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To Whom it May Concern

This is to certify that the college has no objection in permitting **Dr. Chiranjib Bandyopadhyay, Assistant Professor in Sanskrit** to continue his research/academic linkages/activities with the **Department of Sanskrit, Rampurhat College, Birbhum** started in 2020 without hampering the normal duties of the college.

I wish him all success in life.


Principal

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Government General Degree College
Kalna-I



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Dyspnoea : Concept and Diagnostic from the view point of Garuḍa Mahāpurāṇam

Dr. Chiranjib Bandyopadhyay* & Anjana Das**

Abstract : Dyspnoea is a chronic respiratory disease But Dyspnoea is not new disease. Our ancestor had much knowledge regarding Dyspnoea. In Our ancient Ayurvedic texts '*Shwasa Roga*' has been elaborately described having symptom close to modern Chronic Obstructive Pulmonary Disease (COPD) and other respiratory diseases. Animals (pet hair or dander), changes in weather, chemicals in the air or in food, pollen in air, unrestrained exercise, dust in home or work place, psychological stress, respiratory infections and tobacco smoking all are responsible for Dyspnoea. We should change our food habit as well as bad habit (like smoking) to defeat Dyspnoea.

Keyword: Dyspnoea, Garuḍa Mahāpurāṇam, breathing,

Introduction: The word 'Dyspnoea' derived from a Greek origin. This word divided into two parts 'dys' which means difficult and 'pnoea' which means breathing. So the word 'Dyspnoea' literally means the difficulty of breathing. Dyspnoea is a chronic respiratory disease which is often preventable and treatable. Chronic Obstructive Pulmonary Disease (COPD), Asthma are also co-related with 'Dyspnoea'. Statistical study regarding COPD, Asthma and other respiratory diseases prove that 65 million Indians suffer from various chronic respiratory diseases. Not only that more than 11 million people in the U.S. suffer from COPD. Preponderance of COPD in U.S has been increasing steadily since the last decade of previous century.

Asthma is a chronic respiratory disease. It is causing inflammation and occasional obstruction of the airways.¹ COPD damages the airways in lungs and leads to shortness of breath, impacting patient's work, exercise, sleep and other everyday activities. chronic bronchitis and emphysema. It is also the cause of serious long-term disability and early death.² Dyspnoea is not new disease. Our ancestor had much knowledge regarding Dyspnoea. In Our ancient Ayurvedic texts '*Shwasa Roga*' has been elaborately described having symptom close to modern Chronic Obstructive Pulmonary Disease (COPD) and other respiratory diseases.

The famous Garuḍa Mahāpurāṇam may be called as 'Encyclopedia of Medical sciences' among eighteen Mahāpurāṇam. Through this article We shall try to draw a pen picture of ancient Indian wisdom regarding 'Dyspnoea'.

Definition of 'Dyspnoea': According to the Garuḍa Mahāpurāṇam 'A case of chronic or aggravated cough may run into one of Dyspnoea or the enraged morbid principles of the body may likewise give rise to this diseased condition'.³ Difficult breathing may also mark the sequel of 'Amatisara' (mucous dysentery), vomiting, chlorosis, fever or poisoning or may be produced as the effect of an exposure to dust storm, smoke, cold wind, arteries etc.

Modern medical study says that "Dyspnoea is defined as 'a subjective experience of breathing discomfort that consists of qualitatively distinct sensations that vary in intensity' and may either be acute or chronic. The distant sensations often reported by patients include effort /work of breathing, chest tightness and air hunger".⁴ The separation between our pulmonary ventilation and respiratory drive originates from a mismatch between efferent receptors in the respiratory tract, lungs and chest wall constitution and central respiratory motor activity is the cause of Dyspnoea. Animals (pet hair or dander), changes in weather, chemicals in the air or in food, pollen in air, unrestrained exercise, dust in home or work place, psychological stress, respiratory infections and tobacco smoking all are responsible for Dyspnoea.

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प्रधान सम्पादक

डॉ० रामकेधर तिवारी

सह सम्पादक

श्री प्रभूज मिश्र

प्रकाशन : वैदिक एजुकेशनल रिसर्च सोसाइटी, वाराणसी

Rules and regulation of Vānaprastha Asrama as described in Purāṇa Literature- special reference with the Kūrmapurāṇa

Dr. Chiranjib Bandyopadhyay* & Anjana Das**

Abstract : In ancient Indian social construction the entire span of life was divided into four segments. Among them Vānaprastha Asrama was the third stage of life. Spending life as a householder in the second part of life, one should retire as Vānaprasthin, accompanied with his wife or alone but maintain the sacrificial fires. There were some rules and regulations for Vānaprasthin.

Keyword: Vānaprastha, Garuḍa Mahāpurāṇam, Kūrmapurāṇa

Introduction: According to our ancient Indian social construction the entire span of life was divided into four segments. Each segment was renowned as 'āśrama'. Dharma, artha, kama and moksha were the prime need of ancient Indian cultural. Each 'āśrama' is very closely related with such prime need of life. The third stage of ancient Indian socio-cultural life is known to us as 'Vānaprastha Asrama'. Vānaprastha Asrama was the bridge between householder and 'sanyasa'. There were some rules and regulations for Vānaprasthin. He was bound to abide by such laws strictly. Through this article we will try to draw a pen picture of ancient Indian socio - cultural construction from the view point of Purāṇa Literature.

Vānaprastha Asrama: In the Garuḍa Mahāpurāṇam Yajñavalkya, the famous sociologist of ancient India said that, 'completing the duties of a house holder, a man having left his wife in the charges of his son or in her company, retired from the each and every affairs of the world, shall enter the forest, and live the life of a forest-dwelling hermit¹'. In Kūrmapurāṇa Vyāsa said "Thus spending life as a householder in the second part of life, one should retire as Vānaprasthin, accompanied with his wife or alone but maintain the sacrificial fires.²" Such types of opinion proclaim that householder had the liberty for go to the forest either with his wife or without his wife. It was the strict rule for the 'Dwijas' that after watching his offspring like the sons and grandsons, the old man should proceed to the forest³.

Kūrmapurāṇa referred the perfect time for visit the forest permanently. According to the Kūrmapurāṇa in the bright fortnight of uttarāyaṇa (northern transit of the sun) on a favorable morning, one should proceed to the forest and with a restricted mind act-upon the penances⁴.

Rules and regulation of Vānaprastha Asrama according to the Garuḍa Mahāpurāṇam:

After giving up worldly bondage when a man visits the forest permanently he should abide by some rules and regulation. According to the Garuḍa Mahāpurāṇam he should put his senses under perfect control. He should banish all procreative desires from his mind. He shall be a custodian of the sacred fire. He should admire the Brāhmaṇas who shall belong to his own cult of worship. He should be hospitable to his guests. He should perform the 'Pitṛyajña'. He shall not attend to the embellishment of his own person. He shall wear long hairs, and please or endear himself to his own servants. Accepting neither gifts nor charities, he shall refrain from pursuing all sorts of worldly pursuits and live contented and happy in perfect mastery over his own self.⁵

Not only that once only in a day or a month, he shall bestir himself about procuring the necessities of life and pass his time in meditation and goodly thoughts wishing and doing well to all. He shall sleep on the bare ground and all his acts shall be

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X

Description of tīrthas of Kurukṣetra according to the Vāmana Purāṇa

Dr. Chiranjib Bandyopadhyay* & Anjana Das**

Abstract : Every religion has its blessed belief to which men of faith sporadically touch. The institution of pilgrimage to holy places is an ancient and continuing religious tradition of Hindus. Pilgrimages habitually involve an expiation or search of moral or spiritual consequence. The holy Kurukṣetra was store house of ancient Indian pilgrimage. The names of the seven forest of Kurukṣetra are Kāmyak vana, Aditivana, Vyāsavana, Pulakīvana, Sūryavana, Madhuvana and Śitavana. The Person reproduces a chivalrous and meritorious son when he takes a bath and then sees the icon of Aditi in Aditivana. Pāriplava tīrtha is a holy place, famous all over the three-world. The man given to forgiveness as virtue in him attains supreme position when he takes a bath in the holy place of Dharaṇī. A man achieves supreme position when he takes a bath in the holy place of Varāha as described by lord Viṣṇu.

Keyword: Tīrtha, Vāmana Purāṇa, Kurukṣetra

Introduction: Every religion has its blessed belief to which men of faith sporadically touch. The institution of pilgrimage to holy places is an ancient and continuing religious tradition of Hindus. Religion provides the basis of pilgrimage by offering the reward of purification of the soul and the attainment of objectives related to the problems of everyday existence. Following the Vedic period the practice of pilgrimage seems to have gained considerably increased popularity as shown by the relevant sections of the great epic Mahābhārata. As Hinduism become a more formalized religion, the significance of ritualistic elements within in increased greatly, as is clear from the voluminous literature of the Purāṇas. Through this article we will try to draw a pen picture of ancient Indian tīrthas of famous Kurukṣetra from the view point of the Vāmana Purāṇa.

Famous forests of Kurukṣetra : The names of the seven forest of Kurukṣetra are Kāmyak vana, Aditivana, Vyāsavana, Pulakīvana, Sūryavana, Madhuvana and Śitavana. All these are sacred forests. Name of the holy rivers are Sarasvatī, Vaitaranī, Āpagā, Mandākinī, Gaṅgā, Madhusravā, Vāsu, Kauśikī, Dṛṣadvatī and Hiranyavatī. All rivers besides Sarasvatī among these only flow during the rainy season.¹ Their water is considered clean and pure during the rainy season.

Aditivana: These never suffer from the impurity of menstruation. By virtue of being holy places, all these rivers are holy.² A visit and keeping it in memory a bath are major measures to efface the evils³. The journey should be started when the gatekeeper demi- god Rantuka is duly seen and saluted.⁴ Aditivana should then be visited. Aditi had observed strict penance here for being blessed with a son.⁵

Fruit for bath in Aditivana: The Person reproduces a chivalrous and meritorious son when he takes a bath and then sees the icon of Aditi here. He rides on an aircraft illuminated as several thousand suns.⁶

Savana tīrtha: The place renowned as Savana should then be visited. It is the everlasting place of residing where lord Viṣṇu, the defender of the world, always resides.⁷

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प्रकाशन : वैदिक एजुकेशनल रिसर्च सोसाइटी, वाराणसी

✓ Hiccough: Concept and Diagnostic from the perspective of Garuḍa Mahāpurāṇam

Dr. Chiranjib Bandyopadhyay* & Anjana Das**

Abstract : Hiccough is very common disease. It affects people of all ages. But it is not a new disease. Our ancestors have sound knowledge regarding hiccough. We are able to know about hiccough from the text of Garuḍa Mahāpurāṇam. The Garuḍa Mahāpurāṇam divided hiccough into five different types. Among them *Mahati* and *Gambhīrā* are very fatal in nature. It is critically observed by the Garuḍa Mahāpurāṇam that, any disease of whatsoever type and denomination may prove deadful but the only two diseases that create imminent danger are hiccough and dyspnoea.

Keyword: Hiccough, Garuḍa Mahāpurāṇam

Introduction: Hiccough is very common disease. It affects people of all ages. Both males and females are affected equally but case study proves that often men are more likely to suffer from hiccough lasting more than two days. W.Langford Symes carefully observed a case on hiccough and explained that case history as 'On calculating the rate of the hiccough and the number of hours during which it lasted, I find that during ten days and nine nights it persisted for 148 hours, averaging about 16 hours per diem at the rate of 29 per minute, alternating with each respiration. During deep sleep however it sometimes occurred only every 4th breath.'¹ Dr. John O. Leonhardt observed that occurrence of hiccough is very much common in the advanced stages of lethal diseases like cholera, dysentery, haemorrhage, meningitis, embolism, gastritis, cancer of the stomach, pericarditis, pneumonia, hernia, fracture of the ribs, malaria, gouty inflammation of serious membranes near the diaphragm, in many diseased conditions of the liver, spleen, pancreas, uterus, ovaries etc. Apart from that hiccough is very common to those who are captivated to rapid eating. Excessive crying or laughter is the cause of hiccough in children and those of unbalanced nervous systems². As per his very careful observation he explained his views on hiccough as 'Hiccough is not a disease; it belongs to a class of imposing symptoms of which neurasthenia, dropsy, jaundice, fever, &c. are examples.'³

According to the Modern Medical analysis "Hiccough (singultus) is a spasmodic, involuntary contraction of the inspiratory muscles with associated delayed and abrupt closure of the glottis causing an unusual sound"⁴. Hiccough is very common all over the world. Through a table we try to articulate various literally identification of hiccough around the world.

Table no -1 Hiccough around the world⁵

Sl. No.	Name	Language
1	Hiccup, hiccough	English
2	Hoquet	French
3	Hipo	Spanish
4	Hikke	Norwegian, Danish
5	Hicka	Swedish
6	Hik	Dutch
7	Hiçkirik	Turkish
8	Hirik	Kurd
9	Geehouk	Hebrew
10	Hakka	Arabic (Syria)
11	Chouhigua	Arabic (Algeria)
12	Chahgua	Arabic (Morocco)

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Rāja Yakṣmā: Concept and Diagnostic from the perspective of Garuḍa Mahāpurāṇam

Dr. Chiranjib Bandyopadhyay* & Anjana Das**

Abstract : In our modern era, 'tuberculosis' is a very common disease. But our ancestors had very much idea regarding 'tuberculosis'. In ancient India, it was known as 'Yakṣma'. The famous Garuḍa Mahāpurāṇam described the 'Rāja Yakṣmā' disease. According to the Garuḍa Mahāpurāṇam the term 'Rāja Yakṣmā', wasting, Śofia and Rogarāj are all synonymous terms. The disease may appear as a sequel to any other disease and certainly runs as the indication of many.

Key word: Garuḍa Mahāpurāṇam, Rāja Yakṣmā, Vāyu, Pittam

Introduction : In our modern medical history, 'Tuberculosis' is a very common disease. But it is not a modern disease. Our ancestors had very good knowledge regarding this disease. The first reference of 'tuberculosis' was found in the holy Vedas. According to the Rīgveda, it was called 'Yakṣma'. The Atharvaveda renamed it 'balasa'. Famous medicine book of ancient India the Sushruta Samhita described the symptoms and treatments of 'Yakṣma'.¹ The holy Garuḍa Mahāpurāṇam also described the Rāja Yakṣmā disease. Through this paper, we shall try to draw a pen picture of Rāja Yakṣmā from the perspective of the Garuḍa Mahāpurāṇam.

According to the Garuḍa Mahāpurāṇam the term 'Rāja Yakṣmā', wasting, Śofia and Rogarāj are all synonymous terms. The Garuḍa Mahāpurāṇam revealed the cause of name as Rogarāj. It was said that the moon god, the king of the Brāhmaṇas and Asterisms, had an attack of pulmonary consumption in days of yore. As it first appeared in that king of Heaven it has since been honored with the proud designation of Rogarāj. The disease may appear as a sequel to any other disease and certainly runs as the indication of many. The disease is called 'kṣaya' from the fact of its causing a general wasting of the body as well as from the incapacity of any medicine in arresting that waste.² It is called Śoṣa from the fact of its withering up the fundamental organic principles of lymph, chyle, blood, flesh, fat, bone marrow, and semen in succession.

According to the Garuḍa Mahāpurāṇam the exciting factors of Rāja Yakṣmā -

- Rash feats of strength
- Over fatiguing
- Physical exercise
- Loss of semen
- Albumen or any other albuminous principle of the organism
- Voluntary suppression of any natural propulsion of the body
- Irregular or insufficient food.

The Vāyu enraged by any of the preceding causes affects the process of metabolism all through the organism and hence the unutilized products of the body which becomes increased in consequence are carried into the unions of bodily members and appendages and dilate or contract the orifices of the principle ducts of the body giving rise to pain in regions above, below, about and across the heart.³

Symptoms which mark the premonitory stage of Rāja Yakṣmā - The Garuḍa Mahāpurāṇam explained some symptoms, which mark the premonitory stage of this disease. They are-

- Salivation with fever
- Hyperpyrexia and a sweet taste in the mouth
- Dullness of appetite
- A gluttonous desire for food and drink

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प्रकाशन : वैदिक एजुकेशनल रिसर्च सोसाइटी, वाराणसी

Hemorrhage: Concept and Diagnostic from the view point of Garuḍa Mahāpurāṇam

Dr. Chiranjib Bandyopadhyay* and Anjana Das**

Abstract : In our ancient Indian medicinal wisdom 'hemorrhage' can be correlated to disease 'Raktapittam'. 'Raktapittam' is an acute disease. It spreads very first like forest fire. It can be considered as one of the life threatening disease. So it should be treated as early as possible. According to the viewpoint of Ayurveda, there are some certain causes for 'hemorrhage' like 'Ahara', 'vihara', 'manas'. According to the Garuḍa Mahāpurāṇam based on direction of bleeding, we can divide 'hemorrhage' mainly in two types. Heaviness of the head with a non relish for food, desire for cold things and cool contracts, vertigo, darkness of vision, nausea, vomiting with a belching sensation etc are the common symptom of 'hemorrhage'.

Key Word: Garuḍa Mahāpurāṇam, Raktapittam, Hemorrhage

Introduction: The term 'hemorrhage' comes from the two Greek words, 'haima' which means blood and the word 'rhegnumai' which means to break forth, so the term 'hemorrhage' literally means that a free and forceful escape of blood. According to the modern medicinal concept the term 'hemorrhage' defines bleeding or the abnormal flow of blood. It may be 'external' and 'internal'. 'External hemorrhage' visible on the outside of the body, but in 'internal hemorrhage' there is no sign of bleeding outside the body. Bleeding from a cut on the hand is an external hemorrhage as well as bleeding into the liver is the instance of internal hemorrhage. In our ancient Indian medicinal wisdom 'hemorrhage' can be correlated to disease 'Raktapittam'. 'Raktapittam' is an acute disease. It spreads very first like forest fire. So it should be treated as early as possible. Many diseases carefully discussed in the Garuḍa Mahāpurāṇam. Through this article we will try to draw a pen picture of the concept of hemorrhage from the view point of Garuḍa Mahāpurāṇam.

Cause of 'hemorrhage' according to the Garuḍa Mahāpurāṇam:

Among vāyu, pitta, kapha the bodily pitta unbalanced through such factors as undue indigestion of 'kodrava' and 'uddālaka' or extremely hot, bitter, acid or saline things, or of those which are followed by an acid reaction in the stomach, or through the agency of those which hasten the process of metabolism and raise the metabolic heat in the organism, deranges in its turn, the liquid bile which by gradually contaminating the blood, courses with it throughout the system.¹ Due to a similarity which exists between the blood and the bile, in color, smell, origin and morbid effect, this bile-charged blood in hemorrhage is called blood in the parlance of the Ayurveda. The blood in hemorrhage raises from the spleen, liver, blood vessels and the receptacle of blood².

Cause of 'hemorrhage' according to the Ayurveda: According to the viewpoint of Ayurveda, there are some certain causes for 'hemorrhage' like 'Ahara', 'vihara', 'manas'.

1. Ahara:-

a. Rasa - Extreme eating of diet that are 'Amla', 'Katu', 'Lavana'.

b. Guna- Taking of extreme improper digestion leading to the burning sensation of food like 'Tikshna', 'Ushna', 'Kshara'

2. Vihara:- Extreme physical exercise, undue revelation to the heat of the sun, too much extravagance in sexual activities are the another cause of this disease.

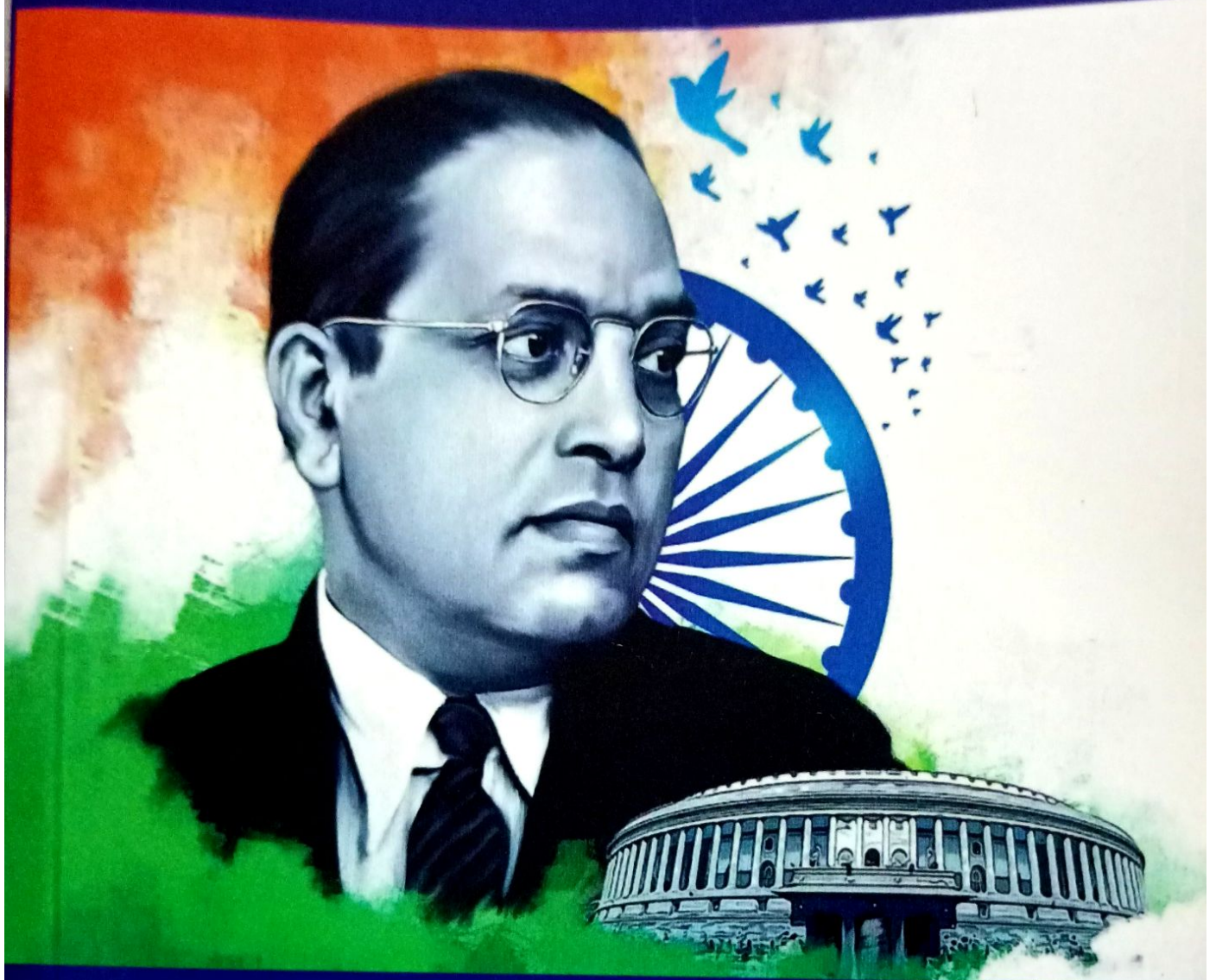
3. Manas:- Excessive anger as well as excessive grief also the cause of this terrific disease.³

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NP

CONTRIBUTION OF DR. B.R. AMBEDKAR TO MODERN INDIA



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Impact of Buddhism on Dr. B.R Ambedkar's Philosophy

Anjana Das & Chiranjib Bandyopadhyay

Abstract: Dr. B. R. Ambedkar was a freedom fighter, philosopher and savior of so-called 'Dalits' or 'Untouchables' in India. He dreamed of liberty and equality in each and every part of society. He was very much influenced by Buddhism. Liberty, equality and rationality are common features of Buddhism. He believed that the main purpose of religion is to develop the moral character of man. He explained his view that through competence, character and compassion which are the characteristics of Buddhism social as well as economical development of the people of India is possible.

Keywords: Ambedkar's philosophy, Buddhism, Caste, Untouchables

INTRODUCTION

Philosophy makes man perfect. Philosophy creates zeal for searching wisdom. It involves rational investigations of questions about the life and the universe. It also indicates proper behavior and personal belief of human beings. Dr. B.R. Ambedkar explained his idea on philosophy thus : "*Philosophy is nothing but a standard to measure the conduct of man*" (Keer, 1962). Dr. Ambedkar was not only the maker of Indian Constitution but also the savior of 'Dalits' in India (Yesapogu, 2016). His entire life was a struggle for social, economic and political justice of the oppressed (Raju, 2013). He was methodically influenced by two memorable personalities – Goutama Buddha and John Dewey. He was converted into Buddhism on 14th October 1956 – two months before his corporal death. On the day of conversion he said, "Hindu religion offers no opportunity for the untouchables to improve their lot, for it is based on inequality. On the other hand Buddhism is based on equality and justice... I would like to see all India become Buddhist" (Ambedkar, 1957). Through this paper we will