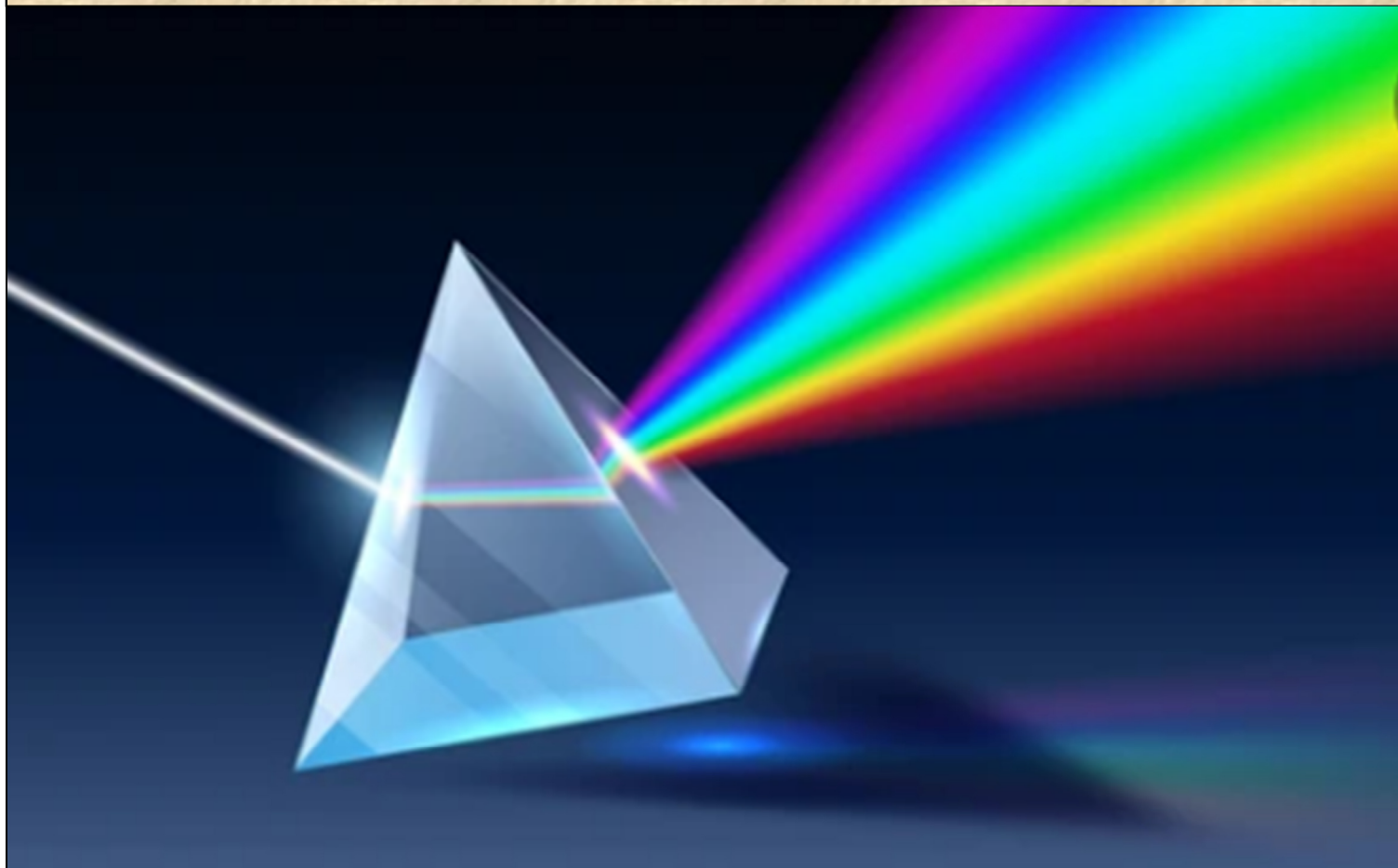


WALL MAGAZINE
BARNALI
DEPARTMENT OF PHYSICS
RANIGANJ GIRLS'COLLEGE
RANIGANJ, BURDWAN (WEST), 713358, W.B., INDIA

[*01]



BARNALI

*Issue: The Eras and the Science, The Science
and the Eras*

Alumni Special

Department of Physics



[*02]

VEDANTA AND PHYSICS



Satabdi Roy
Doing M. Sc in Physics at Kazi Nazrul University

"Art, Science, and religion are but three different ways of expressing a single truth."

- Swami Vivekananda

In the extra ordinarily busy world of today, much of the material advancements owe their origin to the work with science. Nevertheless, we have to realise clearly about the serious limitations of the current success achieved in the realm of earthly human activities. The subtle bridge between science and the Vedas moderate these limitations.

*The Sanskrit word 'Veda' is derived from the root 'Vid' - 'to know'. Meaning of the word 'Veda' is **knowledge**. The Vedas gift us vast knowledge of three eternal things- matter, souls and God. Vedas are not only filled with deep spiritual knowledge, but equally spread across the realm of material world, in a most scientific way. Let's take a deep dive into the ocean connecting the Vedas with the world of Physics.*

Maharshi Kanad and Sir Issac Newton:

*Acharya Kanaad ('atom eater') was born around 600 BC. He has mentioned in **Vaisheshika Philosophy** that the word 'karma' is related to motion. Newton's laws of motion were published in a book named **Philosophiæ Naturalis Principia Mathematica** ON 5 July, 1687.*



MAHARSHI KANAAD

*But Maharshi Kanaad had introduced the laws of motion in **Vaisheshika Darshana** long before Newton.*

FIRST LAW OF MOTION:

Maharshi Kanaad: वेगः निमित्तविशेषात् कर्मणो जायते (Action on objects generates motion)

Sir Newton: The change of motion is due to impressed force (Principia)



SIR ISAAC NEWTON

SECOND LAW OF MOTION:

Maharshi Kanaad: बैगः निमित्तपेक्षात् कर्मणो जायते नियत्तिक प्रक्रिया प्रबंध हेतु

The Bhagavad Gita... is the most beautiful philosophical song existing in any known tongue."

- Erwin Schrödinger. [*06]

Sir Newton: The change of motion is proportionl to the motive force impressed and made in the direction of the right line in which the force is impressed. (Principia)

THIRD LAW OF MOTION:

Maharshi Kanaad: वेगः संयोगविशेष विरोधी (An equal and opposite action can neutralize the motion.)

Sir Newton: To every action there is always an opposite and equal reaction. (Principia)

(1)

THE BIG BANG AND HYMN OF CREATION:

*The Big Bang theory is a cosmological model of the observable universe from the earliest known periods. It describes how the universe expanded from an initial state of high density and temperature. At around 10^{-43} seconds after the big bang, heavily particles began to be pair- produced from radiation, a process which is fairly well understood and replicated in the laboratories. At this stage, there were equal quantities of matter and anti-matter. At this stage the strong, weak, electromagnetic interactions were all unified. After an initial accelerated expansion (**inflationary epoch**) at around 10^{-32} seconds, and the separation of the four fundamental forces, the universe gradually cooled and continued to expand, allowing the first subatomic particles and simple atoms to form.(2)*

Nasadiya sukta, also known as the Hymn of Creation, is the 129th hymn of the 10th mandala of the Rigveda. It is concerned with the origin of the universe.

नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत्।

किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम्॥ १॥

Then even nothingness was not, nor existence, there was no air then, nor the heavens beyond it.

What covered it? Where was it? Who protected it? Was there an unfathomed depth of cosmic water (space plasma?)?(3)

“The multiplicity is only apparent. This is the doctrine of the Upanishads. And not of the Upanishads only. The mystical experience of the union with God regularly leads to this view, unless strong prejudices stand in in the West.”[Erwin Schrödinger, What is Life?, p-129, Cambridge University Press]

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह् आसीत्प्रकेतः ।

आनीदवातं स्वधया तदेकं तस्माद्भान्यन्न परः किञ्चनास ॥२॥

Then there was neither death nor immortality, nor was there then the torch of night and day.

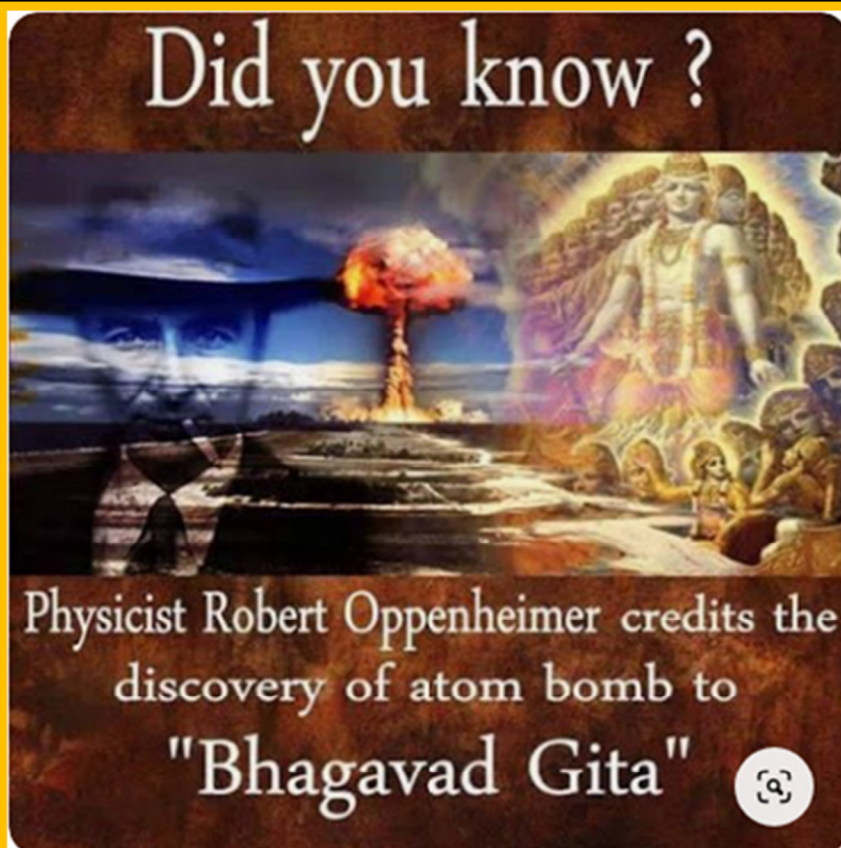
The One breathed windlessly and self-sustaining. There was that One then, and there was no other. (3)

तम आसीत्तमसा गूहळमग्रे प्रकेतं सलिलं सर्वाऽऽदम्।

तुच्छेनाश्वपिहितं यदासीत्तपसस्तन्महिनाजायतैकम् ॥३॥

At first, there was only darkness wrapped in darkness. All was only unilluminated water.

The One enclosed in nothing, arose at last, born of the power of heat. (3)

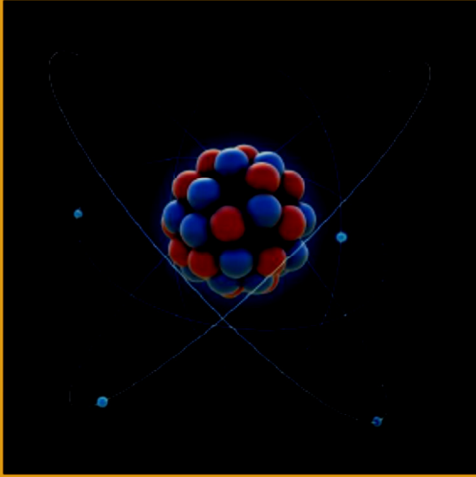


[*04]

PARTICLE PHYSICS AND VAIDIC PARTICLE PHYSICS (VPP):

Concept of parmanu:

The study of VPP is initiated with the study of Prakriti. In Vaisheshika philosophy, Kanaad has explained many things about life and the universe: Kanaad first propounded that Parmanu (Atom) was an eternal particle of matter. Atoms of the same substance combined with each other to produce Dvyanuka (diatomic molecules) and tryanuka (triatomic molecules).



The modern science finds all the sub-atomic particles always electrically charged with any of the three electric charges: positive (+), negative (-), or neutral. The Vaidic science calls these charged particles to be "Saatwik", "Raajasi", "Taamasi" particles. These charges are termed as Satwa or Sato guna, Rajas or Rajo guna, and Tamas or Tamo guna. When the three gunas are in a balanced state in a particle they, cpnjointly, are called Prakriti. (4)

#According to Vaisheshika philosophy, there are 9 kind of substances (Dravya): prithivi (earth), jala (water), tejas (fire), vayu (air), akasha (ether), kala (time), dik (space), atma (soul) and manas (mind).

पृथिव्यापस्तेजो वायुराकाशं कालो दिगात्मा मन इति
द्रव्याणि ॥ १ । १ । ५ ॥

① पृथिवी Prithivi, earth. आपः Āpas, waters. तेजः Tejas, fire. वायुः Vāyuh, air. आकाशं Ākāśam, Ether. कालः Kālah, time. दिक् Dik, direction, space. आत्मा Ātmā, Self. मनः Manas, mind. इति Iti, only. द्रव्याणि Dravyāṇi, substances.

5. Earth, Water, Fire, Air, Ether, Time, Space, Self, and Mind (are) the only Substances.—5.

SPEED OF LIGHT IN VEDAS?

The fourth verse of the Rigvedic hymn 1:50 is as follows:

तरणिर्विश्वदर्शतो जयोतिष्कदसि सूर्य /

विश्वमा भासिरोचनम /

This means "Swift and all beautiful art thou, O Surya (Sun), maker of the light, illuminating all the radiant realm."

Explaining this verse in his Rig Veda commentary, Sayana, who was a minister in the court of King Bukka of the great Vijayanagar Empire of Karnataka in South India (in early 14th century) and was an important commentator on the Vedas, says:

"तथा च स्मर्यते योजनानां सहस्रं द्वे द्वे शते द्वे च योजने एकेन निमिषार्धे- न क्रममाण नमोऽस्तुते- ॥"

"[O Sun,] bow to you, you who traverse 2,202 yojanas in half a nimesha."

In the vedas Yojana is a unit of distance and Nimishia is a unit of time.

The Moksha Dharma Parva of Shanti Parva in Mahabharata describes Nimishia as follows:

15 Nimishia = 1 Kastha

30 Kashta = 1 Kala

30.3 Kala = 1 Muhurta

30 Muhurtas = 1 Diva-Ratri (Day-Night)

We know Day-Night is 24 hours

So we get 24 hours = 30 x 30.3 x 30 x 15 nimishia = 409050 nimishia

We know, 1 hour = 60 x 60 = 3600 seconds

24 hours = 24 x 3600 seconds = 409,050 nimishia

409,050 nimishia = 86,400 seconds

1 nimishia = 0.2112 seconds (This is a recursive decimal. The wink of an eye is equal to 0.2112 seconds.)

1/2 nimishia = 0.1056 seconds (6)

Yojana is defined in Chapter 6 of Book 1 of the ancient vedic text "Vishnu Purana" as follows:

10 ParamAnus = 1 Parasúkshma

10 Parasúkshmas = 1 Trasarenu

10 Trasarenu = 1 Mahirajas (particle of dust)

10 Mahirajas = 1 Bálágra (hair's point)

10 Bálágra = 1 Likhsha

10 Likhsha = 1 Yuka

10 Yukas = 1 Yavodara (heart of barley)

10 Yavodaras = 1 Yava (barley grain of middle size)

10 Yava = 1 Angula (1.89 cm or approx 3/4 inch)

6 fingers = 1 Pada (the breadth of it)

2 Padas = 1 Vitasti (span)

2 Vitasti = 1 Hasta (cubit)

4 Hastas = a Dhanu, a Danda, or paurusa (a man's height), or 2 Náríkás = 6 feet

2,000 Dhanus = 1 Gavyuti (distance to which a cow's call or lowing can be heard) = 12,000 feet

4 Gavyutis = 1 Yojana = 9.09 miles

now we can calculate what is the value of the speed of light in modern units based on the value given as 2202 yojanas in 1/2 nimisha

= 2,202 x 9.09 miles per 0.1056 seconds

= 20,016.18 miles per 0.1056 seconds

= 189,547 miles per second

As per the Rig Veda the speed of light is 189,547 miles per second.

As per modern science the speed of light in vacuum is 186,000 miles per second (7)

The one fact I found is that in all the Upanishads, they begin with dualistic ideas, with worship and all that, and end with a grand flourish of Advaitic ideas.

-Swami Vivekananda [*08]



RAINBOW AND THE SEVEN HORSES OF SURYADEV:

The formation of Rainbow:

In physics, refraction changes direction of a wave passing from one medium to another. The refractive index of materials varies with the wavelength of light and thus the angle of the refraction also varies correspondingly. This is called dispersion and causes prisms and rainbows to divide white light into its constituent colors. A rainbow is a meteorological phenomenon that is caused by reflection, refraction and dispersion of light in water droplets resulting in a spectrum of light appearing in the sky. It takes the form of a multicoloured circular arc. Rainbows caused by sunlight always appear in the section of sky directly opposite the Sun. Rainbows span a continuous spectrum of colours. For colours seen by the human eye, the most commonly cited and remembered sequence is Isaac Newton's sevenfold red, orange, yellow, green, blue, indigo and violet (8)

On the other hand, Rigveda says,

सप्त त्वा हरितो रथे वहन्ति देव सूर्य । शोचिर्ष्वैशं विचक्षण ॥

The iconography of Surya is often depicted riding a chariot harnessed by horses, often seven in number which represent the seven colours of visible light. (9)

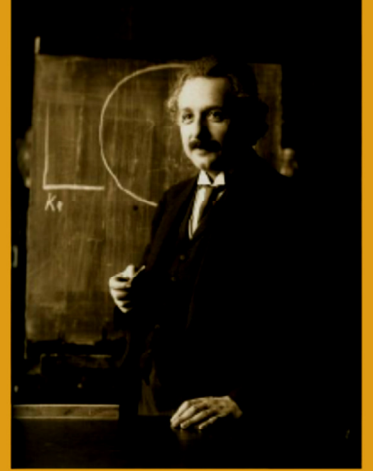
The seven horses are named after the seven meters of Sanskrit prosody: Gayatri, Brihati, Ushnih, Jagati, Trishtubha, Anushtubha and Pankti.



What Albert Einstein did for modern physics introducing the theory of the relativity of time and space, Vivekananda did to spirituality, taking it out of the boundaries of conversion-based creeds to an inner science of consciousness beyond time, space and person. He introduced a cosmic vision of Yoga and Hinduism as complementary to the vaster, new view of the universe modern science was discovering. [*10]

ENERGY AND SOUL:

Energy can neither be created nor be destroyed; rather, it can be transformed or transferred from one form to another. However, postulates of special relativity showed that mass is related to energy and vice versa by Albert Einstein's mass-energy equivalence relation: $E=mc^2$ (where c is the velocity of light), and science now takes the view that mass-energy as a whole is conserved.



In this context we can think of sloka no. 2.23 from Bhagavad Gita:

(10)

TEXT 23 नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२३॥

*nainam chindanti śastrāṇi nainam dahati pāvakaḥ
na cainam kledayanty āpo na śoṣayati mārutaḥ*

na— never; enam— this soul; chindanti— can cut to pieces; śastrāṇi— weapons; na— never; enam— this soul; dahati— burns; pāvakaḥ— fire; na— never; ca— also; enam— this soul; kledayanti— moistens; āpaḥ— water; na— never; śoṣayati— dries; mārutaḥ— wind.

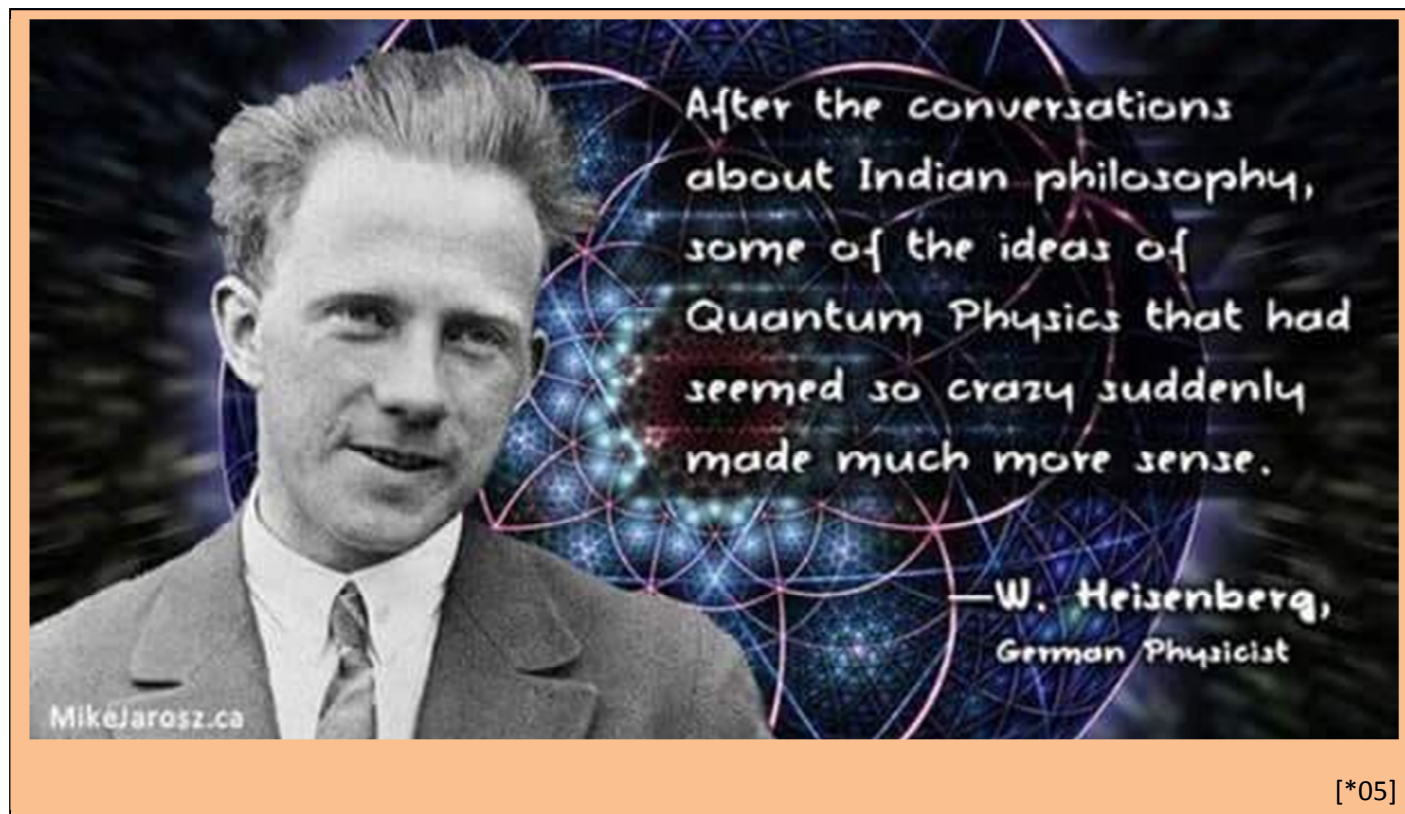
The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind.

The soul, the self, the atman itself is divine. One can find a great similarity between energy and soul.

We can make truth ours by actively modulating its inter-relations. This is the work of art; for reality is not based in the substance of things but in the principle of relationship. Truth is the infinite pursued by metaphysics; fact is the infinite pursued by science, while reality is the definition of the infinite which relates truth to the person. Reality is human; it is what we are conscious of, by which we are affected, that which we express. – Rabindranath Tagore [*14]



Aitareya Upanishad- Origin of the Universe & Man (Part-1) [*03]



[*05]

In modern language, the theme of the Upanishads is to find an ultimate unity of things. Knowledge is nothing but finding unity in the midst of diversity. Every science is based upon this; all human knowledge is based upon the finding of unity in the midst of diversity; and if it is the task of small fragments of human knowledge, which we call our sciences, to find unity in the midst of a few different phenomena, the task becomes stupendous when the theme before us is to find unity in the midst of this marvellously diversified universe, where prevail unnumbered differences in name and form, in matter and spirit — each thought differing from every other thought, each form differing from every other form. Yet, to harmonise these many planes and unending Lokas, in the midst of this infinite variety to find unity, is the theme of the Upanishads.

- Swami Vivekananda [The Complete Works of Swami Vivekananda/Volume 3/Lectures from Colombo to Almora/The Vedanta] [*07].



Swami Vivekananda

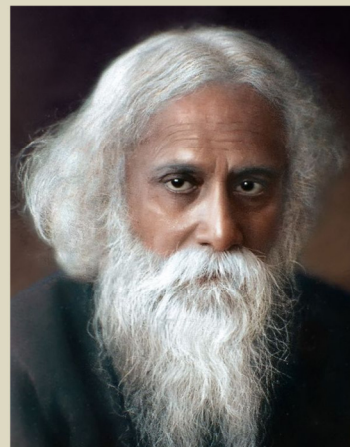
Reference:

- (1) <https://www.puranavedas.com/vedic-physics/>
- (2) Concepts of MODERN PHYSICS: Arthur Beiser, Shobhit Mahajan, S Rai Choudhury
- (3) <https://youtu.be/KMcANiOG178>
https://en.m.wikipedia.org/wiki/Nasadiya_Sukta
- (4) THE VAIDIC PARTICLE PHYSICS- A REVOLUTIONARY VAIDIC CONCEPT OF PARTICLE PHYSICS- "Devarshi" Dinesh Trivedi.
- (5) <https://archive.org/details/thevaiasesikasutookanauoft/page/17/mode/tup?view=theater>
- (6) <https://namobhai4orm.wordpress.com/2014/07/05/speed-of-light-in-the-rig-veda/>
<http://www.gvisweswara.com/wp-content/uploads/2016/10/MB-Moksha-dharma.pdf>
- (7) <https://namobhai4orm.wordpress.com/2014/07/05/speed-of-light-in-the-rig-veda/>
- (8) <https://en.m.wikipedia.org/wiki/Rainbow#:~:text=The%20rainbow%20is%20curve&%20because.the%20observer%20at%20the%20tip>
- (9) <https://en.m.wikipedia.org/wiki/Surya#:~:text=The%20seven%20horses%20are%20named,%2C%20Trishtubha%2C%20Amushtubha%20and%20Pankti>
- (10) BHAGAVAD GITA as it is



Veda means the sum total of eternal truths.

Swami Vivekananda [*09]



If I say that He is within me, the universe is ashamed; if I say that He is without me, it is falsehood. –

Rabindranath Tagore [*14]

ভয় পেয়ো না

- সুনন্দা রায়

চারিদিক যখন হাহাকার, মৃত্যুমিছিলে অব্যাহত এ পৃথিবী
একরাশ নিরাশা যখন বাসা বেঁধেছে
মানুষের মনে-প্রাণে।
বিস্ময়তার সুরে যখন মানুষ হতাশিত।
তখন কী দেখেছে ভেবে কী বাঁচাতে পারে তোমায়?
একরাশ আশা সুন্দর-ভবিষ্যতের।

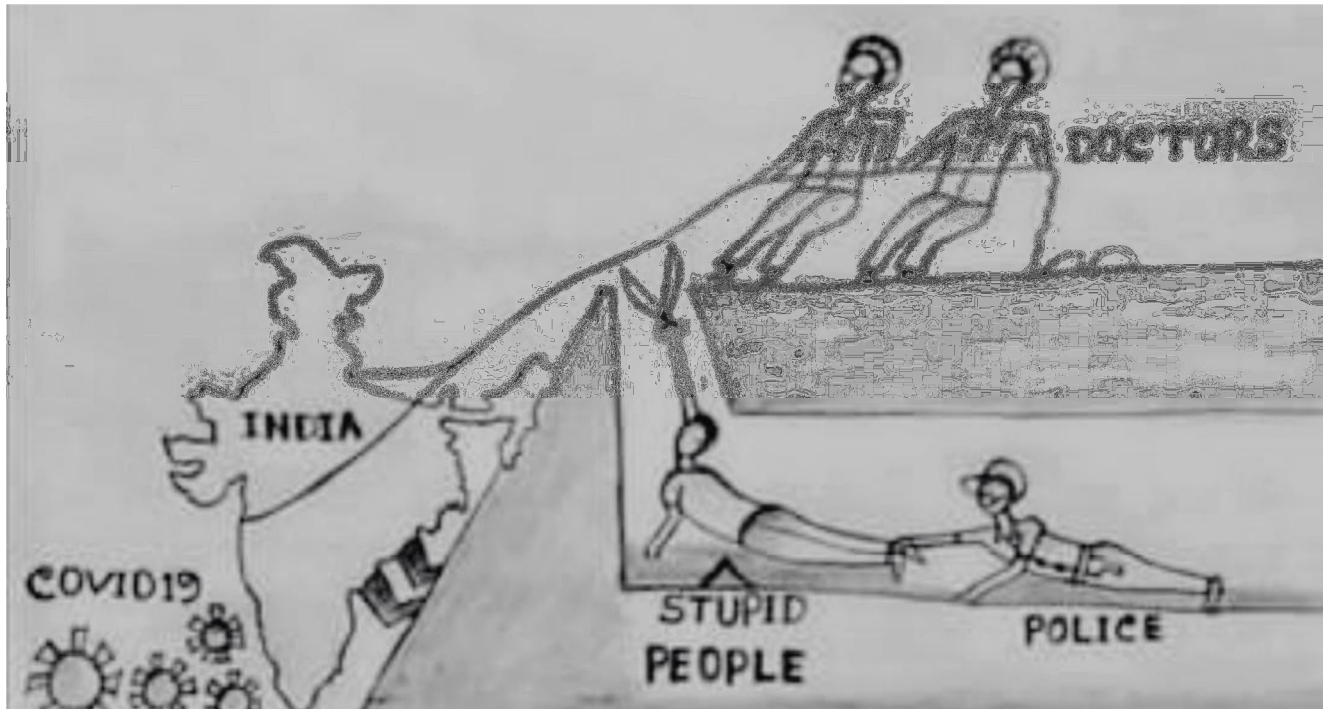
ভয় পেয়ো না তুমি, ভয় পেয়ো না।
এ কঠিন সময় একদিন যাবে পেরিয়ে।
এই হাহাকার, মৃত্যুমিছিল সব হবে একদিন বন্ধ।
মাস্কের পরাধীনতা থেকে সবাই হবে মুক্ত।
তাই ভয় পেয়োনা, জাগিয়ে রাখো মনের মধ্যে সেই আশা।

কীসের ভয়? সেই শত্রুর
যার বিষে জর্জরিত এই পৃথিবী?

তার ক্ষমতা কী জানো তুমি? মনের জোরে
তুমিও পারো তাকে পরাজিত করতে।
তাই ভয় পেয়োনা। তবে থাকো সতর্ক।

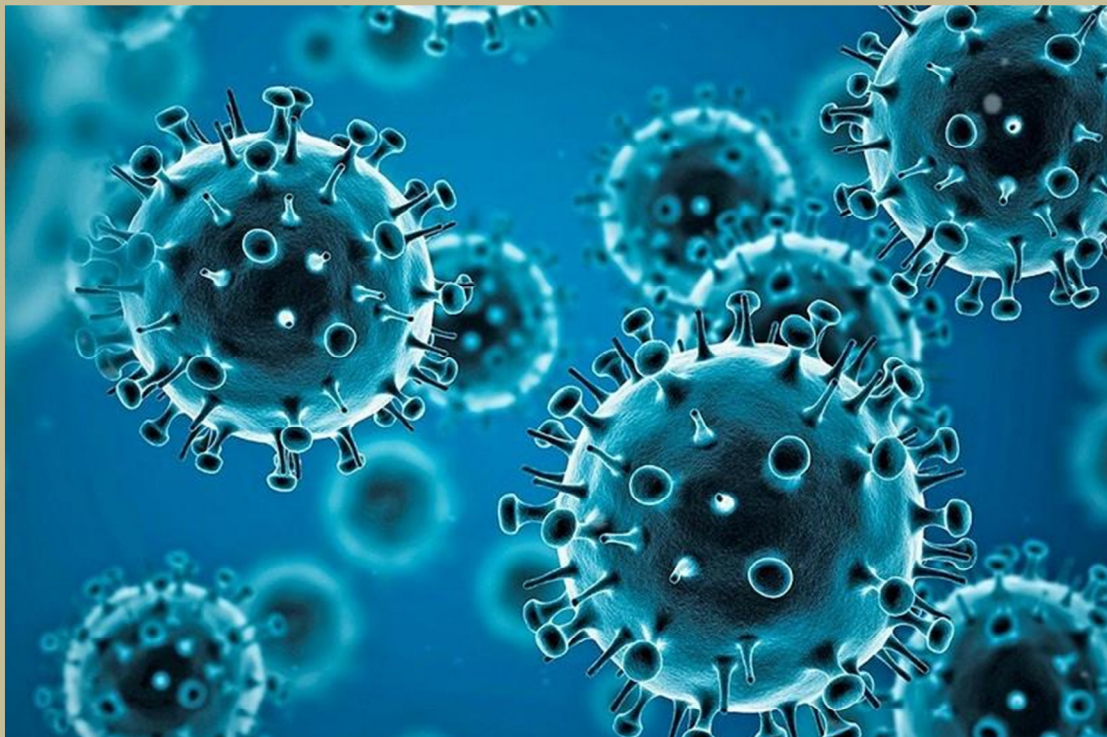
শত্রুকে কখনও ভেবোনা তুচ্ছ, সে যতই হোক দুর্বল।
অগ্রভেদি সাহসে চলো এগিয়ে সুন্দর ভবিষ্যতের পথে।
পেয়ো না ভয় এই শত্রুকে।
তবে থাকো সতর্ক সর্বদা।





The figure drawn by SUNANDA ROY

Doing M. Sc at



Coronavirus disease (COVID-19) [*13]

Who am I ?

I!

*Its description is as mysterious as clear its pronunciation is,
I am a little rain and a little storm*

Also a beautiful flower with a thorn.

Does it describe me at all?

No, not at all!

*I'm not the same me to my parents,
I'm a bit different to my friends who are coherent,
I'm not the same me to the passerby,
I'm not the same me to the fresher guy,
I'm not the same me to my street pet,
I'm not the same me to the public outside the gate.*

*Picture in everyone's canvas is different,
As everyone see from their own frame of reference.*

*Still I oscillate in my natural frequency,
And find all of them in resonance who have the equivalency.
Just, nothing is absolute in this universe everything is relative,
My frequency also get refined when it meets better perspective.*

*With this all I can give a probabilistic description of me,
But cannot determine who am I, perfectly!!*

~ satarupa .

SATARUPA MONDAL
Doing M. Sc at NIIT, Durgapur

“Vedas might have a theory superior to Einstein’s law $E=MC^2$ ”

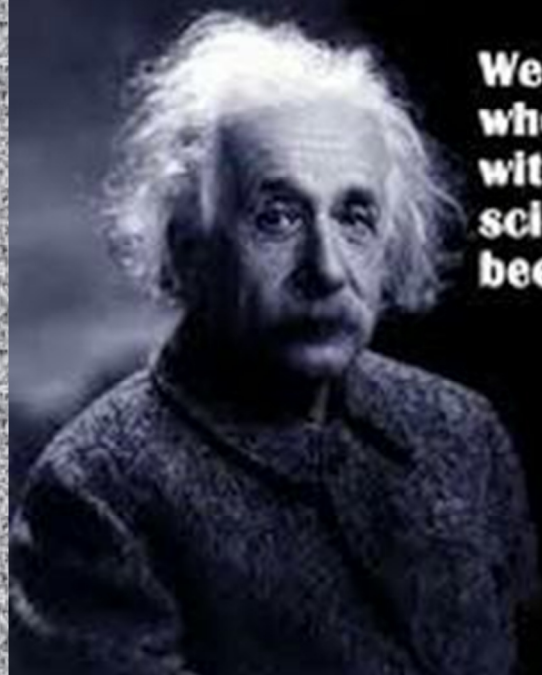


Dr. Stephen Hawking

Read on: Dr. Stephen Hawking’s Opinion on the Science in Veda

Proof to be born in India

[*11]



We owe a lot to the Indians, who taught us how to count, without which no worthwhile scientific discovery could have been made.

- Albert Einstein.

[*12]

::The following are from the pens of Teachers, on request of the Alumni::

সূর্য উঠুক

- অরিন্দম চন্দার

নিদ্রিত চোখ জানান দেয় দিনের অস্ত্যচল,
বিরাম খোঁজে বৃষ্টি ভেজা ঝিঝির কোলাহল।
কারও চোখে আগুন নেশা, বলসে দেওয়ার মন-
কারও চোখে জাগায় আশা, 'নির্ভয়া' যার বোন !
কেউ বা হারায় নিয়ন আলোয় নিজের পরিচয়,
কেউ বা বিকোয় রঙের নেশায় আপন সঞ্চয়!
কারও আবার সত্বা ফেলে প্রথম হওয়ার তাড়া-
যাদের প্রাপ্তি শুধুই শূন্য ঘৃণিত শরীর ছাড়া।
কেউ চায় বাঁচতে ভালো দিনবদলের গানে-
কেউ রয়ে যায় অন্ধকারেই প্রজন্মদের টানে!
কেউ আবার আলো ছায়া-ই শব্দ খুঁজে মরে,
মরীচিকার প্রতিঘাতে অসাড় রক্ত ঝরে!
কারোর চায় নরম বালিশ, তবেই আসে ঘুম -
অনাথ শিশুর নেই তো নালিশ, ফুটপাত বেডরুম।
এই নিশিতেই সূর্য উঠুক, ভরিয়ে দিক আলো-
ঘুটিয়ে দিয়ে জরাজীর্ণ অবক্ষয়ের কালো ॥



[*19]



[*20]



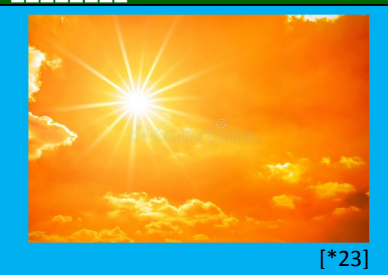
[*21]



[*22]



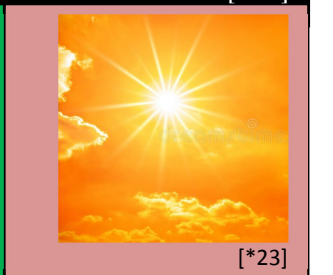
[*23]



[*23]



[*23]



[*23]

কি, কেন

আলোককুমার দে
০৩/০৭/২০১৮, বর্ধমান (পূর্ব)
[বর্ধমান ক্রিটিকাল কেয়ার ইউনিট
হসপিটাল/নার্সিং হোম]

জন্মানো কেন!
আর
মৃত্যুই বা কেন!

তুমি বলবে
জন্ম থাকলে মৃত্যু থাকবেই;
বিবেকানন্দ বলেছেন।

তবে জন্ম কেন?
মৃত্যুর মধ্যে এত কষ্ট কেন!

তুমি বলবে
প্রকৃতির নিয়ম।

প্রকৃতি কি?

যার বিশালত্ব মানুষের ধরা-ছোঁয়ার বাইরে।

তাহলে?
আমাদের নিজস্বতা ব'লে কিছু আছে?

না, নেই।

অনুভূতি?

[*15]

না, তাও না।

তাই?

হ্যাঁ, যতটুকু তোমাকে দেওয়া হয়েছে
ওই পর্যন্ত।

তাহলে প্রকৃতিই সব?

হ্যাঁ।

ভগবান?

সংজ্ঞাবিহীন।

প্রকৃতি আর ভগবান -
কে আগে, কে পরে?
না কি প্রকৃতিই ভগবান,
ভগবানই প্রকৃতি?

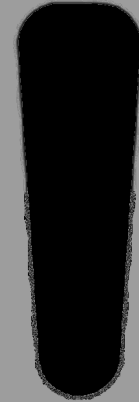
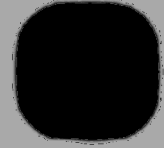
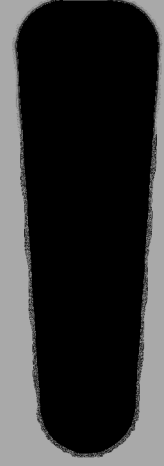
ভগবান বলো, প্রকৃতি বলো -
নিয়মের নিগড়ে বন্দি,
সূত্রের বন্ধনে আবদ্ধ;
বিজ্ঞানের বিক্ষনে স্ব-উন্মোচিত।

বোধগম্য?

কঠোর সাধনায়?

গভীর মনসংযোগে?

মন কি? কার সৃষ্টি?



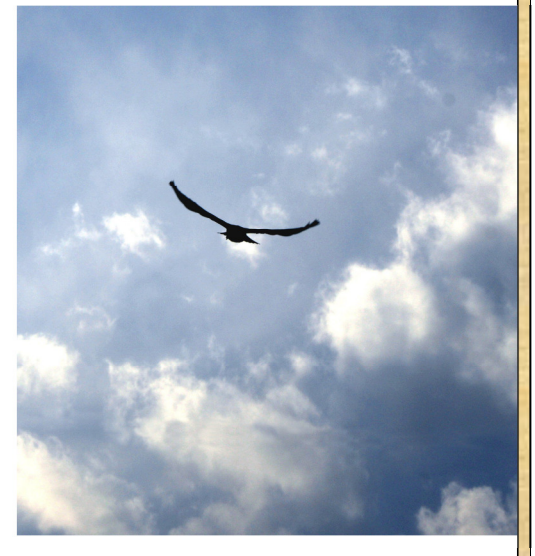
[*16]

তবে কি মন -
আমারই?
আমারই সৃষ্টি?
আমিই ভগবান?
আমিই প্রকৃতি?
ডাইনোসোরের চরিত্রে আমিই!
চোর-ডাকাত-লম্পট-শয়তান
সাধু-সজ্জন, মহামানব-মহামানবি -
সব আমারই চরিত্রে?
আমিই সূত্র! আমিই বিজ্ঞান?
আমিই সব!
আমিই তুমি!
তুমি, তোমরা, সে, তারা
সব-সব -- সবই
আমি!!!

--o--



[*17]



[*18]

References:

[*01] The prism spectrum given in the first page is from: <https://www.shutterstock.com/image-vector/realistic-prism-light-dispersion-rainbow-spectrum-1580749756>

[*02] <https://www.shutterstock.com/image-photo/varanasi-may-12-2019-old-shri-1404419003>

[*03] [https://www.esamskriti.com/e/Spirituality/Upanishads-Commentary/Aitareya-Upanishad~-Origin-of-the-Universe-ad-Man-\(Part~1\)-1.aspx](https://www.esamskriti.com/e/Spirituality/Upanishads-Commentary/Aitareya-Upanishad~-Origin-of-the-Universe-ad-Man-(Part~1)-1.aspx)

[*04] <https://in.pinterest.com/pin/434667801535493730/>

[*05] <https://i.pinimg.com/originals/bd/88/fa/bd88fa59eae326be891492c6ed4f430d.jpg>

[*06] <https://www.pgurus.com/6-famous-international-physicists-who-were-influenced-by-hindu-dharma/>

[*07] https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_3/Lectures_from_Colombo_to_Alмора/The_Vedanta

[*08] https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_3/Lectures_from_Colombo_to_Alмора/Vedanta_in_its_Application_to_Indian_Life

[*09] https://www.google.com/search?q=Quotes+of+Swami+Vivekananda+on+Vedas&sxsrf=AOaemvJu3DDnxVzyRQ2ZllrEhg4HybZm0g:1634621519424&tbm=isch&source=iu&ictx=1&fir=iXjNaAtFODp2bM%252CAstWkFCSmY86SM%252C%253BQ-gL-wwOpsDj3M%252CW46MWRnHMZ7-iM%252C%253BUyrRrRoWu5siCM%252CYUEvM86REIKTwM%252C%253BnvRFPUPF2P9B8M%252CtB0avqJpKroncM%252C%253ByDk3URyUi2lpIM%252CW46MWRnHMZ7-iM%252C%253BjqdRY7UQR84sGM%252Cab71z60967Hb_M%252C%253BRK5GiKVJP-aZiM%252C4BQzncvQ-4Hi2M%252C%253BdT6zSkMLO_SiM%252CW46MWRnHMZ7-iM%252C%253BL7tbG4IOKOfUCM%252CII78GHfvBBeubM%252C%253BFuMTQvKmFq3ggM%252CwdesFb2k868iyM%252C&vet=1&usg=AI4_kQKdPHRJIIASW2tDE4yZ109Eu04aA&sa=X&ved=2ahUKewj1kofY39XzAhWkxTgGHUrWACsQ9QF6BAGJEA#imgsrc=iXjNaAtFODp2bM

[*10] <https://swarajyamag.com/magazine/vivekananda-is-to-spirituality-what-einstein-is-to-modern-physics>

[*11] https://www.google.com/search?q=einstein+and+vedas&sxsrf=AOaemvJYIWP1Ps5zdlcg19oCiP8Rt0ZJ8Q:163462333211&tbm=isch&source=iu&ictx=1&fir=NuUhv_n02Zo2NM%252CKBW9WE0beYCg1M%252C%253BD-PGgC3ljMFpRM%252CKBW9WE0beYCg1M%252C%253Bkv9MBf_UMeARzM%252CziH-Q7rtE1mY1M%252C%253BuM6-VGxSvQvWwM%252C7A9W6N_waOlum%252C%253BlkrB1p4dySsBqM%252CKBW9WE0beYCg1M%252C%253BEbd_mCSedwY9FM%252C52Cx_hPXzm5GgequM%252C%253BMyYdifAt_DcitM%252CTAASZa9FJjvWGM%252C%253BjgW2JR-80M_2UM%252C3aYK5wSAQI2QnM%252C%253Bi4IdmODKbd1EBM%252CTAASZa9FJjvWGM%252C%253BQVDoPMKu2eizKM%252CKBW9WE0beYCg1M%252C&vet=1&usg=AI4_

[kRP_VXjmmR5mzfFY4sg3gxD2-](#)

[DBdg&sa=X&sqi=2&ved=2ahUKEwjZ6ve45tXzAhVQqZUCHTHwAJJoQ9QF6BAgzEAE#imgrc=D-PGgC3ljMFpRM](#)

[*12] https://www.google.com/search?q=einstein+and+vedas&sxsrf=AOaemvJYIWP1Ps5zdlcg19oCiP8Rt0ZJ8Q:163462333211&tbm=isch&source=iu&ictx=1&fir=NuUhv_n02Zo2NM%252CKBW9WE0beYCg1M%252C_%253BD-

[PGgC3ljMFpRM%252CKBW9WE0beYCg1M%252C_%253Bkv9MBf_UMeARzM%252CziH-](#)

[Q7rtE1mY1M%252C_%253BuM6-VGxSvQvWwM%252C7A9W6N_-](#)

[waOlUM%252C_%253BlkrB1p4dySsBqM%252CKBW9WE0beYCg1M%252C_%253BEbd_mCSedwY9FM%2](#)

[52Cx_hPXzm5GgequM%252C_%253BMyYdifAt_DcitM%252CTAASZa9FJjvWGM%252C_%253BjgW2JR-](#)

[80M_2UM%252C3aYK5wSAQI2QnM%252C_%253Bi4IdmODKbd1EBM%252CTAASZa9FJjvWGM%252C](#)

[%253BQVDoPMKu2eizKM%252CKBW9WE0beYCg1M%252C_&vet=1&usg=AI4_-](#)

[kRP_VXjmmR5mzfFY4sg3gxD2-](#)

[DBdg&sa=X&sqi=2&ved=2ahUKEwjZ6ve45tXzAhVQqZUCHTHwAJJoQ9QF6BAgzEAE#imgrc=NuUhv_n02Zo2NM](#)

[*13] https://www.who.int/health-topics/coronavirus#tab=tab_1

[*14] <https://slife.org/rabindranath-tagore-quotes/>

[*15] <https://www.alamy.com/stock-photo/interrogative-sign.html>

[*16] <https://www.toppr.com/guides/english/punctuation/exclamation-mark/>

[*17] <https://www.shutterstock.com/search/1+and+0>

[*18] <https://www.google.com/search?q=Birds+on+the+sky+images&oq=Birds+on+the+sky+images&aqs=chrome..69i57j0i22i30l3.10435j0j15&sourceid=chrome&ie=UTF-8>

[*19]

<https://www.google.com/search?q=moon+in+the+sky&oq=moon+in+the+sky&aqs=chrome..69i57j0i512l9.6766j0j15&sourceid=chrome&ie=UTF-8>

[20]

https://www.google.com/search?sxsrf=AOaemvLEpanmzgFiRy6x_4i4Vs40QzwAtA:1634902017719&q=A+child+on+the+footpath+at+night+images&tbm=isch&chips=q:a+child+on+the+footpath+at+night+images,online_chips:child+sleeping:uOcXo0PW_6A%3D&usg=AI4_-kQPWgYW-3rIQurW-xDrmFaDIAh8Hw&sa=X&ved=2ahUKEwj9kojQ9N3zAhXuwjgGHYpsCIIQgloDKAB6BAgDEAs&biw=1366&bih=600&dpr=1#imgrc=rW3Mdk-wx37o1M

[*21] https://www.google.com/search?q=schematics+of+horror+images&sxsrf=AOaemvIthusi06Gp6c-9hPxDTvTHV60D6g:1634905278001&tbm=isch&source=iu&ictx=1&fir=BeOj5EH2aA6O_M%252CKmP4vlsi0zqLxM%252C_%253B0WPIYmqAfOkOaM%252CXjE3f_lwFGGFXM%252C_%253BBaO7EjxzvdE-EM%252CU1YGpuSb1GRkDM%252C_%253BlcY87-GREI9ZNM%252CN-4ekzCfvl-mvM%252C_%253Bv47Div8VI2MV2M%252ChmMiVhf4xnR0uM%252C_%253BgM0krdVxEI5ITM%252Cp_hY82M2yrpb46M%252C_%253B55-foS11PRNpWM%252C2cpcuwI5QbD0uM%252C_%253B14CuZaQ1X-GDMM%252Cb2Lq3gtLPdCyJM%252C_%253BoXU5-hALZ-uaM%252CqvKn-X9FlzTkeM%252C_%253BwCGvP6qmQuWGXm%252C2cpcuwI5QbD0uM%252C_&vet=1&usg=AI4_-kTKyNBHynMe1pCgikjz3fyfyC03w&sa=X&ved=2ahUKEwj9i9jigN7zAhXbXisKHaL4ApcQ9QF6BAgLEAE#imgrc=0WPIYmqAfOkOaM

[*22]

https://www.google.com/search?q=balance+of+judgement+images&sxsrf=AOaemvLZ1vkSyfZSKZ3t0rGM9kPNdVz92w:1634905613672&tbm=isch&source=iu&ictx=1&fir=qcWnLuG7QPmugM%252ChNoUrJofkQGacM%252C%253Blw-xTOdCLYIZiM%252Cb2PCuBSiyrByyM%252C%253BQp_0ReWVE3NBPM%252C2gnKS_Fd4UUBWM%252C%253BF1OzPmlow50E2M%252CIYkjBCvxIQ0JcM%252C%253Bmm1cGZQiZoI11M%252CW6Zkg981d5-WjM%252C%253Bsgt4J06BjeEITM%252CjEB1F8U3LzcSVM%252C%253Bnyb5q288CaoBGM%252CuRYa940uJDIL_M%252C%253BERhqmuFSyCtT-M%252CW6Zkg981d5-WjM%252C%253BustQc9FjgYy7VM%252C8IjdShAApJmaiM%252C%253B33oiLieg-h-M%252Cb2PCuBSiyrByyM%252C&vet=1&usg=AI4-kQLpT6d9Qe-XV7nmo_Ah64qumktSA&sa=X&ved=2ahUKewie9d-Cgt7zAhUgzTgGHaxKCP4Q9QF6BAGOEAE#imgrc=fjY4c7_LYu-aYM

[*23]

https://www.google.com/search?q=sun+images&sxsrf=AOaemvKOq6TPKfDcVRSeTt7N14cZbgd_0Q:1634906291803&tbm=isch&source=iu&ictx=1&fir=sg17Dxlm54426M%252CVSF4MreimsQBdM%252C%253B5SkrKvjCOsMNAM%252CzirA58oho45mYM%252C%253BGe8FeFU8u7myM%252CVSF4MreimsQBdM%252C%253BnNIQdcFslpSaVM%252Cfd5XoaNdUP2YM%252C%253BKdiw_wOEB6ScBM%252COP59ahCZS5UfmM%252C%253BhoNn2dnSdeVMbM%252Cfd5XoaNdUP2YM%252C%253BkxB8E5eEAFI53M%252C7a_jUX9oh6j3PM%252C%253BvVS58LFDRUHxpM%252CFYJXWK8vb1mDrM%252C%253BsaDuQQI7d0ArmM%252CSDtXbNRdLVgSM%252C%253BLlRmsz3kGiY_M%252CIOckPBb9hSAiBM%252C%253BBlaN24LzUhXysM%252CotkEwLpldZRo6M%252C%253BCCNsohFVRPswLM%252CzirA58oho45mYM%252C%253BZxLamL7Z5wvIWM%252CFYJXWK8vb1mDrM%252C%253B7OX8Ecf6109TM%252COaR-tU2kLnUlWm%252C&vet=1&usg=AI4-kQIXxqgrL0E92I2HVPaaik8nQsoA&sa=X&sqi=2&ved=2ahUKewipuo3GhN7zAhUcpJUCHWwpBsQQ9QF6BAGREAE#imgrc=Kdiw_wOEB6ScBM

Editors:

Dr. Alokumar De

Dr. Saumendra Sankar De Sarkar

Sri Arindam Changder

Sri Partha Mondal