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EDITOR’S NOTE

Dristi, (The Vision of Truth) a journal of philosophy, is a humble attempt on the part of department of philosophy, Narangi Anchalik Mahavidyalaya for creating an environment for philosophical awareness and research. This is our sixth attempt to explore philosophical knowledge through our journal Dristi. Philosophy to deserve its name is integration of all knowledge acquired through investigations of various branches of nature into a coherent world view. The current issue contains eighteen papers from different branches of philosophical knowledge ranging from politics, economics, education, history, geography to literature. The papers are diverse in nature, some are purely philosophical, and some are philosophy of different branches of knowledge. We tried our best to tie up these various branches of philosophical knowledge through this journal.

On behalf of editorial board, I would like to thank all the contributors for their positive response. My special thanks to the respected members of advisory board, Dr Sibnath Sarma sir, Dr Saraju Das madam and our principal (i/c) Reeta Dutta Hazorika madam for their advise, support and encouragement. I would like to acknowledge the help and support of all members of editorial board Sebika Das (HOD), Pinkumani Barman, and Garima Saikia and rest of my colleagues in the unveiling of this journal.

Dr. Karabi Goswami
Department of Philosophy
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“EMPTINESS” OF NĀGĀRJUNA: AN ANALYSIS WITH REFERENCE TO MŪLAMĀDHYAMIKAKĀRIKĀ

Dr. Rajlakshmi Kalita
Guwahati

Abstract

Nāgārjuna, the great Buddhist philosopher attempts to secure the foundation of Buddhism by reviving and re-uniting the original teachings of the Buddha with deconstructive and dialectic method. In this attempt he adopts the Middle way or the Mādhyamapratipad. This Middle way situates in a position between the theories of Absolute existence and Absolute non-existence. The objective of the Buddha is to enlighten the truth or reality and the objective of Nāgārjuna is to represent the original teachings of the Buddha. Nāgārjuna is a grand commentator of the Buddha's sutras. Avoiding all the metaphysical speculations he explains the nature and status of the external world and the truth (satya). In his whole system of thought emptiness plays the central role. Emptiness or śūnyatā is the key concept of his philosophy. According to Nāgārjuna, everything is empty.

Key Words: Mādhyamika, Emptiness, Self-nature, Dependent-origination and Non-substantiality.

Introduction:

Emptiness is a common yet critical part of Nāgārjuna's philosophy. The philosophy of Nāgārjuna is the crystal gem of Mahāyāna Buddhist philosophy. Nāgārjuna's attempt is primarily concerned with purifying and systematising the original teachings of the Buddha. He examines all the philosophical interpretations arising out of the practices which was cultivating after death of the Buddha till his time. In so far as his motive is concerned the chief attention of Nāgārjuna is on the Sarvastivādins and the Sautrāntikas. The way they emphasise truth or reality in their philosophies considering as original philosophy of Buddhism is not acceptable for Nāgārjuna. Nāgārjuna's writings are the first philosophical treatises (sāstras) known to us in which are attempts to put forward a systematic and scholastic exposition of the theory of emptiness (śūnyatā)

Nāgārjuna classifies all the Buddhist philosophical teachings into three types. They are, Petaka, Abhidhammika and śūnyavāda. The Petaka or the Tripitakas are the authoritative sources of Buddhist tradition. They are the endeavours to spread over the beliefs and philosophy of Buddhism. The Sarvastivādins are entrepreneurs of the Abhidhammika tradition. Nāgārjuna puts himself under the third group. He re-establishes emptiness or voidness as the nature of ultimate truth. The original teachings of the Buddha have been progressing till present time in the carriage of Mādhyamika philosophy of Nāgārjuna. Nāgārjuna attempts to carry on his voyage of Mādhyamika system rigorously by considering all the philosophical interpretations of his contemporary period. Nāgārjuna throughout his philosophy attempts to establish Non-substantiality with the help of Śūnyata. Śūnyata is the key concept for him with the help of which he knits the web of his philosophy. Mādhyamika philosophy chiefly centres round three basic truths. They are Pratityasamutpāda or dependent origination, niḥsvabhāva or lack of self-nature and śūnyata or voidness. The philosophical equation of Nāgārjuna consists of these three interdependently originated terms. Dependent origination leads to non-substantiality. And non-substantiality leads to emptiness. Therefore in order to comprehend his philosophy right assessment of emptiness is essential. In this paper an honest attempt is made to assess emptiness as established by Nāgārjuna.

Ā

Objectives:

The central concept of Nāgārjuna's philosophy is emptiness. Different interpretations of this term are put forwarded by different scholars. In this article an attempt is made to analyse the nature and implication of emptiness as found in the philosophy of Nāgārjuna.

Methodology:

- The methodology adopted in this research paper can be divided into 2 stages,
- Collection of materials from both primary (Mūlāmādhymikakārikā of Nāgārjuna) and secondary sources (books and translations).
 - After analysing the findings an attempt is made to arrive at a conclusion on the nature and implication of emptiness.

Nāgārjuna's Philosophy:

Nāgārjuna is the master of dialectics. The word dialectic literally means debate or discourse. It is a self-conscious effort, in which a spiritual movement is carried on from thesis to anti-thesis. Dialectic consists of two types of aims. Firstly, it may be destructive i.e. critique for the sake of critique. The second type of dialectic consists of positive attempt. It is the search for ultimate truth in a critical and positive way. Nāgārjuna falls under the

second group. He uses critical analysis in his logical reasoning and moves towards its extreme or to a reductio-ad-absurdum. But moving towards this reduction-ad-absurdum his aim was to move towards silence, the realm of intuitive wisdom.

Nāgārjuna applies critical examination in order to explain his philosophy and to show the philosophical significance of certain concepts. This critical examination proceeds through the examination of contradictions or Prāsaṅgika. Another methodology adopted by Nāgārjuna and almost all the Buddhist logician is catuṣkoti or four concerned logic (or tetralemma in Greek). In his philosophy catuṣkoti is a mean of attaining truth or reality. Nāgārjuna adopts the following four extreme views in analysing reality behind objects. He examines objects in the following sequence. Objects arise a) neither from themselves, b) nor from some another, c) nor from both and d) nor without any cause. With the help of these methods Nāgārjuna moves on to discuss the teachings of the Buddha. It is to the glory of Nāgārjuna that he seized these threads and wove them into unity; it is the greatness of Nāgārjuna that he developed these more or scattered ideas almost to perfection in a thoroughly consistent manner¹. In presenting his absolutistic philosophy, Nāgārjuna adopts the middle path or Madhyampratipad. So, two important points in understanding his philosophy are,

- a) Firstly, philosophy of Nāgārjuna lies within a series of dialectics. He moves with the help of Prasāṅgika and catuṣkoti. So, in analysis his philosophy a rational critical study is to be adopted.
- b) Secondly in formulating his philosophy he uses language very intellectually. He is not a nihilistic philosopher. No one can grasp the inner truth of his philosophy without understanding his deconstructive dialectic.

Nāgārjuna by examining self-nature comes to the conclusion that neither existence nor non-existence is evident. In the admonition to Kātyāyana, the two theories [implying] 'exists' and 'does not exists' have been refuted by the Blessed One who is adept in existence as well as in non-existence². For him perceiving self-nature in terms of objects of phenomena and individuality is self-contradictory. As everything is dependently arisen, so it is impossible to impose any absolute nature either on phenomena or on individual beings. Here he re-introduces the Buddhist notion of śūnyatā. For Nāgārjuna, "we state that whatever is dependently arising, that is emptiness. That is dependent upon convention. That itself is the middle path"³. Mādhyamikas centre round these three concepts, e.g. madhyampratipad, pratityasamutpāda and śūnyatā. Thus, by avoiding the absolutistic explanation he adopts middle way or madhyampratipad in order to establish śūnyatā. In doing so he regards prajñā as the mode of comprehension. Prajñā is the principle which restricts imaginative absoluteness in consideration with conditioned beings.

Nāgārjuna's philosophy establishes the nature of material world and individual being as śūnya. In doing this Nāgārjuna carefully examines each and every concept related to the beings or existence. He enquires into the nature of origination of things. By using caturvidyam he dialectically analyses "An existent does not arise from itself, or from another or from both itself and another. Whence can it then arise?"⁴. On the basis of lack of self-nature he moves on to establish the dependent nature of everything. The middle path of the Buddha immediately shows the dependent nature of beings. For Nāgārjuna, "Apratitya-samutpanno dharmah kaścin na vidyate, yasmāt tasmād aśūnyo hi dharmah kaścin na vidyate"⁵. Among all the beings there is nothing which can be proven as not dependent. Therefore all the things of the world are dependently arisen. He uses pratityasamutpāda and śūnyatā synonymously. Thus in his philosophy, by adopting the middle way śūnyatā or emptiness of all the phenomenal beings are established. In the whole philosophical analysis, pratityasamutpāda is a means or a way. It is used as a key concept in solving the problems. In his philosophy dependent origination is the bridging concept which spans the gap between the two truths or two levels of reality.

Nāgārjuna examines dvāśāṅga as put forwarded by the Buddha. These dvāśāṅga or twelfold causal chain of individual life-process consists of avidyā, saṃskāra, vijñāna, nāma-rūpa, sadāyatana, sparśa, vadanā, trṣṇā, upādāna, bhava, jāti, jarāmarana. Being or existence of individual personality itself implies its enjoinder with five aggregates. Aggregates are always attached with sufferings of empirical life. So, in the philosophy of Nāgārjuna avidyā is the root cause of origination of dispositions of human life. But as soon as shade of avidyā removes individuals acquire the perception of empirical truth and stops acting as an agent. 'The wise equipped with the perception of truth' (vidyāms tattva-darśanāt) becomes free from the circle of birth and death. Such a person attains freedom becomes Tathāgata. In examining the views (dṛṣṭi) he very devotedly salutes the Buddha who abandoned all the views in order to give away the true doctrine or true law (sad-dharma). For Nāgārjuna, each and every being is subject to pratityasamutpāda and therefore is the nature of śūnyatā.

Emptiness : It's Nature and Implications

The most critical part of Nāgārjuna's philosophy is the proper understanding of the terms used by him throughout his philosophy. Literally the Sanskrit term śūnyatā is composed of two root words. Śūnya meaning void or empty and tā is an abstract suffix which is equivalent to 'ness'. But, śūnyatā of Nāgārjuna is used dialectically. Śūnyatā essentially means Indescribable (avāchya or anabhilāpya) as it is beyond the Four categories of intellect (catuṣkoti-vinirmukta)⁶. It receives various interpretations in later period. Some major explanations regarding śūnyatā are,

1) **Nihilistic explanation:**

Nihilism is a philosophical school of thought which establishes non-existence of all the beings. According to some nihilistic interpretation śūnyatā means nothing. The Yogacārins of Buddhist tradition gives a nihilistic explanation of Nāgārjuna's śūnyatā.

2) **Absolutistic explanation:**

The absolutistic interpretations of śūnyatā explain the term as a reality beyond empirical world.

3) **No-view and Anti-essentialistic explanation:**

According to no-views theory, with the help of śūnyatā Nāgārjuna attempts to refute all the propositions, theories and views. According to this view, by describing beings as empty, Nāgārjuna refuses to accept any view.

4) **Universal attribute:**

Sometimes śūnyatā of Nāgārjuna is interpreted as an attribute of all the beings or existents. Nāgārjuna is quoted as saying that just as sugar's nature is sweetness, fire's nature is hotness, so the nature of all things is emptiness (Kakol 213).

Philosophy of Nāgārjuna is based on śūnyatā or emptiness. Śūnyatā for him is neither nihilistic nor absolutistic. Nāgārjuna says, "A wrongly perceived emptiness ruins a person of meagre intelligence. It is like a snake that is wrongly grasped or knowledge that is wrongly cultivated"⁷. Yamakami Sogen in his book "Systems of Buddhist Thought" analyses śūnyatā of Nāgārjuna from two standpoints. They are,

a) **Asanskrita-śūnyatā :**

According to Nāgārjuna, if noumenal standpoint of the universe is related with that of ontology then conception of absolute unrestrictedness (Atyanta-śūnyatā) is reached as a conclusion. Therefore it cannot be regarded as a principle in the noumenal world. For him, "everything is pertinent for whom emptiness is proper. Everything is not pertinent for whom the empty is not proper"⁸. Thus with śūnyatā Nāgārjuna edified a pragmatic foundation in his philosophy.

b) **Sanskrita-śūnyatā :**

śūnyatā cannot be explained as a principle of empirical world. For empirical world lacks self-nature. "Apratitya-amutpanno dharmah kaścin na vidyate, yasmāt tasmād aśūnyo hi dharmah kaścin na vidyate" (Meaning, a thing that is not dependently arisen is not evident. For that reason, a thing that is

non-empty is indeed not evident)⁹. Therefore, nature of the world is śūnyā. But, śūnyatā is not a metaphysical principle which can be applied to explain the world.

Thus, śūnyatā in Nāgārjuna's philosophy is beyond noumenal (Asanskrita) and phenomenal (Sanskṛta) explanations. In his philosophy, both phenomenal world and Tathāgata is of the nature of emptiness. Differentiation between two senses of śūnyatā, i.e. svabhāva-śūnyā and prapañca-śūnyā is not acceptable. This division ruins the true implication of the term and it does not lead towards the way of prajñā. For him a learned grammarian also can teach alphabets. In the same way the Buddha used to teach His disciples according to their ability. Śūnyatā as the deeper is taught to the wise people, which is terrible to the ignorant. According to Nāgārjuna, every phenomenon of the universe originates, change and decay. Therefore, they are transient. All phenomenal things are empty of nature. He imposes conventional quality on them as they can be interacted and thought. Phenomenon is like upāya, which is for Bodhisatta's employment of whatever means necessary to move towards enlightenment. But the purpose of explaining everything as śūnyā is not to deny phenomena. The Buddha himself regards everything as śūnyā.

When an analysis is made in terms of emptiness, whatsoever were to address a refutation, all that is left unrefuted by him will be equal to what is yet to be proved"¹⁰. This is a central point of his philosophy. In his philosophy what is refuted is not śūnyatā. Rather it refers to those beings whose nature is not known (in the sense to mean vidyate) either as existent or as non-existent. All the misinterpretations regarding śūnyatā arise because of lack of this understanding. Nāgārjuna by taking śūnyatā as the key-concept adopted the Buddha's middle way. In his philosophical analyses he avoids all mysterious and metaphysical explanation. A writer named R.D. Gunaratne in his paper "Space, Time and Freedom" in explaining the meaning of śūnyatā mentions about some association between śūnyatā and ākāśa (empty space)¹¹. Though this comparison is not exact, yet one may take help of this example in order to understand the term. It simply implies absence of self-nature. "Thus 'emptiness is a 'view', a view not without identification, but which is identified with 'the empty' (idam śūnyatam). It is a view that helps the individual to attain freedom from views and upholding it as the absolute or ultimate truth without any reference to 'the empty' would be the last thing either the Buddha or Nāgārjuna would advocate."¹².

Many contemporary scholars working on Nāgārjuna describe the implications of the term in various ways. While Prof. Hiriyana explains emptiness as nothing; according to Radhakrishnan it is a positive principle and its explanation is advised to be avoided as a better choice; T. R. V. Murti explains the terms with absolutistic point of view¹³. But,

whatever explanation appear in the course of time it is real sense means to attain perfect wisdom (Prajñā or Bodhi).

CONCLUSION:

Śūnyatā is put forwarded by Nāgārjuna is neither a doctrine nor an absolute truth. Rather it is an approach to apprehend properly the relativity of the world of phenomena and the truth. Though he situates both of the two truths in the same status, yet for many scholars the difference between śūnyatā of phenomena and śūnyatā of nirvāna lies in phenomena's relativity. But śūnyatā will lose its implication after such discrimination. There cannot be any difference between them. In that case there must have two stages of śūnyatā. He establishes the ultimate identity between phenomenal world and freedom. Buddha's account of freedom means attainment of moral perfection which entails demolition of immoral conducts (sabba-pāpassa akaranam) and adoption of good (kusalassa upasampadā). Both Buddha and Nāgārjuna give a pragmatic account of world and freedom. And establish them as identical. So, śūnyatā is a deeply practiced concept with it practical simplicity. The above assessment leads towards the following conclusions,

- 1) Śūnyatā is neither a doctrine nor a metaphysical truth nor an intellectual conception. It is the mean for pragmatic realisation of Mādhyamika philosophy.
- 2) Śūnyatā is not a product of any analytical practice of individual things. Nor it is an outcome of any mysterious attempt to reach an end. Rather it is way for realisation of inner truth grasped by intuition. Therefore it is not gained like a logical conclusion or mathematical conclusion. It is a matter of realisation.
- 3) Aim of dialectic is not to bring the intuition into existence, de novo. Rather dialecticians aim at removing the calamities in the way of that intuition. Nāgārjuna through dialectic method attempts to remove all the views by re-introducing the Buddhist notion of śūnyatā. It is inexpressible. Śūnyavāda can be explained with the help of great eight no-s¹⁴ of Buddhist tradition.

Emptiness itself is in a sense of abstraction. It is absence of svabhāva (self-nature) and is seen through prajñā, analytic understanding in its various forms. Emptiness neither implies zero nor absolute non-existence. Mādhyamika śūnyatā is a positive explanation of their philosophy. Śūnyatā basically implies essential relativity of things. Nāgārjuna does not consider phenomenal and noumenal implications of śūnyatā, rather śūnyatā is used by Nāgārjuna in a very broad and deep sense. He also concentrates on the factor that, the conditionedness of the conditioned cannot be unconditioned (śūnyatā- śūnyatā). Śūnyatā is the meeting point of phenomena and noumena. It is the meeting point of all the systems of thought. This is one of the chief objectives of the philosophy of śūnyatā where Nāgārjuna shows the equivalent status of dependent origination and emptiness.

Therefore, śūnyatā is a creative concept and it implies the dependent nature of being and truth.

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6. Huong, Bhikkuni Gioi p.221.
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10. Kalupahana, *Mūlamādhyamikakārikā*, Ch. 4, v.8.
11. Qtd. from Kalupahana, *Buddhist Thought and Ritual*, p.39.
12. Kalupahana, Kalupahana, *Mūlamādhyamikakārikā* of Nāgārjuna, p. 49.
13. Hiriyanna, p.221; Radhakrishnan, Vol. 1, pp.663-640; Murti, pp. 332-333)
14. For Nāgārjuna Pratityasmutpāda is the truth taught by the Buddha which is Non-ceasing or Anirurodham, Non-arising or Anutpādam, Non-annihilation or Anucchedam, Non-permanence or Aśāśvatam, Non-identity or Anekārtham, Non-difference or Anānārtham, Non-appearance or Anāgamam, Non-disappearance or Anirgamam. These are the great eight no-s introduced the Buddha and is 'the creed of Mādhyamika philosophy'.

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ENVIRONMENTAL PHILOSOPHY: AN OVERVIEW

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Abstract

In the proposed study attempt has been made to give an overview of environmental philosophy from western perspectives. Environmental philosophy, as a recent branch of philosophy, is mainly concerned with the natural environment and man's place within it. It has an important role to play in combating ecological and environmental problems. It is a theory of value and an account of the evaluation of human action towards nature. In contemporary western philosophy, environment is discussed in terms of moral obligations. Contemporary western philosophers perceive environment not as a means to fulfill human beings' physical needs, rather it consider that environment has its worth in itself. Here, discussion has carried on concentrating to the three different aspects; impact of philosophy in environmental issues, rational ground of environmental degradation and responsibilities of man towards nature on moral ground. The central aim of this write up is to point out the value of natural environment and human beings' role towards environment philosophically from western perspective.

Key Words: Environmental philosophy, western perspectives, moral obligation and environmental degradation.

Introduction:

Environmental philosophy, as a recent branch of philosophy is mainly concerned with the natural environment and man's place within it. It has an important role to play in combating ecological and environmental problems. It has been developed to solve the environmental problems. It is a theory of value and an account of the evaluation of human action towards nature. It points out to the intimate relationship between man and the environment. Contemporary western philosophy discussed about environment in a systematic and scientific way. Here, environment is discussed in terms of moral obligations.

Contemporary western philosophers perceive environment not as a means to fulfill human beings' physical needs, rather it consider that environment has its worth in itself. Contemporary western philosophy recognised the fact that all kinds of degradation of environment are the outcome of human beings' attitudes toward nature. They realised that man should have some responsibilities toward nature. There are differences among the contemporary western philosophers regarding the basis of these responsibilities. Some argued that the basis is intrinsic or inherent value of non-human animals or nature. Some other argued that non-human beings and nature have certain properties by virtue of which they deserve moral consideration in their own right. Despite disagreement about the basis of these human responsibilities, Western environmental philosophy asserts that human beings have moral responsibilities to non-human animals and nature. As a kind of western environmental philosophy, feminist environmental philosophy also supports that human beings have moral responsibilities to non-human animals and nature.

Objectives of the study:

The central aim and objective of this study is to give an overview of environmental philosophy in terms of western philosophical way of thinking about environment. It has also an aim to find out the value possessed by the environment. Finally, through this study an attempt has been made to make aware the masses to the causes of present environmental crisis and point out the need for a proper philosophical solution to tackle the problem.

Methods and Methodologies:

This is an analytical and philosophical study. So, the data collected from both the sources-primary and secondary are analysed systematically with a critical vision of concept. To reach the ascertained goal of study analytic, critical and historical methods are used.

Discussion:

Andrew Brennan, the Emeritus Professor of Philosophy, Ombudsman, defines environmental philosophy in the Introduction of the book *The Ethics of Environment*, as a general theory linking humans, nature and values (P. XV). Likewise, Brennan also opined in the same book that environmental philosophy should have four components. He stated that "a theory about what nature is and what kinds of objects and processes it contains; a theory about human beings providing some overall perspective on human life, the context in which it is lived, and the problems that it faces; a theory of value and an account of the evaluation of human action with reference to the two points above, and a theory of method" (P. XV)

Contemporary western philosophy discussed about environment in a systematic and scientific way. Here, environment is discussed in terms of moral obligations. Contemporary western philosophers perceive environment not as a means to fulfill human beings' physical needs, rather it consider that environment has its worth in itself. Contemporary western environmentalist breaks the presupposition of valuing nature instrumentally. It has been recognised that human beings have some responsibilities towards nature or environment. As the human beings have right to share the environment so also other living and non- living creatures have also the right to stay in the environment. It is not only nature's duty to serve man, but man also must have some responsibilities to protect the environment. Contemporary western philosophy recognised the fact that all kinds of degradation of environment are the outcome of human beings' attitudes toward nature. They realised that man should have some responsibilities toward nature. There are differences among the contemporary western philosophers regarding the basis of these responsibilities. Some argued that the basis is intrinsic or inherent value of non-human animals or nature. Some other argued that non-human beings and nature have certain properties by virtue of which they deserve moral consideration in their own right. Despite disagreement about the basis of these human responsibilities, Western environmental philosophy asserts that human beings have moral responsibilities to non-human animals and nature. As a kind of western environmental philosophy, feminist environmental philosophy also supports that human beings have moral responsibilities to non-human animals and nature.

The issue of moral responsibilities towards environment leads to certain ethical questions: how should we treat our environment and what the role we have to play to preserve and conserve our environment? As a result of this environmental ethics comes into existence as a separate branch of philosophy emerging from applied ethics. The most eminent thinker in this field is Aldo Leopold. Aldo Leopold (1887-1948) was not actually a philosopher, but was a professor of Forestry and land management. He was very often referred to as a pioneer in environmentalism. He was the founder of a number of environmental fields, viz, founder of game management, which became wildlife management in his own life time, founder of wildlife ecology and finally now conservation biology. (Cf. *Fifty Key Thinkers on the Environment*, J. Baird, Calicott, P. 175). His famous essay, 'The Land Ethic', found in his book, *The Sand County Almanac* (1949) has stimulated a great deal of discussion about the kind of principles we need to guide man on environmental issues. His concept of land ethic was based on two scientific cornerstones, i.e. evolution and ecology. He borrowed from Charles Darwin an account of ethics as a necessary condition for human socialisation. Leopold stated in the essay thus: "All ethics so far evolved, rest upon a single premise: that the individual is a member of a community

of interdependent parts. His instincts prompt him to compete for his place in that community, but his ethics prompt him also to co-operate". (Leopold A, A Sand County Almanac, Pp. 203-4). On the other hand, he borrowed the concept of biotic community from Charles Elton. Biotic community is a social model of inter- relationships of plants and animals studied in ecology. He explained ecology thus: "Ecology simply enlarges the boundaries of the community to include soils and waters, plants, and animals, or collectively: the land". (Leopold, A., A Sand County Almanac, P. 204.)

By combining the two scientific cornerstones Leopold formulated the ethic of land. His vision of land ethic was that the relationship between land and people were intertwined. Care for people cannot be separated from care for land. Leopold argued that this concept of land ethic changed the role of human being from conqueror of the land community to plain member and citizen of it which implies respect for his fellow members as well as the whole community. In his book A Sandy County Almanac which is often referred to in environmental literature offers one of the first environmental codes as follows: "A thing is right where it tends to preserve the integrity, stability and beauty of the biotic community. It is wrong when it tends otherwise". (Leopold A, A Sand County Almanac, Pp. 224-25.)

Aldo Leopold forwarded a discussion by the 19th century conservationists regarding the ground of preserving the nature. He advanced two grounds of preserving nature. The first ground, according to him, is materialistic ground. He said that nature should be preserved because it supplies natural resources and by the help of these resources mankind will be economically and practically benefited. Another ground of preserving nature as advanced by Leopold was quite opposite to this ground. He said that nature should be preserved because it provides value beyond supplying natural resources. Nature is not the mere supplier of resources. He mentioned that the songs of birds and the beauty of flowers were the parts of nature. They have their own value whether we valuing them or not. It does not matter whether we hear the songs of birds or not; whether we appreciate the beauty of flowers or not, but all these things of nature are internally connected to each other. Human beings are depended upon nature. Leopold tried to determine the position of man in nature and the relation between them. To understand the interconnectedness between human being and nature, deep ecological study is needed. He tried to formulate some metaphysical and ethical principles to shape men's way of thinking in a right direction. Many new thinkers enter into the debate; among them some came forward to join Leopold and some others came to express their own views. J. Baird Callicott and Holms Rolston III have tried to develop and clarify Leopold's insights and Bryan Norton and Paul Tylore have put forward their own approaches. As a result of this debate three challenges to environmental ethics have been raised regarding how to overcome the anthropocentric view of nature which overlooks the intrinsic value of nature?

How to determine the place of human in the domain of nature? What is the basis of assigning moral status to animals and natural objects?

The First Challenge to Environmental Philosophy:

During 1970s, a good numbers of philosophers assembled together along with some of the theologians, to discuss about the need of a new ethic to tackle the environmental crisis faced by the humanity at large. For the first time William J. Blackstone organised a conference in 1971 at the University of Georgia which is widely regarded as the first conference on Environmental Ethics with significant philosophers. After that Richard Routley also known as Sylvan (1935-96), the New Zealand philosopher, presented the famous essay entitled "Is There A Need for a New, an Environmental Ethics" at the 15th World Congress of Philosophy held in 1973. In this conference he presented his famous last man argument (Jason Kawall, The Oxford Handbook of Environmental Ethics, P. 14). Routley's argument was a kind of moral test to separate anthropocentrism from non-anthropocentrism. He advanced argument to challenge human- centered attitude towards nature with the help of asserting intrinsic value to it. Routley described, the last man, who knows that he is the last of the human species, sets about destroying the natural environment, although intuition tells us that what the last man does is wrong, according to traditional Western ethical systems it is entirely permissible. This is because according to the dominant Western ethic human beings are the only morally considerable class of beings, and any constraint on people's treatment of nature comes out of concern for other people, who might be deprived of its use. Since no future human beings will be affected by his actions, the last man is under no obligation to treat nature any better (Sylvan (Routley), R., "Is there a Need for a New, an Environmental Ethics?" in Zimmerman, M. et.al (Eds), Environmental Philosophy from Animal Rights to Radical Ecology, Pp. 17-25) He argued that traditional ethical theories were concerned about valuing human being only, not the nature. There were not any established ethical principles that will allow us to condemn the destruction of nature on the ground that it destroys natural intrinsic. In his last man dramatic thought experiment it reveals that the intuition of mankind will not permit to destroy nature at any cost. If he will remain as a sole living creature after a global catastrophe and has given him clarification that his action will not affect any more, yet he would not damage the nature. Rather it will remind us that we need to have regards for nature and have no right to damage nature and natural things whether it has any practical benefit to mankind or not, that does not matter. It shows that since nature has its intrinsic value. While Routley asserts intrinsic value towards nature and natural things, complex debate arises regarding the absolute meaning of intrinsic value and the necessity to impose the concept of intrinsic value to defend the anthropocentric view of

nature. Routley's suggestion was that something has value without any people around to value it. During that period most of the thinkers welcomed Routley's argument and agreed that ethics teaches us to respect nature even when it has no human use. This principle applies not only to human kingdom but also to animals, biological systems and natural places, each of which might call for somewhat different moral duties.

After Routley's declaration of intrinsic value of nature, debate arises between the conservationists and the naturalists. Here mention may be made about the views of the famous Forester and Politician Conservationists Gifford Pinchot (1865-1946) and the Scottish born American Naturalist John Muir (1838- 1914). Gifford advanced his argument from materialistic standpoint. He perceived nature as a means to fulfill human beings' physical needs only. He argued that we should preserve nature and natural places because nature will provide rich diversity of resources for the survival of mankind. So, to him nature has instrumental value only. On the other hand, John Muir argued that nature provides pleasure and satisfaction to mankind as well. It is not the mere supplier of natural resources. He echoed the voice of Routley that nature has intrinsic value as well. Muir gave the example of the ground of preservation of rainforests. Some may argue that rainforest should be preserved as it provides medicinal plants to cure diseases or some other may argued that it plays the significant role to protect the global environment from carbon build up; on the other hand some argue that rainforest should be preserve for its own sake; because rainforests have values in themselves.

The distinction between the two views is important and significant. But both the views are anthropocentric in character. It is anthropocentric in the sense that human values determine what is valued in nature. This has led some philosophers to distinguish between a narrow anthropocentrism and one that opens up the full range of values nature provides. Recently, environmentalists adopting a form of pragmatism have argued that it is difficult to determine what practical environmental goals are lost or gained by adopting a philosophical theory based on intrinsic value versus a theory which affirms a more holistic human-centered value system. William James might characterize this as a dispute without a difference (Jim Moran, "Three Challenges for Environmental Philosophy" in the magazine Philosophy Now at https://philosophynow.org/issues/88/Three_Challenges_For_Environmental_Philosophy.)

The Second Challenge of Environmental Philosophy:

The second challenge consists of determining the position of man in natural kingdom. Through this challenge attempt has been made to reveal responsibilities of man towards nature and to try to find out whether human beings have equal position with other natural being or human beings have a higher position to. In this field Lynn White in his famous

essay The Historical Roots of Our Ecological Crisis (1967) advanced some arguments by blaming Judeo- Christian doctrine found in the Genesis. In this doctrine man has been given superior position than nature. It is expressed in this doctrine that God is the creator and governor of human beings on earth. He created nature for human being's sake and placed human beings in charge of nature. We can use all sentient and non- sentient things for our own sake. Nature has existence only to fulfill our needs. Lynn White remarked that Judeo- Christian doctrine of creation is responsible for developing the greedy sentiment and arrogant behaviour of mankind. They use to treat nature only to fulfill their greed and never look for the harm caused by their deeds. He argues that these types of arrogant behaviour became strong by the growth of science and technology. A good number of environmentalists advanced a supporting hand to his opinion from different parts of the world. Still White has to face lots of controversies raised by the historians from different angles.

Another environmentalist Paul Taylor also advanced his argument to determine the place of man in nature. He sees human beings as a part of the biological environment. Human beings are not above or outside of nature. Taylor, in his book Respect for Nature published in 1986, defends a bio-centric egalitarianism in which all living organisms have right. He attempts to outline moral principles for the help of guiding man to determine the relationship between human beings and things in nature.

The Third Challenge to Environmental Philosophy:

In the third challenge, the question arises regarding the moral consideration of man. In this regard utilitarian philosopher Jeremy Bentham (1748-1832) commented that if the animal feels, then they deserve moral consideration. The legal philosopher Christopher Stone mentioned that natural places should have the legal right to be protected from improper use. This view of Stone is revealed in his essay entitled Should Trees Have Standing? (1972). Aldo Leopold's land ethics was an attempt to affirm the moral status of ecological areas; Paul Taylor's biological centrism assigns moral status to all living things. Following Bentham many more environmentalists claim that unnecessary sufferings should not be inflicted on beings that can experience it. Peter Singer, a contemporary spokesman for moral status also exhibited this view in his book Animal Liberation (1975). Here again is raised the complex issue of the way how the claims apply to various levels of animal life. Most of the environmentalists agreed that the claims cannot be apply equally to all entities. They made distinction among the living entities according to sensation. They mentioned that some entities deserve much more moral regard in comparison to others. For example, the apes, that are so close to human beings, deserve much more moral regard than the fleets, ants and bacteria. But Albert Schweitzer defends it in his book The

Philosophy Of Civilization (1923). He states that all the living creatures of the environment are worthy of respect. Almost all the environmental philosophers agree with the same issue that the animals, biological areas and natural places should have moral status and should be preserved. It does not matter whether these are preserved for economic purposes or for the aesthetic grounds.

So, in contemporary western philosophy preservation of environmental issue grows as a significant issue to be concentrated. The preservation of environmental issue rapidly developed during late 1960s. It is the product of concerns arising from diverse quarters; e.g. naturalists, scientists and other academics, journalists and politicians. During that period a number of books, journals came into light by carrying information on the then prevailing environmental problems. The Silent Spring (1962) written by Rachel Carson is considered as the bestselling book during that period. This book documented the accumulation of dangerous pesticides and chemical toxins throughout planetary food webs. Another article The Tragedy of the Common written by Garret Hardin is published in the journal Science in 1968. In this article Garret argued that human self-interest and a growing population would inevitably combine to deplete resources and degrade the environment, so on and so forth. The main aim of these publications is to make the people aware of the existing environmental problems prevailing during that period. They also tried to show that men's arrogant and greedy attitudes are responsible for creating all the environmental problems. They created awareness among the people that environment must be preserve. Otherwise in near future no living creatures can survive.

After the environment preservation issue became strong, the man- nature relationship arises in the contemporary western world which is revealed in the attitude of Marxists and left learning thinkers. Mention may be made of, Murray Bookchin, Holms Rolston III, Arne Naess, etc. The aim of all these philosophers is to explain the man- nature relationship in a systematic way from diverse standpoints. The left learning thinker Murray Bookchin remarked that ecology was a critical science with explosive implications. He argued that without creating a human community that lives in a lasting balance with its natural environment, it is impossible to achieve a harmonization of man and nature (Bookchin 1970 (1965)). Another philosopher Holms Rolston III who was inspired by the Land Ethic of Aldo Leopold extended the responsibilities of human to the larger wholes like species and ecosystems. Norwegian philosopher Arne Naess tried to explain the interconnectedness of each thing in larger webs of value. According to him human should care for the extended or ecological self, because each person is more than just his or her body. In 1973, Naess coined the term 'deep ecology' intending to highlight the importance of norms and social change in environmental decision making. In his early work Naess seemed to regard all living things as having equal value, at least in principle. But by 1980s

he was prepared to support only the weaker claim that the flourishing of all life, both human and non-human, has value in its own right. In collaboration with George Naess also formulated a platform for Deep ecology in 1984.

In the contemporary western philosophy, criteria of moral values also have been discussed. Majority of philosophers have a big support for the idea that the capacity to feel pleasures or pains might be a significant criterion of moral value, or at least of moral considerability. It is discussed in this view that morally valuable things ought to be protected. But the preservation of things that are morally considerable depends upon human thinking and planning. These things need not necessarily be protected. So, in contemporary western philosophy new criteria of such considerability has been explored. Mention may be made here the concepts of Callicott, Rolston, Regan, Brennan, Rolston and Eliot. Callicott and Rolston's concept of being a community or a holistic entity of a certain kind (Callicott 1980, 87, Rolston 1994), Regan's(1983) being a subject of a life, Brennan's (1984) lacking intrinsic function, Rolston (1989) and Elliott's(1982) being a product of natural processes such and such. All these philosophers view nature or natural things from ethical standpoint. It is clear that the notion of respect for nature, nature's value, nature's intrinsic worth and the moral considerability of natural things were not only intelligible but also capable of being hotly debated in considerable depth.

From the 1980s onwards more debates and schisms arose regarding environmental issues because the feminists, political and literary theorists increasingly turned their attention to environmental issues. Indeed the ways in which the environment and nature have been construed in philosophical, political and literary texts have furnished the materials for a new area of literary theory: eco criticism or eco critique. (Meeker 1972, Buell 1995, Glotfelty and Fromm 1996, Luke 1997, Morton 2007). The focus of the writings during 1970s and 1980s were mainly on the preservation of environment. After that the writings have turned their tunes on new environmental issues, such as restoration, urban environment, pollution and resource depletion and their connections with poverty, dispossession, housing, environmental policy, social justice, economics and sustainability (Wenz 1988, Sagoff 1990, Guha 1997, Martinez Allier 1997, Light 2001, Norton 2003, Shrader Frechette 2005).

Conclusion:

Thus, it reveals the fact that contemporary western philosophy has immense impact on environmental issues. The emergence of environmental philosophy as a new branch of philosophy remains as a challenge to the present environmental situation. It is the real door step to deal with the emerging environmental problems in a significant and systematic way. It is the reasonable means to bridge the gap between man and environment by

valuing nature. The burgeoning of environmental concerns helped philosophy to reconnect with and develop the concerns and speculations of scientists and other thinkers.

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M.N. ROY'S PERSPECTIVE ON EDUCATION

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Abstract:

The basic concept of M. N. Roy's New Humanism is that 'man is essentially rational'. To Roy, morality finds its sanction in the rationality of man. Man is moral because he is rational. Roy holds that generally immorality depends on the character of man. So, unless the character of man is reformed, the basic moral problems cannot be solved. Therefore Roy recognizes the possibility of changing human nature through education. M. N. Roy was against any spiritual or religious education in educational curriculum. Roy believed that religious education imparted by religious institutions exploited the freedom of mind and intellect. Roy believed that for rational ethics or rationalized morality, religious education should be discarded. Only scientific education can make man conscious about his ability and freed man from spiritual moral values. To Roy, education must be given a top place in any culture, but mere expansion of knowledge and education will not be enough. Education should not be "intellectual tyranny" which leads man to slavery. Education should be based scientific knowledge in which religious education should not be included. Because he thought that religious education, deprive men's rational thinking and also narrow down their outlook.

Key Words: New Humanism, rational, moral, religious education, scientific education, social change.

Introduction:

The fact that man is a part of nature is of basic importance to the philosophy of Radical humanism of Roy. It adopts scientific approach to the understanding of human nature. Roy maintains that to change is human nature. He says if there is anything constant in human nature, it is not to believe, but it is man's rationality, his reasoning capacity,

which urges him to find reasonable explanations of everything. Human nature, according to Roy, is essentially rational which he derives from man's biological evolution. As human nature is essentially rational, so man naturally wants to know and to explain. Roy concludes that human nature can evolve, can be changed, and this continuous change in human nature is the manifestation of the unfoldment of the human personality¹. Therefore, human nature being subject to the evolutionary process has elements, both constant and changing.

The present crisis of modern world is moral crisis and moral degeneration. Modern mankind may not be able to survive this crisis unless there will be development towards a higher form of social conscience in growing number of man and woman. To Roy, solution of this problem is the training of will and education in values. The solution as suggested by Roy is to start from an understanding of human nature. If human nature is creative and capable of taking rational initiative, then conditions can be changed². According to Roy, theory of revolution for any social change should be based on human nature. In order to bring about revolution only man's freedom is to be awakened. As by nature, man is rational and educable, so this can be done by educating people. To Roy, morality finds its sanction in the rationality of man. Man is moral because he is rational. So for Roy rational ethics is possible. Roy holds that generally immorality depends on the character of man. So, unless the character of man is reformed, the basic moral problems cannot be solved. Therefore Roy recognizes the possibility of changing human nature through education. However, this education should be based scientific knowledge in which religious education should not be included.

Objectives:

This paper attempts to focus on:

1. Roy's perspective on education as a method for social change
2. M. N. Roy's concept of religious and scientific education
3. The role of scientific education to solve the present moral crisis.

Methodology:

The present paper is based on the secondary data collected from the secondary sources i.e. published literature of the subject concern

Result and Discussion:

Roy's Concept of Education: To appeal to reason and to kindle the disseminating faculties of people constitute the core of Roy's scheme of education. Roy holds that for a democracy like India, education is not just conventional education. Today when we admitted to a school, we are trained and conditioned in certain ways. The result, if not

the purpose, of this kind of education, particularly in backward countries, is to generate a large degree of conformism and subservience to an established order. The education, which Roy visualized, consists in the process of making people of their humanness, developing their intellectual and cultural level and enhancing their discriminating faculties. Unlike many other thinkers Roy does not think this impossible of achievement as on the basis of scientific knowledge it is maintained that every man, by virtue of being a human being, is "capable of rising to the highest heights of human attainments"³.

Roy thought that, man can change the social world, but man has lost faith in his power to do so. Therefore, Roy maintained that the first task is to make man conscious of their power, to make them realize that society is their creation and they can change it. This is possible through educational movement. By educational movement Roy did not mean the stereotyped education that is imparted in our conventional educational institutions. By it, Roy meant a movement which would awaken the urge of freedom in man and to make his vision clear by adequate knowledge, creative ideas and practical ideals. The purpose of Roy's humanist education would not be to secure a good degree, but to be a good human. It would develop in man a rational outlook, moral change and co operative attitude. It would enable him to think freely and to learn from experience, both of his own as well as of others. This education would restore man's faith in him and would encourage him to work along with his neighbors to change the environment. He would learn how to stand upon his own legs and how to improve his condition and solve his problems with co-operative efforts. His discontent would not lead him to thoughtless and impotent movement against authority and ultimately to frustration, but to effective suggestion to the government and to constructive activities. This education would teach man to combine reason with romanticism in order to revolutionize the society gradually and peacefully. It would produce not simply learned but also rational and moral man with burning desire to create a rational and moral society. It would not teach man simply to secure the means of livelihood but also the art of living. This humanist education would, therefore be creative in nature with great revolutionary significance. This revolutionary education would not, however, instill in man the spirit of waving flags and shouting slogans but to improve their thought with creative ideas and cooperative efforts⁴. "Education for democracy does not consist in teaching just reading and writing but in making people conscious of their humanness; to make them conscious of their right to exist as human beings, in decency and dignity; to help them to think, to apply their reason"⁵. This educational movement would bring about a philosophical revolution which involves a radical readjustment in the outlook and attitude of decisively large section of the common people.

Spiritual Education and Scientific Education: Roy maintains that religion is the outcome of human quest for knowledge and truth. "Essentially, it is a rational system of thought, limited by the inadequate store of positive knowledge. When the available store of knowledge is not sufficient for setting up theoretically variable working hypotheses, human spirit thirsting for knowledge necessarily falls back on imagination. The result is religion"⁶. To Roy religion is a belief in the Supernatural and ignorance is its foundation. Belief in supernatural power or God is the central theme of most religion. Man's feeling of insecurity is the basis of such belief and suggests the remedy of such belief is education.

Roy maintains that conception of soul and religion are the outcome of instinctive rationality of primitive man. He says, "Belief in God and soul is not inherent in human consciousness. It is not human nature to believe in the super-natural". But due to the intellectual and moral need of primitive man religion arises, because it gives a pathological expression to his instinctive rationality. However, all philosophical reason for the existence of religion disappears after the rise of modern science⁷. M. N. Roy was against any spiritual or religious education in educational curriculum. Since the beginning of human history, the forces of spiritualism and religion have played very important role, till the dawning of Renaissance. The main reason for the spread of religion was the ignorance of the general public. For the lack of education, people were incapable of understanding the works of refined order. Man struggled to free himself from spiritual bondage and wanted to study a rational meaning of the relationship between man and spiritual values. M. N. Roy found the unmistakable trend of intellectual progress to counter act the influence of religion on human mind. However, he was admitted that some religion like, Buddhism, Islam, Christianity have made great contribution to the field of revolution. The religious preaches while propagating the religious principles also educated people on certain basic problems. He also believed that without such educational institutions the progress of education should have been much delayed.

Roy believed that religious education imparted by religious institutions exploited the freedom of mind and intellect. Religion was to be re-examined in the light of new knowledge that man had acquired from the discoveries about the physical nature of the universe. New ideas flooded and man began to think more and more about his abilities. This reformation was a product of the spirit of Renaissance. The Renaissance was the beginning of man's struggle for intellectual freedom and search for truth undertaken at the dawn of civilization. However, confused and partially interrupted by religious mode of thought.

The Renaissance delivered reason from bondage. It started to offer natural and rational explanations for different natural phenomena. Vast knowledge accumulated in different branches of learning. Science opened a vast background for deeper understanding

of the intricate problems of the universe. For example, medical science cleared many doubts about human body and its problems, Geography offered better explanations for the natural happenings. Other subjects such as astronomy, astrology, physics, chemistry, mathematics etc. improved the knowledge of man beyond expectations. This Renaissance changes society as well as the mind set of people⁸. He explained, "What an age; learning flories, the mind of man awakes. It is a joy to live"⁹. Religious and spiritual doctrines thrive only in particular social condition. M. N. Roy insisted that every belief must have a ground and man must be able to reason for himself¹⁰. Thus, Roy believed that for rational ethics or rationalized morality, religious education should be discarded. Only scientific education can make man conscious about his ability and freed man from spiritual moral values. Through it man can develop his basic moral values and can rationally think about moral progress. M. N. Roy thought that social progress can be possible only through education, when man is conscious about his rational ability.

Roy, therefore realizes the need of education, because education of the citizen is the condition for such a reorganization of society. So, the main task of radical humanists will be to educate the people in the democratic value of freedom, equality, rationalism, co-operation and self-imposed discipline, and to set up appropriate institutions based on these values. Roy gives much importance on individual's intellectual capacity and education. In the twentieth thesis of Radical Humanism Roy says, "Education of the citizen is the condition for such a reorganization of society as will be conducive to common progress and prospering without encroaching upon the freedom of the individual". Thus, Roy gives much importance on individual's intellectual capacity and education. However, to Roy, education must be given a top place in any culture, but mere expansion of knowledge and education will not be enough. Education should not "intellectual tyranny" which leads man to slavery. Education should be based scientific knowledge in which religious education should not be included. Because he thought that religious education, deprive men's rational thinking and also narrow down their outlook¹¹.

Conclusion: Roy's New or Radical Humanism pleads for a scientific outlook that tries to bring out a rational harmony in the life of individuals and social organizations through knowledge, education and a spirit of co-operating living. His method of reorganization of society starts from educating the people. However, he is equally conscious of 'intellectual tyranny' which lead man to slavery. Roy rejects spirituality, religion and supernatural power like God as these are not scientifically proved. He is right in holding that ignorance is the cause of man's belief in superstitions. So he believed that religious education was to be re-examined in the light of new knowledge that man had acquired from the discoveries about the physical nature of the universe.

Roy's aim of revolution is not changing the society, but educating the man to change the society after they have become good. To construct moral society, he gives too much importance of morality of individuals without considering other factors, as society is a complex network of interacting and conflicting group interests and associations. No doubt, individual has a great role in social progress, but it cannot be regarded as only way of social progress. However, Roy's interpretation of rational faculty and educability to bring about social change is acceptable because this will awake man as an individual and his place in the society. Roy's main concern is Indian society, in which majority of people are illiterate, so they are not conscious politically and also about their position in society. May be that is why Roy gives much importance on education, for reconstruction of society.

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THE CONCEPT OF PURUSARTHA IN INDIAN ETHICS

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Abstract:

The concept of Purusartha is the fundamental principle of the Indian social ethics. The word purusartha implies attainments or life purposes. According to this concept, the aim of every person is to attain four noble ends or purusarthas. They are- artha, dharma, kama and moksha. These purusarthas govern the Hindu view of life. They are the guiding principle of life for the Hindus at all stages of their life. The entire Hindu social organisation is built on the foundation of the purusarthas. All four purusarthas are important, but in cases of conflict, Dharma is considered more important than Artha and Kama in Hindu philosophy. Moksha is considered the ultimate ideal of human life. "The very fact that the rational thinkers put Dharma first and Moksha last in the scheme of purusarthas not to degrade the one and upgrade the other but to show that all actions must be rooted in Dharma and aimed at Moksha."

"Lead us from the unreal to the real, from darkness to the light and from death to immortality."

Key Words: Purusartha Ethics, Dharma, Artha, Kama, Moksha,

Introduction:

The problem of values has in recent times entered the foreground of human interest. The value problem in society has been increasing day by day. The concept of value is used differently in different subjects. Generally, when an object satisfies a human want or desire then it is said to have value. Though the term "value" is of very common use in recent philosophy, yet it is one of those terms which have been the source of much misunderstanding. The reason is that value is of such a nature that any outlook on life and the universe involves some phase of it. Value from the realistic outlook will be different from value which either the empirical or the idealistic outlook will mean by it. The economist

will take an entirely different view. In philosophy literature different terms like worth, good, excellent perfection are used in the sense of value. The psychological theories of value define it as a quality of anything that satisfies a human need or evokes a feeling of pleasure and use it as a synonym for empirical good. According to them, value is subjective. Different realists have offered different aspects of the concept of value. According to Moore, a realistic philosopher, all things possess intrinsic value by virtue of being what they necessarily are. According to Alexander, value has no locus and reality of its own, it is not a determination either of the spirit or of nature; but it emerges as a third something from the intercourse between spirit and nature. From the pragmatic standpoint value will apparently be synonymous with utility and comes very near to the economic conception of value. The idealistic philosophers have conceived values in a way different from the psychologist, the realist and the pragmatist account of them. According to them, the value is the character or condition of existence and knowledge. The idealist standpoint makes value to be identical with the term "Axiology". The term axiology is used in different senses- in the wider sense it stands for the theory of value as such and includes all the problems connected with the theory of value - psychological, epistemological and ontological. In another and more restricted sense it stands for the central problem of the ontological status of values.

In philosophy, the concept of value is mainly related to morality or ethics. As a moral concept value has a special significance in human life. To the Indian life in general value is the framework of life and the universe, and piermeates every thing, every event and every stratum of being. Indian society conceives human values or purusartha as four- fold : Dharma, Artha, Kama and Moksha. These comprehend the whole man. Purusartha is the common term in Indian philosophy for that which is value for the purusa or finite individual. The ancient sages, who were the founders of Indian culture, laid down four supreme ends of life. (The four purusarthas) These are-

- ★ Happiness(Kama)
- ★ Wealth (artha)
- ★ Virtue (Dharma)
- ★ Liberation (Moksha)

The above four ends are known as "purusarthas" or human values. The term literally means the "motives of man". Every man ought to pursue them in order to attain a complete life form.

Objectives of the study:

- ★ In this paper, an attempt has been made to highlight the importance of value and spirituality in human life and its relevance in the present day content.

- ★ It is the purpose of this paper to outline the doctrine of the three ends of human life and explain the relation between them.
- ★ To find out how man can attain liberation or moksha.

Methodology:

The prepared study is made on the basis of different secondary sources, secondary data may either be published data or unpublished data. The proposed work is prepared on the basis of published data such a books, magazines, newspapers, journals, reports and publications of research scholars etc.

Discussion:

The Concept of "purusartha"- Hindu morality has its roots in the vedas and the upanishads themselves, although vedas are generally regarded as a treatise of rituals and the upanishads as a treatise of jñāna - Brahma or Ātma-jñāna. The conception of Rta, which is the central concept of Hindu morality, comes from the Rig-veda itself. Furthermore, the virtues like truth, charity, liberality etc. are much emphasised in the vedas themselves. The Dharma-Shāstras abound in the analysis and description of ethical virtues and duties. Two kinds of duties have generally been distinguished in the Dharma-Shāstras in particular and in Hinduism in general -Varnashrama Dharma and Sadhrana Dharma. Traditionally, only he has been able to be a Hindu who has belonged to any of the four varnas present in Hindu social system. Thus, ethical questions have been discussed widely in the religious and philosophical scriptures as well as in the puranas, the epics and Dharmashastras. But in this vast literature there is no discussion of the different types of Indian ethics. India has various religious, languages and castes. Indian culture is one of the oldest cultures of the world. From the very beginning Indian culture have laid stress on harmony among different ideologies. Only due to this reason, different religions such as Hinduism, Islam, Buddhism, Jainism etc. have prospered simultaneously in India. People professing opposing ideologies and different sects have expressed their opinions from the same platform. Thus our culture and social philosophy are based on a definite value system with the supreme objective of total transformation of life and a gradual perfection of conduct and being. For this purpose, the ancient sages, who were the founders of Indian culture laid down four supreme ends of life. (The four purusarthas) These are—

- ★ Happiness (Kama)
- ★ Wealth (Artha)
- ★ Virtue (Dharma)
- ★ Liberation (Moksha)

These are known as purusarthas or human values. The term literally means "motives of man". These values took a crystallised form in a species of literature known as Kalpasūtras. Every man ought to pursue them in order to attain to his complete well-being. Wealth satisfies his material, biological and economic needs. Happiness satisfies his mental and emotional needs. It arises from the gratification of desires. Virtue satisfies his rational, social and moral needs and consists in living in accordance with the moral law (Dharma) - control of instincts, appetites, impulses, desires and emotions by reason. Happiness is higher than wealth, which is a means of happiness.

Every man has certain physical and emotional desires and their fulfilment gives happiness. No system of practical ethics can overlook this fact relating to worldly desires and the consequent tendency to seek happiness. But for the satisfaction of desires, there must be proper means. Here, comes the second end or purusartha, wealth or artha. Wealth helps in the satisfaction of material, biological and economic desires. Lack of wealth weakens human resolve and often leads to adopting illegal and immoral ways for obtaining satisfaction. Therefore, under the Indian system of ethics, it is permissible to acquire wealth by the right means. Virtues refer to Dharma or the moral laws as the regulating force of life. While happiness is superior to wealth, virtue is superior to both happiness and wealth. Virtue is good in itself as it constitutes man's essential nature. A man who lives a virtuous life and earns his living by valid means and uses those means for his physical and emotional satisfaction can hope to ultimately attain liberation. Attaining liberation is the highest goal of life and it amounts to the realisation of man's real nature which is spiritual and beyond space- time limitations. Liberation or moksha is the fourth and final purusartha. Like all other religions, Hinduism also deals with many ethical virtues and duties and regards ethical life as a means to liberation. In Hinduism, Dharma leads to Moksha. Selfless actions or actions done for the benefit of others pave the way for liberation. In fact, Hinduism recognises three paths for liberation- the path of knowledge (jñāna Mārga), the paths of action (Karma Mārga) and the path of devotion (Bhakti - Mārga). The adoption of any one of these with sincerity and earnestness may lead to the ultimate goal of liberation. The paths are interdependent and one implies the other. The Bhagavad Gita clearly envisages that either by following the path of knowledge or by following the path of selfless actions or again by following the path of dedicated devotion to the Lord, one can attain liberation. All the three paths lead to the same goal. Samkhya conceives it as the highest state of the self's identity with Brahman or infinite and eternal bliss. Ramanuja and the Bhagavad Gita conceive it as the self's essential community with God, the supreme person.

Vatsyayana has written, "A man in hundred years of age should gain knowledge of childhood, sex satisfaction in youth and attend to duty and liberation in old age."

Manu stated clearly, "Some people attribute more importance to duty, some to wealth, and some to sex. Actually all the three are equally important and creditable." Manu has gone to the extent of saying that one should try for liberation only after he has passed through the three Ashramas to fulfil duty, attain wealth, enjoy sex and has rid himself of the three debts to God, ancestors and teachers because a person not doing so, will find himself in trouble.

Dharma is based on the Sruti and the vedas and is eternal and immutable both in its content and as an ideal. The central thesis is that dharma as a principle may be unchanging, but its content has always changed. It is a bond which keeps the society together. This meaning of dharma is derived from its etymological source as well. The Sanskrit word Dharma is from the root "dhr" which means "to bear", "to carry", "that which supports", "that which upholds". Hence dharma, in one sense, is the cause of the maintenance of a society making use of law and order. In another sense, it means the essential nature of the individual, his character, which determines his duty to society and thus moral standards become working principles. The ancient moralist has gone on to lay down such particular aspects of life which have to be so governed and bound together by dharma. These aspects are artha, economic well-being, and kāma- physical desires and satisfactions. To a man who does not have the means of livelihood, all talk of dharma or moksha become meaningless. It is only when a person is economically comfortable that he begins to think of the welfare of his soul. This fact was very early recognised by the Indians. Obligations of social life, gratification of sensuous enjoyment become impossible without possession of the means of such enjoyment. Thus the word artha, has come to mean, material possessions. But in the acquiring of such possessions, man has to be careful. He must not resort to any anti-social practices to acquire wealth. One must always have the general principle of the greatest happiness of the greatest number and the aim in acquiring money and property. A great treatise called Artha-Sāstra by Kautilya is the recognised authority of those days, for the rules and legal codes of acquiring wealth either by the individual or by a government. The next sphere of life where dharma offers the basic guidelines is the sphere of pleasure. Happiness can be achieved in many ways. But that happiness which tends to make man more large-hearted, more understanding is always preferable to that which makes man narrow minded and selfish. All pleasures, kāma are to be oriented towards this. Man is always striving for pleasure and happiness. When this striving is not channelled into proper paths, it becomes licence. Therefore, control is advocated. Kāma is very often used to mean sexual love alone forgetting that the word means all physical and sexual pleasures in the larger context. In ethical treatise, it is used in both the senses. A person who leads his life according to dharma has to regulate all sensuous pleasures, including his sex

life, according to disciplined ways. This is so because undue attachment or desire always leads to unhappiness and dissatisfaction.

Lastly, to attain salvation, man must desire kama. The ancient seers attained moksha because they desired it with an exclusive intensity. Whether it be material success or spiritual success, desire is the cause. Hence these three dharma, artha and kama are known as the Trivarga, the threefold aims which have to be practised by man aniduously. That man is to be considered superior "who rejoices in all the three", say the scriptures.

Conclusion:

The three ends are not contradictory in themselves but can be followed by the same person together. To illustrate the harmony between these three ends Valmiki gives the example of a woman in whom obedience, charm and possession of a son are combined in spite of their differences. Kama and Artha without Dharma are looked down upon, but not Dharma without Kama and Artha. A man who seeks artha alone devoid of dharma and kama hates others and is hated by others in turn. Dharma which is the good is the ultimate end of human life according to Valmiki. But this dharma must be present in kama and artha if they are to become the good of human life in the good sense. Kama and artha are subordinate to dharma. Rama sacrifices them for dharma. He pursues the three ends in their relative importance. Dharma gives value to kama and artha. One who pursues kama, artha and dharma in time acquires right understanding. Dharma is the only intrinsic value. Dharma is the supreme way and supreme goal of man. Dharma lays great emphasis on truthfulness, non-injury, self control, benevolence and devotion to human welfare.

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EMERSON, HIS TRANSCENDENTALISM AND HINDU PHILOSOPHY

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Abstract:

Ralph Waldo Emerson, is the most influential of the American transcendentalists who was accorded the title of "the sage of Concord". He believed in the unity of man, Nature and God and the immanence of God in the world. And Emerson in his Nature - "the Bible of Transcendentalism"- states his concept of the unity of Man, Nature and God along with the many new insights he gained in course of time. Emerson tries to locate man in relation to nature, on the one hand, and God , on the other. He places man at the helm of all the happenings in and out. Emerson essentially was not philosophizing , rather he was a man of literature. He through his transcendental knowledge utilized the Hindu Scriptures in relation to his American ideas. Emerson has made it to make the concept divine. He utilized his knowledge of Hindu philosophy in many of his poems, essays and other articles. His interest in Indian philosophy was deciphered during his Harvard days. He also specifies the concept of Over-Soul and Self. Emerson's main reason of using the Indian philosophy is his ideas about man's relationship to the whole universe. He was greatly influenced by the Vedas which were storehouse of knowledge and wisdom. Infact this Hindu philosophy colours his writings specifically his poetry.

Key Words: Transcendentalism, Scriptures, Divine, Over-Soul, Vedas.

Introduction:

Ralph Waldo Emerson has been hailed as the "the sage of Concord", is the father of American Transcendentalism. He is the founder of the "transcendental club" in Concord and its organ The Dial, one of the most influential quarterly of the mid-century. He is the most influential figure in the history of transcendentalism in America. His small prose-poem Nature has been called "the Bible of Transcendentalism",. Transcendentalism is

nothing new but an amalgam of various philosophies or ways of thought, both of the east and west, both ancient and modern. American Transcendentalists were influenced by such British writers as Wordsworth, Coleridge and Carlyle, they also drew on German idealistic philosophers as Kant, Hegel, Fichte and Schelling and on the writings of Goethe, Richter and others. Among the ancients they drew on the Greek philosophers, specially Plato, the Neoplatonists as Cudworth and More, teachings of Confucius and Muhammedan Sufis and the Hindu writers of the Upanishads and the Bhagavad Gita, the Buddhists etc. Emerson is at the centre of "the New England Renaissance", the flowering of literature in New England in the first half of the 19th century. He was himself inspired, in fact divinely inspired and became source of inspiration to other New Englanders, Thoreau, Hawthorne, etc. Emerson was also the first great American who read Hindu Scriptures and was profoundly influenced by Hindu philosophy. The Vedas, The Institutes of Manu, The Puranas and Upanishads were all read by him and the influence on him of Vedantic philosophy is seen in his poetry. For him, 'The Vedas for him were books of all knowledge, the repositories of knowledge and wisdom. His belief in the transmigration of the soul, his belief in fate, and in the essential unity of Atma (Man) and Brahma, and in Maya and Karma, all show the influence of Hindu philosophy.

Objectives:

The objective of this paper is basically to understand the concept of Transcendentalism, as put forward by Ralph Waldo Emerson in relation to his usage of Indian philosophy in his works. He has made extensive use of Indian philosophy in his work, specially his poems.

Methodology:

The present study is based on both primary and secondary data. Primary data are the work of the original works (poems) and secondary sources are the various publications (Books, references, printed materials, journals, articles and internet) and the paper is a descriptive analysis on the basis of the available information.

Discussion:

Transcendentalism is a word interpreted and misinterpreted variously. Transcendent means beyond and above, hence, a transcendentalist is someone who believes in the existence of a divine world, beyond and above the world of the senses, the divine cannot be known by reason or rational analysis, but it can only be felt and experienced by the spirit through intuition. The divine is referred to as 'the Over-soul' by Emerson and it was referred to as the "Soul of all the worlds" by Wordsworth. The external world is but the

outer covering of the divine. Men can know about the divine and also come in contact through Nature which speaks to the soul and not to the reasoning faculty. If man comes to Nature in a mood of 'wise passivity' and allows influences from Nature to enter into his soul, he can see into 'the heart of things'. Thus there is oneness of God, man and Nature. The transcendentalists stressed the worth of himself, on his own intuition, natural instincts and impulses, and not on any authority outside himself or on tradition, however sacred or old.

Emerson's interest in the sacred writings of the East probably began during his Harvard days and continued throughout his life. He knew Laws of Manu, Vishnupurana, the Bhagavad Gita and Katha Upanishad and are referred in many of his Journals and Essays. He regarded the Vedas as "sublime as heat and light and breathless Ocean". The Vedas for him were books of all knowledge, the repositories of knowledge and wisdom. His belief in the transmigration of the soul, his belief in fate, and in the essential unity of Atma (Man) and Brahma, and in Maya and Karma, all show the influence of Hindu philosophy. It is an all-pervasive influence which colours all his writings, but more particularly in his poetry.¹

Emerson's Nature- "the Bible of Transcendentalism"- states his basic concepts of Man, Nature and God. In Nature, Emerson has tried to locate man in relation to nature on the one hand and on the other, God. He also has tried to make an attempt to see how man fulfills his destiny and realize his ends in the fulfillment of his destiny. He also considers the body as a part of nature and a little inferior incarnation of God in the unconscious. Nature is actually the shadow of our own selves, a creation of our mind. Through the perception of nature man gains the consciousness of spiritual beauty of the Universe. This is possible only when our senses are properly honed and harmonized with our inner self that we begin to see our own selves. Nature precisely conspires with spirit to emancipate us.

"Brahma" his poem comes from the Upanishads and Hamatreya from the Vishnu Purana. Some poem which derive inspiration from the Indian scriptures are Woodnotes, The Celestial Love, Sphinx and

Spirits. Brahma is the essence of Hindu philosophy and specially Emerson's study in Indian scriptures which resembles Vedanta literature both in form and content and the lines below are adaptation from the Katha Upanishad:

"If the red slayer thinks he slays,
Or if the slain thinks he is slain.
They know not well the subtle ways
I keep and pass, and turn again.

Far or forgot to me is near;
Shadow and sunlight are the same;
The vanished gods to me appear;
And one to me are shame and fame.

The strong gods pine for my abode
And pine in vain the sacred Seven:
But thou, meek lover of the good
Find me and turn thy back on heaven."

The main idea has been borrowed from the 19th verse of the Gita. In the Katha Upanishad, there is a passage which is directly echoed in the theme of Brahma. "If the slayer thinks that I slay; if the slain thinks I am slain, then both of them do not know ell. (The Soul) does not slay nor it is slain." In his Woodnotes, Emerson writes:

"Who can tell him what he is
Or how meet in human self
Coming and past eternities."

His oriental thoughts in Woodnotes read as:

"Alike to him the better, worse,-
The glowing angel, the outcast coarse."

In his other poem Celestial Love,

"Where unlike things are like
Where good and ill
And joy and moan
Melt into one....."

In the Spirits, we have:

"From thyself thou canst not flee,
From thyself no more can we."

In the Sphinx, we are told:

"I am thy spirit, yoke-fellow;
Of thine eye, I am eye-beam."

Emerson, Thoreau and other Transcendentalists were interested in the concepts of 'selfhood' which is an elaborate analysis doctrine of Self. Hindu Scriptures tell us that the central core of one's self (Antaratman) is identifiable with the cosmic whole (Brahma). The Upanishads state, "The self within you, the resplendent immortal person, is the internal self of all things and is the universal Brahma." Concepts similar to this cardinal doctrine of Vedanta appear in the writings of the Transcendentalists. But there are many ideological similarities among Oriental literature, the neo-Platonic doctrines, Christian mysticism and

the philosophy of the German idealists such as Kant and Schelling. And since the Transcendentalists were acquainted with all of these writings, it is not always possible to identify specific influences. Nevertheless the striking parallels between Transcendentalist writing and oriental thought make it clear that there was a spiritual kinship."²

Again in his essay "Plato; or the Philosopher", Emerson writes that "the conception of fundamental Unity"- the ecstasy of losing all being in one Being"- finds its highest expression "chiefly in the Indian Scriptures. In the Vedas, the Bhagavad Gita and the Vishnu Purana." In this essay, Emerson quotes Krishna speaking to a sage: "You are fit to apprehend that you are not distinct from me....That which I am., thou art and also in this world, with its gods and heroes and mankind. Men contemplate distinctions because they are stupid with ignorance." "It is soul - one in all bodies, pervading, uniform, perfect, pre-eminent over nature, exempt from birth, growth and decay, omnipresent, made up of true knowledge, independent, unconnected with unrealities, with name, species and the rest, in time past, present and to come. The knowledge that this spirit, which is essentially one, is in one's own and in all other bodies, is the wisdom of one who knows the unity of things."³

Emerson while formulating his concept of the Over-Soul, quotes Krishna, "We live in succession, in division, in parts, in particles. Within man is the soul of the whole, the wise silence, the universal beauty to which every part and particle is equally related; the eternal ONE. The deep power in which we exist and whose beatitude is all accessible to us, is not only self-suffering and perfect in every hour, but in the act of seeing and the thing seen, the seer and the spectacle, the subject and the object are one. We see the world piece by piece, as the sun, the moon, the animal, the tree ; but the whole, of which these are shining parts is the soul. Only by the vision of that Wisdom can the horoscope of the ages be read....."

To Emerson, beauty and truth are the and the same things, He says, "our life is embosomed in beauty" he means by beauty the Over-Soul,"within which every man's particular being is contained." Not only the facts are seen but also the soul is imminent. Through the triangular relationship of man and nature, and of man and God, the position of man is explained and ascertained. Emerson also knows that it is not possible for him to explain why and how the Universal Soul incarnates in man and thus the major part of this mystery cannot be unraveled. The foundations of man are not in matter, but in spirit. Because of the soul's participation in the Divine substance, there is no limit to the possibilities in man's life. This Emerson called the "infinitude of the private man"and this he preached all his life. This means that man's essential self is capable of transcending the finitude of existence and of becoming one with the infinite. "Ineffable bliss is the union of man and God. One great miracle is the daily rebirth of God in the individual soul." The purpose of

man's life, therefore, is to recognize his own essential self and the cosmic unity. It is in the very constitution of man to seek and strive in order to realize this unity in his life."

Freedom of the individual is very dear to Emerson, it is man's most precious inheritance. Man has various faculties which has to be given free rein to develop to the fullest. The soul also must have a free access. When man's soul breathes through his intellect, it is genius ; when it breathes through his will, it is virtue; when it flow through his affection, it is love." Great men represent essential humanity and so their thoughts and feelings cannot be impounded by any fence or personality. Great men are those who develop special faculty to the highest ever pitch and never remind us of others. Every individual has the freedom to grow independently. Nature wishes everything to remain itself and it "steadily aims to protect each against every other. Each is self-defended. Nothing is more marked than the power by which individuals are safeguarded from individuals. The integrity of the individual's personality must remain unencroached upon by systems, institutions or society. "All through his career he focused on the infinitude of man, when this infinitude is fully developed". Man becomes one with the divine or the Over-soul.

Emerson's Transcendentalism is there in Nature, developed all through his career in his Journals, lectures, essays, poems and other works. Emerson's philosophy is a way of living, not a system of thought. His writing is the record of his own, "man thinking". His philosophy of life is an extension of his theory of aesthetic experience. A poet according to him, intuitively perceives the same truths as engaging the attention of a philosopher.. For Emerson, "the transcendental and extraordinary" constitute the corner-stones of poetic experience -they also define the basic framework of his entire philosophical outlook. Emerson believed Transcendentalism is idealism, including all the diverse elements of idealism, mysticism, intuition and spiritualism. It distrusts all forms of empirical thinking, it questions the authenticity of all forms of logical reasoning, divorced from actuality.⁴

Conclusion:

Emerson found the Hindu doctrines of soul congenial to his own ideas about man's relationship to the universe. In his poetry, he assimilated Hindu philosophy and synthesized East and the west as well as values of the old and the new world. He believed Western science and civilisation could be perfected in this way drawing into integration. He sharpened his mind and deepened his convictions by his studies in Hindu Scriptures and the best influence is seen in his poetry as well as few of his prose writings as well. He assimilated Hindu philosophy and in his poetry we find his effort in combining East and West and also synthesizing his new and old world. He believed that western science and civilization can be perfected only in this way. His poetry represents his effort to achieve

such an integration. Emerson's philosophy is therefore is, all-inclusive, seeking to reconcile all contraries. It has been suggested that Emerson's essays are based on his concept of the 'over-soul' which visualizes an organic synthesis of all the diverse elements of human experience. His philosophy is a way of living, not a system of thought. His writing is the record of his own, man thinking. The most fitting commentary on Emerson comes from Mahatma Gandhi after reading Emerson's Essay's: "The essays to my mind contain the teaching of Indian wisdom in a Western 'guru'. It is interesting to see our own sometimes differently fashioned."⁵

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SENSE OF PUNCTUALITY AND DIGNITY OF LABOUR AMONG THE COLLEGE STUDENTS: A STUDY BASED ON LAKHIMPUR DISTRICT OF ASSAM

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Abstract:

Values are guiding principles of life which are conducive to all round development of man. Values are inherent in the sociological, philosophical, and cultural heritage. Brian Hill defines values as- "the priorities individuals and societies attach to certain beliefs, experiences, and objects, in deciding how they shall live and what they shall treasure." A value is an emotional attitude which motivates a person directly or indirectly to act in the most desirable way preferred by him or her. Value control and guide human behaviour and it is an abiding goal. In our philosophic tradition, we come across the widely accepted concept of value- Satyam, Shivam, Sundaram. Swami Vivekananda also observed-"Every act of love brings happiness. There is no act of love which does not bring peace." He also said further- "Love never fails, today or tomorrow or ages after, truth will conquer and love shall win the victory." In the present society human value is undergoing changes and which are reflected in our life. In ancient societies, religion had a dominating influence in every sphere of human activity. Result was the content of education was more or less religious in nature. Besides mental training, moral training was emphasized to a great extent. Students had to undergo rigorous character training and value education during their stay in Gurukuls or Ashrams. Much stress was on spiritual development of the teachers. But as the days passed by, there was a gradual erosion of values. Character training and value education started getting ignored. Materialism, cutthroat competition, etc. contributed a lot which result in all kinds of value-crisis. In such context, the present topic of the paper has a great deal of importance.

Key Words: value, personal value, punctuality, dignity of labour, value erosion etc.

Introduction:

Rationale and origin of the Problem:

In the modern time value erosion is a burning problem and challenge in the society. The anti-social behaviour has tremendously increased day by day in our society. People specially the young ones are confused about their values and values system. Majority of college students are perceived restless, aimless. They think that traditional ideas and values are meaningless and outdated. They don't think values are essential to give purpose and direction to life and enrich human potentialities in a meaningful way. Tremendous development of science and technology our life make comfortable, but not peaceful. Men are becoming too much materialistic. Materialism, cut-throat competition, influence of Western Culture, etc. contributed a lot which resulted in all kinds of value-crisis. News paper and media are full of news like rape of minor children, kidnapping, forgery, gang-rape of girls/women, murder, killing of brides for dowry etc. Thus, by all quoted facts it is seen that a factor called 'Contentment' has started losing the ground, corruption has entered in all walks of life. Personal values are deeply held beliefs that guide our behaviours and decisions. Dignities of labour, cleanliness, modesty, gender equality, punctuality and courage are the example of personal value. However, present study will be attempted to explore the Sense of Punctuality and Dignity of Labour among the College Students of Lakhimpur district of Assam.

Objectives:

The main objectives of the study are-

1. To find out the sense of personal value among the boy and the girl students of the college.
2. To compare the personal value preference of the boy and the girl students of the college.

Materials and Methods:

The research was on the Sense of Punctuality and Dignity of Labour among the College Students of the Lakhimpur district of Assam. The study was basically survey based. The primary data were randomly collected from undergraduates 50 boy and 50 girl students of the Madhabdev College of the Lakhimpur district of Assam. The secondary data were collected from book and journal. The primary data required for the study were collected with the help of questionnaires and personal interviews. A set of questionnaire was prepared for collecting the data from the respondents. The Study was confined only two most important personal values of human life like dignities of labour and punctuality. The researcher put different types of statements to know the senses of college students

towards personal value. Total 6 statements were set with 3 point scale such as yes, don't know, No, sometime etc.

Results and Discussions:

The analysis and interpretation is followed by the objectives of the study. From the analysis of data the following tables are drawn-

Table No: 1. Sense of Punctuality of the Boy Students

Statements	Yes	%	No	%	Sometime	%	Total
1 Punctual in coming to College	11	22%	25	50%	14	28%	50(100%)
2. Completes the assigned works within the scheduled time	16	32%	21	42%	13	26%	50(100%)
3. Punctual in attending all co curricular activities.	23	46%	14	28%	13	26%	50(100%)

The above table shows that out of the total respondents, 22% boy students say that they are punctual in coming to college, 50% boys reveal that they are not punctual in coming to college, while 28% boys say that they are only sometime punctual in coming to college.

In the statement no.2, 32% boys say that they complete the assigned works within the scheduled time without delay, 42% boys say that they do not complete the assigned work within the scheduled time, and 26% boys say that they only sometime complete the given assignments within the scheduled time.

In the statement no.-3, 46% boys express that they attend all co-curricular activities punctually, 28% boys say that they are not punctual in attending all co-curricular activities and i.e., 26% boys reveal that they are sometime punctual in attending all co-curricular activities.

Table No: 2. Sense of Punctuality of the Girl Students

Statements	Yes	%	No	%	Sometime	%	Total
1. Punctual in coming to College	41	82%	3	6%	5	10%	50(100%)
2. Completes the assigned work without delay within the scheduled time	43	86%	2	4%	5	10%	50(100%)
3. Punctual in attending all co curricular activities.	32	64%	10	20%	8	16%	50(100%)

The above table shows that 82% girl students have positive sense towards that they are punctual in coming to college,3 i.e. 6% girls are negative sense towards punctuality and 5,i.e 10% girls sometime late to come in time to college.

In the statement no.2. Out of 50, 43, i.e.86% girls are completes the assigned work without delay within the scheduled time, 2, i.e.4% girls are not completes the assigned work without delay within the scheduled time, and 5, i.e. 10% girls have sometime delay to give assignment within time.

In the statement no.3. Out of 50 respondents 32, i.e. 64% girls have positive sense towards attending all co curricular activities, 10, i.e.20% girls have negative sense towards attending all co curricular activities, and 8; i.e.16% girls are sometime attending all co curricular activities.

Table No. 3 : Comparison between the sense of punctuality among the boy and the girl students

Statements	Boy	%	Girl	%	Difference	%
1. Punctual in coming to College	11	22%	41	82%	30	60%
2. Completes the assigned work without delay within the scheduled time	16	32%	43	86%	27	54%
3. Punctual in attending all co curricular activities.	23	46%	32	64%	10	18%

Total Boys-50, Girls-50

The above table shows that the 82% girl students are punctual in coming to college whereas only 22% boys student are punctual in coming to college. Again 86% girl students complete assigned within the scheduled time, whereas only 32% boy students complete their assigned work within the scheduled time. The above table also shows that 64% girls student are punctual in attending all co- curricular activities while 46% boy students are punctual in attending the co-curricular activities.

Table No. 4 : Sense of Dignity of Labour among the Boy Students

Statements	Yes	%	No	%	Sometime	%	Total
1. Take normal way of self presentation	26	52%	12	24%	12	24%	50(100%)
2. Respect all kinds of work	18	36%	21	42%	11	22%	50(100%)
3. Motivates a person to enjoy and take pride in his own work.	12	24%	24	48%	12	24%	50(100%)

The above table shows that out of total respondents, 52% boy students have positive sense towards the normal way of self presentation, while 24% boy students have negative sense towards normal way of self presentation, while 24% boy students say that they sometime take normal way of self presentation. 36% boy students have positively said that they respect all kinds of work, 42% respondents say that they do not respect all kinds of works, 22% respondents say that they sometime respect all kinds of work.

Regarding the statement-3 of the table, 24% respondents say they motivate a person to enjoy and take pride in his own work, 48% respondents reveal that they do not motivate a person to enjoy and take pride in his own work, while 24% respondents reveal that they only sometime motivate a person to enjoy and take pride in his own work.

Table No. 5 : **Sense of Dignity of labour of the Girl Students**

Statements	Yes	%	No	%	Sometime	%	Total
1. Take normal way of self presentation	21	42%	25	50%	4	8%	50(100%)
2. Respect all kinds of work	32	62%	10	20%	8	16%	50(100%)
3. Motivates a person to enjoy and take pride in his own work.	35	70%	7	14%	8	16%	50(100%)

The above table shows that out of total respondents, 42% girl students have positive sense towards the normal way of self presentation, while 50% girl students have negative sense towards normal way of self presentation, while 8% girl students say that they sometime take normal way of self presentation. 62% girl students have positively said that they respect all kinds of work, 20% respondents say that they do not respect all kinds of works, 16% respondents say that they sometime respect all kinds of work.

Regarding the statement-3 of the table, 70% respondents say they motivate a person to enjoy and take pride in his own work, 14% respondents reveal that they do not motivate a person to enjoy and take pride in his own work, while 14% respondents reveal that they only sometime motivate a person to enjoy and take pride in his own work.

Table No. 6 : **Comparison between the sense of dignity of labour among the boy and the girl students**

Statements	Boy	%	Girl	%	Difference	%
1 Take normal way of self presentation	26	52%	21	42%	10	20%
2. Respect all kinds of work	18	36%	32	62%	14	28%
3. Motivates a person to enjoy and take pride in his own work.	12	24%	35	70%	23	46%

Total Boys-50, Girls-50

Dignity of labour: Comparisons between boy and girl students of Lakhimpur District of Assam: It is found that majority of the boy students prefer normal way of self presentation than that of girls. But majority of the girl students say they respect all kinds of work than that of the boy students, on the other hand majority of girl students say that it is very important for them to motivates a person to enjoy and take pride in his own work than that of boy students.

Major Findings of the Study:

The Major findings of the study can be summarized as follow—

From the study it is learnt that majority of boy students do not prefer all forms of personal value. The result of the study shows that personal value of boy students appear to be lower than that of girl students. Many boy students prefer to normal way of self presentation. But half of the boy students do not prefer to respect all kinds of work. It is also found that majority of boys student are not interested to motivate a person to enjoy and take pride in his own work. Majority of boy students are not punctual in coming to college; they do not complete assign work within the time and not to punctual in attending all co curricular activities.

The study found that most of the girl students prefer to normal way of self presentation and they respect all kinds of work. It is also found that majority of girl students are interested to motivate a person to enjoy and take pride in his own work. Majority of girl students are punctual in coming to college; they always complete assign work within the time and to punctual in attending all co curricular activities. The study found that the majority of girl students apologize for mistake, behave politely with teacher, parents, servants and friends. The girl students are more sensitive than boy students.

It is found that majority of boys student prefer normal way of self presentation than that of girls. But majority of girl students say they respect all kinds of work than that of boy students, on the other hand majority of girls student say that it is very important for them to motivates a person to enjoy and take pride in his own work than that of boys student. Majority of girl students very much prefer cleanliness value than that of boy students. The study shows that the girl students are much more punctual than the boy students in every aspects of life.

The study shows that the personal values are very strong concept for girl students, values are not at all very strong concept for boy students.

Suggestions:

The personal values are associated with our life, society as well as democracy. Values are essence of life. The following suggestions can be put forwarded—

1. From the very childhood, value should be taught as a guiding principle of life.
2. The teachers and parents should encourage the student to develop personal values, particularly boys child because the result of the study shows that personal value of boys student appear to be lower than that of girls student.

Conclusion:

Values are enduring attitudes or functional state of readiness which impart a distinctive character to an individual's reactions of life situation. Value reflects ones personal attitude and judgement, behaviour and relationship. Through value we can develop the social moral aesthetic and spiritual side of a person. But new generation think these values are meaningless. Moral values have no respect now. Man fails to distinguish between the right and wrong, good and evil. Highest respect is being placed to wealth and power. It is a fact that everywhere we see human machines which possesses motion without sincerity, life without emotion and heart without feelings. This study will be a help to the new generation to know knowledge about what is its personal value and how it is related to the society, how much important to own.

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THE REALISTIC PORTRAYAL OF THE INDIAN MIDDLE CLASS IN THE WRITINGS OF MUNSHI PREMCHAND

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Abstract:

A pioneer of modern Hindi and Urdu social fiction, Munshi Premchand's real name was Dhanpat Rai (Dhanpat literally meaning the 'master of wealth'), yet he waged a lifelong battle against unremitting genteel poverty. What Shakespeare is to English literature, Munshi Premchand is to Hindi. This extraordinary writer was born in 1880 in a village named Lamhi near Varanasi. In Hindi literature, 'realism' as a style appeared at the onset of the twentieth century. It was Premchand, who introduced the ideas of social realism in Hindi literature. The inhuman treatments like caste hierarchies or the plight of women in the then prevailing society provoked his anger and this was reflected in most of his writings. He wrote nearly 300 stories and novels. Among his best known novels are: Sevasadan, Rangbhumi, Gaban, Nirmala and Godaan. Much of Premchand's best work is to be found among his 250 or so short stories, collected in Hindi under the title Manasarovar. He believed in the principle: 'hate the sin and not the sinner.' Among Prem Chand's early influences was M. K. Gandhi. At a time when Hindi literature was rather overshadowed by its cousin, Urdu literature, Premchand lent respectability to the former by his outstanding work. Writing initially in Urdu, Premchand switched over to Hindi and wrote nearly 250 short stories and novels. A gifted writer that he was, he could vividly describe the plight of the poor even in a short story of a few pages like Kafan. He described realism through his writings and this realism is the philosophy of life. On 8 October 1936 Premchand breathed his last. His death at the prime age marked the end of an era in realm of literature.

Key Words: Premchand, Realism, Caste Hierarchy.

Introduction:

Premchand and Nawab Rai were the pen names adopted by the Hindi writer Dhanpat Rai Srivastava who was born on 31 July 1880 at Lamahi near Varanasi. Better known as Munshi Premchand, Munshi being an honorary prefix, was an Indian writer famous for his modern Hindi-Urdu literature. He is regarded as one of the foremost Hindustani writers of the early twentieth century and is one of the most celebrated writers of the Indian subcontinent. His father Munshi Ajaib Lal was a clerk in the postal department. His early education was in a madarasa under a Maulavi, where he learnt Urdu. His literary career took off as a freelancer in Urdu. As a child, Premchand sought solace in fiction, and developed a fascination for books. He got interested in literature after he made friends with Munshi Dayanarayan Nigam, the Editor of the Urdu magazine Zamana.

This early 20th century writer has contributed immensely to and influenced Hindi literature as well as Urdu. Dhanpat Rai first wrote under the pseudonym "Nawab Rai".

Premchand wrote about things that have always existed but had hitherto been considered beyond the pale of literature - exploitation and submission, greed and corruption, the straightjacket of poverty and an unyielding caste system. He pioneered the new art form - fiction with a social purpose. He wrote of the life around him and made his readers aware of the problems of the urban middle-class and the country's villages and their problems.

Objectives:

To follow his ideals, as his writings show us the way to live in communal harmony and peace when communalism is raising its ugly head in the present day scenario.

Methodology:

This paper is based on analytic and descriptive method. Required information is gathered from books, journals, newspapers, epapers and internet.

Discussion:

Munshi Premchand is one of the leading fiction writers in Hindi literature. Before his arrival, the novel was romantic in mode and it catered to individual tastes and needs. In Hindi literature, 'realism' as a style appeared at the onset of the twentieth century. It was Premchand who introduced the element of realism in Hindi fiction. Progressive Realism in Hindi Literature was the move towards turning literature into a weapon in the struggle against colonialism. Progressive Realism saw a move towards a more simplified language in the literary works as separate from the earlier Sanskritized Hindi. Novel was to be the chief medium of expression of the writers. Progressive Realism in Hindi Literature resulted

as a number of factors, prime among them being the atmosphere during the nationalist struggle. Mahatma Gandhi had tried to lessen the tension between the Hindu and Muslim communities by supporting Hindustani as the national language instead of Hindi or Urdu, which encouraged Hindu-Muslim separatism and kept the two communities disunited. Gandhi's contention was that, as Hindustani was spoken by both the Hindu and the Muslim populace, it would prevent dissensions and promote national integration. However this Hindustani was to be in Devanagari and not Arabic. This move caused immense disaffection among progressive intellectuals-both Hindu and Muslim and was further fuelled by Gandhi's strategy of non-violence. For many people, especially those on the left, nonviolence had not shown conclusive results. The upsurge of anti-colonial nationalist ideas, World War I, the Great Depression of the 1930s, and continuing colonial exploitation created a mood of active political engagement. Influenced by Marxist ideas and inspired by the success of the Bolshevik revolution of 1917, writers shifted their earlier Gandhian stance in favour of a more revolutionary ideology. This led to Progressive Realism in Hindi Literature.

Premchand believed in humanitarian approach towards life. The motto of his novels was to eradicate the social evils and to establish an ideal society. His first short novel was *Asrar e Ma'abid* (*Devasthan Rahasya* in Hindi, ("The Secrets of God's Abode")), which dealt with the corruption that was prevalent among the temple priests and their sexual exploitation of poor women. The novel was published in a series in the Benares-based Urdu weekly *Awaz-e-Khalk* from 8 October 1903 to February 1905.

Premchand's first published story was *Duniya Ka Sabse Anmol Ratan* ("The Most Precious Jewel in the World"), which appeared in *Zamana* in 1907 and somewhat melodramatically it announced that the last drop of blood that would bring the country its freedom would be the most precious 'jewel'. His first collection of short stories, *Soz-e Watan* (*The Dirge of the Nation*) that followed a year later in 1908 was found to be seditious that not only was it banned by the imperial government, but all copies of the book were burnt.

Subsequently, Dhanpat Rai had to change his pseudonym from "Nawab Rai" to "Premchand". Hence, the adoption of the name Premchand. Undaunted, Premchand kept writing stories that expressed the pain and suffering of the toiling masses that had been suppressed for centuries, using stereotypes where necessary to make general observations.

His novels bring alive the lives and struggles of the people belonging to lower section of Indian society and these people are oppressed in many ways. In the colonial India the prose works were mainly concerned with the theme of nationalism. Bhartendu Harishchander, Pratapnarayan Misra and Radhacharan Goswami effectively explored the

theme of nationalism in their works. Premchand occupies an important place among them because he presented the Indian culture in its brilliant colours, though his own life was colourless.

Premchand was a progressive writer who lived in an age of rapid socio-economic changes and his writings always centred around the social vices present in the society. He found his ideals, characters and themes from real world. He always believed that basically man is noble and good but his environment affects and corrupts him. The extraordinary writer that he was, always obsessed with reading fiction and writing coupled with acute social consciousness and an unerring eye for detail turned him - with a literary career spanning three decades which included 14 novels, 300 short stories, several translations from English classics, innumerable essays and editorial pieces - into a qalam ka sipahi, a 'soldier with the pen'.

Munshi Premchand aimed to take the average middle-class reader from a state of ennui and indifference to a state of enlightenment. Munshi Premchand is known as Upanyas samrat (master novelist) in modern Hindi literature. His patois consisted of a delicious combination of Urdu and Hindi (Urdu- mishrit-Hindi, as critics call it), expressed in a form that even an unlettered person could easily relate to. A socialist, feminist, progressive intellectual much before these terms acquired their modern definitions, Premchand believed in championing the cause of the marginalised like peasants, widows, prostitutes through his writing. His best known novels are Seva Sadan, Rangabhum, Gaban, Nirmala and Godaan. Three of his novels have been made into films. Besides being a great novelist, Premchand was also a social reformer and thinker.

As an editor he worked in many magazines like Maryada, Zamaana, Azad, Madhuri, Hamdard, Kahkashan, Subah-e-Ummeed, Pratap, Chand, Swadesh, Janbharti and Aaz. But being an editor of those magazines he felt suffocated while working under the authorities of the publishing houses and realized the importance of freedom. So, he established his own publishing house and printing press to embody his own daring thoughts and imaginations with the help of his literary and intellectual friends. He started to publish two weeklies Hans and Jagran. After all this he devoted the rest part of his life to literary writings. His first story appeared in the magazine Zamana published from Kanpur.

In 1919, Premchand's first major novel Seva Sadan was published in Hindi. The novel was originally written in Urdu under the title Bazaar-e-Husn. The background of this novel is set in Varanasi, where an unhappy housewife becomes a courtesan and later takes a vow to change the lives of the courtesans. She sets up an orphanage for the young daughters of courtesans. Suman, the protagonist of the novel, belongs to an upper caste family and is married to a much older man. Somewhere in her married life, she realizes that a woman is just stuck in a loveless marriage and the treatment she receives

is like a prostitute. So she bids adieu to her married life and actually becomes a prostitute. It was well received by the critics, and helped Premchand to gain wider recognition.

The year 1924 saw the publication of Premchand's Rangabhum (Chaugan-e-Hasti) which has a blind beggar called Surdas as its tragic hero, his struggle with life and death and the setbacks he receives from the society. The story effectively brings out the emotions of each character. The plot of this novel is complex, as in most of Premchand's writings. It is all about the oppression of the working classes, rural India and the farmers.

Then came Nirmala (1925) that was a novel dealing with the dowry system in India. It is a powerful novel, containing the pathetic life and story of Nirmala which exposes the hollowness of the contemporary Hindu Society. Pratigya (1927) dealt with the subject of widow remarriage. In it Premchand had portrayed the terrible condition of the widows. He has shown how a widow has to suffer in a ruthless orthodox system.

In 1928, Premchand's novel Gaban focusing on the middle class's greed, was published. This is one of the most distinguished novels of Munshi Premchand set in the backdrop of pre-independence India. It tells the story of Ramanath, an attractive but morally weak young man, who in order to fulfill his beautiful wife's excessive craving for jewelry involves himself in complex economic troubles and damaged his personal relationships, which leads to his apparent embarrassment and he becomes an escapist. One of the classics of Indian literature, Gaban gives a riveting idea of Indian society and throws lights on the humble living conditions and conflicts of the prevailing North Indian society.

In 1932, he published another novel titled Karmabhum (Maidan-e-Amal). It was written in the backdrop of the national movement and projected many social evils of his contemporary period such as restriction on untouchables for the entry into the temples by use of intoxications and illiteracy, the land disputes, atrocity of zamindars and the nationalistic forces among the youth under the leadership of Gandhiji.

Godaan (1936), Premchand's last completed work, is generally accepted as his best novel, and is considered as one of the finest Hindi novels. The protagonist, Hori, a poor peasant, desperately longs for a cow, a symbol of wealth and prestige in rural India. In Godaan, Premchand gives a realistic portrayal of the Indian peasantry and presents a portrait gallery of Contemporary Indian society. The novelist reveals the pitiable condition of the poor farmers. The novel tends to assume the form of an epic of common man and everyday life. It realistically describes the various aspects of life. It is rich in social awareness. It is a vehicle to express the rapid socio-cultural changes in modern society. Godan has epic dimensions as it deals with the epic struggle of the Indian peasantry against an established social order. Hori, the protagonist is a God-fearing man who cannot think of violating the tradition values and customs. He has been brought up in an atmosphere of

rid orthodox religious beliefs. He is a very simple and sincere. He is an embodiment of the selfless Service and ideals. He silently bears the unjust exploitation by the money leaders. Thus the helplessness and suffering of the Indian peasants against the powerful money lenders and landlords is the leading theme in Godaan.

Premashram (1922) is yet another of the best known novels of Munshi Premchand. It is based on Gandhian philosophy. In Premashram (Gosha-e-Afiyat) the novelist emphasizes on the establishment of the ideal social order. Premashanker, the protagonist, is a foreign-returned zamindar (landlord), who comes to know that he is declared an outcaste in the society. When his own family rejects him, he decides to live in another village to lead a life on his own.

Till the end of his life, Premchand continued to write with social purpose and social criticism, in short stories like Sadgati, Kafan, Shatranj ke Khiladi, Idgaah, Poos ki Raat, Namak ka Daroga. His short stories like Iddgah, Do Bailon ki Katha and Shatranj ke Khiladi are an essential part of curriculum in schools and colleges.

The story Kafan (The Shroud) was written in 1936, the year Premchand died. The story narrates the life of a Dalit family Ghisu (father), his Son, Madhav and Daughter-in-law, Budhia who are devastated by poverty. The whole plot is embedded in the rural society where this family is the poorest one. The story starts with a conversation between the father and his son about his daughter-in-law who is pregnant and is in labour pain. Both, Ghisu and Madhav are represented as notoriously lazy who do not want to do any work at all, fearing nothing and "living at a sub-human level. They are outside all normal mores of social behaviour. While madhav's wife is writhing in labour pain inside the hut, Madhav and his father sit outside, greedily devouring stolen potatoes, both unwilling to go and help her fearing that the other person might grab a larger share. Ghisu recounts in detail a feast to which he had been invited twenty years ago and Madhav listens to the vivid account of food with vicarious pleasure. Madhav's wife lies dying inside and both of them slept unconcerned about her. Next morning Budhia is dead and the father-son duo started mourning. Now the arrangement for her funeral is to be made and they didn't have a single penny. They went to the Zamindars and collected some money. The neighbours too donated some money. But with the money for her shroud, they went in a tavern and ate and drank while forgetting about all their responsibilities.

It became the "most memorable of Premchand's short stories because, although nothing is solved here, the question has been stated precisely and disconcertingly. In a society where even hard work and honest labour do not raise a man's life very much above the animal level, how does one condemn Ghisu's and his son's rebellion? 'What kind of custom is it when a living person does not get a rag to cover his body, the dead must have a new shroud?

Premchand supplemented Gandhiji's work in the political and social fields by adopting his revolutionary ideas as themes for his literary writings. His essays are based on his belief that literature could add not just value but also beauty to the world.

Most of the stories of Premchand are based on socio-economic realities of contemporary age, composed on the plot of human weaknesses. They have the ability to compel the readers to evoke and to shed tears with the characters. The plot and characters are relevant in this contemporary times too.

Premchand was gripped with the Progressive Writer's Movement in the last phase of his career. He had already accepted the goal of socialism, and had come out strongly in support of the Soviet Union. It was when some Indian intellectuals convened a meeting in London to establish an association of progressive writers; Premchand wrote an enthusiastic article welcoming the move. He felt that a writer could no longer be content with just nationalism; they had to move on to socialism. The country's freedom was only one stage of the journey and that Social justice, the end of exploitation, the end of illiteracy and poverty-these were the ultimate goals. Premchand expressed his opposition to the "art for art's sake" approach to creative writing. He insisted that literature must serve a social purpose. "I do not have any hesitation in asserting," he said, "that I judge the value of art in the weighing- balance of utility. We will have to change our criterion of beauty...

Premchand chaired the first meet of the writers at Lucknow on 9th April 1936 which was organized to establish the Progressive Writers Association in response to the various linguistic zones of India for creating and translating literature of progressive nature and to fight against the cultural reaction and suppression by the elite class. In this way to further the cause of India's freedom and social regeneration having belief in democracy, secularism, unity in diversity and attaining socialism without any discrimination of caste, creed, language, and gender.

Premchand was also a social reformist. To set an ideal example before the society, upon attaining maturity he had a second marriage with a child widow named Shiv Rani Devi. His first marriage happened when he was studying in the ninth class, much against his wishes. He was then fifteen. Dogged by poverty all his life, he did try his luck in Bombay to become a script writer, but was soon disillusioned with the workings of the film industry.

Conclusion:

Premchand is considered the first Hindi author whose writings prominently featured realism. For Munshi Premchand, the main source of inspiration for writing social novels was his zeal for social welfare and justice. He believed that individuals in a collective form make society and the study of these individuals is the best way to understand society and

its problems. His age was an age of political turmoil and rapid socio- economic changes which saw the emergence and flowering of the genius of Premchand. When Premchand started writing, he was dissatisfied with the prevailing social and political unrest. His aim as a writer was to make society a better place to live in. Besides being a prolific writer he was a great social reformer too. His greatness lies in the fact that his writings embody social purpose and social criticism rather than mere entertainment. Literature according to him was a powerful means of educating public opinion. He believed in social evolution and his ideal was equal opportunities for all. Premchand died in 1936 and has since been studied both in India and abroad as one of the greatest writers of the century. Munshi Premchand's writings are more relevant today than his times. In the present scenario, when communalism is raising its ugly head, and the whole society is threatened by parochial forces, Premchand remains glaringly relevant as a progressive figure, with his writings showing us the way to live in communal harmony and peace, keeping the social fabric steadfastly intact.

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THE WOMEN CHARACTERS OF THE PLAYS OF SANKARADEVA AS ARDENT DEVOTEES

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Abstract:

Sankaradeva and his disciple in-chief Madhavadeva initiated the Bhakti Movement in Assam which was originated in South India under the leadership of the 'Alvars' against the social injustice and religious degeneration prevalent in Medieval Age in India. Sankaradeva established a new dramatic tradition in Assam following the pattern of ancient Sanskrit plays. He took resources from different folk dramatic institutions scattered in different parts of India. Sankaradeva composed six plays to preach the philosophy of his Bhakti Cult through the divine love between the devotees And Lord Krishna. He portrayed most of his women characters as the beloved of Lord Krishna and in doing this he portrayed them as spokes persons of his Bhakti Cult. The role of women characters of Sankaradeva in preaching Vaishnavite religion, his outlook towards women and the status of women in the society of time, all these will be discussed in the following paper.

Key Word: Bhakti cult, Vaishnavite religion, Eka-Sarana Nama Dharma

Introduction :

The Bhakti Movement, originated in South India under the leadership of 'Alvars', has brought the sea change into the medieval society of India adding new dimensions in every aspects of socio cultural and literary strata of the society. In Assam, the Bhakti Movement got momentum in a new form as 'Eka-carana Hari Nama Dharma' under the leadership of Sankaradeva and Madhabadeva, the disciple-in-Chief of Sankaradeva. Sankaradeva strived to come into close to the heart of the common people through different writings to preach the philosophy of "Eka-Sarana Nama Dharma". He used different genres of literature to propagate his religious philosophy among the people. Sankaradeva innovated the art of composing drama in Assamese following the pattern of Sanskrit drama. He played the pivotal role in the growth and development of Assamese plays. Before Sankaradeva there was prevalent Sanskrit drama in Assam, but he introduced

a new pattern of composing plays, though he followed the pattern of Sanskrit drama yet Assamese dramas are quite different from Sanskrit dramas. Sankaradeva composed only six plays, but these six plays are unique contribution to Assamese dramatic tradition. Sankaradeva's writings, though subjective, are not lack of literary values; these are unique contribution to Assamese literature and are the mile stone of the dramatic tradition of Assamese literature. As the preaching of Vaishnavite religion is the sole aim of composing his plays he portrayed both male and female characters with same importance in his plays. Sometimes his female characters excel their male counterparts in respect of devotion to God. It is aim at to discuss the role of women in spreading Vaishnavite philosophy through their devotion as revealed in the plays of Sankaradeva in the following study.

Objectives of the Paper :

The objectives of the Paper are —

- (i) The chief aim of the paper is to discuss the role of women characters of Sankaradeva's plays in preaching his religious philosophy.
- (ii) Another aim of the paper is to discuss the attitude of Sankaradeva towards women as revealed in the portrayal of women characters in his plays.

Methodology :

The data for this paper is collected from different primary and secondary sources and studied in analytical method.

Discussion :

Sankaradeva composed six plays borrowing the themes from Bhagawata Purana and Haribangsa. Patniprasad, Kaliyadamana, Keligopal, Rukminiharana, Parijataharana and Ramabijaya are the plays according to the chronology of composition, but some critics are of the opinion that Kaliyadamana is the first play and some others are of the opinion that Patniprasada is the first play of Sankaradeva. Sankaradeva composed the play Patniprasad when he resided at Upper Assam, the rests were composed while he resided at Konchbihar. According to hagiography Sankaradeva composed the play Patniprasad and enacted at the death anniversary observation of Madhabadeva's mother. He took the subject matter of this play from "Dasama Skandha 23rd Chapter of Sri Madbhagawata Purana". The verses of Patniprasad are composed in pure Assamese while the verses of the rest plays are composed in Brajawali.

The story of Patniprasad is centring round the characters of the wives of Bipras, who were faithful follower of Vedic rituals and devotees of Lord Krishna. One day the playmates of Lord Krishna— the Gupabalakas felt hungry when they were grassing their

cattle in the grassland near Kalindi Lake. They wanted Krishna and Balarama near them. Krishna advised the Gupabalakas to get some food from the Bipras, who were busy in 'Yagya' nearby them. The Bipras instead of giving food became angry with them and one, Chandrabharati, rebuked the Gupabalakas and used harsh words against Lord Krishna. The Gupabalaka returned to Lord Krishna without any food. Krishna told them to go to the wives of Bipras for food. Accordingly, the Gupabalakas went to the wives of Bipras and asked them that they were advised by Lord Krishna to have some food from them. On listening the name of Lord Krishna the wives of Bipras ran to Lord Krishna with bounty of delicious food items despite the hurdles put up by their husbands and sons. One of the wives of Bipras left for abode remembering the name of Lord Krishna while her husband confined her in an attic to resist her from going to meet Lord Krishna. On reaching Lord Krishna the wives of Bipras served different delicious food items with devotion to him. Lord Krishna appreciated their devotion and advised them to return to their respective homes. But they were reluctant to leave the company of Lord Krishna and at the same time hesitated to go back for fear of being rejected by their husbands and sons. Lord Krishna consoled them and told them that none could barred them of entering their homes as this is none but God's wish. Lord Krishna told them to pray him from their own homes - "Bidure thakiye shravana kirtana bhaktiye hamaka jaiche baishya karabe, nikate thaki simate bhakati karite pabaya nahi, jaiche amrita pana karite mukhe ruchaye nahi"¹. Devotion offered to Lord Krishna residing far away from him is more powerful to chain him than the devotion offered being resided close to him as it may deviate the devotee from the real path of devotion. The wives of Bipras realized the true meaning of Lord Krishna's speech and returned to the place of 'Yagya' where their husbands were busy with their works. The Bipras, though completed their 'Yagya' with their wives, repented for their works and vanity, because they too realized that devotion is more powerful than their works. They wanted to go to Lord Krishna, but an old Bipra prohibited them threatening them of Kangsha. Then the Bipras gave up their vanity of work and started to pay their devotion to Lord Krishna staying far away from him.

In this play Sankaradeva portrayed the Bipras as envious to Lord Krishna at the same time portrayed their female counterparts as real devotees to Lord Krishna who showed the real path of devotion to their husbands. This is a solid proof that Sankaradeva was impartial and sometimes more generous to women than men in delineating the characters of his plays. It is evident that through the portrayal of the characters of the wives of Bipras Sankaradeva introduced the women characters as the spokes persons of his Bhakti cult giving them an honoured position in the society.

The second play of Sankaradeva is Kaliyadamana. The theme of the play has been taken from Bhagawata Purana. This theme appears in Bishnu Purana and Haribangsha

also. Kaliyadamana, the very name implies that Kali, a proud serpent was over powered by Lord Krishna to establish the victory of devotion over pride. Kalinag, a powerful serpent was reigning in the Lake Kalindi with pride keeping the water of the Lake poisonous by its own venom. One day Gupabalakas, the play mates of Lord Krishna, with their cattle took water from the lake to quench their thirst. They instantly became intoxicated with venom and lose their lives. Lord Krishna finding his playmates along with their cattle in death became perplexed, but instantly, through his divine power he revived them. He realized how this was happened, so he jumped in the Lake to teach a lesson to Kalinag. Kalinag, without knowing the divine power of Krishna, attacked him with his venomous sting and coiled himself around Krishna with pride to overpower him regarding him as an ordinary cowboy. Krishna was in a state of sub-consciousness for a moment, but soon Lord Krishna came out of the grasp of Kalinag and started dancing on its hood. Failing to bear the weight of Lord Krishna Kalinag was about to die. The wives of Kalinag started to pray Lord Krishna seeing the impending death of their husband. They apologized for the pride and vanity of their husband and begged Lord Krishna to leave their husband alive. Lord Krishna being elevated by the devotion of the wives of Kalinag set free Kalinag. Kalinag realized his folly and took shelter in the feet of Lord Krishna through his wives.

Sankaradeva here in this play once again also produced his women characters as the spokes person of his religious philosophy.

Keligopal, the third one of Sankaradeva's plays, projected women as enthusiastic devotees who never minded to leave their households and even kith and kin when they heard the tune of Lord Krishna's flute. Sankaradeva outlined the power of devotion through Rashkrira, the sports between Gopies and Lord Krishna. He sent the message to his disciples through Rashkrira how erotic love can be transformed into spiritual love at one point when both the lover and the beloved realized the transitoriness of the mundane world and permanence of devotion.

The plot of this play has been taken from Bhagawata Purana. The story is also found in Bishnu Puarana and Haribangsha. One starry night in the full bloom Moon light Lord Krishna was playing his flute in the bank of Yamuna. When the gopies of Gakula heard the sound of his flute ran to sport with him leaving aside all their households. Lord Krishna told them to return to their respective homes to serve their husbands. But the gopies were reluctant to return, on the contrary with humble submission they wanted to sport with him. Because they regard him as the sole savior of all leaving beings. Lord Krishna sported with them. When they got Lord Krishna as lover their minds feel with pride. Lord Krishna, as omniscience, wanted to wipe out the pride of the gopies so he vanished from the sport with a devotee named Radha. Radha also felt proud of being taken away by Lord Krishna. For, she thought Lord Krishna loves her more than the rests.

Again Lord Krishna vanished to set free Radha from her vanity. At last all the gopies realized their folly and prayed Lord Krishna with devotion. Lord Krishna appeared among them when he saw that the gopies were quite free from their pride of having him as their lover and started to sport again with them.

Sankaradeva, in this play too delineated the women folk as real devotees and produced them as the spokes person of his religious belief in his plays.

Sankaradeva, in his fourth play, Rukminiharana portrayed the character of Rukmini as a consort of Lord Krishna, as a loving sister of Rukmabira and above all as a determined and real devotee of Lord Krishna. The story of the play is a beautiful admixture of the stories of Haribangsha and Bhagawata Purana. Rukmini and Krishna loves each other. Rukmini's parents King Bhismak and Queen Sashiprabha also want their daughter to get married according to her own choice. But the problem arises from Rukmabira, the elder brother of Rukmini who wants his sister to be married to Sishupal, the King of Sedi kingdom. At last Lord Krishna abducted Rukmini from Kundil kingdom defeating Sishupal. This is the main theme of the play.

Rukmini is a devotee of Lord Krishna. She dedicates her mind to Lord Krishna. The Omniscience Lord Krishna knew it. Rukmini becomes so thirsty that she is emboldened by her love for Lord Krishna to overcome every kinds of hurdles that may come on the path of her love. She paved the way to reach at her goal. She asked Bedanidhi, a family brahmin, and sent him to Dwaraka with a letter written by her narrating the situation and her love for Lord Krishna. On receipt of the letter Lord Krishna left for Kundil to save Rukmini from her predicament. He defeated Sishupal and abducted Rukmini. Rukmini got her love but she did not forget her responsibility to her brother Rukmabir so she prayed Krishna to leave Rukmabir alive though Rukmabir was the obstacle of their love. Lord Krishna left Rukmabir alive to fulfill the wish of devotee. Thus Rukmini played the role of real devotee in the play Rukminiharana. The character of Rukmini is another example of generous attitude of Sankaradeva in portraying his women characters as devotees as well as spokes persons of his Bhakti cult.

The fifth play of Sankaradeva is Parijataharana. In this play Sankaradeva portrays two complete different characters-one is Rukmini and the other is Satyabhama. Both of them are wives and devotees of Krishna. One day Lord Krishna presented a Parijat Flower to his first wife Rukmini which was brought to him by Narada for which Satyabhama the second wife of Krishna became envious to Rukmini and adamant for having a Parijat Flower for herself. Krishna battled With Indra and defeating him uprooted the shrub of Parijat Flower and brought it from heaven to satisfy Satyabhama. Satyabhama, though fulfilled her wish, did not leave to jeer at Rukmini. Rukmini was free from such jealousy and pride, she told Satyabhama - "Oye bhagini Satyabhama ki kahaisha, jagatara parama

guru Shri Krishna unikara Sarana sewa karate brahmanada bhitare kuna durlabha thika? Dharma Artha Kama Muksha chari padarasa hate milaye - tuhari Parijat kuna katha"². - --- According to Rukmini there is no use of Parijat Flower as there is nothing mightier than the devotion to Lord Krishna in the Universe.

Rukmini and Satyabhama both are lovers as well as devotees, but there is contradiction between them. Rukmini is free from pride and she is satisfied having Lord Krishna as her husband. She lifts her love for Lord Krishna from worldly pleasure to spiritual contentment. Satyabhama cannot come out from the worldly arrogance.

Sankaradeva's impartial and generous attitude towards women is revealed through the portrayal of character of Rukmini in this Parijatharana play.

The play Rambijaya was composed in the latter age of Sankaradeva. He, though took the story from Valmiki's Ramayana, moved away from the original story in portraying his characters. Sita is portrayed as a character of extrasensory-perception who could tell the happenings of earlier birth. But it is not found in the original Ramayana. Sita practiced hard penance to get Bishnu as her husband in her earlier birth and got the blessings to have Rama as her husband in latter birth. Sita knew her pre-destined marriage with Rama as she was a woman of extrasensory-perception, so she waited for Rama on the day of her 'sayambara'. Sankaradeva portrayed Sita as a devotee to Rama in this play. He also composed Uttarakhanda Ramayana taking the story from same source of Valmiki's Ramayana. In both the works Sankaradeva portrays the character of Sita, but the noteworthy point is that the Sita of Rambijaya is quite different from that of Uttarakhanda Ramayana. Sita of Rambijaya is a real devotee to Lord Rama while the Sita of Uttarakhanda Ramayana is a bold woman who does not spare her husband to criticize for his illegal works. Though the stories of the both these works have been taken from the same source yet the subject matters and backgrounds are different, therefore, two different characters have been depicted by these two works of Sankaradeva. The Sita of Rambijaya is projected as the lover and devotee to Lord Rama whose love and devotion transcends from worldly limits to spiritual sphere. The union of Ram-Sita is the union of devotee and God. This is possible only for an ardent devotee to reach at such desired goal. Here, in this play, Sankaradeva showed the power of devotion, through the character of Sita, to produce the effect of devotion in the minds of his disciples. It also reveals the role of women in the Bhakti cult of Sankaradeva as well as his attitude towards women in his writings.

Findings :

Following are the findings of the study :-

- (i) Sankaradeva uses women characters of his plays as a means to expose the power of devotion to Lord Krishna.

- (ii) Women are projected as spokes persons of Sankaradeva's Bhakti cult in his plays.
- (iii) Sankaradeva shows equality and right to women in respect of religious belief through his writings.
- (iv) It is revealed that Sankaradeva had a high regard and generous attitude towards women though he was a religious preacher of the Medieval Age.

Conclusion :

The literary works of Sankaradeva, though primarily intended to preach his religious philosophy, provide not only religious teachings for the society but teach the lesson of social reform also. The social status of women was not in the elevated position at the time when Sankaradeva preached his Eka Sarana Nama Dharama. One, Raghavendra Pundit, lodged complain against Madhabadeva accusing him of using teenager girls as dancer at entertainment hall. It is mentioned in the hagiography written by Ramcharan Thakur. Sankaradeva witnessed the whole scenario of the society and tried to reform the society through religion. He was well aware of that the role of women was inevitable to reform the society of his time. Therefore, he introduced the women characters of his plays and other writings in an elevated position. Women have got a dignified position not only in his writings but in his personal life also. A few verses arise controversy among the scholars about the outlook of Sankaradeva towards women. But, of course, it may happen due to the social phenomena of the then time and for the influence of Bhagawata Purana, but it is not general. The writings of Sankaradeva still have to be discussed in sociological point of view. In this respect there is still ample scope of research work to be undertaken.

Foot Note :

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THE PHILOSOPHY OF GEOGRAPHY: A STUDY ON DEVELOPMENT AND USE OF POSITIVISM IN HUMAN GEOGRAPHY

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Abstract:

Geography presents interesting and intricate trade-offs between empirical data and demands, on the one hand, and deep philosophical issues from ontology to political philosophy, on the other. All geographical theory has been developed based on its own philosophy. Positivism is one of the unrecognized, 'hidden' philosophical perspectives which guides the work of many geographers. The aim of this paper is to study the philosophy of geography and development of positivism and its uses in Human Geography as well. The methodology adopted here is collect the secondary data from different books, journals and periodicals from different sources and analyse it.

Keywords: Epistemological ,Human Geography, nomothetic, Philosophy of Geography, Positivism.

Introduction:

Philosophy of geography is that subfield of philosophy which deals with epistemological, metaphysical, and axiological issues in geography, with geographic methodology in general, and with more broadly related issues such as the perception and representation of space and place.

Throughout the history of philosophy, many thinkers have urged that some fundamental philosophical concepts are universal-used by all rational people. Historians and anthropologists have often been skeptical of these claims. Recently, cultural psychologists and experimental philosophers have begun to explore empirically whether fundamental philosophical concepts are shared across cultures. The results of these studies have been fascinating and provocative, though they are far from definitive.

Positivism is one of the unrecognised, 'hidden' philosophical perspectives which guides the work of many geographers. ... [It remains hidden] in the sense that those who adhere to many of its central tenets rarely describe themselves as positivists. ... While many boldly carry the banner of their chosen philosophy, the name of positivism is rarely seen or heard in the works of geographers who give assent to its basic principles.¹ Until the 1950s, geography as a discipline was essentially descriptive in nature, examining patterns and processes, often on a regional basis, in order to try and understand particular places. From the early 1950s, a number of geographers started to argue that geographical research needed to become more scientific in its method, seeking the underlying laws that explained spatial patterns and processes. For example, Frederick Schaefer² in a paper often cited as the key catalyst for the adoption of scientific method in human geography, argued that 'geography has to be conceived as the science concerned with the formulation of the laws governing the spatial distribution of certain features on the surface of the earth'. In effect Schaefer drew on the arguments of logical positivism to contend that geography should seek to identify laws, challenging the exceptionalist claims of geographers such as Hartshorne³ that geography and its method was unique to that of other social sciences. In other words, geography should shift from an ideographic discipline (fact gathering) focusing on regions and places to a nomothetic (law producing) science focused on spatial arrangement.

Objectives of the Study:

The main objectives in this paper are to—

- Know the philosophy of geography.
- Study on development of positivism.
- Understand the use of Positivism in Human Geography.

Methodology:

The main aim of this paper is to study and analyse the relationship in between philosophy and geography. Before going to analyse lots of knowledge have to be gathered. In this context, different books, journals and periodicals collected from different sources have been read to find out the summary.

Discussion:

Positivism has been described by [1] as a philosophical system recognizing only that which can be scientifically verified or which is capable of logical or mathematical proof, and therefore rejecting metaphysics. Positivist approaches involves making of empirical generalizations, statements of a law-like character which relate to phenomena

that can be empirically recognized. As such, these approaches are basic to what is widely known as the scientific method, and are central to the methodology and philosophy of natural science, physical geography inclusive⁵.

Positivism is a philosophical system deeply rooted in science and mathematics. It's based on the view that whatever exists can be verified through experiments, observation, and mathematical/logical proof. Everything else is nonexistent. In addition, positivists usually believe that scientific progress will eradicate, or at least sharply reduce, the problems facing mankind.

Positivists are almost always strong realists- that is, they believe that what we experience as reality is really out there in the world. In other words, they believe in objective truth. They also tend to deny the influence of things like theoretical and cultural biases that get in the way of science.

Positivism divides all statements into three categories: true, false, and meaningless (neither true nor false). A meaningless statement is one that isn't clear enough to be tested through positivistic means. For example, "The color green sleeps angrily" is a meaningless statement. There's no way you could test whether or not it's true, which means it isn't true or false. It's just nonsense. This is an extreme example, of course, but many other sentences fall into this category when their terms are not clearly defined.

If a statement does have a meaning, then it must be either true or false. But that doesn't mean we necessarily know which one it is. For example, "There are exactly 23.8762 billion domestic cats in the world" has a definite meaning, but no one can say for sure whether it's true or not. It would be impossible to count all the domestic cats one by one, so no one can verify the statement. In principle, though, it could be verified through scientific observation - which just don't have the actual means to carry out the study⁶.

The principal concern of the early advocates of geography as a spatial science was that geographical enquiry up to that point was largely unsystematic and analytically naïve. Geographers were developing empiricist accounts of the world by simply accumulating facts as evidence for generalist theories. The problem with such empiricist endeavours was that they did not distinguish between casual correlations and accidental or spurious (non-causal) associations. For example, environmental determinist accounts suggested that environmental conditions explicitly influenced society in a casual fashion⁷. Moreover, such accounts committed ecological fallacies - that is, ascribing aggregate observations to all cases within an area. However, just because two things are observed in the same place at the same time does not mean that one caused the other or that they apply universally. They need to be tested scientifically. Indeed, most people now accept that ambient temperature may influence human behaviour but it does not determine it, and it has little or no effect on levels of development. For geographers such as Schaefer, geography as a

discipline would only gain real utility, and by association respectability within the academy, if it became more scientific. Scientific method would provide validity and credibility to geographic study and it would provide a shared 'language' for uniting human and physical geography.

The introduction of the scientific method into geography marked the beginning of the logical positivist era in the field. Since scientific method is based on formulation and testing of hypotheses, it ushered in the quantitative revolution in geography. Statistics and mathematics were extensively used for testing of hypothesis and building of models respectively. Use of scientific terms such as law, model, theory and hypothesis became fashionable and were widely used. This development birthed major changes in the definitional, methodological and philosophical direction of geographic research and education. Definitionally, emphasis shifted from regional study to the study of spatial patterns, linkages and interactions. Methodologically, more geographers began to employ the scientific method as the means of inquiry in spatial analysis. Philosophically, the emphasis on scientific method and model building meant an emphasis on a more deductive form of enquiry^{[8,9],[10]} aptly captured the impact of positivism on geography when they stated that it took "geography as a subject away from its earlier concern with description of unique places into attempts at uncovering universal spatial laws governing the way in which the world worked". Since formulation and testing of hypothesis as well as development of laws and theories of spatial organization became central, geography was defined as a spatial science and "was therefore no longer to be content with simply describing, but like a strict science, should be able to formulate predictive laws of spatial behavior as well as uncover rules governing observable spatial regularities"¹¹.

However,¹² argues that geography is not a strict science but rather straddles between sciences, social sciences and humanities and have benefitted from its position at the intersection, a significant aspect of which is its quantitative component. Introduction and subsequent adoption of positivism brought about significant improvements in geographic inquiry and training. The added rigor and focus elevated the discipline into a more respectable height. Several models and theories were imported from other disciplines such as economics, physics, sociology, psychology etc. and modified to explain and support various spatial analytics endeavors. For instance, it has played significant role in geospatial analysis through the use of GIS technologies and more recently in the emergence of big data - data extensive studies - that some refer to as the fourth paradigm¹³ as well as analysis of complex networks¹⁴. Expectedly, at some point, bandwagon rolled on as quantification was gradually becoming an end in itself rather than a means to an end.

Expression of research results in mathematical and statistical expressions was taken to excess by some proponents thereby trivializing their works which appeared to be

occasioned by availability of data and consequently testing of hypotheses that were weakly linked to any well-articulated theory or model. This unfortunately, is still rampant today particularly among young burgeoning geographers.

Most of the challenges with geographical application of the scientific method stem from the twin facts that "geography as a whole deals with multi-variable open systems"¹⁵. This was recognized by¹⁶ when he submitted that geography deals with unique events, and generalization in the form of laws and theories is doomed to failure. Also, the sheer size of geographical systems e.g. atmosphere, river basin etc. makes laboratory experiment difficult as scaling down the system alter its properties in unknown ways. In human geography, by 1970s, criticisms of the positivist approach started pouring in, particularly, the 'objective' scientific methods that conceptualized people as rationalized actors. Rather geographers began to embrace the humanistic approaches and argued that human behavior is in fact subjective, complex, messy, irrational and contradictory. As such, human geographers began to draw on methods that would allow them to explain the meanings, emotions, intentions and the values that make up our taken for granted world¹⁷. At the same time Marxist geographer criticized the apolitical nature of positivism and more recently feminists, poststructuralists / postmodernists criticized

Positivism and Marxism for their failure to recognize people's multiple subjectivities.¹⁸ encapsulated the influence of positivism though rather harshly as distracting geographers from the "possibilities of creative, rigorous, critically engaged activist scholarship" and concluded that "a genealogy of positivism shows that the movement was never as philosophically coherent, or as politically conservative, or as well-defined a research program as portrayed in our intellectual histories", as such we have never been a true positivist. New areas with so much promising possibilities are net left out in the barrage of criticisms, one of such is the geospatial and big data solutions. They have been criticized as reinforcing inequity and in some cases subverting environmental, social and economic justice¹⁹. Nevertheless, as well articulated on²⁰. These criticisms are in fact constructive and have strengthened geographic research through its expansion, improvement and refinement over time as well as the complementary role it now plays to non-positivist approaches thereby providing a much more robust platform for the conduct of geographic investigations.

Conclusion :

As argued by different scholars , despite the shortcomings of positivism, it will be retained in both human and physical geography because; first, it does have the ability to provide coherent and testable theories about nature of geographical phenomena; second, it is in many respects a codified and logically connected extension of thought structures

developed in everyday life including the willingness to correct theories or hypothesis in the light of experience; lastly, and partly as a consequence of the first two points, scientific knowledge is required to manage social and natural systems and if geography fails to provide such knowledge, some other disciplines will develop to fill the gaps. In human geography, a range of contemporary philosophers have been influential with geography. Many of these have been appropriated under the rubric of social spatial or socio spatial theory, but their insights can also, and perhaps better, be understood as philosophical. This has been concerned with challenging the disciplinary range of what geography is, the binaries that traditional geography has tended to think with, and to emphasis the emotional, cultural, and nonsystematic elements of the interaction between humans and the world. To turn the relation the other way round - to ask of the geography of philosophy - is to raise a wide range of issues. While some approaches of this kind would smack of a geographical determinism, locating particular kinds of thoughts within a particular place or tradition, there can be more productive work done.

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SWAMI VIVEKANANDA'S CONCEPT OF YOGA AS A WAY OF REALISATION AND ITS RELEVANCE IN THE CONTEMPORARY SOCIETY

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Abstract:

Swami Vivekananda was a great teacher and also a great educationists. His teachings are broad and very deep aspects which are not restricted to India alone. His teachings include spiritualism, universal values, religion, character buildings, education, spirit of service and social issues and national integration. Swami Vivekananda had also a Major role in introducing India and its spiritual culture of Vedanta to the western world and in reviving and refining Hinduism within India. For Swami Vivekananda, the ways of realisation, i.e. the way of knowledge, devotion and action are three complementary paths of realisation. He includes 'yoga' (as meditation through postural adjustment) as one of the alternative ways. According to him, yoga is the process of realisation. Yoga means union and also a kind of discipline. The concept of yoga Sadhana of Swami Vivekananda becomes very relevant in present day context. Prevention of degradation of physical, mental and spiritual aspect of present human society is only possible through yoga Sadhana. Through yogasana, dhyana and pranayama we not only get a sound physique but also gain mental spiritual peace.

Key Words: self realisation, ways of self realisation, Yoga

Introduction:

Self-realization is the ideal of Indian philosophy. It can be brought about by various ways. In Indian culture, there are different methods to achieve self-realization which leads to liberation. According to the Gita, it can be achieved through disinterested action. Vivekananda called it Karma Yoga. It can also be brought about by constant worshipping of the Absolute in the form of personal God or Iswar. It is Bhakti Yoga. Another method is attaining knowledge. It is Jnana- Yoga. It can also be achieved by concentrating mind so

that it delves on its true nature. Vivekananda called it Raja Yoga. Thus, yoga is the generic name of all methods of self-realization or liberation. Vivekananda called that all these methods are complementary to each other. Here, we try to have an idea of these ways and their complementary characters.

Objectives of the study:

- (1) To study Vivekananda's view about the path leading to liberation.
- (2) To find out the best way as put forth by Swami Vivekananda.
- (3) To analyze the relevance of Vivekananda's views regarding yoga in present day context.

Methodology:

The study is based on secondary data collected from reputed articles of different research journals, books, internet sources.

Discussion:

Karma Yoga: Karma Yoga is doing actions in a disinterested way so that soul does not cling to fruits of actions. Vivekananda gives importance to the Gita-ideal of Niskama karma. Like ideology of Gita he also does not recommend asceticism or a flying away from the world. The Karma yogi has to work for unselfishness. That means his work has non-attachment.

Vivekananda says that a continuous doing of selfless work, or constant practice of non-attachment in all actions of life enables a man to rise above his self and to have a feeling of oneness with everything. Through selfless work one's mind becomes pure and he is able to identify himself with all. This is the realization of Immortality.

Bhakti-Yoga: Bhakti is the easiest and the most natural way to reach the great divine end. It is the science of higher love, the way of pure love in which the object of love or devotion is not the finite or the limited, but the Supreme.

The first stage of Bhakti-Yoga is the stage of external worship. The ordinary man is not able to concentrate on the subtler expressions of God, and hence he begins his worship in a gross manner. In this stage, idols and Goddesses, incarnations -even prophets and God-man-are all objects of devotion and worship. Idol-worship is the most popular form of external worship. Then, in the next stage, prayer and repetition of God's name, chanting of religious hymns and singing the songs of God's glory would become prominent. In the third stage, this kind of prayer is transcended, and in its place a sort of a silent meditation starts. Vivekananda says that in this stage there exists for the devoted nothing but God. Then, in the final stage even this distinction vanishes,

the devotee becomes almost one with the Supreme. This is a kind of inner realization a vision of the omnipresent God.

Bhakti marga is the most convenient and popular of all the ways. It is natural to man, and it does not require any special aptitude or capacity or resources which other ways require. That is why it is easiest.

Vivekananda gives five stages of love with God such as love of Father, Master, Friend, Mother and Love of husband and wife. The last one is the highest stage when seeker loves god as one would love his spouse. Vivekananda called it perfect love since this involve love not for the sake of benefits or enjoyment, but love for the sake of love. Meera is the epitome of this kind of love relationship with God.

Jnana-Yoga: Like other Indian thinkers, Vivekananda also believed that bondage is due to ignorance. Due to this we are unable to discriminate between real and the unreal. A perfect knowledge cannot be had merely through study or by listening to the words of wise teacher. Realization of true knowledge of self, Brahman and the unity of everything is possible through meditation upon the truths learnt. Here concentration is necessary.

In concentration, the self should utilize its whole energy for the purposes of knowledge and senses and the motor organs have to be kept in control, sense - gratification must be kept under control.

Vivekananda says this as Renunciation or Vairagya which is a necessary stage in the practice of Jnana- yoga. After this, concentration can be practiced. In the initial stages one can choose any form, but when concentration will become in tenser and attain the stage of complete concentration or Samadhi, all kinds of distractions would melt away. In this stage even the distinction between the self and the Brahman will not remain and have a realization of oneness. This is the Jnana-marga.

According to Vivekananda, self-realization consists of knowing the immortality, divinity and freedom of the soul or Atman. When a jnani realize that he is no different from Brahman and all the immortality properly belongs to him, he becomes liberated. Vivekananda called such a man 'jivanmukta'.

Raja Yoga: Among the four yogas i. e. Jnana Yoga, Bhakti Yoga, Karma Yoga and Raja Yoga, Raja Yoga is unique. It is greatly original in its approach to the traditional subject of Dhyana Yoga, as taught by the great master of yoga, Patanjali. It is called Raja Yoga, the king of all yogas because it is the surest and the most direct and quickest method for attaining salvation. It is the way to the realization of unity with God. It is done by controlling the mind and the body by subjecting them to certain physical and mental disciplines.

Raja yoga is personally favored by Vivekananda. It consists of the art of concentrating and by purifying it of all the distortions or verities. Once mind is thus purified, it is easy to

make it concentrate on self-realization which leads to liberation in the end. Vivekananda called Raja yoga a science whose," chief parts are the Pranayama, concentration and meditation."

The aim of this kind of yoga comes from discipline that energy inside us which is the core of the every element of this universe-prana. To discipline this prana, is the discipline of Pranayam. It is a set of physical exercises aimed at controlling prana- or the breath we take. It consists of, drawing in, holding and exhaling the breath. Pranayama has three main stages:

- (1) Puraka- Inhaling the air
- (2) Kumbhak- Holding the breath
- (3) Recchak-Exhaling.

Meditation is another step of Yoga. Vivekananda describes various exercises to train the mind so that it can focus and meditate. Purity, both physical and mental is a pre-requisite to start the exercises. Its aim is to prevent mind from clinging to any uncleanness whatsoever- be it in thought even. The yoga prescribed for this is called Ashtanga Yoga or Eightfold Path which consist of _Yama, Niyama, Asana, Pranayama ,Pratyahara, Dharana, Dhyana and Samadhi.

Vivekananda is aware that this method is not for the weak, as it requires an immense faith in oneself and also physical and mental strength. It gradually enables the yogi to acquire certain excellences and powers, and finally the yogi is able to practice complete concentration leading to the realization of unity with the Divine.

Importance and Relevance of yoga of Swami Vivekananda:

- (1) Swami Vivekananda's Raja yoga as the scientific and rational basis of religious experience, free from dogma and sectarianism, independent of any particular religious predilection, universal in nature, at once broad and deep in its scope. Swami Vivekananda's exposition of Yoga as the concentration of the powers of the human mind, the turning and the focusing of the concentrated mind upon itself so as to penetrate its own innermost secrets, is of tremendous relevance and urgent need as the basis of what he himself called " real genuine religion ".
- (2) The emphasis on realization of the Truth as the ultimate goal of Raja Yoga, as it is in all the systems of Indian philosophy, further what makes Swami Vivekananda's Raja Yoga so very relevant and universal in the modern age. Yoga teaches us to grasped truth, realize truth, felt truth within our heart of hearts and then declare the Vedas, all doubt vanish, all darkness be scattered, and all crookedness be made straight. It proposes to put before humanity a practical and scientifically worked out method of reaching this truth.

- (3) The modern age needs Swami Vivekananda's soul- stirring message of strength more than any other. The world most desperately needs to shake off all weakening influences, for, all the rancour, animosity, hatred, ill- will, narrowness, bigotry and fanaticism that we are witnessing today is the result of weakness of collective human will. Here is the special relevance of Swamiji's teaching of Raja Yoga as a life- giving science of strength.
- (4) The modern age desperately needs Swami Vivekananda's renewed and redoubled emphasis on the ancient Upanisadic doctrine of the Divinity of the human soul, the Atman, which is the reservoir of infinite knowledge and power . The sublime doctrine that forms the basis of Vedanta. Yoga brings to fore the idea that the fundamental basis of religion, whatever be its form, is Freedom, which is the birth right of the soul and the fundamental nature of the human being. This Freedom subsumes both the ultimate spiritual freedom as well as the freedom from ignorance, from all limitations, from all bondages. This is what makes Swami Vivekananda's teaching relevant and powerful in the modern age, for it makes him a powerful preacher of the greatness and dignity of the human individual.

Conclusion:

The four ways as recommended by Vivekananda have the same goal. Human being can accept any way from these four different ways as their temperaments, dispositions, and capacities. Knowledge, love, and Yoga are harmoniously fused. Three things are necessary for a bird to fly_ the two wings and the tail as a rudder for steering. Jnana(knowledge) is the one wing, Bhakti (love) is the other, and Yoga is the tail that keeps up the balance.

The four paths are not completely exclusive from each other. Vivekananda gives perfect liberty to the individual for choosing and pursuing the course that he likes best. He asserts that realization requires a very radical regeneration of the individual and he must be transformed morally, religiously and spiritually.

The concept of Yoga-Sadhana of Swami Vivekananda may become a very relevant subject in present day context. Prevention of degradation of physical, mental and Spiritual aspect of present human society is only possible through yoga Sadhana. Through, yogasana, dyana and pranayama we not only get a sound physic but also gain mental spiritual peace.

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SCIENTIFIC APPROACH OF RADHANATH PHUKAN TO SAMKHYA-KARIKA OF ISVARAKRISNA: A BRIEF ANALYSIS

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Abstract:

Samkhya-Karika is the only available and the most popular, acceptable leading text of Samkhya tradition. It is already discussed about the approximate time of Isvarakrsna and has suggested that Isvarakrsna's Samkhya-Karika which is said as the final summary formulation of the "system of sixty topics" represents this Samkhya tradition as a whole in Indian philosophy. Radhanath Phukan in his book The Samkhya-Karika of Isvarakrsna presents the original karikas of Isvarakrsna and bhasyas of Gaudapada along with his own explanation for better understanding of the readers. He also assimilates certain karikas to the concepts of modern science. Radhanath Phukan also endeavors to assimilate concepts of Samkhya-Karika such as- prakrti, guna and the concept of space time with the various theories of modern science like Quantum Theory, Thermo-dynamics, Newton's Three Laws of Motion, Einstein's Theory of Relativity etc.

Key Words: Prakrti, Guna, Space, Time, Modern Science

Introduction:

Radhanath Phukan's remarkable contribution to Assamese literature, intellectual and cultural field makes him a reputed person of Assam. He has made notable and praiseworthy contribution to the cultural, literature and intellectual ferment of Assam covering both pre-independence and post-independence era of Assam. Throughout his life, Phukan made an effort to make the people of Assam understand the significance of studying Indian philosophy in the light of modern scientific discoveries. Phukan, with his deep and clear philosophical thinking, comprehensive study of philosophy and his interpretation and detailed analysis of eastern and western philosophy in the light of modern western science expand our knowledge to a new dimension.

The Objectives of the Study:

The present study is an attempt—

1. To highlight the scientific approach of Radhanath Phukan to Samkhya-Karika of Isvarakrsna.
2. To throw light on various scientific theories of modern science.
3. In this paper, an attempt is also made to show the similarities among the various concepts of Samkhya-Karika of Isvarakrsna and the theories of modern science.

Methodology:

To this study, descriptive as well as analytical method has been used in order to describe and analyze the scientific approach of Radhanath Phukan to Samkhya-Karika of Isvarakrsna.

Collection of Data:

This study is based on the primary as well as secondary data, periodical journals, Magazines etc.

Samkhya-Karika - A Leading Text of the Samkhya Philosophy:

Samkhya-Karika of Isvarakrsna gives a fairly systematic treatment of the doctrine. The approximate date of Isvarakrsna is 350 A.D.-450 A.D. as it is already mentioned. It is, as Isvarakrsna describes, nothing but the laying down the essential teachings of Kapila as taught to Asuri and by Asuri to Pancasikha. He also refers to sastitantra (doctrine of sixty conceptions), the main doctrines of which claims to have expounded in the karikas. Though two types of Samkhya i.e theistic and atheistic are found in Indian tradition, yet The Samkhya-Karika of Isvarakrsna is atheistic in character and the traditional expositions of the Samkhya are mainly based on this work. Isvarakrsna's Samkhya-Karika is found to be consists of seventy three karikas. The subject matter of Samkhya-Karika mainly consists of the two ultimate realities i.e. prakrti and purusa, including the doctrines of causation, evolution, liberation etc.

Literary Career of Radhanath Phukan:

In his brief literary career expanding from 1949 to 1962, he wrote as many as six valuable philosophical books in Assamese language. Radhanath Phukan, in all his philosophical works viz.-i) Samkhya Darsana (1949), ii) Vedanta Darsana (1951), iii) Srimadbhagavadgita (1952), iv) Kothare Upanisad (1954), v) Vijnanar Sipare (1955), vi) Janmantar Rahasya (1957), vii) The Theory of Rebirth (1962) and viii) The Samkhya-Karika of Isvarakrsna (1962), tries to assimilate various philosophical concepts with certain

theories of modern western science. In this regard, Radhanath Phukan's The Samkhya-Karika of Isvarakrsna is also not an exception. Radhanath Phukan endeavours to assimilate various philosophical concepts with theories of modern science like Quantum Theory, Thermo-dynamics, Newton's Three Laws of Motion, Einstein's Theory of Relativity etc.

The Theory of Thermo-dynamics:

Thermo-dynamics is the branch of physical science concerned with heat and its relation to other forms of energy and work. It defines macroscopic variables (such as temperature, entropy and pressure) that describe average properties of material bodies and radiation, and explains how they are related and by what laws they change with time. Thermo-dynamics does not describe the microscopic constituents of matter and its laws can be derived from statistical mechanics.¹

Thermo-dynamics is contained in its four laws. The first law specifies that energy can be exchanged between physical systems as heat and thermo-dynamic work. The second law of Thermo-dynamics is an expression of the tendency that over time, differences in temperature, pressure and chemical potential equilibrate in an isolated physical system. From the state of thermo-dynamic equilibrium, the law deduced the principle of the increase of entropy and explains the phenomenon of irreversibility in nature.²

The Second Law essentially says that it is impossible to obtain a process where the unique effect is the subtraction of a positive heat from a reservoir and the production of a positive work. Energy exhibits entropy. It moves away from its sources. In this sense, energy or heat can not flow from a colder body to hotter body. The Second Law is the most powerful and has the most implications.

Entropy of a Thermo-dynamics system is a property of the system like its pressure, volume, temperature etc. used to describe the state of the system.³ According to the famous Second Law of Thermo-dynamics-"Energy can only move forward and never backward. With time Entropy increases, never does it decrease. Entropy corresponds to change from organized state towards disorganization."⁴ Movement of energy is ceaseless towards the accomplishment of its predestined object. Phukan clearly cites the similarity of this law with Samkhya philosophy. According to him, like the law of Thermo-dynamics, Samkhya philosophy also says that there is no end to the transformation of the gunas and this transformation has a predestined object. It is clearly mentioned by Phukan that transformation of the gunas is nothing but the increase of Entropy which cannot continue indefinitely. There is a limit to the transformation of universal energy i.e. increase of entropy. This, final state, according to the modern science, is a state of 'Thermo-dynamic Equilibrium and Final Destruction of the Universe or the Mahapralaya mentioned in the Sastra including the Gita. After this state, there will be an infusion of energy leading to a

fresh creation. This is what science of Thermo-dynamics suggests. The same fact of creation and destruction is stated in religious books. The law of Thermo-dynamics has been strongly established by the scientists. Hence, Eddington accepts this position and remarks in a cautious any way- "Scientists and theologians alike must regard as somewhat crude the native theological doctrine which, suitably disguised, is at present to be found in every text book of Thermo-dynamics, namely, that some billions of years ago, God would up the material Universe, and has left it to change ever since....It is one of those conclusions from which we can see no logical escape....only it suffers from the drawback that it is incredible."⁵

With the help of The Second Law of Thermo-dynamics, Phukan explains The Creation Theory of Samkhya philosophy. It is already said that according to The Second Law of Thermo-dynamics, transformation of energy is sustained i.e. this transformation is undergoing. Because entropy increases, never does it decrease. The Samkhya also maintains that transformation of guna is not ending. In the words of Radhanath Phukan, "The Universe is, according to scientists, heading towards disorganization from an organized state. There will come a time after which there will be no transformation or change of any sort."⁶

The Quantum Theory:

Quantum Theory was developed by various scientists such as Albert Einstein (1905), Louis de Broglie (1924), Neils Bohr (1931), Werner Heisenberg (1927), Lord Ernest Rutherford etc. This Quantum theory is the theoretical basis of modern physics which is the nature and behaviour of matter and radiation (energy) on the atomic and sub-atomic level. Quantum theory is one of the most sophisticated theories of modern science. This theory originates from the radiation of heat energy by a black body in physics. According to Quantum Theory, energy is always emitted or absorbed in discrete manner (energy packets or quanta) and each discrete energy packet never contains energy below a minimum value. It is almost similar to the exchange of coins in our day to day life etc.⁷

Phukan assimilates The Quantum Theory of Lord Rutherford with the fundamental principles of S~mkhya philosophy. The Quantum Theory reveals that energy in the form of electric charges is the only ingredients of the physical Universe. Phukan insists on the fact that through this theory Lord Rutherford proved the fundamental principle of S~mkhya philosophy i.e. nothing is real in this world except the energy. Everything will ultimately be transformed into pure energy. There is no power known which can stop this headlong progress towards complete disorganization.⁸

This discovery of Ernest Rutherford stunned the entire European scientific world. At the same time, this discovery has enhanced the prestige of the Samkhya philosophy.

Lord Rutherford experimentally smashed the atom and found that it consists of empty space full of electrical energy. Inside the atom, there is a nucleus, some negative charges of electricity called electrons revolving around the nucleus and some protons which are positive charges of electricity. Thus, a number of protons and a less number of electrons are combined together to form the nucleus. The atom bears similarity with the solar system, the nucleus corresponding to the sun whereas the revolving electrons to the planets. The total number of electrons present in an atom determines the physical as well as the chemical properties of the element. The only source of activity in an atom is the electrons. In the Universe, all activities and all sorts of transformations are due to the activity of the electrons. Here, the constituents of atoms can be compared to the constituents of prakrti in Samkhya philosophy. Lord Rutherford remarked that, all activities and all sorts of transformations in this Universe are due to the activity of the electrons. Similarly, in case of Samkhya philosophy also, there is a possibility to think that all activities and all sorts of transformations in this Universe take place due to the dialectical activities of the gunas and prakrti's evolution. Here, the affinity of Samkhya doctrines to scientific orientation can be noticed.

The Theory of Relativity:

In 1950, Einstein established The Special Theory of Relativity.⁹ This theory is intimately connected with the Theory of Space and Time. Theory of Relativity resembles a building consisting of two separate theories, The Special Theory and The General Theory. His Special Theory of Relativity and The General Theory of Relativity were theorized in 1905 and 1911 respectively. The Special Theory of Relativity applies to all physical phenomena with the exception of gravitation and the general relativity provides The Law of Gravitation and its relations to the other forces of nature. The Special Theory of Relativity deals with reference frames moving uniformly along a straight line, called inertial frames and all universal laws of nature are equally valid in this type of inertial frames (special principle of relativity). The second principle, on which the Special Relativity Theory rests, is the principle of constant velocity of light speed in vacuum. This principle asserts that light in vacuum always has a definite velocity of propagation independent of the state of motion of the observer or of the source of light¹⁰ the principles of Special Theory of Relativity forced Einstein to discard the old concept of absolute space and absolute time and introduce the concept of relative space and relative time in physics.

Again, the concept of Albert Einstein's Theory of General Relativity is more comprehensive where gravity is treated as geometric phenomenon of a curved space time co-ordinate system, corresponding to an accelerating reference frame.¹¹

Moreover, according to Einstein's Theory of Relativity, everything in this material universe, from the humblest speck of dust to the mighty stars and nebulae, is moving in the space at tremendous speeds and because space and time are relative, there can be no absolute measure of length of time. Everyone thinks that he is stationary while everybody else is moving. He thinks that what he sees is the real picture of the Universe and that what others see is erroneous. In truth, however, stability, length, space and even colour which depends on wave-lengths, are all relative. How the Universe would appear to a person depends upon his position in the Universe and his velocity. It follows that it is impossible for anyone to know the real nature of the Universe.

Space and time are two well-known concepts of Indian as well as western philosophy. They are linked together and born out of the five mahabhutas- earth, water, air, fire and ether. Radhanath Phukan has said that space and time is the root of all knowledge. It is not possible to understand anything, to think or to speak of anything without the underlying concept of space and time. At the same time, it is not possible to separate the concept of time from that of space. One is a part of the other and includes it. Radhanath Phukan has also explained the Samkhya concept of space and time with the help of modern science. The most amazing discovery in the scientific field about space and time is Einstein's 'Theory of Relativity', in which space and time are conceived as relative. According to this theory, in this world everything is relative on space and time. It is a fact that stability, length, even colour etc. of the external Universe are all relative. Actually, not only the external Universe but also our idea of time and space are relative. Hence, Phukan says, "Einstein proved not only that the shape and size of the external Universe are relative, he also proved that our concept of time is relative depending as it does, upon the velocity of the observer in space."¹² This theory proves that measure of time is not the same everywhere. In this respect, Phukan has referred to the story of princess Revati of the Visnu-Purana.¹³ As the story goes, Revati was a princess who lived in satya yuga. When she grew up, her father went with her to heaven to consult Brahma about her marriage. Brahma suggested Revati's father to go back to the earth immediately and arrange Revati's marriage with Balarama. Though, they spent only a few moments in the heaven, in the meantime satya yuga and treta yuga had passed away and dvapara yuga was also about come to an end. But, since Revati went with her father her age did not increase. This happened so as the measure of time in heaven and earth is not the same.

Again, Phukan also refers to some ancient sages who retain their youth forever.¹⁴ For establishing his view Phukan has taken the help of the Fitzgerald Contraction. 'Fitzgerald Contraction' is a phenomenon of physics which relates to length contraction. In physics, length contraction is the physical phenomenon of a decrease in length by an observer of objects that travel at any nonzero velocity relative to that observer. This is also called

Lorentz Contraction or Lorentz Fitzgerald Contraction. This contraction is usually noticeable at a substantial fraction of the speed of light; the contraction is only in the direction parallel to the direction in which the observed body is travelling. This effect is negligible at everyday speeds. Only at greater speed it becomes important.¹⁵ This contraction can be calculated easily if the velocity is known. Fitzgerald Contraction is a result of the inseparable relation between space and time. Phukan says, "'Fitzgerald Contraction' appears in all our calculations because we calculate time and space separately instead of regarding them as an inseparable unit designated by modern science as 'space time'."¹⁶ Regarding the concept of space, Radhanath Phukan also refers to the view of Einstein, Whitehead etc.

Radhanath Phukan said that the real time is one and indivisible (akhandakala) from the transcendental point of view. What we call time is only relative time which is expressed in relation to the space occupied by the speaker. Relative time is true for all persons living in the same world. Therefore, the measurement of time is different for a person living in a different world. In Radhanath Phukan's view this idea of space time is established in the story of Revati of Visnu-Purana. According to him, "It seems that the sages who thought out such stories have a clear idea about the truth regarding space and time. They knew quite well that the measure of time was not the same everywhere."¹⁷ This scientific truth was known to the ancient Samkhyists. It is evident from the fact that they have propounded the view that space-time are linked together.

The Three Laws of Newton:

Sir Isaac Newton, the great physicist, has postulated the three Laws of Motion which form the basis of classical physics and which govern modern physics also. According to this theory, every object has a tendency to remain in its own state which is called inertia. There are two types of inertia, viz. inertia of rest and inertia of motion. Inertia of rest is the property of matter by virtue of which it tends to persist in the state of rest and inertia of motion is the property of matter by virtue of which a moving body tends to continue in its state to uniform motion.¹⁸

Newton's first law of motion is that in the absence of an unbalanced force, a body continues its state of rest or keeps moving with a uniform velocity.¹⁹ Newton's first law can be divided into two parts. One is definition for force and the other is inertia of material bodies. The first part states that in absence of an unbalanced force a body moving with uniform velocity must continue to move with the same velocity in the same direction forever.

Newton's second law of motion is that the rate of change of momentum of a body is proportional to the unbalanced force and it occurs in the direction of the unbalanced

force. The quantity of motion contained in a body is called its linear momentum or momentum. By virtue of motion, a body acquires a quality which enables it to exert a force on the agent used for stopping the body. That quality depends on its mass and velocity. It is a common experience that stronger force is required in stopping more massive body. Also faster the body moves, harder is to stop it. Thus the quantity of motion in a body is related to its mass and velocity and is termed as momentum.²⁰

According to Newton's third law of motion, to every action there is always an equal and opposite reaction.⁷¹ "The law gives information about the origin of forces. When two bodies interact with each other, one of the two forces is termed as action and the other is called reaction. They occur simultaneously. Which force is action and which one is reaction is completely arbitrary. So, no distinction should be made between them."²¹

Phukan assimilates these three laws with the three gunas of Samkhya philosophy i.e. sattva, rajas and tamas. According to Phukan, one feels pleasure or delight when the mind is in its normal state of rest or tranquility. This state of mind has been brought about by the thought waves moving in a particular way. This action of thoughts is known as sattva guna which corresponds to inertia of Newton. Inertia is an effort of a moving body to remain in its own state of rest or motion.

Secondly, Phukan says that when many thoughts enter our mind, there is agitation and hence it is painful. This action is called rajas- corresponds to Newton's acceleration.

Finally, Phukan says that tamas guna is equivalent to Newton's reaction. According to him, when dark thoughts like violent anger or lust overpower our mind, they bring about a retardation of the normal action of energy, function of the mind. This action of energy in the physical world is 'Reaction' and S~mkhya calls it tamas. This gives rise to ignorance (moha) of all shorts.

Findings:

Radhanath Phukan further clearly points out that Samkhya philosophy resembles the modern science in terms of method of analysis. Likewise, Samkhya philosophy, science also takes gross matter initially for analysis which is carried eventually to such a subtle stage creating doubt in the minds of the people regarding the reality of the Universe. In Samkhya, the world is seen broadly from the worldly point of view, it takes one gradually to matters more and more subtle and ultimately leads him to a stage from which one may easily realize all the fundamentals. It is again said, The Relativity and The Quantum Theory lend support to the conclusions of the Samkhya philosophy and to one who is well conversant with these theories and a proper understanding of the Samkhya philosophy would be quite easy.

Conclusion:

From above discussions, it is clear that Radhanath Phukan has rightly pointed out the similarities of S~mkhya philosophy bears with the modern western science. We are highly impressed by the unique interpretation of Radhanath Phukan who explains everything in his unique, effortless and easily intelligible way. What impress us most is his genuine philosophical knowledge, deep-methodical study and his clear concept of the theories of modern science. When we analyze his deep knowledge of philosophy mentioned in this book, it is very difficult for us to realize that he is a Master Degree holder, not in philosophy, but in physics. Moreover, this work proves to be instrumental in establishing him as a lover of Sanskrit culture in true sense as his knowledge of Sanskrit language is beyond any doubt.

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REINSTATING HUMANITY

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Abstract:

This paper talks about the lack of empathy portrayed in today's fast moving world. I'll try to bring back the old school deontology-consequentialist debate by citing examples of different events and government and structural responses to those events. In doing so we'll analyse incidents wherein the 'materially right way' is in conflict with the 'morally right way' and try to think of measures how we can correct the same. Also I'd dwell in the legal and procedural difficulties which is an important factor for breach of responsibility on part of the people.

Key words: empathy, humanity, consequentialist, deontology.

Introduction:

Every conscious act has a motive behind it. It involves a choice. However the choice is not independent on the part of the person making that choice. A society's value system influence what we choose to do and what we don't. This paper portrays the value system in our society against the background of which we make our decisions. The contemporary system isolates the individual and as a result of which our actions have become so selfish in their very nature that there is hardly any scope of consideration for others who live around us. We have fallen back as a species in the process of evolution. We have forgotten who we are. We have forgotten to empathize with others, with other fellow human beings as well as our environment and this reflects on almost all of our global problems be it climate change or the risk of a nuclear war. We need to realize that we cannot survive alone. We depend on each other's help for our survival. If real change is to happen, it's not going to happen in a top-down manner (that is call from the authorities to the people), rather it has to come from the bottom. There has to be a change in perspective in the very individuals who make up society and that change has to happen by inculcating a change in our values, of how we see the events happening around us in our everyday lives. However this change cannot be imposed by the authorities on the people rather individuals are to realize it themselves.

Objectives:

The objectives of this paper are

1. To portray how an individualistic value system is causing harm to basic humanity at the lowest level.
2. This paper focuses on how we can move from consequentialist reasoning to deontological reasoning in making our choices and taking decisions in our day to day lives.

Methodology:

This paper is based on secondary data collected from secondary data source, i.e. relevant newspaper reports explaining past events and published literature and speeches on the subject concerned.

Discussion:

What is the first thing that comes to our mind when we see a dying person? Do we feel the urge to go and help the person in the best possible way or do we just ignore and continue with whatever we had been doing? If it's the latter, would a monetary incentive be able to bring out the humanity in us? Is money the sole reason that drives people to perform an act? Can a price tag be attached to the life of a person? A CCTV camera had captured a road accident at Subhash Nagar, New Delhi in August, 2016. A security guard named Matibul bled to death on the road after being hit by a tempo. Nobody came up to assist him or take him to the hospital. Hundreds of people and vehicles passed by, yet noone paid any heed or offered any help. Finally there was a rickshaw-puller who stopped by, but he did not stop to help the victim, rather he was only interested in the mobile phone that was lying beside the victim. He took the mobile phone and went off without even looking at the dying man. The victim, a dying man soaked in blood lying by the side of the road, could not attract the attention of the passers-by. The man's mobile phone was given more value than his life. Is this what the world has come to? Has material significance outweighed humanism now? Or is materialism the only way to bring in humanism? These kind of questions and dilemmas are what I'll try to deal with and answer through this paper. If we look at the response of the Delhi Government to the above incident, we get to know that the government assumes monetary compensations are indeed what drive us into doing something; 'something' includes taking a dying man to the hospital. Rightly so, after all the rickshaw-puller stopped to pick up the phone; he would have picked up the victim also if he'd seen a cash coupon in the victim. The Delhi Government had announced a 'Good Samaritan Scheme' shortly after this accident. Under this scheme people will be rewarded for taking road accident victims to the hospital.

I would view the government's policy from a critical lens. Sure, this scheme might bring in a good response if implemented properly, it might even help victims to get immediate attention when they meet with an accident but if we look at the broader picture here, didn't the 'materially right way' win over the 'morally right way'? The people who would turn up to help would do it only because of the reward that would be offered, and not because a human being is in pain, dying. This brings us to the Deontology-Consequentialist debate. The Delhi Government used the consequentialist way. They might be able to achieve the ends (i.e getting the injured to the hospital) but the means is through offering monetary rewards. Ironical, isn't it? 'Humanity' is missing from the 'human' beings. The government's policy is much like a bribing mechanism, seducing one monetarily so that one shows some humanity. Do human beings save the life of their fellow human being because it would entitle them to a reward or because if they don't, the victim would die right there on the road and there is an opportunity for them to save that life? Isn't 'saving a life' more blissful than a 'monetary reward'? This is not some ideological debate. My point is straight and simple, there cannot be a price tag attached to a human life. If you see a man dying you either save him or you don't. The former should be by default as it reflects the basic human essence of love and empathy of one human being towards another, the bond that we all share towards each other. The latter is an error in the system. Monetary or other incentives to deal with the error is just the same malady camouflaged temporarily as a solution. This would in fact be detrimental in the long run; detrimental to humanity. The structure has tended to reduce human beings to machines. The latest initiative of the government is yet another example of how instrumental the structure can make us; we are not mere cog in the machine (system).

The case at Subhash Nagar wasn't the first where complete apathy was shown by the passers-by. There are certain other examples as well, like the infamous Nirbhaya case wherein nobody offered help for hours and people just ignored the victim.

In this part we'd focus on whether it is just because of complete indifference that people choose not to help the victims or are there legal and procedural loopholes in the system? One can say, one reason for this unwillingness to help is because people are scared that they will land in trouble or be harassed by the police. People tend to avoid getting harassed with law procedures and regular police station visits. Here again the structure plays a detrimental role in an indirect way against the cause of humanity. Also strict adherence to rules should not be the criteria in case of emergency and extraordinary circumstances. For example, there should be provisions to skip the queue in the case of dying/serious patients who have just arrived at the hospital.

Another reason might be the "bystander effect". It is an occurrence where the presence of other people discourages an individual to help someone in distress in an emergency

situation. The people just tend to stand and look at what is happening in front of them; they do not intervene to help the victim. The people are more likely to help a person in distress if there are less people present around him. The greater the number of people is present around a person, the less likely he is to help a person in distress. In a series of experiments done by researchers Bibb Latane and John Darley in 1969, it was found that

only 40% were likely to offer help to a woman in distress when other people were also present in contrast to 70% who were likely to offer help when they were alone. Why is the bystander effect? I think it is because of the tendency to think "why should I help when others are doing nothing?" This kind of thinking, too, is inflicted upon us by the structure. Rather, one should be more motivated to help since others are not taking an initiative. One person has to take the initiative. I am sure, in most situations, if one person takes up the first step others will follow. Also people are timid at times, not sure what to do or doesn't want to get in the harm's way playing the lone moral policeman. But once one person takes up the initiative, in most occasions, others will join him.

Something similar happened aftermath the Nirbhaya rape incident. The passers-by showed complete apathy towards the couple victim. The 23-year-old woman succumbed to her injuries 13 days after the assault. This is what her male friend had to say after the incident-

"We were lying in the cold night for 20 minutes. We had no clothes. Many cars and autorickshaws came and passed by us but no one stopped to offer us help. Even though I was crying for help. Three PCR (Police Control Room vans) came and they left. In the hospital, no one even thought of giving us a quilt"

There is a Supreme Court order that states that a person who helps an accident victim will not be questioned or harassed. But how many of us are even aware of this order? Media houses, celebrities, state and other influential people are to come together to make people aware of such laws. Popular faces are to play a role here. Fans follow the footsteps of their stars and icons. This is especially true in India. The popular faces have played 'style icons', and now we need them to play 'moral icons'. After Shahrukh Khan's 'Dilwale', the Bollywood movie, which had scenes shot in Iceland, there was a steady

increase in Indian tourists visiting the Nordic island nation. The hairstyle sported by Salman Khan in the movie "Tere Naam" was so popular during the time of the movie that every other boy could be seen with the same hairstyle in the streets. To portray yet another instance, we know that in the eradication of polio in India, superstar Amitabh Bachchan played a crucial role in the awareness campaign. Post the success of the Polio pulse campaign, he has also been roped in for the campaign against hepatitis B. Vidya Balan is the national sanitation brand ambassador of India and is doing a great job in spreading awareness around the importance of hygiene and to stop open defecation.

The program started in Maharashtra and more than 2000 Gram Panchayats in Maharashtra have achieved the "open defecation free" status till now. Popular faces need to get the message out in the open. We are amidst a humanitarian crisis. We need popular figures as flag bearers of change. We need to grow human again before the structure seizes us in entirety.

I would like to emphasize on the importance of values like 'empathy' and explore means to arouse the 'humane' part in human beings, which today do not get displayed because the structure doesn't allow the same. The structure is more about the mobile phone (half broken) than the person lying beside the phone (half dead).

As the structure directs towards 'being the realist one', we move further away from what is essentially called "human", which I believe is an insult to our species. We have lost that essential human ingredient in us. We do things because there is a motive behind it, which most of the time is based on selfish grounds and is individual oriented (based on the one who does the action). People don't care for each other. Each one of us wants to gather as much as we can. There is this cut-throat competition going on. The structure is based on a 'zero-sum game', where one person's gain (or loss) is exactly balanced by another person's loss (or gain). If I have to win, you have to lose and vice versa. Here comes in the Good Samaritan policy initiative of the Delhi Government, to bring about a win-win situation for both the victim as well as the passer-by. But it's such a pity that we fail to see the win-win situation when a passer-by takes an accident victim to the hospital without being offered any material incentive and saves the person's life. We should offer help not to achieve something through the act but we should do it because human beings, apart from being rational and having the ability to think, can feel. We should be able to feel empathy. Now a days, the 'feeler' is nowhere to be seen; the feeling component is something which is not given due value, at times even seen as a weakness in today's fast moving practical world system. Values like 'empathy' must be moved up to a higher rank in value grading system. We should try to awaken the 'humane' in each and every one of us, it's already there, we just need to be aware. It's just by a twist of fate that the accident victim is someone else and not us. It could have been us, or our dear ones in the very same situation. The moment we understand this, we will be able to understand and share the feelings of another. The moment we achieve this, the so perceived wall between the 'self' and the 'other' collapses; the other becomes the self. This is empathy. I take the victim to the hospital not because it entitles me to a cash prize by transferring the man to the hospital, but because if I don't then the person will die right there on the road and I can bring about a difference in the situation.

Another point that I would like to bring in is the compensation in monetary form by the state when someone in the family expires in a road accident or any such untoward

event. If the member is an earning member of the household then the compensation is justifiable, otherwise I feel it's quite insulting to the deceased. Most of the time, people even accept such compensation. Such an act tends to justify that money can replace the worth of a human being.

Here I would like to bring in another instance of a road accident at Bengaluru in February 2016. 24 year old Harish's body got split into two halves. He survived for 20 minutes after his body got cut into two in the accident. During that short span of time, he asked the ambulance driver to tell the doctor that he wished to donate his organs. But only his eyes could be donated as all the other organs were damaged. His plea had moved many and his story was widely shared on social media. During the last moments of one's life, there is no room for selfishness and humanity prevails. However one might argue that this is individual and context specific. Nevertheless this example is important to take into account. Humanity prevailed in this specific example. This reaction of the dying man is true and pure, without any ulterior self oriented motive. Here I would like to discuss about something briefly, which we very often don't reflect upon in a conventional sense but it's important that I mention it here. I would like to talk about death. We tend to see death as something bad. We try to ignore it until we face it. There is a stigma attached to it. We feel uncomfortable talking or sharing our thoughts about it. I think although we all have different ideologies and different opinions to share about different things, the realization of death can bring about the common element we share as human beings (which we also share with all other living organisms) in us. Human beings are the only ones who can contemplate with the fact that (s)he is going to be non-existent one day. This is so brilliant. Why do we ignore it then? What are we so afraid of? The moment we accept the inevitability of death is the moment we accept humanity. And all human beings share this humanity, doesn't matter where one comes from. The dying man wanted to donate his organs during his last moments; he knew he couldn't stick to them any longer. He knew he couldn't take them with him either. The competition ends with that realization and our actions are motivated by what's intrinsic to us.

Theoretical Analysis

Now, I would like to bring in the German philosopher Immanuel Kant to show us the road. However we'd try not to maintain a strict adherence to Kantian moral philosophy but try to move beyond it. Kantian moral philosophy is duty based on moral reasoning. Duty, here, sounds more like an obligation. We save a person's life because we feel the pain of the victim, not because we have to observe some duty. It could have been me. We need to put ourselves in the other person's shoe. Certain things are beyond debating, beyond duties and obligations. That makes us human. Certain things are more than

survival issues. We just don't do things for mere survival. Today, everything is about survival and the structure supports the criteria. With capitalism as the base, more emphasis is put on 'being the realist'.

How Kant distinguished between a maxim and a law? Maxim is 'a subjective principle of action', while law is universal for all. Since maxim is subjective, while law is universal, a maxim that cannot be universalised (agreed to by all) cannot become a law, that is, if maxims contravene moral principles, they cannot be universalized. Moral laws have to be valid for all human beings. Kant gave the 'categorical imperative', which means we should act in a way such that the maxims behind our actions can be universalised and that we should treat other people not as 'means' but as 'ends' in themselves. This is the deontological way. On the other hand, the Delhi government's consequentialist policy will tend to make people view the victim as a means to earn a cash prize. People would not help the victim because of humanity but because of their own selfish needs and most importantly 'desires'; it is desires that defeat us. It is a trick the moment plays on us. We think we need that candy, anyhow. We do not see the underlying temporary nature of the pleasure sought. Such desires are narrow in scope and are animalistic in nature; it is a challenge to the underlying humanity in us. So it's urgent that we outweigh and overcome the temporary false desires motivated by narrow pleasure seeking ideas such that humanity can prevail at large. By this I also mean that the Hobbesian way of understanding human nature is narrow in scope and is myopic. I believe human beings are good, or at least have the potential. Many a times when our actions are motivated by our selfish motives, it just means that we were convinced that we need the candy. It doesn't mean we are innately bad, selfish and evil in character; also it doesn't mean that we are to be bribed with candies all the time to do things that are outside our narrow selfish interests. Instead we need to be pointed out and we need to realise that craving for the candy all the time is animalistic and doing so is hampering our attainment of full human potential.

Why is it often said that it's hard to be a Kantian? It's because Kant talks about 'duty'. Duty has a negative connotation to it. It implies imposition. Of course here the imposition is not by any outside authority but 'by oneself upon oneself'. Nevertheless it's an imposition. Thus, rather than imposing a duty on oneself based on reason, the focus should be to develop values like empathy.

Also it's important to mention here that 'empathy', not sympathy, is the key. Sympathy has a selfishness attached to it, very mild and covert. I help a person who is 'not very well off' because I feel pity and sorrow for that person, not because I understand him sincerely, or because I feel what he is going through. I do not put myself in his position, I know I am better off than him, and that's why I am helping him because it makes me feel good about myself. I advocate empathy. One should put oneself in the other person's shoe and then

take the decision. This way the decision will achieve universal character as Kant wanted, but rather than duty imposition, it would be based on 'feeling the other'.

What I am proposing is close to Kant's deontological approach, but is broader in its outlook. Going back to the Subhash Nagar road accident, the Delhi government's initiative to introduce the Good Samaritan Policy is consequentialist in nature. The consequentialist approach is one where we choose the action that has the probability of fetching the highest good or the best outcome. It is a kind of business model where the ends achieved justify the means. The means are not considered important in themselves, so as to say, these actions are very instrumental as well as the doer is more of a machinist in character.

The Good Samaritan Scheme, as a state initiated morality based on monetary incentive, is certainly nonsensical. If implemented properly, the Good Samaritan scheme might bring in good response and fetch positive results, but the scheme implies that morality has a price. Of all things if we are en route to selling our morality, then I believe we are on the verge of some serious humanitarian crisis.

Conclusion:

What we need now is a holistic approach to change. We need to work from inside the structure. We need a change in perspective in our everyday lives. In many instances people don't realise the gravity of the situation. For most common folk, a law is a law, which they are to follow. Questioning is so rare. For instance, the Good Samaritan Scheme, if it becomes the law, people will just abide the law. Of course it's benefiting both the parties in question. But people are not seeing the broader picture; they are not getting the gravity of the situation, to what extent we have become money-minded. As mentioned above, the policy implies that money can buy anything, even morality. At one level it is sarcastically hilarious, at another it's saddening on our part as to in which direction we are moving as a species. Development is fine. I am not against development. It makes me immensely happy that we have reached Mars; to realise this makes me feel euphoric about how far we have come. But in no case should we compromise with the key human ingredients. Infact I believe with proper preservation of the human elements, there would be cooperation instead of conflict, and with co-operation we can reach heights that are beyond our imagination. Development and humanity are not conflicting; instead they go hand in hand.

Finally to conclude, I would like to bring in Carl Sagan, the twentieth century American astronomer and astrophysicist who was a part of the NASA space probe mission Voyager 1 that had completed its primary mission and was leaving the Solar System. It was then commanded by NASA to turn its camera around and take one last photograph of Earth across a great expanse of space. The image taken was from a record distance of

around 6000 billion kilometers. The camera in the voyager was able to get an image of the earth before leaving the solar system. The image had a black background with a band of rays and in one of the rays was vaguely visible a 'pale blue dot'. That dot captured in the image was planet Earth. During a public lecture at Cornell University in 1994, Sagan presented the image to the audience and shared his reflections behind the idea of the pale blue dot:

"We succeeded in taking that picture, and, if you look at it, you see a dot. That's here. That's home. That's us. On it, everyone you ever heard of, every human being who ever lived, lived out their lives. The aggregate of all our joys and sufferings, thousands of confident religions, ideologies and economic doctrines, every hunter and forager, every hero and coward, every creator and destroyer of civilizations, every king and peasant, every young couple in love, every hopeful child, every mother and father, every inventor and explorer, every teacher of morals, every corrupt politician, every superstar, every supreme leader, every saint and sinner in the history of our species, lived there - on a mote of dust, suspended in a sunbeam. The Earth is a very small stage in a vast cosmic arena. Think of the rivers of blood spilled by all those generals and emperors so that in glory and in triumph they could become the momentary masters of a fraction of a dot. Think of the endless cruelties visited by the inhabitants of one corner of the dot on scarcely distinguishable inhabitants of some other corner of the dot. How frequent their misunderstandings, how eager they are to kill one another, how fervent their hatreds. Our posturings, our imagined self-importance, the delusion that we have some privileged position in the universe, are challenged by this point of pale light. [...] To my mind, there is perhaps no better demonstration of the folly of human conceits than this distant image of our tiny world. To me, it underscores our responsibility to deal more kindly and compassionately with one another and to preserve and cherish that pale blue dot, the only home we've ever known".

- Carl Sagan, speech at Cornell University, October 13, 1994

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SANKARDEVA'S BARGEET— “NARAYAN KAHE BHAKATI KARO TERA”

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Abstract:

During the long time of pilgrimage Sankardev had studied and practised about the various paths of Yoga of India and propagated the Bhakti Yoga in Assam discriminating it as the best. The main theme of the Bargeet "Narayan Kahe Bhakati Karo Tera" is to express relation among the Supreme power, creatures and the world. In the beginning of the song he addressed the Supreme Being as Lord Narayana and questioned himself how to offer his Bhakti to Him because everybody is compelled to behave cruelly for living though a major practice is non- violence in Bhakti Yoga. In the first stanza of the song Sankardev says that every creature and non living things are very small part of the God, therefore; doing harmful behaviour to other living things is equal to show loveless behaviour for the God. In the second stanza, he says that the God is omnipresent in all creatures but ignoring this truth, people are busy with criticism, meaningless argument, quarrel, war etc. Sankardev concluded the song by saying that every person can remove all sins from their life or heart by reciting the name of God again and again, and he advised not to give it up, in any circumstances in our life.

Key Words: Bargeet, Bhakati, Yoga, Adoration, Supreme Being, Narayan, Devotee.

Introduction:

In 1500 century, the sacred religious stream of Vaishnavite movement flowed all over India. In Assam, Sankardeva was pioneer. Sankardeva has genius personality in various fields like Literature, Music, Art, Drama, Dance, Social reformation etc, but he got many obstacles to convey his spiritual ideology and perception to the common people's heart and mind. Contemporary social rites and rituals, some influential person's illegal interference, the tyranny of King and his officers created intense obstacles to propagate Vaishnavite ideology. But at last he reached great success of propagation, overcoming all

prohibitions. The Bargeet (The Sacred Song) took a major part to convey his ideology to the common people therefore Dr. Banikanta Kakati (great Assamese scholar) mentioned Bargeets as "Holly Song".

Composed by great Guru Sankardeva and Madhavdeva, high ethical and spiritually enriched these songs are called as "Bargeet". (Bar means great, Geet means--Song) In Indian as well as in Assamese society and culture, it is emphasized on four folds of our life skill, like "Dharma, (Humanity) Artha (Money) Kama (Worldly desire) and Mokhya (Salvation). Without spiritual knowledge, person cannot attain at Mokshya----it means ultimate freedom from ignorance of worldly life. The Bargeet can enlighten our life with great spiritual knowledge.

Objective:

The present study is an attempt—

1. To highlight the Sankardeva's concept of Bhakti through his Bargeet
2. How Bargeet can enlighten people's life with spiritual knowledge.

Methodology:

Analytical method is followed to explain the compact, depth ideology of the Bargeet.

Discussion:

The great saint Sankardeva, expresses in his Bargeet entitled (celestial song) "Narayan Kahe Bhakati Karo Tera" (Lord Narayan how I offer you my veneration) the incarnate form and formless quality of the Supreme Being, as well as he also describes the actual nature of the worldly life, which are leaded by ignorance, greed etc and he also guides excellently the ignored people, how to offer veneration for the Supreme Being by Bhakti Yoga. The song is sung with Dhanashree Rag, (In a particular melody) and in the beginning of the song he questioned himself how to offer his reverence to the Lord Krishna, because his heart is full of various types of worldly desires, expectations, on the other hand he is compelled to kill other creatures for his living.

"Narayan kehe bhakati karo tera
Meri pamaru man madhab ghane ghan
Ghatuk pap na chora."¹

There are many ways of adoration in the world and though the Supreme Being is known in various names but the greatest power is ONE. The power manifests according to devotee's expectation. Some people worship the power as a woman, some as a man, some wants as a point of light, Buddha dev mentioned as space or some other worship as a form of various gods and goddess but the power is ONE. The fruit mango is known as

in different names in thousands languages in the world, but the fruit is one, as like though the Supreme Being is known in various names in different language of various countries but it indicate the same power. Vaishnavite movement in Assam which was propagated by Sankardev the Supreme Being was worshiped as Narayan, Vishnu or his incarnation Lord Krishna. Sankardeva guided his disciples to worship the supreme power as Lord Krishna without renouncing the worldly duties, and he advised to set a worldly relation with Lord Krishna like master and servant, father and child, mother and child, husband and wife, lover, friend etc. Devotees imagine the Lord as Master and himself as servant if Lord is husband devotee is wife, if He is lover, devotee is ladylove etc. In the relation of friendship the Lord and devotee become same standard. When the worldly relations are tuned up with emotion then a strong attraction is created between both persons. If the human relations can give us intense happiness on the other hand it may create nip grief also! Good relations may convert into sorrow when person get obstacle to fulfil their desire. More people have inclination with their worldly relation. Addiction to drugs and relation both are same and can destroy a person. If a person has inclination to his or her spouse, the person must be hurt when his spouse does any unexpected works. In contrary every person wants to drive their life freely. Thus more parents have inclination to their child, if they do good work it give happiness to them, but when their child do any unexpected work it produce acute grief for them. Thus the worldly relations become cause of pain in our transitory life. Therefore Sankardeva says in his scripture Kirtana-

"Jat sut dhan jan sabe Vishnu maya,
Aksat prakase meghar jen saya."²

That means— "worldly relations like son, daughter, spouse as well as money, property all are illusion of Lord Vishnu like as the shadow of moving cloud."

In Bhakti Yoga worshiper have worldly relations to other persons as superficially but actual relation remains with the God. There is no existence of grief, with the relation to God; this relation has not been established on any selfishness. The relation between devotee and God or Guru is always unconditional, it is highly extended, and there is no any expectation of worldly matter even they do not expect salvation also. They have only reverential love to the Lord which can enrich the soul with purity. Saint Madhavdeva, the great disciple of Sankardeva says in the beginning of his holly scripture Namghosha— that he has great respect to the devotees who has no any desire for even salvation also.³

People are born in this world because of their desire, and they try to accumulate pleasure, happiness from matter or environment by five sense organs. Most of them think that the worldly pleasures are ultimate happiness due to their ignorance and they begin competition of enjoyment even ignoring the feelings of various injustices. When a person focuses upon only his self pleasure with greed without caring for other, this state of mind

is mentioned as "sin". Sankardeva accept this word with introspection as self analysis. When an ignored, egoistic person thinks that his works are faultless and perfect then it become very dangerous for the society and they try to sustain their imprudent works. When a person is directed by negative attitude he become more conscious for other faults but ignore own faults. Introspection and intuition to the God is the remedy of this attitude. It means exclusive surrender to the Lord, because— "God is almighty, omniscient, the knower of all hearts, an endless ocean of innumerable virtues, the supreme master, the infinite repository of greatness, love, valour.....the remover of all afflictions, shackle of karma, and every form of doubt and error....."⁴

Killing of other creature is unpreventable to sustain our life. According to life cycle of nature, frogs eat small insects, snake eat frog, mongoose eat snake, eagle or peacock etc. As a high profile creature, though some vegetarians think that they are following non-violence way of life but in reality it is not possible. At the time of field preparation of crop production, millions of insects, earth worm, fish etc are died. The prime ideology of Vaishnavite movement is non- harming to other creature. Sankardeva says in his scripture Kirtana—

Asanta Iswar hari samasta Bhutat,
Hen jani pranik kariba satkar.⁵

That means, the Supreme Being is present as soul in every creature like dog, jackal, donkey etc. Knowing this truth we should have to love and compassion for every creature. We should not do harm to any other creature intentionally however inevitable death of some creature, for our living do not create sin. In Vaishnavite religion sacrifice of any animal or bird is not recommended. Offering of animal to the God, for fulfilling someone's desire is not a human behaviour. In TANTRA Yoga or other result oriented worship it is recommended but in the great Hindu scripture Bhagavad Geeta says that these errand works are very inferior category because these works binds people in worldly life more rigidly. "They utter flowery speech recommending many rituals of various kinds of attainment of pleasure and power with rebirth as their fruit those whose minds are carried away by such words, and who are deeply attached to pleasure and worldly power, cannot attain the determinate intellect concentrated on God."⁶ Vaishnavite religion has high status of ideology where the virtue of humanity is given highest preference. In the first stanza of the Bargeet it is said clearly—

"All creatures, like movable, immovable, mountains, rivers, insects etc are visible part of God's imperishable cosmic body. However we are living in this world by killing other creatures mercilessly!" Transforming a very little part of the pervading energy, four types of creatures are created as flying, moving, dipping and growing. Which things are mentioned as nonliving things, like mountain, rock, earth, water, light etc all are transformed

state of little energy of the supreme power. According to law of science, energy cannot destroy, but it transformed one state to another state. Human body also materialised form of energy. At the time of catastrophe all matters are preserved as energy in the Supreme Power. The energy again materialised at the time of creation. The Indian great sages invented the various states of energy before thousands of years ago as KHITI (solid), APA (liquid), MARUT (gas), TEZ (plasma), and AKASH (energy). The energy state is the ultimate form means the Supreme Being or Absolute BRAMHA. The Nature is materialised state of energy and we human race, is a small part of the great Nature along with other creatures. We are enjoying grief and happiness containing a momentary human body. "Brahma is true, everlasting, unchanged. He is formless, pervading and minute, The cosmos is sustaining in accordance to His authority."⁷ Therefore we are all brother and sister but because of ignorance we cannot percept it. Instead of compassion we try to harm other creature for our selfishness. Mother Nature can fulfil our needs, but not greed. As a result of violating this universal rule, a suicidal competition of accumulation of power and energy is growing among various countries of the world and human race is going to endangered situation as well as the Nature also. The production of atomic weapon and preparation of war is asserting it.

In the second stanza Sankardeva says—

"Lord Krishna is the incarnation of the almighty and He is present in every creature, like AKASH or space. We are busy with humiliation, quarrel, harming to other, cruel behaviour, but our all karmas go to the almighty." In this stanza, the absolute truth of Vedanta philosophy is reflected. When the light of civilization had not been spread on the places of the world, at that time the great Indian sages invented that space is not nothingness, but it is the intense source of energy. AKASH means space; is equal to pervading invisible energy. Elephant to virus, atom to cosmos all are visible and invisible part of the ultimate energy. Our mind become very narrow, dwelling- place- centred like a well living frog, because of our ignorance. The frog thinks that the well is the widest and deepest water storage of the world, as well as ignored people also think that their life will be successful if they become greater than the nearest neighbours. For this ignorance some people try to accumulate lots of money, political power etc hook or by crook even by murder and corruption also. At time of death everything is lying down in this world, only retribution will go with him or her. Some people question about the existence of God; they think that God is a king- like personality, but it is not such a way. Some fishes are living under the deepest sea water level. Their body is fitted for endurance of powerful water pressure. So they cannot come out surface level of sea water because of imbalance of pressure. So they born under sea water, grow under water, reproduce and die also. But they never look the sea or never percept it. Same situation is happening in our life, we

born or accept body, in the imperishable power, grow and change our body in worldly meaning is die. Therefore we the common people cannot percept the greatest power. To solve the problem devotees can worship the incarnation of the Supreme Being. Who is working lifelong good works for the sake of human society we accept them as incarnation of God. It does not mean that, God is sitting on an ornamented throne in an unknown place of the invisible sky and ruling us as a king or controlling our every grief and happiness. All systems are automatic; we are controlled by our own desire, Karma and retribution. According to our own karma we are enjoying pain and pleasure.

Sankardeva says about universal brotherhood in this stanza. We are all comes from the ultimate being, with this view; we have a close relation among all creatures of the world. Every creature wants pleasure and happiness in their life. More people unable to percept the universal law and try to fulfil their desire, doing harm to other. They think that other people have no sense of happiness and they become inhuman cruel person. Sankardeva advised to accept every creature as self, this is the chief way of God realisation. By the concept we can attain in the non harming state of mind. We are all very conscious for own happiness, as like we should be compassionate for other also. But we often forget it that there are lot of pain, grief, and scarcity in other life, because of our self centred life. If our good works for other goes to near the God then our bad works also goes to the Supreme Being and at last all come back to our own life, in proper time, this is the universal law.

In the third stanza of the Bargeet Sankardeva prays to the Almighty-"to compassionate him for not forgetting the name of Almighty. God's name is the prevention of our all unjustified thinking and works. Therefore Sankardev always keep himself at the shelter of God." Sankardeva address the God as the lord of compassion and he does not seek to avoid RAM NAM in his life because His name is preventer of all sinful thinking. The word RAM indicates the name of Supreme Being. Here a question is arisen, if the God is master of compassion then why most of people of the world are suffering from grief. Why the almighty do not keep everybody in happiness? That means person can make their life according to their desire. President of a country, prime minister, minister, army general, Oscar winner world famous actor or actress, Noble winner writer, scientist, economist, billionaire industrialist, social worker, Yogi, preceptor, don, gang master, thief, killer etc whatever wants, but the desire may not fulfil in one or two life, it may take many more. At the time of fulfilment of desire it create other retribution and it create endless karmic account. Running after materialistic desires and desires are fruitless and painful work, it is an illusion only. Physical and Mental both activities are karma and it can produce result. With our word we can give good or bad advice to someone. Guru Service people by their good advice or guidance, some hypocritical gurus and political leaders can mislead people by their words. A wound by sword may cure one day but injury by

word may not cure for lifelong. The epic Mahabharata says when we sleep our retribution also sleeps when we walk retribution also walks. Thus the fulfilled or unfulfilled desire can create good or bad retribution in our life. This is the law of Nature. Desires can take one or many life for its fulfilment. Good or bad, both karmas have binding like a chain of gold or iron. Our materialistic desire can generate inclinations to the world and it may produce more grief in our life, when person understand it and if he want God then the lord of compassion attract devotees near Him. Our desires express through our five senses organs, like eye, nose, ear, tongue and skin. This worldly pleasures produce grief in our life. Realising it when people seeking for God, then they understand the truth of life and achieve real happiness, enlightenment. Therefore Ramakrishna Paramhansa said that realising God is the actual aim of our life.

Grief is necessary for the development of our life. It has no physical existence it is only feeling. One can get sorrow and another can get happiness from same event. It learns our life how to accumulate skills of better life, without grief it is not possible. If we touch a flame of fire it must burn our finger, if there is no sensation of burning then we must lost the finger. The pain protects our life. Grief teaches us to avoid such matter and relations from which we get sorrow. However person unable to learn from grief easily because of ignorance, which is carrying life after life, it is keeping away us from good and God. When person want to go near God renouncing retribution of Karma then we are become capable of free from five major sources of grief. These are AVIDYA means ignorance, ASHISMITA means vanity, RAGA means inclination, DWESH means hatred and ABHINIBESH means fear.

Conclusion:

There are many paths to make our mind or life to attaining God it is called Yoga. Yoga means union, by which kriyas unit body with mind, mind with soul and soul with Supreme Soul. Four major paths of Yoga are known as BHAKTI YOGA, KARMA YOGA, GYANA YOGA and RAJ YOGA. Among these paths BHAKTI YOGA is based on our emotion and it is called as simple and easy. In Bhakti yoga devotee emphasize on listening and reciting virtues or name of God, creating a relation with Him. Recitation of sacred word again and again can create a change of purity to our body and mind. "In Bhakti Yoga "NAMA" recitation is accepted as the principal karma.....(because) it has own action of purity in core of our mind."8With it, if the devotee accepts Holy Company, good work, pure thinking, honest word etc then he or she can also be able to achieve God's Grace. Reciting the sacred word "RAM", bandit RATNAKAR transforms himself into a sage VALMIKI. At the end of the Bargeet, Sankardeva suggests people to attune with the Ram or Supreme Being.**

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STUDENT UNREST AND VALUE EDUCATION

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Abstract:

Student unrest is a global phenomenon. Today whole world is anxious about the problem of student unrest. According to UNESCO, the number of students in revolt is rising fast. The youths of today are showing their discontentment by behaving against social norms in a manner which bewilders the elders. It is often seen students indulge in rowdyism inside and outside the educational institution and take law in their own hands and try to impose their own wishes to authorities under the threat of strike and picketing and it hamper the smooth functioning of educational machinery. Due to widespread unrest among the students in India and other countries of the world has assumed such an alarming proportion that educationists, administrators and thinkers have been forced to think to find out some worthwhile solution of this malaise. But because of its typical, complicated and sensitive nature, this problem cannot be dealt with like any other administrative or technical problem. Hence it requires a very careful and sympathetic handling of this problem. Many commissions, educational policies, thinkers, educationists have admits that the erosion of essential values and in increasing cynicism in the society is one of the root cause of this student unrest problem.

It is seen that in the contemporary world there is a colossal loss of genuine values in the society. Today most of the people are in a grip of a misconception that achievement of material goal means a happier and better life. But unfortunately, rather than a happier life, there seems to be a steady and alarming increase in violence, crime rate, insecurity, indiscipline behaviour and inclination towards the negative attitude among the people. Student unrest is also a part of it.

Again it is also disappointing to note that our educational system have lost grip of values which is the vital component of education. So, there is a urgent need to refocus and redirect the youth with a strong sense of values through a well-integrated and a well-equipped educational system.

Key Words : Self-reliance, dignity of labour, positive attitude, scientific temper, character building, social responsibility.

Introduction:

To study law and yet behave lawlessly, to study civics and remain without social sense, to study the science and fail to imbibe a scientific outlook and temper - these are a travesty of education. Mere academic knowledge without deep rooting in moral and spiritual values will only create lop-sided personalities who may become rich in material possessions, but will remain poor in self-understanding, peace and social concern. Emphasizing this fact, Swami Vivekananda said, "Excess of knowledge and power, without holiness, makes human beings devils".

Student unrest - An alarming issue of India:-

Today student unrest is a common feature of all over the world and particularly, in India. It is often seen students indulge in rowdism inside and outside the educational institution and take law in their own hands and try to impose their own wishes to authorities under the threat of strike and picketing and it hamper the smooth functioning of educational machinery. They even damaging the public property and can find them addicted to drugs, alcoholism and poking. This sort of painfully sad picture of young students reveals their restlessness and an absence of a positive goal in life. Completely frustrated and desperate youth are used by the politicians for their selfish ends. In earlier times, the youth energy was used by politicians for a good cause, including the freedom struggle in India. But now, unluckily their energy is wrongly used for creating trouble, unrest and mischief.

For this sorry state of affairs a numbers of causes are responsible. Such as parents inclination towards materialism, lack of ideal educators, one sided goal of educational system, interference of political parties in the student unions etc.

But colossal loss of genuine values of Indian society is the root cause of such problem. Lost faith in values is slowly breaking the very structure of our society, nation and the world. In this situation youth of today are in a dilemma what is right and what is wrong. In the Indian philosophy, Moksha was the ideal of life, Dharma was the highest value, Artha and Kama were the subordinate to it. But today importance is given on Artha and Kama than Dharma and Moksha. Today not excellence but success is the goal of life. So they want to achieve their goal by hook or by crook. Today student's politics knows no limit. Gandhiji's techniques are used in educational campus all over the India for achievement of narrow goals which are far from decency, discipline and even student welfare. It is seen absence of democratic values in students union. Student lays emphasis

on liberty than equality and fraternity. Undue emphasis on liberty takes the form of indiscipline and rowdy behaviour.

Some of the Government efforts towards student unrest:

To understand the problem of student's unrest Central Govt. has appointed some commissions and committees. The report of various commissions and committees have articulated the seriousness of the situation and also suggested measures in this direction.

The Kothari Commission (1964-66) had remarked that parents, guardians, teachers, some political party and educational system were responsible for student unrest problem. The commission stressed the inclusion of students' welfare service in any educational programme.

The TrigunSen Committee (1965-67), Conference of Student's Representative (1969), The GajendraGadkar Committee (1971) had focused on the problem of student unrest and suggests some measures for the improvement of educational system and encourage student in participation of various programmes of universities and colleges.

Methodology:

The study is based upon secondary data, namely, various magazines, newspapers, periodicals, books, articles, seminars etc.

Objective:

1. To emphasize on value education that can strengthen student as a responsible social unit.

Concept of value:

Values represent reasons, beliefs and convictions, virtues that guide people's choice or action. They refer primarily to those objects that are cherish, appreciate, desire, want or need. The most important point is that, "values are priceless, while valuable are priced". Values may be social, moral, religious (spiritual) economic, political, aesthetic, material, technological and others. Values are standards of conduct, efficiency or worth which a society endorses, maintains and even transmits to the members of the nation. Indian culture is based on the values - kind heartedness, self-control, universal brotherhood, honesty, respect to others and faith. Due to deterioration of these values, new values like indiscipline, destructive mentality came into existence. Student unrest particularly seen among the Higher Secondary, College and University Students but they are the output of the school level education. So, to eradicate student unrest it is the urgent need to refocus and redirect our total educational system on the light of value education.

Value education:

Education is a methodical effort towards learning basic facts about humanity. And value education leads to cultivate essential values in the students so that the civilization that teaches us to manage complexities and negative consequences can be sustained and further developed. It begins at home and it is continued in schools and colleges.

Dr. Eknath Gawande defines when human values are inculcated through curriculum to transcend to cognitive, affective and psychomotor level for conducive development of individual, society, national and international understanding is called value education.

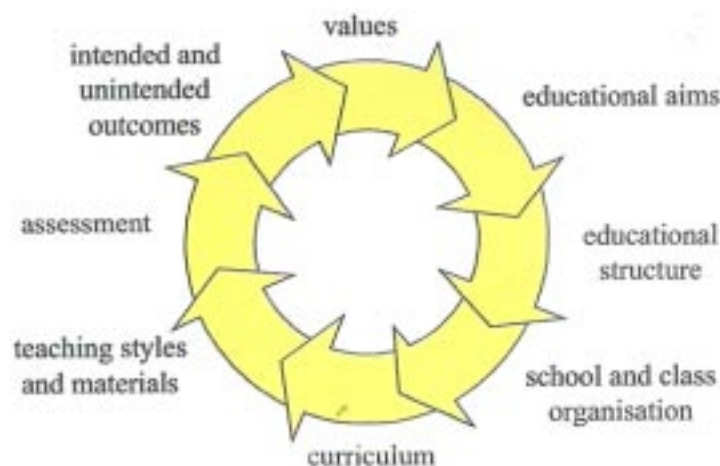
Values codify the dos and don'ts of behaviour. Value is the basis of character formation and personality development. Men of character have faith in oneself, well-defined aim in life, think positive thoughts, positive attitude towards failures and mistakes, honesty and controlled personality. The character building curriculum should enhance opportunities among students to exercise their democratic rights and responsibilities, citizenship qualities in a democratic class-room situation. Higher order values and skills inculcate in them working in real social situation. This approach teaches student for leaving and working in a democratic society.

Reflecting values in education:

Value education should be explicit goal of whole school approach. Values should reflect in aims, planning strategies, curriculum, teacher's approach and assessment of outcome. Value should reflect in the total environment of the educational institution.

Following figures projects it clearly—

Figure 1 - Reflecting values in education



This coherence would be reflected from aims, through educational structure (duration of compulsory education, phases and types of schools / colleges) institutional organization of pupils (grouping by age, general ability or curriculum choice), teachers (specialists or generalists ; one per class or teams teaching) and time. The curriculum (subject-based or interdisciplinary, balance between breadth and depth, and content) would be consistent with aims and structure and supported by appropriate teaching styles (achieved through initial and in-service teacher education) and materials. Finally, the methods and frequency of assessment would be chosen to enable all students to demonstrate the content to which they had achieved the educational aims and internationalized national values, where discrepancies arose, deficiencies in any of the stages could be identified and addressed).

Guiding principles of value education to tackle the student unrest problem :

1. To help students understand and be able to apply values such as care and compassion, doing your best, fair go, freedom, honesty, trustworthiness, peace and non-violence, courage, importance of labour, equality and a scientific temper.
2. Social responsibility should be the core issue in the value education.
3. To promote democratic way of life.
4. To foster positive attitude and to know one's own strengths and limitations.
5. Articulate the values of the society and applies these consistently in the practices of the school and colleges.
6. Emphasis partnership with students, teachers, staff, families and the school community as a part of a whole school approach to educating students, enabling them to exercise responsibility and strengthening their resilience.
7. To create a safe and supportive learning environment in which students are encouraged to explore their own, their school and their community values.
8. To enrich by trained and resourced teachers able to use a variety of different models, modes and strategies.
9. Regular assessment of the outcomes and take necessary action.
10. To emphasize co-curricular activities among the students.

Value education can be imparted in the different levels of education through direct method, indirect method and co-curricular activities. For direct method some definite periods should be allocated for teaching value education. In indirect method values should be imparted through the relevant subjects of the curriculum. Co-curricular activities should include in school and colleges as a powerful media to develop human qualities and social responsibilities in the students.

Highlighting Findings:

On the basis of the above cited discussion some major findings are found—

1. This paper highlighted the student unrest problem in the context of the degradation of values in the contemporary world.
2. This study focused on value education as a means to strengthen self-reliance and positive attitude among youth.
3. This study focused on enhancing student's social responsibility and character building through various curricular and co-curricular activities.
4. This paper thrown light on the main principles of imparting value education.

Some suggestions:

Following are some suggestions about value education in the context of student unrest problem in India—

1. For better value education a well-defined national philosophy of education is must.
2. Values should articulate in the school and college's mission and ethos. Incorporating values into all school policies and practices, including teaching programmes across the key learning areas is essential.
3. Constitutional value of a country is the basis of value based education.
4. Reviewing the outcomes of values in educational practices and necessary action is must.
5. Teacher education programmes should emphasize value and moral based education. Teacher should skilled in good practice of value education.
6. In the present context of education student's social skill and resilience is pivotal.
7. For student empowerment and character building, student's engagement in civic participation, tackling violence, tackling anti-social and behaviour management issues should be encouraged.
8. Co-curricular activities, project work, orientation programme, refresher courses all are the good ground of value based education.
9. Exemplary life of parents, teachers and even Govt. may act as a motivational factor for student's moral upliftment.
10. To enhance value education research work is must.

Conclusion:

The youth are the symbol of a nation's enthusiasm, energy and hope. The prime responsibility of the educational system is to channelize this energy and build quality

manpower of the nation.

This paper focused on the need of value education for re-establishing the self-confidence of the youth and makes them man of character and socially responsible unit. Education whether formal or informal should be value loaded. For whatever is not of value is not education. So, the parents, teachers and politicians should realize their responsibility towards the youth and guide them properly. Then only we can expect a well-balanced, integrated, energetic, prosperous and peaceful nation.

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TEACHER AS A PHILOSOPHER

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Abstract:

Throughout the ages teaching has been acknowledged the world over as the noblest profession and the society is indebted to them for their responsibility they for shaping the of the nation. But this cannot be done by a teacher who looks upon teaching as a vocation but who are passionate for this profession.

The teacher should unequivocally promote the nation's interest and welfare and try to do their best for the welfare of the students. It will also be necessary for teacher to learn to safe guard their own interest. The question of improving their status lies in their own hands.

Teacher has a great a great role to play for the success of education. Teacher show the students should be their aim of education. What experience they should earn throughout their life. In ancient India teacher were all in all and the centre of education system. At present also the teacher should play the role of friend, philosopher and guide for the students.

Key Words: Teacher, philosophy, passion, education, philosopher.

Introduction:

A teacher is a great philosopher because he knows the good and bad of life, he has got many experiences from some real life character and gradually choose how shape himself and his students. He is with his students in the class hours, help them, give them counseling when they are in their problems and try them to solve their problems and become a good human being. He help his students to find a right way of life, discuss the future and nature of job one can get after their studies and can help the students to find a path, through meshy future dilemmas. The main object of teacher is not to teach but to develop. He is the torch bearer who leads a man lying in a dark cave out of the darkness into the bright light of the outside world. His task is to bring the educand out of the darkness of the cave into the light of the day. He is thus the philosopher.

Objective of the Study:

The objectives of the paper are as follows :

- 1) To show how the teacher can develop the life of his students.
- 2) To show how the qualities of a teacher make him a great philosopher for the society.
- 3) Throughout the process of education the teacher must establish himself as a philosopher, a friend and guide for his students and also for the whole nation.

Methodology:

In this paper descriptive method is followed. Secondary datas are collected from various sources like books, journals and internet.

Discussion:

The main object of teacher is not to teach but to develop. Accordingly the real object of the teacher is not to teach or import something to the child but to affect his complete development. Teacher is to be a guide and counselor who educate the child in self discipline and active participation. He is the most important element of teaching environment. By coming in to the contact of the teacher, the educand can develop asset of very desirable and useful social habits, attitudes and interest. The teacher can help them by constantly observing the educand and developing new ways and means for solving the various problems that affect the child. In this he should also concentrate on motivating the child to use his intelligence to solve the problems. It is essential for the teacher to the present good behavior to create an atmosphere of cooperation, brotherhood. He must examine the child's habits and the characteristics of its personality on one hand and on the other must try to discover the condition under which the child can be usefully influenced.

Teacher should be a guide and a friend and that in his behavior with the child the teacher should try to recollect infancy. The child is naturally inclined to laughter and happiness. Hence, the teacher should be jolly and not grave for undue seriousness of manner and behavior depresses the child. He is responsible for creating an environment in which the child can experience the greatest amount of freedom. He must be a psychologist to study the child mind and intervene in their activity only when some obstacle bars the way to the child's progress.

Teacher should also be an Yogi. He should be able to eliminate his ego, free his mind develop an insight into human nature and to progress in impersonalisation. He should be absolutely disciplined and having and integrated personality. The most important thing in a teacher is not the knowledge but the attitude. An intellectual excellence is not sufficient without development of other aspects of personality. The teacher should have a

capacity to project himself to the educand so that he may have an understanding of the needs of the educand. In practice the central trait of the teacher is his inner calm. He should exercise influence not by scolding but by moral control. Complete self control not only to the extent of not showing any anger, but remaining absolutely quiet and undisturbed under all circumstances.

A true teacher is a philosopher who can come down immediately to the level of student's soul and see through the student's eyes and hear through their ears and understand him through his understandings. He understand the needs of his pupil and to guide his learning activities accordingly. The teacher is like a father to the pupil and sets a noble example for them, impart knowledge and information and aids him in the development of intellectual and spiritual powers.

Teacher is someone who understand his children and children can depend on him.

The teacher assume the role of a friend and then learning will no longer be a task but a pleasure. The growing up years are very painful for students. The raging hormone of youth often place them in a quandary. Often they just need someone to learn them, know that no matter how messed up things may seem they will turn out all right in the end. It is at this point of time in a student's life that a teacher must take on the role of a philosopher. His encouragement and support could mean the world to the students.

Teaching should always be natural. The attitude and behavior of the teacher should be a source of inspiration for the students to get education. The fact is that just a true teacher does not impart education it is rather itself availed from him. Those teachers who want to impart forceful education make his pupils detached from the society. They are the father of society. Philosophy of education helps the teacher to make himself teacher like and inspires him to become a real teacher instead of hired one. The teacher will have to become a philosopher for the success of teaching. Real teacher is really a philosopher.

Every teacher has a wish to get success in his work. Success in work depends on the nature of work. The teacher is successful in work only when he properly recognize the nature of teaching. The nature of teaching is determined by the philosophy of education. Therefore it is imperative for the teacher to be familiar with the philosophy of education.

Usually every teacher teaches a subject and feels proud of being called the teacher of that particular subject. A teacher should be teacher of life, not of a particular subject. If the scholar of a subject is unfamiliar with the problems of life, he can not be called even the scholar of that subject. What to say of a teacher. The teachership of a teacher is in the fact that he should be familiar with the secret of the whole life of the child and teaches his subject as a branch of whole knowledge. Then only he can be a successful teacher. Familiarity with the secrets of life and unity of experience is gained by the study of philosophy of education. Therefore, Herbert Spencer has said " A true education is

practicable only to a true philosopher". Role of the teacher is that of a philosopher. Most of the philosopher at heart without realizing it. The best part of this role is that the function of the teacher is not particularly formal. We just need to be ready to discuss ideas with our children and listen when they want to talk about what they have read. Philosophers do not stand in front of class room lecturing. There is usually the one-on-one approach unless he got a satisfied answer from his children. For a philosopher learning begin with a question - not question posed by a teacher from without. It is from within. A teacher is always noticing something interesting always asking questions. He may not have all the answers. The teacher need to be a philosopher and have will this being one benefit the pupil. The word philosopher comes from the Greek word which mean lover of wisdom. Lover of wisdom and knowledge ask questions because they desire to know complete answer one not always available but that does not stop the teacher- a philosopher from asking. A growing long term relationship between teacher and pupil lends itself to developing a philosophical mindset.

Conclusion:

Being a philosopher for the students implies a close relationship with freedom to discuss ideas whenever one meet them. We sometime use the word mentor as a mere modern way to describe this relationship. Aristotle was a philosopher. But he was also the teacher and mentor of Alexander the great. All teachers are not philosopher, but that philosopher mentor teacher role is one that is important for the student. It is important that a teacher should be a friend of his student because students respond better to friendship than to authority. It is at this point of time in a student life that a teacher must take on the role of a philosopher. His encouragement and support could mean the world to the student.

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GANDHIAN PHILOSOPHY AND HIS ECONOMIC THOUGHT

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Abstract:

Mahatma Gandhi was the great philosopher of India who had played major role in the Indian National Movement. He engaged in non-co-operation, non-violence and peaceful struggle against British rule. Gandhi wanted to have an ideal society of his own imagination. However, he was not economists but he has given economic vision. His idea on Economics is a part and parcel of his philosophical, sociological and political ideals. He mostly emphasized on the small scale industries and also adopted the principle of Swadeshi. He encouraged cottage and village industries to improve the economic condition of the country. By the encouragement of Gandhi, small trading of pure Indian products started. Therefore, the main focus of this paper is analyzing the contribution of Gandhian economic thought to economic development of India.

Key Words: Gandhi, Economic, Welfare, Decentralization, Violence, trusteeship.

Introduction:

Mahatma Gandhi (1869 to 1948) led the Freedom Movement of our country against the British rule. He fought with the British rulers with his two weapons namely Satyagraha and Non violence or Ahimsa. Gandhiji traveled extensively in order to know the country. He studied the people of India, their nature, mentality, geographical and climatic condition, socio-economic conditions of the country and put forward his views for overall development of the country. He propounded certain principles for its welfare. He did not just propound them but adopted them in his own life. Gandhiji expressed his views; put forward his principles touching almost all fields of life, social, political, religious, economic etc. The present study has been undertaken to study his views only in economic field. Gandhiji has put forward his economic thought through his writings and speeches. He even implemented them in his life. The striking feature of his economic thought is that it

has linked the economic principles with philosophy or philosophical principle. As such his economic thought or principles give priority to both the individual and society as a whole. The linkage of the economic principles to philosophy also throw light and give warning about the practice of fulfilling unlimited wants without any consideration to the disadvantaged of the poor and adoption of any other economic policy. He reiterated that true economic development does not lie in material development but in the overall development in mankind, spiritual and moral.

Gandhiji's economic ideas are understand in his whole philosophy. His main idea aims at the socio-economic reconstruction of society. He thinks about a total socio-economic reform, so his economic thought must be analysed in this context. He did not give any economic model regarding the development of economics but gave some basic canons based on which we can decide what kind of economic composition is most preferable for Indian economy.

Objectives of the Study:

The objectives of the study are as follows:

1. To study economic thought of Mahatma Gandhi.
2. To interpret Mahatma Gandhi's economic thought with special reference to philosophy.
3. To study how Mahatma Gandhi's economic thought can be applied in the present context.

Methodology:

The paper is based on the secondary data. Mainly on literature writing, speeches given by Mahatma Gandhi. It is a library research. Mahatma Gandhi has expressed his economic views through his magazine 'young India' and 'harijans'. The edited volumes are available of these two papers in which Mahatma Gandhi has expressed his economic thought. These volumes have been referred to widely. Books written on Mahatma Gandhi have been referred to wherever possible in order to study the economic thought of Mahatma Gandhi.

Discussion:

Major Economic Thought of Mahatma Gandhi: The economic ideas of Mahatma Gandhi are scattered in his various writings. The major economic ideas of Gandhi are discussed below.

Welfare Economy: Gandhi was in favour of the maximization of social welfare. The welfare is not in the material sense of the term but it is more of spiritual nature. His concept of welfare is based on the growth of the totality of human personality. Gandhi wanted reduction in inequalities and the free growth of human beings. To Gandhi, wealth

does not mean welfare. Gandhi was in favour of the satisfaction of the basic human wants like food, clothing and shelter. He was against the concentration and acquisition of wealth beyond the point of necessity.

Village Reconstruction and Agricultural Development: Gandhi was in favour of self-sufficient villages. He wanted to use such technique of cultivation which will not deplete our soil. He was against the use of artificial fertilizers. For irrigation, he preferred well irrigation to large hydro-electric projects, as these will lead to exploitation. Gandhi was against the individual ownership of land. He thought that it is better to have communal ownership of land for balanced cultivation. Land should belong to the cultivators. Gandhi said that India lives in villages. Therefore, the development of India depends upon the development of villages. Every village has to grow the articles of its own consumption. He evolved the system of village Sarvodaya. Gandhi laid emphasis on the revival of village industries like soap-making, paper-making, hand-grinding, khadi and hand-pounding. The village will serve as a part of a decentralized economy. He wanted to abolition of zamindari system without any compensation.

Industrial Development and Industrial Economy: In villages, there are village industries and cottage industries. In the case of village industries, production, consumption and distribution are confined within the villages. In the case of cottage industries, the articles may be produced for the country as a whole and even for foreign countries. Human development is more possible in village industries. In large-scale industries, human initiative is destroyed and there is a sense of alienation. Gandhi says that this makes the consumer lazy. Khadi industries are based on the ideas of non-violence and truth, though mill-made products are cheaper than khadi products. Large-scale production through machinery involves the danger of violence and untruth. Large -scale industries are profit oriented. Therefore, they are bad for the society.

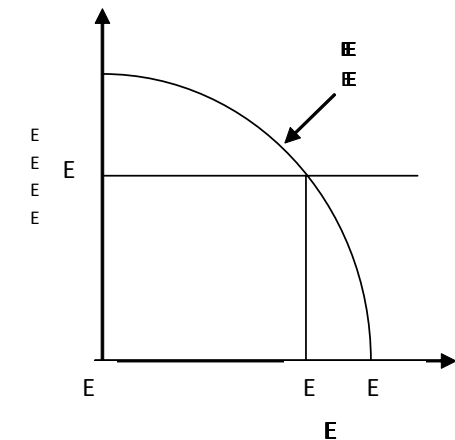
Decentralization: Gandhi wanted decentralized pattern of development. Decentralized industries can play a crucial role of development of a country like India with least disturbance and dislocation. The small industries and village industries can serve the purpose of decentralization. Gandhi suggested delocalization of production as against concentration in particular areas.

Gandhi thought that by and large the people should try to use the indigenous power and material for the development of the economy. Power has to be used in small-scale and cottage industries very cautiously. Cows, bullocks, horses etc. give not only power but also manure.

Gandhi was not in favour of industrialization, because it does not help the growth of the personality. It simply favour material progress. He wanted decentralization from the initial stage of industrial development.

Use of machinery: Gandhi was against the use of machinery. Indian handicrafts were destroyed by the use of machinery. Machinery makes labourer slaves. It displaces human labour and increases unemployment. According to Gandhi, machinery improves the lot of a few persons only but it deteriorates the conditions of the common people who are unemployed and exploited. Small-scale type of family industries helps to grow employment and output more than the large-scale industries. The employment differences between these two types of industries can be shown in the following diagram.

In the diagram, ON is the amount of employment generated by the large- scale industries which want to maximize profit; but a family type industries which wants to maximize output and employment can generate OL amount of employment. Thus, if generation of employment is regarded as an objective function Gandhi's advocacy for village type industries seems to be on a rational ground.



Trusteeship Doctrine:

Gandhi was against the concentration and misuse of wealth. He said that the rich people who have accumulated wealth should distribute it for maximizing the welfare for the rest of the community. The wealth really belongs to the entire community. The rich people should consider themselves to be the trustees. However, no forced should be used to get rid of their wealth. Their wealth should be used properly through their consent as trustees. Trusteeship is a means of transforming the capitalist order of society into a socialist one. Under the trusteeship scheme, the rich people will keep for them only that much of wealth which is essential for a good standard of living. The rest would be meant for others in the society. Trusteeship will eliminate economic inequalities between the rich people and the poor people.

Conclusion:

From the time immemorial there has been a keen desire for peace in human mind. It is true that there have been innumerable wars in the past, but man has always thought in terms of establishing peace in the society, country and the world. Peace as a matter of fact has been a necessary condition for progress. In India, Mahatma Gandhi has gone to the root cause of violence in order to find the solution of peace. Albert Einstein the world famous scientist and father of nuclear energy has said about Mahatma Gandhi-

"Generations to come will scarce believe that
such a one as this, ever in flesh and blood,
walked upon this earth."

He further extending his views about non-violence of Gandhiji, said that revolution without the use of violence was the method by which Gandhiji brought about the liberation of India.

The great economic ideology of Gandhi enhanced the development of rural areas and minorities by giving them equal and sustainable earnings. There is a relevance of economic thought of Gandhiji today for Indian economy. Globalization has been playing a vital role in Indian economy. The economy of India is currently the world's fourth largest in terms of real GDP (Gross Domestic Product) after the USA, China and Japan. It has accounted for a remarkable rate of growth in 2015-16, which is estimated at 7.93%, and in 2016-17 the growth rate is 7.11%. Going back, in the year 1947, when India achieved independence from British rule, it has faced stagnation in economy and was caught up in a vicious circle of poverty. Then Indian government took a policy of 'laissez fair', which was articulated by Jawaharlal Nehru. India focused on the import substitution policy. Due to this ongoing process India has give stress on expansion of industrialization on large scale. As a result new and foreign industries coming to Indian market. But this type of progress is one sided because profit goes to only entrepreneurs and business class. Therefore the gap between the rich and poor has increased. Most of the private enterprise is established in urban and big cities so that villages are totally ignored. On the other hand, India is a country of villages where most of the people lives. So there is a need to move back to Gandhian economic ideology that was always in favour of Swadesi and self- reliance of villages. In other words, we should induce the creative talent of the villager and develop their indigenious market in the present 21st century.

Gandhiji has proposed very constructive economic ideas and if these ideas implemented, India would have been relieved many socio-economic problems. India should emphasis on the policy of Gandhiji which specially represent the Swadesi policy and work for human being.

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PHILOSOPHICAL BASIS OF CURRICULUM DEVELOPMENT

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Abstract:

The word 'philosophy' is derived from two Greek words 'Philos' and 'Sophia' meaning 'Love' and 'Wisdom' respectively. Thus, we can say that philosophy means 'Love of wisdom' or 'pursue of knowledge'. It is an enquiry into man's attempt to understand the universe in which we live. It examines the moral responsibility and social obligations of man. Philosophy is said to be the mother of all disciplines. It is a systematic, vigorous, critical and objective search for truth and reality. It is the appreciation of life and the universe. Philosophy evaluates all the human experiences and knowledge from the point of view of usefulness and gives its judgments as to what should be taught and at what stage. We know that most educationists are also great philosophers. The thoughts of educationists are based on their philosophy. Education is a process of transforming an individual into human being by the transmission of knowledge, values and skills of culture. Both education and philosophy are integrally and interdependently related to each other. Education is the dynamic side of philosophy. Thus, it can be said that education is based on the solid foundation of philosophy. Philosophy decides the content of education. Without philosophy, education is blind and without education, philosophy is cripple. Educational philosophy refers to the ideas, attitudes and beliefs about the nature of knowledge, society or the culture, the individual and learning. These elements determine the content and organization of the curriculum. Curriculum includes education for life and education for earning for living and it also includes vast amount of different activities. It is the only means to achieve the end. It also reflects the philosophy of life. Curriculum helps in creating an atmosphere in which one can learn to think critically and constructively and seek truth and solve problems. It is a living process.

Key Words: philosophy, education, curriculum, idealism, naturalism, realism, pragmatism, Marxism, Buddhism and Jainism.

Introduction:

The word 'philosophy' is derived from the Greek words 'philos' and 'sophia' which means 'love' and 'wisdom' respectively. Thus, etymologically philosophy means love of wisdom or pursue of knowledge. Philosophical knowledge is different from popular knowledge or ordinary knowledge which is discrete and unsystematic. It is also not core of scientific knowledge which is more systematic, exact and fully organized in comparison with popular knowledge. Scientific knowledge is departmental knowledge of the physical world or phenomenal world. Philosophical knowledge is not such knowledge. It is comprehensive knowledge.

Philosophy is an enquiry into man's attempt to understand the universe in which we live. It seeks to have vision of the whole. So, philosophy is defined as 'an attempt to explain and appreciate life and the universe as a whole. It is the search for a comprehensive view of nature and attempt at a universal explanation of things. Philosophy is said as the mother of all disciplines. It evaluates all human experiences and knowledge from the point of view of usefulness and gives its judgment as to what should be taught and at what stage. It also examines the moral responsibility and social obligations of man. It is a systematic, vigorous, critical and objective search for truth and reality.

Again the word education is derived from three Latin word 'educere', 'educare' and 'educatum' meaning 'to develop', 'to draw out' or 'to lead out', 'to bring up', 'to raise', 'to foster' or 'to nourish' and the 'act of teaching' respectively. Education is one of the most powerful agencies in moulding the character and determining the future of individuals and of nations. It was born with the birth of human race so it will continue to function as long as the human race lives. In the words of Aristotle, education is the creation of a sound mind in a sound body. Education is a lifelong process. Mahatma Gandhi defines 'By education I mean an all round drawing out of the best in child and man body, mind and spirit'. It is a process of transforming an individual into human being by the transmission of knowledge values and skills of culture. Both education and philosophy can be regarded as the two sides of the same coin. Educational philosophy refers to the ideas, attitudes and beliefs about the nature of knowledge epistemology, society or the culture, individual and learning and these elements control the content and organization of the curriculum.

The word 'curriculum' is derived from the Latin word 'currere' which means to run, and it signifies a runway or 'a course which ones runs to reach a goal'. It includes education for life and education for earning for living and also vast amount of different activities and experiences. It is a living process. It also reflects the philosophy of life. According to John Goodlad "Philosophy is the beginning point in the curriculum decision making and is basis for all subsequent decisions regarding curriculum". Philosophy guides the curriculum developers to decide what subjects are of values, how students learn and what methods

and materials to use to provide education. Philosophy also helps to select textbooks or other cognitive and non-cognitive activities to utilize and how to utilize them, what homework do assign, what courses, what subject matter to emphasize etc.

The role of philosophy in determining curriculum was aptly emphasized by Thomas Hopkins when he said philosophy has entered into every important decisions that has ever been made about curriculum and teaching in the past and will continue to the basis of every important decision in the future.... There is rarely a moment in a school day when a teacher is not confronted with occasions where philosophy is a vital part of action. Philosophy also solves different problems which arise during curriculum construction and development. Thus it can be said that in education curriculum construction is based on the solid foundation of philosophy.

Objectives:

- (i) The chief aim of this paper is to discuss the influence of philosophy in framing a curriculum.
- (ii) Another objectives is to discuss about different schools of philosophy and its relations with curriculum development.

Methodology:

The methodology of this paper is descriptive in nature. The data is collected from the secondary sources - books and websites.

Western Philosophies and Curriculum

IDEALISM: Idealism is a philosophy developed by Plato. One of the many tenets of idealism is that truth can be found through reasoning, intuition and divine revelation. There is such as things as absolute truth and the world is composed of ideas primarily. It believes in the development of spiritual rather than material.

For curriculum, idealist concepts come through when people believe that learning is mostly an intellectual process. The humanities are viewed as the most important subjects because these fields deal with ideas. Idealism lays stress on the nature of the child. It emphasizes the higher values like truth. In idealistic view, ethics and religion finds an important place in curriculum. Famous educators like William Harris, Fredrich Frobel and William Bennett were the supporters of these concept of idealism.

NATURALISM: Rousseau concept of education is also known as Naturalism. As a philosophy of education, it was developed in the 18th century and based on the assumption that nature represents the wholeness of reality. Naturalism holds that there is nothing beyond, behind on other than nature. The chief exponents of this philosophy were Democritus, Bacon, Herbert Spencer, Locke, Kant, Rousseau, etc.

'We are born weak, we need strength; helpless, we need aid; foolish, we need reason. All that we lack at birth, all that we need when we come to man's estate, is the gift of education"-John Jacques Rousseau.

Naturalism considers child and his natural development more important than the curriculum. According to this philosophy, the purpose of education is to develop the child fully according to his innate tendencies and abilities. It favors only that education which is directly related to life. It holds that curriculum should be constructed keeping in view the life stages of the child and his aptitude. According to Rousseau, there are four stages in education:-

Infancy: At this stage, the child is not matured. So the child can be taught through normal conversation.

Childhood: Rousseau believed that child should not be given books till the age of 12 years. The child must learn through experience.

Adolescence: At this stage, the child can be taught formal education. The child is exposed to various subjects like philosophical sciences, language, mathematics, social studies, music, drawing and some kind of professional training.

Youth: At this stage, special emphasis is laid on moral and religious education. Through actual experience, moral education can be derived and religious education can be taught through the teaching of history, mythological stories and religious stories.

Realism: Realism is the reaction against idealism. Unlike idealists, realist philosophers believe that reality exists independent of human mind. The ultimate reality lies in the world of matter or philosophical objects. Aristotle is known as the father of both Realism and scientific method. Aristotle believed that to understand an object, its ultimate form had to be understood, which does not change.

According to realism, the primary aim of education is to teach those things and values which will lead to good life. It holds that the child should be allowed to choose subjects according to his ability from detailed curriculum. The curriculum should have utility. Subjects such as- literature, art, music, dances etc are unnecessary. The curriculum should lay emphasis upon science subjects- physics, chemistry, biology, astrology, etc.

Marxism: The revolutionary ideas propounded by German philosopher, Karl Marx (1818-1883) and Friedrich Engels (1820-1895) are technically known as Marxism (communism).

Marxism is a fundamental and total philosophy of life. On the other hand, it is a social and political theory and on the other, it is a scientific plan for complete social change and revolution.

Marxist education lay stress on indoctrination of ideas and practices. It also lays stress on providing education to all sections of the society i.e. universal education.

Equalization of educational opportunity is the Marxist educational goal. According to this philosophy, the students should be made conscious about class division, unequal distribution of wealth, exploitation of working class by the capitalist class etc. It holds that at primary level, only mother tongue should be taught and at secondary level, foreign language should be included. Creating work and co-curricular activities occupies an important place in Marxist curriculum. It is based on the principle of learning by doing.

Pragmatism: Pragmatism, as school of philosophy is opposed to logical and intellectual bias of philosophy. It is based on practicability which believes that theories and values should be based on practical life of man. It believes that all knowledge is growing; developing through practical experiences of man and there is hardly any possibility of attaining absolute truth or certainty. Practical utility is the only measure of truth, values and theories. The pragmatists believe that man should be prepared to solve his own problems and must adopt an experiment with new ideas which help them to solve their day to day problem.

Pragmatists believe that learning take place when the learner interacts with his environment. It helps the learner to think critically. They hold that curriculum should be flexible and dynamic. Pragmatism is based on the principle of utility, principle of interest, principle of activity or experience and principle of integration.

Indian Philosophies and Curriculum

In Indian philosophy, Vedas occupies an important place and also in the curriculum development. The curriculum of Vedic education included several subjects like grammar, rhetoric, astrology, logic and kalpa. These subjects help in the intellectual development. Vedic education stress towards the ultimate realization of goal.

Post-Vedic education includes more subjects than Vedic education. Besides religious subjects, post-Vedic education included subjects like Veda, history, Puranas, grammar, mathematics, dance, music etc.

The chief objective of Buddhist education was the attainment of salvation and thus Buddhist education is spiritual in nature. So in Buddhist education, religious books were given more importance. It included the subjects like Suttanta, Vinya and Dhamma.

According to Jainism, whatever one gets in his life is the fruit of his own deeds not the grace of god. Thus, it can be said that Jaina curriculum is activity centered. It emphasized on vocational education. For vocational education, different vocations should be provided to the students. This will help in the equipoising economic conditions in the country and developing maximum power also. Jaina curriculum includes those subjects which lead students towards different actions or activities. It included subjects like social science, natural science, moral and vocational education, co-curricular activities and yoga exercise.

Conclusion:

From the above discussion, it can be concluded that curriculum is the means through which the aim of education can be realized. We first determine the aim of education and then frame the curriculum based on these aims. These aims of education are determined by philosophy and thus we can say that though indirectly but philosophy has its influence in framing the curriculum. In other words, philosophy is the basis of solid foundation of curriculum.

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ABSURDISM IN ASSAMESE PLAYS— A STUDY WITH SPECIAL REFERENCE TO ARUN SARMA'S PLAYS

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Abstract:

Absurdism as a philosophy or belief system was born of the European existentialist movement that ensued, specifically when Camus rejected certain aspects of that philosophical line of thought and published his essay 'The Myth of Sisyphus'. The use of absurdity in literature is a vehicle for writers to explore those elements in the world that do not make sense. The playwrights here often use absurd themes, characters, or situations to question whether meaning or structure exists at all.

The present study attempts to find and analyze the elements of absurdism in modern and post-modern Assamese plays especially the plays by Arun Sarma.

Key Words: Absurdism, European existentialism, Arun Sarma, Assamese play,

Introduction:

The absurdist philosopher Albert Camus stated that individuals should embrace the absurd condition of human existence while also defiantly continuing to explore and search for meaning. The aftermath of The World War - II, provided the social environment that stimulated absurdist views and allowed for their popular development of absurdist plays. In Indian literature the elements of absurdity first made its appearance in the dramas of the Bengal. The play 'Abong Indrajit' by Badal Sarkar written in 1963 may be called the first of the kind.

Many of the Assamese literary critics are of the view that Absurdism of Beckett, Ionesco and other European dramatists are quite apparent in some plays of Arun Sarma, Basanta Saikia, Binud Sarma, Phani Talukdar and Karuna Baishya. Arun Sarma is a prolific Assamese writer who has won many a prestigious national and international literary awards. His 'Ahar' is an important Assamese play written in the sixth decade of the 20th

century which can be brought under the discussion of the plays having relationship to absurdism.

Objectives:

The present study of basically aims to meet the following objectives from a researcher's point of view:

1. To find out absurdist elements in Assamese plays of the modern and post-modern era.
2. To see the European influence of the absurdism in Assamese plays, especially in Arun Sarma's plays.

Methodology:

An analytical and comparative method of study is followed throughout while preparing this paper. Study has been made depending on primary, and mostly on secondary sources. After having an analytical study of the selected Assamese plays, their various themes and characteristics are considered from different angles to meet the set objectives. Different books, journals, research papers and news papers and other critical books relating to absurdism in drama have been studied for the purpose.

Discussion & Analysis:

Elements of Absurdity in Arun Sarma's Plays:

There is no doubt that elements of absurdity are present in Arun Sarma's plays, though they are not widely and extensively used in all of his plays. Among his plays only "Shri Nibaran Bhattacharya" and "Ahar" can be brought under the discussion of plays having absurdist elements. His "Agnigarh" and "Auditir Atmakatha" though belongs to the same trilogy with "Shri Nibaran Bhattacharya" but do not bear such absurd qualities like that of "Shri Nibaran Bhattacharya". All his other plays though absolutely come under the impact of all other modern elements of drama are not justified to be discussed as absurdist plays.

The playwright's Shri Nibaran Bhattacharya is a largely discussed and widely debated play of the absurdist kind. The apparent form and structure of the play, its thematic concerns make us to consider it from the point of view of an absurd play. In this regard the protagonist Nibaran's long waiting for a positive audience of his play, his fruitless adherence to creative activity, empty chairs of the auditorium, his shattered hopes caused by the absence of all invitees, people's complete negative response to his artistic creation, final dramatic climax leading to an unprecedented tragic end of the protagonist and the play's having symbolic significances are quite notable.

Shri Nibaran, the protagonist of the play, a man of about 59 years old is a symbol of most modern men with apparent abnormality of behaviours, of living style, of thinkings and doings and finally with deep frustration in the process of artistic creation. In the introductory 'Prastabana' while giving his identity to Rabin Duwara, a newly joined reporter in the Shillong office Nibaran calls himself an untimely born premature creature. Regretting about his present introduction he wishes himself to be born after 50 years. Then only he would have a good identity than the one he has at present.

Failure is a recurrent feature in Sarma's "Shri Nibaran Bhattacharya" and it is frankly admitted by Nibaran too. On the day of his thirteenth stage performance Nibaran goes on saying that he invited five hundred people including artists, dramatists, actors, poets, literary persons and journalist. Frankly admitting he expresses that there were always only a few audiences present in his earlier shows. Whosoever came they also did not linger till the end. Besides the themes of failure and emptiness Nibaran's choice of an absurd living, his avoidance by all except Nandini, choice of finishing his self which is, in other words can be termed as suicide certainly remind us of the human miseries and futility of existence.

In the world of absurd drama life becomes so miserable that man has to live with troubles and sufferings. Nibaran lives in a room the doorway of which is worse than a dustbin. Because he likes to keep the main door locked, the key of which is rusted and broken. So he uses the other door in front of which a big pile of olden things like tins, boxes, clothes etc are kept scattered and thrown away, which are actually used at the time of theatre show.

Futility of existence is further depicted in the living condition of Nibaran. He calls inside his room the outsiders (Ramesh and Rabin) to sit and to listen to his play reading. Because he has lately finished writing one more of his play. He calls his living room a study room, a laboratory, a drawing room, a bed room, his heaven and hell. It seems, he lives an unfamiliar life in a familiar world. When he goes out he hooks his door in an absurd way. He has become habituated to his entrance, though narrow and unsafe and is not a problem for him, but causes definite trouble to others who tumble and fall to the ground while coming out of the room crossing the obstacles.

Monotony of life is seen in Nibaran's long preparation of the same act of the play writing and their performance. After frequent attempts his failure and frustration are seen at the end leading to his tragic end in the long run of artistic creation. His abnormal and untimely taste for riding a horse, his lack of proper knowledge about the broken roof of his auditorium, and his lack of knowledge as to where to stop the last step like a child could be some other elements adding to absurdity. In a cultured family of Shri Nibaran there are people indulged in even the lowest category of work and no professional harmony

could be seen. However, Nibaran is happy with the earnings of his children even whatever jobs they may be doing.

Nibaran's theatre is a family theatre engaging only his family members and lacking taste and variety for maximum audiences. In his theatre team there is the absence of only one member of the family, that is, his wife; and no inclusion of artists that are outsiders. His wife was also given roles, but it was she who did not like to join him.

As in "Waiting for Godot" here is too, there is little change in the settings of different scenes. The second Scene here is only a little bit different from the former. It is the scene to be arranged behind a theatre screen. On one side of the stage, there is an old wooden staircase leading to the top. This is the staircase climbing which Nibaran finally met his doom.

In both "Shri Nibaran Bhattacharya" and "Waiting for Godot" the theme of absence plays a major role. For example, in "Waiting for Godot" the action is centered round the absence of a man called to be Godot, for whom the characters perpetually wait and frustrate in the long run. In "Shri Nibaran Bhattacharya" the absence of audience and the absence of a wife in an artiste's life are seen to have created the havoc of utter emptiness.

Like other absurdist plays "Shri Nibaran Bhattacharya" too is a play full of mysteries, with a lot of unsolved questions and without giving any hint of their solution by the playwright. Many questions arise as to why Nibaran Bhattacharya uses the most inconvenient door as his entrance, why all his children are diverged in taste, intellect and professions in a cultured family of Shri Nibaran, why does Nibaran always excitedly climb a horse wherever he comes across and goes on a ride, why does Nibaran go for the trial of his thirteenth performance even after failure of already twelve with irrepressible enthusiasm, where does he find his endless sources of inspiration, why does he read out his long prastabana² before the empty chairs and in the absence of all the five hundred invitees, why at the end, he goes climbing up the steps which brings his fatal end, whether he had the knowledge of it that it was broken and he might fall, and whether his death was merely a careless accident, or was it committing of suicide and so on. The play is without a single answer of them. In this context the playwright tactfully maintains distance and says that he will feel happy if he would see at least a single reader or audience somewhere someday pondering over these questions and trying to find out the solutions by himself. Here too, Sarma resembles Beckett, by not giving clear ideas about anything as Beckett did in the case of Godot.

On the contrary, arguing against the play's being an absurdist one the play is observed, unlike that of Beckett's "Waiting for Godot", having a well defined plot and its normal developments. It has a well constructed beginning, middle and end. Again pessimism is not a remarkable feature of "Shri Nibaran Bhattacharya". The protagonist

Nibaran is an optimistic individuality rather than a pessimistic one. He seems to have no sense of failure except in one or two places. Even twelve times consecutive failures could not have exhausted his mind. The mentality of almost all its characters are filled with endless hopes and expectations, self-confidence and optimism, unlike the characters of "Waiting for Godot". After twelve times consecutive unsuccessful dramatic production his plan and attempt for the thirteenth to tell people of his untold thoughts indeed speaks of his inexhaustible enthusiasm and great perseverance.

While compared to Beckett's "Waiting for Godot" the characters here are not so absurdistic. Here the characters are found speaking dialogues in the realistic way rather than being absurdistic. When all others were busy for the coming show expecting a huge number of audiences there were Suren and Upen exchanging their views with doubt as to whether there would be audiences or not, which finally came out to be a fact. Regarding his tragic death falling from the height in the end never proves itself to be a case of suicide. It may be that it is due to his lack of awareness or unconscious proceeding towards the broken roof led him to the final catastrophe. But it remained unknown to readers and audiences whether it was his willing death to escape failures or just an accident.

Significantly, commenting with critical view on the plays being an absurdist one renowned Assamese litterateur Dr. Nagen Saikia says "I do not think Arun Sarma to be an absurd playwright as many others think." He rightly considers that Absurd drama is not merely characterized by apparent view of its absurdist form and structure. Rather there should be a total realization of it in its feelings. There should be an absurd realization throughout a play dramatizing the meaninglessness of life and death, and their tragic ironies with total helplessness. Remarkably, the few of Sarma's plays having absurd qualities too seem to have definite appeal to the heart and intellect besides having a definite message for the people which seemed to be unlikely of an absurd drama. But this can be refuted by the argument that Sarma as a playwright has his own creative style, being not a blind imitator of the west. Therefore, the play "Shri Nibaran Bhattacharya" may better be termed as a modern tragedy, rather than an absurd play.

In the play "Ahar" by Sarma we observe the abundance of absurdist elements than any other of his plays. The play "Ahar" has no conventional plot or story as such. Only four persons belonging to different categories of the society are viewing the stolen dead body of a woman from different perspectives - as a mother, as a beloved, as a wife and also as a prostitute.

Like Beckett's "Waiting for Godot" waiting and suffering are the major themes here too. The themes like man-woman relationship, man's different attitudes towards woman are seen to have been skillfully presented through the four characters - Nabin, Nalini, Dhiren and Kamal in the play. Nabin expresses how unpleasant and full of suffering the waiting is.

After this, the theme of waiting is further emphasized by the use of the word 'Waiting' for a maximum of sixty one times, symbolizing the eternal waiting of man which by and large remind us of Beckett's two tramps endlessly and unsuccessfully waiting for Godot.

The action of the play is nothing other than the waiting of the four men taking long breaths in the filthy atmosphere, eating food stuffs, smoking, engaged in gossiping and arguments for passing their idle times. This definitely reminds us of the two tramps waiting for the arrival of mysterious Godot, their passing the nights in a ditch, and their act of eating, talking, arguing, sleeping singing and so on.

Minimal character being another feature of absurd drama has been observed here too. There are very less number of characters - only four real characters- Nabin, Nalini, Dhiren and Kamal. The fifth being that of the dead body rising out, and taking four different imaginary forms of a woman, as demanded by the situations of the play which is best-fitted in the imaginary situations of an absurd play only. As in the case of "Waiting for Godot" here too there is little change in the setting of the play "Ahar". Throughout the play the setting is the park of North Brook Gate.

Life seems to be without a purpose for the characters in an absurd play. So they remain busy searching for its meaning and order. In "Ahar" the four characters are busy in the act of preparation for burial of an unknown woman's dead body. They try to bury it under the North Brook gate, because to them, it would be her tomb and thus she would be immortal. This dreadful attempt to bury one unknown dead body stealing from the hospital can be found with no realistic meaning and purpose.

The thought of depression and suicide is recurrent in the minds of almost all the characters in "Ahar". It is in the minds of Kamal, Nalini, Nabin, Dhiren and even in the mind of the dead woman in the form of Hira, a prostitute. Misery of human beings are presented also in the character of Hira who has no place to live in this world except the few dark lanes of her prostitution to where the customers like Nabin used to visit sometimes in the past. Human misery and futility of existence is present in the characters of Nalini, Nabin, Kamal and Dhiren idly passing times with an unknown deadbody in the ill-scented atmosphere of the park.

While taking his another play "Agnigarh" we donot find such elements that we can call absurd. This play is a sequel to his "Shri Nibaran Bhattacharya" and bears a definite plot or story with its beginning, middle and end, keeping a family relationship with the former, hence it may not be discussed as an absurd play. Failure is a recurrent theme in "Agnigarh" too. Irresponsibility is seen to be the major theme in "Agnigarh". Nandini's irresponsibility towards her own child, Audity's irresponsible comments to her mother, Duwara's irresponsibility as a director, and irresponsibility to Nandini are at the root of the plays turning to a tragic one.

In "Auditir Atmakatha" Audity's absurd way of answering to her mother, her exceptional tastes and attitudes in everything, her way of answering to Baity (-an Assamese word used to utter an elderly woman usually of lower profession), her loss of self confidence in her constant war against loneliness and the weaknesses and restlessness created by her prolonged loneliness are rather the social and psychological realities than the one that can be termed as absurd.

The remaining plays of Arun Sarma are not realized in the light of the absurd plays. Sarma's all other plays are always found either having various plots and themes, or characters engaged in sensible dialogues and with the conventional beginning, middle and leading to the desired ends. These plays are being observed matching more with other modern elements of drama than with the absurd ones. Hence, all the three plays of his trilogy are modern tragedies than absurd plays where ideals and ambitions lead them either to death or death like sufferings.

Conclusion:

To conclude, we can say that Arun Sarma's play 'Ahar' undoubtedly bears a lot of elements of absurdity. His play "Shri Nibaran Bhattacharya" though bears some absurdist qualities, but there is a lot of dispute over the plays being so. But his "Ahar" can fully be termed an absurd play in its real sense. As an absurd playwright Arun Sarma has a style of his own. He is not a blind imitator of the western dramatic philosophy of absurdism.

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