

# Newsletter

Issue 1 | May 2026



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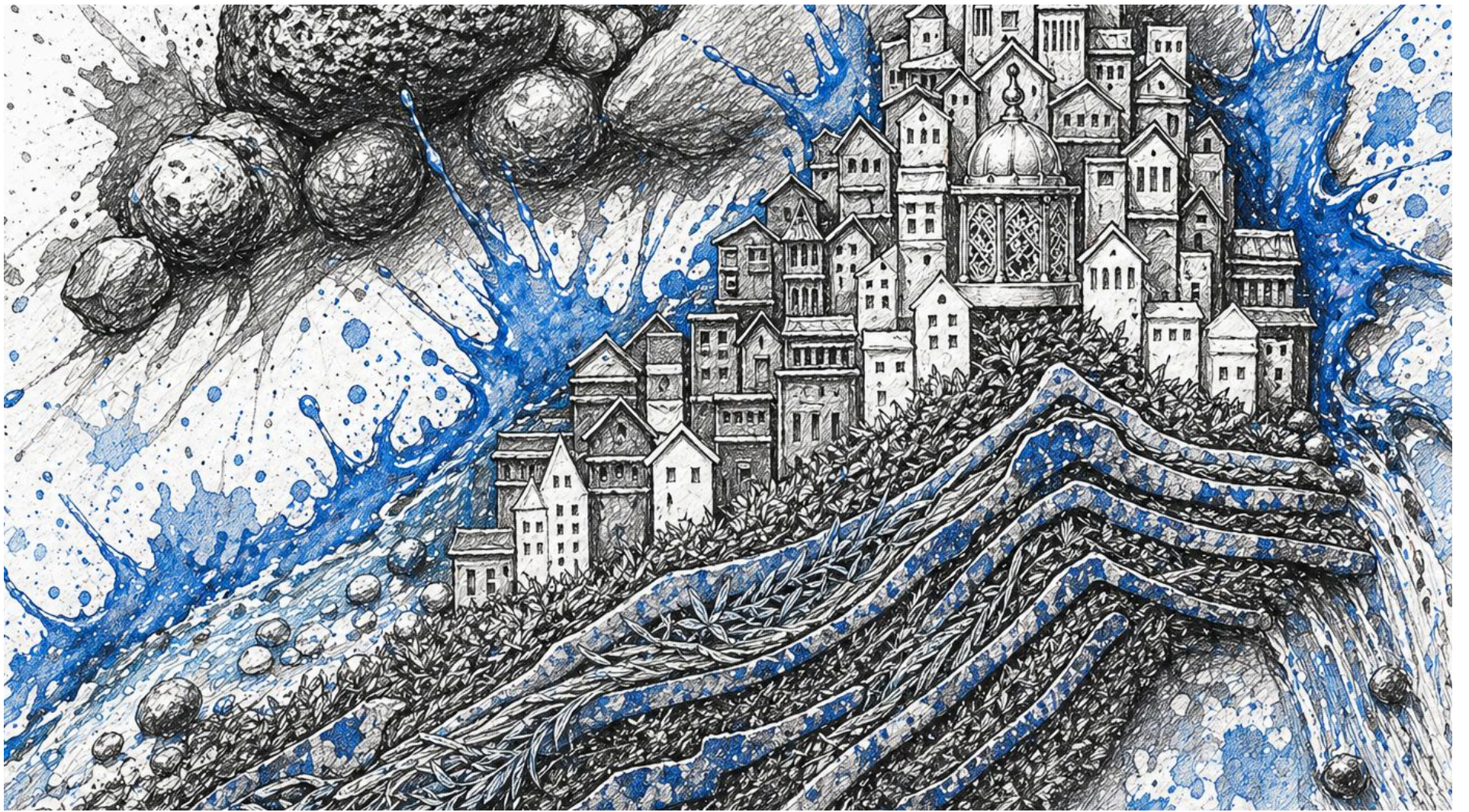
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DISPATCHES FROM THE NORTH EAST | PANKAJ SAXENA

## On the Hillridge Highways of Mizoram

Can you feel geography? Can maps acquire tangible dimensions? What happens when a two dimensional map acquires contours? When you travel to a place which has long inhabited your imagination, this actually happens. Names become places full of people; points expand to towns and neighborhoods; lines acquire width and become roads and rivers; the neatness of an atlas turns into the messy complexity of the real world; the binary transitions of maps give way to long and real transition zones, where an entire world inhabits.

Mizoram fits this journey perfectly. It is one state which has captured my imagination ever since I laid my eyes on my first map of India. Those seven small, weirdly named states on India's north-eastern peripheries were all a little odd to someone born in Madhya Pradesh, but of them, the strangest, the most exotic and hence the most mysteriously enticing to me was the state of Mizoram.

Like an icicle hanging down from the barely connected north-east of India, Mizoram seemed like the periphery of periphery. The southernmost of all north-eastern states, it juts out into Myanmar on one side and Bangladesh on the other. Only its northern boundary borders other Indian states, otherwise, it hangs there surrounded by alien lands. In an era when flights were unthinkable for most of us, the only way to visit Mizoram was to spend three days or so in train to reach

Guwahati, and then to spend about two days on back breaking roads and completely unpredictable road transport to reach the capital of Mizoram, Aizawl, that curiously named city which sounded so nice when you said it and yet was so distant to visit. The remoteness of the place added to the thrill, and like every youth who imagines adventure while lying in his bed in his mundane little city, I used to dream about visiting Mizoram one day.

This exotic peripherality of Mizoram was something to be tested whenever the map would become a real place for me. After almost three decades of yearning to visit Mizoram, the dream came true in the last three years. And the geography did become real for me. The first time I flew into Aizawl, it was like entering a Narnia world in reality, akin to the Japanese anime world, but full of Narnia Christian symbolism, alien to whatever I was used to by then, but relieved by its people and their humanity.

However, the second time I drove to Aizawl from Assam, Silchar. And there is nothing more dramatically contrasting than the landscape, weather and culture that changes as you climb from Silchar to the hills of Mizoram. Silchar being a Bengali Hindu majority city in Assam is already an exotic outlier, but the moment you exit the city limits, you are surrounded by the most Bangladeshi part of India, the countryside of the three districts of Cachar, Hailakandi and Karimganj. They are

practically taken over by Bangladeshi illegal invaders and some of the worst of civil society that you will see in India inhabit these districts, in such contrast with lush green supari plantations that are all around. Roads don't exist. Networks disappear and you move at the speed of 8km per hour or so until you hit the border of Mizoram.

As soon as you enter the situation changes. Roads are quite functional and the hills start. As you start climbing the ridge, reach the first major town, Kolasib, and then proceed inwards into what is Mizoram, you observe a phenomenon. Amidst the breathtaking beauty that washes over you on all sides, amidst the green rolling hills, and the pure blue skies, you see a pattern. That it is a series of ridges, running parallel to each other, alternated by deep valleys, generally full with a river at the bottom. Like the surface of a crenellated tin, the crests and troughs alternate from west to east, or east to west, if you will, and this pattern of hills proceeds all throughout Mizoram, from extreme north to extreme south. At some places the ridges flail, move around and come closer to each other and on the other side, go farther from the other, but this pattern of crenellated tin roof pattern, or vertical ridges from north to south defines the geography of Mizoram.

And you can feel this geography of Mizoram, while you drive upon many of its ridges, and you do that most of the time, as most of the highways sit atop the hill tops, running over the very crest of the hill range. Mizos, like most north-eastern communities, live on hill tops and not in valleys, due to their head hunting past, and though the days of head hunting are far gone, the habit still persists, and all Mizo settlements are on hilltops, with very few exceptions. Mizos come down in valleys, which are hardly valleys and more like deep, dark crenellated troughs, only rarely, to trade, to war (in ancient days), to grow food on the sloping hillsides, but mostly to cross from one ridge to another. Because if you want to go from north to south in Mizoram, you can take a ridge and follow that ridge until the south, but if you want to go from east to west or west to east then you have to come down from the crest, go into the trough, then again climb back to another hill crest and then follow the hilltop highway on the other ridge. That's how you travel in Mizoram: from ridge to ridge, over hilltop highways, crossing through riverine troughs and trade points, and all the while being lavished with breathtaking natural beauty, the beauty of a kind loved most by human beings: the green of the jungle and the blue of the skies.

While traveling on these hillcrest highways, you stumble upon picturesque villages and towns, perched

over one or the other side of the hill more, but usually at the very top, as Mizo tradition is. Most Mizo towns including the sprawling capital city of Aizawl are hilltop destinations which over the time grew bigger. Aizawl is big according to Mizo standards for sure, but it is bigger according to any standards of hill towns. It is one of the largest hill stations in India, only smaller than Shillong and if you count all the metro areas, its population touches the number of 4 lakh. Perched a little to the north of the center of Mizoram, Aizawl commands Mizo attention like no other city. Every Mizo has some relative or some connection in Aizawl. Every important thing happens there. It is the metropolitan of not just Mizoram, but all of Kuki-Chin-Zo people.

Aizawl commands attention not just culturally but also visually. Perched atop one of the highest hill ridges of Mizoram, and being at the center it is visible from far ends of the state, spanning almost all of the width of Mizoram. You can leave Aizawl and travel on the beautiful highways of Mizoram, but Aizawl does not leave you and it keeps peeking at you every now and then from at least two ridges across on both sides.

In this picture, I have left the city of Aizawl and the central ridge and going to the Saitual district, on the other ridge towards the east side, nearing Myanmar or Chin Hills. But the city and its concrete jungle peek through at me in this picture across two ridges. Rarely are there other cases where the geography of a state becomes so palpably real and visual. The way Aizawl dominates Mizo imagination in culture, it does so in natural landscapes too. Green hills, blue skies, then white diamonds in between...that's the Mizo landscape for you today.





THE SOUND OF THE TEMPLE BELL | AKSHAY JHA

## The Goddess Who Summoned A Spring

Mahalasa Narayani Temple is one of the busiest temples of Goa, and also one of the most beautiful. The Mohini incarnation of Lord Vishnu is worshipped here as Shri Mahalasa. Legend has it that Lord Shiva was once enchanted by the charm of Mohini, who promised him that in a future age, he would incarnate as Martanda Bhairava and she would be born as Mahalasa, at which time they would be united in marriage. According to another legend, Parvati, the consort of Lord Shiva, was born as Mahalsa and appeared before Shiva in a form as beautiful as Mohini when Shiva was in his Khandoba form. Thus Shri Mahalasa again remains associated with Mohini incarnation of Lord Vishnu.

The migration of this deity from Varunapur (also known as Vernem, or present-day Old Mardol) to its current location at Mardol in Ponda Taluka is believed to have occurred by the mid-sixteenth century, although no definitive records exist to confirm this. However, it can be reasonably concluded that the relocation took place around the time when Christian missionaries began their vigorous conversion activities in the island of Goa, soon after it came under Portuguese rule.

The stahala purana says that on one sunny day, a cattleherder was resting under a tree shade on a nearby hill, watching over his cattle. While giving a call to his herd to take them to water, he saw a sudden flash of

light and a radiant figure of a Goddess emerged from that flash. The Goddess expressed her desire to dwell in that spot and asked the boy to bring the village landlord to the spot. The boy said that he has to finish watering his cattle. Upon seeing his reluctance, the Goddess lightly struck the earth with the ring in her toe (nupur) and with that gentle flick, a gush of crystal clear blue water sprang up from under that solid black laterite rocky earth. The cattle began drinking the water, and the cattle boy ran down the hill in excitement. The landlord was not at home, so the son-in-law of the household accompanied him up the hill. Upon witnessing the divine, he prostrated himself on the ground in complete submission. The Goddess reiterated her desire to remain at that spot, instructing him to unearth the place to find her murti and build a temple for her, before disappearing.

As the legend has it, Shri Mahalasa arrived at Vernem plateau on that day. The tale continues to be passed from generation to generation. A tank with a perennial spring of water, existing from times unknown, on the hillock of Vernem in the vicinity where once stood a magnificent temple of Shri Mahalasa, is known as Nupur Tali or Nupur tank deriving its name from the legend.

This endearing legend so woven into the regular life of villagers finds itself repeating in several other places.

In a curious case associated with the Shri Navadurga Temple at Madkai, the story goes that there is a place known as the Prakat Sthanam on the other side of a nearby hill. At that spot, the footprints of the Devi are engraved on a stone, over which a small dome has been built. There is a small lake nearby, known as talai khol.

About 350 years ago, a woman dressed in local attire, wrapped in a blanket, appeared at that very spot. Several young cowherds were present there with their cows and goats. She asked them to call the local landlord to the place. One cowherd boy, named Lokhano, told her that he needed to take his cattle to a water body and did not have time to fetch the landlord.

The lady replied that she would take care of the cattle herself. She then touched the ground with her foot, and a spring of water emerged. The cowherd realized that she was no ordinary woman. He ran to the village and returned with the landlord and other villagers.

Upon arriving, they witnessed the beaming presence of the lady and prayed to her. The woman then revealed herself to be Navadurga herself. The landlord requested her to command them. The Goddess gave him a coconut and instructed him to throw it toward the village and build a temple for her at the spot where it would land. Having said this, she disappeared before everyone's eyes.

Even today, every villager of Madkai remains deeply connected to the temple and this legend, while also being familiar with the legend of Mahalsa.

It is fascinating to see the parallels between these two Goan legends. Both involve a thirsty herd, a devi, and the miraculous creation of a spring from the earth to prove her divinity.

These parallels in the story are not limited just to the origin of the temples. Even the historical account of migration of deities from the coastal side to the interior parts of Goa during the Portuguese invasion has a lot of similar tales of bravery of devotees, their struggle and resettlement of their deity at a different place.

As Pankaj Saxena observes, *"The legends that are true at a bigger level mutate and reappear slightly differently but markedly similar in meaning and purpose at every level, like fractals."*

Our culture sacralizes the kshetras and daily lives by retelling the legends. Our methods of worship are similar to how devatas and rishis worshipped the great Gods. The marriage rituals are often imitations of wedding rituals of Shiva - Parvati and Rama - Sita.

This also follows the inheritance logic of coding where a story can be a derivative of an original story with

addition of local flavors. Not everything needs to be new, tradition reuses/follows what already exists. And the same or similar stories are retold to keep the cultural memory relevant and alive. This holds true for our epics, our history and lessons which we pass down to the next generation. As these stories are the one which binds the omnipotent goddess to the local people.





CIVILIZATION AND HISTORY | AMRITANSHU PANDEY

## A Dharmic Lens to Civilizational Theory

Scaling paradigms – whether Huntington's civilizational hierarchies, Kardashev's energy metrics, or Silicon Valley's disruption imperative – share a set of foundational assumptions: that progress moves linearly upward, that nature exists to be extracted, and that expansion is self-justifying. These are not incidental features. They are the operating logic.

The ecological counter-argument is not new, but it has sharpened. Deep ecology, developed by Arne Næss and extended through Aldo Leopold's land ethic, insists that living systems have intrinsic value that cannot be subordinated to human utility. Leopold's concept of "thinking like a mountain" – long-term ecological reasoning that transcends human timescales – arose directly from watching wolves hunted to extinction and watching hillsides collapse into rivers afterward. He watched what happens when a landscape loses its balance. His conclusion was that treating land as commodity eventually destroys the commodity and everything else.

Postcolonial analysis adds a second layer. Edward Said's work on Orientalism showed how civilizational hierarchies were not neutral scholarly categories but instruments of imperial justification. Aníbal Quijano extended this into what he called a "colonial matrix of power" – the arrangement of global hierarchies through the assumption that Western knowledge is universal knowledge. The point indigenous scholars

like Linda Tuhiwai Smith have pressed is that complex cultural systems cannot be reduced to extractable data without distorting them beyond recognition. The modern world did not develop in a vacuum: it developed through systematic plunder of older worlds. That fact does not disappear because scaling models omit it.

Contemporary decolonial practice takes concrete forms. Bolivia's constitutional recognition of *sumak kawsay* – living well, not living more – and Ecuador's legal rights of nature provisions are institutional attempts to embed alternative values into governance. Indigenous-led conservation, covering 22% of global land, protects 80% of the world's biodiversity. These are not utopian proposals. They are existing arrangements, functioning now.

The Dhārmika philosophical tradition offers something different from a critique: a positive framework built at the level of language itself. *Samskṛti*, the Sanskrit word for civilization, combines *sam* (together, wholly, complete) with *kṛti* (making, creation) – civilization as collective, conscious, careful making. Western "culture" and "civilization" carry connotations of external acquisition or imposed order. *Samskṛti* does not. It implies that civilization is something communities do together, not something that happens to them.

Dharma cuts deeper. Its root, *dhṛ*, means to hold, bear, sustain, support. Pāṇini defines the root as

avadhvamsana – the staving off of disintegration. The opposing term, dhvamsana, means disintegration itself. What this etymology encodes is a view of existence as a continuous push and pull between coherence and collapse. The potter's wheel makes the point precisely: a clay blob left spinning under centrifugal force will fly apart. The potter's hands do not force the clay into shape; they hold the conditions under which shape becomes possible. That is Dharma – not law in the legislative sense, but the ongoing effort to maintain order against entropy.

The Mahābhārata defines it plainly: Dharma sustains society, maintains social order, and ensures the welfare of living beings. The Śānti Parva dedicates over 350 chapters to its application in governance, economics, and social life. The Arthaśāstra demonstrates it in statecraft, where the ruler's first obligation is the welfare of subjects and the health of the land they inhabit.

The Dhārmika framework also provides a direct account of why the present civilizational crisis exists. The puruṣārthas – the four primary callings of human life – are listed as dharma, artha, kāma, and mokṣa, and the ordering is not incidental. Ethical order grounds all action; material pursuit and desire operate within those constraints; liberation is the horizon. When artha and kāma are maximized without that grounding – which is precisely the operating logic of modern economic growth – the result is accumulation without limit, desire without direction, and no principle capable of calling a halt. The puruṣārthas name the mechanism of the current meta-crisis more precisely than most contemporary analysis does.

Contemporary Japanese environmental historian Yasuda Yoshinori offers a bridge between these traditions and empirical history. His definition is worth taking seriously: civilization begins to arise when a people achieves accord with their local environment. His research distinguishes between forest-protecting civilizations, which developed in relationship with forested ecosystems over long periods, and forest-dominating civilizations, which cleared and extracted. The historical record is direct: Mesopotamia, the Maya, and other civilizations that degraded their ecological foundations did not survive. Japan's Jomon culture, which maintained sustainable forest management for millennia, did.

The implication cuts against universalist development models. Local ecological adaptation is not an obstacle to be overcome by scaling solutions. It is the precondition for long-term civilizational viability. Homo sapiens has existed for at least

300,000 years. A planet approaching ecological catastrophe is a phenomenon of the last two centuries. The ancient majority of human existence was not civilizationally deficient – it was organized around the sustaining logic that contemporary environmental science is now painstakingly reconstructing.

Climate disruption, mass extinction, and social fragmentation are not external shocks to a system otherwise functioning well. They are the outcomes of an economic model requiring roughly 3% annual growth – doubling the economy every 23 years – operating on a planet with fixed regenerative capacity. Ecological footprint accounting has been explicit about this: current middle-class consumption patterns require 1.7 Earths to sustain globally. The system is not approaching a limit. It has exceeded one.

Bhutan's Gross National Happiness framework demonstrates that measuring differently changes what gets optimized. Nine domains – psychological wellbeing, health, cultural diversity, ecological resilience, governance quality, community vitality, time use, living standards, and education – assessed through national surveys every three years, produce development outcomes with low environmental impact. This is not a thought experiment. Bhutan has been running it.

The choice between scaling and sustaining is not primarily about technology or policy instruments. It is about the questions asked at the beginning. Scaling asks: how much can we extract, and how fast? Sustaining asks: what can communities hold across generations, and how do we maintain balance within ecological limits? The Dhārmika tradition, the land ethics of Leopold, the indigenous governance systems that currently protect most of the world's remaining biodiversity – these converge on a single recognition: civilizational maturity is not measured by the scale of what a society consumes, but by the depth of what it



# From the Field

## Battle for Dharma in the North East

For centuries, Northeast India has been a dharmic bridge between Bharata and Southeast Asia – its tribal cultures shaped by Bauddha, Vaishnava, Shakta, and indigenous traditions that predate the modern nation-state by millennia. That bridge is under strain. Colonial missionary activity, geographic isolation, and weak political will have together triggered mass conversions and demographic shifts, severing the region from its civilisational roots and feeding insurgency and anti-India sentiment.

Pankaj Saxena has been visiting the interior parts of Northeast India, documenting the situation on the ground. We have covered seven zones so far:

- West Meghalaya & East Meghalaya
- North Mizoram & East Mizoram
- Manipur
- West Nagaland & East Nagaland

## Hindu Models of Temple Management

Hindu temples have for millennia been the living centres of Bharata's civilisation – simultaneously spiritual, cultural, and socio-economic institutions that sustained entire communities across generations.

Today, externally imposed bureaucratic management threatens to erode their indigenous self-governance and cultural integrity. Bodha is building case studies that illuminate the efficacy of our traditional temple management systems. By studying the indigenous methods of administration and governance within temple ecosystems, we can showcase their holistic approach to societal well-being.

Goa cluster is now complete, with six temples as reference:

- Shree Nagueshi Temple, Bandiwade
- Shree Mahalaxmi Saunsthan, Bandiwade
- Shri Ramnath Devasthan, Ramnathim
- Shri Mahalasa Narayani Temple, Mardol
- Shree Saptakoteswar Temple, Narva
- Shri Shantadurga Temple, Fatarpa

The research now turns to Kerala and Ayodhya. While Goa's temples are managed by the community, Kerala presents a melting pot of various management systems coexisting within the same state, and Ayodhya offers a unique case of sampradaya-led management and trust.

## Anveshi Temple Tours

Anveshi seeks to contemporize the ancient Indian tradition of yatra by taking modern seekers to sacred kshetras of India - places that are largely unexplored by most of us, yet are rich in architectural, sculptural, and cultural splendor. These are not just historical sites, but living systems that have sustained vibrant cultural traditions for thousands of years. Bodha Anveshi Chapters completed so far:

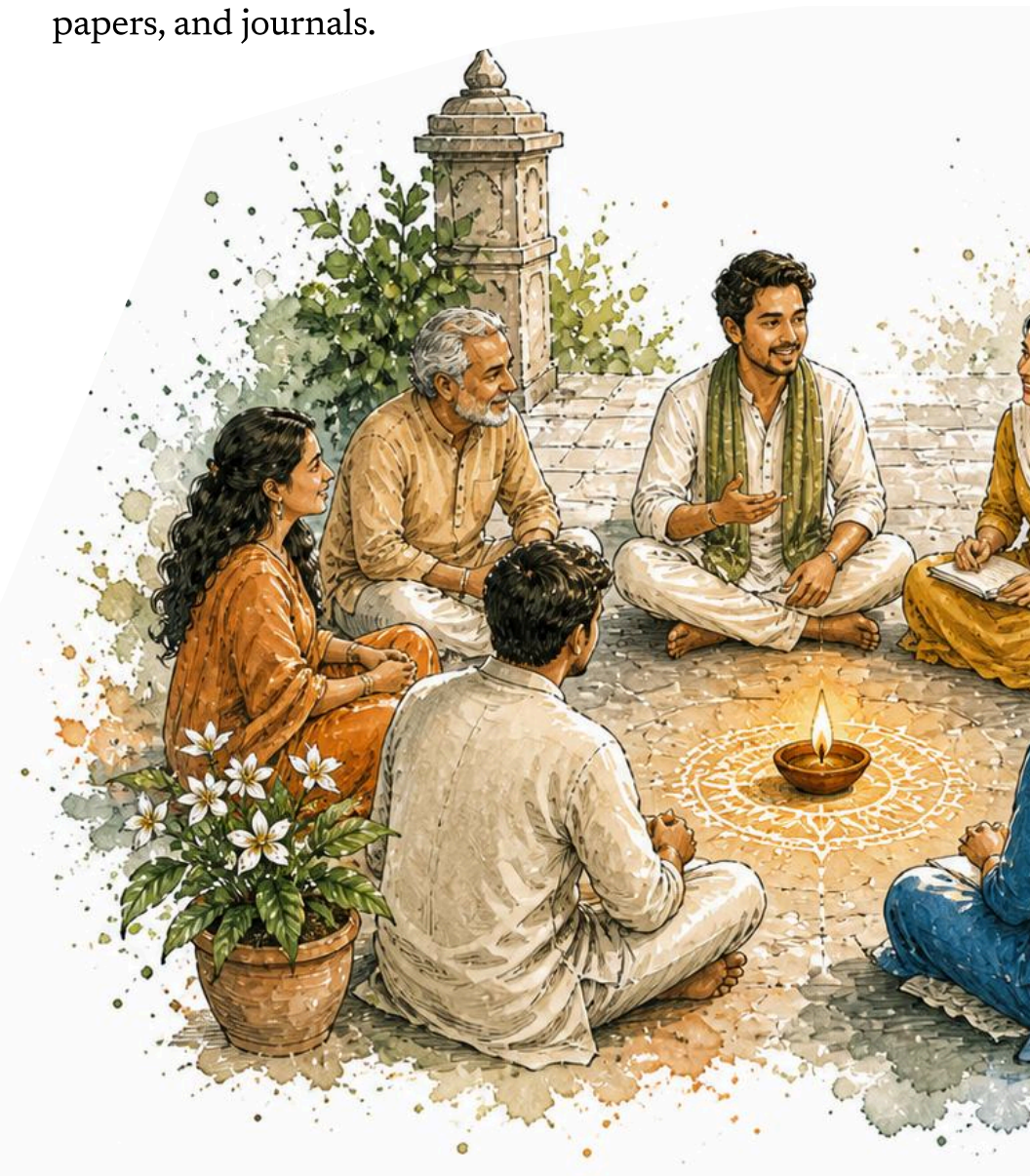
- Gujarat
- Kannur
- Kullu

Next, Anveshi journeys to Badami in Karnataka - a laboratory of Hindu temple architecture. Located in Bagalkot district of northern Karnataka, Badami, along with Pattadakallu, Aihole and Mahakoota create an ensemble which displays a wide variety of temples. The seat of the great Badami Chalukyas, Badami has one of the earliest cave temples of India, in which Hindu iconography touches some of its greatest heights.

Registrations open for the Badami chapter of Anveshi, due to travel 14 - 18 August 2026.

## Bodha Open Library

Head over to the library at our website to find a growing collection of readings on itihasa, Bharata, and Dharma. Featuring more than 200 texts, academic papers, and journals.



# Bodha Anveshi So Far...

## Gujarat Chapter

Though Anveshi has been an eternal journey for me, Gujarat changed it significantly - it was the first Anveshi chapter we conducted from Bodha, and I could not have imagined a better chapter and better cohort.

Most of the folks were former Anveshis, and what a chapter it turned out to be. Gujarat is a hidden gem which hides in plain sight. Known for its high standards of living, business acumen, safe living environment, and wildlife, it has much to offer in terms of ancient temples - brilliant architecture, sculpture, and iconography.

A chapter in which we showed the Anveshis how tradition is maintained on one hand and regenerated on the other, and how one can live in contemporary times while following tradition. The story of Rudra Mahalaya, at one point the greatest temple in India's history, shook the Anveshis, strengthening their resolve to reclaim their heritage.

Anveshi is never just about spirituality and aesthetics, though that is the core. It is also about decolonizing the Hindu mind. It is about reclaiming Bharatavarsha, and Gujarat Chapter grounded this bhava extremely well.

## Kannur Chapter

Indian Knowledge Systems is not a dead specimen to study in museums and history textbooks. It is a living system that has to be seen in action - in its gurukulas, in agraharas, in its temples and in the wider society.

That was the bhava with which the Kannur, Kerala Chapter of Bodha Anveshi was curated, and that was the bhava which came out strongly. It was all about how a knowledge system functions and transmits to the next generation.

Hidden amid a sea of Islamic population both to the north and south, Kannur sports some of the greatest clusters of Kerala temples, which still function mostly as they would have in the heyday of Hindu rule. They are living eco-systems that interact with communities and individuals around them.

We woke up daily at four in the morning to witness the workings of these temples. There you can see IKS in action. Sadly, most of these temples have come under the control of a government which is very anti-Hindu. Once again, Bodha Anveshi showed us not just the beauty of our systems - but also the dangers that they

face. It led us to resolve to work so that temples can be free and under the control of Hindu society once again.

## Kullu Chapter

Anveshi returned to Himachal once again, this time as Bodha Anveshi and to a different district - Kullu, situated in the lap of the valleys of the Beas, the Tirthan, and the Sainj.

This was the most demanding chapter of Anveshi, on both organizers and cohort. Involving hefty trekking each day, including a two kilometers steep hike through the deodars inside the Himalayan National Park to reach the Jogini Temple of Chehni Kothi, it tested the stamina of the cohort. But it was amazing to see how everyone came out with flying colors, climbing with ease.

For the organizers to shift three hotels, with a cohort spread over two vehicles, was not easy - but it was necessary to give the cohort the best experience they could have. And the results and reviews were as expected.

Completing three Anveshis in a span of just four months has taxed us, but we accomplished it with the support of our well-wishers and patrons. We hope for the same in the future...

## Anveshi for the Coming Times...

Anveshi is taking new leaps in this and the coming year. We will run a north-east chapter every year, where we focus on the experiential, and dharmic traditions of the indigenous and Hindu populations of the hill states of the north-east. We are also adding a south-east Asia chapter, where Anveshi will cross the boundaries of India for the first time to encompass the wonder that is the Hindu temple abroad.

## Anveshi Documentary

Anveshis will be aware that we are creating documentaries for every chapter of Anveshi. Documentaries of the Chhattisgarh, Gujarat, and Kullu chapters will be out soon. Please spread the word forward, making more join Anveshi and sustaining this yagya.

-Pankaj Saxena

# Chapter Photos



# Big Questions Begin

Hindu society today sits at the cusp of great change. Hindu consciousness is awakening across the nation, and awareness of civilizational issues is rising. Established mentalities about Hindu society, dharma, and culture are being challenged, status quos are being quashed, and new paradigms are coming into force. *An intellectual renaissance is underway.*

Bodha will aid the process by asking provocative questions about some of the most fundamental problems and open questions that Hindu society faces today. Issues that are not settled, questions that are perennially asked by every Hindu generation, and novel dilemmas that we face today.

The Big Question series will ask one significant question every year, and go to great scholars, activists, thinkers, leaders and stakeholders of Hindu cultural renaissance. Their answers will be compiled and published as an editorial book. With this we will facilitate intellectual churn, narrative building, and the re-establishment of Hindu worldview.

## Big Question 2026

The first big question occupies most of our minds significantly -

### Is Hindu Unity Compatible With Indian Diversity?

A common refrain on the survival of Hindu civilization is that the Hindus are not united; that their society is divided into many groups on the lines of caste, community, language, region, and many other internal divisions - which turn into lethal fault-lines when faced and exploited by an external enemy. This leads to calls for elimination of all these differences, and the creation of one identity only. But is that good for the future of Hindu society and Bharatavarsha?

Some argue this overarching Hindu unity might destroy, or at least lessen the diversity that exists in India, and thus Hindu unity is not a worthy goal. Those who advocate it say that they understand the concern, but that diversity will be destroyed in any case if it is overtaken by an external enemy force.

*So is Hindu unity compatible with Indian diversity? Will unity lead to the destruction of all diversity? Can diversity survive standalone without uniting forces? Or is there a third path? This big question goes deep into all these questions and brings to you answers from many different stakeholders.*



This Big Question 2026 is made possible by the generous support of Shri Hari Kiran Vadlamani, the founder of coHari. We are grateful to him for his patronage.

See all Big Questions at our website-  
[www.bodharesearch.in/big-questions](http://www.bodharesearch.in/big-questions)



# Bodha Academy

Modern fault lines in Hindu society stem from a clash of identities created and amplified during the colonial era through academia and allied institutions. We want to correct this through field studies that decolonize research methodology - arriving at a genuinely Indic lens of inquiry.

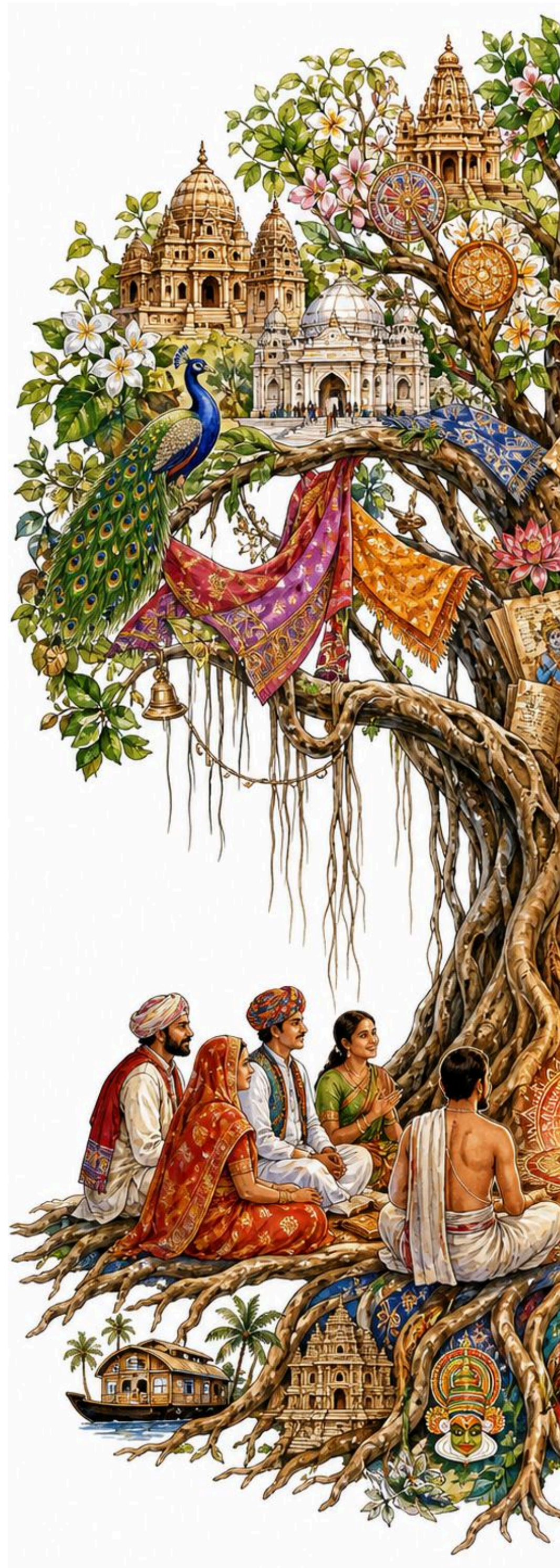
This is not possible without creating a line of scholars capable of carrying this work forward, to the next decade and beyond to the next generation.

## **That is the purpose of Bodha Academy.**

We are happy to announce Bodha Academy has onboarded its first scholar from the month of May - Arjun Singh Thakur. Specializing in Sanskrit sahitya and IKS, he will play a crucial role in Bodha's research projects.

Arjun Singh Thakur has studied Sanskrit Literature from Central Sanskrit University and earned Acharya (M.A.) degree. He has qualified UGC-NET in Sanskrit Traditional Subjects and IKS. He has worked at Centre for Indic Studies at Indus University, Ahmedabad, where he was recognized for his expertise in researching, promoting and disseminating IKS - including ancient wisdom in philosophy, history, and multidisciplinary Indic traditions.

Known for his ability to bridge traditional knowledge with contemporary contexts, he possesses proficiency in Hindi, English, and Sanskrit. He has interests in studying Hindu Darshanas, Dharmashastras and Indic Arts and Aesthetics traditions.



# Discovery at Our Website

The Bodha website is for us also a place to facilitate learning and discovery by our readers and patrons. We build here knowledge base, with the ambition of eventually having custom learning paths for subscribed readers.

Begin at the Bodha Open Library -

[www.bodharesearch.in/library](http://www.bodharesearch.in/library), where more than 200 texts, academic papers, and journals are hosted on our website for you to read and research. These are grouped into categories such as Essentials, Svayambodha, Indian Knowledge Systems, and more.

The library also features 10 curated reading paths. Interested in Indic arts, performance, and aesthetics - we've got curated works for that. Or want to read deeper into Indology and civilizational critique? We have you covered.

With this newsletter, we also launch the Bharata1000 - a curation of 1000 books to learn and understand itihasa, Bharata, and Dharma. Covering scriptures, commentaries, works of earlier eras, and contemporary ones, Bharata1000 provides rampways and learning paths for those looking to study deeper into civilizational and cultural Bharata. We've tried to be exhaustive here, covering books across the sections listed on this page.

For all content on the site, the best starting point is [www.bodharesearch.in/explorer](http://www.bodharesearch.in/explorer). Here you can find all content on the site by its respective group filter - blog articles, books, research projects, and more.

At [www.bodharesearch.in/concepts](http://www.bodharesearch.in/concepts), the pivot flips and you can explore the content by its conceptual umbrella, like History, Vedic Texts, Dharmic Ethics, Language, and more.

The content at [www.bodharesearch.in/ontology](http://www.bodharesearch.in/ontology) is a work-in-progress, an attempt to map our modern English-language categories to the categories of the Amarakosha. The idea here is that rooting ourselves to Sanskrit brings us closer to Indian civilizational consciousness.

In general, visit our blog, or the videos page, to see our latest content. But we hope the above curations and filters give you not only easier, but more meaningful ways to discover.

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## Bharata1000 Sections

Ancient Indian History

Art, Iconography, and Architecture

Bengal Vaishnavism and Caitanya Tradition

Buddhist Philosophy in India

Civilizational and Indic Studies - Indian Voices

Decolonial and Civilizational Critique

Essential Anthologies and Sourcebooks

Hindu Reform and the Long Nineteenth Century

Hindu Science, Mathematics, Medicine, and Cosmology

Hindu Studies - Contemporary Scholarship and Critique

Hindu Studies - Indigenous Reclamation

Itihasa-Purana Adjacent Texts and Subhashita Literature

Jain Philosophy Medieval India

Music, Dance, and Performing Arts

North Indian Bhakti

Ramana Maharshi, Nisargadatta, and Modern Advaita Voices

Saiva Traditions

Sanskrit Grammar, Linguistics, and Philosophy of Language

Sanskrit Kavya and Drama

Sanskrit Philosophy of Mind, Self, and Consciousness

Sanskrit Reference and Study

Shakta and Goddess Traditions

Shruti - The Foundational Revelation

Sindhu-Sarasvati and the Indo-European Question

Smritis and Dharmashastra

Sri Aurobindo and Integral Vision

Statecraft, Economics, and Polity

Tamil Sangam and Bhakti

Tantra and Agama

The Diaspora, Modern Practice, and Global Hinduism

The Itihisas - Mahabharata and Ramayana

The Puranas

The Six Darshanas

Vedanta - The Sub-schools

Vivekananda, Ramakrishna, and Modern Vedanta

# About Bodha

Bodha is a **think tank and research group**, focused on contemporary issues of cultural concern, to inform core areas of policy with wisdom drawn from Hindu traditions. We advance intellectual churn within the Hindu renaissance, and curate cultural experiences of core Hindu institutions such as the temple.

## Our Verticals

### Research

To illuminate hidden universal forces and long arcs in foreign and public policy; to reveal the design of core Hindu institutions like the temple, gurukula, family, and charity; and to turn the social sciences lens with a Hindu view, Bodha engages in focused research projects. These projects combine deep and immersive field research with rigorous theorization based on core cultural ideas.

### Anveshi

Guided tour of four to five days to beautiful and hitherto unexplored temples and kshetras of Bharatavarsha. Anveshi tours are full of architectural, sculptural and cultural splendor, and also an immersion into living systems carrying beautiful cultural traditions for thousands of years.

### Bodha Academy

Modern fault lines in Hindu society stem from an identity crisis manufactured by the British, by institutionalizing identity-based fault lines through academia and other institutions. At Bodha, we address this by training scholars every year in anthropology and sociology from an Indic point of view.

### The Big Questions

Every year we will formulate big questions stating major problems that capture core concerns in the contemporary journey of Hindu society, and put those questions to great thinkers, leaders and activists. The Big Questions vertical will seek answers which will move the needle towards solving the stated problems.

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