

3.3.2

Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years

2023-24

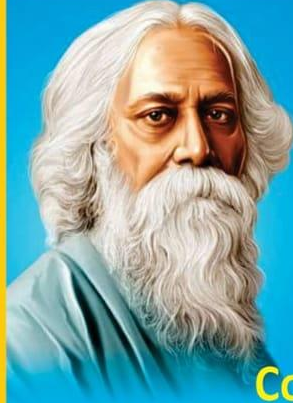



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Dr. Anil Biswas

Edited By :
Dr. Pralay Banerjee

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PHILOSOPHY, RELIGION
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साम्प्रतिके समाजे धर्मशास्त्रस्योपयोगिता

दीपङ्कर-मण्डलः

सहकारी अध्यापकः, संस्कृतविभागः, चातरा-रामाङ्क-पण्डित-महाविद्यालयः
दारापुरः, वाकुडा, पश्चिमवङ्गः

शोधसारः - भारतीयवाङ्मये धर्मशास्त्रस्य अत्यन्तं महत्त्वं विद्यते। पूर्वं धर्मशास्त्रं मानवानां शृङ्खलितजीवनधारणविषये उपदिशति। धर्मशास्त्रमाध्यमेन मानवप्रकृतिः स्वभावतः निर्मलासीत्। वर्तमाने काले अनुदिनमनुक्षणञ्च समाजः परिवर्तते। समाजे मानवेषु मानविकता मूल्यवोधश्च क्रमशः हीयते। सार्थकसमाजनिर्माणार्थं मनुषत्वं विकाशार्थञ्च यदृशः मूल्यवोधः समपेक्षते सोऽयं मूल्यवोधोऽनुदिनं ह्रासं भवति, प्रतिदिनमस्माकं सामाजिकी व्यवस्था विपन्ना जाता। अनुशासनहीनं सामाजिकजीवनं मनुष्यत्वं विहाय पशुत्वं पर्यवसितम्। येषां परिष्करणं सम्यक्करणञ्च केवलं शास्त्रनिर्धारितैः विविधसंस्कारैः सम्भवेदिति। अतः धर्मशास्त्रस्थितेषु संस्कारेषु मानविकमूल्यवोधः कीदृशः, मानवानां जीवनोपरि धर्मशास्त्रस्य प्रभावः वा कथमिति विचारयितुं मयायं प्रबन्धः प्रस्तूयते।

कूटशब्दाः - धर्मशास्त्रं, मूल्यवोधः, पुरुषार्थं, संस्कारः, शिष्टाचारः, सदाचारः,

उपोद्धातः - धर्मार्थकाममोक्षेषु चतुर्षु पुरुषार्थेषु धर्मस्य प्रधान्यं सुविदितम्। ध्रीयते लोकोऽनेन, धरति लोकं वा इति धर्मः। अस्य धर्मस्य महत्त्वं गुरुत्वं वा एतादृशं विद्यते येन मनुष्याः धर्माचरणेन पालनेन वा स्वर्गादिस्वरूपं सुखं प्राप्नोतीति। एतादृशं धर्मविषयप्रतिपादनपरं शास्त्रं धर्मशास्त्रमिति विद्वद्भिः स्वीक्रियते। भारतीयसंस्कृतेः मूलाधारः धर्मः इति सर्वैः ज्ञायते

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। सम्प्रति धर्म शब्दस्य या परिभाषा परिलक्ष्यते व्यवहारे सा तु नासीत्, व्यापकार्थद्योतका सा केवलं धर्मशब्दस्य संकुचितार्थवोधका। सम्प्रतिकाले धर्मकथनेन मानवाः हिन्दु-मुसलमान-ख्रीष्ट-शिख-जैन-बौद्धसम्प्रदान्तर्गतान् जनान् विचिन्तयन्ति, परन्तु व्यापकदृष्ट्या धर्मपदेन विश्वमानवधर्मः इति बोधयति। अतः यत्र मानवकल्याणसाधनविषये उल्लेखमस्ति तत् शास्त्रं धर्मशास्त्रमिति। मानवानां यत् कर्तव्यपालनमाध्यमेन मानवातायाः रक्षा भविष्यति, यत् नियमपालनेन चित्तशुद्धं भवति पुरुषार्थं लाभक्षमं भवति, यः प्रजानां साधुमार्गे धारणसंयुक्तः भवति अहिंसासंयुक्तञ्च भवति स एव धर्मः। धर्मस्य स्वरूपविषये धर्मशास्त्रे प्राप्यते -

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः।

धीविद्या सत्यमक्थो दशकं धर्मलक्षणम् ॥¹

भारतीयसंस्कृतेर्विकाशे धर्मस्य स्थानं महत्त्वपूर्णं भवति। पूर्वं धर्मशास्त्रं मानवानां शृङ्खलितजीवनधारणविषये उपदिशति। धर्मशास्त्रमाध्यमेन मानवप्रकृतिः स्वभावतः निर्मलासीत्। वर्तमाने काले अनुदिनमनुक्षणञ्च समाजः परिवर्तते। सार्थकसमाजनिर्माणार्थं मनुषत्वं विकाशार्थञ्च यदृशं

2020-21

জাহ্নবী

সম্পাদনায়

ড. সৌমেন গোস্বামী

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সূচীপত্র

রামায়ণ ও মহাভারতে বাস্তবশাস্ত্রসম্মত স্থাপত্যের নিদর্শন অধ্যাপক ড. সৌমেন গোস্বামী ও অধ্যাপিকা ড. রিফু বন্দ্যোপাধ্যায়	
ব্রহ্ম ও শক্তিধররূপ কাকলী দত্ত	
“মহর্ষি দেবেন্দ্র জীবন দর্শনে বেদান্তের প্রভাব ড. সুদেব মাটিয়া	১
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দীপঙ্কর মণ্ডল

সহকারী অধ্যাপক, চাতরা রামাই পণ্ডিত মহাবিদ্যালয়

হাল বিরচিত গাথাসপ্তশতী নামক কোষকাব্যটি সমগ্র সংস্কৃত ও প্রাকৃত সাহিত্য জগতে স্বমহিমা সমুজ্জ্বল। কোষে যেমন বহু মূল্যবান রত্ন, মনি, মানিক্য গচ্ছিত থাকে, তেমনি কোষকাব্যগুলিতেও রত্নতুল্য বহু মূল্যবান সুভাষিত শ্লোকাবলী সময়ে সংকলিত হয়ে থাকে। ইংরাজীতে এই জাতীয় কাব্যকে বলা হয় *Anthology* যার মূল উৎস গ্রীক। গ্রীক ভাষায় *Anthos* এর অর্থ পুষ্প এবং *Logos* এর অর্থ হল চয়ন বা সংগ্রহ। সুতরাং কোষকাব্য মূলতঃ একপ্রকার সংগ্রহাত্মক কাব্যকৃতি যা সমগ্র সংস্কৃত সাহিত্য জগতে এক আসাধারণ সাহিত্যরূপে বিবেচিত। রীতিবাদী আলংকারিক আচার্য বামন তাঁর 'কাব্যালংকারসূত্রবৃত্তি' নামক অলংকারগ্রন্থের প্রথম অধিকরণের তৃতীয় অধ্যায়ে কাব্যভেদবিচারকালে কাব্যকে নিবন্ধ ও অনিবন্ধ দুই ভাগে বিভক্ত করেছেন — “.....তদনিবন্ধং নিবন্ধঞ্চ।” এই নিবন্ধ কাব্যের মধ্যে রয়েছেন মহাকাব্য জাতীয় কাব্য এবং অনিবন্ধ কাব্যগুলির মধ্যে রয়েছে মুক্তক জাতীয় রচনা। এই মুক্ত শ্লোক গুলি পূর্বাপর সম্বন্ধ রহিত, অর্থাৎ একটি শ্লোকের অর্থ বোঝার জন্য তার আগের পরের শ্লোকের সাহায্যের প্রয়োজন হয় না। সাহিত্য দর্পণে বিশ্বনাথ সেজন্য বলেছেন —

ছন্দোবদ্ধপদং পদ্যং তেন মুক্তেন মুক্তকম

দ্বাভ্যাঙ্গ যুগ্মকং সন্দানিতকং ত্রিভিরিষ্যতে।

কলাপং চতুর্ভিঃ পঞ্চভিঃ কলকং মতম। (সা,দ-৬ষ্ঠ)

এই ধরনের এক একটি মুক্তকশ্লোক মূল্যবান রত্নরূপে বিচক্ষণ কবি সাহিত্যিকগণের দ্বারা সংগৃহীত হয়ে কোষকাব্যের রূপ গ্রহণ করে।

কোষঃ শ্লোকসমূহস্ত স্যাদন্যোন্যানপেক্ষকঃ

ব্রজ্যা ক্রমেণ রচিতঃ স এবাতি মনোরমঃ। (সা,দ-৬ষ্ঠ)

কোষকাব্যগুলি আবার শ্লোকের বিষয়বস্তু অনুসারে আলাদা আলাদা সাজান থাকে। রকম ভাবে সাজানোর পদ্ধতি ব্রজ্যা নামে পরিচিত- “সজাতীয়ানামেকত্র সন্নিবেশো ব্রজ্যা য মুক্তাবল্যাদি।”

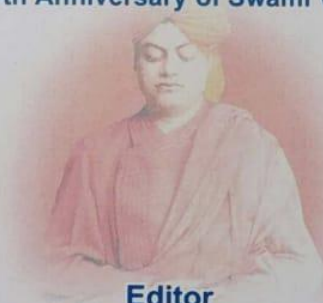
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**13th January 2020
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Overuse of Internet Technology is the Critical Health and Fitness Hazard on Mankind: Few Life Style Remedies

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ABSTRACT

Gift of science and technology in 21st century, human life becomes too fast and daily task has been consumed less time than earlier. So that time has been saved but utilization of this saved time into some productive, creative and healthy manner, we are spending that time on Internet. Nowadays use of internet is essential but it should be used in controlled way without overuse. The overuses of internet negatively affect daily-life and make us inactive which result on health and fitness. The young generation has victimized most in this situation due to their curious mind. When internet was used through computers/ laptops, this problem was not so much critical and didn't devour entire daily saved time. But when internet is started to use through mobile, it has touched the extreme level of hazards. Due to low-cost, availability of high-speed, user-friendly device, source of own likeness internet is becoming addiction of human being. As a result, it shows negative effects on human psychology and isolates them from the society. Overuse of internet through mobile has tremendous ill-effects on human health and fitness by showing the symptoms of sleeping disorder, postural deformities, eye problems, obesity etc. There is no medicine for this critical hazard other than the life-style remedies. Public awareness, wealthy daily-routine, participate physically in social-gathering, limited use of mobile-internet at educational institution, involvement with nature, program for exercise and recreational game, attachment with art-music-dance or other creative activities may be the key of reducing the overuse of the internet. Joy of creation, love for nature, pleasure of game, delight of physically togetherness, routine-life, strict social regulation, wide awareness may get rid from addiction of overuse of internet. Now it is the time to focus on this issue otherwise very near future, it will deadly collapse the society.

Keywords: Internet Technology, Fitness, Health.

INTRODUCTION: - From last few decades human life has changed gradually by the gift of science and technology. In the entire society, it has present both positive and ill impacts. On one side, lifestyle has seemed more comfortable and accident less and another side human life has become too fast. In the result of that, the daily task has been consumed less time than earlier. So that daily time has been saved by employment of technology for all human beings but this saved time is not properly utilizing for some productive, creative or in

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Urbanization and Interactions in Early Punjab: Some Reflections

Ardhendu Ray

Introduction

Defining what an urban centre is, in a given historical-spatial context, should be a precondition for a study of urbanization. It is nevertheless necessary to arrive at even a loose kind of understanding of what may be considered urban before one can attempt to study the process of urbanization in a region.¹ Archaeological researches have yet to be undertaken from both local and regional perspectives to understand the character and nature of early urban settlements and changes through the time and space. This paper reviews the available historical and archaeological data on early urbanization and interactions and the role of ecology and inter-regional trade in its development in early Punjab with special reference to Kushāṇa period on a pan-Indian perspective.

Kushāṇas have a distinct place in South Asian political and cultural history between two premier political powers, the Mauryas and the Guptas² who ruled over this region for nearly five centuries during 200 BCE to 300 CE.³ The town planning of cities and towns in their vast empire is well-known from sites like Taxila, Mathura, Sanghol and Sonkh, etc. The burnt-bricks used in building houses are their unique features. The Jushkapura, Hushkapura and Kanishkapura are mentioned by Kalhana in his *Rājatarāṅgi*, who credits the Kushāṇa kings for having established them. These have now been identified with modern villages of Kashmir.⁴ Efforts will also be made to compute the archaeological remains from excavated sites in this exercise on the urbanization models mentioned above and emergence of cities under the Kushāṇas.

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**COLLAPSING ECOSYSTEM AND DISPLACED COMMUNITIES:
MIGRATION AND SALVATION IN AMITAV GHOSH'S *GUN ISLAND***

- Neli Mukherjee

In *The Great Derangement: Climate Change and the Unthinkable* Amitabh Ghosh writes:
But in the era of global warming, nothing is really far away; there is no place where the orderly expectations of bourgeois life hold unchallenged sway.... This, then, is the first of the many ways in which the age of global warming defies both literary fiction and contemporary common sense: the weather events of this time have a very high degree of improbability. (35)

The 'very high degree of improbability' that Ghosh here talks about is something that the world is experiencing in this time of pandemic. The fact that a mere virus can force the entire world into a complete lockdown for months has indeed defied every expectation of 'bourgeois life.' The ongoing Covid-19 pandemic has made it very clear that no matter how much man tries to establish his mastery over nature, the threat of an ecological collapse is always breathing down his neck challenging his sense of superiority. The harmony that man once shared with nature has long been done away with by man's anthropocentric attitude to nature and his greed for wealth and power. As a result nature is forcing man to suffer the consequences of his apathy towards the environment. Global warming which is the direct result of industrial modernity is gradually leading to a destruction of ecological balance as frequent calamities like floods, famines, earthquakes are rendering man helpless, forcing both man and animal to migrate or relocate. Today as the world reels under this never-seen-before catastrophe because of a virus, the need for a re-establishment of man's bond with nature has become imperative. Man must 'go back to nature' or prepare himself for the 'unthinkable.'

**Relevance of the Vedic literature
in present Context**



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वैदिकसृष्टितत्त्वविमर्शः

हिमांशु-रायः*

वैदिकऋषयः मत्स्यं , शिवं , मुन्दरं च पुजागी आगन् । जगतः उत्पत्तिविषयकभावना मुप्राचीनकाले हि भारतभूमौ गङ्गाता । विश्वब्रह्माण्डस्य तथा जगतप्रपञ्चस्य सृष्टिग्रहस्योत्थाटने प्राचीनऋषिकविनां प्राययो भूयो लक्षते । तथा च सृष्टिः बहुधावैचित्राणामन्तराले ऋषिकविनां तेषां मत्स्य-शिव-मुन्दर-मञ्जिदानन्दं सर्वत्रमुपलब्धिमकुर्वन् । एकोऽपि दिव्य-पार्थिव-मर्त-अमृतानुभवस्य अनन्तस्वरः , अनन्तरूपः , अनन्तनामश्चेति । ऋग्वेदे ऋषिणा उच्यते –

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः सूपणो गरुत्वान् ।
एकं सद्रिप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः॥१

वेदेषु प्राचीनतमः ऋग्वेदः सृष्टितत्त्वविषये अग्रगण्य इति मन्यते । अत्र देवतान्तुतिमूलकसूक्तादतिरिच्य केचन मन्त्रा अपि प्राप्यन्ते यत्र जगतप्रपञ्चस्य कारणमन्विष्टमा । यत्र परमसत्तायाः स्वरूपान्वेषणे ऋषयः उत्सुकाः दृश्यन्ते । आत्मसूक्ते पुरुषसूक्ते च ब्रह्मवादस्य बीजमुत्पत्तिर्भवति । आत्मसूक्ते अस्ति – आत्मनः आश्रयस्थानमनन्तम् । अनन्तः प्राणीनामन्तरात्मारूपेण सः विराजते । परवर्तिदार्शनिकभावनायां बीजस्वरूपमिमानी सूक्तानि दार्शनिकसूक्तानि इति आख्यायापि अभिधीयन्ते । परवर्तिषु स्मृतिपुराणादिशास्त्रेषु एतादृशिभावना बहुधा विकशिता दृश्यते । ऋग्वेदे तथा समग्रवैदिकसाहित्ये सृष्टिविषयकभावनायाः कतिचित् वैशिष्ट्यानि परिलक्ष्यन्ते । उत्पत्तिविषयकेषु मन्त्रेषु एव बहुषु स्थलेषु ब्रह्माण्डोत्पत्तिरालोचिता । जगतप्रपञ्चस्य तथा स्थावरजडुगमात्मकपृथिव्याः सृष्टिः तथा देवतानां सृष्टिरपि वैदिकसृष्टितत्त्वसमन्वितायामालोचनायां स्वस्थानं प्राप्नुतः । एवञ्च मनुष्यादिजीवानां उत्पत्तिरपि वर्णिता । न केवला सृष्टिः अपि च तेषां सृष्टपदार्थानां स्थितिः , अनन्तरं जातवस्तूनां ध्वंसश्च वैदिकसृष्टिविषयकालोचनायां प्रापन्ते । चक्रकार्यवशाद् हि सृष्टिप्रक्रिया कालवशाद् प्रचलति । ध्वंसकार्यात् वैदिकसृष्टिप्रकरणे बहवो विषयालोचिताः सन्ति । एतन्मध्ये ब्रह्माण्डोत्पत्तिः , देवतानामुत्पत्तिः , पार्थिवपदार्थानां सृष्टिः इत्यादीनि वृत्तान्तानि नानाविधमाधारीकृत्य सम्यग् रूपेण आलोचिताः । एतेषां वर्णनं यथासाध्यम् निम्ने क्रियते ।

सृष्टिकार्ये आध्यात्मिकी शक्तिचिन्ता :-

ऋग्वेदे वर्णितं यद् सृष्टेः प्राक् इदं जगत् मदसदभावभिन्नमासीत् ।

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