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EDITOR'S NOTE

Dristi, (The Vision of Truth) is a journal of philosophy, which is a humble attempt on the part of the Department of Philosophy, Narangi Anchalik Mahavidyalaya for creating an environment for philosophical awareness and research. This is our eleventh 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 twenty-one papers from different branches of philosophical knowledge. The papers are diverse in nature, as some of them are based on Vaishnavism, Sankari literature, Satriya music and the concept of bhakti as depicted on Namaghosha of Madhabdeva, some are on the contemporary topic like environmental ethics, philosophy of value, Keikegaard's three stages of happy life, Gandhian economic and political concept, philosophy of Tagore, Aurobindo and Vivekananda etc., while the rest are based on philosophy derived from different branches of knowledge including literature and educational philosophy. This journal is an attempt from our side to tie up these various topics of philosophical knowledge and present in a manner that widens the thoughts and perspectives of the modern day society.

On behalf of editorial board, I would like to acknowledge all the contributors for their positive response. I would like to offer my heartfelt gratitude to the esteemed members of advisory board, Dr Sibnath Sarma sir, Dr. Manisha Baruah madam, Dr. Latika Hazarika, Dr. Mantu Kumar Das, our principal (i/c) Reeta Sharma madam and all other members of advisory board for their advice, support and encouragement. I would like to acknowledge the help and support of all members of editorial board and rest of my colleagues in the unveiling of this journal.

Karabi Goswami

Department of Philosophy
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PHILOSOPHY OF VALUES OF IDEALISM, NATURALISM AND PRAGMATISM: AN ANALYSIS

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Abstract :

Values are those standards or codes of moral behaviour conditioned by one's cultural trends and grounded by conscience, according to which a human being is supposed to conduct himself and shape his life patterns by integrating his beliefs, emotions and ideas and attitudes to realise cherished ideals and goals of life. Thus, from philosophical point of view value is directly related to what one believes or thinks. Value is what an individual desires, likes or prefers. With the change of time decline of values are observed in spheres of human life. The very existence of traditional institution such as family, religion, state and society are being questioned. Value orientation should be made the main focus of the individual for becoming a good human being. This revitalization of value orientation can be achieved only by its integration in the curriculum and the educational process. To do that we need to have a thorough understanding of philosophy of values as identified by the philosophy of Idealism, Naturalism & Pragmatism. These values are found to be important to the contemporary society from the dimensions of these three philosophies. It will help to generate new knowledge about everyday world and creates a framework of reference which provides a new way of looking at ourselves and environment. It will enable us to identify the internal valuing systems that influences our perceptions, decisions and actions.

Key Words : Value, Belief, Philosophy, Education.

Introduction :

Values are a set of principles or standards of behaviour, they are regarded desirable, important and held in high esteem by a particular society in which a

person lives and the failure to be held them will result in blame, criticism or condemnation. Value is what an individual desires likes or prefers. Values may mean in the broadest sense any object or state of affairs which satisfies desire, which gives pleasure or satisfaction of any kind, values refer to those things that men desire, like or prefer and men do in fact desire many things – money, power, food, happiness, security, adventure, peace etc. N.T Ramji has pointed out “Values may be operationally conceived as those guiding principles of life which are conducive to one’s physical and mental health as well as to social welfare and adjustment and which are in tune with one’s culture.” Values can be considered as standards that group member’s share, by which they judge whether an action or even object is beautiful, good, right and lawful or it’s ugly, immoral and unethical.

With the change of time decline of values are observed in spheres of human life. The very existence of traditional institution such as family, religion, state and society are being questioned. It is thus time to analyse the context and the environment in which the future of this nation is being nurtured. But the truth is that nobody can change the world from changing. No revolution can put an end to change itself. Man has to realise that his survival is tied up with change. It is here that contemporary man finds philosophy as the way to find out the truth related with these conflicts of human mind.

Since the creation of man in the world constant efforts have been made to understand man, his origin, his end, his diverse relationship and his destiny. The most important basis of understanding man is through philosophy which is mainly concerned with an enquiry into reality. In fact philosophy is a systematic enquiry about the ultimate realities of the universe. It is a study of general principles and understanding of all that comes in the range of human experience. Philosophy is search for a general understanding of values and reality by speculative ways. Philosophy is being essentially an intellectual quest for truth. Its chief values lie not in furnishing solutions but in defining difficulties and suggesting ways and means of dealing with them. Philosophy determines the supreme aim of life and sets standards and values that should guide and direct man’s efforts to achieve them. Value orientation should be made the main focus of the individual for becoming a good human being. This revitalization of value orientation can be achieved only by its integration in the curriculum and the educational process. To do that we need to have a thorough understanding of philosophy of values as identified by the philosophy of Idealism, Naturalism & Pragmatism. These values are found to be important to the contemporary society from the dimensions of these three philosophies. It will help to generate new knowledge about everyday

world and creates a framework of reference which provides a new way of looking at ourselves and environment. It will enable us to identify the internal valuing systems that influences our perceptions, decisions and actions and to clearly understand “what” “why” we should do.

Objective :

The main objective of this paper is to highlight the values as identified by philosophy of Idealism, Naturalism and Pragmatism and its importance to the contemporary society.

Methodology :

The present study is a descriptive one based on secondary data collected from different books and journals.

Idealism and Values :

Idealism has full faith in eternal values which never change. They can neither be created nor destroyed. According to Plato, the outstanding eternal values are truth, Goodness and Beauty. Man cannot create those values. He can only discover them if he tries. The full evolution of mind, the emancipation of the spirit and the realization of the higher values of life are the main characteristics of idealism. Idealist believes that man must be physically sound and stout, rich in divine personality. They think that there is a strong divine force behind all good things of the world. Idealism places more emphasis upon the universal object of education. Ross says “The function of education is to help us in our exploration of the ultimate universal values so that the truth of the universe may become our truth and give power to our life”. One should do the right thing, know the truth and desire beauty. Education therefore is to enable the child to reconcile himself to reality in all its manifestations and guide him to face with the nature and to unite with God. According to idealist values or ideas are not made by man but are substantially exist in every object, idea and act of the world. Man’s duty is to discover them and their absolute values through their efforts and action and should apply in their life. Man is not the creator of values. But values are absolute unchanging e.g. truth, beauty, goodness.

Naturalism and values:

The philosophy of value as stated by naturalism is that the values are created in terms of specific needs. The chief tenets of naturalistic philosophy that influenced

the creation of values are no restriction, no interference, follow nature, back to nature, self-experience, self-education, self-discipline etc. Naturalist aims at achieving the present and future happiness of the child by cultivation of self-restraint and sense of values. According to them instincts of man are real guiding forces which are the basis of all his conduct. Therefore, all efforts should be directed towards the redirection and sublimation of instincts for achieving socially desirable ends. Naturalism explains all the natural phenomena on the basis of natural laws. It is concerned with the “natural self or real self”. It contends that the ultimate reality is matter not mind or spirit. It denies the existence of spiritual universe- the universe of ideas and values. According to them the natural world is being governed by a system of natural laws and man who is the creator of the material world must submit to them. This philosophy believes that nature alone represents the entire reality. There is nothing beyond nature, behind nature and other than nature. According to naturalism values of life are created by the needs and conditions of life. Man’s duty is to follow nature and try to discover the values that exist in nature.

Pragmatism and Values :

Pragmatism as a school of philosophy is recognize as the native philosophy of Americans. It is the philosophy of practical experience. The most important doctrines of this philosophy are that man creates its own values and there is no eternal truth. According to the pragmatic philosophy the aims and values of life change in different times. Pragmatists do not believe in fixed, eternal and absolute values. According to Ross,

“The general educational aim of the pragmatist is just the creation of new values. So, the main task of the educator is to put the educand into a position of developing values for himself”. For creation of new values activity and experience are essential. Education should therefore provide physical, intellectual, moral and aesthetic activities as the media for the creation of values. Everyone should have values according to their tendencies. To them only those ideals and values are true which result in some utility to mankind in a certain set of times. For the pragmatist values are subjective and relative and are changed with the times and circumstances. The man’s experience is the main determiner of values in life and values are instrument to serve the society.

Conclusion :

The need for values has got prominence at present because of the gradual deterioration of human values. Different philosophical ideologies have their own

precipitation of values. It may be mentioned here that there is no universally accepted definition of good or bad and acceptable and not acceptable. These terms are related to time, place and person. It should be viewed in the context of the present situation of man and the evolutionary process going on within him and his society. Here philosophy can act as a guiding force in our quest for values of life. Philosophy provides the ideals, values and principles and education works out those ideas and principles. Philosophy is transmitted from one generation to another by means of education and education is viewed as the transmitter of values and accumulated knowledge of the society.

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CĀRVĀKA PHILOSOPHY— ITS RELEVANCE IN MODERN AGE

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Abstract:

The school of Materialism in India seems to be very old. It is as primitive as spiritualism or idealism. Cārvāka is purely a materialistic school in Indian philosophy. The theories of Cārvāka philosophy depends on the thought of agnosticism, scepticism and atheism. It must have arisen as a protest against the excessive monkdome of the Brahmana priest. The Cārvāka vision rejected all supernatural claims, all religious authority and scripture, any religious ritual or tradition and the acceptance of inference and testimony in establishing truth. This philosophy is totally based on perception. According to them, physical pleasure is the ultimate goal of human being. It seems that most of the people in modern age is living with that kind of life which is full of materialistic pleasure. So, it should be realized the present impact or relevance of Cārvāka philosophy in modern human thoughts.

Keywords: Cārvāka, materialism, atheism, perception, spiritualism, supernatural

Objects of the study:

To observe the impact and relevance of Cārvāka philosophy in the thoughts and the life style of modern human being.

Methodology:

The method in this paper is mainly descriptive and based on secondary data. Information has been collected from various books.

Introduction:

Cārvāka is a unique philosophical school of thought, stressing materialism as the means by which one understands and lives in the world. It is a heterodox school of Indian philosophy which holds that direct perception as proper source of knowledge embraces philosophical scepticism and rejects ritualism and supernaturalism. It was a popular belief system in ancient India. In Indian philosophy it is not possible to define a certain period of materialistic thought. It has been again and again resurrected itself and its existence has been felt through the ages.

Cārvāka's philosophy refutes spiritualism and establishes its materialism to give its metaphysical theories. The main reason of the denial of this metaphysical issue is the perception is the only source of valid knowledge. Therefore, only what is perceivable is the object of knowledge for Cārvāka. Whatever is not perceivable is rejected as a figment of our imagination, So, the existence and rise of materialistic thought in the vast premise of spiritualistic thought can be compared with a revolution without any exaggeration.

We all know that revolution can emancipate society from its many impediments. The exploited, humiliated, oppressed class uses revolution as the weapon for their existence. When religion becomes a weapon for fear and greed, Cārvāka objects to this immortality. Cārvāka, the rebellious voice who has risen above religious fear and greed showed the courage to say 'no' to 'no'

Cārvāka regards sensual pleasure as the highest end [summum bonum] of life. Eat, drink and be merry is the motto of Cārvāka philosophy. For once the body is reduced to ashes, there is no hope of coming back here again. Life in this world is the only life. There is no future life. Where spiritualism believes that the spirits of the dead, surviving after the mortal life, can and do communicate with the living, specially through a person particularly susceptible to their influence. Spiritualism is the view that spirit is a prime element of reality.

Being born as a living being, Cārvāka focused on fulfilling the basic needs... food, shelter, home above everything. Spiritualism leads to think, but doesnot satiate hunger, provide foods. Instead of earthly pleasure, spiritualism talks about salvation after life on earth. It advises to refrain from earthly sensory experiences in this life to get happiness in next life. Cārvāka objects and said, we should not throw away the opportunities of enjoying the sensual pleasures in the false hope of enjoyment hereafter. "Rather a pigeon today than a peacock tomorrow". Attainment of maximum pleasure in this life and avoiding pain as far as possible is the goal of human life.

Discussion:

Cārvāka is a system of Indian philosophy which propound the doctrine of "Eat, drink and be merry". Cārvāka regards sensual pleasure as the ultimate end of human life. Cārvāka says,

"Javat jivet sukham jivet, Rnm krtva ghrtam pivet" means how long we live we should live happily. We ought to live in the present and enjoy it to make it more fruitful. Rather than discussing about the past or the future the Cārvāka emphasise on the present. They insist on the fact that happiness should be our motto along

with keeping all our sorrows away. Whatever gives us joy is considered good or right. As the most intelligent being, every human being always demands logic of any causal factor. He engages himself in those activities which will produce pleasure as result. Also, he abstains from the activities which may be painful in future. Living happily and with merry should be the prime goal. According to Cârkvâka, anyone who has no money should consider borrowing or taking a loan to lead a happy life. It is known to all that health is wealth. Every healthy person needs money to enjoy the pleasure life. We may support this teaching of Cârkvâka philosophy with the loan or EMI system that we can take from Bank which are very popular in present society. A lot of people who has a balanced financial condition, follow this loan system to consume lots of things like house, car, shop etc. So, it seems that, the huge popularity of loan or EMI supports the teaching of Cârkvâka.

Human body with consciousness is considered as Atmâ or Soul in Cârkvâka philosophy—"bhasmi bhutashya dehasya punaragamanarh nâ kutah". It means the soul is nothing but the body endowed with consciousness. The soul persists till the destruction of the body and cannot endure after death. According to them, when once this frame of ours they burn, how shall it ever again return? Cârkvâka says there is no pre-existence, no future life. While other cultures emphasise on Moksa to prevent rebirth, Cârkvâka believes that the present life is the real life and that enjoying the current state is the first priority. As they believe that with death, every aspect of life ends, the present state and its happiness is of utmost importance. So, they teach to consume material objects to get pleasure, to be happy and to fulfil this one and only life. So, in search of materialism pleasure and basic planning to secure this present life, rejects the concepts of hell, heaven, rebirth etc.

According to Cârkvâka, "varamadya kapotah svomayurat". It means lots of people consider that the less expensive things which are available or ready to use are better than the more expensive things which may be available in future. We should not throw away the opportunities of enjoying the sensual pleasures in the false hope of enjoyment hereafter. In this competitive socio-economic condition, there are hardly any people who reject the available opportunities and go forward for better opportunity in future. "Rather a pigeon today than a peacock tomorrow".

The Cârkvâka says: "lokasiddoh raja paramesvarah". According to Cârkvâka, it means God does not exist. They do not believe in the existence of any such transcendental reality. God's existence cannot be perceived. Therefore, there is no God. The Cârkvâka argues that if there are really omnipotent, omniscient and kind God, He should remove the doubts in the mind of a learner by revealing Himself to him.

It is also argued that God is the judge of our good and bad actions, then the changes of partiality and cruelty may be levelled against Him. If God punishes us for our faults, He is our enemy, and it is better that such a cruel God should not exist. In reality there is no God. The king, who rules over the people, is the supreme lord [paramesvara]. The king is perceived by all. The king is God. The king ordains enormous powers. The intelligent persons keep the king always in good humour and thereby earn a good relationship in cash and kind from him and thus lead a happy-go-lucky life.

“Na Svargo napavargo va naivatma paralaukikah”.

The Cârkvâka denies the future life. Consequently, denies the existence of heaven, there is not any soul. According to Cârkvâka, concept of soul is a figment of imagination. Heaven and hell are the inventions of the cunning priests. There priests have conjured heaven and hell, virtue and vice, and inculcated the performance of vedic rites by common people in order to earn their livelihood.

According to Cârkvâka “Devascedasti sarvajnah karunavandhyavak, Tat kim vagavyayamatranna krtarthayati narthinah”. It means if the almighty God exists, why does he not release people from all the sorrows and sufferings with the use of his verbal words only? It seems that this is not the question of Cârkvâka only but also all the people who are suffering with grief sorrow and pain, hunger and poverties? If God exists, He can easily transform and make the world as beautiful, stable and peaceful as heaven with the help of his words only.

Indian philosophy discusses four purusârthas-Dharma [righteousness, moral values], Artha [prosperity, economic values], Kâma [pleasure, love, psychological values], and Moksa [liberation, spiritual values, self-actualization]. The Cârkvâkas deny Dharma and Moksa and consider only Artha and Kâma are necessary for our living. Living happily and with merry should be the prime goal. Infact, as per the Cârkvâkas, anyone who has no money should consider borrowing or taking a loan to lead a happy life.

While other cultures emphasise on Moksa to prevent rebirth, Cârkvâkas believe that the present life is the real life and that enjoying the current state is the first priority. As they believe that with death, every aspect of life ends, the present state and its happiness is of utmost importance. Joy and sorrow shall always be part of human lives. So, we need to think on the former and reduce the latter.

Artha plays a big role in acquiring happiness and thus the Cârkvâka gives the maximum emphasis on the same.

We need to do things that bring merry and avoid things that do the opposite. Every man in today's society wants the joy that the Cârkvâkas believe in. Humans

today give importance to Artha to get physical or bodily happiness. Mental or spiritual part of the same is not at all thought of. Only the riches are the leaders or men of importance in the society.

Conclusion:

From the above discussion it may be concluded that, Câr vâka philosophy may be considered as the philosophy of the basic thoughts of human beings because this philosophy totally depends on human psychology. The principles of Câr vâka philosophy are followed by the human beings and by the other creatures also. So, this philosophy is considered as Lokâyata philosophy. Lokâyata means popular among common people. The principles of Câr vâka philosophy are for the fulfilment of human being's desires and hunger. So, importance of the basic needs of human being is depicted in Câr vâka philosophy. The original meaning of Lokayata as prevalent among the people has become true in the sense that it is pervasive in Indian philosophical thought at large. This is not to say that materialism is widely accepted or even that its presence is overtly acknowledged, but it is difficult to deny its far-reaching influence on Indian philosophy.

For this reason, against a huge logical forces of theistic believers Câr vâka philosophy survives in modern age also. In this context, the great philosopher and composer of Sarvadarsanasamgraha, Madhavacharya unhesitatingly has said in 14th century, "The efforts of Câr vâkas are too hard to uproot." [duruucchedam hi Carvakasya cestitam]. But, at present, it seems that, their efforts are not too hard to uproot, but impossible. As instinctively human being always follows the Câr vâka propagated philosophy of life.

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MAHATMA GANDHI AND THE PHILOSOPHY OF RURAL DEVELOPMENT AND DEMOCRATIC DECENTRALIZATION

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Abstract:

Gandhiji firmly believed that self-reliant villages form a sound basis for a just, equitable and non-violent order. Gandhiji wanted to rebuild India from the lowest level with the poorest and the weakest. So he gave a call to the people to go back to villages for the development of the rural area. He had visualized self-reliant villages, free from exploitation and fear, as an important part of the decentralized system. Gandhi firmly believes that village republics can be built only through decentralisation of social and political power. In such a system decision-making power will be vested in the Village Panchayat rather than in the State and the National Capital. The representatives would be elected by all the voters of that village for a fixed period of five years.

Keywords: Gandhiji, Self-reliant, reconstruction, Village Panchayat, Democratic Decentralisation.

Objective:

Effective planning, democratic decentralization, people's participation, policy formulation, monitoring are essential in strengthening the implementation of basic services and developmental programs in rural areas. Gandhiji believed that human happiness with mental and moral development should be the supreme goal of society, and that this goal should be achieved through decentralization of political and economic powers. This paper will try to highlight about the philosophy of Mahatma Gandhi in the field of Rural Development and Democratic Decentralisation.

Methodology:

This paper is based on both secondary sources. The secondary data were collected from the books and journals, periodicals available on the topic.

Introduction:

“I would say that if the village perishes India will perish too. India will be no more India. Her own mission in the world will get lost. The revival of the village is possible only when it is no more exploited. Industrialization on a mass scale will necessarily lead to passive or active exploitation of the villagers as the problems of competition and marketing come in. Therefore we have to concentrate on the village being self-contained, manufacturing mainly for use. Provided this character of the village industry is maintained, there would be no objection to villagers using even the modern machines and tools that they can make and can afford to use. Only they should not be used as a means of exploitation of others.”

– M. K. Gandhi

Poverty reduction and economic growth can be sustained only if natural resources are managed on a sustainable basis. Rural development can stimulate rural economies, create jobs and help maintain critical ecosystem services and strengthen and strengthen climate resilience of the rural poor. Gandhiji considered agriculture as the main stay for the upliftment of the entire nation. He also had the firm belief that “the future of India lies in its villages”. To Gandhiji, the practice of agriculture signified a promise of limitless reach. Gandhiji also desired that the workers in village should feel confident of the science inherent to their work, and that the modern scientists should sensitize the villagers about the scientific developments, relevant to them. According to Gandhi every person should be provided with bare minimum necessities i.e. food, shelter, and clothing.

Mahatma Gandhi is universally known as the practitioner of truth, love, non-violence, tolerance, freedom and peace. He was very much concerned with the nature, poor, deprived, and the downtrodden and he has intended to alter the evil political, social and economic systems of the people. Mahatma Gandhi struggled to inculcate the sense of self-respect, self-confidence and self-reliance to promote the power of decision-making among the people. He further believed that India will have to live in villages, not in towns, in huts not in palaces. He held this conviction by saying that “If village perishes, India will perish too. Gandhi played the leading role in securing for India political independence from the British Raj, through organizing and mobilizing Indian people from all walks of life in a peaceful and

non-violent manner. He is therefore rightly called the 'Father of the Nation'. Gandhiji's approach to India's rural development was holistic and people-centered. It was rooted in his conviction in the tenets of truth, non-violence and the goodness of human-beings.

Gandhiji's concept of rural development is oriented to the uplift of the common man. He stressed the need for cottage industries in place of gigantic industries and advocated for a decentralised economy instead of a centralised one. He realised the need for integrated rural development and believed that education, health and vocation should be properly integrated. He emphasised the need for education and training for rural reconstruction. Gandhian approach to rural development strives to reconstruct village republics which would be non-violent, self-governed and self-sufficient so far as the basic necessities of ruralites are concerned.

Democratic Decentralization:

Democracy is basically a decentralized system. A centralized administration however efficient it may be can never excel the basic idea of democracy, i.e. government by the people. In a vast country like India democratic decentralization is the method of making democracy real through Panchayati Raj institutions. 73 Amendment is a historic step to revitalize the PRIs in India. The new arrangements will certainly reduce the burden of the government and increase the responsibilities of the people. For the effective implementation of the system the people should be made well aware of it. The effort has been made in this direction in the present volume. It would be useful for the policy-makers, teachers and students of political science, economics and law.

The basic function of democratic decentralization is to ensure that the development planning is more responsive and adaptable to regional and local needs of the population. It ensures people's participation - the fact recognized by all for the success of developmental programmes. Further, it is also based on the premises that the people at the grass root levels have a better perception of their requirements. However, the system of local self- government goes a step further by ensuring delegation of political power. It also ensures involving objects of development in directing and executing the developmental activities an indispensable aspect to improve the effectiveness of programme. Therefore, planning and implementation of development programmes by people's participation in political and developmental processes constitutes a significant aspect of Panchayati Raj and Local Self Governments.

Democratic decentralization underlines a state which is more responsive to local needs and aspirations and produces systems of governance that are more effective. Panchayati Raj Institutions (PRIs) represents a mechanism for democratic decentralization. It is argued that rural development (RD) and the poverty alleviation programmes can be best achieved through democratic decentralization.

In India, during the 1950s, the desire of the Government to develop the local areas as per the local needs led to the launching of the Community Development Programme. However the failure of the programme to achieve the stated objectives led to the formation of Balwantrai Mehta Committee. The Committee was constituted to examine the reasons for the failure of the programme and to recommend measures for realizing the principles of democratic decentralization. Consequent upon the recommendations of the Committee the Panchayati Raj Institutions (PRIs) were introduced as institutions of local self-government. The PRIs were to be so organized as to facilitate not only participation of the rural masses but also to enable them to participate in the micro-planning and implementation of the various developmental schemes.

Political Decentralization:

Political decentralization aims to give citizens or their elected representatives more power in public decision-making. It is often associated with the pluralistic politics and representative Government, but it can also support democratization by giving citizens, or their representatives, more influence in the formulation and implementation of policies. Advocates of political decentralization assume that decisions made with greater participation will be better informed and more relevant to diverse interests in society than those made only by national political authorities. The concept implies that the selection of representatives from local electoral jurisdictions allows citizens to know better their political representatives and allows elected officials to know better the needs and desires of their constituents. Political decentralization often requires constitutional or statutory reforms, the development of pluralistic political parties, the strengthening of legislatures, creation of local political units, and the encouragement of effective public interest groups. The rationale of decentralized governance is also derived from the drawback of centralized decision making at the macro governmental levels. Being away from the basic spatial units such as hamlets and villages and with power concentrated at the top of the space in a pyramidal power base the state and the union government power structures draw representatives from well endowed sub-regions and sections of the community.

Democratic Development through Decentralization:

According to Gandhi decentralization of political power is the basic requirement for the success of true democracy. For him a decentralized democracy based on non-violence must consist of groups settled in small communities or villages in which voluntary co-operation is the condition of dignified and peaceful existence. For, it is the only way to realize the value of democracy from the grassroots level as it will enable the people to participate in taking and implementing decisions without a rigid and strict control of any higher authority. Moreover, it is the only alternative to reduce the interference of the state in day-to-day affairs of the people. Gandhi never believed in half-way house democracy, or disinterest decentralization. He does not advocate decentralization only because of its economic and political advantages. To Gandhi decentralization envisions and upholds the cultural or spiritual ideal of simple living and high thinking.

Gandhi is opposed to all kinds of concentration of power. He says centralization is a menace and danger to democracy. Concentration of power in his view distorts all democratic values. So he thought that “possession of power makes men blind and deaf; they cannot see things which are under their very nose, and cannot hear things which invade their ears.” Thus, his linking for decentralization originates from his urge for the shrinking of the state and the deepening of the roots of democracy. He therefore asserted that “If India is to evolve along non-violent lines; it will have to decentralize many things. Centralization cannot be sustained and defended without adequate force”. In other words centralization as a system is inconsistent with non-violent structure of society. Moreover, he was convinced that moral progress was possible only in a decentralized set-up. So he wrote, “The end to be achieved is human happiness combined with full mental and moral development.”

Recognizing the importance of democratic institutions at the grassroots level, the Constitution of India, under its Directive Principles of State Policy, states that, “the state shall take steps to organize village panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self-government.” Our rural democracy has reached the stage where people participation has been assured by the introduction of the Panchayati Raj Institutions in India. Those who decry Panchayati Raj as an election stunt are only those whose feudal interest has been overthrown by the power reaching to the people. Our late Prime Minister Rajiv Gandhi said, “We trust the people. We have faith in the people. It is the people who must determine their own destinies and the destiny of the nation. To the people of India let us ensure maximum democracy and maximum

devolution of power. Let there be an end to the power-brokers. Let us give power to the people.”

Conclusion:

Democratic, participative and inclusive institutions are stepping-stones for inclusive growth and development of a society. Panchayati Raj Act 1993 was aimed at realising this condition. Mahatma Gandhi and his ideas are very much relevant to economic process and in twenty first century. His vision to create Indian villages prosperous and progressive is feasible through economic process and democratic decentralisation. Gandhian vision of rural development is based on Antyodaya, that is, ‘the upliftment of the last man in the row’. In principle, he wanted to reconstruct a ‘harmonious, poverty-free, non-violent and self-reliant society’ on the basis of ethical principles marked by Hind Swaraj. Gandhiji insisted on the social workers to render effective service in the village. He opposed the inequalities and hierarchies of power and the blind subjugation of nature to man, resulting from the estrangement of technological development from morality. He wanted a peaceful and sustainable integration of men, modernity and mother-nature.

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VIVEKANANDA'S VEDANTIC THOUGHTS ON GENDER EQUALITY AND WOMEN EMPOWERMENT

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Abstract:

Swami Vivekananda is considered as a modernizer of the Hindu way of life, a revolutionary social reformer who strode like a colossus during the Indian renaissance. As one of the greatest propounder of the Vedantic school of thought, the idea of Swami Vivekananda is still relevant. As the greatest interpreter of practical Vedanta, Swami Vivekananda was the first Hindu of modern time who made continuous efforts to realize the dream of universal propaganda of Hindu philosophy and religion.

From the political-philosopher standpoint, Swami Vivekananda cannot be considered as one like that of western philosopher, like Rousseau as he did not build a systematic philosophical and political thought, but he himself tirelessly engaged in teaching and preaching the vedantic thoughts by following the path of 'karmayoga'. He preached unity of India, patriotism, true meaning of freedom and dedication of oneself to Karmayoga. Therefore, the ideas of swami Vivekananda is inevitable in order to understand regarding any social evolution of India. It is also noted that some of his ideas acts as the guideline to some of the most crucial problems of the present day India.

One of the most sensitive topics of gender equality and women empowerment, the views of Swami Vivekananda is not only relevant in 21st century, but also practicable. Development is the ultimate goal of a nation which cannot be fulfilled without gender equality. Gender inequality is indeed a matter of reality, in spite of remarkable progress for women in the recent time. Besides some important advances, feminist aspiration for social transformation still remain not satisfactory. In this context, this paper will seek to address gender equality and women empowerment from the contextual perspective of Swami Vivekananda.

Keywords : Gender Equality, Women Education, Women Empowerment, Health, Ātman

“There is no chance of the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on one wing “

-Swami Vivekananda

Introduction:

Gender equality and the women empowerment consider to be the hallmark of the sustainable developmental goal as they are very essential to realize the rights and potential of all persons. Gender equality and empowerment of women are integral part for the development of a nation.

The gender narrates the socially constructed roles and responsibilities that society considers appropriate for men and women. Gender equality points out that men and women have equal power and opportunities for financial independence, education and above all personal development. Women empowerment is also a critical aspect of gender equality which includes increasing a sense of women's self-worth, her access to opportunities, her decision making, control over her own life and her ability to effect changes.¹ It may be also noted here that gender issues are not concentrated on women alone, it also lays emphasis on the relationship between men and women in society.

Swami Vivekananda who had a short span of life, which lasted less than forty years of life, was not only a vedantic monk, was also a practical thinker, teacher, philosopher, humanist, and a revolutionary social reformer. He became a legend in his life time due to his love for motherland and compassion for the common masses. Though hundred and twenty one years have passed since Swami went to his rest, yet every year that passes brings fresh recognition of his greatness and gain popularity amongst the youth. It clearly shows the relevance of Swami Vivekananda's idea in recent times. He was indeed a saint of action who did not believe in renunciation of the world, but wanted to make the world a better place to live in with dignity of everyone. To quote Santishree Dhulipudi Pandit, “The whole life of Swami Vivekananda was that of a saga with his relentless efforts towards this direction.’ Arise, Awake and stop not till you have reached your goal’ was the mantra that swami imparted to his countrymen. The goal he set forth before them (Indians) was not only achievement of political freedom ,but also social and economic emancipation.”² Swami Vivekananda laid emphasis on overall development of the individual whether it is male or female. He tried to

motivate youth in terms of education, health and the opportunity to build and engaged themselves for the reconstruction of Society.

Objectives:

This paper is going to analyse the Vedantic thoughts of Swami Vivekananda's towards gender equality and women empowerment.

Methodology:

The methods of this study fully dependent upon primary and secondary sources. The study materials have been also collected from different books, journal and periodicals in order to fulfil the objective and try to explain it accordingly. In the descriptive and explanatory method, the paper will be helpful to know about the thoughts of Swami Vivekananda towards gender equality and women empowerment.

Swami Vivekananda's views on gender equality and women empowerment are based on Vedanta Philosophy:

Swami Vivekananda's idea of gender equality and women empowerment are based on Hindu culture and Vedanta philosophy. According to Vedanta Philosophy men, women and all being are potentially divine and all can realize this great truth. Hindu culture upholds the view of all social evolutions as the process of truth in to texture of human relationship which provides the values of freedom, equality, dignity and sacredness of the personality of individual. Vedanta philosophy holds the view that men and women are illuminated Âtman and Âtman becomes conditioned as male and female because it associates with body and mind. Mr. Rakesh Manna has rightly observed, "Vivekananda is the prominent leader who supports gender equality and explained it in anew and contrasting way, such concept of gender equality is explained through the soul, soul has no sex and it cannot recognizes between male and female....gender equality always in the controversial cause of this is lack of awareness and lack of knowledge ,which Vivekananda always talks about"³ According to Hindu culture there is no real independence for either man or women, here interdependence is the law which leads to happiness and fulfilment for both. However true interdependence cannot come if man is free and women are unfree. To quote Gandhiji, "Woman has as much right to shape her own destiny as man has to shape his and rules of social conduct must be framed by mutual cooperation and consultation towards realizing true interdependence."⁴

Vivekananda's Vedantic thoughts on women:

According to Swami Vivekananda, "There is no hope for the rise of that family or nation where there is no estimation of women, where they live in sadness"⁵ Generally two important that occupied the imagination of Vivekananda were the status of women and the common mass. The success of a nation depend upon on the success of women. That is why he repeatedly said, "They have raised first"⁶ Vivekananda further states, "Any attempt to modernize our women, if it tries to take our women away from the ideal of Sita, is immediately failure, as we see every day. The women of India must grow and develop in the footprints of Sita and that is only way"⁷

Our Vedic seers chalked out the scheme of life in which supreme goal was the spiritual liberation of the individual. Both men and women were equally moving towards this goal. It was the dream of Swami Vivekananda to bring the Vedic scheme of life to our modern time. He was deeply pained to see the status of women in the society. He once talked to his disciples, "To what straits the strictures of local usage have reduced the women of this country, rendering them lifeless and inert, you could understand if only you visited the western countries. You alone are responsible for this miserable condition of the women and it rests with also to raise them again."⁸ He further wrote to a letter in 1899 to a women in Kolkata, "It is our national right to be allowed to use our own body, intelligence or wealth according to our will, without doing harm to others and all the members of society ought to have the same opportunity for obtaining wealth, education and knowledge."⁹ Indeed, Swami Vivekananda referred here the fundamental rights of women among others. He wanted to forward the spirit of independence in women which was basically based on the philosophy of Atman. He, therefore, said, The idea of perfect women is perfect independence."¹⁰ The most important task which Swami Vivekananda visualized was to bring back the Vedic spiritual women into the modern society. He was determined to give a turn to the collective life of the women of India as well as the world. So he proclaimed, 'I shall not rest till I root out this distinction of sex. Is there any sex difference between men and women-all is atman'¹¹ Vedanta philosophy was to be basis of this equality. He again comments, "We have to become vedantists and live this grand thought; the masses must get it....in India these ideas were brought out by individuals like Buddha, Shankara, and others, but the masses did not retain them. The new cycle must see the masses living Vedanta, and this will have to come through women"¹²

It was the common belief in the society that women are unfit for the pursuit of knowledge and education. Swami Vivekananda was vehemently

protested by saying, “In what scripture do you find statements that women are not competent for knowledge and devotion. In the period of degradation, when the priests made the other castes incompetent for the study of vedas, they deprived the women also all of their rights. Otherwise you will find that in the Vedic or Upanishadic age Maitreyi, Garrgi and other ladies of revered memory have taken the places of Rishis through their skill in discussing about Brahman. He again said, “Therefore ,I was saying that if one amongst the women became a knower of Brahman, then by the radiance of her personality thousands of women would be inspired and awakened to truth, and great well-being of the country and society would ensue.”¹³ Vivekananda also pointed out the women had occupied prominent place in secular areas too. ‘Women in statesmanship, managing territories, governing countries even making war, have proved themselves equal to man-if not superior...whenever they have had had the opportunity, they have proved that they have as much ability as men.’¹⁴ Swami Vivekananda also did not agree with the view that women were subordinate to men. He even viewed that women were as independent and strong who were enough to work out their own future. He comments, “It is wrong ,thousand times wrong if anyone of you dares to say “I will work out the salvation of this woman or child’...who are you to solve women’s problems? Are you the Lord God that you should rule over every widow and every woman? Hands off! they will solve their own problems.”¹⁵

The ideal of womanhood in India and Vivekananda’s view on women’s education:

Regarding the ideal of womanhood in India Swami Vivekananda states, “ Now the ideal women in India is the mother,the mother first, and the mother last.The word woman calls up to the mind of the Hindu, motherhood, and God is called mother.”¹⁶ Vivekananda experienced the glory of the divine under the guidance of his master Ramakrishna Paramahansa. He, therefore, considered the women were the condensed forms of the *Shakti*. He believed that the most important thing was awaken the awareness of *Sakti* in the womenfolk, and the rest would be easy. So he wanted to design the true education for women which would help them to form their character, intelligent and would stand on their own feet. He comments, “With such an education women will solve their own problems. They have all the time been trained in helplessness, servile dependence on others, and good only to weep their eyes out at the slightest approach of a mishap or danger. Along with other things they sold acquire the spirit of valour

and heroism. In the present day it has become necessary for them to learn self-defiance. See how grand was the queen of Jhansi!.”¹⁷ Moreover, Swami Vivekananda also states, “Without Shakti(power) there is no regeneration for the world.”¹⁸ He believed that only education could bring such regeneration. To quote sister Nivedita, “Only let women and people achieve education! All further questions of their fate, they would themselves be competent to settle.”¹⁹ It must be remembered here that Vivekananda laid emphasis on purity and chastity than only attaining intellectual ability. He, therefore, said, “I should be very much like our women to have your intellectuality, but not if it must be at the cost of purity... Morally and spiritually are the things for which we strive. our women are not so learn, but they are more pure.”²⁰ Viveknanda wanted our modern women to be educated in the line of Brahmacharya and spirituality which would help them to become truly independent. However, Vivekananda wanted to mean independent in different way than that of our modern conception regarding it. He viewed differently, “Freedom in the Eastern sense must be understood not as the right to do but the right to refrain from doing-that highest inaction which transcends all action.”²¹ Question arises now if Vivekananda was against the acquirement of scientific knowledge by women. According to Vivekananda, “Modern science, women must learn, but not at the cost of the ancient spirituality”²² Vivekananda also viewed that strength lay in spirituality, sacrifice and self-control. That is why he says, “Shall we bring to the need of India great fearless women, women worthy to continue the tradition of Sanghamitra, Lila, Aholya bai, and Mira bai-women fit to be mothers of heroes, because they are pure, selfless, strong with the strength that comes of touching the feet of God”²³

Regarding the future women hood of Vivekananda, Anjana Gangopadhaya has rightly observed, “Chastity, purity, a life of self-control, a life above trifling pleasure of the body, for the sake of higher ideals, the idea of self-realization- this is then what Vivekananda dreamt of the future womankind, for him men and women, in all stages of life, ought to uphold the banner of purity and self-control. Even the life of married woman was to be guided by this principles.”²⁴ Vivekananda further states, “Forget not that the ideal of thy womanhood is sita...forget not that the God thou worshippest is the great Ascetic of ascetics, the all-renouncing Sankara, the Lord of Uma, forget not that thy marriage,thy wealth,thy life are not for sense-pleasure, are not for thy individual personal happiness; forget not that thou art born as a sacrifice to the Mother’s alter, forget not that thy social order is but the reflex of the Infinite Universal motherhood”²⁵

Thus, Swami Vivekananda, with his visionary eyes, visualized that unless the women were raised, there was no hope for India's regeneration. He realized that women need to be educated and wanted that they would solve their own problems. He even dreamt a future institution where women would be able to manage their own affairs which might be independent of men, where women would be trained in to the life of perfect renunciation and these women would bring a new light to the society. He said, "Studying the present needs of the age it seems imperative to train some women up in the ideal of renunciation, so that they will take up the vow of lifelong virginity, fired with strength of that virtue of chastity which is innate in their life-blood from hoary antiquity. Along with that they should be taught sciences and other things which would be of benefit, not only to them but to others as well...our motherland requires for her well-being some of her children to become such pure souled Brahmacharins and Brahmacharinis."²⁶ He established a girl school with the help of Bhagini Nivedita, named Ramakrishna Sarada Mission Sister Nivedita Girls' school which is situated in Badabazar in North Kolkata.²⁷ His main desire was to obtain gender equality among people through education and to increase the capability, skill and enhancement among all the domain. It should be mentioned here that his visualization dream come true on December 1954, fifty two years after his passing away. For the first time in the world history a nunnery was born which was fully managed by women.

Swami Vivekananda and Health :

It is amazing to find that Swami Vivekananda was acutely aware of the need for a healthy body for any successful endeavor, spiritual or secular. He was very anxious more about the health of women. It has been observed that since ancient time mortality rate of women is very high due to lack of food, lack of proper care, early marriage etc. "Swami Vivekananda states that women are suffered from many evils and early marriage gives them burden of child which creates gynecological problems. Besides they are not taking food regularly before husband or any other family members, girl children were not using to take proper mill that resulted to bad health and malnutrition"²⁸ Swamiji believed that education of science is the mainstream in order to understand regarding the concept of health. He, therefore, concentrated upon the individual both men and women who are the future of the nation and this can be possible only by acquiring sound health. He states, "The young , the healthy, the strong that can score success. Physical strength, therefore, is absolutely necessary"²⁹ Swami Vivekanada prescribed Yoga, Pranayama and meditation for keeping body fit.

Conclusion:

From the above discussion it is clear that Swami Vivekananda's Vedantic thoughts of gender equality and women empowerment are constructive and practical. He believed that the upliftment of women is possible only through education.

Swami Vivekananda prescribed liberty as the first condition of growth. The worship of goddess, respect for motherland, improving the status of women and female education became the vow of modern man. Vivekananda considered most of the contemporary social reforms as inadequate. He believed that total liberation means physical, mental, social, and spiritual freedom. There is no freedom for an individual unless he or she feels the essential divinity within. Swami Vivekananda desired to combine the breadth born of American freedom and depth and intensity of Indian spirituality for the women of India tomorrow who would be women of towering spirituality, and outstanding achievements, combining the finest and noblest of the old and the new.³⁰ Swami Vivekananda also prescribed Brahmacharya irrespective of sex though this stage is difficult to follow and exist with even, in a high liberal society.³¹ But he commented that self-control is equally needed by all. So he states, "My whole ambition of life is to set motion machinery which will bring noble ideas to the door of everybody and then let men and women settle their fate".³² Swami Vivekananda also glorified motherhood. He differentiated the West and the East on the ground that in the West, every woman other than a mother is a wife. But in India, every woman other than a wife is mother. Swami Vivekananda had a very great respect for Sita and a modern girl may think that this is unsuitable for modern age. But according to Swami Vivekananda all the Indian ideals of perfect women have grown out of that one life of Sita and every Indian woman should strive hard to be a Sita in the truest sense of the term.³³ Swami Vivekananda observed that lack of education as the fundamental cause of the downfall of women from the high Vedic tradition. Therefore, he preferred remedy too in education. Generally Education should be prepared for life. It should not only develop a feeling of nationalism as well as international understanding, but it should lead to the development of character and make every individual self-dependent. Today there seems a deterioration of cultural ethics and standards and only a process of good education system can bring about a good healthy atmosphere in the social structure. Swami Vivekananda's Vedantic teachings and ideals stand for this and his message is for all time. To quote Anjana Ganopadhyay, "One hundred and fifty years after Vivekananda's birth we stand and look back to review the condition of women. Yes, women power is awakening, but the

awakened power needs to be channeled in the right direction. That direction for present day women's struggle towards freedom is found in Vivekananda's teachings. And as more and more women, so also men take to it, they will become the pillars of the future glorious society where women will be free in the true sense of the term."³⁴

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THE BHAGAVAD GITA AND THE IDEA OF NISHKAMA KARMA

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Abstract:

Hinduism is believed to be the oldest of all the living religions and hence it is referred to as *Sanatana Dharma*, a religion coming down to people through eternity. One of the important religious text of Hinduism is the Bhagavad Gita. The text greatly influences the ideological structure and the value system of Hinduism. It takes the form of a dialogue between the Pandava Prince Arjun and Krishna who is believed to be the incarnation of the Hindu deity, Vishnu. The most important aspect that Krishna emphasises on is *Nishkama Karma* which he describes as the act of doing without expecting anything in return. He says, “Do everything you have to do, but not with greed, not with ego, not with lust, not with envy but with love, compassion, humility and devotion”. The idea of *Nishkama Karma* is a distinctive aspect of *Karma* as the performance of duties within the ambit of this idea demands a disinterestedness that liberates man from bondage. Of the three “*margs*” (Bhakti, Jnana and Karma), *Nishkama Karma* is associated with the Karma Marg and hence it is also closely related to the idea of liberation which is one of the central concerns of any religious discussion. The Bhagavad Gita had an enormous influence on the life contemporary Indian philosophers like of Gandhiji, Vivekananda. The present study focuses on Gita’s concept of *Nishkama Karma Yoga* and its relevance in society.

Key words: Jnana yoga, Karma yoga, Bhakti yoga, Nishkama Karma.

Introduction:

”You have only right in doing the karma and not in the outcome of it. Do not take credit for your karma and you should not indulge in doing nothing.” (Bhagavad Gita, Chapter 2, Verse 47)

Hinduism is believed to be the oldest of all the living religions and hence it is referred to as *Sanatana Dharma*, a religion coming down to people through eternity.

Some of the important religious texts of Hinduism are the Vedas, the Upanishads, the Puranas, the Ramayan, the Mahabharat and the Bhagavad Gita. The Bhagavad Gita is an episode recorded in the Mahabharat, an epic poem in Sanskrit of ancient India. The text greatly influences the ideological structure and the value system of Hinduism. It takes the form of a dialogue between the Pandava Prince Arjun and Krishna who is believed to be the incarnation of the Hindu deity, Vishnu. The Bhagavad Gita has eighteen chapters and 700 *shlokas*. On the pretext of the *Kurukshetra War*, Arjun was hesitant to fight when he saw his family members on the battlefield. It was then that Lord Krishna narrated the Gita to persuade the hesitant prince. The most important aspect that Krishna emphasises on is *Nishkama Karma* which he describes as the act of doing without expecting anything in return. He says, “Do everything you have to do, but not with greed, not with ego, not with lust, not with envy but with love, compassion, humility and devotion”. The idea of *Nishkama Karma* is a distinctive aspect of *Karma* as the performance of duties within the ambit of this idea demands a disinterestedness that liberates man from bondage. Of the three “*margs*” (Bhakti, Jnana and Karma), *Nishkama Karma* is associated with the Karma Marg and hence it is also closely related to the idea of liberation which is one of the central concerns of any religious discussion.

Objectives:

The objectives of this paper are as follows:

- 1) Study Bhagavad Gita’s view about the path leading to liberation.
- 2) Bring about the relevance of the study of Nishkama Karma in Bhagavad Gita in present times.

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 as books, magazines, newspapers, journals, reports and publications of research scholars, etc.

Discussion:

The Bhagavad-Gita, also known as “Lord’s song”, is more of a religious text than a philosophical treatise but it introduces us to various philosophical ideas and value systems. Bhagavad-Gita is also known as *Gitopanishad*. It is the essence of Vedic knowledge and one of the most important Upanishads in Vedic literature. The spirit of the Bhagavad-Gita is mentioned in the Bhagavad-Gita itself, that it

should be taken or accepted as it is directed by the speaker Himself. The speaker of Bhagavad Gita is Lord Krishna and he is mentioned on every page of the religious book as the supreme personality of God-head: *Bhagwan*. Here, Krishna tells Arjuna about the lineage of the Bhagavad Gita, how it was first narrated to the Sun God, how the Sun God narrated it to Manu and Manu to Ikṣvâku. In this order, through different periods in time from one disciple to the succeeding one, the Bhagavad Gita has been coming down through generations.

As time passed however, the legacy of the Bhagavad Gita ended eventually and that is the reason that Krishna had to narrate it once more to Arjuna in the battlefield of Kurukshetra. As the thousands of soldiers of both the armies stood ready to wage war on one another, Arjuna saw his closest relatives, standing valiantly on the battlefield to sacrifice their lives in the war. Overwhelmed at this sight and unable to contain his emotions, Arjuna was overcome with pity and grief, his strength failed him, his mind bewildered, the determination to fight was lost from him. Following this, Arjuna submits himself to Krishna, surrendering himself in his presence as Krishna accepts him as his disciple and explains to him about the fundamental distinction between the temporary material body and the eternal spiritual soul. He further tells him about the process of transmigration of the soul, nature of selfless service to God, the Supreme, and the characteristics of a person who has undergone self-realisation. Hence, everyone must engage in some sort of activity in this material world. According to the Bhagavad Gita, no one can remain inactive for a single moment, as even when we are sleeping or breathing, we are doing karma. Action is better than inaction and inaction means death. But actions can either bind us to this world or liberate one from it. By acting for the pleasure of the Supreme, without selfish motive, one can be liberated from the law of karma and attain transcendental knowledge of the self and the Supreme. Outwardly performing all actions but inwardly renouncing their fruits, the wise man, purified by the fire of transcendental knowledge, attains peace, detachment, forbearance, spiritual vision and bliss. As Arjun was convinced by the Lord of the universe to carry out his duty, he took part in a just battle. Arjun received wisdom, the path of devotion and the doctrine of selfless action from Krishna in the form of the Gita.

According to Hinduism, the destiny of man is the attainment of Moksha. By attaining Moksha, man becomes free from the cycle of birth and death and attains a purely spiritual status. It is so often said that the nature or status of Moksha is such which cannot be expressed in language. Liberation does not necessarily mean release from the body, it means release from the passions and desires. Knowledge

is necessary for Moksha. For liberation, all sorts of karmas must be renounced. Like all other religions, Hinduism also deals with many ethical virtues and duties and regards ethical life as a means to liberation. Dharma leads to Moksha in Hinduism. Only actions done with passion, with gross and selfish interest, bind us; actions done without egoistic passions do not bind. 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 (JnanaMarga), the path of action (Karma Marga) and the path of devotion (Bhakti Marga).

The Bhagavad Gita has laid utmost emphasis on the path of Nishkama Karma as a means to liberation. The ideology of Gita teaches us that we have the right only to actions, not to their fruits. Desire for fruits leads us to bondage. We should not be actuated with love, anger, pride, emotions and other selfish desires. It is possible when we can attain true knowledge about this material world. According to Gita–

“Even the most sinful man can cross over the ocean of Samsara by means of the boat of knowledge alone. As fire well-kindled reduces fuel to ashes, so the fire of knowledge reduces all actions to ashes. The culmination of action is in knowledge. Having obtained knowledge, one soon embraces peace or bliss.” (Philosophy of Religion-Page no. 54, Dr.Manashi Bora).

Nishkama Karma is the central tenet of Karma Yoga’s path to liberation. In the Bhagavad Gita, Krishna says to Arjuna that a true devotee sees the Lord in everything and everything in the Lord. Action done with a sense of attachment (kama) is the root cause of man’s continued involvement in the chain of birth and rebirth. Karma and Samsara therefore go hand in hand, and if one wants to be liberated from the chain of Samsara, he will have to be free from Karmas, that is, egoistic actions.

In Indian philosophy, action or karma has been divided into three categories according to their intrinsic qualities or gunas. Nishkama Karma belongs to the first category, the Sattva (pure) or actions which add to calmness; the Sakama Karma (self-centred action) comes in the second, Rajasika (aggression) and Vikarma (worst-action) comes under the third, Tamasika, which is correlated to darkness or inertia. Only Nishkama Karma does not generate any samskara and therefore a performer of these actions has not to take rebirth. He attains Moksha or release which is a pure spiritual state of perfection. Allocated work done without expectations, motives or thinking about its outcomes tends to purify one’s mind and gradually makes an individual fit to see the value of reason and the benefits of renouncing the work itself.

One can compare Nishkama Karma to the western philosopher Immanuel Kant's theory of Categorical Imperative, which states that the worth of an action depends on good will or the effort of one's duty, rather than its consequences. Krishna believes that the moral worth of an action lies in a person's motive rather than in the consequences of the action. He speaks thus– "Be intent on the action, not on the fruits of action". This moral insight is also called 'Nishkama Karma' or disinterested action. Kant tried to find a way of formulating morality in terms of universal laws. To do so, he examines various sources of human actions– for example, action done from desires, motives, obligations, prudence, altruism and so on. Finally, he found a universal moral law– "duty for duty's sake"- popularly known as the principle of the categorical imperative. His idea of the categorical imperative is quite similar to the idea of Nishkama Karma, explicated by Lord Krishna in the Bhagavad-Gita.

Conclusion:

Ancient India witnessed the upsurge of many sacred scriptures and Bhagavad Gita is the most popular of them all, believed to be spoken by the Supreme Lord Krishna. Even if the Bhagavad Gita is a text upholding religious significance and regarded as a religious text of Hinduism, yet it deals with metaphysical, ethical and philosophical perspectives also. The Bhagavad-Gita is a significant scripture that can be applied to all individuals, helping us to get out of the cycle of birth and death in the process. It is a popular belief that anyone who recites the Bhagavad-Gita with utmost devotion will transcend to the spiritual world at the time of their death. If one reads Bhagavad Gita with sincerity, the reaction of one's past deeds and actions will not affect one. Every man is in difficulty in so many ways as Arjuna was also in difficulty in having to fight the battle of Kurukshetra. Arjuna surrendered unto Shri Krishna and consequently this Bhagavad Gita was spoken. Not only Arjuna but all of us are full of anxieties because of this material existence. According to Lord Krishna, practising Nishkama Karma Yoga is the true path for realising the truth. Nishkama Karma refers to doing selfless service without the expectation of receiving acknowledgement or a reward. A man is subject to rebirth if he performs tasks with greed. One should not give up action at any cost. The Bhagavad Gita asks one not to have any motive of future benefit while performing the action. But walking through life without a motive or desire is not possible for the individual, but it is possible for one to direct the motive from a lower goal towards a higher goal that is the highest motive of self-realisation. The Bhagavad Gita had an enormous influence on the life of Gandhiji. He himself wrote thus—

“When doubts surround me, when disappointments stare me in the face and I see not one ray of light on the horizon, I turn to the Bhagavad Gita and find a verse to comfort me and I immediately begin to smile in the midst of overwhelming sorrow. My life has been full of external tragedies and if they have not left any visible effect on me, I owe it to the teachings of Bhagavad Gita”. Vivekananda seems to be very much impressed by the Gita-ideal of *Nishkama-Karma*. The secret of action is that one must not expect anything in return of the action done (B. K. Lal, Contemporary Indian Philosophy, Page No. 35)

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RABINDRANATH TAGORE'S EDUCATIONAL PHILOSOPHY : A BLEND OF ISMS

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Abstract :

Rabindranath Tagore was a great philosopher and educationist. Among the contemporary Indian philosophers, Rabindranath Tagore's influence on education is quite significant. He found the system of education of his time quite indifferent to our own customs and traditions, conventions, culture and civilization. He considered these educational institutions as "educational factories lifeless, colourless, disassociated from the context of the universe within the bare white walls staring like eyeballs of the dead.' He had certain ideas in his mind and tries to put them into practice. His ideals in mind translated into reality through his 'Shantiniketan'. The educational philosophy of 'Shantiniketan' is the reflection of his philosophy of life. As a philosopher, he was a humanist, naturalist as well as idealist and his theory of education is highly influenced by his general philosophy of life. In this paper an attempt has been made to throw light on the educational philosophy of Rabindranath Tagore.

Key words: Education, Philosophy, Idealism, Naturalism.

Introduction:

Tagore, as a philosopher believed that God is one and he has created human being and nature and as such, there must be a fraternal bond between all human beings and Nature. So he was deadly against the then prevalent system of education which restricts the child from being in nature and confined him within the boundaries of school. According to Tagore, God reveals himself through nature more effectively than through man-made institutions. Hence, the education of the child should be under natural surroundings so that he develops love for all things around him. Explaining the meaning of education Tagore has written

“That education is the highest which not only imparts information and knowledge to us, but also promotes love and fellow-feeling between us and the living being of the world.” He believed that during education, a child should enjoy freedom. He should be free from all restrictions and compulsions. To him Nature is the most effective and powerful teacher of a child. For this he prescribed natural education for the child. This was the reason why he selected a natural and secluded place for the establishment of his ‘Shanti Niketan’. But at the same time Tagore gives importance to the communication of man with man. Man as a social animal must live in social contact with man. Through social contact only man can develop full personality. Social virtues like sympathy, joy, fellow-feeling, co-operation etc. can be practiced by children through the contact of man with society and nature.

Objective :

The sole objective of this paper is to throw light on the educational philosophy of Rabindranath Tagore.

Methodology :

The present paper is a descriptive one based on secondary sources . The data have been collected from books and journals.

Tagore and Naturalism :

Rabindranath Tagore was a great worshipper of nature. He had a mystic love towards nature and believed that the laws of nature are always true and permanent. It is through nature that the Supreme power reflects Himself. So he insisted that we should follow the principle of nature in our life as well as in education. He believed that there should be intimate relationship between man nature. The children should be educated in natural surroundings .Only then they will feel the relationship with nature. He was opposed to the artificial environment in school. He criticized the existing schools which curtail the freedom of the child. According to him the child should be purely in a natural setting with freedom. He was not in favour of imparting bookish knowledge to the children. According to him ,knowledge gathered from text books cannot become a part of their personality as the children cannot use them in practical life and gradually forget. Learning through natural setting takes permanent shape in their minds. He was in favour of giving utmost freedom to the child in the process of learning. To him freedom provides facilities to acquire knowledge through self-experience and self activities.

So he advocated maximum freedom to children to display their emotional outbursts, feelings, impulses and instincts. He wanted education to be natural in content and quality and the function of education is to bring the child's mind in contact with nature, so that he may learn freely and spontaneously from the book of nature. To give practical shape to his naturalistic philosophy, he designed his 'Shantiniketan', which has a natural atmosphere of joy and freedom, love and peace, sympathy and nobleness of spirit.

Tagore and Idealism :

Tagore, as an idealist, believed in the absolute and immortal existence of God. As an idealist, he said, 'Let us find God, let us live for the ultimate truth which emancipates us from the bondage of the dust and give us the wealth, not of things but of inner light, not of power but of love'. To him both man and nature are the manifestation of God and as such, it is the duty of man to realize the relationship that exists between man and nature and also between man and man. Man has originated from one source that is Brahma. Divisions of man into various groups and communities are not nature made but man made. As men have originated from one source, i.e. Brahma, therefore, all men are brothers and sisters.

As an idealist, Tagore was influenced by the philosophy of 'Upanishada'. He believed that there is a supreme, all pervading spiritual power which is the origin of everything of this world. This power is present not only in human soul but also within the world of the nature. Tagore called this all pervading power as "Biswa chetona" – universal consciousness. The ultimate goal of human life is to realize this consciousness and according to him this can be achieved only through complete development of the self.

As an idealist Tagore adopted the highest ideals of Truth, Goodness and Beauty as the chief aim of education to be achieved by all human being. Spiritual development of individual was another important aim of Tagore's system of Education. His principal aim was to produce the moral and spiritual man, the whole man. He gave importance on the development of inner qualities of the individual like inner freedom, inner power and enlightenment. The major ideal of education was the development of inner self, the innate faculties which lead to the harmonious development of the personality Education should facilitate satisfaction of mind and peace of soul. He considered education as a guide to establish a relationship with God. He also emphasized moral training and development of character which can be achieved through inner discipline. He tried to incorporate all these ideals in the education system of his 'Shantiniketan'.

A Humanist :

Tagore was a humanist in the true sense of the term who believed that man is the best creation of God, bestowed with various mental and creative abilities. He has great faith in the purity and goodness of man. He wanted to emancipate men from any bondage of outward society and advocated for allowing children's freedom for the flourishing of their inner quality. He disapproved any distinction and discrimination between man and man advocated unity among all the people of the world, for which moral and mental progress is essential. Tagore said 'My religion is religion of humanity which God has defined as humanity.'

An Internationalist and Realist :

Tagore wanted to promote international understanding, international amity and brotherhood among the whole human race for maintaining world harmony and peace. He believed in a universal mind of humanity which transcends all individual mind and brotherhood of man irrespective of nationalities. He was an internationalist but his internationalism was neither economic nor political. It was spiritual. He longed for spiritual bondage of the universe. He had implicit faith in the fundamental unity of mankind and human brotherhood.

Tagore was a realist too. He wanted to synthesize Eastern ideals with Western sciences. He was of the opinion that without the help of western ideas, eastern countries cannot make progress in science and technology and in the same way perfect development of the western people is also unthinkable without eastern ideologies. He tried to bring unity in the diversity of races and nations. For harmonious development of human race, co-operation and mutual understanding of both eastern and western countries are necessary. He dreamed of a world community knit together through diverse educational and cultural forces. He wanted to achieve world unity through his Visva Bharati which was opened for all people irrespective of caste, colour, sex, religion and race.

Conclusion :

Rabindranath Tagore was a great educationalist not only in theory but also in practice, philosophically. Tagore was an idealist, a naturalist, a humanist besides an internationalist. In formulating aims of education he followed more idealistic principles where as in determining method of teaching he was influenced by naturalistic philosophy. Tagore's naturalism was different from Rousseau as he believed in spiritualism. Tagore believed that every man has his right to develop himself in his own way. From this viewpoint, he is an individualist; but at the

same time he gave importance to the social virtues like sympathy, joy, fellow-feeling, co-operation etc. which must be practiced by children through the contact of man with society and nature. Though he emphasized freedom and natural education for children, yet he was of firm view that education is a vehicle of social reform. In fact, Tagore's philosophy of education is a true blend of eastern and western philosophy. He wanted to provide an education system which is Indian in true sense but will again teach for an international outlook. Proper implementation of his educational thought will definitely develop perfect men and women of a world community.

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THE NEO-VEDANTA PHILOSOPHY OF SRI AUROBINDO

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Abstract :

The term Neo-Vedanta is used to denote modern Vedanta in modern times, especially the Advaita variety of it. The first name that appears in the list of Neo-Vedantic thinkers is Rammohan Roy. The two most prominent personalities associated with Neo-Vedanta are the Hindu monk, Swami Vivekananda(1863-1902), and the philosopher and statesman, Sarvepalli Radhakrishnan(1888-1975). At times , the names of the modern yogi, Sri Aurobindo(1872-1950) and Mahatma Gandhi (1869-1948) are also counted under the Neo-Vedantic rubric. Certain philosophical positions of the philosopher K.C. Bhattacharyya(1875-1949) have also earned him the Neo-Vedantic appellation. The ideas of each individual classified as a Neo-Vedantist are in reality quite unique in themselves.

Neo-Vedanta is a modern interpretation of Vedanta, with a liberal attitude towards the Vedas. It reconciles dualism and non-dualism and rejects the “universal illusionism” of Sankara, despite its reference for classical Advaita Vedanta. Neo-Vedantists rejects the Advaitins’ claim that the world is illusory . Aurobindo in his ‘The Life Divine’ declares that he has moved from Sankara’s “universal illusionism” to his own “universal realism”, defined as metaphysical realism in the European philosophical sense of the term. The term “Neo-Vedanta” was coined by German Indologist Paul Hacker, in a pejorative way, to distinguish modern developments from “traditional” Advaita Vedanta.

Key words : Neo-Vedanta, Sri Aurobindo, Absolute, Matter, Spirit

Introduction :

Sri Aurobindo (Aurobindo Ghosh) was an Indian Philosopher, Yoga Guru, Maharishi, poet and Indian nationalist who propounded a philosophy of divine life on earth through spiritual evolution. He was born on 15th August 1872 at Karna Nagar, West Bengal. His father, Krishna Dhun Ghosh, was the assistant

surgeon of Rangpur in Bengal and a former member of the Brahma Samaj, religions reform movement. Sri Aurobindo was one of the first Indians educated in English. The main objective of his teachings was to increase the level of consciousness of people and to aware people of their true selves. Sri Aurobindo propounded a philosophy of divine life on earth and founded an ashram in Puducherry. His epic poem Savitri is one of the greatest works of him.

From 1902 to 1910 Aurobindo took part in the struggle to free India from the British rule. As a result of his political activities, he was imprisoned in 1908. Two years later he fled British and found refuge in the French colony of Pondichery in southeastern India, where he devoted himself for the rest of his life to the development of his integral yoga, which was characterized by its holistic approach and its aim of a fulfilled and spiritually transformed life on earth. The evolutionary philosophy underlying Aurobindo's integral yoga is explored in his main prose work, *The Life Divine*. Rejecting the traditional Indian approach of striving for moksha as a means of reaching happier, transcendental planes of existence, Aurobindo held that terrestrial life itself, in its higher evolutionary stages, is the real goal of creation. He believed that the basic principles of matter, life and mind would be succeeded through terrestrial evolution by the principle of supermind as an intermediate power between the two spheres of the infinite and the finite. This would create a joyful life and manifest divinity on earth.

Sri Aurobindo was the first political leader in India to openly put forward in his newspaper *Bande Mataram*, the idea of complete independence for the country. Prosecuted twice for sedition and once for conspiracy he was released each time for lack of evidence. His main literary works are "*The Life Divine*", which deals with the philosophical aspect of integral Yoga, *Synthesis of Yoga* (1948) which deals with the principles and methods of integral Yoga, "*Savitri*" a legend and a symbol, an epic poem, *Essays on the Gita* (1922), *Collected Poems and Plays* (1942), *The Human Cycle* (1949), *The ideal of Human Unity* (1949) and *On the Veda* (1956).

New Interpretations of Vedanta philosophy by Sri Aurobindo Ghosh came to be known as Neo-Vedanta philosophy. Sri Aurobindo was considered as a prophet of Indian nationalism. Along with Bankimchandra, Tilak and Dayananda Swaraswati, he developed the theory of nationalism in India. Sri Aurobindo's theory of nationalism was based on Vedanta philosophy which saw unity and oneness in man and God. He represented India with his much acclaimed works on Vedanta. Many philosophers seek to define the nature of Reality but few can see the light. To Sri Aurobindo, the secret of human existence and of Divinity was unfolded through his mystical experiences. Frequent and forceful revelations had a great impact on

his interpretation of Vedanta. His theory is known as integral Monism. It is different from the Absolute Monism established by Sri Shankaracharya who denies existence on empirical level. Sri Aurobindo accepts existence of life on material level as a device to the life Divine. Sri Aurobindo says that we should not forget that everything is truly within us, within man's heart. The perception or the vision of limitation of human thought and endeavor to perfect humanity is the beginning of spiritual evolution. Each man then follows a particular line or path according to his capacity with a view to making spiritual emergence possible in him.

Adi Shankaracharya's Advaita replaces the Nihilism of Buddhism with its notion of Maya. But this manifestation is illusory. Sri Aurobindo declares that both Being and Becoming are inseparable dual modes of Brahman perceiving itself. The life can be divinized by removing its masks of error, suffering and pain. The Maya is not a vain illusion but a creative potency of the Divine. The aim of life is not escape from it, but rather to fulfill the conditions that enables the aspiring human to be recast into a poise that would divinize life.

Objectives :

1. To find out why Sri Aurobindo is called a Neo-Vedantic philosopher.
2. To analysed the importance of Sri Aurobindo's Neo-vedantic outlook .
3. To find out how Sri Aurobindo's philosophy awakened the Indian philosophical mind.

Methodology :

The research paper is based on secondary sources i.e. newspapers, articles, journals, internet, renowned author's books and different types of collection.

Discussion :

As a free commentator on Vedanta, Sri Aurobindo comes after the great Acharyas of Vedanta, like Shankara, Ramanuja, Madhava, Vallabha and Nimbarka. 'The Life Divine' is a challenge to the false notion that philosophy in India died after the sixteenth century.

The fundamental idea upon which the whole structure of Sri Aurobindo's philosophy rests is that Matter as well as Spirit is to be looked upon as real. It will not do therefore for philosophy to ignore Matter as it will not do for it to ignore Spirit. A spiritualistic philosophy that totally negates Matter is as one-sided as materialistic philosophy that totally ignores spirit. The two extremes therefore which philosophy must avoid are Materialism ignoring Spirit and Spiritualism ignoring Matter.

For this reason Sri Aurobindo declares, “The affirmation of a divine life upon earth and an immortal sense in mortal existence can have no base unless we recognize not only eternal spirit as the inhabitant of the bodily mansion, the wearer of this mutable robe but accept matter of which it is made as a fit and noble material out of which He weaves constantly His garbs, builds recurrently the unending series of his mansions.” According to Sri Aurobindo, we must say with our ancient forefathers, “Matter also is Brahman”. The inevitable result of separating matter from spirit is, as Sri Aurobindo points out, to force us to make a choice between the two. This is, in fact, what we actually notice in the history of thought. The materialist denial of the spirit rests upon an apothecosis of sensuous knowledge. The senses are for the materialists the sole means of knowledge. Reason, if it goes in any way beyond the data of the senses, must be pronounced to be a fake guide.

The extreme narrowness of the materialist position in its own undoing. There is no possibility of denying the creative function of the mind and the still higher power of the spirit in the shaping of our knowledge. There are vast fields which are inaccessible to the senses. The spiritualistic negation of the physical world is called by Sri Aurobindo “The Refusal of the Ascetic”, and is pronounced by him to be “more complete, more final, more perilous in its effects on individuals or collectivities that hear its potent call to the wilderness” than the materialistic denial of the spiritualistic world. This bias affirmation of the spirit is the characteristic note of Indian thought as we find it in the Vedanta. Due to the predominant position which the Vedanta occupies in our country, this way of thinking even now dominates Indian thought, which is more or less under the shadow of “the great Refusal”, as Sri Aurobindo calls it.

Sri Aurobindo had studied the ancient Indian philosophies including the Darsanas particularly those of Advaita Vedanta and Yoga. But relied chiefly on his own vision, contemplation and reason, one feels that in the inner realization of Sri Aurobindo all these influences were reviewed and re-organised and what resulted was a new, synthetic and comprehensive vision of reality. Matter and Spirit, according to Sri Aurobindo, are like the two aspects of the same thing. If matter is to ascend to the spirit, there must be a corresponding descent of the spirit in matter. The material cannot be completely false, even if it has to be spiritualized, it has to be given some status and reality. Ancient Indian philosophy, specially the Vedanta has committed that mistake, it doesn’t realize that every evolution must have a corresponding involution. Sri Aurobindo, therefore, tries to work out an integral view in which both spirit and matter are given their dues.

The spirit of reconciliation becomes the guiding principle of Sri Aurobindo's metaphysics. He conceives reality as supremely spiritual and yet he manages to assign to matter a place in it. He himself admits, since, then, we admit both the claim of the pure spirit to manifest its absolute. Freedom and the claim of universal matter to be the mould and condition of our manifestation. We have to find a Truth that can entirely reconcile these antagonists and can give to both their due portion in life and their due justification in thought. He is able to discover such a principle in the Vedanta are highlighted by Sri Aurobindo. He is capable of seeing that the principle of Brahman is spite of being spiritual can accommodate in its bosom the principle of matter also.

The supreme reality, according to Sri Aurobindo, is Brahman, the Divine. It is eternal, absolute and infinite. In itself it is absolutely indeterminate, indefinable and free. It cannot be completely described either positively or negatively. Though it is indescribable in itself, yet it isn't absolutely unknowable to us, for the spiritual being in us is in essence nothing but the Divine itself. For us, according to Sri Aurobindo, the highest positive expression of Brahman in the Saccidananda or Existence-Consciousness-Bliss, all in one. It manifests itself as indeterminate as well as determinate as nirguna as well as saguna, as one as well as many as being as well as becoming, and yet it transcends them all. Reality, according to him is essentially one, but creation depends upon the twofold principle of unity and multiplicity. Creation is the expression of the essential unity of reality, but it is an expression in terms of manifoldness.

In Vedanta existence is conceived to be a universal and ineffable reality, but there the evidence in support of this is that an analysis of the three aspects of life(waking life, dream and the state of dreamless sleep) reveals the universal and undeniable status of existence. Sri Aurobindo also assigns to the pure existent ; more or less the same status, but his way of demonstrating this is somewhat different. He analyses (a) the apprehension of the first philosophical insight (b) also that of pure reason and comes to find existence as pure, universal and boundless energy. He point out that when we free ourselves from our personal and egoistic considerations and view at the world in the spirit of a curious enquirer with dispassionate and inquisitive eyes we somehow, at least initially come to feel before us the presence of a boundless energy of infinite activity expressing itself in limitless space and eternal time. We came to find that there is an infinite existence transcending our egoistic domains, seeking to fulfill some inapprehensible aims of its own. The first realization is of an infinitely extended world pitted against ourselves. Thus there emerges a duality, and we, in ignorance, begin to assert this duality by making ourselves important.

The whole metaphysical standpoint of Sri Aurobindo actually rests on Vedantic outlook. There is something where Sri Aurobindo differs from other Vedantins. This is nothing but his more developed and revised form of vedantic outlook of metaphysical contemplation. The account is necessarily meagre for his philosophy, in its gigantic sweep and colossal range, covering the whole realm of mind, life, matter and laying bare the hidden truth of the soul and the higher regions of the spirit which are at best but dimly felt by us, has perhaps no equal in breadth and comprehensiveness of outlook in the whole range of the history of philosophy. The only philosophers who can be compared with him in this respect are Plato and Hegel in the western world and Sankara in our land. But in one respect, his outlook is ever more comprehensive than that of these philosophers, for he envisages a world in which Spirit and Matter, Life and Mind are all essential ingredients and work harmoniously together, and where truth is achieved not by a negation of any of these, but by a transformation and transmutation of them in and the light of the highest. Here Hegel perhaps comes nearer to him than any other philosopher either in the west or in the East. For it was he who laid before the secret of the onward march of the Absolute Idea through the realm of nature and history treating these not as negations to be annulled or oppositions to be conquered but as progressive stages in the evolution of the Absolute in time. But even Hegel didn't envisage the possibility of the Absolute shedding the full glory of its light upon these nether regions. For the Absolute only works, according to him, unconsciously in nature and consciously but not self-consciously in history. Evolution must therefore go beyond Nature and History before the Absolute can reach the final stage of its progression in time.

In Sri Aurobindo's philosophy for the first time man and his terrestrial life have received their full recognition. He is the first Vedantin to have said that it is possible for man in this terrestrial life, in the physical body, to attain complete Divinity. Divinity is not something which man can only win by getting out of his mind, life and body, but remaining in the physical universe, continuing to dwell in the body and having intercourse with his fellow men, it is possible for him to become a Divine man.

Hence there is a wide divergence between Sri Aurobindo's philosophy and the great Advaita philosophy of Sankara and his school. That philosophy believed man's salvation to lie in his cutting off all ties with the body, mind and life, and becoming merged in the Absolute. This would mean that salvation, if it came would come only to the individual man, there would be no transformation of the nature of man into that of the superman or the Divine Man, nor the uplift of the whole universe, physical, vital and mental. But it is precisely this transformation of man into a Divine man, the emergence of a race of Gnostic beings, representing the

culmination and fulfillment of human beings, which is the chief message of Sri Aurobindo's philosophy. And further, he asserts that this transformation of man, this emergence of a race of superman will take place in the world in this terrestrial existence of ours. But although his teachings differs fundamentally from the most well-organized body of philosophical thought in our country. Yet it's in complete accord with the spirit of our ancient scriptures, the Vedas and the Upanishadas. For these scriptures had great faith in the destiny of man and his terrestrial existence, which the latter philosophers unfortunately lost. Sri Aurobindo therefore, may be said to have revived the ancient teaching of our Vedas and Upanishads concerning the dignity of earthly existence and the highest destiny of man. On these grounds he may be called a Neo-Vedantin.

Conclusion :

No one can deny the gifts given by Sri Aurobindo in the field of Vedantic studies and its influence on spiritualism. The great originality of Sri Aurobindo is to have fused the modern scientific concept of evolution with the perennial Gnostic experience of an all-pervading divine consciousness supporting all phenomenal spiritual existence. Sri Aurobindo says that we should not forget that everything is truly within us, within man's heart. The perception or the vision of limitations of all human thought and endeavor to perfect humanity is the beginning of spiritual evolution. He continued his suprahuman effort to make people aware of it till he breathed his last. He was sure of the human cycle leading a divine life.

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ENVIRONMENTAL ETHICS: VEDIC PERSPECTIVES

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Abstract:

Our planet earth is rich in nature which nourishes us. Mother earth gives us everything for our livelihood. Throughout the history of mankind, it is seen that human have been manipulating natural resources for their benefit. Therefore, it is our duty to conserve the nature for the future and to maintain the ecosystem. Environmental ethics is a branch of applied philosophy that studied the conceptual foundations of environmental values as well as some concrete issues concerned with environment like societal attitudes, actions and policies to protect and sustain biodiversity and ecological balance. It studied the moral relationship of human beings to environment and its non-human contents. Indian Philosophy is directly or indirectly connected with Veda. The ancient Vedas have several references on environmental protection, ecological balance, weather cycle, rainfall phenomena, hydrologic cycle and related subjects which are directly indicate the high level of awareness of seers and people of that time. The present study, based on secondary data, tries to focus on the philosophical perspectives on environment as mentioned in Veda.

Key words: Environment, Veda, moral values, ecological balance.

Introduction:

Our planet earth is rich in nature which nourishes us. Mother earth gives us everything for our livelihood. Natural resources such as air, sunlight, water, coal, petroleum, fossil fuels oil etc. are the resources that occur naturally on Earth, which is an indispensable part of our lives. Throughout the history of mankind, it is seen that human have been manipulating natural resources for their benefit. Therefore, it is our duty to protect the nature and conserve it for the future and to maintain the ecosystem.

Environmental ethics is related to environmental philosophy and defines what is right and wrong at ecological level. It is a branch of applied philosophy that studied the conceptual foundations of environmental values as well as some concrete issues concerned with environment like societal attitudes, actions and policies to protect and sustain biodiversity and ecological balance. It studied the moral relationship of human beings to environment and its non-human contents. It is about moral consideration. When certain objects have intrinsic value, they should be treated with respect for their own sake and their rights should not be overridden without reason. All living and non-living things of the nature have their rights and have value beyond satisfying human aim.

Modern philosophy on environmental ethics has evolved in the second half of twentieth century. Population explosion, environmental degradation, resource crisis etc. However, in the ancient Vedic period, people are also concerned about environment, as mother earth and environment gives us everything for our life and livelihood. The ancient Indian people had deep respect towards nature and were guided by environmental ethics and values to the extent that merely a facet of nature was given divine place and were worshiped. Even, they thought that all the objects of the world composed of the five material elements of earth, water, fire, air and ether and therefore we have to protect the environment surrounded by us. As the Vedic seers were aware about the environment so, in the ancient Vedas there have been several references on environmental protection, ecological balance, weather cycle, rainfall phenomena, hydrologic cycle and related subjects which directly indicate the high level of awareness of seers and people of that time.

Objectives:

This paper attempts to focus on environmental ethics, conservation of nature and the philosophical perspectives on environment as mentioned in Veda.

Methodology:

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

Discussion:

Veda and Panchamahabhuta: The Vedas are the oldest monumental scriptures and represent fountain of wisdom and knowledge. The name 'Veda' (knowledge) stands for the Mantras and the Brahmanas. Mantra means a hymn addressed to

God or Goddess. The collection of Mantras called 'Samhitas'. The Samhitas or Vedas are regarded as the oldest book which are four in number- R̥g veda, S̥ma veda, Yojur Veda and Atharva veda. Indian Philosophy is directly or indirectly connected with Veda. The r̥sis of the Vedas are not the authors, but only 'seers' of the Mantras. Br̥hmanas unlike Mantras are written in prose. They are elaboration of the complicated ritualism of the Vedas. They deal with the rules and regulations laid down for the performance of rites and sacrifices. The name 'Br̥hmana' derived from the word Brahman, which originally means a prayer. The appendages to these Br̥hmanas are called Āranyakas because they were composed in the calmness of the forests. The concluding portion of Āranyakas are called the Upanisads, which is known as cream of the Vedic philosophy. Upanisads are also known as the Vedānta or the end of the Veda¹.

The end of the Veda i.e the Upanisadic part of Veda it is mentioned that all the things of the world are composed of five primary elements called Prithivi (solids), Apah (liquids), Tejas (heat), Vāyu (gases), and Ākāśa (ether). These are called "**Panchamahabhuta**" Every living and non-living body is made up of these five gross elements of nature. These elements of which the material world is composed, when considered as a single whole are called in Sanskrit **Prakriti** or nature². The nature has maintained a status of balance between and among these constituents or elements and living creatures. Any change or disturbance in natural balance causes lots of problems to the living creatures in the universe. All the four major Vedas recognise the importance of maintenance of the seasons' cycles and regarded Nature and environment in a holistic manner and revered each of its constituents and entities by carefully preserving them.

'Bhumi' or earth is depicted by the Vedas as a compassionate, benevolent, nurturing, and bountiful "Mother" who nurtures all creatures without discrimination. She is revered and hymns of Her majesty adorn the entire body of the Vedas. She is the one who bestows cosmic peace and prosperity.

Apah or water is regarded by the Vedas as 'Divine' 'Life' 'Nectar' and as the finest of 'physician'. It is no wonder that all important pilgrimages were set up near water bodies. The Veda declare water as the best medicine. In its absence no medicine can work and it is the greatest healer.

'Agni' or 'Tejas' or heat is both divine and purifying. It is the destroyer of greed, passion and ignorance on a physical level. At the mundane level, it is the destroyer of negativities and diseases

'Vāyu' or gases is the life force and cosmic breath. The Vedas contain a number of hymns that extol it. Vayu is itself living and thus becomes the essence of life.

‘Ākāśa’ and sound are inextricably linked and this is the source of noise pollution³. There is a relation between ether and sound.

According to Vedic philosophy, beyond these five elements of earth, water, fire, air and ether there are many aspects of nature and inter-relation with these aspects of nature. The Vedic philosophy envisages that each entity of the universe be it a stone or be it a human being, each of them is interconnected. Nothing exists in isolation. Vedas propound that as human beings are conscious, so they must have a friendly relation with each aspect of nature.

“I should look at everything with friendly eye and all the aspects of nature should also look at me with a friendly eye”

–Yajurveda

“Even those which I can see and beyond that which I cannot see I should have goodwill towards everything”

–Atharvaveda

There must be an emotional bonding with nature and we must have goodwill towards everything whether it is visible aspect or invisible subtle aspect of nature. The Santi mantra of the Veda ‘may everywhere there be peace, cosmos be peaceful, earth be peaceful, space be peaceful, trees be peaceful, sky be peaceful, water be peaceful’ etc. shows that we not only pray for peace, but also act for peace. Peace is aspired for every aspect of nature⁴.

Vedic Perspectives on Environment: The Veda considers the ‘Environment’ is just another name for that ‘Ultimate Reality’ and recognises everything as being Divine and Divine being present in all entities. The Vedas recognise that there is law behind nature that is mentioned in *R̥g* veda as *Ṛta*, the cosmic law and everything in this world follow this law of nature. This is the Divine expression. The One real or God ‘is the Custodian of the *Ṛta* (Truth), the binding Soul of the universe, the unity in difference in the cosmic and the moral order” “We make sacrifices to the ultimate Lord of the universe, who runs through every particle of the universe, the whole existence, and who is Blissful and indescribable”.⁵ The Vedas focus on natural code of conduct and all-encompassing cosmic law that encompasses every spec of the universe. Each life and form has crucial role to play in the grand scheme of the universe. Thus the Vedic seers are very much aware about the environment as environment belongs to all living beings, so it needs protection by all, for the welfare of all.

In Veda the protection of the environment was understood to be closely related to the protection of the *dyaus* or heavens and *prithvi* or earth. Between these two lies the atmosphere and environment that we refer as *paryavarana*. The Sanskrit

word for the environment is *paryavarana* which is different from the word *vatavarana*(atmosphere) as *paryavarana* includes *vatavarana*, and everything that encompasses us. Therefore, many of the Ṛg Vedic hymns vividly describe the Dyava Prithvi that is they describe heaven and earth together.

The Vedic rituals of yajña or havan promotes environmental wellness, quality of life, atmospheric purity, inner and outer well-being. Yajña produces gases like ethyl oxide, propylene etc. that combat pollution and balances oxygen and carbon dioxide in the atmosphere. The Yajurveda discusses the removal of various pollutions; tranquillity prosperity, cosmic health; glories of trees, benefits of seasons and more through yajña. (Yajurveda, ch.18, Mantra; 1-29.43.)

In the Vedas there are references of many Gods like Indra, Varuna, Agni etc. which are called Devas as the owner of different activities of the Nature. The mythological God Agni is regarded as God of light or fire; Indra as the sky-god; Varuna as the God of rain or water; Asvins the God of day and night.⁶ All these Gods are worshiped as controller of nature. Ṛg Veda adores deities like Mitra, Varuna, Indra, Maruts, and Aditya that are responsible for maintaining the requisite balance in functioning of all entities of Nature whether the mountains, lakes, heaven and earth, the forests or water. Seers recognised that changes caused due to indiscreet human activities could result in balances in seasons, rainfall patterns, crops and atmosphere and degrade the quality of water, air and earth resources. There are many hymns seeking the blessings of the five basic gross elements or the *pancha mahabhuta* of Nature. People were careful to refrain from the activities that could cause harm to Nature's bounties. It was understood that the well-being of Mother-Earth depended on the preservation and sustenance of environment. People in the Vedic times regarded nature and environment in a holistic manner and revered each of the constituents and elements by carefully preserving them. "do not harm the environment; do not harm the waters.... Tranquillity be to the atmosphere, to the earth, to the waters to the crops and vegetation"⁷. This Vedic prayer invokes divine intervention to bless and protect the environment. The Vedas regards the environment as the unitary principle and all the beings of the universe are indwelt, saturated that unitary principle. Therefore, the Vedas instruct us to work for the good of all beings instead of being limited of to only human race.

Conclusion:

The Vedas Propound that all the entity of nature, especially the human beings must have friendly relations with each aspect of nature. The distinguishing aspect of Vedic philosophy is the inter relations within the aspects of nature explained within

it. The Vedas don't deny the attitude of indulgence and gratification towards nature, but do say that this attitude should be restrained. People must use only as they need but not more than that. The main idea is to have reciprocal approach towards cosmic existence which means when we approach nature, we must approach it with reverence not only as resource. As the wealth of natural resources does not belong to any body, therefore they must be shared by everyone. So everyone enjoys the resources with *tyāga bhava*. Thus the Vedic seers had realised long time ago that the real wealth is that of nature and satisfaction can only be achieved by having a healthy environment. They consider the environment as Mother Nature that nourishes us, so to harm the nature means man damages his own survival and hurts his mother.

The Vedas consider the forces of nature as divine and were respectful and mindful towards it, which is something that has been lost in our greed. As the Vedas recognise that there is law behind nature that is mentioned in Ṛg veda as Ṛta, the cosmic law and everything in this world follow this law of nature, therefore we must respect this eternal law. The natural disaster of today's world which are not something normal are warning to mankind that the laws of nature have to be followed. It is the duty of all mankind to be aware about the environment and propagate the valuable ideas mentioned in our ancient texts in a practical manner in their day to day life.

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GANDHI'S ECONOMIC CONCEPT OF DECENTRALIZATION

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Abstract :

Mohandas Karamchand Gandhi is the leading name amidst those illustrious and sensitive personalities of the twentieth century. Gandhi's economic ideas are being studied from the view point of his moral and spiritual principles and ideals and also from the conditions that existed and still exist in India. Gandhi did not recognize the separation of economics from ethics. He wanted to achieve in the economic field was the ethical ordering of the economic problems. It was a comprehensive illustration of the common people's livelihood through self-sustained mechanisms. Gandhi considered economics as the constituent of a larger indivisible whole and not an independent human activity having its own exclusive operative laws.

Keywords : Equality, Economic power, self-reliance, Village economy, Khadi, Social transformation

Introduction :

Gandhi was not an economist in true sense. His economic ideas differ from other economic theories of the world. Gandhi always tried to introduce morality in economy. His economic ideas were made up in accordance with his religious and metaphysical beliefs. Gandhi developed his economic ideas on the basis of the situation of India.

The economic concept of decentralization is not of recent origin. For a long time by many economic thinkers discussed as well as debated the concept of decentralization. Social reformers, political philosophers and socialist emphasized the concept of decentralization in various ways.

Objective :

The objective of the paper summarizes what is to be achieved by the study with respect to the Gandhi's concept of study. The proposed work aims at

highlighting the importance of Gandhi's "concept of decentralization" in Indian society. It also aimed at showing how decentralization concept can improve the Indian economy if practiced in a planned and systematic manner.

Methodology :

In terms of the objectives above the analytical and critical methods have been obtained. Both of the methods will work in dependence of the primary and secondary resources.

Gandhi's concept of Decentralization:

Gandhi's concept of decentralization is shaped by other concept and ideas. Gandhi's dynamic personality encompassed the whole range of issues and problems in human affairs. He worked for the freedom and equality of the poor, opposed state's control over individuals, stressed impress on Swaraj, opposed big industries, preached Non- violence, Swadeshi and Khadi.

Gandhi always fought for the equality of the poor. Gandhian economic theory provides a new and realistic approach to the contemporary problems of our country like poverty, hunger and degradation because he regarded exploitation to be the root of all violence. Gandhi regarded the concentration of economic power in the hands of a few individuals responsible for creating the capitalist class, which exploits the talents and resources available in the society. He proposed economic decentralization at various levels of the power hierarchy of the Indian society to avoid the concentration of economic power. Gandhi condemned the concentration of power of creating a gulf between the privileged and under privileged. Therefore he put emphasis upon decentralization of power putting in his mind the various socio-political as well as economic problems.

Gandhi advocated cottage and small-scale industries for the development of rural areas. Gandhi advocated the use of khadi by encouraging the patriotic spirit. He wanted to arouse the feeling of Swadeshi among the people of India. Gandhi's stress on khadi was a corollary to Swadeshi. Khadi is to be produced by the common men in every village to every man. Gandhi was very eager to preserve and protect cottage and village industries through decentralization of economic power.

Khadi and village industries stand for a decentralized economic system that can promote the economic and moral regeneration of the masses of India. Centralized industry besides the other evils it generates, leads to the concentration of economic power in the hands of a few which in turn will result in the concentration of political power and its consequent abuses. As a result of the

concentration of the economic and political power of people will lose control over the means and modes of production as well as on the manner of distribution and thus they will be reduced to a state of utter dependency. This is incompatible with non-violence and hence cannot find a place in a non-violent social order. So, Gandhi advocated decentralization as a remedy for the evils of industrialism. Moreover, khadi mentality means decentralization of the production and distribution of the necessities of life.

Present day relevance of Gandhi's decentralization:

The relevance of decentralized production are many and varied. It reduces the exploitation of men. It is based on locally available resources and is intended to satisfy the basic needs of the local population. The ideal form of decentralization gives maximum opportunity to individual for making initiative and sustaining growth. It is based on cottage industry. According to Gandhi the decentralized way of production organization is possible only through the development of khadi mentality amongst the Indian people.

Mahatma Gandhi wanted to make every village self supporting for its food and clothing through khadi. He conceived khadi as an universal industry. Khadi ensures the proper utilization of human labour. Khadi would supply various work to millions of villages. It would give them hope where but yesterday there was blank despair. According to Gandhi spinning must be a compulsory objective of every able bodied man. He conceived spinning as an emblem of non-violence. The revival of spinning would result in the freedom from capitalism and imperialism.

According to C.F. Andrews, the khadi industry does not claim to satisfy the economics of getting rich. It offers an immediate and permanent and tractable solution of the problem of illness. According to Gandhi- khadi is a symbol of Indian humanity and equality for swadeshi. Khadi industry has many advantages through which it can help in reducing the problem of unemployment and poverty in Indian economy. Most of the Indian people were employed or semi-employed. Gandhi was deeply distressed by wide unemployment. So Gandhi felt that khadi connotes the beginning of economic freedom. Gradually the Indian villagers are becoming more dependent on machine-made-cloth produced in the domestic economy as well as in the foreign mills. As a result of this their interest on hand spinning and weaving has reduced to a large extent. Therefore, the major problems of our country like unemployment were increased. Although the number of small and large scale industries is increasing in India, yet the facility of employment generation in those industries has not been increased. A few numbers of people are recruited by (these)

the big industries then after productions are going on centralizing of higher degree. When the power and capital would remain in few hands there will be India is possible when every Indian people will be engaged in the home industries and cottage industries. Therefore, in the present situation, Gandhi's concept of khadi is considered to be more relevant of reduced the poverty and unemployment problem in the country. This does not mean that Gandhi was always against the centralized production of organization.

In Present Indian situation the khadi and village industry is necessary. Although there is significant improvement of large scale industry of the economy, yet the problem of rural poverty and unemployment has not been able to reduce by it. This rural unemployment and poverty problems may be solved by giving the importance of khadi. On the village economy of India, khadi has several advantages, like

1. Khadi requires a very modest capital.
2. Khadi is simple in operation.
3. Khadi is a source of common people of steady income.
4. Khadi creates many facilities for many allied industries.
5. Khadi provides a solution to the problem of unemployment.
6. Khadi helps in promotion of an equitable distribution of wealth.

All these advantages of Khadi help the rural poor people of India. It is an important source for their livelihood.

According to Gandhi economic exploitation was the essence of violence in society. War in future could be eschewed by the policy of decentralization through the organization of largely self-sufficient does not mean narrowness. Man is as much self-dependent as inter-dependent, when dependence becomes necessary in order to keep society in good order. This is longer dependence, but becomes co-operation where each person is equal to the other. To develop human personality, intelligence, character and artistic sense no centralization is useful but only decentralization is advantage. Centralization leads to domination and idleness but decentralization give individual freedom and skills with less training make works simple and easy. Decentralization also leads to self-dependence, mutual respect and sound economic internationalism by avoiding international dependence.

Conclusion :

From the aforesaid discussions the fact may be drawn that Gandhi's ideas of Political and economy is based on the ideals that Gandhi had propagated

throughout his life. Gandhi wanted to establish a peaceful society. This peaceful society can bring through an ideal state and self-sufficient economy. For establishing a peaceful ideal society, he believed that the power of man based on moral ideas of truth, ahimsa, satyagraha, swaraj and swadeshi. According to him morality is the basic principle of life. Gandhi dreamt of a world without wars, a society without caste or class, factories without forced labour. In fact, a non-violent, non-exploiting social and economic order built on the foundations of universal education, basic morality and the principles of nature a society marked by plenty and prosperity.

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KAMALA DAS' THE WILD BOUGAINVILLEA– A STUDY OF EMOTIONS

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Abstract :

KamalaDas's poem'. 'The Wild Bougainvillea' is a philosophical poem that shows that death is finally replaced by life. The poem ends on a note of optimism. The poet reminiscences her experience of living in Calcutta, which was one of the most troubled phase of her life. Most of the time she was in a sorrowful state, she looked for joy in a person whose arrival she eagerly awaited. Infact, this poem presents the poet's emotions of varied nature.

Key-Words : Death, Life, Reminiscences, Experience, Emotion.

Introduction :

The poem 'The Wild Bougainvillea' by Kamala Das is taken from the volume of poems "Summer in Calcutta" (1965). The poem has been referred as 'psyche striptease' which has a direct bearing on the life of Kamala Das. It can be called a serious effort on the part of the poet to realize true love in life. It is a philosophical poem in content as it shows the extension of life after death. The poem does end on an optimistic note and also the affirmation and celebration of life with all its limitations. The title of the poem is both apt and suggestive. It also shows the presence of life amidst decay, destruction, and death.

Objectives :

Theobjective of this paper is a study of comparison that even today women face the same kind of pain and suffering as found in the poem. Time hasn't changed much for women. The concept of Life and Death remain the same. Apart from this, to interest readers, students and learners, to get knowledge about Das's poetry and intensity of emotions and speech. In Kamala Das's poems we can fully grasp the complexity of life.

Research Methodology :

The present study is based on the collection of data from secondary sources. Secondary data has been obtained from various published books, records, magazines, journals, newspapers and Internet.

Discussion :

'The Wild Bougainvillea' by Kamala Das deals with the symbolical meaning of rising above life's predicament and atrocities. The very title which is the flower is synonymous to the main core of ideas exaggerated in the poem. The flower grows in the cemeteries and even in harsh conditions which the poet metaphorically transforms into her own existence and present situation to renew her own life.

The poet shows her emotional turbulent experience of her stay in the city of Calcutta where she had trouble sleeping. It was the time of summer when she looked very sad and grief stricken and also had difficulty in passing her time. She felt like mourners following the bier, sadly and moodily. Being physically and mentally exhausted, she found no rest or relief in her bed. She was tossed like a turbulent sea and failed to relax day and night in her bed. She was severely tormented by her desire to be united with a man from another town and awaited eagerly for his arrival. This was the most troublesome phase of her life in which she was all destabilized. The poet gives an insight into the universality of emotional feelings where time seems to fly past swiftly and moodily for the mourners and depression. These intense sanity of emotions are universal and she even highlights the typical attacks of emotional pain that one endures in her sleeping with phrases like 'troubled sea' and 'tossed' me on. She depicts that these emotions arose from the man she fell in love with from another town whom she wants to associate with it. This sensational feeling is the idea of universal womanhood which Das tries to depict, that a woman can explicitly and emotionally connect with .

The poet is in a mood of reminiscence where she is reminded of the horrible times which she had spent in Calcutta. She spent depressing and felt alienated from the mainstream of life. She was quite optimistic about meeting a person from another town. The female persona slowly and steadily absorbed herself in undertaking long walks travelling new roads and observing attractive faces which she admired , but never seen before. She called it a world that provides a lot of distractions to people for mitigating their sufferings. She begins to connect herself with a new strategy of opting for the life of mobility to overcome her sadness. She begins to connect herself with others to forget her sense of loss. This was as a means to minimize her sense of alienation and frustration in life.

The imagery that the poet used in the poem is intense and only suggests the theme of dead and decay. She portrays the dead images in order to correlate with her dead emotions for the 'man' she yearns and mourns during her stay in Calcutta. She perceives the 'rotting and the garbage', 'dead fish', 'smelt the smell of dying things' and 'heavy smell of rotting'. The consistent use of decaying imagery correlates to the mental emotional feelings of the poet. The feelings are intense since she only feels depressed and she uses the imagery to convey her thoughts and emotions to reflect on her psyche.

There is a consistent feeling to get rid of the emotional pain in the poem. It is indeed strongly felt within the structure of the poem that the poet wants to escape from the emotional turbulence. She states that the world is "Packed with distractions" and she takes a long walk to distract her sad emotions and she perceives the reality of 'night-girls' as well as the old cemeteries which she exaggerated that the 'dead are so dead which is a hyperbole. The mental psyche is that it is not easy for any individual to escape from emotions since the mind is attracted to the negativity easily for any individual to escape and the poet also sees the intense images of dead and decaying and the feelings that arises from her struggle to escape shows her consistent feeling to get rid of these emotions.

The poetic persona begins to affirm her faith in life. She has started reaching out to others to forget her own sufferings. She has realized the real reality of life. Her decision to opt for the life of mobility not inertia has helped her in reducing her personal dejection and frustration in life. The poet walked through the city beside the sea where she observed ships floating with rotting undersides, garbage and dead fish rot, and also smelt death and decay all around. She traversed the streets where she saw prostitutes with artificial bulging breasts moving leisurely below yellow lamps, wooing their customers with cunning smiles. "I walked through streets beside..... At men. This passage in 'The Wild Bougainvillea' gives us the very feel of the decay and the degeneration of the city of Calcutta. It has lost all its past glory and ethical values. It has also reached its lowest level on the moral scale. Its seediness pervades in every nook and corner of the city of Calcutta, and, on streets near old cemeteries and sheds a tear or two. The city of Calcutta was all in a state of mess, it has lost all its traditional glory and was filled with decay and vulgarity. It had awfully gone down in moral scale and flesh trade was fast flourishing. Seediness had adversely infected the entire fabric of society. The poet noticed the visible symbols of destruction and death caused by the ravages of time. The inscriptions on the tombstones had withered. The tombstones seemed completely discolored and looked like a harvest of grotesque, old teeth. They were all decayed and deformed. The tombs were in a state of utter neglect as no mourners visited them to offer floral tribute or

shed any tears in the memory of the dead. This passage presents the terrifying picture of death in its different manifestations. The destructive fury of time is quite discernible everywhere in the vicinity of the graveyard. It is ironic to note that the sympathy of the people for their dead ones is all lost due to the decay and the deformation of the tombstones.

The poet realistically presents the terrifying picture of decay and death in the preceding passage. The destructive fury of time is vividly dramatized in it. Moreover; the dilution of human relationship reaches its nadir in it. Finally, the poet came across the potential symbols of life in his fast decaying environment. She was surprised to discover some marigolds blooming and wild red bougainvillea climbing the tombstones. It was this sudden emergence of life amidst decay and destruction that changed her vision of life. Now as she walked, saw, and heard, the city looked quite familiar and hospitable. It was due to this newly discovered familiarity that had made her forget that particular man. It was this revelation that helped her in snapping her emotional ties with him. She sent this man some roses, enjoyed a peaceful sleep, and got up in the morning, free from all dreams and longing.

The poet beautifully sketched the meaning of the poem where the wild bougainvillea symbolizes renewal from something old. She found the meaning of her present emotional crisis in the flower which was growing in the cemetery. The poet reflects on the idea of life where certain images connect man into their existential life's crisis and these images from the reality can also bring solution for their turbulence. In case of the poet's emotional pain, it is the flower that grows in cemetery gave meaning to her to finally detach from the dead emotions to renew herself and transform the dead emotions to the new one.

Conclusion :

Time is a great destroyer but it cannot stop the process of regeneration. It also shows that death is a part and parcel of life and it must be faced heroically. 'The Wild Bougainvillea' is a personal poem where the poet dramatizes her painful experience of life in Calcutta. The title is suggestive of the philosophy of the continuity of life, no matter what one faces in life.

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SPIRITUAL SIGNIFICANCE OF GAJENDRA UPAKHYAN

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Abstract :

Gajendra Upakhyan means a myth of a strong and powerful wild Elephant, which is described in the Bhagavad Purana by Bedabyash. Mahapurusha Sankardev had translated into Assamese verse the myth .

According to the myth there was a gigantic elephant, lived with his kith and kin, on an island in a sea named “Khir Sagar” (Sea) The island was highly enriched with abundant natural beauty and resources. Elephant Gajendra dominated all creatures of the island and he enjoyed a royal, colorful life.

One summer hot Sunny day Gajendra was bathing with his wives and other family members in a beautiful lack, on the island and suddenly, a giant crocodile caught at front leg him. The crocodile tried to pull down Gajendra into the lack and Gajendra tried to pull out the crocodile, but in water the crocodile became more powerful than Gajendra. No can help him save his life.

At last Gajendra surrendered himself on the feet of lord Vishnu, earnestly prayed to rescue him from the mouth of Death. Lord Vishnu had come with Garur and rescued Gajendra, cutting the mouth of the crocodile by the Sudarshan Chakra.

The present study tries to focus on the spiritual significance and philosophical implication of the myth Gajgajendra.

Key-Words : Gajendra, Khir Sagar, Satthwa, Raja, Tama, Worldly life, Ignorance, Maya, Graha, Surrender, Bhakti Yoga, Devotion, Self-realization.

Introduction :

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According to the myth there was a gigantic elephant, lived with his kith and kin, on an island in a sea named “Khir Sagar” (Sea) The island was highly enriched

with abundant natural beauty and resources. Elephant Gajendra dominated all creatures of the island and he enjoyed a royal, colorful life.

One summer hot Sunny day Gajendra was bathing with his wives and other family members in a beautiful lake, on the island and suddenly, a giant crocodile caught at front leg him. The crocodile tried to pull down Gajendra into the lake and Gajendra tried to pull out the crocodile, but in water the crocodile became more powerful than Gajendra. No one can help him save his life.

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Discussion :

Through the myth of Gajendra Upakhyan, it is said that human life, worldly wealth, pleasure, muscle power, pride, vanity, political power all are transitory. In our classical literature, authors described many myths through animal character, similarity with elephant, tiger, cat, fox, crow, donkey, gaur, etc. In the chapter, Gajendra Upakhyan, Sankardev shows to those people who become mad by receiving worldly opulence, power, fame, etc.

At the beginning of the story, the poet describes about three mountain peaks which are in the mid of KHIR SAGAR (Sea of milk) The meaning of Milk's Sea is worldly pleasures. Honey added sweet milk is so delicious, similarly the worldly opulence is also very attractive, interesting. There are three types of qualities in this world— Sattva, (Good quality) Rajas (Royal quality) and Tamas (Negative quality) In the story three mountains peak made of Gold means Sattva quality, made of Silver means Rajas quality and made of Iron means negative quality.

There are two types of worldly life: one is internal, and the other is external. Every person is bound to relate to some external matters, like society, the struggle of life, or other external conflicts. Another world is internal, means Mental world where love, hate, addiction, different desires, anger, greed, fascination are existing. Some higher-level virtues like meditation, wisdom, unconditional love, kindness, etc.

Gajendra is the symbol of such a type of powerful, wealthy people who think that achievement of worldly opulence is the highest value of life. But in reality the extreme power, fame, wealth are ended one day in the stream of Time. Strong, robust body, or beautiful figure also become powerless and colorless in the mouth of old-age. Nobody can carry a single dust particle in the time of death. Because of ignorance, some people are trying to establish their right and influence on other people or country for whole life, but they cannot understand

that they have no right, even their respiration as well. At any moment, our respiration may be stopped.

This is the ego of transitory human life. Gajendra is the symbol of such type of individuals who want to dominate other people and conduct their own way. Egoistic people always seeking respect, devotion, honor from other and sometimes they claim it as well.

As a result, egoistic people forget about the divine virtues of human life and go naturally to the degradation stage. The poet says,

Jar gondha paile Singho polay।
Jotek pasu dore jeeva jay।।
Mod jal dhara bohiya jay।
Bhramore jak sebe sarboday।।

(Meaning—The King of animal Lion is also fear to Gajendra when he comes, other animals also terrified of Gajendra because of his incomparable body strength, the sexual juice is exuding from his head and the humble bees are hovering around his head attracted by its fragrance.

Lion is known as the king of animal and the symbol of courage. That Lion is afraid of Gajendra. Similarly, some ambitious people want to gain all worldly power, wealth, and opulence.

But nobody can gain everything limitlessly, Nature controls in this side. The poet says to those people who think that the drama of Earth is true.

Bisoy sukhat bhoilek bhol।
Nedekhe mrittu asi paile kol।।

(Meaning—because of enjoyment of pleasure in this world, some people forget about self life, and they ignore about the danger of life.)

To enjoy the worldly pleasure is not an evil act or offense but considering it as everything of life is not the right idea. Beside this pleasure of the world, there are so many good subjects in life to do, but more people postpone their good habits or works and one day death captures our life. The symbol of death is a giant crocodile. At any moment, with no information, death may come into our life. There is no duality in God, but the world is always existing with duality like birth and death, day and night, good and bad, etc.

The meaning of death is not destruction, it means transformation. The world is always changeable. People are fighting against death, the fight between Graha and Gegendra. There is no achievement without struggle in our life. Because of a survival struggle, everybody is consuming other creatures.

The best way to get rid of worldly gain or loss, honor or dishonor, is to surrender our self ego near God. By surrendering everything of our life, we can easily across

over the sea of Worldly life. In this reference Acharya Monoranjan Shastri says that— Thus when a devotee continuously thinks about the God as dearest entity of life, then the person's personality unites with the supreme power. The devotee surrenders body, mind and all sense organs activities near the God. (Shaitri, Monoranjan, Axamar Baishnab Darsanar Ruprekha, page no. 128)

When death comes to our life, friend or other kith and kin can't rescue us from it. lifelong earning, wealth, power also become useless at a time. The law of nature is infallible. Sun gives us light and heat, wind blows, the world moves round, day and night is happening according to the law of Nature.

To lead our life through proper way, the spiritual property can help a person and to gain this wealth a person can follow a favorable Yoga path like Karma yoga, Bhakti yoga, Raj yoga etc. Listening God's glory, Recitation of God's name, Recollection, Servicing, Praying, Slavery of God, Friendship with God, to give Offerings, to serve God at the Feet and offers physical body at God's feet these nine paths devotees apply to get God's grace in Bhakti Yoga. As a step to go forward in any Yoga path in a proper way, the devotee can achieve the quality of divinity. At the stage, the devotee becomes full of Devine Joy. In this reference, Lakshminath Bezbaroa says that—to receive the grace of God, the most easy and powerful way is Bhakti Yoga. There is no other best way except intent and Ernest Devotion. In Koli Era, listening and chanting of God's glory is the best way to attain the God of Bhakti Yoga. (Bezbarua, Lakshminath, Tattwakatha, Page no—157)

At the last part of the myth, Lord Vishnu came with his devotee Garur and rescued Gajendra by cutting the mouth of the crocodile. The significance of this event is, when a devotee can surrender everything of life, then the devotee becomes free from all obligations. At the stage, devotee achieves the liberation means Sarupya MUKTI. This is the meaning of Gajendra's transformation.

Here some critics say that God never comes near devotee, in the time of need in reality. God means the sky means energy, which is pervading everywhere. Any devotee can achieve the power of God by devotion or Yoga like Gajendra.

The nature of the Supreme Being or God is two types: one is visible, and another is an invisible state. Visible God means the Nature, which can be precept by our sense organs and invisible God means which is not perceptible by our sense organs. After the achievement of Sidhi, the devotee can realize that there is no difference between the Supreme Being and self entity.

The human life is only suitable to achieve devotion, wisdom, sharp practice, Devine Company etc. because of the extremely sophisticated human body, and power of cognition, a person can enjoy pleasure and pain in their life. Too much attraction

for any worldly pleasure is called attachment, which is harmful for every person. By Sadhana or practice, only human life can convert their worldly attachments to God's devotion. Therefore, the poet says about the human life by verse—

Durlov manushya janma, paila kot bhage l
Sattare sangar Sindhu toribak lage ll

(Meaning— Human life is so precious, and we have achieved it because of our higher level of destiny. Therefore, we should overcome the worldly attachments and ignorance by proper uses of this human life.)

We should have attraction to the world, but should not have attachment. The poet says about the truth of human life thus—

Jot suta dhana Jona,sobe Vishnu Maya l
Akasot prakase megghor Jen saya ll
Bijuli samoke jen jivan athir l
Padamar patrar jen jol nuhi thir ll

Money, property, family, life, relation all are changeable but not false. Metamorphosis is the Universal law. Those people think that life is so long and unchangeable as well as does harmful act for society Maya or ignorance dominates them.

By surrendering everything of life near God, a devotee can achieve Brahmagyan or self-realization, but in Bhakti Yoga devotees would rather not seek Mukti, they only want to serve God with selfless love. Sivanath Barman says in this reference that— Bhakti must be selfless, that means with no expectations and becoming indifferent even for Mukti, devotees do Bhakti to God and Guru. (Barman, Shibanath — Srimanta Sankardev, Kriti aru Kritittwa. Page—52)

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YOGA IS AN ASTIKA SYSTEM OF INDIAN PHILOSOPHY: IT'S NECESSITY IN OUR DAILY LIFE

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Abstract :

The art of practising yoga helps in controlling an individual's mind, body and soul. Yoga brings together physical and mental disciplines to achieve a peaceful life. It relieves a person from stress and anxiety. Stress is a common practice these days, causing disastrous effects on the body and the mind. Due to stress people suffer from several problems. The practise of yoga focussed on our natural tendency toward health and self-medication. Lifestyle is a concept that encompasses all elements in the ordinary living by people, groups of people or the nation. Yoga can minimize stress and increase productivity and it is so effective for stress relief because yoga encourages good mood, an increase in mindfulness, and a healthy dose of self-compassion. Yoga is an art from which helps in attaining good health and is for living a holistic life. The art of practising yoga gives a complete workout to the entire body. Among the nine systems of Indian philosophy Yoga is an astika system of Indian philosophy.

Key Words : yoga, detachment, Absolute, Metaphysical, Super conscious mind.

Introduction :

Yoga is essentially and predominantly the path of knowledge. It is intimately allied to Samkhya system of Indian Philosophy. "The Gita Calls them One" (Sharma, C.D., A Critical Survey of Indian Philosophy, P-169.) Yoga means spiritual union and Samkhya means knowledge. Samkhya is theory and Yoga is Practice. Sankhya and Yoga may be treated as the theoretical and the practical sides of the same system. It shows the practical path by following which one may attain Vivekajnana which alone leads to liberation. Yoga accepts the three pramanas-perception, inference and testimony of Sankhya and also the twenty-five metaphysical principles. Yoga

believes in God as the highest Self distinct from other selves. The three different paths of knowledge, action and devotion by which different people attain the same goal of salvation. All these three ultimately stand synthesised. This synthesis is called 'Yoga', the meaning of the word is union, i.e. of the individual with the Absolute. It means the higher perspective of action which comes through detachment. Yoga is one of the most ancient metaphysical sciences which investigates the nature of soul and through its discipline, awakens the super conscious mind of the man which unites the moral being with the immortal supreme spirit.

Objectives :

The main objectives of this paper are——

1. To throw light on Patanjali's Yoga as an Astika system of Indian Philosophy
2. To focus on the importance of yoga and its relevance in the present society

Methodology :

In this paper, the research was based on secondary data taken from different books, journals and research papers. To this study analytical method has been used in order to analyse the Yoga system.

This study is based on the primary as well as secondary data, periodicals, journals, books, magazines etc.

Yoga is an Astika System of Indian Philosophy :

Indian philosophy has two broad systems i.e. Astika and Nastika. Astika system is that which believe the authority of the Vedas. It is called Vedic system also. There are six Vedic systems. These are—Sankhya, Yoga, Nyaya, Vaisesika, Mimamsa and Vedanta. Nastika system is that which do not believe the authority of the Vedas. These are three—Carvaka, Bauddha and Jaina system.

Patanjali is the traditional founder of the Yoga system. The word 'Yoga' literally means 'union', i.e., spiritual union of the individual soul with the Universal soul. The Gita defines Yoga as that state than which there is nothing higher or worth realizing and firmly rooted in which a person is never shaken even by the greatest pain: that state free from all pain and misery is Yoga. According to Patanjali, yoga does not mean union but spiritual effort to attain perfection through the control of the body, senses and mind, through right discrimination between Purusa and prakrti.

Yoga means spiritual action. It is practice. Patanjali Yoga is also known as Raja Yoga. Yoga is defined as the cessation of the modifications of chitta. This cessation is through meditation or concentration which is also called yoga-

śamādhīḥ. Chitta means the three internal organs of Sāṅkhya i.e. buddhi or intellect, ahankāra or ego and manas or mind. Chitta is the same as antahkarana. It is mahat or buddhi which includes ahankāra and manas. Chitta is the first evolute of prakṛti and has the predominance of Sattva. It is itself unconscious. But being finest and nearest to Puruṣa, it has the power to reflect the Puruṣa and appears as conscious it is. When it gets related to any object, it assumes the 'form' of that object. This form is called Vṛtti or modifications. The light of consciousness which comes from the Puruṣa and illuminates this 'form' is called 'jñāna'. Therefore, chitta is the physical medium for the manifestation of the spirit.

Sāṅkhya is the oldest dualistic system of Indian Philosophy. Kapila, the founder of Sāṅkhya system maintains a clear cut dualism between Puruṣa and Prakṛti i.e. the two realities. Puruṣa is essentially pure consciousness and free from the limitations of Prakṛti. But Puruṣa wrongly identifies itself with its reflection in the Chitta and appears to be undergoing change and modification. When the Puruṣa realizes that it is completely isolated and is only a passive spectator, beyond the play of prakṛti, it ceases to identify itself with reflection in the chitta with the result that the light is withdrawn and the modification of the chitta fall to the ground. The cessation of the modification of the chitta through meditation is called 'yoga'. It is the return of the Puruṣa to its original perfection.

The modification of chitta are of five kinds. These are 1. Right cognition or Pramāṇa 2. Wrong cognition or viparyaya 3. Verbal cognition or imagination or vikalpa 4. Absence of cognition or sleep or nidra and 5. Memory or smṛiti.

Right cognition is of three kinds, namely perception, inference and verbal testimony. Perception is that when the chitta through the sense organs comes into contact with the external objects and assumes its form, or comes into contact with the internal mental state. Inference is when the chitta cognises the generic nature of things.

Viparyaya is positively wrong knowledge like that of a rope snake. Vikalpa is mere verbal cognition like that of a hare's horn. Nidra is called absence of cognition, yet it is a mental modification. Smṛiti is the recollection of past experience through the impressions left behind.

According to Patañjali there are five kinds of sufferings These are-Ignorance or avidyā, egoism or aśmita, attachment or raga, aversion or dveṣa, and clinging to life and instinctive fear of death. The bondage of the self is due to its wrong identification with the mental modifications and liberation.

There are five levels of mental life, i.e. Chittabhūmi. The levels are due to the predominance of the different guṇas. The lowest level is called kṣipta or restless.

The second is called Mudha or torpid. The mind here has the predominance of the tamas and tends towards ignorance, sleep and lethargy. The third is called Viksipta or distracted. The fourth is Ekagra and the fifth is Nirudha or restricted. The first three levels are not at all conducive to yogic life. Only the last two are.

Patanjali Yoga advocates control over the body, senses and the mind. A sound mind needs a sound body. Sensual attachment and passions distract the body as well as the mind. They must be conquered. To overcome them, Yoga gives us the Eightfold Path of Discipline. (Astanga Yoga). These are:—

- i. Yama-It is abstention from injury through thought, word or deed (ahimsa), from falsehood (satya), from stealing (asteya), from passions and lust (brahmacharya), and from avarice (aparigraha)
- ii. Niyama: It is self-culture and includes external and internal purification (shaucha), contentment (santosa), austerity (tapas), study (svadhyaya) and devotion to God. (Ishvara-pranidhana)
- iii. Asana; It means steady and comfortable postures. There are various kinds of postures which are a physical help to meditation. This is the discipline of the body.
- iv. Pranayama; It means control of breath and deals with regulation of inhalation, retention and exhalation of breath.
- v. Pratyahara; It is control of the senses and consists in withdrawing the senses from their objects.
- vi. Dharana; It is fixing the mind on the object of meditation like the tip of the nose or the mid-point of the eyebrows or the lotus of the heart or the image of the deity.
- vii. Dhyana; it means meditation and consists in the undisturbed flow of thought round the object of meditation. It is the steadfast contemplation without any break.
- viii. Samadhi; It means concentration. Samadhi is the final step in yoga. Here the mind is completely absorbed in the object of meditation. It is the ecstatic state in which the connection with the external world is broken and through which one has to pass before obtaining liberation.

The first five are called external aids to Yoga, while the remaining three which follow are called internal aids or antarangasadhana. Therefore, Yoga generates certain supra-normal powers. Our attention should be fixed only on liberation which is the end of human life. The idea of Kaivalya, the absolute independence and eternal and free life of the Purusa free from Prakrti.

Necessity of Yoga in our Daily Life :

Yoga is the science of life and the art of living and arose in the age of the Vedas and Upanishads. It is India's oldest, scientific, perfect spiritual discipline. Yoga is a method of training the mind and developing its power of subtle perceptions so that man may discover for himself the spiritual truths on which moral values finally rest. The yogic activities provide immense help in assisting an individual to seek his all-round growth and development. Yoga is very important for our daily life for maintaining good health with discipline.

Yoga is very much concern today. The practice of yoga contributes many physical, mental and spiritual benefits to our life. It improves the ability of body to prevent disease and gives a complete workout to the entire body. Yoga is the only form of activity which massages the entire internal glands and organs of the body. Practising yoga can improve our fitness and help to maintain a healthy weight. It strengthened bones and muscles, enhance balance and promotes flexibility which can help to protect body from injuries. Yoga improves blood circulation by transporting nutrients and oxygen throughout the body also provides healthier organs skin and brain.

The true spirit of Yoga revolves around uplifting the life force or Kundalini at the base of the spine. It strives to accomplish this through a series of mental and physical exercises. Good health is a reflection of body, mind and spirit. Sound health and peaceful mind are a must for man to enjoy our daily life. In order to achieve this purpose of life one has to maintain harmony between body and life force, and life force and mind, between individuals and society and between nature and will. Practising appropriate exercises of body and mind and a virtuous way of living to maintain the harmonies described above constitute yoga. Yoga gives us all round fitness, weight loss, stress relief, inner peace, improved immunity, living with greater awareness, better relationship, increased energy etc.

Conclusion:

Yoga has stood the test of time and passed through thousands of trials undertaken by intellectual sages and seers who have actually lived, practised and refined it. For centuries, philosophy of yoga has made a phenomenal contribution to humanity through its physical, mental, emotional and spiritual development. It has retained its relevance and proved its usefulness in modern time too.

A person practising yoga can control his/her mind body and soul to a great extent. It brings together mental and physical disciplines to achieve a peaceful mind and body and helps in managing stress and anxiety and keeps us relaxed.

Yoga is a continuous process. So keep practising. The deeper we move into our yoga practice, the more profound are its benefits.

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ĀṆKARĪ LITERATURES AND MUSICAL REFERENCES

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Abstract:

From the point of musical philosophy, the music is considered as nectar to human mind and a way to *mokṣa*. In Indian religious practices, especially in the *Bhakti* cult, music has been adopted as an indispensable means of propitiating God.

Different treatises provide literary evidences that the practice and development of music as well as the classical music, i.e., *mārga saṅgīta* was done vigorously with a high degree of its quality in ancient Assam. The trend of practicing the class music the region has been continued to the pre-Āṇkarī period through different indigenous art form. This rich musical heritage of ancient Assam attained a novel and unique shape in a very organized manner with the help of Neo *Vaiṣṇavite Bhakti* movement initiated by Āṇkaradeva.

In their vast literary works, Āṇkaradeva and his closed successor Mādhavadeva uses various musicological terminologies, words etc. which were also used in the Indian classical music tradition viz. *Baitālika*, *Gandharva*, *Vidyādhara*, *Susvara*, *Amṛta-susvara*, *Nṛtya*, *Hasta*, *Svara*, *Svara-jāti*, *Rāga*, *Pañcama-rāga*, *Bhāṇḍa-vādyā*, *Naṭa*, *Bhāṭa*, *Narttakī*, *Gāyana*, *Bāyana*, *Tāla*, *Aṅga-bhaṅga*, *Tāra*, *Ghora*, *Mandra*, *Nāda*, *Tāla-māne-bhedi*, *Tāle-bitāle*, *Naṭī*, *Tri-bhaṅga* etc. They also refer some words from local uses viz. *Gītāl*, *Nāc*, *Bājanā*, *Bājanīyā*, *Bāyaka*, *Pāka*, *Ceo-laiyā-nace*, *Cāpari* etc.

Āṇkaradeva not only had the knowledge of Indian classical music, but he also tried to teach and to give its taste to the common mass of the region.

Keywords: Āṇkarī Literatures-Musical References

Objective :

To study the musical references in different literary contents of Āṇkaradeva and Mādhavadeva along with the terminologies of Indian classical music, which are they used.

Methodology :

The present study is an analytical study, which is mainly based on collection of materials from the literatures of both Çaṅkaradeva and Mādhavadeva and also direct observations of the performances prevalent in different satras, interviews with traditional artistes connected with the art form on music.

Introduction :

Music is the best way to express one's feelings and emotions. Music instills enthusiasm, relieves pain and fatigue of the listeners and enchants their body and mind. Because of such mesmerizing power of music, it is considered as one of the best disciplines of learnings and enchants their body and mind. Because of such attracting power of music, the humankind has been practicing it as an integrated part of their life from time immemorial.

In the field of Indian Civilization and Religion, music has been occupying a respectable and significant position. In Indian religious practices, especially in the *Bhakti* cult, music has been adopted as an indispensable means of propitiating God. From the point of musical philosophy, the music is considered as nectar to human mind and a way to *mokṣa*, i.e., release from the process of death and rebirth. The qualities of attractiveness and greatness found in music, which is not available in any other art form.

It is known to all that in ancient Assam i.e., the Prāggyotiṣ-Kāmarūpa, the practice and development of music was done vigorously with a high degree of its quality. At the same time, this region got a prestigious position in respect of the practice and development of classical music also, i.e., *mārga saṅgīta*. The treatises like the *Nāṭyaśāstra* of Bharata¹, the *Abhinayadarpaṇa* of Nandikeśvara² etc. provide such kind of literary evidences. In the way of the practicing *mārga* music, the music of *Ojā-pāli* and *Caryāpada*, the two oldest art forms of Assam, promoted themselves up to a state of distinctness. This rich musical heritage of ancient Assam attained a novel and unique shape in a very organized manner with the help of Neo *Vaiṣṇavite Bhakti* movement initiated by Çaṅkaradeva (15th to 16th century A.D.). To popularize his religious order, he employed media of music, dance, drama, painting etc. that is, all aspects of fine-arts, in addition to the vast literary works, both original and translation.

In their different literary works, Çaṅkaradeva and his closed successor Mādhavadeva uses various musicological terminologies, words etc. which were also used in the Indian classical music tradition. The main aim of this paper is to study the different musical terminologies used by Çaṅkaradeva and Mādhavadeva through their vast literatures.

1. References to Music in Çaṅkaradeva's Literatures:

Çaṅkaradeva uses various terminologies, words etc. with reference of music. Many of them belong to Indian classical music, while some are taken from traditional and ethnic origin; as follows:

- i. **Baitâlîka**: This means the persons who recite *stuti-gîta*, *câraṇa-gîta* etc.³
- ii. **Gandharva** and **Vidyâdhara**: The gandharvas are those who sing the songs and *vidyâdharas* are those who play the musical instruments.⁴ Sometimes Ćaṇkaradeva uses both the words reversely and accordingly, *gandharva* means a person who plays musical instruments and *vidyâdhara* refers to the person who sings songs.⁵
- iii. **Susvara** and **Amṛta-susvara**: These terms refer to the sweet notes of music.⁶
- iv. **Nṛtya, Pâka, Hasta**: *Nṛtya* (dance), *Pâka* (*Bhramarî*; or spinning movement), *Hasta* (hand gestures) etc.⁷
- v. **Svara and Svara-jâti**: The notes and classification of notes.⁸
- vi. **Râga**: Mentioning of different râgas (melody) and the term *râga* of Indian classical music.⁹
- vii. **Pañcama-râga** (*pañcama-nâda*, *uccâya-pañcama*, *pañcama-uccâe-râga* and *nâda*): Ancient treatises of India on music hold that originally râgas were five, viz. *úrî*, *vasanta*, *bhairava*, *pañcama* and *megha*, which are said to have originated from five different mouths of Mahâdeva. But Bharata, Hanumân, Kalpinâtha and Someúwara refer to them differently.¹⁰
- viii. **Bhânḍa-vâdya**: Ćaṇkaradeva uses the term **Bhânḍa-vâdya** or **Vâdya-bhânḍa** to mean the *Avanaddha-vâdyas* in different places of his literatures.
- ix. **Naṭa, Bhâṭa, Narttakî and Gâyana**: The word *nama* denotes a dancer, while the *narttakî* is used for danseuse and the *bhâṭa* is used for the person who praises someone and the word *gâyana* means the singer.¹¹
- x. **Tâla**: Mention of different tâlas and importance of keeping *tâla* at the time of singing a song.¹²
- xi. **Âṅga-bhaṅga (Âṅgi-bhaṅgi)**: The body movements, *Âṅgika-abhinaya* in dance by *Apsarâs*.¹³
- xii. **Gâyana**: The word *gâyana* which denotes a person that sings songs, is applied in Ćaṇkarî music also very well.
- xiii. **Târa-Ghora-Mandra Nâda**: Ćaṇkaradeva refers to the three different sthânas (positions) for different svaras as *târa* or *udâtta* (the *svara* in high octave), *ghora* or *svarita* (the *svara* in original or middle octave) and *mandra* or *anudâtta* (the *svara* in lower octave).¹⁴
- xiv. **Naṭavara, Sakala-kalâra-gura, Sakala-kalâra-sindhu** etc.: Ćaṇkaradeva glorifies Úṇkrṣṇa not only with the attributes of God, but also considers him as *naṭavara* (the best dancer), *sakala-kalâra-guru* (the teacher of all the art forms), *sakala-kalâra-sindhu* (the ocean of all arts), *vividha-vihâra-viúârada* (the expert of various dance forms), *veṇu-vâdya-viúârada* (the expert in flute) etc.¹⁵
- xv. **Tâla-mâne-bhedi**: Ćaṇkaradeva uses the terminologies such as *tâla* (the clapping of hands or *sacæabda-kriyâ*), *mâne* or *mâna* (the empty or *niúabda-kriyâ*) and *bhedi* (the exhibition of *tâla*).¹⁶

xvi. **Tâle-bitâle:** By the using of *tâla* (*tâle*) and *bitâla* (*bitâle*) are meant the *sama-graha* and *viṣama-graha* respectively as mentioned by the *Saṅgita* ūāstras.

Some musical words of ethnic origin are also used by Āṇkaradeva as the terminologies of his music system; They are as:

i. **Gîtâl:** The word *gîtâl* or *gîdâl* belongs to ethnic music, e.g., in *gîtâlu-gân* or *gîtâlu-gâhân*. The leader of the *gîtâlu-gân* is called as *gîtâl* or *gîdâl*.¹⁷

ii. **Nâc:** The word *nâc* belongs to ethnic music like, *Ojâ-pâli* and *Naṭi* (*deodhâni*) etc.

iii. **Bâjanâ:** The word is used to mean the musical compositions which are played on musical instruments, mainly on leather ones.

iv. **Bâjanîyâ, Bâyaka:** Both the words are used to mean the persons who play the musical instruments.

v. **Ceo-laiyâ-nace:** To mean the dancing (*nâc*) by following the proper *tâla* (rhythm), *laya* (tempo) and *chanda* (metre).

vi. **Câpari:** The clapping with hands as *saæabda kriya*.¹⁸

2. Musical References in Mâdhavadeva's Literary works:

In the literary works of Mâdhavadeva also there are lots of references related to music. They are as:

i. **Tâl:** The word *tâl* (cymbal) is also referred to as *tâla-yantra*, i.e., *kâñca tâla* (the percussive instruments).¹⁹

ii. **Bâjanâ-bâvaya:** Mâdhavadeva refers to the word *bâjanâ* to mean musical compositions and the word *bâvaya* to mean playing of the instruments.²⁰

iii. **Naṭi:** He uses the local word *naṭi* which means the dancers or *apsarâs*.²¹

iv. **Vidyâdhara and Gandharva:** He uses both the words to mean a player of instrument and a singer respectively.²²

v. **Gâyana-bâyana:** Both the words *gâyana* and *bâyana* are used by Mâdhavadeva to mean the singer and the instruments player respectively.²³

vi. **Tri-bhaṅga:** Like Āṇkaradeva, Mâdhavadeva also uses the word *tri-bhaṅga* (*aṅgatri-bhaṅga*) to mean a dancing pose of Lord Ūrîkṛṣṇa.

CONCLUSION:

The discussions provided in this paper has included different musical references available in the literatures of Āṇkaradeva and Mâdhavadeva some of which are still prevailing in Āṇkarî music system.

Āṇkaradeva in his literatures has used different types of words from Indian music viz. *vaitâlîka* to mean the reciter of *stuti-gîta*, *câraṇa-gîta*, *gandharva* (the singer) and *vidyâdhara* (the instrument player), *naṭa* (to mean dancer), *narttakî* (to mean danseuse),

gâyana (the singer) and some terms coined by Ćaṅkaradeva himself like, *naṭavara*, *sakala-kalâr-guru*, *sakala-kalâra-sindhu* to mean Lord Kṛṣṇa as an expert of all the art forms.

Ćaṅkaradeva has also used different terminologies used by Indian classical music viz. *svara* and *svara-jâti*: i.e., the notes and classification of notes, *susvara*, *amṛta-susvara* to mean the sweet notes of *râgas* (the melody) and the *nâda* (the sound syllable). The *pañcama-râga*, *râga-jâti* (the classification of *râgas*), *târa-ghora-mandra* to mean *udâtta*, *svarita* and *anudâtta*, the term *tâla* (the rhythm), *tâle-bitâle* to mean the *sama-graha* (*tâla*) and *viṣama-graha* (*bitâla*), *tâla-mâne-bhedi* (by differentiating of *saæabda* and *niḥæabda*) and the terms *nṛtya* (dance), *pâka* (*bhramarî*; *hasta* (hand gestures) *bhânḍa-vâdya* (the *avanddha-vâdyas*) and the like.

Mâdhavadeva has also used many such terminologies in his literatures which are already available in the works of Indian classical music.

Again, Ćaṅkaradeva has used some musical terms of local use viz. *gîtâl* (from local music form *gîtâlu-gân*), *nâc* (dance), *bâjanâ* (musical compositions), *bâjanîyâ* (instrument player), *bâyaka* (instrumentalist), *câpari* (clapping), *ceo* (stroke), *tâla* (rhythm), *laya* (tempo), *nâc* (dance) and *chanda* (metre).

From the above discussions, it is clear that both Ćaṅkaradeva and Mâdhavadeva were not only well-conversant with various elements like *svara*, *svara-jâti*, *nâda*, *râga*, *râga-jâti*, *tâla*, *saæabda-kriyâ* and *niḥæabda-kriyâ*, *pâta* etc. of Indian classical music but also, they mentioned them in their literatures as song, drama, verse etc., practiced them to personally and taught them to their devotees in order to spread the Bhakti cult among the common mass.

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⁵Bhag. Canto viii, Amṛt Manthana/ 239; Hariúcandra-upâkhyâna/ 458-459

⁶Râsa-kṛîḍâ/ 809; Bhâg. Canto. Âdikâṇḍa/1218; Bhakti-pradîpa/ 77

⁷Kîrtana. Râsa-krîḍâ/941

⁸Bhâg. Canto. X Âdikhaṇḍa/ 1621; Kurukṣetra-kâvya/ 398; Bhâg. Canto. X, Âdikhaṇḍa/ 1622

⁹Bargîts; Añkar-gîts; Kurukṣetra-kâvya/ 315

¹⁰Kurukṣetra-kâvya/ 398; Bhâg. Canto. X, Âdikhaṇḍa/ 1427, 1582

¹¹Kîrtana, Lîlâ-mâlâ/ 16

¹²Ṣaḍa-chandar-gîts and Añkar-gîts; Bhâg. Canto. VI, Ajâmila Upâkhyâna/ 303; Bhag. Canto. VIII, Amṛt Maṇṭhana/254; Bhâg. Canto. x, Âdikhaṇḍa/ 1622

¹³Bhâg. Canto. VIII, Amṛt Maṇṭhana/ 308

¹⁴Râmâyaṇa, Uttâra kâṇḍa/116

¹⁵Patniprasada; Rukmiṇî-haraṇa

¹⁶Râmâyaṇa, Uttarâkâṇḍa/123, 139

¹⁷Bhâg. Canto. X, Âdikhaṇḍa/1430

¹⁸Kîrtana, Lîlâ-mâlâ/1681

¹⁹Râmâyaṇa, Âdikâṇḍa/ 487

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²³Rajaûya-kâvya/ 63, 226

SOREN KIERKEGAARD AND HIS THREE STAGES OF A HAPPY LIFE— A PHILOSOPHICAL STUDY

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Abstract :

When we talk about the concept of life stages, we face three distinct phases in our journey of life i.e. childhood, adulthood and old age. We are all unique individuals that we feel, think and experience different things as we grow. In the philosophy of Kierkegaard, the three spheres of existence are distinguished the aesthetic, the ethical and the religious. He proposed that the individual passed through three stages on the way to becoming a true self, the aesthetic, the ethical and the religious. Each of these stages on life's way reflects the three different conflicting views with one another. Emphasising on individual existence particularly religious existence, Kierkegaard talked about the concepts of authenticity, commitment, responsibility, anxiety and dread.

Key words : Stages of life, Aesthetic, Ethical, Religious, Existence, Technology, Mechanical

Introduction :

Soren Kierkegaard is generally considered the father of existentialism. He was critic of Hegel and Hegelianism. He gives emphasis on individual existence. He talks about individual uniqueness and primacy of existence. Existence is individual and individuality gives meaning and significance to life.

According to Kierkegaard, in order to understand the meaning of "Life" We will have to reconcile the two conceptions of life the inner one and the outer one. What it means is that each of us lives both internally and externally. There is a way that our life seems to those looking at it from outside and a way that things look and feel to us from the inside. The difference between the two is a difference of lived experience vs. Observed experience. IT is the difference between subjective and objective between science and spirit.

In the 19th century, Danish philosopher Soren Kierkegaard identified three possible stages that a person can move through in their lifetime: the aesthetic stage, the ethical stage and the religious stage.

Objectives of the study:

- (1) The main objective of this article is to highlight on Kierkegaard's concept on human existence
- (2) Another objective is to focus on the meaning and significance of three different unique stages of human life which make life more beautiful and happy.
- (3) Another objective is to focus on Kierkegaard's view on the importance of existence rather than essence.

Methodology :

In this paper analytical and descriptive methods are followed. Secondary data, information has been collected from various sources like books, journal, Internet etc.

Aesthetic stage :

The main motivation in this stage is pleasure. In this stage, people run after pleasure, specifically the pleasure of experiencing beauty. This is the fervour of one's twenties-wrapped up in music, movies, and experiencing the wonder of life. We can think of this stage as basically a form of psychological hedonism (i.e. if it feels good, it is good). In this stage, people run after those things which give us pleasure i.e. material comfort, the pleasure of experiencing beauty. Young spend a long time in this stage trying together all of the excitement and experience. Most people's thought process is entirely focuses on the present and entirely focuses on themselves. Many of them focus on enrichment (i.e. making themselves better) and focus on personal gain. In this aesthetic stage man believes in "Eat, drink and be merry". Man becomes very self- centred. According to Kierkegaard, in this stage though life is unreflective it may not be irrational.

As a result in this stage life becomes bore. In one of the essays of Either / Or, the aesthete sees boredom as the root of all evil and is preoccupied with making life interesting. Nobody is not for anyone. The rapid development of science and technology has changed the life style of man and at the same time it mechanical. All feel loneliness, depression . The world in which individual are not satisfied. They feel lonely, alienated from others and the mechanical life becomes meaningless for man. The teleology of life has been lost.

Ethical Stage :

In the Ethical stage, a person has risen above the aesthetic stage and has begun to follow the rules and laws of her society. Kierkegaard uses marriage as an example of an ethical life choice. In marriage, the excitement of passion can quickly fade, leading to boredom and a diminishing of aesthetic pleasure. However, by consistently acting for the good of one's spouse, one learns that there are enjoyments beyond excitement. In this stage, a person feels responsibilities towards others. A person is surrounded by relationships. He has kids, pets, jobs and co-workers, neighbours, mature friends. People want to understand what are their complex expectations, desires, and commitments. People also want to understand who they are in terms of those commitments.

In many ways, coming in to the ethical stage is an act of throwing ourselves recognized principles worth submitting to. Men are not satisfied with fleeting desires and appetites; they try to do the right thing and the rational thing. Every person enters this stage when they marry and have children. It is a process. A man begins to see himself as someone there for others as a partner and a father. In this stage a man begins his career and begins to see himself as a colleague and friend to those with whom he works. An individual's objectives become much less about what he can gain (whether material thing or experience) and more about what he could do to be a better person for others. That is the Ethical stage one realize himself as intimately tied to others and many of us exist as adults and keep ourselves busy in maintaining relationships with family, relatives, friends and society. But it is not the end of the stages of existence.

Religious stage :

For Kierkegaard, the highest stage of life that human can hope to be is what he calls the "Religious stage" does not essentially involve any particular deity or belief system. In religious stage a man realises his inner existence after progressing past the previous two stages in life and enters in to something profound and peaceful stage.

The move from the Aesthetic stage to the Ethical stage is about moving away from particular things (possessions, experiences and people) and toward general things (principles, obligations, order and progress). The final stage involves something more, a leap of faith. For Kierkegaard, this meant taking the leap of faith in a deity. The leap of faith involves embracing a belief in something that one may not be able to prove it to others. It involves the kind of faith or confidence that comes from an internal passion and excitement that moves one because it is utterly

individual and unique. The difference between faith and reason is particularly striking for Kierkegaard when man arrives at the religious stage. Man's movement from the aesthetic to the ethical and religious level require an act of choice and commitment.

Conclusion :

Kierkegaard has tried to explain the attempt of man to describe his existence and its conflicts and the anticipation of overcoming them. The rapid development of science and technology has changed the life style of man and at the same time makes it mechanical. They feel lonely alienated from others and the mechanical life becomes meaningless for man. The meaning and significance of life has been lost. In order to fully understand the significance and meaning of life, man has to live life according to his own way. Then only he can feel full happiness in life. In Kierkegaard's philosophy we know that the individual passes through these three stages on the way to becoming a true self: the aesthetic, the ethical and the religious.

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A STUDY ON RELATION BETWEEN MATHEMATICS TEACHERS' PROFESSIONAL QUALIFICATIONS AND INTEREST OF STUDENTS IN MATHEMATICS AND ITS PHILOSOPHY

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Abstract :

Interest plays a dominant role in making a student learn a particular subject. A student who is interested in learning of mathematics generally has high level of achievement in the subject. There may be various factors affecting the interest of students in the subject. One of the factors may be the role of mathematics teacher who is an integral part of educational system. The present study aims at investigating the effect of mathematics teachers' professional qualification on mathematics interest of students. On the basis of the analysis of the study, an attempt has been made to suggest recommendations which might help to improve students' interest in the subject mathematics and the philosophy behind this and thereby enhancing mathematics achievement of students.

Key words : interest in mathematics, teachers' professional qualification, philosophy of mathematics.

Introduction :

'Education is process by which a child makes his internal at external'-Frobel

The education is mainly considered as a process of human development. All the educational institutions have the focus to impart knowledge to the students for their development. The purpose of education is to prepare the students for the future. A micro level longitudinal study by NCERT in India which followed a cohort of children from the pre-primary stage through five grades of primary school has shown a significantly favourable and long term impact of a quality early childhood care programme on children's learning, specifically in mathematics[9].

In the past, several efforts have been made to use technological aids for the improvement of quality of education. Audio-visual units and film libraries were set up at the centre and in the states for promoting the use of educational films and projection/ non projection aids. Educational technology cells were established in different states and a centre of educational technology was set up in the educational council of educational research and training (NCERT) to stimulate the use of television and other instructional media [19].

Mathematics has been an inseparable part of school curriculum ever since the beginning of formal education. Teaching of mathematics has been a challenge to teachers since the origin of human race. Necessity of teaching more mathematics and the philosophy of mathematics has emerged from the advancement of this subject itself and its applications in other disciplines.

Objectives of the study :

To study association between mathematics teachers' qualification and interest of their students in mathematics. For many years educators have debated which school variables influence students' interest and achievements as students' poor achievement in mathematics has become an issue of global concern (Reynolds & Farrell, 1996; Darling-Hammond, 2000) [6]. Some of the studies focused on teachers' qualifications (Darling-Hammond, 2000; Rice, 2003), and some others on different institutional factors (Stigler & Hiebert, 1999; Reynolds & Muijs, 1999) [6, 15].

One of the three dimensions of educational process is the teacher. Involvement of teachers who are not qualified to teach may be one reason for the poor academic performances of students in mathematics. Investigations of researchers namely, Sanders & Rivers (1996), Collias, Pajak, & Rigden (2000) revealed that influence of teachers is the single-most important factor in determining students' achievements [5,17]. Achievement in academic success of the students with more exposure to qualified teachers is far more than those with less exposure [8].

Teacher is an essential element in the process of teaching and learning [14]. From various studies it is revealed that teacher provides conditions which facilitate learning. The teacher helps the pupils to visualize facts in new light and thereby help them to discover knowledge. The teacher should act as a guide. The teacher must be able to develop interest of students in that particular subject. It is the teacher who can help the students from socially, economically backward classes to come up to the level of students coming from high socio-economic class. The teacher must have ability to teach the students as per their ability to learn something. They must possess high level of teaching aptitude, good physical and mental health,

intelligence, creativity, subject knowledge, emotional stability etc. [10]. Among the group of teachers the role of primary teachers are very important.

According to Shukla and others (1994) the percentage of untrained teachers was positively related to the mathematics achievement of students in four states and negatively in three states [2].

School system and the qualifications of teachers within the school system are variables that have been important factors in the formulation of policies and practices intended to improve educational outcomes at the state level. The study of Richard Moreau provides evidence that school systems within single legislative jurisdiction vary in the level of pupil achievement produced [15]. “Teachers establish and nurture an environment conducive to learning mathematics through the decisions they make, the conversations they orchestrate, and the physical setting they create” (NCTM, 2000). Good teaching is the main criterion of an effective teacher. High quality teaching can close the achievement gap [4]. Qualifications of teacher play an important role in teaching but professional education is more important in teaching as because, a trained teacher can teach better than an untrained teacher. Ruhela and Singh defined the importance of teacher training as “the schools could not succeed without trained teacher”[17]. From a study by Saxena, Singh and Gupta (1995) on the importance of teachers educational base in determining students’ performance, found that there is a positive relationship between pre-service general education of teachers and achievement of students in Assam and Tamil Nadu[19]. Kuraishy, S. & Ahmad, J.(2010) observed that high academic background group is significantly different from low academic background group on mental ability, attitude towards children, interest in profession and total teaching aptitude[8]. According to some researchers, teachers’ professional development, teaching experiences and teaching practices are important variables that influence students’ achievement (Lubinski, 1993; Farrow, 1999; King, 2002) [7,12].

The most important ingredient of teaching is the instructional procedure designed by a teacher to use in the classroom. Verbal and non- verbal interactions bring desirable behavioural change among students. Teaching is social phenomena and it is very complex. It includes several components such as teaching activities, learning conditions, entering behaviours of the students, age level of students, school organization, classroom climate, teaching techniques and maxims for generating appropriate learning situation. Recent work on differences in mathematics achievement has highlighted the importance of classroom, teacher and school factors [11].

Bidwell and Kasarda found that teachers' qualifications are related to teaching skills [3]. Similarly, Turner et al found that percent of teachers holding a master's degree was a significant determinant of elementary pupil achievement in both mathematics and reading [22]. Tsang and Rowland (2005) reported that a teacher who has good mastery over the subject can be an effective teacher [21].

Main findings :

1. Students mathematics interest is dependent on the qualification of their mathematics teacher.
2. Students mathematics interest is dependent on the professional qualification of their mathematics teacher.

Educational implications :

1. The present study indicates that academic background plays a prominent role in affecting the teaching aptitude. Therefore students with good academic background may be encouraged to take up teaching profession.
2. The candidates who are professionally sound, have keen interest in the subject mathematics, must come forward to be a teacher of mathematics.
3. Decision makers who are concerned with the development of policies to improve students' interest in mathematics and its philosophy should give consideration to the significant relationship between teachers' qualification and students' mathematics interest.
4. Appointment of mathematics teachers in the school level should be on the basis of academic as well as their professional qualifications in the subject to enhance students' interest in the philosophy of mathematics and as a whole the subject mathematics.

Conclusion :

The teacher has been recognized as a key person in the preservation, progression and projection of a nation's cultural heritage. A good teaching is the main criterion of an effective teacher. Teaching is a purposeful activity. The purpose of teaching students is to help students in their all round development, while the main focus of teaching is to facilitate learning. Where there is teaching, learning must be there. Hence, teaching activities must be designed to produce change in the behaviour of the learner. For this, the teachers must be a learned person and professionally trained. He must have mastery over the subject matter which he teaches. He must have knowledge about the best methods and techniques of

teaching. Hence professional qualification of teachers along with good academic qualification is utmost needed.

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NAMGHOSA'— THE SATTIK EXPRESSION OF THE DEVOTIONAL HEART OF MAHAPURUSH MADHABADEV

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Abstract :

Bhakti movement with the Advaita (non- dual) philosophy brought to North India by Ramananda. Bhakti Dharma is promoted by Vallabhacharya, Dharmadasa, Malukdas, Sharanidas, Daduldayal, Surdas, Tulsidas, Meerabai. Guru Chaitanyadeva brought 'Bhakti Dharma' in Bengal. Rasikananda, a disciple of Chaitanyadeva, expended the Vaishnava movement in Odissa.

Bhakti Dharma entered the state of Assam in the 15th century, brought by Mahapurush Sankardev. Guru Sankardev studied the nature of the Bhakti movement in the world wise context and established new values and ideologies, philosophies and ideas in the thin stream of Vaishnavism, which already flowed in Assamese religious society.

Mahapurush Madhavadeva was one of the main organizers, who introduced Mahapurush Dharma or Ek Saran Nam Dharma in Assam. Guru Sankardev anointed Madhavadeva as his successor. ' Namghosa', which is also known as 'Hazarighosa' (a book of thousand couplets), 191 Borgeet (classical based devotional Songs), Ankiyanat and Jhumuras (one act play) Janma Rahasya (a book of the creation and distraction of the world) Nammalika, Adikanda Ramayana and Gurubhatima (A long poem praising his guru Sankardeva) are the valuable creation of Mahapurusha Madhabadeva.

'Namghosa' is one of the best creations of Mahapurush Madhabadev. The 'Namghosa' is the spiritual representation of Vaishnav's religious ideas. Madhabadev in his 'Namghosa' established the importance of chanting the name of the Supreme deity in devotion. He has based his arguments that the only religion prescribed for man is chanting the name of deity. The present study focuses on the importance of "Bhakti" or devotion as depicted in "Namghosa".

Key-words : Theme, greatness, devotion, Rasa, Satsanga. prayers, Nam.

Introduction :

In the 8th Century, the Brahmin of Kolar, Guru Sankaracharya gave a distinct dimension of the Vaishnava Bhakti movement with Advaita (non- dual) philosophy. But in the 11th century, the RamanujanSankaracharya gave a different dimension to the Vaishnava Bhakti movement in South India. The movement was founded by Sripadaraja and his disciple Vyasaraaja. In parally, in Maharashtra, Saint Jnaneshwar brought Dharma to the common masses and later Ramananda brought the stream of Bhakti Dharma to North India. In Uttar Bharat, Bhakti Dharma is promoted by Dharma Das, Maluk Das, Vallabhacharya, Dadudayal, Surdas, Tulsidas, Meera. It is said that Ramananda brought the panth (way) of devotion from the Dravidian country of the south. Kabeer brought it to Varanasi and extended it to septa dweep and nine Khandas (blocks). In this context, it is an ancient Hindu sayings that—

“Bhakti Draviraupaji
Laya Ramananda
prakat kari Kabeer ne
Sapta dweep Nau khanda”

Vaishnava movement expended to Bengal by Chaitanyadeva, to Orissa by Rasikananda. Bhakti Dharma entered the state of Assam in the 15th century by SrimantaSankar Dev. He studied the nature of the Bhakti movement in the world wise context and established new values, ideologies, Philosophies. Guru Sankaradev created the Vaishnava Bhakti awakening in Assam in the wonderful combination of the wisdom (Jnan- Budhi), arduous practice (Sadhana) and social consciousness (SamajikChetana) of Terah (God). Later this Vaishnava Bhakti awakening become to known as Navavaishnava movement in time. MahapurushSrimantaSankardeva propagated Mahapurushiya Dharma or Eksaran Nam Dharma in Assam. The main Hymn (Mantra) of Dharma (religion) is “ Ek Dev EkSevaEk Bine Nahi Kev. “ i.e. he devised the way to get ride of this world by name. SrimantaSankardeva and his followers were focused on propagating the Mahpurushia Dharma to give priority to the worship of lord Vishnu. They started writing various scriptures to attract people to the virtues and greatness of Lord Krishna.

MahapurushMadhavadev played a major role among the other disciples of Guru Shankar in the propagation of MahapurushiyaDharma or Ek Saran Nam Dharma in Assam. He was one of the main disciples of Mahapurush Srimanta

Sankar Dev. He is particularly known for his 'Guru Bhakti'. And is considered being the true successor of Sankardev. Madhavdev was ascetic (Bairagi), but for him life was not averted or abandoned. He had faith in life and wanted to enjoy his life with in-depth knowledge.

Like MahapurushSankardev, Madhavadev was also a great man of versatile talent. He was a staunch Sakta (Goddess worshiper) in his learning and practice, and believed in sacrificing animals to the Goddess. But after he started following SrimantaSankardev and his teaching, he never went back to his previous method of pleasing God, Gods and Goddess. Sankardev used the form 'Krishna' to preach devotee to a single God (EkSarana), who can be worshiped solely by scattering 'His' various names (Nam). Later, Sankar Dev anointed Madhavadev as his successor.

Discussion :

'Namghosa' is the greatest creation of Madhavdeva's devotional life. The 'Namghosa' is the spiritual ideology, the infinite devotion to the Guru and greatness of Krishna Bhakti '.

'Namghosa' is known as 'HezariGhosha' because of the compiled form of a thousand ghoshas (couplets). These ghoshas are a literal expression of Madhavadeva's knowledge of the scriptures, poetic genius, faith in religion and experience. In fact, the conclusions established based on the Guru SrimantaSankardev and the expression of experienced thought have placed the 'Namghosa' in the line of the best creations. Namghosa said to be the best creation of the devotee's life of MahapurushMadhavadev because of the emotional expressions of the tenderly devoted heart. Dr. BanikantaKakati writes in this context— "the three streams of the 'Namghosa' combine and it flows towards the sea of joy that the memory of Punyaslok (Holy hearted) Sankardeva's memories, the atmolaghima (self deprecation) of Madhavadev and greatness of Krishna Bhakti."

The theme of 'Namghosa' :

About six hundred ghoshas (couplets) are translations of the verses collected from various puranas. The remaining four hundred slokes are manifestations of Madhavadevas individual thoughts and talents. Though translated, he expresses entirely the content of each verse with his talent. According to the theme, 'Namghosa' can be divided in to three parts— The first part establishes the characteristic doctrine of 'Namghosa'. In the second part, the author's holy hearted devotional thought and feelings are expressed. In the third part reveals the virtue of Vishnu

Narayan for the convenience of glory of prayer. In 'Namghosa' some theme inserted are very appropriate to religion. They are— The superiority of Nam (Name), the greatness of devotion and the glory of company of ' Bhakat (adorer), the need of Guru, the condemnation of adulterous devotion and the prayer flowed from the devotional heart of Guru Madhabdev. etc.

Importance of Nam (name) :

In ' Namghosa,' Madhavadev established the importance of Nam (name) as the supreme deity in devotion. He has based his thoughts on couplets as

“Satya joge dhiyana treta jogejagya

Dvapura jugata Puja

Kalita Harira Kirtana binai

Aura nahike duja.” (“Juga dharma nirnaya“, ghosha no. 399)

The four eras divided based on Hindu religious beliefs are Satya, Dwapara, Treta and Kali. In Satya era people focused on meditation, knowledge in Treta, Puja in Dwapara. According Madhavadeva there is nothing better than the Kirtana (chanting) in kali yoga. That means the only religion prescribed for man is chanting the name of deity.

Greatness of Lord Krishna :

Greatness of Sri Krishna's name is expressed in Namghosa. The only way to get rid of the sufferings of Sansara (life) is by the name of Sri Krishna as Sravana (listening) and Kirtana (prayer). When the devotees perform eulogy of Narayana, Krishna, then Hari also takes up a place in the selfless heart of the devotees.i.e. the devotee can get the grace of the Lord. That is why Madhavadev says in the part 'Upadesh' (advice) of Namghosa

“Ekanta bhakata sobe Nirguna krishnara guna

Gawe sada baxiya jothato

Vaikunthaka porihori Yogiru hridaye ari

Thake Hari sakshyate tothato.” ('Upadesh', ghosha no.4)

Madhavadev says lord Krishna even leaving up the ' Baikuntha ' (living place of Lord Vishnu) and avoid holy hearts of Yogi also and inhabit in that place, where selfless hearted devotees always prayers of Nirguna Krishna.

The excellence of devotion :

The immense glory of the name of 'Hari' and pure feelings of devotion to God flows like a subterranean through the Ghosas (couplets) of 'Namghosa'. Namghosa

inserted some poetic expression of how devotion to God makes people's lives simpler and more relaxed. Mahapurush Madhabadev writes in this context—

“Hari nam kritana Nahi kala patra
Niyam Sangjam eko bidhi
Harit sarana loiya kebole Harira nama
kirtana karonte huwe sidhi.” (‘Upadesh’, ghosa no. 28)

Madhabadev says... there is no need of any rule, repression, or restraint for the kirtan of God's name. One can attain perfection only by remembering God by taking refuge in Hari. Narayana will be gratified only on devoutness .

The nature of Bhakti Rasa :

In Vaishnava religious ideology, more emphasis is given to self involvement in deep devotion to God. Devotion brings happiness to people's lives. The glory of the name of 'Hari' destroys obstacles of people's lives and gives the happiness of the salvation. The succulent name of 'Hari' sanctifies the world and also gives almost peace to the living beings. In the part of Basto Prakash' of 'Namghosa', Madhavadev says—

“Hari nama rase baikuntha prakase
prema amritor nadi
Srimanta Sankare par bhanghi dile
Bahe baikuntha ka bhedi.
Gobindara prem Amritar Nadi
Bahe baikunthara pora
Chari purushartha Taharo nijara
Hari namamuldhara.” (‘ Bastu Prakash’, ghosha no.371)

Madhavadeva says Govinda's love is like a river of nectar. The remembrance of Hari Nam, the river of nectar sundered down in the life of man and gives liberation to the soul.

The glory of Satsanga :

Ek Saran nam dharma seems to be given too much importance to the need for Satsang. Without remembering Hari's name, people can never escape from the sufferings of life. The illusion of samsara forces a person to live with pain and sorrows of life. A person who remembers Hari and engaged in devotion is called ‘ Bhakat’ in Vaishnava society and such a devotee can be the perfect companion in the way of life of a man. Guru Madhabadev says —

“Kripara Sagara Daivaki nandana

purio manara kam
Bhakatara sanga Sada nugusuka
Mukhe tuwa guna nam”. (Prathana, ghosa no.317)

He says Oh, DaivakiNandana Sri Krishna, the sea of grace, just fulfil my longing that Harinam (the name of God) always sticks to my lips and the 'Bhakt' (devotee) remain as companion in the way of my life.

Madhavdev's personal prayers contained in the 'Namghosa'—

Through Namghosa, MahapurushMadhabadev considered Sri Krishna as omniscient and praid to God to rescue the devotees from the deep ocean of life. Madhabadeva expresses his devotional thought as follows—

“Ea bhaba sagara majie Narayana
Atur bhailu apara
Din anathakatumi Kripamoi
Sarane kora Udhar .” (Prarthana, ghosha no. 311)

Madhabadev considered himself to be a 'Din' (miserable) and 'Anatha' (orphan, helpless). Only almighty Hari can save him from the deep ocean of life.

In the same way, the Namghosa reveals the humble soul of MahapurushMadhabadev and the desire to dissolve at the feet of God. The poet therefore, considered himself to be a criminal of millions of faults and seeks forgiveness for sin. He surrendered himself at the feet of God. Madhabadev says in the part 'Prarthana' (prayer) of Namghosa—

“Koti koti ghura Aparadha nite
koru ami durashaya
Hea Harimuk Dasa heno mani
khamiok kripa moya .” (Prarthana, ghosa No. 317)

The poet is desperate to take billions of heinous crime. He said to Hari (to God) to consider him as His servant and forgive him for his uncountable faults.

Conclusion :

Namghosa is an artistic composition in words and in thoughts artistically expressed by MahapurushMadhabadev. So far as the language is concerned, there is not another book in the Assamese language that can bear any comparison with it.

Namghosa is the spiritual manifestation of MahapurushMadhabadev. Here, Madhabadeva's slave devotion has reached its peak. In the book 'PuraniSahitya', Dr. BanikantaKakatisaid about Namghosa that the passion for devotion has been poured and taken to the extreme limits of the poet's slavery.

It reflected an immense reverence for the Guru in ‘ Namghosa’. Such an attitude has revealed the greatness of Madhavadeva’s devotional life. We can see the attempt to establish the supremacy of Bhakti Dharma in the simple mindset of the village people of the 15th century in Namghosa.

The devotional image of Madhabadev has been reflected in the depth of the Namghosa. Intense reluctance from the illusory world and desire to stay in ‘Krishna Bhakti ‘, following the Guru’s footsteps, both are exposed in ‘ Namghosa ‘.

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ETHICS IN JAINA PHILOSOPHICAL LITERATURE

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Abstract :

India is a land where philosophy, religion and ethics reached their zenith. In the context of Indian philosophy the word philosophy is known as 'Darshan' which means total view towards life. Jaina philosophy is one of the Non-Vedic system of Indian philosophy which aim at attaining liberation. Jainism is an ancient Indian religion which takes as its central tenet the wellbeing of the universe and all living beings within it. Jaina philosophy is pre-eminently an ethical philosophy. According to the Jainas, liberation is the highest good. Liberation means freedom of the soul from the bondage of karma and realization of its innate qualities of infinite knowledge, infinite perception, infinite bliss and infinite power. Jaina ethical philosophy revolves around the three jewels of Jainism which is known as Triratna, Panca-Mahavratas and Anuvratas.

Key-words : Indian philosophy, Jaina, ethics, triratna, panca-mahavrata, anuvrata

Introduction :

The Jaina view of life has been considered by many as merely negative emphasizing the life of asceticism and the denial of the robust view of this life. According to them its cardinal principle is renunciation which is the only end of life. But for a Jaina, life in this world is as much important as the eternal life of perfection. Renunciation is to be accepted as the final stage of the pursuit of perfection. The Jainas also assert that the end of life is perfection of self and this can be achieved through self-realisation in this world. They did not advocate renunciation as the only way for self-realisation.

The Jaina moral structure of society distinguishes the two levels of moral life—the life of the ascetic and the life of the house-holder. For the Jaina's, there are two levels of morality—personal morality aimed at individual salvation which is meant

for those who have renounced the world which is called Muni-dharma and social morality aimed at understanding the rights and duties of an individual to society for the sake of the development of the social good. It is meant for those who have family and social responsibility and it is called Sravaka-dharma. This distinction is based on the moral and spiritual values of life.

Methodology :

This paper is based on analytic and descriptive method and required informations are collected from the secondary sources i.e. published literature of the subject concern.

Tri-Ratna

The Jaina teachers urge that 'right faith', 'right knowledge', and 'right conduct' are the three indispensable paths to self-realisation or liberation. These three taken together have been called 'three jewels' (triratna). None of these alone can lead the moral aspirant to liberation.

Right faith means devotion to truth. It is the sincere belief in the essential principle of Jainism. Faith is the first word of knowledge. Without such initial faith, there would be no incentive to further study.

Right knowledge is the knowledge of the self and the not-self, free from doubt, illusion and uncertainty. But the existence of certain innate tendencies stand in the way of right knowledge. When these obstacles are removed, the aspirant attains omniscience.

From the ordinary point of view, vows, careful attitudes, and restraints constitute right conduct. From the realistic point of view, the arrest of all actions, external and internal, constitutes right conduct. Right conduct is what helps the soul to get rid of the karmas that lead him to bondage. For the stoppage of influx of new karmas, and for the wearing out of the karmas that have already entered the soul, the aspirant must—

1. Take the five great vows.
2. Practice extreme carefulness in walking, speaking etc.
3. Practice restraint of thought, speech and bodily actions.
4. Practice dharma of ten kinds viz. forgiveness, humility, straight-forwardness, cleanliness, truthfulness, restraint, austerities, sacrifice, indifferences and celibacy.
5. Meditate on the cardinal truths regarding the soul and the non-soul.
6. Conquer the troubles of hunger, thirst, cold, heat, bite gnats and mosquitoes etc.

7. Practice right conduct.

In fact, right faith, right knowledge and right conduct cannot exist exclusively of each other. It is true that right conduct is the direct means of liberation, but right conduct with right faith and right knowledge only can lead to liberation. From real point of view right faith, right knowledge and right conduct can be summarized in one word 'self-absorption'. From practical point of view right faith means faith in seven predicaments of Jainism, whereas right knowledge consists in a knowledge thereof. Right conduct is the conduct based on detachment. Conduct without faith and knowledge is as futile as faith and knowledge without conduct.

Panca-Mahavrata

Right faith, right knowledge and right conduct are the three most essentials for attaining liberation in Jainism. Emerging from these three jewels and relating to right conduct are the five abstinences, which are the vows of:

1. Non-violence- Ahimsa
2. Truth- Satya
3. Non-stealing- Asteya
4. Celibacy- Brahmacharya
5. Non-attachment- Aparigraha

There are two forms of the five vows: Mahavrata and Anuvrata.

If these vows are very strictly observed they are known as Mahavratas i.e. great vows and naturally these are meant for the ascetics. House holders, however cannot observe the vows so strictly and therefore, they are allowed to practice them so far as their conditions permit. The same vows when partially observed are termed as Anuvratas i.e. small vows.

Among the five vows Ahimsa is the cardinal principle of Jainism. It is not a negative virtue. It is based on the positive quality of universal love and compassion. Violence of every type should be completely forbidden. Mental tortures by way of harsh words, actions, and any type of bodily injuries should also be avoided. Non-violence is to be observed in action, speech and thought.

Jainism insists that one should not only refrain from falsehood, but should always speak the truth. Truth is to be observed in speech, mind and deed.

The vow of non-stealing insists that one should be totally honest in thought, action and speech. One should not steal, ask others to do so, or approve of such activities.

Monks are required to observe the vow of celibacy strictly and completely. Total abstinence from sensual pleasure and the pleasure of all five senses are called celibacy. There are several rules laid down for observing this vow for house holders.

The worldly wealth creates attachments. An attachment to worldly objects results in bondage to the cycle of birth and death. Therefore, one who desires of spiritual liberation should withdraw from all attachments to pleasing objects of all the five senses. Non attachment is to be observed in speech, mind and deed.

Moreover, every Jaina must meditate upon the four virtues which are based upon the observance of these five vows. They are-

1. Maitri, i.e. friendship with all living beings.
2. Pramoda, i.e. delight at the sight of beings, better qualified or more advanced than ourselves on the path of liberation.
3. Karuna, i.e. compassion for the afflicted beings.
4. Madhyastha, i.e. tolerance or indifference to those who are uncivil or ill-behaved.

Apart from the five main vows a house holder is expected to observe seven supplementary vows and last Sallekhana. These seven vows include three guna vratas (merit vows) and four shiksha vratas (disciplinary vows). The three gunavratas include Digvrata, Bhogabhoparimana and Anartha Dandavirmana. The shiksha vratas include Samavika, Desivrata and Prodhopavasa and Atithi-samvibhag. The vow of Sallekhana is observed by the votary at the end of his life. It is prescribed both for the ascetics and house holders.

In addition to the five Anuvratas, three Gunavratas and the four Sikshavratas, the Jaina house holders are expected to practice in the last moment of their life the process of Sallekhana or peaceful death. Sallekhana is described as the giving up of the body on the arrival of unavoidable calamity, old age, distress and disease with a view to increase spiritual merit. It is added to act as an extra vow to the existing twelve vows of a house holder.

Conclusion :

The study of the ethics of Jainism indicates that this philosophy represents the practical application of an ideal to life. Jainism is said to be based on the three principles of right faith, right knowledge and right conduct. Jainism is a system that has taken up the path of non-violence for ages and is still applying this ideal to people's practical life in the contemporary age. It is true that our society is going through a swam of problems arising from different sectors. In the present day condition there is violence, rapes, murders, gender discrimination, regionalism

and lack of solidarity prevailing everywhere. It is the need of the hour to inculcate moral and social values among us which will help us to boost our mental, physical, emotional and social aspect. The ethical principles of Jainism with respect to the present time situation are found to be very much relevant. With these ethical principles we can bring back the peace and harmony of the society and the world.

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CLASSICAL ELEMENTS IN SATTRĪYĀ MUSIC WITH SPECIAL REFERENCE TO BARGĪT AND AṆKĪYĀ-GĪT

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Abstract :

The trend of classical music tradition of ancient Assam was developed as well as systematized in a dynamic way by Āṇkaradeva and institutionalized in the nature of *nāmghar* and *sattrā* through the neo-*vaiṣṇava bhakiti* faith propagated by him. He introduced a unique music system on the basis of Indian classical music which was conglomerated with elements of indigenous and ethnic music of the region as distinct from other music forms of India. The *bargīts*, and *aṇkīyā-gīts*, written by him uphold the different musical characteristics of Indian classical music as referred by sages like Bharata, Mātaṅga, Āraṅgadeva, Nārada etc. through different śāstras. Apart from those, Āṇkaradeva refers different musical terminologies in his literature which are also applied in Indian classical music.

Key-words : Classical Elements— *Sattrīyā-Music-Bargīt-Aṇkīyā-gīt*.

Objective :

To study the different classical elements inherent in *Sattrīyā* music of Assam with special reference to *bargīts* and *aṇkīyā-gīts* of Āṇkaradeva along with the musical terminologies applied by him in his literatures which belonged to Indian classical music.

Methodology :

The present study is an analytical study on the musical characteristics of *bargīts* and *aṇkīyā-gīts* of Āṇkaradeva. The study includes different śāstras related to Indian classical music along with the literatures of Āṇkaradeva in the context of musical references and also involved direct observations of the performances prevalent in different *sattrā* traditions of Assam.

Introduction :

From the pre-historic period of Assam, i.e., the Prâggyotiṣa-Kâmarûpa, the evidences against the practice of classical music are very plenty. On the basis of this trend of classical music heritage, the music form of the region like Buddhist *Saryâ* songs and *Ojâ-pâli* art form got a distinguished position as a *râga*-based music tradition in ancient Assam. In the 15th century, this *râga*-based music tradition of pre-*Āṇkarî* period got a revolutionized nature through the neo-*Vaiṣṇava bhakti* movement originated by *Āṇkaradeva* and established itself as a living and distinct art form of the land. *Āṇkaradeva* develops a unique music system by admixture with both the elements of Indian classical music and the ingredients of ethnic music of Assam which is still in practice through the numerous *Nâmghars* (the *vaiṣṇava* temples) and various *sattras* (the *vaiṣṇava* monasteries) as an integrated part of ritualistic services in the neo-*vaiṣṇava bhakti* faith adopted by him. He introduced a unique music system on the basis of Indian classical music which was conglomerated with elements of indigenous and ethnic music of the region as distinct from other music forms of India. The *bargîts*, and *āṅkîyâ-gîts*, written by him uphold the different musical characteristics of Indian classical music as referred by sages like Bharata, *Mâtaṅga*, *Āraṅgadeva*, *Nârada* etc. through different *śâstras*.

Discussion:

The *bargîts* and the *āṅkîyâ-gîts* of *Āṇkaradeva* both of them are composed on the basis of *râga*. In this context, the definition of *râga* given by sage *Mâtaṅga* in his *Br̥haddesî* as ‘*rañjayatî iti râgaḥ*’ it means that the sounds which have the capacity to please and reverberation of sweet feelings in the minds of audience are called as *râga*. From these types of pleasant sounds the audience can acquire tastes. This explanation is well reflected in case of singing style of *bargîts* and *āṅkîyâ-gîts*. As a devotional song, the *râgas* (the melody) of *bargît* successfully create the feelings of *bhakti-rasa* and can maintain the aesthetic tastes for devotees. As well as in case of *āṅkîyâ-gîts* also, their *râgas* and applied *tâlas* can create different dramatic sentiments as demanded by the situations.

Bharata, in *Nâṭyasâstra* says that the *śuṣkâkṣaras* are employed in *âlâpa*, i.e., in the elaboration.

*yatasyadâkṣara sambandham tat sarbat pada sañjitaṃ*¹

Though the *śuṣkâkṣaras* are meaningless words, in the age of *Upaniṣada* every one of those were used in the name of a particular deity. In this respect, *Āraṅgadeva*, in his *San̄gîtaratnâkara*, also considers the Bharata’s view. The *râga-bistâra* or the *râga* elaboration of a *bargît* shows above classical performing quality. In different *sattras* traditions the elaboration of the *râga* part of a *bargît* is also performed with the help of different kinds of *śuṣkâkṣara* (meaningless words) viz. *hari*, *râma*, *kr̥ṣṇa*, *govinda*, *tâ-ne-nâ* etc., is mandatory.

Bharata in his *Nāṭyasāstra*, mentions that at the time of *rāgâlāpa* or the *rāga-bistāra*, in the *âlāpa* some elements, viz. *graha*, *aṁśā*, *tāra*, *mandra*, *nyāsa*, *apanyāsa*, *alpatva*, *bahutva* and *auḍāba* are applicable. Sarangadeva also mentions the Bharata's view in his *Saṅgītaratnākara* as:

grahāṁśāmandratârānam nyâsâpanyâsayaustathâ |
alpatvasya bahutvasya ṣaḍabauḍurayorapi |
*abhiyaktiyartra dr̥ṣṭâ sa rāgâlāpa ucyate ||*²

By following above rules of the *Nāṭyasāstra* and the *Saṅgītaratnākara*, in traditional performance of a *bargīt* also, its *rāga* elaboration comprises different elements like, *ugâr*, *hukâr*, *târ*, *ghor*; or in other way the *uraṇi*, *ghuraṇi*, *joraṇi*, *tolaṇi* etc. Though the terminologies applied in *Sattrîyâ* music are belonged to its own and not same as used in *sâstra*, but their practical applications reflect similarity with them.

Āṇkaradeva mentions in the 11th chapter of his *Kīrttan-ghoṣā* about the *Pañcamarāga* (*rāga*-pentad). By this, Āṇkaradeva wants to mean the five kinds of different *rāgas* viz. *śrī*, *basanta*, *pañcama*, *megha* and *bhairava*, which were originated from the five different mouths of Mahādeva. But he lefts here to mention about the sixth *rāga* which was originated by Pārvatī.

pañcama rāga gâilâ gîta hari |
*śūni moha bhailâ gopa sundarî ||*³

Though in the age of *Sāma-veda*, the three types of svaras viz. *Udâtta*, *Anudâtta* and *Svarita* were originated, from which in the later periods the genesis of seventh svaras could be possible. In this context the *sâstra* says as:

uccau niṣâda gândhârau nîcâ ṛṣabha dhaivatau |
śéṣâstu svarita jñeyâḥ ṣaḍaja madhyama pañcamâ ||

It means that the svaras which originated from the position of *udâtta* are *nicada* and *gândhara*; the svaras which are originated from the position of *Anudâtta* are *ṛṣabha* and *dhaivata*; and the svaras which originated from the position of *svarita* are *ṣaḍaja*, *madhyama* and *pañcama*. Similarly, in case of *Sattrîyâ* music also the application of different *sura* (melodic composition) and *murcchanas* (order of ascending and descending of svaras) originated from the three positions of *saptaka* viz. *udâtta*, *anudâtta* and *svarita* of classical music are very clearly reflected. In *Sattrâ* traditions these are called as *ghar* (*udâtta*), *ghor* (*svarita*) and *mandra* (*anudâtta*). To explain the origination of raga, Āṇkaradeva refers in the *Saṅgītaratnākara* as follows:

kramâtasvarâṁ saptânâmârohasvrâvarohaṇam |
*murcchanetyucchate grâmasvae tâḥ saptasapta ca ||*⁴

This means that the ascending and descending order of svaras is the reason for the origination of *rāga*. Though in *Sattrîyâ* music, the *svara* is not directly used in case of *rāga*

formation, the application of *śruti* and *suras* (melodic compositions) to produce *râgas* are observed. Āṅkaradeva mentions about *svara* as follows:

*susvara madhura kari hari gâilâ gîta /
puriyâ pañcama nâda baḍhâilâ madana ॥*⁵

In the Indian *râga* music, from its ancient time, it maintains the specific time slot to sung or perform against every *râga*. In case of performing different mantras of *veda* the difference of melodies is observed in respect of its performing times, whether it is, of morning shift or of afternoon-shift. Āśtras refer that the mantras at the time of morning were sung in the position of *mandra*, the mantras at the time of noon were sung in the position of *madhya* and the mantras which sung from afternoon to night were sung in the position of *târa*. Nârada in his *Saṅgîtamakaranda* and Locana in his *Râgataranṅinî* refer about the *kâla-vidhi* (time slot) of *râga*. Nârada in his *Saṅgîtamakaranda* comments as:

*râgâbelâ prâgânena râgânâṁ himsako bhavet /
yah śṛṇoti sadaridrî âyurnasîyati sarbadâ ॥*

The above statement of *Saṅgîtamakaranda* means that the persons, who violate the rules of time slot of *râga*, not only destroy the actual value of the *râga*, also decrease the longevity of audiences by this. As referred by *śâstras*, in case of performing the *râgas* created by Āṅkaradeva also maintains some specific rules of time. In *Sattrîyâ* music system the *râgas* which sung at the time of morning shift are viz. *śyâm*, *kau*, *ahir*, *lalit* etc.; the *râgas* sung at the time of noon shift are viz. *dhanasrî*, *barâḍi*, *bhatiyali* etc.; the *râgas* sung between the time from afternoon to night are viz. *vasanta*, *belovâr*, *mâhur*, *âśovârî* etc.; and the *râgas* sung at the time of fort-night are *suhâi*, *kânâḍâ*, *gândhar* etc. Because of this, in *Sattrîyâ* music, in the case of performing different *râgas*, the time-slot is strictly maintained. So, the mentions of following saying within the *sattrâ* cycle is very important in this regard.

*puvâr râg gadhulî gâya /
dhan bhare kil khâyâ ॥*

The above statement means that one who sings the *râga* of morning shift at the evening, he will be penalized and punished for that.

In the performing styles of *bargîts* and *anîkîyâ-gîts* of *Sattrîyâ* music both the styles of *nibaddha-gâyana* and *anibaddha-gâyana* of Indian classical music are observed very prominently. The *anîkîyâ-gîts* are performed in *nibaddha-gâyana* style whereas the performance of *bargîts* (excluding the songs of *ṣaḍachanda*) are in *anibaddha* style.

As the importance of *raga*, the *tâla* also has a significant role in Indian classical music. So, by realizing this importance of *tâla* in music, Āṅkaradeva comments in the *Saṅgîtaratnâkara* as below:

*tâlastala pratishthâyâmiti dhâtordhayismṛtaḥ /
gîtaṁ vâdyam tathâ nr̥tyam yatastâle pratiṣmhitam ॥*⁶

It means that the song, instrument and dance all those are established on *tâla*. Muṇi Bharata explains *tâla* in two different types as *cañcatpuma*, i.e., *tâlas* of *catuśra-jâti* and *câcapuṭa*, i.e., the *tâlas* of *tiśra-jâti*. In case of *tâlas* created by Āṇkaradeva, the *racak-tâla*, *dasābâri-tâla*, *cuṭâ-tâla* are of *catuśra-jâti* and the *ek-tâla*, *kharmân-tâla* are of *tiśra-jâti*.

As in the Indian classical music, the significance of *tâla* in *Sattrîyâ* music also is reflected as in same. Moreover, the classical elements discussed as above, Āṇkaradeva refers some musical terminologies in his literatures viz. the *Kîrttana*, the *Bhâgavata* etc., which are also used as the terminologies by Indian classical music. This also provides the evidences for classical basis of *Sattrîyâ* music of Assam.

The application of the *saśabda-kriyâ* (showing *tâla* by hands with stroke, i.e., clapping) and the *niḥśabda-kriyâ* (showing *tâla* by hands without stroke, i.e., soundless activities) of *sâstra*-based music are also present in *Sattrîyâ* music. In *Sattrîyâ* music the *saśabda-kriyâ* is called as *câpari* or *bhari* or *tâl* or *sîr* and the *niḥśabda-kriyâ* is called as *hâli* or *mân* or *sûdâ* or *dohâr*. In this regard it is mentionable here that in *sâstra*, the *saśabda-kriyâ* and *niḥśabda-kriyâ* are also called as *tâla* and *mân* respectively. Āṇkaradeva in his *Uttarâkhaṇḍa* of *Râmâyana* refers that—

kokilara kañthe gâve tâle mâne bhedi 7

As found in Indian classical music, in *Sattrîyâ* music also in the context of application of different *râgas* of the art form, it is observed that they have capacity to produce definite kind of *rasas* (sentiment). Bharata mentions about eight kinds of *rasas* viz. *śṛṅgâra*, *hâsya*, *karuṇa*, *raudra*, *vîra*, *bhayânaka*, *bibhatsa* and *adbhûta*.

śṛṅgâra hâsya karuṇâ raudra bhayânakâḥ 1

bîbhatsâdbhûta saṃjñau cetyaṣṭau nâtyerasâḥ smṛtâḥ 118

Except the *adbhûta rasa*, all other *rasas* are present in different *bargîts* of Āṇkaradeva. As for examples, the *bargît* ‘*âlomâi ki kahaba dukha*’ of *râga bhâṭiyâlî* expresses the *karuṇa rasa*, (sorrow), the *bargît* ‘*sûna sûna re sura*’ of *râga âśovârî* and the *bargît* ‘*âgomâ itohâri tanaya*’ of *râga bhâṭiyâlî* express the *raudra rasa*. As like the *bargîts*, the *aṅkîyâ-gîts* (songs of drama) also expressing different kinds of dramatic sentiments. For example, the song ‘*e suta Madhava*’ of *râga kau* in the drama *Kâlîya-damana* expresses *karuṇa rasa*, the song ‘*e sakhi sudina bhayori*’ of *râga gaurî* in the drama *Rukmiṇî-harana* expresses *hâsya* (laughter) and the song ‘*yuddha dehu yâdava*’ of *râga nâmamallâra* of the same drama expresses the *vîra rasa* (heroic) and the song ‘*priyâkeri kâhinî*’ of *râga dhanasîrî* in same drama expresses the *śṛṅgâra rasa*. In respect of application of *râgas* for creating different *rasas*, another notable point is that in *yuddha* (battle) or in *vîra* the applied *râgas* are normally *tuḍa*, *kânâḍâ*, *kâmod*, *nâṭ-mallâr* etc., in romance or for the creation of *śṛṅgâra* the normally applied *râgas* are *kalyân*, *kedâra* etc. Moreover, it is also a noticeable point that

the application of different *tālas* in the songs of *aṅkīyā* dramas is done on the basis of their specific *bhāva* (emotion) and *rasa* (sentiment). Normally, the *ek-tāla* is applied in *suhāi*, *sindhurā* etc.; the *pari-tāla* is applied in *kānādā*, *āsōvārī*, *śrī* etc.; the *yati-tāla* is applied in *gaurī*, *suhāi*, *śrī-gāndhār* etc.; the *rūpak-tāla* is applied in *belovār* and the *kharmān-tāla* is applied in *kalyāṇ* and *pūrvī*.

In the traditional performing style of *bargīt*, which is normally done at the time of *khol-prasaṅga* in *sattrā* institutions, shows different elements of Indian classical music. In this context, the similarities of the performing style of *bargīt* with the singing style of ancient *prabandha-gāna* is especially mentionable. The four kinds of dhatus and six kinds of *aṅgas* of *prabandha-gāna* are present in the performing style of *bargīts*. In the *Saṅgītaratnākara*, Āṇikaradeva (13th century A.D.) mentions about the four dhātus viz. *udgrāha*, *melāpaka*, *druva* and *ābhoga*; and the six *aṅgas* viz. *svara*, *birūda*, *pada*, *tāla*, *pāṭa* and *tenaka*. As a rule, in *prabandha-gāna* in the beginning of *udgrāha*, a song less musical composition on instruments is performed. Āṇikaradeva refers in this regard as follows:

ādaṁ vādyam prabandhānām śuddha kuṭādi nirmitaḥ |
*yaḥ khaṇḍo vādyate prāhurudgrāhataṁ mahattamāḥ ||*⁹

It means that the performance of musical composition played on the musical instruments composed of *śuddha-kuṭādi* (meaningless words), before the beginning to sing the *prabandha* or *gāta*, is known as *udgrāha*. The *rāgāḷāpa* or the elaboration of *rāga* is known as *melāpaka*. The refrain of song is *druva* and the *bhaṇitā* or the last part of a song, where the introduction of the writer present, is known as *ābhoga*. As in the *prabandha*, in the traditional performance of a *bargīt*, its *rāga* elaboration follows the *joroṇi*, *cāhinī*, *dhumuhī* and *gurughāt* played on the leather instrument *khol* with the accompaniment of *tāl* (cymbal). The *melāpaka*, i.e., the elaboration of *rāga* part of the *bargīt*, the *druva*, i.e., the refrain part is the *dhrum* of *bargīt* and the *ābhoga* part is denoted by last part, where the name of writer is present, normally as *kahatu* Āṇikara or *kahatu* Mādhava etc., that is the concluding part of a *bargīt*. Āṇikaradeva mentions about six *aṅgas* as:

pada tāla svarāḥ pāṭānteno virūda nāmakaḥ |
iti gīta ṣaḍaṅgāni kathitāni maṇiṣibhiḥ ||
padāni vasakāḥ śabdāstālā cañcatputādayā |
svārāḥ ṣaḍajādayante syuḥ pāṭo vādyadbhavākṣaram
*tenaḥ syānmaṅgalosābdo virūdam guṇanāmadhuka ||*¹⁰

Āṇikaradeva comments through the above stanza that the six *aṅga* of *prabandha-gāta* are *pada*, *tāla*, *svara*, *pāṭa*, *birūda* and *tenaka*. The *svara* denoted the pronunciation of *ṣaḍaja*, *ṛṣabha*, *gāndhāra* etc.; the term *birūda* means the description about the lineage of different deities, hero etc. of the song; *pada* denoted for the main text of the song; the *tāla* means the measured time and the *tenaka* means the meaningless words like, *nom*, *tom*, *tā-*

ne-nâ etc. In case of presenting a *bargît* in *prasaṅga*, though different svaras (note) are not employed directly, those are applied indirectly in the nature of *śruti* (micro-note) and *sur* (tune). As the *virûda* refers in *sâstra*, in *bargîts* also the glory of deities and hero are described through the song. As in *prabandha-gita*, the main essence of the song is implicit in its *pada* of a *bargât*. The application of *tâlas* in *bargîts* is done in same cause as in *prabandha-gita*. Āṅkaradeva comments in the *Āṣṁadbhâgavata* on the use of *tâla* as below:

gâvai gîta gîtâle hâtata tâla dhari ¹¹

As the *tenaka* of *prabandha-gâna*, in the *râgâlâpa* or *râg-saṅcâra* part of *bargîts*, different kinds of *śuṣkâkṣaras* (meaningless word) are used in different *sattrâ* traditions, which is already discussed above.

Conclusion:

The above discussion can prove us a better idea on how different *sâstra*-based musical elements are implemented in *Sattrîyâ* music. Apart from the elements of Indian classical music, Āṅkaradeva also admixing some other elements as its own and indigenous, by which the music system can acquire a distinguished identity in the domain of Indian music. Though, the music system is based on *sâstra*, its practice and performances are still in varied manner in different *sattrâ* traditions. It is only because of the music form has lack of a grammar in written order, as a result of which, any noble venture to establish the art form in a commonly acceptable codified form, is become unsuccessful. At present day it is seen that some attempts have been taken to preserve different *râgas* (melodies) of *bargîts* and tunes of *an̄kîyâ-gits*, prevailed in various *sattrâ* traditions of Assam; it is a good shining. It is woeful, though this unique and distinct art form bears various *sâstra*-based musical elements, it still fails to acquire the recognition as a major segment of Indian classical music.

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Footnotes :

¹Op. cit. 5/ 25 b- 26 a

²Op. cit. 2/2. 23-24b

³Op. cit. 11/18/1008

⁴Op. cit. 1/4. 2. 9b

⁵*Āṇḍimadbhāgavata*. 10/ 1427

⁶Op. cit. 5/ 2

⁷Op. cit.123

⁸*Nāṭyasāstra*. 6/ 15

⁹*Āṅgītaratnākara*. 6/ 5/ 982

¹⁰Op. cit. 6/ 974-976

¹¹Op. cit. 10/ 143

BUDDHISM AND ITS RELEVANCE IN MODERN DAY

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Abstract :

Buddhism is one of the major religions in the world today. Buddhism is an empirical and anti spiritual religion. The four Noble truths of Buddhism are the essence of the Buddhist teachings. These are the four Noble truths that the Buddha tried to understand during his meditation. Although the whole world is advancing scientifically and technologically, people are not physically and mentally satisfied with a simple and effective methods to combat this. According to Buddhist philosophy, one should try to eliminate one's faults in order to follow the right path. People can only find true happiness if they are compassionate and kind to others.

Keywords : Buddhism, Modern, Four Noble Truth.

Introduction :

Buddhism is a path of practice and spiritual development to insight into the true nature of life. Buddhism is a religion and philosophy encompassing a variety of traditions, beliefs and practices, largely based on teachings attributed to Shiddhartha Gautam, commonly known as Gautam Buddha. Buddhism was born in India and started by Gautam Buddha who was an Indian prince of Sakya Dynasty during 6th century B.C. At an early stage Shiddhartha Gautam renounced the world, as he was very sensitive and humanist. His father Suddhodhana wanted to see his son become a king. But at the age of 29 despite his father's efforts Shiddhartha ventured beyond the palace several times. Once he made a visit in the different parts of the city when he saw an old man, a sick man and a dead body. These three scenes made him detached from the world. He came to a general idea that the world is full of sufferings. These experiences made him restless and want out in search of the cause of sufferings and to overcome the sufferings. These experiences prompted Gautam to abandon royal life and take up a spiritual quest. He went out from the palace for six years he lived as ascetic, seeking instructions

first from Brahman, Alara Kalama at Vaisali who taught him successive stages of meditation and doctrine of Atman. From here Shiddhartha turned back dissatisfied as if did not answer his quest. "How shall I in this world of suffering be delivered from sufferings." Finally he came to Univela a delightful spot with tress and slivery flowing river with a village near by which to beg, where he settled down to a life of austere penance and engaged himself for the attainment of the knowledge which had been eluding him for the past six years. Ultimately he got enlightenment and he becomes Buddha from Shiddhartha. The message of Buddha has been established as a new religion and philosophy of his own.

For Buddha the supreme knowledge was not the knowledge Atman and Brahman but the knowledge about the miseries and sufferings of the human beings and it took him nearly six years to acquire if after renouncing the world. In his religion Buddha borrowed and adapted much from the popular beliefs of religion. It's simple ritual was not at all based on sacrificial Brahmanism but on the cult of charityas as sacred spots.

In fact Buddhism is the fourth largest organized religion in the world. Buddhism otherwise known as Buddha Dharma actually spans far beyond the constants of a simple religion and into the entire existence, philosophy and psychology of its followers.

Objective of the Study :

- (i) To study the importance of Buddhism in modern day.
- (ii) To study the relevance of Buddhism in modern life.

Significance of the Study :

The unprecedented achievements of modern technology have made peoples lives happier and their minds more restless and frustrated. Buddhism or its principles are especially helpful in controlling ones mind and keeping oneself happy. Therefore, Buddhism is very relevant in today's life.

Methodology :

Analytical methods has been used for this study. Data are collected from secondary sources like books, magazines, journals. Internet etc.

Four Noble Truth:

The four Noble truth were the first statement of Gautam Buddha following his enlightenment. These truths are among the most fundamental of the Buddhist

teaching. These truths are regarded as deeply insightful and well laid out cognitive methodology , not simply a theological perspective. The original of the four Noble truth is contained in the following text- “ Our life is full of sufferings, in this life to aspiration for joy is the course of sufferings. It is Therefore the isolation of last and desire that they end the sufferings and this is possible only by spending a simple and pious life.” The four Noble truths in brief are–

(i) **Life is Full of Suffering** : According to the first noble truth all forms of existence are subject to suffering. For Buddha it is a universal truth. All known and unknown facts and forms of life are associated with suffering. Birth, sickness, old age, death, anxiety, desire and despair all such happenings and feelings are based on suffering. Buddhism recognizes suffering at three levels, such as the suffering we experience in our daily life, like birth sickness, old age, death, despair, pain desire etc. suffering caused by the internal mental conditions and the activities of the sense organs and the suffering caused by the impermanence of objects and our relation to them.

(ii) **Suffering has Cause** : Everything in this cosmos has a cause and nothing exists and happens without a cause. If this is the case, suffering should also have a cause. Buddhism explains suffering through a chain of twelve causes and effects, commonly known as the Doctrine of Dependent Origination. In the final analysis, the root of all miseries is desire. Desire is all pervasive. Desire for possession, enjoyment and a separate individual existence are some of the virulent forms of desire.

(iii) **Cessation of Suffering** : If suffering has a cause, the seeker has to destroy this cause to stop suffering. So desire has to be extinguished to stop suffering. Nirvana is the state of being without suffering. It is a state of supreme happiness and bliss.

(iv) **Ways to Destroy Suffering** : The ways to destroy suffering consists of the practice of the eightfold virtue such as Right View, Right Aspiration, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Awareness and Right Concentrations. In the practice of all these virtues one has to avoid extremes and follow the middle path.

The Eight fold Path in Buddhism :

The eight fold path is the practical application of the four noble truths. They are also closely connected to the fourth noble truth as a means to destroy suffering. Following are components of the eight fold path of Buddhism-

- **Right View (Samma Ditthi)** : It consists of the grasp and acceptance of the four noble truths, rejection of the fault, doctrines and avoidance of immorality resulting from covetousness, lying, violence etc.

- **Right Thought (Samma San Kappa)** : It implies through on renunciation, thought on friendship and good will and thoughts on non-harming.
- **Right Speech (Samma Vaca)** : It inspires one to speak truth primarily and to speak gentle and soothing words for the benefit and wellbeing of others. It also promulgates one to avoid falsehood slander, harsh words and gossip.
- **Right Conduct (Samma Kammanta)** : The Buddha intends by right conduct the practice of five moral vows namely, non-violence, truthfulness, non-stealing.
- **Right Livelihood (Samma Ajiva)** : It consists of the avoidance of a luxurious life and the acceptance of occupations which do not involve cruelty and injury to other living beings. The Buddha exhorts to avoid occupations like sale of alcohol, making and selling weapons profession of the soldier, butcher, fisherman etc.
- **Right Effort (Samma Vayama)** : It Includes the effort to avoid the rise of evil and false ideas in the mind, the effort to overcome evil and evil tendencies, the effort to acquire positive values like attention, energy, tranquillity, equanimity and concentration and the effort to maintain the right conditions for a meritorious life.
- **Right Awareness (Samma Sati)** : It represents the awareness of the body, awareness of sensations, awareness of thought and the awareness of the internal functions of the mind.
- **Right Concentration (Samma Samadhi)** : The practice of one pointed contemplation leads the seeker to go beyond all sensations of pain and pleasure and finally to full enlightenment. It happens in four levels. In the first level, through intense meditation the seeker concentrates the mind on truth and there by enjoy great bliss. In the second level the seeker enters into supreme internal peace and tranquillity. In the third level, the seeker becomes detached even from the inner bliss and tranquillity. In the fourth level, the seeker is liberated even from this sensation of bliss and tranquillity.

The first two of the eight fold path, namely right view and right resolve are together called Prajna because they are related to consciousness and knowledge. The third, fourth and fifth namely right speech, right conduct and right livelihood are collectively known as Sila, because they deal with the correct and morally right way of living. The last three namely right effort, right awareness and right concentration are collectively known as Samadhi because they deal with meditation and contemplation.

Relevance of Buddhism in Modern Day :

After the unprecedented achievements of Science and Technology, the whole world has become a small village, but the people living here are not physically or mentally satisfied. People's minds are filled with excitement and boredom. Every moment of life, people live with a picture of despair in their minds. In this mysterious world people cannot adjust to the problems and realities of life. The whole world is moving towards development, multinational and multifaceted projects are constantly trying to give people happiness but people are not happy. People are unable to control their minds. The hopes and disappointments of modern times have hampered people. There is nothing that people cannot do in the present time, yet people are defeated within themselves. Hatred has replaced kindness, compassion in people minds. In the course of time, people are trying to live a lonely life away from their family and friends. Therefore; people are away from the world of happiness. We must control our own delusions to be happy. Buddhism is of great relevance to human life in view of the modern times and circumstances.

Buddhism is a major part Indian thought and philosophy. Gautam Buddha was originally a reformer and moral teacher. His thoughts and actions revolved around the suffering of human life. The Buddha did not discuss the supernatural. Since these issues were unethical and beyond intellectual review he denied their existence. The cause of suffering and the ways to alleviate them were the basic principles of the Buddha's teaching.

Buddhism did not acknowledge God, Soul, Spirituality and previous births. The Buddha did not take the soul as the main subject. There are certain causes of suffering and human being acquire these causes themselves. By following the eightfold path; one can attain relief from suffering. Some paths must be chosen to relieve suffering and from this one can attain true happiness. The ultimate goal of education is to encourage individuals to devote themselves to the welfare of society and the country and true liberation can only be achieved by doing good to others.

Therefore, it is necessary to free oneself from material suffering. The soul is not eternal, the body is bound by birth and death only because of the combination of Karma. Education helps a person to remove the darkness of his mind and take the right efforts. Education gives individuals the mentality to sacrifice their own interests and work for the benefit of others. Education is the path to liberation of human life.

The curriculum of Buddhist education consists of the four noble truth and the eightfold path. Human life is full of pain. If a person is able to realize this truth

from the beginning no pain can afflict him. Therefore, it is important to understand the importance of physical mental, moral and spiritual development.

Ignorance makes human life suffer. It is because of ignorance that a person runs towards the unwanted path. They cannot realize the basic truth because of ignorance. There are four noble truth that human beings can attain Nirvana by following the eightfold path.

Buddhism encourage individuals to leave selfishness behind and work for the benefit of others. Buddhism is related to Social Philosophy. As a society emphasizes justice, equality and freedom and brotherhood of individuals. Similarly Buddhism emphasizes justice, equality, freedom and brotherhood. Buddhism emphasizes on everyone to abandon animal instincts and acquire virtue and humanity. It is also said that education is the search for mental liberation.

The motto of Buddhism is that everyone in society should practice honesty. Every person has good qualities and education should facilitate the development of these qualities. Therefore Buddhism places special emphasis on the manifestation of the inner qualities of the individual. Buddhism believes in individual differences. Buddhism also emphasized on achieving the desired goals through yoga and meditation.

Conclusion :

Modern development has made the world competitive. It has made people's minds exciting and boring. Buddhism is the only easy and effective way to get rid of this tension and boredom. The principles of Buddhism play a significant role in over lives. Following these principles makes our minds calm and pure. This paper discusses in detail the four noble truth of Buddhism and the eightfold path. This is an attempt to give an insight into how following the eightfold path affects our lives. In conclusion Buddhism has played a significant role in leading a simple and happy life in the modern complex world.

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A STUDY OF VAISHNAVISM OF SRIMANTA SANKARADEVA AND CHRISTIANITY FROM HISTORICAL POINT OF VIEW

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Abstract :

Different Religions of the world have come out of different traditions and against different backgrounds. Therefore, differences are found to be present in them on a number of issues. But religions as a whole have arisen in human Consciousness due to certain common problems human have been facing through ages. Therefore there are Similarities too amongst different religions. In this paper, I endeavor to highlight some points of Similarities and differences also between the two very important religions- New Vaishnavism of Sankaradeva of India and Christianity of Europe in the balanced manner.

Vaishnavism is one of the major traditions within Hinduism along with Saivism , Shaktism and Smartism. It is also called Vishnuism and its followers are called Vaishnavas and it Considers Vishnu as the Supreme Lord. The Present paper focuses on the comparative study on Vaishnavism and Christianity from the historical point of view.

Key words : Vaishnavism, Sankaradeva, Christianity, religion

Introduction :

The Vaishnavite Tradition is notable for its Avatar Doctrine, Where Vishnu is revered ones in his various incarnations. Of these ten Avatars of Vishnu are the most studied Krishna, Rama, Narayana, Vasudeva, Hari, Vithoba, Kesava,

Madhava, Govinda and Gagannath, are among the popular names used for Lord Vishnu. The Vaishnava traditions has many Sampradayas prevailing from the medieval are like the Dvaita School of Madhavacharya, Vishistadvaita School of Ramanuja. The New Vaishnavism movement came into being in the medieval era. The key texts in Vaishnavism include the Vedas, the Upanishadas, The Bhagavad Gita, Bhagavat Purana etc.

Methodology and data :

The Methodology of this paper is descriptive, analytical and comparative. The data have been collected from various primary and secondary sources. To collect the secondary data various books, articles on Sankaradeva religion and Christianity published in different magazines have been collected.

New Vaishnavism :

The New Vaishnavite movement spearheaded by Sankaradeva is a great Socio-cultural revolution in Assam, Which took an important role in creating a Strong Social bond among the people of Assam. It started on the theme of working towards the upliftment of the backward classes minimization of the rigidity of caste distinctions. Sankaradeva believes that in the path of devotion to God, one need neither be a Brahmin nor a Sage, nor should know all the scriptures. So he accepted his disciples from all the castes and tribes and they could even act as teachers in his Vaishnava order. He spread the idea of the Eka Sarana Nama Dharma and dispelled the darkness of ignorance, Superstitions and irrational beliefs and practices.

The new Vaishnavism faith developed a democratic outlook which permeates the entire teachings and practices in Assam. Moreover, this faith became a powerful mechanism and a cementing force in the process of acculturation of the different social groups.

Christianity :

Christianity is an Abrahamic monotheistic religion based on the life and teachings of Jesus Christ. It is the world largest Religion and 33% of Global Population is known as Christians. Jesus was a religious leader whose life and teachings are recorded in the Bible's New Testament. The basic Features of the Christianity as a religion are follows :-

1. It is a monotheistic religion believing in one and only one God.
2. God is of the nature of pure spirit. Although not in ordinary sense of the term 'personality'. He has consciousness and will and is of the nature of a pure spirit.

3. Although God is One, He is an internal trinity, the trinity being God the father, God is Son and the Holy Spirit. He is three in one.
4. Jesus, regarded as the son or Sometimes the Messiah of God, is the founder of the religion i.e.- Christianity. He represents the true image of God on earth.
5. God has many metaphysical and ethical attributes, but essentially he is of the nature of a loving father.
6. God is the Creator, sustainer and destroyer of the world. He has created the world out of nothing and may destroy it any time according to his Sweet will.
7. Man is created by God in the latter's own image and so potentially man is great. But image and so potentially man is great. But he has degenerated into sin by misusing the force will granted to him by God. Committing original sin by the first man Adam is the root cause of man's suffering. Sin is nothing but disobedience to God.
8. True religion consists of nothing but loving God as well as one's fellow begins in utmost sincerity and humanity.
9. Christianity also believes in heavenly angels, both good and bad. Satan is the chief evil angel, the devil, who contributes to the spread of evil by instigating people to Sin. Adam's disobedience is also attributed to his instigation. However, he is not beyond God's Control. Satan is also deemed to be the master of hell.

Comparison of the two religions: Vaishnavism and Christianity:-

Although both these religions are independent having parallel growth, owing to their origin from different cultural backgrounds both of them have striking similarities.

Both Christianity and Sankaradeva's Vaishnavism has similar backgrounds, yet there is a marked difference between from geographical stand point and with regard to the number of followers. Christianity has the largest number of followers in the world, whereas Assam Vaishnavism has only a limited number of followers.

The Birth of these two religions are due to similar circumstances, Christianity was born out of the dissatisfaction of the people at the rigidity and orthodoxy of the Judaic rites and sacraments.

Vaishnavism of Sankaradeva came into being due to the dissatisfaction of the mass people of Assam in the medieval period at the rigid orthodox Brahmanical religion.

As is found as a common feature with most of the religious saints and gurus, both Jesus and Sankaradeva have also come from a poor background. Jesus earned

his livelihood as a carpenter. He had no formal education and did not attend any school. Sankaradeva also lost his parents very early in his life and was brought up by his grandmother. Thus both of them had unpleasant childhood.

Both Sankaradeva and Jesus had a religious bent of mind from their early life. Both of them were intuitive, sharp and intelligent. The discussions on spirituality attracted both of them.

The religions of Christianity and Assam's Vaishnavism are monotheistic. The monotheistic tendency is clearly seen in the Old Testament "Here O Israel, the Lord, Our god is one Lord and you shall love the Lord your God with all your heart and with all your soul and with all you might." There are such various statements of Jesus where he identifies himself with God, the Father. Statement of Jesus "I and my father are one or he that has seen me has seen the father speak about the monotheistic outlook of Christianity. This theory is quite similar to Sankaradeva's theory of the one God ruling over the entire universe.

"tumi tribhubana pati tumi jagatara gati
tumise acintya guna ananta sakati."

Thus God alone is the essence of all. He is the creator, preserver and destroyer of the world. God is immanent as well as transcendent. He rewards as the moral governor. He is the only truth and eternal as described in the Kirttana Ghosha.

Love devotion and self-surrender at the feet of the Almighty occupy the central position in both Christianity and Sankaradeva's Vaishnavism.

Christianity enjoins its followers to love "The Lord your God with all your heart and with all your soul and with all you might." The world awakened in mankind a new and passionate emotion, the feeling of childlike love for the Heavenly father.

In Sankaradeva's writing also there are innumerable verses which hold that love and devotion alone can captivate the Lord. Apart from Bhakti no other means such as knowledge and austerities can lead to the emancipation of man.

"sravana kirttana smarana vishnura
archana pada sevana l
dasya sakhitva vandana vishnuta
kariba deha arpana" l

Kirttana Ghosha- v. 3.80

Prahlada Charitra

Sankaradeva even puts a challenge in the form of a question when he asks- "is there anyone in this Kaliyoga who has attained salvation without treading the

path of Bhakti and without the path of Nama. More than a child's strong love for the mother, more than a lover consuming passion for the beloved more than a servants true devotion for the master is the strong devotion for the Bhakti to the Lord. The devotee can go to any extent in his love for the Lord, to the extent of sacrificing his own life. Sankaradeva in his Kirttana Ghosha pointing to a similar picture of a Bhakti's yearning to meet the Lord. There is only one beauty that infatuates him that of the Lord, and there is only one thirst that he seeks to satisfy him that is, of Harinama and there is only one yearning of the soul, that is to meet the Lord. In his reference to Bhakti Sankaradeva speaks of Rasamayi Bhakti because it has the sweetness and the effect of nature. The Rasamayi Bhakti according to the Chandogya-Upanisada also is the sweetest of all Rasas.

Sankaradeva also has mentioned the superiority of Bhakti in the Kali age. He says that in Satyayoga man resorted to meditation, in Tretayoga he performed sacrifices, in Dvaparayoga he obtained the desired objects by worshiping God. In Kaliyoga the act of singing Hari's glory is the highest virtue.

According to both Jesus and Sankaradeva the people should surrender themselves fully to God. In both these religions there is no scope for the slightest trace of ego. Then only a devotee can see God face to face.

Another important feature of both Christianity and Assam Vaishnavism is the emphasis on the need of a spiritual guide to search God. According to Sankaradeva the presence of a guide or 'guru' has an immense value. The guru is the light that illumines the path towards God. He is elevated to the position of such super human power and sanctity. In the religion-literature of the Vaishnavas, therefore the guru is taken as the embodiment of God. Sankaradeva declares in his Bhakti-Ratnakar that the Devas and Tirthas can purify only after a long time, whereas the very sight of a saint purges all sins. Thus to understand the nature of bhakti a guru is necessary. It is essential, however that one should be very careful in the selection of the guru. In Christianity Jesus Christ takes the place of the guru. Jesus as the son of God is the best guide to the human. Beings to lead them to God. In the Word of St. Paul "He (Jesus) is the key that open all the hidden treasures of God's wisdom and Knowledge". Jesus also expressed similar view when he said 'I am the way, the truth and the life, no one goes to the Father except by me. It is held that the Christians know nothing about God except through the life, teaching, death and the resurrection of Jesus. Another important point to be noted in the teaching of Christianity is that salvation is possible not only for the good souls but also for the 'lost souls' provided he is ready to repent for his sins. If a person desires to get rid of only sins, he must first repent for his past sins and then he can secure the forgiveness of God. Jesus also insisted upon

the necessity of self-control and purity of the heart. All this, again is possible by the true faith in God and by earnestly praying to him.

According to the Christianity, God makes no distinction between the sinner and pious. Between the good and the bad. “He (God) makes his sun to shine on bad and good people alike and gives rain to these who do well and to those who do evil.” According to Sankaradeva the grace of God is indispensable for mukti or salvation from the fetters of the world. The grace of God is attainable only by devotion and self-surrender which ultimately begets knowledge. But belief in the theory of grace did not encourage the Vaishnavas to think that individual effort in unnecessary for the attainment of the highest good. According to Christianity also it is divine grace that will finally save the individual souls. According to Christianity no amount of individual effort can help to obtain salvation unless there is the grace of God and the meditation of Christ, the redeemer. Jesus Christ has therefore, often been described as the redeemer of mankind.

Christianity and Assam Vaishnavism have the uniqueness of being pragmatic ethical and social. Christianity is well known for its emphasis on morality. So also Sankaradeva repeatedly warned his followers to live strict morality.

In the Namghar or Gurugriha the Bhagavata (the main scripture of Mahapurushiyasm) is placed on the Guru Asana or Thapana (Altar) inside the Manikut. An abridged version of the Bhagavata called Gunamala. The Sankari religion considers the Guru Asana as the Symbol of living God and Guru (Sankaradeva); God (Krishna) and Guru are Synonymous, since the Mahapurushiyasm accepts Srimanta Sankaradeva as the partial incarnation of Lord Krishna. Here Srimanta Sankaradeva is regarded as the sole Guru who is the supreme Guru (parama guru).

In the Christinity ‘Church’ is the place of community reside, where ‘Bible’ (the main scripture of Christianity) is placed for reside as the loving father. The Christian Bible has two section, the Old Testament and New Testament is a collection of sacred texts a scriptures that Jesus and Christians consider to be a product of divine inspiration and record of the relationship between humans. This liberal outlook is cherished by Sankaradeva also, where he says:

“brahmanara candalara nibicariba kula 1
datata corata yena dristi ekatula 11
nicata sadhuta yara bhaila ekajnana 1
tahakese pandita bhailya sarvvajana 11

Kirttana Ghosha,
Srikrishna Vaikuntha prayana v.182

Here, Sankaradeva's contention is that a wise person does not make any distinction between a Brahmin and outcaste or donor and a thief or a lowly person and an honest, in the path of devotion to the Lord Krishna also all devotee irrespective of their caste and creed. Sex and socio-economic standing are equal.

Conclusion :

Thus, a comparative study of Vaishnavism spread by Sankaradeva or Christianity exhibits many similar features. Both the religions have similar historical backgrounds. The aim of both was to simplify religion and propagate a simple faith based on the purity and craving of the heart, free from the extravaganzas of sacrifices and rituals that kill the true spirit of religion. Both the preachers viz Sankaradeva and Jesus established the supremacy of their respective faiths amidst strong opposition from the priestly and the royal class. But both the religions achieved a tremendous success at the end to lead humanity to a new light, the brilliance of which is going to shine through eternity.

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BEYOND THE UNIVERSE : THREADS OF PHILOSOPHY INTERTWINED IN THE POETRY OF T.S ELIOT

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Abstract :

Thomas Stearns Eliot is one of the greatest poets of the 20th century. In 1948, Eliot received the Nobel Prize for literature. T.S. Eliot's poetry is seen to be influenced by both Indian philosophical thought and western philosophy. Lillie d' Easum (1955:1) mentions that "T.S. Eliot's concern with the philosophy of time is evidenced from his earliest poetry. It is part of the development of his whole philosophy of life: his engagement with reality, his concept of consciousness, the function of history and myth in his life, and his concept of something beyond, a harmony for which he is striving." This paper tries to focus on the philosophy ingrained in the poetry of T.S. Eliot.

Key words : beyond, universe, threads, philosophy, poetry, T.S. Eliot

Introduction :

T.S Eliot, the most renowned poet of the modern age, has made a name in the history of English poetry and literature. Born on September 26, 1888, he is a central figure in modernist poetry. His famous poem, *The Love Song of J. Alfred Prufrock* was published in 1915. This was followed by *The Waste Land* (1922), *The Hollow Men* (1925), *Ash Wednesday* (1930) and *Four Quartets* (1943). Lillie d' Easum (1955:7) mentions that, "Eliot was a serious student of philosophy, and his concept of time is based on his studies of such philosophers as Heraclitus, Aristotle, Plato, St. Augustine, Kant Bradley, William James and Bergson."

Aims and Objectives :

The main objective of this paper is to discuss and interpret the philosophy intertwined in the poetry of T.S Eliot.

Methodology :

This methodology used in this paper is purely descriptive and analytical in nature. The data has been collected from primary sources in the form of poems written by the poet himself. The secondary data has been collected from reference books, journals, magazines, articles, websites etc.

Discussion :

T.S. Eliot(1888-1965) is one of the leading writers of the twentieth century English literature. He was not only a poet but a literary critic too. His poetry shows profound influence of philosophy. William Skaiff (1986:3-7)states that, "T.S Eliot is the first poet since Coleridge to have constructed a comprehensive philosophical system out of eclectic sources and then to have allowed those ideas to determine the nature of his verse and his principles of literary criticism, and to influence even the conduct of his personal life." His poems such as "The Love Song of J. Alfred Prufrock" (1915), "The Wasteland" (1922), "The Hollow Men"(1925) and "Four Quartets"(1943) are like grains of salt as they contain a plethora of philosophy.

T.S. Eliot's poem, "The Love Song of J. Alfred Prufrock" deals with the themes of hollowness, infertility, psychological trauma and spiritual inactivity. In the opening lines of the poem, the poet writes,

"Let us go then, you and I
When the evening is spread out against the sky
Like a patient etherized upon a table;"

In his book *The Philosophy of T.S. Eliot*, Skaiff (1986: 10-12) goes on to say that "one of Eliot's largest influences during these years was English philosopher F.H. Bradley. In studying the work, Eliot took on the point of view proposed by Bradley that 'reality is dualistic, made up of mind and matter'. In this philosophy, 'appearance is simply the world as we see it and reality consists of both our experience and interpretation of the world around us.'

T.S. Eliot's masterpiece poem, "The Waste Land" published in 1922, won him the Nobel Prize in 1948. John Xiros Cooper (1987) speaks about T.S. Eliot's poem 'The Wasteland' reiterating that "the poem's finale is an orgy of social and elemental violence. 'The Falling Towers', lightning and thunder, unveil what Eliot, at that time, took to the base where individual mind and culture are united in the redemptive ethical imperatives spoken by the thunder. What the poem attempts here, by ascribing these ethical principles to the voice of nature and by drawing on the epistemological autonomy posted by symbolism, is the

construction of an elaborated code in which an authoritative universalizing vision can be achieved using a notional (mythic) idiom uncontaminated by Enlightenment forms of rationalism.” Thus, Eliot voices out in his poem “The Wasteland”:

“What is the city over the mountains
Cracks and reforms and bursts in the violet air
Falling towers
Jerusalem Athens Alexandria
Vienna London
Unreal.”

“The Wasteland” shows Eliot’s influence of Buddhism and the Hindu Upanishads. In his poem, “The Wasteland”(What the Thunder Said), the poet writes:

“Ganga was sunken, and the limp leaves
Waited for rain, while the black clouds
Gathered far distant, over Himavant.
The jungle crouched, humped in silence.”

Peter Sahota (2020) mentions that “Eliot was influenced by both Hinduism and Buddhism, and especially by the Bhagavad Gita, which he described as one of the greatest philosophical poems, and by the Madhyamika or Middle Way Buddhist philosophy of Nagarjuna. The references to Indian literature are particularly prominent in ‘The Wasteland’, several section titles of which themselves reference Indian imagery. Thus, for example, ‘The Fire Sermon’ references the sermon of the same name delivered by the Buddha; ‘Death by Water’ engages with Indra’s slaying of Vrta to release the waters in the Rig Veda; ‘What the Thunder said’ references the eponymous episode from the Brhadaranyaka Upanishad.”

T.S. Eliot’s poem, “The Hollow Men” shows his influence of Indian philosophy. The poem touches upon the emptiness of life. It deals with the themes of spirituality and religion. Thus, in the poem “The Hollow Men”, the poet writes,

“Between the idea
And the reality
Between the motion
And the act
Falls the shadow.”

Max J. Herzberg & Staff (1962) mentions that ‘The Hollow Men’ begins with references to human paralysis and ends with a juxtaposition to the human world

of illusory dreams and the divine Kingdom beyond death. The first four sections of the poem deal respectively with the general sterility of the 'living dead', the particular fear of reality and of the eyes of the judgement, the desolation of the world between birth and death, and the faint hope of the 'perpetual star' and 'multifoliate rose'

T.S Eliot's poem, "Ash Wednesday" shows his influence of Christianity. The poem takes the reader through a spiritual journey. Throughout the six sections of the poem, the poet moves from a sense of spiritual despair to spiritual salvation. Thus, in the thought-provoking poem, "Ash Wednesday", Eliot reiterates,

"And pray to God to have mercy upon us
And pray that I may forget
These matters that with myself I too much discuss
Too much explain
Because I do not hope to turn again
Let these words answer
For what is done, not to be done again
May the judgement not be too heavy upon us."

Eliot's last major poetic work, "Four Quartets" shows his influence of Indian philosophy and mysticism. Mahinder Kaur (2018) mentions that "the influence of the Bhagavad Gita is seen from the beginning lines of the Burnt Norton, the first section of the Four Quartets. ". The poet writes,

"Time present and time past
Art both perhaps present in time future
And time future contained in time past
If all time is eternally present
All time is unredeemable." (Burnt Norton)

Conclusion :

Thus, we can conclude that T.S. Eliot's poetry shows his influence of both Indian and western philosophy. He was a voracious reader of the Indian texts and his poetry shows profound influence of Buddhism and the Upanishads. We also find an echo of Christianity and existential philosophy in his poetry. His influence of Indian philosophy is seen in his poems like 'The Love Song of J. Alfred Prufrock', 'The Wasteland', 'The Hollow Men'. 'Ash Wednesday', and 'Four Quartets'. His poetry also shows influence of Western philosophy and his connection with western philosophical tradition such as Plato, Aristotle, Locke and Hume.

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