on the Association of South East Asian Nations' Myanmar policy gains relevance. The rationale behind choosing to treat ASEAN's policy vis-à-vis Myanmar as the referral point can be attributed to the fact that Myanmar has presented itself as one of the most contentious issues in front of the regional body since 1990s. Military rule since 1962, abominable governance records, utter disregard for democratic institutions and processes, exhibition of highhandedness by the authorities while responding towards popular movements seeking democratization, mounting international pressure of economic sanctions attempting to bring about regime change in an incremental manner, an enviable bounty of natural resources and its resultant geopolitical significance juxtaposed against ASEAN's sanctimonious policy of non-intervention, compulsion of the region's strategic interests collectively impart a multifaceted character to any discussion on ASEAN's policy towards Myanmar. The whole issue has gained further traction because of the developments which have occurred in Myanmar's national politics during the last decade. Such is the magnitude of those events that we might as well be witnessing a watershed in not only Myanmar's democratization process but also in ASEAN's policies towards her. The paper argues that ASEAN's Myanmar policies since 1988 have revolved around the factor of *reciprocity*. While ASEAN's policies were an outcome of placing the region's economic and security interests above the kind of regime that was governing ideals of respect towards democracy and good governance, Myanmar in exchange was buying political legitimacy for her ruling elite. The paper sets to enquire and analyze whether ASEAN's present policy against Myanmar is a continuation of the same trend. The paper is

Subhendu Chandra
Physics

Basic and Applied Sciences into Next Frontiers

The Aspects of Bio & Physical Sciences

Basic and Applied Sciences into Next Frontiers : The Aspects of Bio & Physical Sciences edited by *P.K. Paul, Debabrata Bhadra, Kuntal Biswas, Pranab Giri* and *Shirsendu Sarkar* published by New Delhi Publishers, New Delhi, India.

© Publisher

First Edition 2021

ISBN: 978-81-948993-0-3

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New Delhi Publishers

90, Sainik Vihar, Mohan Garden, New Delhi – 110 059

Tel: 011-23256188, 9971676330

E-mail: ndpublishers@gmail.com

Website: www.ndpublisher.in

Branch Office

216 Flat-GC, Green Park,
Narendrapur, Kolkata – 700103

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Enhancement mechanism in the phenomena of surface enhanced raman scattering (SERS) adsorbed on metal nanoparticles

Subhendu Chandra

*Victoria Institution (College), 78B, A. P. C.
Road, Kolkata, West Bengal, India
Email: subhendu170975@gmail.com*

Abstract

When light is scattered from the molecule most of the photons are scattered elastically. In elastic scattering, the energy of the incident photons have the same energy of the scattered photons. A small fraction of light (approximately 1 in 10^7 photons) is scattered other than the frequencies of the incident photons. The process of inelastic scattering is known as the Raman Effect and it is responsible for the change in vibrational, rotational or electronic energy of a molecule ^[1]. A discovery of huge enhancement of Raman bands by Fleischmann and coworkers ^[2] in 1974 unexpectedly from pyridine molecules on rough silver electrode made a great attention in the field of Raman spectroscopy. In early 1976, R. V. Duyne and D. Jeanmaire and in 1977, M. G. Albrecht and J. A. Creighton reported similar observation. The low sensitivity problem in Raman Spectroscopy has been solved by this discovery of the enhancement of Raman signals. SERS spectroscopy has now helps to understand the surface chemistry at the nano scale ^[3]. More than 2 decades after the first observation of enhanced Raman spectra of pyridine molecule, yet the exact mechanism of SERS is still under controversy. It is generally accepted that two enhancement mechanisms are responsible for the enhancement of the Raman bands- (a) a long-range electromagnetic (EM) effect and the other (b) a short-range chemical (CHEM) effect.

Keywords: SERS, Electromagnetic, Charge Transfer

Suchismita Khanra (Joardar)

Dept. of Sanskrit

HUMANISM IN INDIAN EDUCATION
(Proceedings of the International Seminar)
(Peer - Reviewed)

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Chakdaha College

(Affiliated to the University of Kalyani)

Estd: 1972 ☸ Govt. Sponsored ☸ Re-accredited by NAAC 'B+'

Chakdaha, Nadia, West Bengal, India

2020

The Sāmmanasya-Hymns of the Atharvaveda – An overview in Perspective of Humanity and Humanism in Vedic Education

Dr. Suchismita Khanra (Joardar)

Assistant Professor in Sanskrit,
Victoria Institution (College), West Bengal.

Abstract:

'Humanity' and 'Humanism' are two important concepts in respect of the wellbeing of the entire human race. The word 'humanism', in general, means a rationalistic outlook or system of thought attaching prime importance to human rather than divine or supernatural matters. Again the word 'Humanity' denotes the noble qualities that can differentiate a human being from an animal. These two ideas are, however, inter-related and supplementary to each other. Education, as Swami Vivekananda defines, is actually nothing but the manifestation of the perfection already in man. Thus education is essentially related to the concept of humanism and moreover, the aim of true education is to enrich one's life with the ideal of humanity. In ancient India, education-system primarily revolved round Vedic studies. Vedic literature, the earliest literary document of mankind is often said to be the source of all 'dharma'. The concept of 'dharma', in our tradition, is not at all synonymous to religion. It, however, embraces the ideas like duty, ethics, morality and human values. Hence the essence of humanity is deep-rooted in the religious poetry of the Vedas. Moreover, the Vedas, though designated as religious poetry, however, are often found to advocate humanism. Hence not only the ideal of humanity, but also the essence of humanism is deep-rooted in the Vedas.

In the Atharvaveda, there is a particular class of hymns categorized as the Sāmmanasya-hymns. Here we come across the essence of humanism mingled with the ideals of humanity, since they promote the ideals of universal brotherhood, fraternity, unanimity, peace, harmony and concord as well as stand against disagreement and bloodshed. The present paper deals with the message and teachings of these Sāmmanasya-hymns and aims to highlight their importance in the perspective of humanity and humanism in Vedic education.

Key-words: Atharvaveda, Education, Humanism, Humanity, Sāmmanasya-hymns, Vedic literature.

Introduction:

'Humanity' and 'Humanism' are two important concepts in respect of the wellbeing of the entire human race. The word 'humanism', in its technical sense, has a long history. However, in general, it means a rationalistic outlook or system of thought attaching prime importance to human rather than divine or supernatural matters. Again the meaning of the word 'Humanity' includes the noble qualities that can differentiate a human being from an

The Sāmmanasya-Hymns of the Atharvaveda – An overview in Perspective of Humanity and Humanism in Vedic Education

animal. These two ideas are, however, inter-related and supplementary to each other. Again education, as Swami Vivekananda defines, is actually nothing but the manifestation of the perfection already in man. Thus education is essentially related to the concept of humanism and moreover, the aim of true education is to enrich one's life with the ideal of humanity.

In ancient India, the education-system primarily revolved round Vedic studies. Vedic literature, the earliest literary document of mankind is often said to be the source of all 'dharma'. The concept of 'dharma', in our tradition, is not at all synonymous to religion. It, however, embraces the ideas like duty, ethics, morality and off course human values. Hence the purest human values and the greatest human qualities like charity and generosity, brotherhood and fraternity, harmony and concord etc. are deep-rooted in the religious poetry of the Vedas. Moreover, the Vedas, though designated as religious poetry, however, are often found to advocate humanism. Hence not only the ideal of humanity, but also the essence of humanism is deep-rooted in the Vedas.

Vedic literature, as we all know, comprises four Vedas, i. e. the Ṛgveda, the Sāmaveda, the Yajurveda and the Atharvaveda with their respective Samhitās, Brāhmanas, Āraṇyakas and Upaniṣads. Amongst them the fourth Veda, the Atharvavedasamhitā represents a unique tradition of Vedic culture. This Veda is a 'strange collection of heterogeneous material'², since it covers variety of themes like mystic magical spells, the highest philosophical speculations, the marvelous specimens of poetic masterpieces and also some noble ideals as well. Thus it played a pivotal role in the life of the Vedic man. This Veda is, in fact, much more attached to the earthly yearnings of regular human life and therefore, is often found to advocate humanism from different perspectives.

There is a particular class of hymns categorized as the Sāmmanasya-hymns in the Atharvaveda. The word sāmmanasya is derived from sam-manas, which means having one mind. The hymns under this category are said to be used in the rite for harmony ('sāmmanasyakarmaṇi viniyogaḥ'). Here we come across the essence of humanism mingled with humanity, since they promote the ideals of universal brotherhood, fraternity, unanimity, peace, harmony and concord as well as stand against disagreement and bloodshed. The present paper deals with the message and teachings of these Sāmmanasya-hymns and aims to highlight their importance in the perspective of humanism and humanity in Vedic education.

The Sāmmanasya-hymns of the AV – An Overview:

Let us mention here a few such Sāmmanasya-hymns seeking harmony in the family as well as in community. All of them are attributed to seer Atharvā. Most of them are dedicated to the deity Sāmmanasya, i. e. concord in mind personified. Some of them are again dedicated to some other deities like Sarasvatī, Brahmanaspati etc. The first and the most famous hymn consisting of seven stanzas to mention in this regard is the 30th hymn

of the 3rd kāṇḍa of the Atharvaveda. Here the seer prays for concord and unanimity among the members of a family¹. The prayer continues thus: "May the mother and the son, the brother and the sister, the husband and the wife be sweet in speech, be one-minded, one-intentioned and unanimous. May the share of their food and drinking be common" and so on.

The sixth kāṇḍa of the AV contains a number of hymns seeking harmony and concord. Most of them are, interestingly, prayers of kings for attaining harmony among his people. Thus in a hymn, consisting of three stanzas, the seer tries to promote agreement or unanimity in an assembly. The seer prays: "Agree and be united. Let your minds be all of one accord. The rede is common, common the assembly, common the law, so be their thoughts united. One and the same be your resolve, be all your hearts in harmony. One and the same be all your minds that all may happily consent."⁴ Thus the hymn earnestly encourages the equal right of all human beings. And this is the essence of humanism. At the same time, the message of this hymn elevates us to a heavenly ideal of humanity. In this connection, it may be noted that the farewell stanza of this hymn is identical with the last stanza of the famous Saṃjñāna-hymn of the RV.

In the hymn AV 6/73, consisting of three stanzas, the deities like Varuna, Soma, Agni, Bṛhaspati etc. are invoked to bring about concord among people⁵. The next hymn (AV 6/74) is actually a charm propounded by a king to secure unanimity and fidelity of his people. This hymn is addressed to different deities like Brahmaṇaspati etc. mentioned in its three stanzas. However, this hymn is also endowed with the message of harmony and concord. Thus the seer prays for the unanimity of the subject of the king: "Close gathered be your bodies, be your minds and vows in union. Let there be union of your minds, let there be union of your hearts. All that troubled in your lot, with this (charm) mend and harmonize. So free from jealousy, Lord of Three Titles, cause thou these people here to be one-minded."

The hymn 6/94, attributed to the seer Atharvāṅgirāḥ and addressed to the deity Sarasvatī, is also similar in theme. With its three stanzas, it is also a charm to reconcile the discontented people of a king. The seer prays here to bind the mind of the discontented people of a king in union and their hopes and plans in harmony.⁶

In this connection, we may also mention another couple of hymns of the sixth kāṇḍa (6.42-43) of the AV. Both of them are attributed to seer Bhṛgvāṅgirāḥ. The former hymn is actually a charm to remove anger of a man towards a woman as well as that of a woman towards a man. With a marvelous simile the seer prays: "As the string from the bow, I do relax fury from thy heart. Becoming like-minded ("saṃmanasau"), we (two) may hold together like friends"⁷. Almost similarly the latter is a charm to assuage wrath in general. Interestingly, in this hymn (AV 6.43) the darbha-grass is mentioned as fury-removing



The Sāmmanasya-Hymns of the Atharvaveda – An overview in Perspective of Humanity and Humanism in Vedic Education

and fury-appeaser. Though used as magic spells, these two hymns, each containing three stanzas, however, speak against uncontrolled speech of anger. These two hymns, generally, are not designated as the so-called Sāmmanasya-hymns. But their message of unanimity and harmony almost echo the Sāmmanasya-hymns.

Now let us move to the next kānda. The hymn 7.52, containing only two stanzas, is a prominent prayer for peace and concord. Here the deities addressed are Sāmmanasya and the Aśvins. Here the Aśvins have been invoked to harmonize man with his own ones as well as with the strangers and to bind all in sympathy and love¹. The prayer continues thus: “May all agree in mind and purpose and may one not fight against the heavenly spirit”². Earnest prayer for samjñāna, i. e. unanimity is the remarkable feature of this particular hymn³.

Conclusion:

These Sāmmanasya-hymns of the AV remind us the final hymn of the RV, the Samjñāna-hymn. In fact, some of the stanzas⁴ of the Sāmmanasya-hymns actually resemble the Samjñāna-hymn. In the farewell stanza of the Samjñāna-hymn, the seer Samvanana prays for a delightful union (‘susaha’): ‘yathā vah susahāsati’⁵. This is actually the message of the Sāmmanasya-hymns too. In this connection, we may also mention that the Atharvaveda, which is also commonly known as the Bhaisajyaveda, contains numerous hymns dealing with healthcare. However, the concept of health as reflected here includes both physical and mental wellbeing. And unanimity, peace, harmony and concord are the chief pillars of mental health. Hence in every aspect of human-life and on every platform of human-society, the seers of the Atharvaveda earnestly seek this mental proximity, unanimity, harmony and concord to make man’s life full of bliss. And only this very ideal can bring individual wellbeing as well as universal wellbeing. Thus from the above deliberation, we may now conclude that the Sāmmanasya-hymns of the Atharvaveda appear to be the embodiment of the ideals of humanity and humanism as well.

Notes and References:

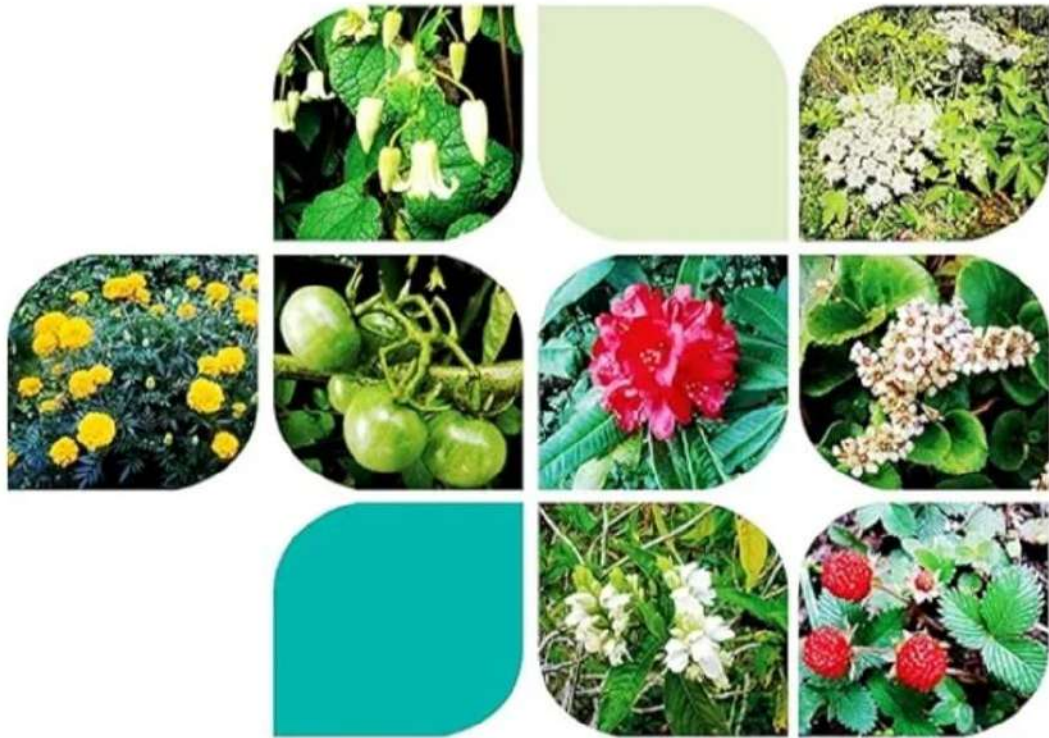
1. “vedo’khaladharmamūlam” - Manusamhitā 2.6
2. vide Griffith 1916: p. viii
3. “sahjdayam sāmmanasyamavidvesam kṛnomi vah” AV 3.30.1ab
4. AV 6.64
5. “cha yātu varahaḥ somo agnurbṛhaspatirvasubhurecha yātu |
anva sriyatupasamyāta sarva ugrasya cetub sāmmanasah sajjātib |” AV 6.73 |
6. sam vo manānaḥ sam vrataḥ samākūṭimamāmasi |
amī ye vivrataḥ sthan tān vah satp namayāmasi | AV 6.94 |
7. AV 6.42 |
8. samjñānam nah svētib samjñānamarocētib |
samjñānamasā mā vav amuhāsmāsu na yacchātam | AV 7.52 |

- 9 AV 7.52.2
- 10 'samjñānam samgatam jñānam aikamatyam - Sāyaṇa on AV 7.52.1
- 11 AV 6.64.1-3 etc.
- 12 RV 10.191.4

Abbreviations: AV – Atharvaveda, RV - Ṛgveda.

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Ethnomedicinal Plants of Darjeeling Himalaya



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Dr. Rajendra Yonzone

M.Sc. Botany, Ph.D.

FPLS, FLSL, FAPT, FEHT (India); RFMIOS (Texas, U.S.A.)

Assistant Professor

Department of Botany

Victoria Institution (College)

78-B, Acharya Prafulla Chandra Road, Kolkata - 700009

West Bengal, India



M/S BISHEN SINGH MAHENDRA PAL SINGH

23-A, New Connaught Place

Dehra Dun - 248 001 (INDIA)

2020

Ethnomedicinal Plants of Darjeeling Himalaya
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Present work is meant only to provide information and leads for clues for laboratory, clinical or other research. It is not a work for prescribing remedies for any disease or disorder. No plant species should be tried by layman for treatment of a disease based only on information in this book.

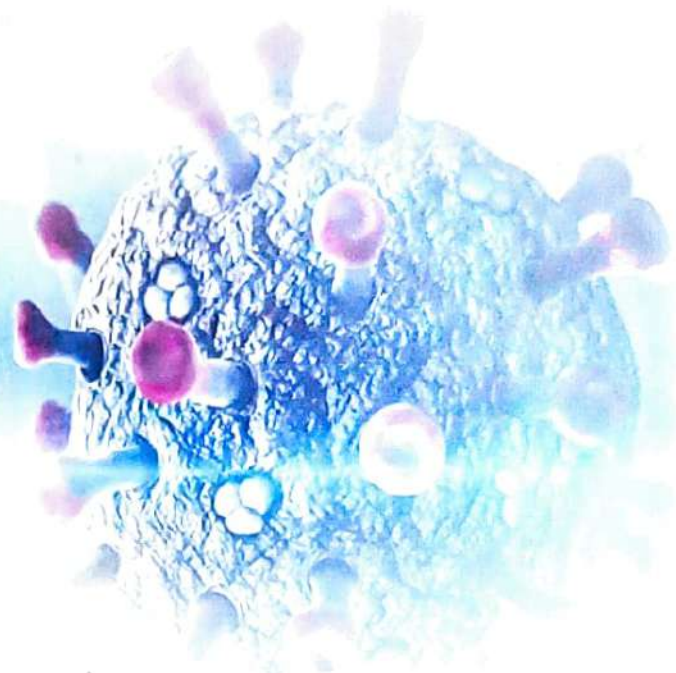
ISBN : 978-81-211-1005-1

Published by Abhimanyu Gahlot for Messrs Bishen Singh Mahendra Pal Singh, 23-A, New Connaught Place, Dehra Dun, India, Printed by him at Shiva Offset Press and composed by Doon Phototype Printers, 14, Old Connaught Place, Dehra Dun, India.

Phooljani Ghosh
Psychology

COVID-19 PANDEMIC

Online Learning-Mental Health-Self Care



Edited by :
Krishnendu Roy
Sahin Sahari
Jayanta Mete

Foreword by :
Dr. Subires Bhattacharyya
(Vice-Chancellor)

Published By:

N. B. PUBLICATIONS

Sole Distributors By:

KUNAL BOOKS

4648/21, 1st Floor, Ansari Road,

Daryaganj, New Delhi - 110002.

Phones: 011-23275069, 9811043697

E-mail: kunalbooks@gmail.com

Website: www.kunalbooks.com.

COVID-19 Pandemic: Online Learning-Mental Health-Self Care

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First Published 2021

ISBN : 978-93-89234-85-5

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Published in India by **N. B. Publications**, and printed at **Trident Enterprises**, Noida, (U.P.)

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CHAPTER-25

COVID-19 AND OUR CHILDREN: AN ACCOUNT OF MENTAL HEALTH CRISIS

Dr. Phooljani Ghosh & Ms. Bithika Mondal

ABSTRACT

Influenza pandemic outbreaks are inevitable and unpredictable, creating an entirely unique disease environment for the general population. Hence, the pandemics are often marked with uncertainty, confusion and a sense of urgency, (WHO, 2020). A Pandemic is also followed by events like home isolation, lockdown in cities, shutting down of transports, schools, offices and other public facilities, with multiple health related instructions to be followed strictly. Families are forced to stay home with constant fear of contamination and worry. This constant fear, coupled with above mentioned factors exert negative effects on the mental health of not only the adults but also the children of the society. Though, as reported by University college London, children are 56% less likely to get infected by covid-19, (Hindustan Times 2020), but this pandemic can have the most dire effect on children's psyche. Presence of multiple psychological stressors is making the children vulnerable to various psychological problems.

The following chapter attempts to shed light on the variety of psychological issues in children which can be aggravated by the ongoing covid-19 pandemic and can pose a short term or long term threat to their overall well being.

Keywords: Covid-19, Children, Mental health, Psychological issues

INTRODUCTION

"The world is ill-prepared to respond to a severe influenza pandemic or to any similarly global, sustained and threatening public-health emergency."

**Proceedings of the
International Conference on
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Rights & Language Studies 2020**

Oct 30-31, 2020 | Online - REd Talks

**Editor-in-Chief
Dr. Ratnakar D B**



**PROCEEDINGS OF
THE INTERNATIONAL CONFERENCE ON
GENDER STUDIES, DIASPORA, HUMAN RIGHTS &
LANGUAGE STUDIES 2020**

Oct 30-31, 2020

ISBN 978-93-90146-07-9

Editors

**Dr. Ratnakar D B
Dr. Jagmohan Bajaj**

Organized by

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Promoted by

RATNA PRASAD MULTIDISCIPLINARY RESEARCH AND EDUCATIONAL SOCIETY

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GENDER COLLABORATION IN THE FIRST HALF OF THE 20TH CENTURY INDIA CASE STUDY OF SAYYID MUMTAZ ALI AND MUHAMMADI BEGAM

DR. SUCHANDRA GUHA

Abstract: Being a woman myself I always felt fascinated towards the study of women's history. Pains and sufferings, they endured throughout human civilization no doubt captured my attention like all others of my generation but at the same time I had a strong feeling that gender collaboration is the primary need for a better world. My personal experiences in life so far prevented me to put only men on trial as I have observed both men and women in their positive and negative shades. To understand man-woman relationship in a socially defined structure I chose to study marriage as an institution and the evolution of the role of women in this social system.

During the last decades of 19th century and the early decades of the 20th century girls were given in marriage at an incredibly early age. Co-operation of husband was needed to do anything outside the prescribed social norms. So, whenever we come across educated/enterprising women of that period, contributions of their life partners in most cases should be taken into consideration.

Sayyid Mumtaz Ali (1860 - 1935) was chiefly known for his pioneering role in Urdu journalism for women. He founded the weekly newspaper *Tahzib-un-Niswan* in Lahore in 1898 in partnership with his second wife **Muhammadi Begum**. It was the first Urdu periodical for women to enjoy a long and influential life, surviving into the 1950s. Mumtaz Ali emphasized that Muhammadi Begam was the editor, he was only the financial manager. She exercised full editorial control over the choice of articles and subjects covered. By emphasizing that woman was in charge, he hoped to encourage other women to contribute, and it worked.

Mumtaz Ali's argument in favor of women's rights go beyond the equality of souls and encompasses greater egalitarianism in gender relations as well. While admitting that men have greater physical strength than women, he states that this does not give man right to rule over women. Men and women are of the same species; any differentiation between the intellectual capacities of the two genders is only a social construct. He argued for a broad, humanistic education for women not a narrow household centered one. He not only wrote about women's rights but also practiced it in his own conjugal life. Not only Mumtaz Ali himself but his family in successive periods showed this trend of progressive attitude.

While going through the writings and actions of Mumtaz Ali one may assume that he was a western educated man of late 19th century but truly his education began at an Arabic *Maktab* in Deoband. He had an Islamic curriculum to follow in his education, which proves that to be aware of women's rights and to practice it in real life one does not necessarily need western ideas always.

Dr. Suchandra Guha

Associate Professor, History, Victoria Institution (College), Kolkata, West Bengal, India