

A Seminar
On
“Vedas: A Way of Life, Universally Acknowledged”

Presented by
Mr. Trilochan Pradhan,
Reader in English,
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Kendrapara.

29th March 2019



Department of English
Pattamundai College,
Pattamundai.

Report

An extramural seminar was organized by Department of English, Pattamundai College, Pattamundai on dated **29/03/2019** on the topic "Vedas: A Way of Life, Universally Acknowledged". The resource person of the seminar was **Mr. Trilochan Pradhan**, Reader in English, Kendrapara Autonomous College, Kendrapara. **Dr.Sarat Chandra Das**, Head of the Department chaired the session. **Dr.Manas Kumar Nayak**, Lecturer in English, introduced and welcomed the guest on the dais and the participants. **Dr.Sarat Chandra Das**, Head of the Department, also gave a key note on the topic. The meeting was anchored by **Miss.Lakshmi Rekha Das**, +3 II Year honours student of the Department of English. Most of the students of the +3 English honours were present in the seminar, and a number of lecturers from the Department of Economics, History and Philosophy, had also participated in this programme. The meeting was ended with vote of thanks by **Miss. Arpita Biswal**, +3 II year honours student of the Department of English.

**Vedas: A Ways of Life, Universally
Acknowledged**

By

Mr. Trilochan Pradhan,

Reader in English,

Kendrapara Autonomous College, Kendrapara.

A handwritten signature in blue ink, appearing to be 'T. Pradhan', is located in the lower right quadrant of the page.

“ VEDAS : A WAY OF LIFE UNIVERSALLY ACKNOWLEDGED ”

Life of a nation is necessarily an outcome of the kind of life inspired by its wisdom. The profound sense of wisdom is deeply rooted down to the holy scriptures of the past sons of the soil have codified.

The Vedas are considered as the earliest record of Indo-Aryan civilization. It is the most sacred scriptures of India. They are meant to be mantras (incantations) in praise of various Aryan gods. It was the age when the Aryans were finding their feet in India. What they also reflected is a startlingly vivid picture of life.

Vedas are the treasure-strove containing spiritual knowledge encompassing all aspects of our life. Vedic literature with its philosophical maxims has stood the test of time. It is the highest religious authority for all sections of Hindus in particular and for mankind in general.

The word 'Veda' means 'wisdom' knowledge of vision. It is revered and respected as the language of gods in human speech.

The essence of the Vedas is to regulate the social, legal, domestic and religious customs of the Hindus. It is constantly and meticulously pursued to the present day.

All the rituals of Hindus conducted upon birth, marriage, death etc. are based upon Vedic doctrines and they are being followed from time immemorial.

PERIOD OF THE VEDAS

The Vedas are probably the earliest documents of the human mind. As the ancient Hindus seldom kept any historical record of their religious, literary and political realization, it is indeed difficult to precisely say when the earliest portions of the Vedas came into existence and what their period is.

Historians provide us many guesses but none of them is true from ambiguity. However, it is believed that it is in 1200 B.C. when the first Aryan immigrants in India started composing the various hymns that are part of the books.

The Rig Veda is said to have been dated back to 1500 B.C. – 1000 B.C. Some scholars date the Rig Veda as early as 1200 B.C. – 4000 B.C. something which the German scholar Max Muller accepted. In spite of Rig Veda going on for long time, modern historians have now reached a consensus that its oldest parts were written around 1200 B.C.

The Sam Veda, Yajur Veda and Atharva Veda were compiled after the age of the Rig Veda and are ascribed to the Vedic period.

VEDAS

<u>Rig Veda</u>	<u>The Sam Veda</u>	<u>The Yajur Veda</u>	<u>The Atharva Veda</u>
↓	↓	↓	↓
The Book of Chant(Mantra)	The Book of Chant	The Book of ritual	The Book of spell

THE RIG VEDA: THE BOOK OF MANTRAS

The Rig Veda is a collection of brilliant songs or hymns. It is a main source of information in detail on the social, religious, political and economic background of the Rig-Vedic civilization.

It is the oldest book in any Indo-European language and contains the earliest form of all Sanskrit Mantras.

Even though some of the hymns of Rig Veda characterized monotheism (one God-belief) naturalistic polytheism (belief on none than one God) and 'monism' (belief of different paths to the one God) in general, can be found in the hymns of Rig Veda.

The Rig Vedic 'Samhita' (collection of mantras) consist of 1,017 'Suktas' (hymns) divided into eight 'ashtakas' (songs) each having eight 'adhyayas' (sections) which are subdivided into various groups with a total of about 10,600 stanzas.

The hymns are collections of the work of many authors called 'rishis' (according to post Vedic tradition seers"), Atri, Kanwa, Veshistha, Vishawamitra, Jamadagni, Gouttama and Bharadwaja are considered as the seven primary seers.

The hymns are devoted thirty-three different gods, most of them nature-gods like Indra (Rain God), Agni (Fire God), Rudra (Storm God) etc. A sizable chunk of the verses are also dedicated to Soma (Air God).

THE SAMA VEDA (THE BOOK OF CHANT)

What is Sama Veda? The Sama Veda is purely a collection of 'Samans' (chants) derived from the eighth and ninth books of the 'Original Veda', the Rig-Veda.

The hymns in the Sama Veda used as musical notes, have no distinctive lessons of their own. Hence, its text is reduced version of the Rig-Veda.

Vedic Scholar David Frawley says that if the Rig-Veda is the word, Sama Veda is a song or meaning, if Rig-Veda is the knowledge, Sama Veda is its realization, if Rig Veda is the wife, the Sama Veda is her husband.

Same Veda was meant for the priests who performed the rituals of the soma ceremonies (Rituals of the three-fold realm of life and death (samsara). As time went on rituals and ceremonies of worship became increasingly complex and so a need arose to compile all the rituals and their chants in a book, as a sort of reference point for the priests.

The emphasis was on the specific style of its poetry and its literary content had no relevance. There are also very strict instructions in Sama Veda as to how the particular hymns must be song. Great emphasis was put on sounds of the words of the mantras so that they could have accomplished effects on the environment and the person who pronounced them.

THE YAJUR VEDA: THE BOOK OF RITUAL

The Yajur-Veda/the wisdom of sacrifices is also a liturgical (conventional, ritualistic) collection. It was made to meet the demands of a ceremonial religion. It lays down various 'Yajurs' (sacred incantations) which were chanted by a particular sect of priests called adhvarya. They performed the sacrificial rites. The Yajur Veda practically served as a guide book for the priests who execute sacrificial acts and at the same time uttering the prayers and the sacrificial Yajurs. Few hymns are also attributed to various gods. However, the core of the Veda is dedicated to the theory of the rituals thereby making it very much ritual based.

Many chants for the purpose of praying and paying respect to the various instruments that are involved in the sacrifices could also be seen in the Veda. Not less than six complete recensions of Yajur Veda, viz. Madyandina, Kanva, Taittiriya, Kathoka, Maitrayani and Kapishtala are availed now.

THE ATHARVA VEDA: THE BOOK OF SPELL

The Atharva-Veda (the wisdom of the Atharvans) is called so because the families of Atharan sect of the Brahmins have traditionally been credited with the composition of the hymns of the Veda. This is the last of the four Vedas. It is completely different from the other Vedas.

It is considered next one to Rig-Veda with regard to history and sociology because its compilation of hymns lacks the remarkable spiritual experience that the Rig-Veda offers.

Its hymns are of a more diverse nature than the Rig-Veda and are also simpler in language and, therefore, it infuses a different experience.

In fact, many scholars do not consider it part of the Vedas at all. The Atharva Veda consists of spells and charms prevalent at its time and portrays a clearer picture of the Vedic society. It has incantations for everything, from success in lore to the realization of other worldly objectives.

Each Veda consists of four parts:

The Samhitas (hymns)	The Aranyakas (theologies)	The Upanishads (philosophies)	The Srahmanas (rituals)
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CONCLUSION

The Upanishads are a set of guidelines that pave the way to attain Brahma-knowledge through Vedanta.

The different derivations together make out that they give us both spiritual vision and philosophical reasoning.

The sages who discovered them wanted to go beyond nature in search of transcendental nature of man. They dared to take up this challenge and Upanishads are the unique record of the methods they adopted, the struggles they undertook, and the victory they achieved in this astonishing adventure of

human spirit. In seeking the immortal, the sages conferred the immortality upon the literature they have passed on to us.

One of the oldest and the longest of the Upanishads, the **Brihadaranyaka** says:

"Form the unreal leads me to the real! From darkness lead me to light!
From death lead me to immortality!"

The crux of the Upanishads is that this can be achieved by meditating with the awareness that one's soul (Atma) is one with all things, and that one is 'Brahma' which becomes the 'all'.

1. What is Vedanta?

The saturated point, the peak-point of a Hindu philosophy that is based on the doctrine of the Upanishada, in its monistic form, is called Vedanta.

Vedanta or Uttara Mimansa is one of the six schools of Hindu philosophy. Vedanta literally means "end of the Vedas". It reflects ideas that emerged from the speculations and philosophies contained in the Upanishads.

It does not stand for one comprehensive or unifying doctrine. Rather, it is an umbrella term for many sub-traditions that range from 'Dualism' to Non-Dualism'. The two aspects come from the 'Prasthanatrayi'.

The Prasthanatrayi is a collective term for the principal Upanishads, viz., the Brahma sutras and the Bhagabat Gita.

What is Brahman?

It is the ultimate metaphysical reality. Atman/Jivatma means the individual soul or self and 'Prakriti means the empirical world, ever changing physical universe, body and matter.

It is known that the sub-traditions of Vedanta include Advaita (non-dualism), Vishistadvaita (qualified Non-dualism, and Advaita (dualism).

Other sub-traditions point to "Bhedabheda" (difference and non-difference).

Over time, Vedanta adopted ideas from other orthodox (astika) schools like Yoga and Nyaya and through this syncretism and became the most prominent school of Hinduism.

Many extant forms of Vaishnavism, Shaivism and Shaktism have been significantly shaped and influenced by the doctrines of different schools of Vedanta.

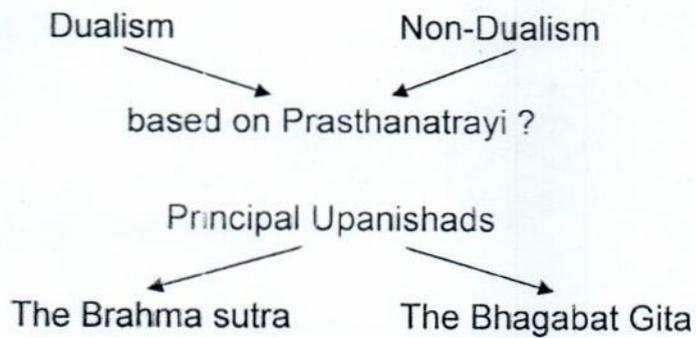
The Vedanta school has had a historic and central influence on Hinduism.

Who wrote the 4 Vedas?

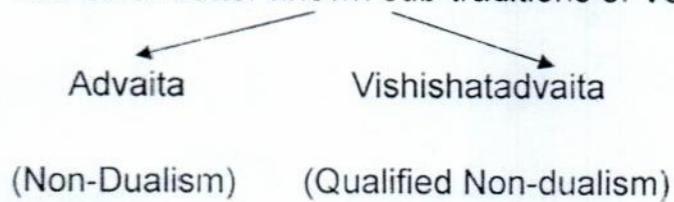
Vyasa, who is the compiler of the Vedas, who arranged the 4 kinds of mantras into four Samhitas, wrote Vedas. There are four Vedas:

(a) The Rigveda, (b) The Samaveda, (c) The Yajurveda, (d) The Atharva Veda.

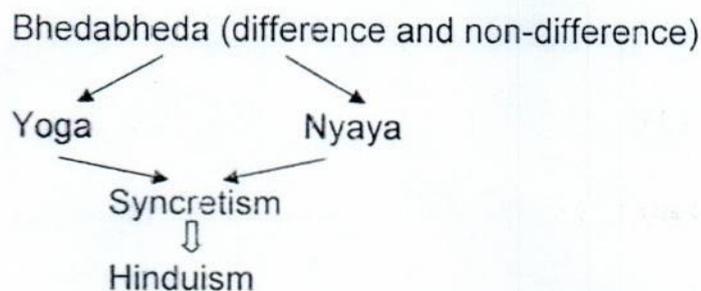
1. Sub-traditions of 'Vedanta'



2. The other better known sub-traditions of Vedanta



3. Sub-traditions



4. Extant form as:

Vaishnavism Shaivism

All influenced by Hindu doctrine i.e. Veda.

Etymology and nomenclature:

Vedanta refers to "Upanishads"

Upanishadas - Jnanakanda (Vedic knowledge part of Upanishada)

Prasthanatrayi

3 sources

The Upanishads

or

Sruti Prasthanas

Considered the 'Sruti'

The heard foundation

of Vedanta

The Brahma sutra

or

Yukti Prasthanas

the reason based

foundation of Vedanta

The Bhagabat Gita

or

Smriti Prasthanas

1. The Brahma Sutras attempt to synthesize the teachings of Upanishads

2. Major Vedantic teachings are:

i) Shankar

ii) Bhaskar

iii) Ramanuja

iv) Nimbarka

v) Vallabha

vi) Madhava etc. who have commented on the Upanishad, Brahma Sutras and Bhagabat Gita.

The date of the Bhagavad Gita:

Teland and Garbe regards Kalidasa as the oldest author referring to the Gita (X.25; III.22) in Kumara Sambhava VI.67 and in Raghu X. 31 respectively (I). It is pointed out that Sakuntala (VI.12) also refers to the Bhagavad Gita X VIII.48. viz.

"Sahaje Kilaje vinindite nahi se Kamma Vivajjaniye" (Sakuntala VI. 12)
i.e. an inborn duty. even if blameable, should not be given up. It runs parrel to (B.G. XVIII.48):

“Sahajam Karma Kaunteya Sadosam api na tyajet” (i.e., O Son of Kunti, an inborn duty, even faulty, should not be given up).

Asvaghosa, in 1st. century A.D., is the eldest and the oldest author who refers to the Gita in his Buddha Carita.

History

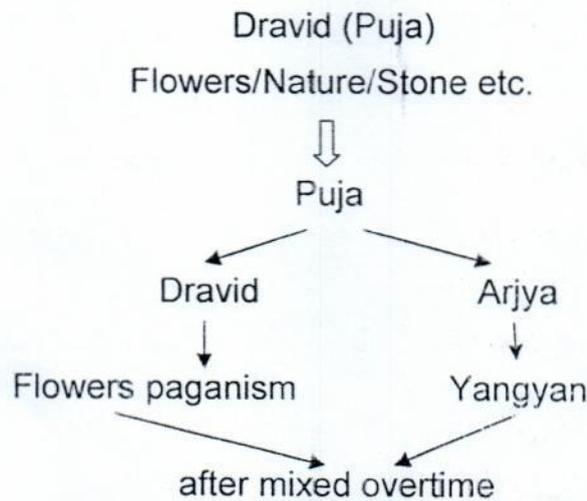
The Upanishadas present an associative philosophical inquiry in the form of identifying various doctrines and then presenting arguments for or against them. They form the basic texts and Vedanta interprets them through rigorous philosophical exegesis. Varying interpretations of Upanishads and their synthesis, the Brahma Sutras, led to the development of different schools of Vedanta overtime of which three, four, five or six are prominent.

Bhedaveda, as early as the 7th century CE, or even the 4th century CE, some scholars consider it as a “tradition” rather than a school of Vedanta.

- Upadhika, founded by Bhaskar in the 9th century CE.
- Svabha Vikabhedabheda or Dvaitadvaita founded by Nimbarka in the 7th century, CE.
- Achintya Bheda Abheda, founded by Chaitanya Mahaprabhu (1486 – 1535 CE).
- Advaita, as many scholars stress, show Gaudapada (500 CE) and Adi Shankaracharya (8th century).
- Vishistadvaita: Prominent scholars are Nathamuni Yamuna and Ramanuja (1017 – 1137 CE)

- Daita, founded by Madhabacharya (1199 – 1278 CE).
- Sudhadvaita, founded by Vallabha (1479 – 1531 CE).

So, the history of 'Vedanta' is divided into two periods: one prior to the composition of the Bhrahma sutras and the other encompassing the schools that developed after the Bhramha sutras were written.



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29.03.19

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Seminar on "Vedas: A Way of Life, Universally Acknowledged"

SL/NO	ROLL NO	STUDENTS' NAME	FULL SIGNATURE OF STUDENTS
01	BA18-049	SOUMYASHREE PARIDA	Soumyashree Parida
02	BA18-055	SABITRI SAHOO	Sabitri Sahoo
03	BA18-092	SUBADARSHINI DAS	Subhadarshini Das
04	BA18-122	RAKESH CHANDRA DASH	Rakesh chandra Dash
05	BA18-131	SNEHANJALI PRIYADARSHINI	Snehanjali Priyadarshini
06	BA18-167	PRAKASH KUMAR DAS	prakash Kumar Das
07	BA18-179	MADHUSMITA TARAI	madhusmita Tarai
08	BA18-212	BISMRUTI NAYAK	Bismruti Nayak
09	BA18-214	SASMITA NATH	Sasmita Nath
10	BA18-215	SIDHESWAR MOHAPATRA	Sidheswar mohapatra
11	BA18-246	SADHANA ROUT	Sadhana Rout
12	BA18-271	PUSPARANI PARIDA	Pusparani Parida
13	BA17-052	SUBHASHREE SUBHASMITA JENA	Subhashree subha smita Jena
14	BA17-067	ARPITA BISWAL	Arpita Biswal
15	BA17-083	SUDIPTA DAS	Sudipta Das
16	BA17-127	ARCHANA NAYAK	Archana Nayak
20	BA17-151	AKANKSHYA PATRA	Akankshya Patra
21	BA17-162	PRAKASH KUMAR SUTAR	prakash kumar sutar
22	BA17-166	PRIYARANJAN MALIK	

23	BA17-170	BARSARANI SAHOO	Barsarani Sahoo
24	BA17-221	LAKSHMI REKHA DAS	Lakshmi Rekha Das
25	BA17-232	ABINASH DASH	Abinash Dash
26	BA17-266	DEBASRITA PANDA	Debasrita Panda
28	BA17-279	ANJITA NAYAK	Anjita Nayak
29	BA17-288	ARPITA BHUYAN	Arpita Bhuyan
31	BA16-080	PRAJNARANI DASH	Prajnarani Dash
32	BA16-134	SUBHAKANTA PARIDA	Subhakanta Parida
33	BA16-227	SASMITA SARANGI	Sasmita Sarangi



ପଢ଼ାମୁଣ୍ଡାଇ କଲେଜରେ ଆଲୋଚନାଚକ୍ର

ପଢ଼ାମୁଣ୍ଡାଇ, ୩୪ (ଆପ୍): ପଢ଼ାମୁଣ୍ଡାଇ କଲେଜ ଇଂରାଜୀ ବିଭାଗ ପକ୍ଷରୁ ବେଦ ଜୀବନର ମାର୍ଗ ଦର୍ଶକ ଶାର୍ଷକ ଆଲୋଚନାଚକ୍ର ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି। ବିଭାଗୀୟ ମୁଖ୍ୟ ଡ. ଶରତ ଚନ୍ଦ୍ର ଦାଶଙ୍କ ପୌରୋହିତ୍ୟରେ ଆୟୋଜିତ ଆଲୋଚନାଚକ୍ରରେ କେନ୍ଦ୍ରାପଡ଼ା



କଲେଜ ଇଂରାଜୀ ବିଭାଗ ପ୍ରଧ୍ୟାପକ ପ୍ରଫେସର ତ୍ରିଲୋଚନ ପ୍ରଧାନ ମୁଖ୍ୟ ଅତିଥି, ପଢ଼ାମୁଣ୍ଡାଇ କଲେଜ ଇଂରାଜୀ ବିଭାଗ ବରିଷ୍ଠ ଅଧ୍ୟାପକ ଅମାୟ କୁମାର ଦାସ, ଅଧ୍ୟାପକ ଡ. ମାନସ କୁମାର ନାୟକ, ପ୍ରଧ୍ୟାପକ ସରୋଜ କୁମାର ନାୟକ, ଅଧ୍ୟାପକ ଶୁଭକ୍ଷିତ ମିଶ୍ର, ଅଧ୍ୟାପିକା ଆରବିନ୍ଦ୍ୟମ୍ବ ପରିଡ଼ା ପ୍ରମୁଖ ସମ୍ମାନୀତ ଅତିଥି

ଭାବେ ଯୋଗଦେଇ ମନୁଷ୍ୟ ଜୀବନର ମାର୍ଗଦର୍ଶକ ଭାବେ ମହାନ ଗ୍ରନ୍ଥ ବେଦର ମହତ୍ତ୍ୱପୂର୍ଣ୍ଣ ଭୂମିକା ସଂପର୍କରେ ଆଲୋଚନା କରିଥିଲେ । ଶେଷରେ ଅର୍ପିତା ବିଶ୍ୱାଳ ଧନ୍ୟବାଦ ଦେଇଥିଲେ । ଏହି କାର୍ଯ୍ୟକ୍ରମକୁ ଲକ୍ଷ୍ମୀରେଖା ଦାଶ, ରାଜେଶ ଦାଶ, ତ୍ରିକିଳ ପରିଡ଼ା ଓ ଅବିନାଶ ଦାଶ ପ୍ରମୁଖ ପରିଚାଳନା କରିଥିଲେ ।

ପଢ଼ାମୁଣ୍ଡାଇ କଲେଜ ଇଂରାଜୀ ବିଭାଗର ଆଲୋଚନାଚକ୍ର



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ପଢ଼ାମୁଣ୍ଡାଇ, ୨୪/୧୨-୧୩: ପଢ଼ାମୁଣ୍ଡାଇ କଲେଜ ଇଂରାଜୀ ବିଭାଗ ପକ୍ଷରୁ ବେଦ ଜୀବନର ମାର୍ଗ ଦର୍ଶକ ଶାର୍ଷକ ଆଲୋଚନାଚକ୍ର ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି । ବିଭାଗୀୟ ମୁଖ୍ୟ ଡ. ଶରତ ଚନ୍ଦ୍ର ଦାଶଙ୍କ ପୌରୋହିତ୍ୟରେ ଆୟୋଜିତ ଆଲୋଚନାଚକ୍ରରେ କେନ୍ଦ୍ରାପଡ଼ା କଲେଜ ଇଂରାଜୀ ବିଭାଗ ପ୍ରଧ୍ୟାପକ ପ୍ରଫେସର ତ୍ରିଲୋଚନ ପ୍ରଧାନ ମୁଖ୍ୟ ଅତିଥି, ପଢ଼ାମୁଣ୍ଡାଇ କଲେଜ ଇଂରାଜୀ ବିଭାଗ ବରିଷ୍ଠ ଅଧ୍ୟାପକ ଅମାୟ କୁମାର ଦାସ, ଅଧ୍ୟାପକ ଡ. ମାନସ କୁମାର ନାୟକ, ପ୍ରଧ୍ୟାପକ ସରୋଜ କୁମାର ନାୟକ, ଅଧ୍ୟାପକ ଶୁଭକ୍ଷିତ ମିଶ୍ର ଓ ଅଧ୍ୟାପିକା ଆରବିନ୍ଦ୍ୟମ୍ବ ପରିଡ଼ା ପ୍ରମୁଖ ସମ୍ମାନିତ ଅତିଥି ଭାବେ ଯୋଗ ଦେଇ ମନୁଷ୍ୟ ଜୀବନର ମାର୍ଗଦର୍ଶକ ଭାବେ ମହାନ ଗ୍ରନ୍ଥ ବେଦର ମହତ୍ତ୍ୱପୂର୍ଣ୍ଣ ଭୂମିକା ସଂପର୍କରେ ଆଲୋଚନା କରିଥିଲେ । ଶେଷରେ ଅର୍ପିତା ବିଶ୍ୱାଳ ଧନ୍ୟବାଦ ଦେଇଥିଲେ । ଏହି କାର୍ଯ୍ୟକ୍ରମକୁ ଲକ୍ଷ୍ମୀରେଖା ଦାଶ, ରାଜେଶ ଦାଶ, ତ୍ରିକିଳ ପରିଡ଼ା ଓ ଅବିନାଶ ଦାଶ ପ୍ରମୁଖ ପରିଚାଳନା କରିଥିଲେ ।

୦୪-୨୫/୧୨

Prameya

ମଙ୍ଗଳବାର
୨ ଏପ୍ରିଲ ୨୦୧୯

୧୪

ପଢ଼ାମୁଣ୍ଡାଇ କଲେଜରେ ଆଲୋଚନାଚକ୍ର

ପଢ଼ାମୁଣ୍ଡାଇ, ୨୪ (ଆପ୍): ପଢ଼ାମୁଣ୍ଡାଇ କଲେଜ ଇଂରାଜୀ ବିଭାଗ ପକ୍ଷରୁ ବେଦ ଜୀବନର ମାର୍ଗ ଦର୍ଶକ ଶାର୍ଷକ ଆଲୋଚନାଚକ୍ର ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି । ବିଭାଗୀୟ ମୁଖ୍ୟ ଡ. ଶରତ ଚନ୍ଦ୍ର ଦାଶଙ୍କ ପୌରୋହିତ୍ୟରେ ଆୟୋଜିତ ଆଲୋଚନାଚକ୍ରରେ କେନ୍ଦ୍ରାପଡ଼ା କଲେଜ ଇଂରାଜୀ ବିଭାଗ ପ୍ରଧ୍ୟାପକ ପ୍ରଫେସର ତ୍ରିଲୋଚନ ପ୍ରଧାନ ମୁଖ୍ୟ ଅତିଥି, ପଢ଼ାମୁଣ୍ଡାଇ କଲେଜ ଇଂରାଜୀ ବିଭାଗ ବରିଷ୍ଠ ଅଧ୍ୟାପକ ଅମାୟ କୁମାର ଦାସ, ଅଧ୍ୟାପକ ଡ. ମାନସ କୁମାର ନାୟକ, ପ୍ରଧ୍ୟାପକ ସରୋଜ କୁମାର ନାୟକ, ଅଧ୍ୟାପକ ଶୁଭକ୍ଷିତ ମିଶ୍ର ଓ ଅଧ୍ୟାପିକା ଆରବିନ୍ଦ୍ୟମ୍ବ ପରିଡ଼ା ପ୍ରମୁଖ ସମ୍ମାନିତ ଅତିଥି ଭାବେ ଯୋଗ ଦେଇଥିଲେ । ଅର୍ପିତା ବିଶ୍ୱାଳ ଧନ୍ୟବାଦ ଦେଇଥିଲେ । ଲକ୍ଷ୍ମୀରେଖା ଦାଶ, ରାଜେଶ ଦାଶ, ତ୍ରିକିଳ ପରିଡ଼ା ଓ ଅବିନାଶ ଦାଶ ପ୍ରମୁଖ ଏହାକୁ ପରିଚାଳନା କରିଥିଲେ ।