

Bharatiya Manyaprad

International Journal of Indian Studies

Vol. 7

Annual

April/May 2019

Executive Editor

Sanjeev Kumar Sharma

FORM-IV

1. **Place of Publication** : **Bharatiya Vidya Bhavan,
Ahmedabad Kendra**
2. **Periodicity** : **Annual**
3. **Printer's Name** : **Dr Neerja A Gupta**
Nationality : **Indian**
Address : **II Floor Rituraj Apartment
Opp. Rupal Flats, Nr St.
Xavier's Loyola Hall
Navrangpura, Ahmedabad**
4. **Publishers' Name** : **Dr Neerja A Gupta**
Nationality : **Indian**
Address : **II Floor Rituraj Apartment
Opp. Rupal Flats, Nr St.
Xavier's Loyola Hall
Navrangpura, Ahmedabad**
5. **Editor's Name** : **Dr Neerja A Gupta**
Nationality : **Indian**
Address : **II Floor Rituraj Apartment
Opp. Rupal Flats, Nr St.
Xavier's Loyola Hall
Navrangpura, Ahmedabad**
6. **Name and Address of the:
Individuals who own the
Newspaper and partners/
Shareholders holding more
than one percent of the
Capital** : **Nil**

I, Neerja A Gupta, hereby declare that the particulars are true to my knowledge and belief.

Sd.
(Neerja A Gupta)

	<i>M N Venkatachaliah</i>	56
8.	Rewriting Strategies in Postcolonial Literature <i>Abha Shukla Kaushik</i>	69
9.	Mutiny 1857: Coherence of Nationalism and Anti-Colonialism <i>Sowmit Chandra Chanda & Neerja A. Gupta</i>	81
10.	Kashmir in Sanskrit Literature <i>Rajneesh Mishra</i>	90
11.	The Stream of Indian Culture <i>Sanjeev Kumar Sharma</i>	112

Editorial

Themes, patterns and processes make thought progress. Seven years to establish a thought is resulted after continual efforts. Things which are termed as indigenous, knowledge systems or traditions shape psyche of a country. In India, though various indigenous systems are prevalent still most of them have been constantly ignored. They are handed over conveniently to the preachers, hence establishing cords with religion. Academic world has been deprived of Indian knowledge traditions as serious fields of study. Bharatiya Manyaprad has been marching ahead with this enigmatic field as part of research articles so that institutions reach out pragmatically to the themes essentially hidden in ancient scriptures, practices and belief systems.

Theories from scriptures have been avoided forging excuses in the name of Sanskrit. One example is enough to project how composite knowledge is imbibed in scriptures. *Saundarya Lahari* by Adi Shankaracharya contains one shloka which narrates all rasa in one place while describing Shiva and Parvati 's innate nature:

शिवे शङ्गाराद्रा तदितरजने कुत्सनपरा
सरोषा गङ्गायां गिरिशचरिते विस्मयवती ।
हराहिभ्यो भीता सरसिरुह सौभाग्य-जननी
सखीषु स्मेरा ते मयि जननि दृष्टिः सकरुणा ॥

(Verse 51)

Moved by sentimental love for Shiva, resentful to any other person,
With anger of jealousy toward Ganga, with transportations of
wonder at Shiva's story,