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EDITOR'S NOTE

Dristi, (The Vision of Truth) is a peer reviewed research journal of philosophy, 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 12th 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 eighteenth papers from different branches of philosophical knowledge. The papers are diverse in nature, as some of them are on philosophy of Buddha, Yoga, concept of moksha, some are based on Vaishnavism, Humanistic view of Shankardeva, Satriya culture, some are on the contemporary topic like mathematical logic, J. Krishnamurti's concept of educational philosophy, analytical study on student's attitude towards philosophy, Gandhian economical concept and its relevance on modern Indian society, philosophy of Tagore, socio-political philosophy of Subhas Chandra Bose, etc., while the rest are based on philosophy derived from different branches of knowledge including literature, particularly existential nihilism, Marxist philosophical view in different literary works, concept of life after death in Naga community, philosophy of Tai Ahom religion etc. 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 review board, Dr. Sibnath Sarma sir, Dr. Manisha Baruah madam, Dr. Latika Hazarika, Dr. Mantu Kumar Das, Dr. Bhaskar Bhattacharyya, for their advice, support and encouragement. I would like to acknowledge the help and support of our principal (i/c) Reeta Sharma madam and all members of editorial board and rest of my colleagues in the unveiling of this journal.

Karabi Goswami

Department of Philosophy
Narangi Anchalik Mahavidyalaya

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ATTITUDE TOWARDS PHILOSOPHY AMONG THE SECONDARY SCHOOL STUDENTS OF THE ASSAM: A CASE STUDY

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Abstract

Philosophy is the systematic study of the universe; it is pursuit of wisdom, knowledge, truth and value. In the age of science and technology, the importance of philosophy seems to be declining day by day. Most of the parents and students have negative attitude towards the subjects of philosophy. Students have the perception that philosophy is an unnecessary and useless subject for a job. As an investigator, I have noticed for many times during the admission of first semester of our university that the students don't want to take philosophy as a major subject. Attitude has significant impact on learning as it indicates a learner's willingness or unwillingness to learn what is taught. An attitude can be defined as a positive or negative evaluation of people, objects, event, activities, ideas, or just about anything in the environment (Zimbardo et. al, 1999). The overall attitude of young people, the selection of subject is strongly influenced by their parent, school, school teacher and availability of subject in the school. Therefore, through this study investigator wants to know why students are not interested in studying philosophy. What is their view of the subject of philosophy? The statement of the problem is-"Attitude towards Philosophy among the Secondary Schools Students of the Assam: A Case Study".The main objectives of the study are to find out the attitude (Positive and Negative) of the secondary school's students towards philosophy as a subject and to identify the causes of positive and negative attitude towards the secondary schools students. The study was a survey-based case study. The study was conducted only in higher secondary schools under the Narayanpur Revenue Circle.

Keywords: philosophy, students, positive attitude, negative attitude etc.

1. Introduction

The word philosophy is derived from Greek and means “love of wisdom.” Philosophy examines how people see the world using the principles of logic and reason. It utilises these skills critical thinking, close reading, logical analysis, and good writing to comprehend the language we use to explain the world and our place in it. The questions posed by various branches of philosophy set them apart. Do our senses truly depict the world as it is? What distinguishes improper behaviour as wrong? How ought we to live? These are philosophical queries, and philosophy instructs us on how to start addressing them. Learning philosophy has numerous advantages for students. The skill of philosophy teaches are very useful for both employment and subsequent study. It looks at basic issues such as value, truth, knowledge, and humanity’s place in the universe as well as the interactions between people and society. Additionally, philosophy is highly good at helping students learn how to reason coherently, discern between strong and weak arguments, work through a complex web of problems, and apply reason and intelligence in emotionally charged circumstances.

Philosophy’s demands on intellectual activity play a significant role in the educational process. Learning about significant thinkers and developments in the history of philosophy, learning current methods and accepted solutions to philosophical problems, and developing the critical, interpretive, and evaluative abilities that, in the grand scheme of things, may be thought to be of greatest value are all part of a philosophy. Philosophy teaches a lot that can be applied to almost any effort. This is due to the fact that philosophy covers a wide range of topics and, more specifically, the fact that many of its techniques are applicable to all disciplines. Our abilities to solve issues, communicate, persuade others, and write well are all improved by studying philosophy.

1.2 Rationale of the Study

People who avoid philosophy often complain that thinking about philosophical question makes their heads hurt. Another complaint against philosophy is a crazy scripture. But in reality, studying philosophy helps with problem-solving skills. It facilitates the analysis of concepts, definitions, assertions, and problems. It improves our capacity to classify ideas and issues, resolve moral conundrums, and sort through large amounts of data to locate the important information. It helps us recognise areas of agreement between opposing ideas as well as minute and subtle variations between points of view. It also helps to synthesise different ideas or points of view into a cohesive whole.

Philosophy is the only subject that significantly advances the development of expressive and communication skills. It provides some of the essential tools for self-expression that are either less common or not used at all in other fields, such the capacity to explain ideas through well constructed, systematic arguments. Philosophy helps us clarify difficult ideas, express the distinctive qualities of our viewpoints, and eliminate ambiguity and uncertainty from our speech and writing. Philosophy teaches how to formulate ideas clearly, make compelling cases, and provide helpful examples. JW Gray (2015) says Philosophy can change your life, and there's something strange about learning about morality or reasoning and yet refusing to be ethical or reasonable. Thus, it contributes to the improvement of our persuasive abilities.

1.3 Statement of the Problem

In the age of science and technology, the importance of philosophy seems to be declining day by day. Most of the parents and students have negative attitude towards the subjects of philosophy. Students have the perception that philosophy is an unnecessary and useless subject for a job. As an investigator, I have noticed for many times during the admission of first semester of our university that the students don't want to take philosophy as a major subject. Attitude has significant impact on learning as it indicates a learner's willingness or unwillingness to learn what is taught. An attitude can be defined as a positive or negative evaluation of people, objects, event, activities, ideas, or just about anything in the environment (Zimbardo et.al, 1999). The overall attitude of young people, the selection of subject is strongly influenced by their parent, school, school teacher and availability of subject in the school. Therefore, through this study investigator wants to know why students are not interested in studying philosophy. What is their view of the subject of philosophy? The statement of the problem is- ***"Attitude towards Philosophy among the Secondary Schools Students of the Assam: A Case Study"***.

1.4 Objectives of the Study

- i. To find out the attitude (Positive and Negative) of the secondary school's students towards philosophy as a subject.
- ii. To identify the causes of positive and negative attitude towards the secondary schools students.

1.5 Methodology

The study was a survey-based case study. The study was conducted only in high schools under the Narayanpur Revenue Circle. There are ten government

and five private schools under the Narayanpur Revenue Circle. Among these ten schools, one (Novodaya) is under the Central Government. Out of fifteen schools, one government school and one private school were selected for the study. The procedure for selecting the school was based on the availability of the subjects of logic and philosophy. The primary data required for the study were collected with the help of questionnaires and personal interviews with the target respondents. The secondary data were collected from books, journals, and websites. At the Narayanpur HS School (Govt.), there are 90 students in the HS second year; among them, above 50% (45 students) respondents were selected for the study. Similarly, at the North East Private School of Narayanpur, there are 28 students in the HS second year; among them, 50% (14 students) were selected for the study.

1.6 Delimitation of the Study

1. The study was confined only to the Narayanpur Revenue Circle of Lakhimpur District of Assam.
2. Further it was delimited only higher secondary schools under Narayanpur Revenue Circle.
3. The study was delimited only one government school and one private school.
4. Again it was confined only to HS second year student of the school.

1.7 Analysis and Discussion

The above table shows that the majority of the students are not interested (negative attitude) in the subject Logic and Philosophy, i.e. in the Narayanpur HS

1.7.1. Table - 1 :

Attitude (Positive and Negative) of the secondary school's students towards philosophy as a subject.

Question 1	Name of the School	Yes	PC	No	PC	Total PC
I am very interested in Logic and Philosophy.	Narayanpur HS School	8	17.8%	37	82.2%	100% (45)
	North East Private School	7	50%	7	50%	100% (14)

School, 37 (82.2%) out of 45 students are not interested (negative) in Logic and Philosophy, only 8 out of 45 (17.8%) students are interested (positive attitude) in Logic and Philosophy. Similarly, at North East Private School, 7(50%) out of 14 students are not interested (negative attitude) in Logic and Philosophy. only 7 out of 14 (50%) students are interested (positive attitude) in Logic and Philosophy.

1.7.2. Table - 2 :

The Reason behind the Interest (positive attitude) in the Subject Logic and Philosophy
(Out of 8 students of Narayanpur HS School)

Statements or Reasons	Name of the School	Yes	PC	Total PC
i. I am interested in Religion and Ethics	Narayanpur HS School	0		100%
ii. Get an opportunity to know about the life of World's famous philosophers.		2	25%	
iii. Philosophy is an interesting subject.		4	50%	
iv. Philosophy can booster moral and spiritual values.		0		
v. A few students study Philosophy, therefore it will be easier to get job.		2	25%	
vi. It can give a better understanding of life.		0		

The above table show that in the Narayanpur HS School, 2 (25%) out of 8 students say that studying philosophy gives opportunity to know about the life of the World's famous philosophers. Again, 4 (50%) out of 8 students say that Logic and Philosophy are very interesting subjects. only 2 out of 8 (25%) students say a few students study Philosophy, therefore it will be easier to get job.

1.7.3. Table: 3:

The Reason behind the interest (positive attitude) in the subject Logic and Philosophy
(Out of 7 Students of Eastern Public School)

Statements or Reasons	Name of the School	Yes	PC	Total PC
i. I am interested in Religion and Ethics	Eastern Public School	2	28.6%	100%
ii. Get an opportunity to learn about the life of World's famous philosophers.		2		
iii. Philosophy is an interesting subject.		4	57.1%	
iv. Philosophy can booster moral and spiritual values.		0		
v. A few students study Philosophy, therefore it will be easier to get job.		1	14.3%	
vi. It can give a better understanding of life.		0		

The above table shows that in the Eastern Public School, 2 (28.6%) out of 7 students say that they are interested in religion and ethics. Again, 4 (57.1%) out of 7 students say that Logic and Philosophy are very interesting subjects. only 1(14.3%) out of 7students say a few students study Philosophy, therefore it will be easier to get job.

1.7.4. Table: 4:

The reason behind the disinterest (negative attitude) in the subject Logic and Philosophy
(Out of 37 Students of Narayanpur HS School)

Statements or Reasons	Name of the School	Yes	PC	Total PC
i. This is not a practical subject, therefore nothing to do with real life.	Narayanpur H S School	08	21.7%	100%
ii. It is a very difficult to get a job studying Philosophy.		06	16.2%	
iii. It is of no use for any competitive examination.		13	35.1%	
iv. Philosophy is very difficult to understand.		0	27%	

From the above table, no.4: Out of 37 students, 8(21.7%) students think that philosophy is only a theory not used in real life, 6 (16.2%) of students think that it is very difficult to get a job studying philosophy. Out of 13(35.1%), students say that philosophy is no use for any competitive examination and 10(27%) of students say that philosophy is very difficult to understand.

1.7.5. Table - 5 :

The reason behind the disinterest (negative attitude) in the subject Logic and Philosophy
(Out of 07 Students of Eastern Public School)

Statements or Reasons	Name of the School	Yes	PC	Total PC
i. This is not a practical subject, therefore nothing to do with real life.	Eastern Public School	02	28.6%	100%
ii. It is a very difficult to get a job studying Philosophy.		01	14.3%	
iii. It is of no use for any competitive examination.		01	14.3%	
iv. Philosophy is very difficult to understand.		03	42.8%	

From the above Table no 3: Out of 14 students, 2(14.3%) students think that philosophy is only a theory not used in real life, and 1 (14.3%) of students think that it is very difficult to get a job studying philosophy. Out of 07, only 1(14.3%), students say that philosophy is no use for any competitive examination and out of 07, 3 (42.8%) of students say that philosophy is very difficult to understand.

1.8. MAJOR FINDINGS OF THE STUDY

The findings of the study are discussed objective-wise below-

1.8.1. **Objective:** i. To find out the interest (Positive and Negative) of the secondary school's students towards philosophy as a subject.

1. It is found that the majority of the HS schools don't have philosophy as a core subject. Only two private and two government schools have introduced philosophy as a core subject.
2. It is seen that 82.2% of students of Narayanpur HS School are no positive attitude towards in the subject Logic and Philosophy and 17.8% of students have positive attitude towards in the subject Logic and Philosophy.
3. It is seen that 50% of students of Eastern Public School are no positive attitude towards in the subject Logic and Philosophy and 50 % of students are interested in the subject Logic and Philosophy.

1.8.2. **Objective:**

ii. To identify the causes of positive and negative attitude towards secondary school students.

1. It is found that 25% of the students say that studying philosophy allows knowing about the life of the World's famous philosophers.
2. It is also found that the students who are interested in philosophy think that philosophy is an interesting subject.
3. It is found that a few students say studying Philosophy, therefore it will be easier to get a job.
4. The study reveals that most of the students are not interested in Logic and Philosophy. They think that it is very difficult to get a job studying philosophy.
5. In the study it is seen that most of the students say that philosophy is of no use for any competitive examination.
6. It is revealed that the students say that philosophy is very difficult to understand.

1.9. **CONCLUSION**

Most of the students and parents think that education is only needed to get a job. They do not advise students to study philosophy because they don't have special knowledge of philosophy. Antisocial behaviour has become more prevalent in our society on a daily basis in the current day. People are confused about their ideals and value system, especially the younger generation. The majority of students are thought to be restless and aimless. They believe that Indian philosophy, culture, and traditional values are antiquated and have no relevance today. They disagree that philosophy is necessary to provide meaning and purpose to life and to meaningfully enhance human potential. The incredible advancements in science and technology have made our lives more comfortable, but not peachfull.

Tremendous development of science and technology our life make comfortable, but not peaceful. Men are becoming too much materialistic. Today character training, studied philosophy, ethics and moral education started getting ignored. Materialism, cut-throat competition, influence of Western Culture, etc. contributed a lot which resulted in all kinds of value-crisis. News paper and media are full of news like rape of minor children, kidnapping, forgery, gang-rape of girls / women, murder, killing of brides for dowry etc.

The life and Philosophy reflects one's personal attitude and judgment, behaviour and relationship. Through use of practical side of philosophy, we can develop the social moral aesthetic and spiritual side of a person. But new generation think these values are meaningless. Moral values have no respect now. Man fails to distinguish between right and wrong, good and evil. Highest respect is being placed to wealth and power. It is fact that everywhere we see human machines which possesses motion without sincerity, life without emotion and heart without feelings. In modern time there have risen many serious complications in the life of the people. There is rat race to succeed in jobs and in life. The life has become too materialistic. The ambitions of the young people soared very high. The joint family system that gave anchor to the needy members of the family has almost broken up. In such environment the students have great chances of having emotional disturbances. To save from stresses and tensions of the modern life there is urgent need to provide them with practical way of philosophy that might help them to gain their peace of mind. Philosophy provides a foundation for ethical reasoning and decision-making, which can be valuable in both personal and professional context. Additionally, studying philosophy can broaden one's perspective and cultures. Overall, philosophy can enrich your life by helping you grapple with fundamental questions about existence, knowledge and morality.

1.10 Suggestions

On the basis of the findings of the study, the following suggestions can be put forwarded—

1. Government should introduce Philosophy a compulsory subject in all higher secondary school.
2. The parent and teacher should encourage to students to study philosophy.
3. Teacher should motivate to students who study philosophy as other subjects will have the same advantages in getting jobs.
4. Philosophy should be encouraged from early age because studying philosophy builds a strong moral character.

5. Moral character is essential for both development of family and society. True knowledge of philosophy is necessary for development of family and society.
6. It is very important for everyone to read philosophy to guide life on the right path.

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MOKSHA IN INDIAN PHILOSOPHY : A PHILOSOPHICAL STUDY

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Abstract

Moksha or Liberation is an important concept in Hindu religion. The philosophy related with Hindu religion can be regarded as the philosophy of Moksha. The concept of Moksha occupies a central place in Indian philosophy. Dharma, Artha, Kama, Moksha are the four ends of human life which are called purusarthas. Purusartha is important in traditional Indian culture and heritage that Dharma, Artha and Kama are too much linked with men's social life. But Moksha is concerned with individual's spiritual or moral life. In Indian philosophy, it is believed that an individual self cannot get perfection without attaining Moksha. It is the highest expressive type of freedom. So, Moksha is considered as the highest purusartha. The term Moksha comes from the Sanskrit root 'muc', which means free. So, moksha is the freedom from the eternal cycle of life, death, and rebirth. In Indian culture, the term moksha literally means freedom from samsara. Except the Carvaka, the idea of Moksha is common to all systems of Indian philosophy. Although different Indian philosophical systems have described Moksha in different ways, yet, they accept the idea of Moksha as the highest end of life. Baring the Carvaka and Buddha, all the systems of Indian philosophy accept the self or atman as eternal, pure and free. Lack of knowledge, the self identifies itself with body and undergoes various sufferings. The different systems of Indian philosophy lay down the means to the attainment of moksha and believe that the individual human being can attain moksha or liberation.

Key words: Moksha, purusartha, Bondage, freedom, Absolute.

Objectives:

1. Study the views of different Indian philosophical systems about the path leading to moksha.

2. Bring about the importance of the study of moksha for freedom from the eternal cycle of birth, dead and rebirth.

Methodology:

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

Introduction:

The English synonym of 'darshan' is philosophy. The word 'philosophy' comes from two Greek words: 'Philos' and 'Sophia'. Philos means love and Sophia means wisdom. So, love of wisdom is the keynote of western philosophy. But in Indian philosophy, the word 'darshan' has been interpreted differently. The word 'darshan' was originated from the Sanskrit word 'dṛś' which means 'to see'. So, to see the truth is the keynote of Indian philosophy. But to Indian philosophers, the term philosophy has a special significance. Philosophy is called Darshan, which means vision, and the 'instrument of vision'. Philosophy is the vision of the Reality as a whole. It is an insight into the nature of the whole reality. So, 'darshan' means 'tattva darshan' or 'direct realization of truth or reality'.

Western philosophy gives emphasis only theoretical side of philosophy because 'love of wisdom' is the keynote of western philosopher. But in India, philosophical knowledge does not aim at merely satisfying our theoretical and speculative interest, but also at realizing the highest truth in life. According to Indian point of view, philosophy is not just a theory of discussion. So, from both theoretical and practical aspect, Indian philosophy is different from western philosophy.

Indian philosophy is a positive approach towards human being. They agree to discuss the problems of human life and the reality. They also agree that human life is full of sorrows and sufferings. And so, they put much emphasis to develop a structure by which human being can completely overcome from sorrows and sufferings. Ignorance is the root cause of all sorrows and sufferings. It is accepted by all the systems of Indian philosophy that man can conquer ignorance and attain total freedom. In Indian philosophy this total freedom is called moksha or liberation. Moksha is one of the four goals or aims or basic ends of human life. The four basic ends are: Dharma, Artha, Kama and Moksha are called purusharthas in Indian philosophy. The word 'Dharma' was originated from the Sanskrit root 'dhr' means to hold or to support. Dharma denotes behaviours considered to be in accord with Rta- 'order and custom' that makes life and universe. It is an ethical or moral way of living through which it is possible to prevent family, society, and nature

from descending into chaos. In the field of Indian culture and heritage dharma is placed first as it is considered superior to Artha and kama. Dharma, Artha, kama are too much linked with individual's social life but Moksha is concerned with spiritual and moral life.

Discussion:

The idea of moksha is common to all the systems of Indian philosophy, barring the Carvaka. Indian philosophers have accepted moksha as the highest end or summum bonum of human life. It is a philosophy of moksha from the worldly bondage. Indian philosophers believe that with the help of disinterested actions, it is possible for an individual soul to attain freedom from miseries and death and all worldly bondage. But regarding the nature of the state of liberation, different Indian philosophers described liberation in different point of view.

The Carvakas do not believe Moksha or liberation as the highest end where most philosophers hold moksha to be the highest goal or end of human life. To the Carvakas, the term moksha is meaningless. "The expression 'freedom of the soul from the shackles of the body'—conveys no sense. It is non-sensical".¹ According to them, sensual pleasure as the highest end. Carvaka's message regarding moksha is—avoid pain and gain pleasure. They believe in the practice by which one can overcome all the pains and miseries and only attain pleasure. The motto of Carvaka philosophy is: 'Eat, drink, and be merry'. Live for pleasure, after death there is nothing to enjoy, so enjoy yourself until your death.

Moksha or liberation is called Nirvana in Buddhist philosophy. We can see that in Buddha philosophy moksha is the key concept. Buddha's third noble truth is related with Nirvana which stands for a realization that there is no self nor consciousness. It is a state of perfect peace and happiness. Nirvana explained as the highest state of perfection, that can be attained by someone. According to Buddha, ignorance is the root cause of our suffering. Due to ignorance, we are bound in the bhavachakra or samsarchakra. To attain moksha, we must stop the movement of bhavachakra and it is possible in the present life. In Buddha's philosophy who attained nirvana is called 'Arhat'. In this state no desire remains, as a result no suffering. "It is nirvana which has been described as extinction, as a state of happiness, as an inconceivable state, or as a changeless state. It is the highest good"².

Jaina philosophy is pre-eminently an ethical philosophy. According to Jainism, moksha or liberation is the highest good. Jaina philosophy described moksha as release from the cycle of births and deaths. Naturally soul is eternal wealth. Pudgala

(matter) is attached to the soul in the spirit of power of desire and the soul holds a special body. This is the bondage of the soul. Bondage means association with matter. Thus, liberation means disassociation from matter. The Jainas urge that 'right faith, right knowledge and right conduct are the three indispensable paths to self-realisation or liberation. These three paths together are called three jewels (Triratna) in Jaina philosophy.' Liberation is the absolute separation of the soul from all karmic-matter which have entered to the soul. The destruction of all accumulated karmic matter leads to the self's realization of its intrinsic purity. When karmic matter is burnt by right faith, right knowledge and right conduct, it does not cause birth and death, even as scorched seeds do not germinate".³ The Jainas believe in jivanmukti. Moksha is possible in the life stage. One who is able to obtain liberation in this life is called 'Tirthankar' or 'Kevaljnani' in Jainism.

In the Nyaya-Vaisesika systems of Indian philosophy, Moksha is known as Apavarga. The Nyaya view of liberation is the same as the Vaisesika view. "Liberation consists in the complete destruction of the special qualities of the self as cognition, pleasure, pain etc. Liberation consists in the soul's existence in its natural condition".⁴ Soul is naturally inactive and Nirguna. The consciousness is neither eternal quality nor natural quality of the soul. The soul acquires consciousness in connection with the mind and the sense organs. The soul feels itself identical with body mind and sense for the reason of Avidya and as a result we suffer. So, Avidya or Ajnanais the fundamental cause of suffering. So, to attain liberation an individual must acquire a true knowledge (tattvajnana) of the self. For realising the actual status of the self, one has to listen (sravana) the spiritual instruction about the self and firmly establish the knowledge of the self by means of reasoning (manana). After that, meditation on the self in conformity with the principles of yoga (nididhyasana). Like this feeling, the false knowledge is destroyed and it leads to destruction of passions and impulses. Destruction of passions leads to destruction of actions. Again, destruction of action leads to destruction of rebirth. Destruction of rebirth is the end of the connectivity of the self with the body. As a result, no pain and suffering and attain liberation. In liberation the soul is devoid of merits and demerits, and consequently free from all kinds of pleasure and pain.

According to Samkhya, Moksha is described as Kaivalya. In Samkhya philosophy, kaivalya is the realization of aloofness with liberating knowledge of one's self and the union with the spiritual universe. Samkhya believes that the soul is always free. So, the concept of bondage and moksha is not in the philosophy of Sankhya. Bondage of soul and concept of liberation is just a kind of appearance. According to Samkhya, unconsciousness (ajnana) is the only reason of bondage.

Due to the vicinity(nearness) of intellect the jiva becomes jnata, karta and bhokta. Consequently, the jiva is bounded by three types of miseries: adhyatmika, adhibhautika and adhidaivika. The pains due to bodily disorder of physical injury, and mental agitation caused by emotions and passions are called adhyatmika pain. Adhibhautikapains are caused by men, beasts, birds, reptiles and the like. The pains caused by supernatural agencies, planet, ghosts, demons are called adhidaivika pain. The end of man is to get rid of these three kinds of miseries and through vivekijnana, the jiva gets rid of these miseries. Differential knowledge between purusa(self) and prakriti(not self) is vivekijnana. Vivekijnana is the absolute and complete cessation of pain. Liberation is possible in this life. Liberation consists in absolute cessation of threefold miseries.

“The saving knowledge i.e., the knowledge of the distinction between purusa and prakriti, is not a mere theoretical knowledge. It is a direct knowledge or clear realisation of the fact that the self is not the body, the mind and buddhi. A direct vision of this truth is attainable by yogic practices”.⁵ Liberation is either embodied (jivanmukta) or disembodied isolation(videhamukti). One who obtains videhamukti will not born again. Therefore, videhamukti is the actual liberation. According to Samkhya “ liberation means complete cessation of all sufferings which is the summum bonum, the highest end of life (Apavarga or Purusartha).⁶

In the yoga philosophy, we find both theory and practical application of life. It seems that, yoga philosophy is able to obtain a world wise acceptance. Liberation or Moksha in the yoga system is Kaivalya or absolute independence.”In Kaivalya, the purusa is in its true form. When the self is completely dissociated from prakriti and realises its essential nature as transcendental consciousness, the self attains absolute freedom or isolation (kaivalya)”.⁷According to yoga, a sound mind needs a sound bod .Sensual attachment and passions distract the body as well as the mind. They must be conquered and to overcome them, yoga mentions eightfold path of discipline(Astanga Yoga). These disciplines are treated as the means of Moksha. Yoga says avidya is the cause of bondage. To get true knowledge it is needed to remove avidya. Again, to remove avidya, it seeks complete suppression of all mental modes(chittavrttinirodha) with what is called Asamprajnata Samadhi. According to yoga, practice with detachment is the basic and primary condition to attain Moksha. Practice is the application of effort over time, while detachment is the withdrawal from outer world. Such steps are recommended by the yoga philosophy to achieve Samadhi, a blissful state i.e, Moksha.

According to Mimamsa philosophy Heaven is the highest end of life or liberation. By performing of vedic action or rituals one can obtain heaven.

Mimamsa's concept of liberation is known as Apavarga. Prabhakara and Kumarila, regards action and knowledge both are necessary for liberation."Abstention from all prescribed acts for the avoidance of sins, and the performance of obligatory duties together with rigid moral discipline are the means to release".⁸ Liberation is completely free from painful experience.

The Advaita Vedanta of Sankara holds that Liberation is the realization of the identity between the self and the Brahman. Due to ignorance the self identifies itself with the body which is called Maya. This type of identification of mind and body is called bondage. There is neither bondage nor liberation of the self. It is only appearance. The self is always free. Avidya or absence of true knowledge is bondage. This bondage can be destroyed by right knowledge of Brahman (Brahman jnana). The experience of Brahman is the supreme end, because it completely destroys the root cause of bondage means round of birth and death. After obtaining true knowledge, liberation can be attained. Sankara mentioned two types of mukti: 1. Jivanmukti where the jiva is bound to enjoy the result of praraddha karma. 2. Videhmukti where after death, the jiva attains the disembodied state of liberation. The Visistadvaita of Ramanuja holds that liberation consists in the dissolution of egoism and manifestation in full glory of the soul. According to him, videhmukti means disembodied release is the only kind of release and that is liberation.

Conclusion:

From the above discussion we have come to know that moksha plays a vital role in Indian philosophy. Here, different schools of Indian philosophy have explained the concept of moksha with their different ways to attain it. Both orthodox and heterodox schools of Indian philosophy comprehensively explained moksha from the practical and ethical point of view. For explaining the notion of liberation, the Indian philosophy have applied the realistic approach to solve the problem of life and reality. We all agree that karma has a great role through our lives, and even to end karma for all of us. All the schools of Indian philosophy applied the method of practice through which one can destroy the sorrows and sufferings and attain liberation. Even the Carvaka known as the materialist philosophy also prescribed a specific way of life. All the Indian philosophy prescribed a specific lifestyle through which one can explore one's inner experience to liberate himself or herself and consider the liberation as the highest goal of life. This stage is selfless, self-control and service to others purification. To solve the problem of human life, and to solve the problem it has provided the practices, the Indian philosophical theories have tried to develop some techniques for liberation.

This practical approach towards life and reality makes the Indian philosophical theories ethical. So, we can conclude that Moksha or liberation is an utmost importance in our life.

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J. KRISHNAMURTY'S CONCEPT OF EDUCATIONAL PHILOSOPHY AND ITS REFLECTION ON NEP-2020

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Abstract

J. Krishnamurti was a well-known philosopher and great teacher who has a deep concern about education. Apart from this, he also talked about many other common things related to everyday life. His primary concern is for education, which he considers is not right. Krishnamurti was completely against the prevailing rotten education system and considers if the same kind of education gets promotion, it will create a fragmented man full of diseases i.e. greedy, envy, selfish, cunning minded man who may destroy the world of peace. For Krishnamurti the present education system being confined to marks and degrees promoting fear in students and compelling them to adjust in set patterns. By capturing in the set patterns, it debar a child to think innovatively, creatively and critically. The present education system is creating slaves, the mentally slaves people who do not think in his own way, who do not observe and inquire. By destroying the very innate quality of a child i.e. observation, different thinking process, free expression of thought and imagination, the present education system is creating an unhappy and eroded individuals. This fragmentation provides space to flourish and promote wrong values among the youngsters- money, power, prestige etc. Education is not only a means to economic gain but also enables empowerment, happiness, independence and fearlessness through cultivating understanding, scientific attitude and the ability to think critically, creatively to solve problems and make right decisions which leads to wholeness of personality. The latest National Education Policy 2020 has some reflections of Krishnamurti's philosophy as the policy also emphasized on inculcating all these skills in the children and develop them in a holistic way.

Key Words: Education, value, empowerment, scientific attitude NEP 2020.

Introduction:

Education as a continuous process has to accomplish several functions to stay relevant. Betterment of society through solution of social problems is one of its most significant functions. Social problems are thus the prime concerns of education. These are the problems which philosophy deals with. The art of education will never attain a clear correctness in itself without philosophy. Philosophy and education are so inseparably linked that all the great educationists of all times were great philosophers and vice versa. Either of the two can't be separated practically. Education and philosophy are two sides of a coin. Philosophy and education are thus complementary to each other."One without the other is inconceivable."³This is why philosophy has been determining various aspects of education since ancient classical period. But in perspective of time due to influence of naturalistic and pragmatic trends in education new priorities have been emerged, philosophical considerations have been set aside and consequently education has underwent drastic changes. Neglect of human dimensions hampered the whole process of education. Education is so obviously failing to solve social problems, so rightly criticized for not meeting societies' aspirations and so clearly unable to prepare people for fundamental challenges. Human society whenever faces such severe problems needed to seek the help of philosophy. Twentieth century so obviously witnessed radical strides in educational thought across the globe. Jiddu Krishnamurti among modern Indian thinkers has emerged as the most influential critique of schooling, its notions and oppressive practices. Perhaps he was not an educator in the conventional sense of the term. Aggrieved by the pervasive consequences of education on life and society, he presented his unorthodox and novel insight into education. The core of Krishnamurti's thought was the exposition of human conditions with all its complexities. He was deeply worried about miseries and turmoil in people's life. He was sensible about biases, discriminations, prejudices and inequalities pertained in society but enthusiastic enough and committed to motivate people to overcome these conditions which he reckoned consequences of education in practice. This is why he worked dedicatedly and tirelessly throughout his life to serve humanity, to transform people and to transform society. He strongly believed that many mental statuses which cause mental turmoil and miseries were not addressed by education. His educational goal was to help people to overcome material bondage of all types and seek true liberation. But his ultimate goal was to transform society by transforming people through right education.

Rationale and Significance:

About hundred years ago, Krishnamurti suggested an alternative conceptualization of educational aims, content, methods and other elements in educative process and their implementation in practice to address all such issues. But unfortunately his suggestions were either refused as impractical or misunderstood in a narrow sense. This is probably because he conceived education as a process of development of a 'religious mind' in an age when people were enthusiastic about a secular society. Perhaps religious mind to Krishnamurti is not confined merely to the meaning of the term, rather it is scientific, investigative, truth-seeking i.e. a conscious mind. Therefore the thing most required today is to see and understand Krishnamurti's educational thought and assess it in present context. It seems that Krishnamurti's engagement with education mainly his emphasis on the relationship between education and society in terms of transformational potential of education is of paramount significance. It may illuminate the right path to follow and suggest possible measures to flush out the drawbacks which are deeply rooted in present education and to make it exemplary and futuristic for the whole nation and generations to come. It may further contribute to evolve a sensible policy which concerns itself with transformation of self and social transformation through right education.

Objectives of the Study:

- To study the philosophy of life of Jiddu Krishnamurti.
- To study the Educational philosophy of Jiddu Krishnamurti
- To study Jiddu Krishnamurti's educational philosophy and New Education Policy 2020.

Methodology of the study:

Krishnamurti was self illuminated philosopher who has delivered his ideas in different form to create new vision in the listeners. His valuable thoughts have been compiled in the shape of books, Audio and visual cassettes. The present study is concerned to the educational thoughts of J. Krishnamurti. In educational philosophy mainly two methods have been used Historical and Descriptive method. Krishnamurti's philosophy of life and educational philosophy reflected in his thoughts have been analyzed and interpreted prior to assessing Krishnamurti's contribution to alternative education.

Discussion:**Philosophy of Life:**

Jiddu Krishnamurti was born on 11th May, 1895 in a Telugu speaking brahmin family of Jiddu Narayaniah and Sanjeevamma in Madanpalle of present Andhra Pradesh state. He was named after 'Lord Krishna' as he was the 8th of his siblings like 'Lord Krishna'. Later on Parented and nurtured by Annie Beasant and Charles Webster along with his younger brother Nityananda after adoption in 1909 and educated in Europe in theosophy. Hailed as 'The World Teacher' by the mystic seers of 'Theosophical Society' he wrote profusely on life and on education. His significant contributions include: Education and the significance of life. For more than 50 years until his passing away in 1986 at Ojai, California, United States he travelled all over the world sharing his message of inner self and pathless personal liberation.

Krishnamurti is truly a free thinker. As a renowned 'non-guru' he differed fundamentally from most philosophers and thinkers in that he resisted the tendency to weave his insight into a system. Krishnamurti's philosophy of life reflected through his writings, talks, speeches, dialogues revealed his philosophy of life characterized by humanism, individualism, universalism and spiritualism: Krishnamurti is a humanist to the core. He made humanism as the chief characteristic of his philosophy of life and education. He was deeply worried about miseries and turmoil in people's life but enthusiastic of motivating them to overcome all such sufferings. In his perception; human beings are absolute entities, untouched by any kind of social categories, unclassified and free from caste, religion, gender and even nationality.

A kind of idealistic, goodness loving and authentic human being constitute the base of Krishnamurti's humanism. Krishnamurti was a spiritualist and spirituality was one of the chief tenets of his philosophy of life. He proposed to realize his ideal of universalism en route spiritualism. Central to his spiritual teachings are ideas on 'truth', 'thought', 'freedom', 'love', 'self',... 'compassion and 'goodness'. Understanding them for what they really are, says he, "holds the key to transformation of self and society. Human society is facing several severe social problems. Solution of any such problem can't be approached without understanding the fundamental concept i.e, 'we are the problem' and 'solution lies in the creator of that problem'(Krishnamurti,1952). We have to understand ourselves which comes through self- knowledge. Problems may be of different types, it may be educational or social but solutions come through only self-knowledge. Krishnamurti believed that only through self- knowledge 'truth' be determined. The quest for self discovery is the nucleus of his thought. Self

knowledge, he said, provides the necessary clarity of vision to determine what is true. Understanding of the self is the basis of all understandings.

Krishnamurti's Philosophy of Education

Education is one of the major medium to apply the thought or idea in practice. Therefore, almost all the philosophers, whether it is Rabindranath Tagore or Gandhi or Dewey or Maria Montessori, have adopted this way to make their philosophy alive and Krishnamurti was no exception. Krishnamurti has given a concrete form to his thought by his experiments. As Krishnamurti considers the prevalent education system faulty or not right, his educational philosophy is popularly known as 'Right Education' or 'Right Kind of Education'. Krishnamurti discusses about the right environment, about right functions of education, right curriculum, right methods of teaching, right teachers and right school which collectively makes Krishnamurti's Right Education. He reflects his educational thought in many of his books from which 'Education and Significance of Life', 'On Education', 'Life Ahead' and Letters to the School (Vol.1 & Vol. 2) are foremost. In educational philosophy of J. Krishnamurti, the researcher has discussed about his perspective regarding meaning of education, aims of education, curriculum of education, methods of teaching, discipline, teacher student or child and School.

Krishnamurti's Concept of Education

Krishnamurti has showed a strict discontent against the contemporary education system and its wrong functions flourishing day-by-day. He rigorously opposed the education system in beneath of which children have been judged only by their marks and degrees; they have been honoured by their post or profession only i.e. doctor or engineer; they have been trained in techniques of earning the livelihood only, which is not true education.

According to Krishnamurti, education is not only "acquiring mere techniques, a skill, but educating a human being to live with great art. That means not only technological knowledge ... but also the immense limitless field of the psyche, going beyond it, that is holistic education ..." (Krishnamurti, 1984) he further says, "education means a holistic approach to life, cultivating the brain technologically ... and also cultivating the brain to be free of its own petty little self" (Krishnamurti, 1984). Here 'petty little self' indicates mind full of hatred, jealousy, anger, fear, ignorance, narrow thought-feeling and such a petty mind cannot understand the whole. Therefore, it is necessary to free oneself from all dogmas, psychological hindrances, compulsion, fear, conflicts, and set patterns in order to get a clear, critical,

innovative and integrated outlook. And the education that promotes such a right outlook is right kind of education. By advocating right kind of education, he explained that “The right kind of education means the awakening of intelligence, the fostering of an integrated life, and only such education can create a new culture and a peaceful world” (Krishnamurti.2014.p.52). And “to bring about right education, we must obviously understand the meaning of life as a whole, and for that we have to be able to think, not consistently, but directly and truly” (Krishnamurti, 2014.p.14) as education, in the true sense, is the understanding of oneself, for it is within each one of us that the whole of existence is gathered (Krishnamurti, 2014).

Aims of Education

Much of Krishnamurti’s educational writings are concerned with a fundamental question: what are the aims of education? From these writings we can gain an understanding of Krishnamurti’s overall intention. Krishnamurti’s statements were not only general statements of educational aims but also a clarification of the purpose of the Krishnamurti schools in particular. Here the researcher has discussed his educational aims or aims of Right Education in detail.

1. Physical Development

Like other educationists, Krishnamurti is duly conscious of the importance of sound physical development. He said, “If the body is not healthy, vital, it will inevitably distort thought and make for insensitivity.”(Krishnamurti.2007.p.12). means if our body is not sound we cannot imagine mental and emotional wellness as these are interconnected. Here Krishnamurti resemble like Socrates who said “a healthy mind lives in a healthy body”. In Krishnamurti Schools nutritious and balanced diet has been provided to the children, schools are surrounded by natural environment where children feel fresh and many physical activities have been conducted for children and to ensure their physical development.

2. Development of Fearless Individual

Present education system seizes the child and induces fear in them. Prevalent system use fear as a medium to get good mark or a job. Fear intent the child towards rote learning and gradually his inborn quality of thinking seizes. His mind becomes so conditioned that he fears to think, he fears about others that what they think, he fears to go against the sayings of others. As a result, the child mind is continuously under debate and conflict having no freedom- Freedom to think differently, freedom to express himself, freedom from fear, freedom from ideologies of others,

and freedom from being conditioned etc. Therefore, Krishnamurti emphasized to develop fearless individual.

3. Development of New Values

According to Krishnamurti, “to create new values” (Krishnamurti, 2014. P.25) should also be one of the functions of education but our present education system is not performing it. Rather it merely imparts the old and vanished existing values, in the mind of the child, without realizing its authenticity in the present century. Wrong values are prevalent today and education is imparting the same and these are- money, position, authority etc. It is just making the child conform to ideals i.e. it is only conditioning him without awakening his intelligence. While discussing about education he mentioned that “Education should ... help him (individual) to discover the true values” (Krishnamurti, 2014. P.15).

4. Spirit of Inquiry

Krishnamurti targeted the prevalent education system as it emphasizing on imitation only. Children were not encouraged to study, to explore, to question, to inquire rather they are told dos and don'ts which develops the child into a slave. Krishnamurti said, “Education must not only be efficient in academic disciplines but must also explore the conditioning of human conduct” (Krishnamurti Official Website). While studying Krishnamurti, Hunter (1988) explored ‘Spirit of Inquiry’ as one of the major aims of Krishnamurti Education and for this “Krishnamurti directly confronted students with examples of their conditioning-for example, inherited religious beliefs-and asked them to question their validity.” Therefore, to inculcate the spirit of inquiry, at his schools the culture of questioning, discussing, debating and not to accept is flourishing.

Krishnamurti was concerned with developing a critical outlook, an independent thinking and not to be conditioned by others. Hunter (1988) discussed two points which differ Krishnamurti from other educationists in this respect- “First, he felt that inquiry should extend to such elusive areas as feelings about the nature of the self and thought; and secondly, he not only insisted on inquiry into conditioning but also maintained that a person could thus end his conditioning and be free.”

5. Awakening of Intelligence

Education system of today is just providing readymade tit bits of knowledge and expects the child just to memorize it without questioning. No questioning and no brain storming results in narrow mindedness i.e. the horizon of child shrinks. Now the result is that the children of today do not think as their ability to think

has seized. What they do is they just Google the topic –either social or political or education or emotional. Similarly as their intelligence seizes, they do not react on any wrong norm or wrong act due to which now the humanity is in crisis. Therefore, Krishnamurti firmly held that the awakening of intelligence was the only solution to humanity's crisis and therefore the fundamental aim of education. If our horizons are very limited, then we shall certainly only discover what is very limited. So efforts should be done towards the awakening of child's intelligence so that he not only imitate the things but deal intelligently with the problems of life. "The function of education is to create human beings who are integrated and therefore intelligent" (Krishnamurti, 2014. P.14).

6. Development of Creative Individuals

Krishnamurti rigorously target the conventional education system which encourages repetitive attitude and only interested in producing obedient, unquestioning but effective individuals. Creativity is stifled in the interests of mediocrity and material success. Therefore, in Krishnamurti's perspective education system should provide opportunities to the children to think beyond the boundaries and should develop them with divergent thinking. This enables the children to develop a sharp outlook and able to think all the dimensions of the same thing and come up with their new and right ideas.

7. Development of Aesthetic Sense

Krishnamurti prefers to nourish the quality of love and sensitivity from the very beginning, which present education system negates. Therefore, for Krishnamurti it is the function of education to develop aesthetic sense in the children so that they can see the beauty of nature- trees, mountains, rivers, cloud, birds, etc. and feel him as an integral part of that whole. In Krishnamurti's own words, "The right kind of education ... gives your mind and heart a depth, an understanding of beauty" (Krishnamurti.2012.p.36). He further says, "Education is ... to listen to the birds, to see the sky, to see the extraordinary beauty of a tree, and the shape of the hills, and to feel with them, to be really, directly in touch with them" (Krishnamurti. 2012.p.8). This leads to develop positive emotions in the children and they become emotionally stable.

8. Right Vocational development

Though Krishnamurti criticizes technical education but not totally denied it, as he was quite aware of the hardships, complexities and necessity of livelihood in

life. But he criticized that system of education in which the children without having related capability, ability and interest, are told or compelled to do any particular profession. Such kind of thing destroys the life of children. Many of the children end their lives just because they lost peace of mind and do not feel happy with the profession in which they have been pushed. Therefore, for Krishnamurti education should try to find out the talents and interests of the child and then guide the child towards that profession in which he is interested and feel happy. He said, “The right kind of education should also help the student to discover what he is most interested in” (Krishnamurti.2014.p.96). “If he does not find his true vocation, all his life will seem wasted; he will feel frustrated doing something which he does not want to do” (Krishnamurti.2014.p.96). Therefore, aim of education should be to help the student or child to judge his highest interest and develop his capacities in order to find the true vocation.

9. New Social Order/ World Peace

Krishnamurti was against the prevalent idea of fixing the child in set patterns of society as he considers the society as corrupt. Fixing child in such a corrupted society in which envy, jealousy, competition, narrow thinking, anger, revenge attitude, etc flourishes and money, power and prestige has given more value than the individual, can never bring peace. It can only bring anxiety, stress and conflicts. Therefore, Krishnamurti deny this wrong function of education. He emphasized to create a new society and a new culture based on new values, as one of the aims of education. For creating such a new social order, the child should be free from wrong values and wrong emotion. Krishnamurti considers that education is the only mean to bring about this total revolution. He said, “Only by intelligently freeing ourselves from the spirit of nationalism, from envy and the thirst for power, can a new social order be established.”(Krishnamurti.2014.p.84).

10. Integrated Personality Development

Krishnamurti considers one of the function of education should be to produce integrated individuals i.e. develop all the aspects of children. A simple example can make it clear- While having tea; one uses the right proportion of milk, water, sugar and tea leaves. If anything from it misses or not in right proportion, it cannot make a tea. In fact, these things are not separate. These things only being together can make tea. Likewise education should aim at helping the children to be physically fit, mentally alert, emotionally stable, socially acceptable, and morally upright, i.e. a balanced and integrated personality. Personality is inclusive of everything about

the physique, socio-emotional and personal characteristics. Physical, mental, emotional, moral and social are the different aspects of personality development. The different aspects of development are not really separate entities. Each aspect is dependent on others and in turn influences one another. All the aspects are interrelated. The child is an integrated, unified and whole personality. Therefore, Krishnamurti considers, the aim of education should be to help the child to develop a proper co-ordination and harmony among the various faculties of the body, mind and spirit for an all round development, in other words, development of a holistic and integrated individuals. Krishnamurti advocated, “The highest function of education is to bring about an integrated individual who is capable of dealing with life as a whole.” (Krishnamurti.2014.p.25)

The educational aims present the Krishnamurti’s clear vision that education awakens the mind of the child by incorporating the culture of questioning, inquiring, and not to accept. By inquiring, the child develops many high quality skills viz. critical thinking, creativity, team-work, communication skill, problem solving skill, and scientific attitude which develop the child into a complete or holistic being.

8. Curriculum

Krishnamurti has presented an integrated curriculum to ensure the complete or holistic development of the child. He has very much concern about environment therefore he advocated the study of environment with other subjects. In his educational institute ‘environmental studies’ has its existence as a separate subject. He also recommended various other activities along with other subjects – art & craft, dance & music, dramatic & debates, swimming, sports, athletics, gardening, yoga etc.

9. Methods of Teaching

Krishnamurti has not suggested any specific method rather he entrusted this responsibility to the teachers to make their own method according to the need as he believes that teaching is not a technique; it is the way of life. He said, “There is no need to follow any method” (Krishnamurti. 2014.p.115). On the basis of his thought, few principles (with reflection of the Krishnamurti’s thought) have been enlisted by the researcher which should be kept in mind while teaching-

- Principle of fearlessness

- Principle of freedom

- Principle of self-knowledge

- Principle of integration / wholeness

Principle of co-operation
Principle of critical thinking

9. Discipline

Krishnamurti avoids using the word discipline as it is laden with all kinds of meanings conformity, imitation, obedience etc. He often used order instead of discipline. According to him, “discipline means to learn, not to conform, not to suppress, not to imitate the pattern ... in it are involved several things: to learn, to be austere, to be free, to be sensitive, and to see the beauty of love ... discipline is freedom” (Krishnamurti, 1970). Freedom does not mean that an individual does whatever he wants to do. But it is an order and for bringing that order one has to be “extraordinarily receptive, sensitive to everything.” Krishnamurti continues to say, “If you are considerate, if you are watching, if you are listening, then, because you are free, you will be punctual, you will come to the class regularly, you will study, you will be so alive that you will want to do things rightly” (Krishnamurti, 2012. p.31). Therefore, Krishnamurti advocates self-discipline.

10. Teacher

Krishnamurti has the view that we need an integrated educator as only this kind of educator can develop integrated individuals. Defining the role of a teacher he says, “A teacher is not merely a giver of information; he is one who points the way to wisdom, to truth” (Krishnamurti. 2014.p.98). He further says, “He must give all his thoughts, all his care and affection to the creation of a right environment and to development of understanding, so that when the child grows into maturity he will be capable of dealing intelligently with the human problems that confront him. But in order to do this, the educator must understand himself instead of relying on ideologies, systems and beliefs” (Krishnamurti. 2014.p.25). For providing such an environment, he should concern with the freedom of the child, he should be inwardly rich, should not be ambitious and seek no power in any form, should not use teaching as a means of acquiring position or authority, should be free from compulsion of society and the control of governments and should not depend on any one method of teaching. He says, “People who are experiencing, and therefore teaching, are only real teachers, and they too will create their own technique” (Krishnamurti. 2014.p.48).

Therefore, for Krishnamurti, the right educator is one who creates a fearless, stressless, competitionless and free environment so that the child grows into totality. He works as a facilitator and friend for the students.

11. Student/Child

According to Krishnamurti student and teacher both learn together. Therefore, the student should be treated as equal partner. Opportunities should be given to develop their own unique being. Things should not be imposed on him rather they should be free to discover themselves and refine their potentials. This cannot be done alone by student or alone by a teacher rather both should do it together.

12. School

“A school is a place where one learns about the totality, the wholeness of life. Academic excellence is absolutely necessary, but a school includes much more than that. It is a place where both the teacher and the student explore, not only the outer world, the world of knowledge, but also their own thinking, their own behavior” (Krishnamurti, 2007. Foreword). Krishnamurti was against the large educational institutes which don't bother the teacher-student ratio and enrolled as many students as they can just to run their business. Krishnamurti was in favour of small size schools i.e. limited number of students and right kind of educators.

Findings:

Reflections of Krishnamurti's Philosophy of Education in National Education Policy 2020

The researcher has attempted to draw the reflections of J. Krishnamurti's Philosophy of Education in the latest National Education Policy 2020 which is as under:

- Krishnamurti emphasized on experience based learning as hand-on sessions provides space to the children to think critically, creatively, motivates them to inquire, discover, discuss, interact and analyze the problem. National Education Policy 2020 reflects the vision of Krishnamurti in this regard – “teaching and learning will be conducted in a more interactive manner; questions will be encouraged, and classroom sessions will regularly contain more fun, creative, collaborative, and exploratory activities for students for deeper and more experiential learning” (National Education Policy 2020).
- Krishnamurti emphasized on making curriculum integrated and now the latest education policy also talked about integrated or cross-curricular pedagogical approach.
- Krishnamurti gives much importance to the nature, the surrounding of which we all are the parts. He advocated preserving nature, the birds, animals, reptiles, insects etc. and spending time with nature in order to be sensitive

and respectful towards nature. Now the policy makers also realize the importance of same and recommended to introduce “Organic Living” (National Education Policy 2020) and “Environmental Education” (National Education Policy 2020) in the curriculum and also suggested to develop “respect for environment” (National Education Policy 2020) in all students.

- Krishnamurti was a profound advocator of fearless and stimulating learning environment. Such a environment provide proper pace to the students to develops various life skills and social skills viz. critical thinking, Communication, collaboration, creativity, self-initiative, self-discipline, teamwork, responsibility, citizenship, etc and hence allow them to flower holistically. The National Education Policy 2020 also considers “a safe and stimulating learning environment” as essential for learning in educational institutions.
- Krishnamurti was a profound advocator of maintaining non-competitive environment in the schools as every child is unique and his uniqueness should be identified and fostered. Competition will destroy his uniqueness. National Education Policy 2020 seems moving toward developing a culture of non competition when it recommended–“recognizing, identifying, and fostering the unique capabilities of each students, ... to promote each student’s holistic development ...”
- Last but not the least, Krishnamurti was against the quantitative assessment system which only judge children on the basis of rote memorization. He favoured the qualitative assessment system as it is done on daily basis and includes both quantifiable and non-quantifiable parameters. It is good to see that National Education Policy 2020 recommended to “shift from ... summative ... to one that is more regular and formative ... and tests higher order skills, such as analysis, critical thinking, and conceptual clarity.”

Conclusion

It is evident from his philosophy of educational and its reflections in National Education Policy 2020 discussed above that his vision is still alive and providing direction to the policy makers. Like Krishnamurti, the National Education Policy 2020 also aimed at developing holistic and integrated individuals capable of thinking critically and creatively, possessing sensitivity, kindness, empathy, courage and resilience, having a scientific attitude, with true values and other higher order skills. For bringing up such a holistic individual National Education Policy 2020, like Krishnamurti, considers an integrated Curriculum and Pedagogy, teachers

having holistic outlook, Parents involvement and fearless school environment as essential. The reflections of Krishnamurti's thought in National Policy 2020 are indicators of the beginning of transformation. Such an education system seems very progressive and provides much space to the children to flower into goodness and happiness and wholeness of life.

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SRIMANTA SHANKARDEVA'S PERSPECTIVES ON HUMANISM

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Abstract:

Shankardeva, a literary genius, poet, religious teacher and social reformer initiated a movement of Neo-Vaisnavism, was a humanist in the true sense of the term. His religion is regarded as the theistic form of humanism where with reference to God, the lot of human beings is given dignified status, because they are believed as the best creation of God. Shankardeva and his followers related their religious beliefs and practices with the noble ideal of humanism, with bhakti, love for God and love for man to reform and harmonise society. His humanistic philosophy is based on religion and spiritualism that teaches the value of oneness, where all people are regarded as the equal sons of God. Through universal brotherhood Shankardeva aimed at installing a spirit of humanism among the masses and brought an equality of existence among all sections of people. Present study attempts to focus on Shankardeva's perspectives on humanism through his *eka śarana nāma dharma* a religion of supreme surrender to one and that one is Vishnu or Narayana.

Keywords: vaishnavism, bhakti, humanism, spiritualism, reform.

Introduction:

Shankardeva, a literary genius, poet, religious teacher and social reformer initiated a movement of Neo-Vaisnavism, which was regarded as the turning point in the history of religion and philosophy of the Brahmaputra valley of Assam. Shankardeva's Vaishnavism is known as *eka śarana nāma dharma* a religion of supreme surrender to one and that one is Vishnu or Narayana. Lord Vishnu is worshiped as the protector of humanity, who assumes various incarnations and

the highly welcomed incarnation of Vishnu is Krishna whom the Vaishnava is to worship. Bhakti or devotion is the sole form of worship to the One Supreme Being, Lord Narayana or Vishnu or Krishna. Bhakti is the only means for God realisation. Shankardeva and his followers related their religious beliefs and practices with the noble ideal of humanism, with bhakti, love for God and love for man to reform and harmonise society.

Objectives:

This paper attempts to focus on Shankardeva's perspectives on humanism through his *eka śarana nāma dharma* a religion of supreme surrender to one and that one is Vishnu or Narayana.

Methodology:

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

Discussion:

Humanism is an attitude, which attaches primary importance to man and his faculties, affair and aspiration. 'Humanism' is derived from the Latin word "humanus" which means a system of thought concerned with human affairs in general. Humanism is defined as any system of thought or action which is concerned with mere human interest or with that of the human race in general. In other words, any quality related to human welfare, or anything that leads to the growth and development of human virtues and values falls under the purview of humanism. It signifies that in each soul there is a great power which can be awakened and inspired to reach the ideal of perfection. It is also related to the all-round development of personality and individual talents. Any activity related to human welfare can be included within the term humanism. Secular or Atheistic Humanism and Theistic Humanism are two among the various movements and phases of Humanism.

Shankardeva's humanistic perspectives is particularly based on theism. Theism is belief in the existence of a God or gods. It is a belief in the existence of personal God as creator and ruler of the world who transcends yet is immanent in the world. Theistic humanism is the combination of humanistic ideals, with a belief in the supernatural and transcendental. This form of humanism is based and strengthened by the religious faith in a supernatural, theistic explanation of universe and human existence. It affirms the realisation of the worth of human life and asserts

supernatural unitary principle as the metaphysical basis for accepting and practising humanistic values. It believes that as the same God inheres in every human being, so each man is potentially great and equally valuable. Generally theistic humanism concentrates on the concept of 'service to man is service to God'. Full development of human soul is their aim.

The enquiry of humanism in Shankardeva's Vaishnavism has been made primarily from two perspectives- first one is in his literary works and second one is in the practices realised by Shankardeva for religious and socio-cultural reformation. Shankardeva used literary creations as the one of the media for disseminating the message of religion and thus the message of Theistic Humanism inherent therein. Humanism is spread in various literary creations of Shankardeva. (Chetia Manashree (2021p.75)

Humanism was at the core of Shankardeva's teachings which was based on religion and spirituality. Shankardeva teaches the value of oneness, through his Vaishnavism or *ekasarananama dharma* a religion of supreme surrender to one. He announces that there is no diversity in Brahman, it is one, infinite, all-pervasive and embraces all. In the light of this philosophy, he tries to break up all types classifications amongst men and to establish unity, happiness and universality established by nature. (Bora Manashi, p.14) His religion is regarded as the theistic form of humanism where with reference to God, the lot of human beings is given dignified status, because they are believed as the best creation of God. Even he believes that the life possessed by human being is aspired by deities. Here, man is regarded as *Naranarayana*, who can attain nearness to God by self- realisation, like Cristian theology where human beings are ascribed as the final fruit of the creation of God in his own image. He accepts the doctrine of rebirth and believes that a soul obtained human life after crossing billions of lives of other beings in the world. Hence he recognises that human life is much valuable than all other lives. In *Bhakti Ratnakara*, Shakardeva repeatedly expresses the glory of human life thus -

Āti Sṛēstha naratanu

Devaru vānchani

Paramadurlabha

Nāpāya jānā eka punu

(Bhakti Ratnakara, Narasarirara Mahima, p.9)

It means that human life is much valuable and hard to find, even aspired by the gods.

Shankardeva's philosophy is noted for its suggestivity, profundity and humanistic appeal. His thought was a blend of spiritualism and pragmatism which is vibrant

with creativity in its humanistic approach. The different theories of humanism arose in the world as movements against the established order of human existence. Shankardeva's humanistic approach is also a protest against polytheism, and other social prejudices and evils which cropped up from the mal-practices of rituals in the name of religion. Through his *eka śarana nāma dharma* he establishes his humanism because in his time he observed that any line of thinking can be made understandable to the layman only when it is tinged with religion. He was convinced that religion could motivate and accelerate the pace of social change by repudiating the prevalent superstitions and value structures, by offering socially satisfactory values. His humanistic approach is not a mere extension of traditional spiritualistic humanism as his humanism is creatively concerned with re-organisation of society as a necessary condition for the ethico-spiritual development of man.

Shankardeva was a social reformer. He emerged from a period of socio-political crisis and through his vaishnavite movement he tried to reform the existing social evils. Service to humanity is the service to God is regarded as the motto of Vaishnava reformer and with this view Shankardeva and his followers advised their disciples not to hate anybody however lowly he might be placed in the society. All people are regarded as the equal sons of God. In Vaishnava congregations all members of the fraternity were equal. He preached equality in spiritual domain. As everybody is equal in the eye of God, therefore everybody has equal right to worship. He mentioned that the path of spiritual realisation cannot be the exclusive right of a socially privileged few, but it should be the duty of those socially privileged to bring and guide the lower social class to path of spiritual realisation. According to him a 'candala' who belongs to lower caste is superior, if he is a bhakta or devotee than a 'Brahmin' who belongs to upper caste without devotion. (Sharma. S.N., 1999, p. 87) In *Pasanda Mardana* section of the *Kirttana Ghosa*, Shankardeva declares the equality of all as devotees of God.

Kṛṣṇa kathāta yitu rasika
Brāhmaṇa janama tāra lāge kika
Smaroka mātra Hari dine rāti
Nābāche bhakati jāti ajāti

-(Kirttana Ghosa, Pasanda Mardana, v. 58)

Thus, through universal brotherhood Shankardeva aimed at installing a spirit of humanism among the masses and brought an equality of existence among all sections of people.

The application of humanistic ideals is not only inherent in his religious teachings, but his vision of ideal human society also demonstrated the humanistic ideal. The

ideal society is that which is constituted by the ideal man or *Bhakat* of Shankaradeva's vision. The quality of ideal man or *Bhakat* of Shankaradeva's vision and mission is characterised as such in *Bhakti Ratnākara*:

Indriyara bhugata arkośa nakaraya

Dveṣonakaraya yadi āpuni milaya...

Lobha moha kāma krodhā tejiya hariṣa

- (Bhakti Ratnākara, Uttama Bhaktara Lakṣaṇa, p- 128)

It means the devotee or Bhakta must triumph over his gross nature and attain equilibrium state of mind. He is indifferent to both praise and insult. This description of Shankaradeva's ideal man reminds to the *Sthitaprajña* of Bhagavatgita.

Shankaradeva taught people personal cleanliness of hearts and correct social behaviour. When a person was received into the faith, he becomes a devotee or bhakta of one and only God. The life of a bhakta becomes a life of dedication and along with initiation he is taught the ways of a clean life, inward and outward, in minute details, to which he has to take care of General sadāsāra or good character was the most part of outward cleanliness. (Neog Maheswara, 1967, p. 39) The good man and true devotee are therefore, the same. Thus his humanistic approach adopts a secular ethics which stresses upon the reformation of the individual first and then the society can be reform gradually.

In his philosophy of neo-Vaishnavism, Shankaradeva conceived 'Bhakti' as the highest value of human life. By admitting the superiority of bhakti, he asserted the dignity of man. Human life is transient, yet we can make it meaningful by devotion to Hari or God. Because with the help of bhakti we may annihilate selfishness and thereby realise spiritual freedom. This is called jivanamukti or liberation that can be attained during one's lifetime. Serving God with devotion is helpful to human goodness, progress and perfection. According to Shankaradeva, to be a devotee one needs only selfless devotion to the Lord and love for all creatures. Such devotee is the torch bearer of mankind. The entire code of worldly virtues for the bhaktas is based upon the doctrine of universal benevolence on its positive side and a spirit of absolute harmlessness on its negative side. Human virtues like kindness, charity, truthfulness fearlessness, non-violence, steadiness, patience etc. flow from it. Bhakti generates the sense of self-respect, equality and brotherhood. Shankaradeva's religious philosophical thought teaches us that the man who pays respect to human beings and treats them as form of God or Vishnu, immediately becomes free from all sorts of evils. Thus, in Shankaradeva's philosophy service to humanity is taken to be the *parama dharma*. (Sharma Nilima, ed. (2008), p.p.142-144)

The most commendable point of Shankardeva's philosophy is that he explores the intimate bond that love establishes between person to person. As love provides the experience of reciprocity, it is through love that man builds inter-personal relationship. Every person has immense potentialities in himself which can be gradually actualised to become a complete man and in actualisation also, love plays an important role. In the *Prahlād caritra* of *Kirtana Ghosa* Shankardeva mentioned that for propagation of love, one need not to escape from the world. However, a person living a house-holder's life can embrace the whole world by gradually expanding circumference of love. Love has been defined in Shankardeva's philosophy as a commenting force, the power to attract the other. It is always accompanied by devotion. Love for humanity is not sense passionate, but it displays the spirit of detachment and self-sacrifice. Love generates the feelings of self-surrender, joy and happiness. Being a philosophy love his philosophy is positive and dynamic. It has a universal appeal as it promotes altruistic love to embrace the whole of humanity bothering for castes, colour and classes. To establish social harmony and to spread his faith, Shankardeva also founded socio-religious institutions like Namgharas and Satras. (Sharma Nilima, ed. 2008, p.p. 336-339) These institutions have instilled in the mind of the people the sense of co-operation, fellow-feeling, moral sense and communal harmony.

In Shankardeva's Neo-Vaishnavism cultural activity, social reformation and spiritual realisation act as complementary to each other as according to it self-realisation of the individual is possible only through a well organised society. Neo-Vaishnavism preaches the ideal that spiritual realisation could be achieved not by performing ritualism, but it could be realised by performance of one's duty to the family, society and all other beings in the spirit of serving everyone as manifestation of the Divine. From this perspective, Shankardeva's Humanism differs from certain forms of Secular and Atheistic Humanism, where the main concern is individual freedom. Shankardeva's Humanism accommodates the cultural aspect of human being as one of the significant and effective means of self-realisation of the individuals. That is why he developed the forms of art and culture that include the dance and drama, sculptures, paintings, masks used in illustration of manuscripts. The different instruments like the khol, tāl etc. were made by people from available natural materials mixed with their creativity and aesthetic imagination. He created a new classical form of music called the *Bargitas* and instruments used in performance of the songs. The various cultural activities performed by Shankardeva and the followers of Neo-Vaishnavism, though mainly connected with religious preaching, but it had also given the platform for expression of ideas of the general mass in aesthetic form, their

participation in social activities, on the basis of their ability and skill. Thus it facilitated the realisation of the potentialities of the individuals and development of a democratic human society. That is why his humanism may also be called creative humanism. Thus Shankardeva is not only a religious preacher but the humanist and one of the makers of Assamese society. However, it should also be noted that Shankardeva's Theistic Humanism may be valuable if the believers of his Neo-Vaisavite movement adopt the way of life prescribed by him.

Conclusion:

Shankardeva's endeavours for the upliftment of society prove him as a humanist. In Shankardeva's philosophy, we have found faith in higher nature of humanity, hope for a better future and also fidelity as a pre-condition for the promotion of universal brotherhood. In Shankardeva's thought Hari or Krishna is the symbol of absolute reality and absolute good which can be attained by promoting altruistic service and conquering the hearts of people by universal love. A true bhakta sees God in everything in the world and finds Him in the form of love. Thus in Shankardeva's religious philosophy, God is the absolute reality and through bhakti or devotion, man can realise Him within himself and man would be able to taste the pleasure of serving God through loving devotion and employed in the service of God and humanity. The main contents of his philosophy i.e. the message of love, universal brotherhood, equality between man and man, service to mankind all are even relevant in the present day society.

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RAMANUJA'S SRI-BHASHYA: A HERMENEUTICAL ANALYSIS

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Abstract

In this paper we discuss an effective teaching of Ramanuja's Sri-Bhashya as one of the most prominent among the major works of philosophical and mystical texts. Ramanuja has bequeathed three studies on the Brahmasutra such as, the Vedanta Sara the Vedanta Dipa, and the Sri-Bhashya. Among the three works the Sri-Bhashya stand above other in their grand stature. In his commentary Ramanuja presents the fundamental principles of Visistadvaita based on his interpretation of the Upanishads, the Bhagavad Gita and other Smriti texts. In the Sri-Bhashya Ramanuja refuted Sankara's Advaita Vedanta and his particular theory of 'Maya'. Visistadvaita represents a school of Vedantic thought of which Sankara himself did take cognizance in his writings, and there is evidence to show that it must have come down in the form of an unbroken tradition from very ancient times. In the Sri-Bhashya Ramanuja summarizes that the world is made up of three ultimate entities viz. a) the intelligent individual soul, b) non-intelligent matter, and c) God (the Supreme soul). The essential differences existing between matter, soul and God are intrinsic and natural. Here, Ramanuja defines God as the Supreme Brahman, which is considered as the cause of the Universe. Matter and soul are considered as body of God. According to him, God himself is wholly pure and full of all auspicious qualities. The three commentaries which I have mentioned earlier i.e, The Vedanta sara, the Vedanta dipa and the Sri-Bhashya. the first work enunciates the meaning of sutras; the second goes beyond this summary of conclusion and indicates the dialectical form work; the third is the fullest and all sufficient commentary. The Sri-Bhashya expounds the philosophy of Ramanuja in all its essential aspects.

Keywords: The Sri-Bhashya, Hermeneutical, Visistadvaita, Brahman, Reality

Introduction:

It is important to note that Indian tradition offers many possibilities for interpretations, and there is a need to investigate more in-depth traditions and to explore the rich contributions of the Indian scholars in the realm. Such exploration into this rich ancient tradition is an unending journey. If we look into the Vedas, we will see that the Vedas indicate the openness of the Vedic seers to multiple interpretations. They recognized the possibility of rethinking their interpretations differently through the ages. For example, Aurobindo focused on his attention on meditative reflection rather than on logical reflection. In the Vedantic tradition he attempted using a meditative practice (yogic approach) to unveil the mystery of super consciousness in his famous book *Savitri* and divinely illumines poetic and ecstatic counter with Atman and Brahman. The fundamental concern of Hindu theologians, such as Sankara and Ramanuja has been to discover the “inner meaning”, the *tatparaya*, which comes to expression in and through the sense of word. While various rules developed by *Purva Mimamsa* are applied rigorously by all these thinkers, their goal is not to set forth the mere “sense of the text”. For Ramanuja or any other commentators, the aim of every interpretation is to “Stand under” the inner meaning of the Vedas. In the “*Sri-Bhashya*” Ramanuja’s Primary goal is to attain the inner meaning of the “*Vedantasutras*” in and through the sense of the text. In his “*Sri-Bhashya*” Ramanuja refutes Sankara’s interpretation of ‘*Nirguna Brahma*’ and the supplementary postulates of *Avidya* or *Maya*. Ramanuja strongly reason against Sankara’s monistic reading of Sacred Scriptures, and asserting that, “The Advaita position is against reason, firm understanding of the meaning of language, and goes against the scriptures.” According to Ramanuja, World, Self and God are real but the world and the souls are dependent on God. Brahman is Free From all imperfections; matter is unconscious and individual selves are subject to ignorance and suffering before release. In the “*Sri-Bhashya*” Brahman is described as the Self and controlling power of the body, which includes the World and the selves. According to him, apart from Brahman nothing is anything in the world. The individual selves are fundamentally different from God, though they have no existence or purpose to serve apart from His service. Ramanuja rejects the doctrine of the phenomenality of the world; admits the inalienable individuality of selves; and holds that the supreme Brahman (*purusttoma*) is personal. According to him, there cannot be such a thing as an undifferentiated Brahman. In the latter part of the *Sri-Bhashya*, Ramanuja emphasizes Devotion (*Bhakti*). Here he discusses about Salvation. Salvation means not disappearance of the self but its release from limiting barriers.

However, the self cannot be dissolved into God. Man may rise high; but there will always be a God Superior to Him, whom he should reverence, worship and adore. According to him, self-bondage is the cause of ignorance.

Objectives:

The primary objective of this article is to study about :

- The foremost objective of this article is to clarify the Visistadvaitic hermeneutic position on Brahman.
- To analyze whether Ramanuja's Sri- Bhashya can be interpreted by Indian Hermeneutics.
- To make clear the distinction between Brahman and Atman in terms of the Advaitic and Visistadvaitic position.

Methodology:

In this article, the concept based analytical methodology is applied for the study. The concept based analytical methodology will be based on secondary sources which are examined through the process of analysis. The secondary data is collected from various books, documents and journals etc.

Interpretation of Sri-Bhashya:

Each adhikarana of the Sri-Bhashya has varying number of sutras. The structure of the Sri-Bhashya is as follows. The first four Sutras are of an introductory character. The first chapter elucidates the crucial passage of the Upanishads as a result of Sri-Bhashya. The philosophy of Sri-Bhashya the Upanishads in a coherent and decisive manner. The second chapter deals with exegetical and philosophical objections in the standpoint. These two chapters present the metaphysics of Vedanta. The third chapter propounds the Bhakti or Upasana as the pathway to the attainment of the Supreme goal of life. The fourth chapter deals with that goal with all implications. The last two chapters mainly focuses on the goals to be achieved. In traditional language the first two chapters formulated the Tattva or nature of Reality. The third chapter deals with the Hita or sadhana, the fourth brings out the Purusartha or the supreme ideal of life.

The first aphorism of the Brahmasutra is very important, because it discusses the inquiry into Brahman. The precondition is the inquiry into the nature of limitations and the value of karma as elucidated in the karma Mimamsa of Jaimini (founder of Mimamsa school). In this context "Sri-Bhashya) elaborate the role of karma.

The second aphorism deals with a definition of Brahman, which Ramanuja defends as perfectly legitimate. That the Supreme person who is the ruler of all.

The third aphorism deals with the source of our knowledge of Brahman. Where Ramanuja declares 'Sastra' as our only source of knowledge. These involves entire epistemology of Visistadvaita.

The fourth aphorism attempts to demonstrate the Supreme value of knowledge of Brahman.

Taken together, Ramanuja claims, the four sutras establish the necessity and possibility of the inquiry into Brahman.

The acharyas, incredible spiritual Gurus and rationalist of India, like Sri-Ramanuja, have delivered amazing works that structure the foundation of Indian philosophical systems, utilizing the cycle of precise translation, investigation of significance, editorial and exegesis. These works are called 'Bhashyas'. The bhashyas are translation, elaboration, investigation, understanding and critique on the Sutras sacred texts in the form of belief and aphoristic adages. The sutras are mysterious and, in some cases, also short. When the sutras are expanded, they are viewed as formulations which have incredible significance. This implies that they would require decoding, translating and interpretation for contextual understanding. And using different word they have interpreted the sutras according to their won understanding. We have seen so many researches and spiritual specialist, who had achieved a specific degree of dominance and legitimacy in Vedic custom. Such types of translations and systematic work is known as Vritti. And this cycle is like the hermeneutics and utilization of hermeneutics drift of western way of thinking. These old conventional techniques can be reconstructed with the subjective examination strategies of phenomenological Hermeneutics. Ramanuja Sri-Bhashya has additionally been liable to bhashyas and Vritti Understanding by antiquated researchers. In the Sri-Bhashya Ramanuja utilizing the information on current spiritual society as the great historic Sanskrit Manuscript. The interpretation of the sutras also differs in various commentaries, like Sankara, Madhava, Vallabha, Caitanya, Nimbarka, etc. They have made the meanings sometimes completely different by adding some single words like, "but", "and", or "then". And some of the words used in the sutras are very ambiguous, for in the Upanishads they convey different meaning in different places. Such as, if we look in to the Sri-Bhashya then we will see that the first sutra elaborates in the Sri-Bhashya i, e., "Athato Brahmajijnasa" (then therefore inquiry into Brahman). In this sutra the word 'then' expresses an immediate sequence; the word 'therefore' intimates that what has taken place (viz. the study of the karmakanda of the Vedas) constitutes the

reason (of the inquiry into Brahman). But, in the Sankara commentary on Brahmasutra the same sutra is defined as, “Now therefore the inquiry (into the real nature) of Brahman”. All this gives commentators freedom to interpret the sutras according to their predilections. In the Sri-Bhashya the sutras are 544 in number. He elucidated them from a theistic standpoint. In this work Ramanuja describes Brahman as possessing an infinite number of qualities. He rejected Sankara’s Advaitic interpretation of Brahman. Madhava, the thirteen-century exponent Dvaita (Dualist), argued against both Sankara and Ramanuja over the centuries. And countless other commentators, holding a variety of philosophical and religious positions, have claimed Ramanuja’s Sri-Bhashya as their own.

Brahman and Atman in the Sri-Bhashya:

Based on the Upanishads, the various Vedanta schools recognized that there is an Ultimate entity, called Brahman. In the Scriptures at the same time, it is called “Atman” (Self). The Advaita tradition of Sankara described Brahman as playing a key role in organization of the Universe. According to Advaita, the highest good of an individual is the attainment of Brahman.

Ramanuja thought that there were two forms of Vedanta, which were not clearly distinguished, based on the relationship of an individual Subjectivity and Brahman. These two are the Bhedabheda view and the Advaita view. On both accounts, the conscious principle of the individual is of one piece with Brahman. “Advaita Vedanta regards the consciousness of an individual as numerically identical with the consciousness of Brahman. The Bhedabheda view similarly asserts the numerical identity of an individual consciousness of Brahman, but it emphasizes that this identity is counteracted by a separating off or differentiating effort on the part of Brahman to compartmentalize itself and thereby mysteriously constitutes the world of plurality and difference.” The theme, “Atman is Brahman”, pervades the Upanishads. Here, the word God is not the God typically described as a personal God in the Hebrew or Christian sense. The Buddhist author Alan Watts put it this way:

“Brahman is what we would say- supra personal. Not impersonal, because that is a negation. But I would say, supra- personal Brahman. Brahman is not he or she. He has no sex.”

Ramanuja interprets Brahman as Atman. Atman is the sense of Highest Self of all. And the Highest Self is Union of two Hindu Deities i.e., Vishnu or Narayana and his consort Sri or Lakshmi, the Goddess of fortunes, mercy and beauty. Vishnu is the God who upholds and preserves all things. Here, Brahman

is considered as Ubhayalingam or having both sexes. This account of Ramanuja's Brahman has creative potency. According to him, Brahman is free from all bad qualities such as, papam, heya, mala or dosa. He is the totality of all auspicious qualities. This doctrine does not subscribe to the Medieval Christian doctrine of creation ex nihilo: Brahman does not create individual person or non-rational qualities for that matter, for these are eternal features of Brahman. Brahman does engage in a form of creation, which consists in allowing individual persons the fruits of their desires. The result of this dispensation is the organization of elements. Comprising Brahman body into the cosmos (Sri-bhashya, I.i.I. Great sidhanta p.124). Based on Ramanuja's interpretations, some other Vedantins, such as Madhava and Vallabhachariya, have different views on the relation between Brahman and Atman. According to Madhvachariya, Jivatman is totally and always different from Brahman. Vallabhachariya's Suddhadvaita (pure monism), which presents the Jivatman and Brahman as identical; both, along with the changing empirically-observed Universe being krishna. In the Sri-Bhashya presented as, the hermeneutics of the saguna Brahman from Taittiriya Upanishad.II,(i): Brahman is real, knowledge, infinite (satyam, jnanam, Anantam Brahman).

There appear two important issues which place the Advaitics hermeneutics in a context of its epistemology. The objection refers to the view of the Advaitins, "that whole world has the false form (mithayarupa) to be sublated (badhya) by knowledge of the proper nature (Sarupa) of Brahman really is". (sarvam, jagad, yathasthiabrahmahmasvanupavabodha badhyam mithyarupa) [Sri-Bhashya.III. 56.3].

This problem of the apparent contradiction between Sruti and perception arises only in the case when, in ordinary life, perception is connected with nescience (avidya) and no distinction is made between the act of cognition and the knowledge of duality. (Mandana misra introduced this problem).

Throughout all these phases, the Vedantic culmination of Brahmasutra provided a shared platform to look for unity over diversity and differences. Every system of Indian philosophy came to established Brahman and atman through their constant effort.

Bhakti(Devotion) as a path to liberation:

After a long pilgrimage Ramanuja became a temple priest at the Varadrya temple of Kanchi, where he began to expound the doctrine that the goal of those who aspire to final release (moksha). For him, Brahman is not impersonal but rather Brahman is identified with the personal god Vishnu. He provided an

intellectual basis for the practice of Bhakti in three major commentaries i.e., the Vedanta Sangraha, the Sri-Bhashya, and the Bhagavad- gita Bhashya.

But the question arises, why would Bhakti be the supreme soteriological means in the Sri-Bhashya and in the Gita-Bhashya and no longer so in the Saranagatigadya? On the basis of this inconsistency some scholars argued the Saranagatigadya was not authored by Ramanuja.

Now, we examine the main occurrences of Bhakti in the Sri-Bhashya. First a short definition of Bhakti which is also describes the synonymity of Bhakti as Upasana.

Bhakti-rupa-apannam eva upasanam samradhanam- tasya parinam iti purvam eva Uktam

[It has been said already that contemplation has the form of Bhakti. It is pleasing, that is making Him (God) happy.]

The second passage to be examined in a short statement:

“Upasinashya ca vaisnava- pada- pratim abhidhya [...]. I explain that the venerating person obtains the Supreme position of Vishnu.”

Or with synonymous terms:

“Upasanam brahmaparaptyupayataya vidhiyate, (Sri-Bhashya ad I.I.I). Devout contemplation has been described as an instrument to reach Brahman.”

Here, Ramanuja elaborates that loving and direct contemplation on the part of the seeker is the pathway to the bliss of communion with Brahman, which is ultimately the supreme joy of life in God. This is the path of Bhaktiyoga. But this path is not royal road, as the Kathopanishad puts it demanding exertion and dedication within the discipline of Karma Yoga, Jnana yoga and meditational devotion.

In the kothopanishad it is stated that one who has a sound intellect and a controlled mind can progress towards the goal-

“The sense objects are more important than the sense organs the mind is more important than the sense objects. Buddhi is more important than the mind and the great soul (jivatma) more important than the buddhi.”

Now, the question comes up: Is all this possible for an individual, given even all the preparation, struggle and devotion? Ramanuja describes the situation in vivid phrases. The next phrases show how bhakti leads to the cessation of nescience- and result in the attainment of Brahman/ God.

“hrdaya- guhayam upasana- prakaram upasanasya ca par- bhakti rupa- upasinasya avidhya- vimokha- purva kam brahman- phalam ca upadhisya upasamhntam.”

I have thought and now sum up the modality of devout contemplation in cave of one's heart, the fact that devout contemplation has the form of Supreme Bhakti, and the result, being the experience of Brahman, which is tantamount to the Brahman and is caused by the cessation of nescience in the one who devoutly contemplates.

The word Upasana is even more distinctively concerned with the jnanamarga, in so far as Ramanuja shows how the salvific knowledge which can defeat nescience must consist of upasana, since a sheer intellectual cognition would not be enough. (see Marlewicz translation of Upasana as 'devout contemplation')

Conclusion:

Sri-Bhashya is a masterly work; its style matches its substance. Ramanuja chooses the hard way on every issue and is thorough. Vedanta Desika, Himself a great master of style, acknowledged that his own style acquired grace through devout application to the writings of Sri Ramanuja. The importance of Sri-Bhashya lies in the amplitude of its substantiation. Such as, it is reasoned and critical reconstruction of the philosophy of the Upanishads with the due appropriation of other sources of knowledge such as perception, inference, and the supplementary Scriptures. His primary goal is to attain the best understanding of all the sastras. Using this process, we lead by the text to a new world and a new way of orienting ourselves within it. The general metaphysical approach towards language and its role in human life, leading to action brings out the truth that Indian hermeneutics based themselves on a theology which governed different aspects of human life. Therefore, the analysis of the interpretation of the text is the interpretation of life itself. To take aside such impression that, Ramanuja conceived the ideology applicable for that particular period and situation, the same interpretation may not be applicable to the present era, it might have different interpretations, which can't be right away discarded.

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BUDDHA'S MIDDLE PATH AND ITS PRACTICAL APPLICATION IN THE CONTEXT OF MODERN TIME

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Abstract:

Buddhism is one of the oldest religions of the world. It is found that so far as the Buddha is concerned, he has considered himself to be a religious teacher. It is because of this fact that his message has been meant to promote happiness and well-being of human beings. Among his many philosophical teachings, the concept of Middle Path or Madhyam Marg, shines as a method to get rid of the miseries and to live a life of wisdom and enlightenment. The middle path describes the middle ground between attachment and aversion, between being and non-being, between form and emptiness, between free will and determinism. The Buddha advised his followers to avoid the extremes and follow the middle way in which emphasis should be on living a life of restraint by practicing the eight virtuous practices which are known as the Eightfold Noble Path consisting of eight steps. The middle path offers us a remedy for our everyday mix ups with attachment and suffering. The middle path refers to two different things in Buddhism. One is the Noble Eightfold Path that regulates behaviour and the other is a metaphysical middle way between two different extremes of existence. It has great significance in the context of modern times. Since we are living in an era characterized by extremes- the persistent pursuit of material wealth, the continual craving for instant gratification, and the massive demands of an expeditious society. In this whirlwind of excess and scarcity, the middle path offers a compass to navigate the complexities of life. This paper aims at highlighting and explaining Buddha's Middle Path as a method to get rid of the miseries of life. The paper is a modest attempt to examine the practical application of the Middle Path in the context of modern time.

Keywords: Buddhism, Middle Path, Four Noble Truths, Enlightenment

Introduction:

Buddhism is variously understood as a religion, a philosophy, or a set of beliefs and practices based on the teachings of the Buddha or the “Awakened One”. Buddhism is a righteous way of life for the peace and happiness of every living being. It is a method to get rid of the miseries to find liberation. (Anand,2012) The teachings of Buddha are not limited to one nation or race. It is a teaching for the entire universe and for all the time. Buddhism does not teach a person to become a divine creature, but it always aspires even the Gods to become a human being. It establishes the idea of the superiority of human beings over the status of divinity or any other supernatural power. Buddhism teaches us how to live and work together and to co-operate with followers of other religions without disturbing them while practicing our own religion. The Buddha’s messages for peace and tolerance are unique and remarkable, which is needed in this highly developed age where mutual relations are always at stake among nations. Buddhism is useful for peaceful co-existence among nations in every country with any race in this age of muddle, where tensions exist overwhelmingly all around. Among many profound teachings of Buddha, the concept of Middle Path shines as a beacon of wisdom and enlightenment. The Middle Path is a logical, reasonable and realistic solution for human beings, whether they lived as householders or monks. This paper is going to discuss the Buddhist conception of the Middle Path and how it helps in maintaining balance in personal life. It will also address the practical application of the Middle Path in today’s society.

Data source and Methodology:

This study will be based on the secondary data collected from the different sources, namely, books, articles, thesis, e-journals etc. The study of this paper will be analytic and descriptive.

Objectives of the Study:

This paper will attempt to study about the Buddhist concept of middle path. It will also try to analyse, discuss and examine the practical application of Middle Path in the context of modern time.

Middle Path of Buddha

The Middle Path is the first teaching offered by the Buddha in his first address, and is the basis of his practical method in meditation, ethics, and wisdom. The Middle Path can be understood from the Buddha’s life as well as from his teachings.

The Buddha's Middle Path finds its origins in the personal quest for Prince Siddhartha, who would later become the Buddha. Buddha's contemplative nature and boundless compassion did not permit him to enjoy the fleeting material pleasures of a Royal household. Realizing the vanity of sensual enjoyments, in his twenty-ninth year, he renounced all worldly pleasures and donning the simple yellow garb of an ascetic, alone, penniless, wandered forth in search of truth and peace. (Pruthi, Ram, & Chaturvedi, 2011). As it was the belief in the ancient days that no deliverance could be gained unless one leads a life of strict asceticism, he strenuously practiced all forms of severe austerities. The painful, unsuccessful austerities which he strenuously practiced proved absolutely futile. He was fully convinced through personal experience, of the utter futility of self-mortification which weakened his body and resulted in lassitude of spirit. Benefiting by this invaluable experience of his, Buddha finally decided to follow an independent course, avoiding the two extremes of self-indulgence and self-mortification. Self-indulgence retards one's spiritual progress, and self-mortification weakens one's intellect. The new way which he himself discovered was the Middle Path, Madhyam Marg, which subsequently became one of the salient characteristics of his teaching (Pruthi, Ram, & Chaturvedi, 2011).

The inspiration behind the Middle Path lies in the profound insight that extreme indulgence leads to attachment and suffering, while extreme asceticism weakens the body and hinders the mind's clarity. Buddha advocated a balanced approach that transcended the duality of pleasure and pain, seeking a harmonious path to liberation. According to tradition, the Buddha meditated underneath the Bodhi Tree for forty-nine days before he attained enlightenment. During that time, he pieced together the components of the Four Noble Truths and the Noble Eightfold Path. According to the Buddha, the root cause of all suffering is ignorance. Suffering can be eradicated by following the Middle Path which steers clear of the extremes of asceticism and sensual indulgence. This can be achieved by adopting the Eightfold Path that consists of right view, right aspiration, right speech, right conduct, right livelihood, right effort, right mindfulness and right concentration. In Buddhism, this is visually represented as a wheel with eight spokes called the Wheel of Dharma. It is the core of Buddha's teaching and can be adopted in all walks of life. Adopting the Middle Path simply means maintaining a balance in life (Iyer, 2022)

The Middle Way or the Middle Path's practices are divided into eight parts, called the Noble Eightfold Path. An outstanding aspect of the Buddha's teaching is the adoption of the Eightfold Path as a noble way of life. When Buddha first

awakened, he taught eight methods in order to liberate all sentient beings from affliction and sufferings. Together they are called the Noble Eightfold Path. The Eightfold Path can be compared to a road map. Just as a traveller needs a road map to lead to his destination, we need the Eightfold Path to lead a pious life. Practically the whole teaching of the Buddha revolves around this path in one way or the other. He explained it in different ways and in different words to different people according to the level of followers and situations. The Noble Eightfold Path is divided into three parts- Sila, Samadhi, and Prajna. These are called the threefold training; they are interrelated and support each other. Sila (ethics) is the guideline of moral conduct. Samadhi (concentration) refers to the control of the mind. Prajna (wisdom) refers to the development of insight into the nature of reality. The Eightfold Path is given for practice and cultivate. It is a holistic blueprint for peaceful and happy life. (Wasnik, 2020)

The Middle Path teaching was the first teaching that Buddha gave after his enlightenment to five ascetics who were accompanied him in the forest. He described the relevance of the Middle Path to the monks and the lay people. The Buddha said, “O, Bhikkhus, there are two extremes. Do not seek salvation in austerities or not to indulge in worldly pleasures and live in abundance. Over indulgence of pleasure in the objects of sensual desire which is low, vulgar, ignoble, painful and leads to unhappiness. The Tathagata has realized the Middle Path: it gives vision, it gives knowledge and it leads to calm, to insight, to enlightenment and path to Nibbana. To keep the body in good health is a duty, otherwise we shall not be able to lit the lamp of wisdom to keep our minds strong and clear. Mud and water surround the lotus flower, but it does not smear its petals. This is the Middle Path.” (Wasnik, 2020)

The Middle Path refers to two different things in Buddhism. The first is the Noble Eightfold Path that regulates behaviour, and the second is a metaphysical middle way between two different extremes of existence. In the metaphysical Middle way, the Dharma teaches that the truth of existence lies somewhere in the middle between two opposite ideas. The Buddha offers two main characteristics of the Middle Path: the teaching of Dependent Origination and the Noble Eightfold Path. Dependent Origination shows the process of causality, how phenomena and situations arise and pass away based upon causes and conditions. The Noble Eightfold Path shows the way of practice as a response to Dependent Origination. The adoption of the Middle Path by avoiding extreme positions as taught by Buddha leads to realizing the truth which further leads to avoiding conflict, reconciliation of different viewpoints and achieving consensus. His Eightfold Path has not only

transformed the spiritual landscape worldwide but also encouraged ethical and sustainable social, political, and commercial practices. (Wasnik, 2020)

The Buddha exemplifies a basic interpretation of the Middle Way as the path between two extremes, close to Aristotle's idea of the "Golden Mean" whereby every virtue is a mean between two extremes, each of which is a vice. In life, narrow minded attitudes lead to extreme thinking and this creates problems. Extremities in society can be avoided by deliberately broadening our outlook. Any kind of extreme behaviour or of extreme thinking leads to negative consequences. Only rational thinking can avoid extremities. This is called the Middle Path. (Wasnik, 2020)

Sometimes the teaching on the Middle Path is misunderstood. "Middle" means neutral, upright, cantered. It means to investigate the problem from various angles, analyse the findings, understand the truth thoroughly to find a reasonable conclusion with an upright, unbiased attitude without extremity. The Middle Path refers to the correct view of life and the actions or attitudes that will create happiness for oneself and others. It is not possible to completely eliminate desires from the lives of the people. But we should strive to let desires be there and not indulge in it. One is happy who is free from lust, free from desire for worldly or heavenly pleasures and satisfying his natural wants according to the need of the body. Everything that people do should be fair and right. This is the Middle Path. (Wasnik, 2020)

Practical Applications of the Middle Path:

Practicing the Middle Path involves finding a balanced approach in various dimensions of life including desires, emotions, relationships and personal choices. It encompasses both external actions and internal mind sets. The Middle Path begins with the lifestyle of the people and extends to the different things of their lives. It is found that people are to maintain a work life balance. A dietitian instructs the people to have a balanced diet. A man is expected to maintain balanced relationship with friends and colleagues. A man is expected to maintain control over thoughts and speech so we don't end up hurting friends and colleagues. The list is endless. So, Buddha's Middle Path can actually be practiced as a way of life. The Middle Path describes the middle ground between attachment and aversion, between being and non-being, between form and emptiness, between free will and determinism. The more one delve into the middle way the more that person come to rest between the play of opposites. The Buddha urged the world to relinquish the extremes of sensuality and self-mortification and follow the

enlightened Middle Path. The focus was on man, not on gods, goddesses or any supernatural power. The Middle Path is a righteous way of life which does not advocate the acceptance of decrees given by someone outside of oneself. A person Practices the Middle Path which is the guide for moral conduct and it is not out of fear of any supernatural agency, but it is due to self-imposed discipline for a self-purification.

The Middle Path teaches us to avoid excessive attachment to material possessions, desires, and even our own identities. By recognizing the impermanence of all things, we can cultivate a sense of non-attachment. This doesn't mean rejecting or renouncing everything, but rather developing a healthy relationship with our desires and passions. The Middle Path encourages moderation in all aspects of life. It suggests avoiding excessive indulgence or deprivation. Whether it is food, entertainment, or other pleasures, finding a balance between self-discipline and enjoyment can help in maintaining the equilibrium.

Cultivating mindfulness is an integral part in practicing the Middle Way. By being present in the moment and aware of our thoughts, emotions, and actions, we can make more conscious choices that align with the path of balance. Mindfulness allows us to observe our tendencies towards extremes and make adjustments accordingly. The Middle Path teaches us to neither suppress nor indulge in our emotions. Instead, we can strive for emotional balance and develop equanimity. This involves acknowledging our feelings without becoming overwhelmed or controlled by them. (Piglet, 2023)

The Middle Path recommends the use of wisdom to remove fears, anguishes and misunderstanding and to recognize the truth about life. People do not bring anything with them when they came to this world, and we cannot take anything with us when we leave this world. Buddhism cautions man not to be too obsessed with desires and greed. He advises us to be compassionate, charitable and kind. We must not be obsessed with the desire for fame and fortune. Only by having good conduct and pure minds, we can achieve peace, contentment and true happiness in life. (Wasnik, 2020)

Buddhism lays great emphasis on the balance in relationship between human thought and action and their impact on the environment, society and culture. In nature, we find that almost everywhere there is growth as well as there is balance. It is not only the forces of the universe that are balanced, but everything grows in a balanced way. The greed and impatient attitude towards utilizing natural resources have created imbalance in nature. The Buddhist approach of righteous behaviour, wisdom, compassion, companionship and the reduction of greed offers

a solution for a new world order where violence and conflict can be minimized and development takes place in a balance way without degrading the natural resources. (Wasnik,2020)

Cultivating the Middle Path in today's society may present unique challenges, but there are several strategies that can help individuals to integrate this philosophy into their lives more effectively. Modern society often promotes consumerism and materialism. By embracing minimalism and simplifying our lifestyles, the distractions and excesses that pull us away from the Middle Path can be reduced. Today's consumer culture encourages excessive consumption, leading to environmental degradation and personal dissatisfaction. Practicing conscious consumption involves being mindful of our purchasing choices, opting for sustainable and ethical products, and avoiding over consumption. By cultivating contentment and gratitude for what we have, the temptation of constantly chasing after can be resisted.

The Middle Path encourages moderation in all aspects of life. It suggests avoiding excessive indulgence or deprivation. Whether it's food, entertainment, or other pleasures, finding a balance between self-discipline and enjoyment can help maintain equilibrium. Practicing the Middle Way can contribute to healthier and more balanced relationships. By avoiding extremes such as possessiveness or detachment, individuals can foster understanding, compassion, and harmonious connections with others. The Middle Path encourages a sustainable lifestyle by promoting moderation and non-excessive consumption. This method not only benefits individuals but also contributes to the well-being of the environment and society as a whole.(Piglet,2023)

One of the most challenging situations we can experience is when we are faced with a decision. People may feel pulled in two different directions and it can be difficult to know what to do. In these situations, it is important to take a step back and consider all of our options. Think about all your options and make the decision that is best for you. The Middle Path can help us to do this by teaching us to be mindful of our thoughts and actions, and by helping us to find a balance between different options.

In the context of modern times, the Middle Path holds immense significance. Since we are living in an era characterized by extremes- the persistent pursuit of material wealth, the continual craving for instant gratification, and the massive demands of an expeditious society. In this whirlwind of excess and scarcity, the middle path offers a compass to navigate the complexities of life. It is essential to remember that the Middle Path is not a rigid set of rules, it is a flexible guide that

encourages personal exploration and growth. Each individual's Middle Path will look different, as we all have unique circumstances and experiences. However, the underlying principles of balance, mindfulness, and compassion remain constant. (Kaul,2023)

Conclusion:

The Middle Path propounded by Buddha offers a profound and relevant philosophy for navigating the complexities of modern life. By embracing balance and avoiding extremes, individuals can experience a greater sense of inner peace and harmony. The Middle Path helps to alleviate mental and emotional turbulence, leading to a calmer state of being. Its historical roots, inspired by the transformative journey of the Buddha himself, provide a rich foundation for its principles. The Middle Path is an invitation to explore the depths of our being, to awaken our inner wisdom, and to walk the path of liberation. Practicing the Middle Way is a personal journey. It requires self-awareness, commitment, and the willingness to make conscious choices that align with balance and harmony. By integrating these strategies into our daily life, we can foster a more balanced and fulfilling existence in today's society.

Buddha was a great social reformer and sent out a strong message of social equality. In today's world of bitter religious and political conflicts, increasing inequalities and inequities, the middle path laid out by the Buddha can be regarded to be for the sake of mankind from the evils of hatred and violence. Buddha's call to avoid extreme ways of practice and follow the middle way of reasonableness is the need of the today's society. The Eightfold Noble Path is a simple yet powerful guide for all individuals including those in high places-political and business leaders, religious seers and professionals. This philosophy can be applied to every aspect of our lives-from the way we eat and sleep to the way we handle difficult situations. The Middle Path of Buddhism is not about living a life of luxury or total asceticism. It is about finding a balance in life which helps us to achieve happiness and peace.

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SOCIO-POLITICAL PHILOSOPHY OF SUBHAS CHANDRA BOSE

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Abstract

Subhas Chandra Bose was a renowned nationalist leader of India. His vision was to make India free from the exploitation and oppression of British rule and to reconstruct an independent India. His philosophy, socio-political thought were based on reason, humanism, love and on progressivism. His philosophy of humanism was interlinked with nationalism, politics, education and culture. His revolutionary activities which he resorted for the cause of the nation were symbolic of accelerating the emancipation of all captive people of the world. As a socio-political thinker, he was influenced by the philosophers of East and West. Swami Vivekananda, Ramkrishna Paramahansa, Chittaranjan Das, Lenin, Kamal Pasa and the Italian leaders Cavour and Garibaldi greatly influenced his thinking. His philosophy can be said as of East-West understanding. The teachings of Ramkrishna Paramahansadeva and Swami Vivekananda greatly influenced his religious and spiritual philosophy.

Bose's religious and spiritual mind was greatly developed under the influence of his parents. He had faith in Bhagavat Gita and in the devotion of God. As a great political thinker, he was of the opinion that without secularism, socialism and humanism Indian national reconstruction is not possible. Existence of feudalism, growth of communalism and religious orthodoxy resisted unity, equality and social justice in India. Subhas Chandra Bose was the first Indian politician who for the first time founded the All India Planning Committee for national reconstruction. He wanted to establish a true secular state on the basis of human rights and equality and he was the first Indian politician who for the first time founded the All India Planning Committee for national reconstruction.

Key-words: Secular, Nationalism, Socialism, Unity, Religion

Objective of the Study:

In this study an attempt has been made to highlight Bose's philosophy of education and socio-political thought.

Methodology:

This study is descriptive and analytical in nature. Data has been collected from secondary sources.

Discussion on the theme:

Subhas Chandra Bose was a patriot of patriots. He continuously fought against the inhumanity and exploitation of British imperialism and dedicated his life for the recovery of country's bondage from the British imperialism. This great crusader also had a philosophical insight and his patriotism was driven by his inner philosophical thought. He was an agnostic and he did not believe in the idea of supernatural power. In his opinion the absolute is unknown and unknowable and only the conscious spirit like life is realizable. For him the world is the only real phenomenon and in this respect he discarded the *Mayavada* of Sankara. Bose always believed in creative evolution in society and emphasized on human knowledge. Thus Bose's philosophy is secular and his political thought too completely secular and free from religious prejudice. He never granted anything without observation and experiment. He made it clear to the Indian people that making of a united nation solely depend on national consciousness and for national unity religion should be separated from politics.

Along with independence Bose wanted holistic development of India. He did not support Hitlerism in any country and wanted to use socialism for all round development of country as alternative to Hitlerism. With his ideas of socialism, Bose planned social reconstruction of independent India and this philosophy of socialism led him to form the planning committee for the first time in India when he became the President of Indian National Congress in 1938.

Bose's Philosophy of Education:

According to Bose development of education was the utmost need for all round development of every human being. Only education could make people conscious about their rights and freedom and could give status as a man. He wanted each and every Indian to be educated for the welfare of whole nation. Because he dreamed an independent India where healthy nationalism would be possible only through socialism. But without people's consciousness, socialism was

impossible. Moreover, in a country like India where religious orthodoxy was strong in every corner of society, the imposition of socialism would be dictatorial imposition. So he emphasized on education to create mass consciousness for opening the path for socialism. He said “By working from the cultural, educational and economic side, we can gradually undermine fanaticism, and thereby render possible the growth of healthy nationalism in the country”.¹ According to Bose Education is the cultivation of knowledge and education has no relation with religion. But he establishes the identity of education with humanism and nationalism. He wanted each educational institution in India to be completely secular. To make Indian people civilized both in national and international fields, Bose emphasized on secular education because he realized it clearly that without secular education Indian people could not be civilized. So he rejected caste preference and religion in education. Here one thing should be mentioned that when he became the Chief Executive Officer of the Calcutta Corporation in 1924, in the same year he set up its Education Department. When he was the Head of the Provincial Government of free India in South East Asia, in 1943 Bose formed the Department of Education and Culture. And the Indian National Schools there followed the principles of Bose’s education system. Bose did never support missionary schools of any religion as they wanted to make students loyal to particular religion and not to India as a whole. Moreover he paid importance on women education. He said that a nation can not be held as educated if women remain behind men in education and understanding.² He inlaid his ideas on the view that there should not be any bar on learning and schooling. Thus he gave importance on imparting education to all people irrespective of gender, caste and creed.

Bose criticized the British Education system of Calcutta University which was established under the model of London University. Country’s education is generally prepared with the goal and benefit of the nation. As at that time India was poor and undeveloped country, so Bose wanted that education should be formed taking into consideration the mental and economic condition of the students and should be utilized with the view of fighting out India’s poverty. Thus Bose’s thinking on education was scientific and related to national interest.

Socio-Political Philosophy of Bose:

Subhas Chandra Bose visualized a free, independent India with a egalitarian society where all people irrespective of their caste, creed and religion would enjoy equal economic benefits and social status. For him freedom means not only the

emancipation from political bondage but also equal distribution of wealth, abolition of castes distinction, social inequalities, destruction of communalism and religious intolerance. He wanted to emancipate the working class people and the peasants.

As a great political thinker of India, Bose wanted to establish a strong, united India on the basis of socialism, humanism and secularism. For it he also emphasized on scientism. He clearly realized that the existence of feudalism, communal politics, and religious orthodoxy endangered the unity, liberty and equality in India. So as a revolutionary he continuously struggled to establish a united secular India dispelling all those evil forces. His decision to dispel all those endangering forces of India based on his philosophy of humanism, socialism and scientism. He emphasized on the establishment of communal harmony which was based on his secular philosophy. He considered communalism as a product of the high class people; he did not see any reason of communalism to grow among the poor Indians, Hindu or Muslim.³ With the view of creating national integrity and quality in economic distribution, Bose adopted the policy of socialism. Without economic consciousness people could not realize the objective realities of life that the prime struggle of life is around economic problems and their solutions. Bose had seen that in India people were not conscious about their economic structure rather than busy in religious fanaticism. Bose realized it clearly that in India there was no difference between the Hindu and the Muslim Zamindars, no difference between Hindu and Muslim capitalists. But illiterate, poor Indians could not realized it, as they were merged in religious fanaticism only. So Bose emphasized on mass education to arouse mass consciousness. In this respect he gave importance on youth and he asked the youth to take responsibility of making India a free, independent and a secular country. He said that another neglected aspect in the country is women's consciousness. It is impossible to win liberty without the active co-operation of women who are the half of the population in the country.⁴ So he raised his voice for the complete equality of women with men in every spheres of socio-political life and advocated equal opportunities to all people irrespective of their caste, creed and religion. He wanted to drive out communalism from India through secularism and socialism and his ideas of secularism and socialism based on humanism. Bose made it clear that without close connection with workers and peasants, Congress could not be a mass organization and he strived hard to make Congress the real platform of the both peasants and workers.

Subhas Chandra Boss was radically different with the ideas of Mahatma Gandhi as Gandhi wanted to make compromise between the haves and have-nots, privileged and the depressed classes. British Government did not like the

ideas and activities of Bose. And so he was arrested in 1925 and imprisoned in Mandalay and in other jails of Burma. When the Gandhi –Irwin Pact was signed in 1931, Bose was in Jail. Bose openly criticized Gandhi for signing the Pact. Bose's ideas were different to that of Gandhian policy of non violence and trusteeship. Bose asked people to keep aside religion and to work for nation's liberation from British imperialism. He himself fought against communalism, imperialism and exploitation and as he had a very high sense of culture, he thought that after driving out all those evils, culture of Indian people would grow naturally. He gave priority to anti imperialist movement and his movement for socialism always in the course of rousing consciousness against British imperialism and capitalism.

It should be mentioned here that during the course of Nationalist Movement religion always permeated into the politics of Gandhiji. But Subhas Chandra Bose as a Revolutionary Nationalist was a secular thinker and activist. Bose designed new ideas and activities to that of the ideas and activities of Gandhi. He tried to separate politics from religion and unite politics with secularism, socialism and natonalsm. The Morley –Mintu reforms of 1909 sanctioned separate electorates to the Muslims and the Montagu –Chelmsford Reforms of 1919 practically made the two communities to opposite groups. At this juncture, Mahatma Gandhi appeared as a leader of Indian National Struggle. Gandhi's principle of non violence, trusteeship of wealth by the rich and Ramraj or Panchayat Raj known as Gandhian policy or Gandhism. Subhas Chandra Bose placed the concept of socialism in place of Gandhi's trusteeship. Bose did not support the separate electorate to the Muslims and also the Federation Scheme of British Government. The British Federation Scheme had the proposal of providing separate right, power and separate electorate to different communities. Bose stood against separatism policy and he strived to make India a socialistic country. He emphasized on the modernization of agriculture and industrialization under the state control in a would be socialistic India.⁵

In 1938 when Bose became the President of Indian National Congress, he tried to form a Congress –League coalition ministry in order to establish close and harmonious relationship between Hindu and Muslims for national unity. Accordingly in one side he succeeded in establishing a coalition ministry in Assam in 1937. In fact Subhas Chandra Bose tried to bring national unity on socialistic and secular line. He always paid interest on the peasants and labourers and wanted to solve the minority problem of India on Soviet model. But Gandhi and other leaders of Congress did not support Bose and he was forced to resign from the President post of Congress. After his resignation from Congress, he formed the Indian National Army or the Forward Bloc. Bose was supported by the members

of All India Kisan Sabha and Dr. Ambedkar's Independent Labour Party in his secular activities particularly in his works of separating politics from religion. He organized the Indian National Army on a true nationalistic line and he succeeded in bringing unity among the Muslim, Hindu and Sikh soldiers of his National Army. It should be mentioned here that Bose came from a liberal and secular background and he was deeply influenced by the secular philosophy of Ramkrishna Paramahansadeva and Vivekananda. He also had deep faith in the philosophy of synthesis of Indian culture and civilization. So he tried hard to establish a united, secular and socialist country.

Conclusion:

In the conclusion we can say it that Bose's Philosophy was secular and his political thought was based on reason, knowledge, action and progress. That means he believed in rationalism, dynamism and in scientism. He believed in the power of common people and that pan Indian unity would come only through the joint action of common people. He totally rejected religious politics and power politics for achieving nation's freedom. His vision of Independent India was not for any particular religious group but for all Indian people. Thus Subhas Chandra Bose carried on his movement on secular line in order to achieving a free India for all people irrespective of their caste, creed and religion.

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HUMANISM AND ITS MANIFESTATION IN THE LIFE OF RABINDRANATH TAGORE

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Abstract

Rabindranath Tagore (1861-1941), an eminent poet, philosopher, and Nobel laureate from India, stands excellence in literature and socio-cultural reform. This essay explores Tagore's profound ideas of humanism, which extend beyond geographical boundaries and continue to inspire global audiences.

Tagore's humanism revolves around universalism and harmony, advocating for interconnectedness among all humanity, transcending cultural, religious, and national boundaries. Spiritual humanism is another cornerstone of Tagore's philosophy, emphasizing the spiritual dimension of human existence. Tagore recognized the importance of environmental sustainability and the interconnectedness of humans with nature. In conclusion, Rabindranath Tagore's ideas of humanism, rooted in his literary, educational, and socio-political endeavors, offer a timeless and universal framework for understanding and promoting the inherent dignity and interconnectedness of all humanity.

Keywords: Humanism, Universalism and Harmony, Spiritual Humanism, Education, Social Reform, and Environmental Consciousness

Introduction:

Rabindranath Tagore wellknown as "Kaviguru", the world renowned poet, philosopher, social reformer and the greatest humanist and the first non-European to win the Nobel Prize in Literature, stood as a prominent figure in the realms of literature, music, art, and social reform during the early 20th century. His philosophy and life were deeply rooted in humanism, which emphasized the inherent value and dignity of every individual.

Born in 1861 in Calcutta, Tagore was brought up in an environment that fostered a deep appreciation for humanity. His father, Devendranath Tagore, was

a philosopher and social reformer who played a pivotal role in shaping Rabindranath's thoughts. The Tagore household was a center of intellectual and cultural discourse, exposing young Rabindranath to a diverse range of ideas that would later influence his humanistic beliefs.

Tagore's humanistic philosophy was deeply rooted in the interconnectedness of humanity. His belief in the universal bond that excelled the barriers of nationality, religion, and caste is expressively visible in his works.

Objectives:

The objective of this article are-

To know about the humanism;

To know about the idea of harmony with Nature;

To know about the ideas of Universal Humanity;

To know about the idea of advocacy for Education and Enlightenment

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.

Tagore's concept of Humanism: Tagore's humanistic philosophy was deeply rooted in the interconnectedness of humanity. His belief in the universal bond that transcends the barriers of nationality, religion, and caste is eloquently expressed in his works. In his poem "Where The Mind Is Without Fear," Tagore advocates for a world free from narrow prejudices, urging individuals to strive for a realm of enlightenment and knowledge, devoid of bigotry and dogmas. His emphasis on the power of education as a means to liberate the mind and foster a harmonious society underscores his humanistic ideals.

Tagore's literary and artistic works echoed with a profound sense of humanism. His magnum opus, "Gitanjali" (Song Offerings), a collection of poems, encapsulated the essence of spirituality, universal love, and empathy. In these verses, Tagore's portrayal of the human condition exuded compassion and an unwavering belief in the interconnectedness of all beings.

In the poems of "Gitanjali," he explores themes of spirituality, love, and the interconnectedness of humanity with the divine. The poems in "Gitanjali" resonate with a profound sense of empathy, expressing a universal longing for a deeper connection with the divine, devoid of religious constraints. Tagore's humanism also finds expression in his novels, such as "Gora" and "Chokher Bali," where he

delves into the complexities of human relationships, societal norms, and individual autonomy.

Humanism, as espoused by Tagore, wasn't limited to theoretical propositions but was deeply intertwined with his actions and initiatives. He established Santiniketan, an experimental school that eventually evolved into Visva-Bharati University. This educational institution was founded upon the principles of learning from nature, the unity of different cultures, and fostering a holistic education that celebrated the uniqueness of every individual.

Moreover, Tagore's institution, Santiniketan, symbolized his humanistic vision. This educational haven was founded on the principles of holistic learning, nurturing creativity, and cultivating a deep appreciation for nature and humanity. Santiniketan fostered an environment where students were encouraged to embrace diversity, engage with various cultures, and develop a compassionate understanding of the world.

Tagore's humanism also found expression in his concern for the downtrodden and the marginalized. He used his platform to address issues of poverty, injustice, and the plight of the underprivileged. His writings and speeches echoed a call for social reforms that aimed at creating a more just and equitable society.

Throughout his prolific literary career, Tagore's writings exemplify a profound commitment to humanism, emphasizing the intrinsic worth, dignity, and interconnectedness of all individuals. This study aims to explore the multifaceted dimensions of Tagore's humanistic philosophy encapsulated in his diverse works.

Tagore's ideas of Universal Humanity:

Tagore's humanism is rooted in the belief in the universality of human experience. His poems, essays, and novels portray a deep appreciation for the human condition, transcending geographical, cultural, and societal boundaries. Tagore advocated for a world where individuals from diverse backgrounds coexist harmoniously, celebrating the unity amid diversity.

Celebration of Individualism:

While emphasizing universal human values, Tagore celebrated the uniqueness and individuality of each person. His works emphasize the importance of self-discovery, personal growth, and the realization of one's potential. Characters in his stories, such as in "Gora" or "The Home and the World," undergo personal journeys that reflect the richness of individual experience and self-realization.

Harmony with Nature:

Tagore's humanism extends beyond human relationships to encompass a profound reverence for nature. He viewed humanity's connection with nature as intrinsic, advocating for a harmonious relationship between humans and the environment. His poems like "The Gardener" and "The Crescent Moon" beautifully articulate this symbiotic relationship, underscoring the interconnectedness of all life forms.

Spiritual Humanism in Tagore's Thought:

A significant aspect of Tagore's humanism lies in his spiritual outlook. He believed in a holistic understanding of human existence, blending spirituality with humanistic ideals. His poems and philosophical writings, such as "Gitanjali" and "Sadhana," explore the depths of the human soul, seeking unity with the divine and highlighting the spiritual essence inherent in humanity.

Advocacy for Education and Enlightenment:

Tagore believed that education played a pivotal role in nurturing humanistic values. He established the Santiniketan as an educational institution based on the principles of holistic learning, where students were encouraged to explore their creativity, engage with nature, and cultivate a sense of global citizenship.

Significance of Tagore's humanism:

Tagore's humanism was not without criticism. Some contemporary intellectuals questioned the idealistic nature of his vision, arguing that his perspectives were detached from ground realities. Critics pointed out that Tagore's portrayal of an ideal world might seem utopian and disconnected from the prevalent social issues, economic disparities, and political upheavals of his time. Moreover, his aristocratic background led some to view his humanistic ideals as coming from a position of privilege, not fully comprehending the struggles of the masses.

Despite criticism, Tagore's humanism remains an enduring legacy, resonating with contemporary discourses on social justice, equality, and the universality of human experience. His emphasis on the importance of empathy, cultural understanding, and the pursuit of knowledge continues to inspire individuals globally.

In the current context, Tagore's humanistic values find relevance in addressing pressing global challenges. Issues such as climate change, socio-economic

inequalities, and cultural conflicts underscore the necessity for a humanistic approach. Tagore's emphasis on environmental conservation and the interconnectedness between humans and nature is particularly pertinent in an era grappling with ecological crises.

Furthermore, Tagore's ideas of humanism are echoed in the works of modern thinkers and activists advocating for social justice, human rights, and inclusivity. His emphasis on celebrating diversity, fostering dialogue, and promoting a sense of global citizenship resonates with movements striving for equality and dignity for all individuals, irrespective of race, religion, or socio-economic background.

Conclusion:

In conclusion, Rabindranath Tagore's life and works stand as a testament to the enduring significance of humanism. His philosophy of universalism, compassion, and the celebration of human potential reverberates through time, inspiring generations to strive for a world where individuals can flourish harmoniously. Tagore's humanism remains a guiding light, offering valuable insights into addressing contemporary challenges and fostering a more inclusive and empathetic global community.

Tagore's life and works also epitomize the essence of humanism. His profound belief in the intrinsic worth of every individual, his celebration of diversity, and his endeavors towards a more harmonious world serve as a guiding light for humanity. Tagore's legacy continues to endure, reminding us of the timeless relevance and significance of embracing a humanistic worldview in shaping a better future for all.

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Online Resources:

Collection of Rabindranath Tagore's works and philosophy available on respective website.

ARAVIND ADIGA'S NOVEL "THE WHITE TIGER" THROUGH THE LENS OF MARXIST PHILOSOPHY

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Abstract:

Marxism is a philosophical theory developed by socialist, philosopher and economist Karl Marx and Friedrich Engels in the mid 19th century. In Marxist philosophy, class struggle between the proletariat and the bourgeoisie is the main concern. It gives a new dimension to the study of literature all over the world. Marxist theory also influences modern Indian literature where some eminent Indian English authors hope to show how all human relations are at root, a class struggle between oppressor and oppressed.

Aravind Adiga, the winner of Man Booker Prize 2008, in his award winning novel *The White Tiger* reveals how capitalism creates class conflict, corruption and inequality which affects the social structure and political landscape of India.

The present research article aims to study and analyze Karl Marx's influence in reading and understanding literature and to highlight how Adiga promotes Marxist philosophy in his novel *The White Tiger*.

Keywords: Marxism, class, caste, women, Adiga, The White Tiger

Introduction:

Aravind Adiga, an Ind-Australian journalist turned writer has endorsed his name in the galaxy of prominent Indian English novelists by claiming the prestigious Man Booker Prize in the year 2008 for his debut novel, *The White Tiger* joining the lineage of V.S Naipaul, Salman Rushdie, Arundhati Roy and Kiran Desai. The novel is written in an epistolary form to the Chinese Premier Wen Jiabao, who is about to pay his visit to India where the protagonist Balram Halwai reveals the secret of his journey from a half-baked Indian to a Bangalore based entrepreneur.

Adiga portrays the fragmented nature of Indian social structure reflecting the clash between the rich and the poor that has been existing in India since times immemorial from different perspectives.

Objectives:

A close reading of the novel *The White Tiger* reveals that it is infested with class conflicts present in different strata of Indian society which is the predominant philosophy of Marxist literary theory. The present article is a humble attempt to reinterpret the novel through the lens of Marxist philosophical approach and also tries to highlight the major tenets of Marxism to show how Adiga surprises his readers by revealing how capitalism creates class conflicts, which are affecting the political scenario of India.

Methodology:

The current study follows the parameters of qualitative research. The study is a literary one and it is both analytical and descriptive in nature. To make the study result gaining, various books, journals, critical reviews and related articles, online sources are taken into consideration with a close reading of the original novel *The White Tiger*.

Discussion:

We all know that 20th century literature has been influenced by Marxist ideologies. Marxism is tremendously propagated in India through the field of Indian English literature. To Abrams, Marxist's view of literature is not as works created in accordance with timeless artistic criteria, but a 'product' of the economic and ideological determinants specific to that era (Abrams,149). Base and superstructures are two interlinked theoretical concepts by Marx and Engels where base includes what Karl Marx recognized as the class conflict between the bourgeoisie, "who own the factories and corporate and form the ruling class", and the proletariat, "the huge mass of workers who are exploited by this ruling class and whose condition becomes increasingly more desperate.(Berger,2019, Pg. 65-66). So in Marxist perspective, it is at the cost of labour class, the capitalists have luxurious lives. (Adiga,27)

Under the canopy of 'India of Darkness' and 'India of Light', Adiga skillfully delineates the class conflicts between rich and poor, village people and city people, between upper caste and lower caste,between women of different class, between the languages that can be studied from Marxist approach.

In 'The White Tiger' Laxmangarh a remote and small village of India from where the protagonist of the novel hails is depicted as a typical Indian village located in Gaya district, Bihar where,

“Electricity poles - defunct,

Water tap - broken

Children - too lean and short for their age and with oversized heads from which vivid eyes shine, like the guilty conscience of the government of India.

Yes, a typical Indian village paradise.” (Pg.20)

Adiga calls this place as dark India, where the landlords own all the good agricultural land and exploit the poor, innocent downtrodden mercilessly. Balram observes corruption in the education system of this village and says,

“There was supposed to be free food at my school- a government programme gave everyday three rotis, yellow daal and pickles at lunch time. But we never saw rotis, or yellow daal, or pickles and everyone knew why : the school teachers had stolen our lunch money... Once, a truck came into the school with uniforms that the government had sent for us; we never saw them but a week later they turned up for sale at the neighbouring village.”(Adiga 33). In rural India many villages do not have hospitals. “...there is no hospital in Laxmangarh although there are three different foundation stones for a hospital, laid by three different politicians before three different elections.” (Adiga, 47)

On the other hand the metropolitan cities like Delhi or Bangalore that represent the “India of Light’ having all the amenities of a comfortable life.

Balram is surprised to see the clean roads, giant apartment buildings and huge shopping malls in Delhi. Adiga describes Delhi as the capital of our own glorious nation, the seat of the parliament, of the president, of all ministers and prime ministers. The pride of our civic planning. The showcase of the republic.

Bangalore, the representative city of shining India, where the protagonist Balram after killing his master starts living a luxurious life like a master, “with sixteen drivers, twenty six shining new Toyota Qualises, garages, machines, paid-off policemen and silver Macintosh laptop of his own he certainly becomes the boss of light, enjoying every bliss of life” : “I have a chandelier here, above my head in my office and then I have two in my apartment in Raj Mahal Phase Two, one in the drawing room and a small one in the toilet too. It must be the only toilet in Bangalore with a chandelier!” (Adiga,117)

When we cogitate the structural pattern of Indian society the clash between rich and poor is evident everywhere irrespective of locations. Not only in

Laxmangarh but in Delhi also the rich people have full opportunity to exploit the social bindings and economic limitation of the working class.

The caste-based distinction is a dark spot on the Indian traditional society. After the independence, though the government has passed many policies to abolish this distinction but the caste-based discrimination is still in practice in rural reality and Laxmangarh is not an exception. Balram's last name Halwai, the sweetmaker is recognized as an untouchable, marginalized and oppressed and no one can conceal this origin and no one has to deal with occupations that have been determined by their classes or the structure of the society in Indian based or Varna system. Balram's Halwai caste comes in his way of learning car-driving. In 'The White Tiger', Balram combines caste with classes and says, "These days, there are just two castes: Men with Big Bellies and Men with Small Bellies." (Adiga,64). While combining the castes into classes Balram reminds us of the Marxist theory where castes have no significance. Marx intends to bring in the classless society as he himself, along with millions of downtrodden, had been the victim of the castes in India and still there has been perversion for them there in India even in the age of globalization. (Nimsarkar, 130)

Though Adiga has left a little space for delineation of women characters, still a close study of the novel presents before us a variety of women characters representing three different classes and their hardships and exploitation due to sex and radical segregation. Viewed from the Marxist feminists perspective it is believed that in a capitalist society the inequality of women is at the roots of patriarchal society. Most of the women fell prey to this structured representation that resulted in an acceptable version of the feminine & legitimate feminine goals and aspirations by society. (Barry, 2002)

Depending on their social status each female character within the novel gives the readers a different Marxist perspective, whether they are traditional Indian women or American women or fallen women, all are have faced humiliation and negligence and at the backdrop of India they remain weak, dim and shadowy. The village women folk were simply the objects of social exploitation. The funeral procession scene of Balram's mother is very touching. She lived a very miserable life but her death was grand. Her body had been wrapped from head to toe in a saffron silk cloth, which was covered in rose petals and jasmine garlands. But Balram's words reveal the bitter truth,

"I don't think she had ever had such a fine thing to wear in her life."
(Adiga,6)

Though Ashok's American wife Pinky appears in a few passages but her character helps Adiga to leave an important message to the readers. Balram compares her beauty with the image of the goddess in Birla Hindu Temple in New Delhi. Though an educated woman Pinky madam could not raise her voice and played the part of an escapist.

Adiga's excellent and bold portrayal of the queens of darkness who with all their bright costumes and makeup who lit the dark areas of Delhi is realistic. In the world of darkness the prostitutes have their own category such as high class, low class, virgin, non virgin, golden hair, white skinned etc. They are the mere puppets in the hands of the rich and aristocratic class of people who come from 'India of Light'.

Language used in its various forms in post colonial novels plays an important role as the novelists have made it a vehicle to express contesting ideological differences between classes, castes, generations, religions and races in the contemporary societal organization, (Nimsarkar ,89). Adiga in his novel tries to show the superiority over any other language. The protagonist has been humiliated many times for not knowing the English language. The language used by Balram and other drivers denotes their social groups and social identities. Here with the protagonist's view Adiga tries to highlight the dominant position of English language and its persuasive impact on India as a language of bourgeoisie. English has become obligatory to everyone to communicate in the global market and use it for the sake of prestige. Characters of *The White Tiger*, people from the metro cities speak English, when Pinky madam was conversing with Balram she said that the English language has fashion now-a-days. Ashok and Pinky criticize Balram due to his mispronunciation of English. Balram's lack of English education was great fun for them and they had ironic laughter when he mispronounced the word 'Maal' for 'Mall'. Similar is the pizza episode.

Conclusion:

In conclusion, we can say that Marxism is the predominant philosophical issue across the world and it has influenced the creative mind of Aravind Adiga who focuses on different parallels in the background of Karl Marx's social theory in *The White Tiger*.

- . The protagonist Balram is the mouthpiece who has raised the voice against the cruel doctoral institution and paved the way for the up rise of underprivileged classes. This novel can be a positive answer to the questions raised by Gayatri Chakraborty Spivak in her ground breaking treatise, "Can Subalterns speak?"

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YOGA IS THE PATH OF SALVATION : AN ANALYTICAL STUDY

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Abstract

Yoga is a holistic science which included body, mind and spirit together. It does not mean only the development of body and mind but also the path of salvation. Patanjali says, the word yoga is used to mean not just union but the effort to attain enlightenment or Samadhi. It makes the union of the individual soul with the universal soul. Its fundamental aim is to get salvation or Samadhi through the practices of Asanas, Pranayamas, Meditation and other moral aspects which are the ultimate end of human life. According to Swami Vivekananda, Yoga is a powerful tool to help people reach spiritual enlightenment and liberation from suffering. The eight limbs of Patanjali yoga is the base of yoga philosophy which help us to attain salvation. This research paper will see how Patanjali yoga helps to attain salvation. Therefore, it is a matter of concerned.

Key words: Yoga, Salvation, Holistic science and Patanjali yoga.

Introduction:

The word yoga is derived from the Sanskrit root 'yuj' which means to yoke, harness or to join together. Its aim is to unified body, mind and spirit together. Yoga means to make relation of the soul with the supreme soul or individual soul to universal soul. However, according to Maharishi Patanjali, the traditional founder of yoga philosophy, the word yoga is used to mean not just union but the concentrated continuous effort to attain enlightenment or Samadhi. Here the effort means controlling your senses. "Chittavritti Nirodhaha" (Yogasutra 1\2). Overall, yoga is a holistic science which developed our body, mind and spirit together. There is no fixed date of its origin. If we see the different postures or pose of animals and other creatures then one thing come to the mind that yoga has been existed

from beginning of the world. Of course, many wanted to say that it has its 5000 years old history. There is another belief that Shiva is the expounder of yoga. Some are saying that Indus valley civilization proofs the old history of yoga. Though there is no certain date of its origin but certain in one way that yoga is our tradition that is our Indian origin. It is helping to maintaining the good health and qualitative life towards all over the world. It is not a natural science rather a holistic science which included mind, body and spirit together. Its fundamental aim is to get salvation or Samadhi through the practices of Asanas, Pranayamas, Meditation and other moral aspects which are the ultimate end of human life. It not only gives importance on physical health but also mental and spiritual health.

A clear idea about yoga has been found mentioned in the Upanishads. They are also called Vedanta because they form the end part of the Vedas and also because they are said to contain the end or aim or essence of yoga. The steps of yoga have been laid down clearly for the first time in the 'Maitriyani Upanishad'. Kathoupanishad, taitarya and Maitriyani Upanishad also explains yoga in depth. In Kathoupanishad, yoga is described as a spiritual journey wherein the senses are brought fully under control along with the mind and intellect. The same definition in Chandogya Upanishad. In Maitrayani Upanishad the description of yoga is in line with the definition given by Patanjali. Even in Linga Purana also mentioned yoga is the process of preventing the modifications of the mind (Yoga nirodhbriteshya chittashya dwijasattamah: 1\8\3).

Objectives:

The objective of this research work is to see how yoga helps us to stay healthy and happy and also how to get salvation through yogic methods, especially through the ashto margs or eight limbs of Patanjali yoga.

Methodology:

The methodology which has been used in this research work is Analytical. Primary sources are collected through Upanishad, Bhagavad Gita etc and secondary sources are collected through different books, magazines, writings, etc.

Contents:

There are different types of yoga like- Jnana yoga, Karma yoga, Bhakti yoga, Rajyoga, Patanjali yoga, Kundalini yoga, Hatha yoga, Buddha yoga, Jaina yoga, Sufi yoga etc. But the aim of all the yoga is same. Their aim is to get rid of suffering and pain from both the physical and mental level and to attain liberation or moksha.

In Bhagavad Gita lord Krishna defines yoga as a balanced state of mind and body. In Yogasutra yoga is defines as” Chittavritti Nirodhaha” which means control your senses. In kathaupanishad, yoga described as a spiritual journey wherein the senses are brought fully under control along with the mind and intellect. All the definition of yoga shows that it gives importance on body, mind and spirit together. Yoga helps in the development of physical, mental, emotional, intellectual and spiritual aspect of men. At present the Guru Ravi Shankar defined yoga as wealth, in the sense that it brings absolute comfort. A violence-free society, disease-free body, stress-free mind, inhibition-free intellect, trauma-free memory, and a sorrow-free soul is the birthright of every individual. Yoga is not only theory but also it is an action. It is said in the second chapter of Bhagavad Gita that “Yogah Karmasu Kausalam” which means yoga is skill in action. Yoga asanas, Pranayamas and meditations are skill in action through which one can transformed himself physically, mentally, and spiritually. 01 Patanjali yoga is the greatest yoga who gave importance on Astho margs of yoga or eight steps of yoga. These eight steps of yoga that reveal themselves progressively to the practitioner. These are external, ethical discipline (yama), internal ethical observances (niyama), poses (asana), breath control (pranayama), sensory control and withdrawal (pratyahara), concentration (Dharana), Meditation (dhyana), and blissful absorption(Samadhi).

The yoga journey begins with the five moral commandments (yama). These five yamas are ahimsa (non-violence), satya (truthfulness), asteya (non-stealing) brahmacharya (abstinence) and aparigraha (non- grasping). According to Patanjali each one is vital to spiritual development. Yama is a moral teaching which is important for a yogic life. These are the five steps to morally uplift or upgrade. The journey continuous with five steps of self- purification (niyama). These relates to our inner world and senses of perception and help us to develop self-discipline. Niyama is the second petals of Yoga which includes- Saucha (cleanliness), Santosha (contentment), tapas (self-discipline), svadhyaya (self-reflection), and ishvarapranidhana (surrender to the higher power). These ethical percepts are always with us from the beginning to the end of the yoga journey, for the demonstration of one’s spiritual lies in none other than how one walks among and interacts with one’s fellow human beings.

After all, the goal of yoga may be the ultimate freedom but even before this is achieved, there is an incremental experience of greater freedom as we discover ever more self-control, sensitivity, and awareness that permit us to live the life. Yama and Niyama are two important aspects to upgrade ourselves physically, mentally, spiritually, socially and so on.

The third petal of yoga is the practice of postures (yogasana), There are various asanas for maintains the strength and health of the body, without which little progress can be made, It also keeps our body in harmony with nature. We know that body affects mind and mind affects body. Asana helps to main inner and external health. Self- cultivation through asana is the broad gateway leading to the inner enclosures we need to explore. In other words, we are going to try to use asana to sculpt the mind. We must discover what each sheath of being longs for and nourish it according to its subtle appetites. We all possess some awareness of ethical behavior, but in order to pursue yama and niyama at deeper levels, we must cultivate the mind. We need contentment, tranquility, dispassion, and unselfishness, qualities that have to be earned. It is asana that teaches us the psychology of these virtues.

The fourth Patel of yoga concerns the breathing techniques or Pranayama. It is called the vita energy. It is an Indian ancient breathing system. The word pranayama is comprised of two roots: 'prana' plus 'ayama' prana means 'vital energy' or ' life force'. It is the force which exists in all things, whether animate or inanimate. Although closely related to the air we breathe, it is more subtle than air or oxygen. Therefore, pranayama should not be considered as more breathing exercises aimed at introducing extra oxygen in to the lungs. It involves controlling our breath in different styles and lengths. There are various techniques of breaths- it may slow breathe, fast breathe. Medium breathe, long breathe and short breathe. Pranayama is not performed by the power of will. The breath must be enticed or cajoled, like catching a horse in a field, not by chasing after it, but by standing still with an apple in one's hand. In this way, pranayama teaches humility and frees us from greed or hankering after the fruits of our actions. Nothing can be forced; receptivity is everything. There are various kinds of pranayama which acts in our body and mind separately. They are- Bhastrika pranayama, Kapal bati pranayama, Unulun bilum pranayama, Shitoli pranayama, Brumuri pranayama etc.

In the pranayama practices there are four important aspects of breathing which are utilized. They are:

1. Pooraka or inhalation.
2. Rechaka or Exhalation
3. antar Kumbhaka or internal breath retention.
4. Bahir Kumbhaka or external breath retention.

The different practices of pranayama involve various techniques which utilize these four aspects of breathing. There is another mode of pranayama, which is

called kevala kumbhaka or spontaneous breathe retention. This is advance technique of pranayama which occur during high stage of meditation.

It is such a system which induces meditative states, reduce stress, and increase lung capacity. However, the psychological mechanisms by which these practices modulate the human nervous system still need to be unveiled. According to yogic philosophy, the human framework is comprised of five bodies or sheaths which account for the different aspects of human existence. These are five sheaths known 1. Annamaya kosha 2. Monomaya kosha 3. Pranamaya kosha. 4. Vijnanmaya kosha and 5. Anandamaya kosha. Although these five sheaths function together to form an integral whole, the practices of pranayama work with only pranamaya kosha. Pranamaya kosha is made up of five major pranas, which are collectively known as the pancha or five pranas: Prana, apana, samana, udana and vyana.

The breath is the most vital force of the body. It influences the activities of each and every cell and, most importantly, is intimately linked with the performance of the brain. In the science of pranayama, Swami sivananda writes, “There is an intimate connection between the breath, nerve currents and control of the inner prana or vital forces. Prana becomes visible on the physical plane as motion and action, and on the mental plane as thought. Pranayama is the means by which a yogi tries to realize within his individual body the whole cosmic nature, and attempts to attain perfection by attaining all the powers of the universe” (Saraswati, Swami Satyananda, Asana Pranayama Mudra Bandha, page-374)

The withdrawal of the senses in to the mind (pratyahara) is the fifth petal of yoga, also called the hinge of the inner and outer quest. Unfortunately, we misuse our senses, our memories, and our intelligence. We let the potential energies of all these flow outward and get scattered. Our mind is always tried to attach with the external objects and move here and there and our soul cannot be concentrated in a particular position or area. It is the way to control our mind. It serves as a foundation for meditation. The experience of pratyahara is the ability to disengage your mind by controlling our reaction to external disturbances.

Concentration (dharana) is the beginning stage of meditation. It is for concentration on a particular area. Suppose a student going to study. What he has to do first? Firstly he has to make his or her mood to study. Yoga is about how the will, working with intelligence and the self- reflexive consciousness, can free us from the inevitability of the wavering mind and outwardly directed senses. Our attention should be according to our own will. We have to know how to control our mind to do a certain things. It is a sustained flow of concentration leading to an exalted awareness. The ever-alert ‘Will’ adjust and refines, creating

a totally self-controlling mechanisms. In this way, the practice of concentration is important to meditate. It is the beginning of meditation. There is a relation between concentration and meditation. It is like this, "If you learn a little things, one day you may end up knowing a big things" (Iyenger, B.K.S, Light on Life, page-14).

Next we come to meditation (dhyana). It is the last second final stage. In the speed of modern life, there is an unavoidable undertone of stress. This stress on mind builds up mental disturbances, such as anger and desire, which in turn build up emotional stress. In this situation our mind became unstable. In such a position meditation is not possible. Basically, true meditation in the yogic sense cannot be done by a person who is under stress or who has a weak body, weak lungs, hard muscles, collapsed spine, fluctuating mind, mental agitation, or timidity.

This process of relaxing the brain is achieved through Asana. We generally think of mind as being in our head. In asana our consciousness spreads throughout the body, eventually diffusing in every cell, creating a complete awareness. In this way stressful thought is drained away, and our mind focuses on the body, intelligence, and awareness as a whole. This allows the brain to be more receptive, and concentration becomes natural. How to keep the brain cells in a relaxed, receptive, and concentrate state is the art that yoga teaches. One thing we should remember that meditation is a part of yoga. It is not separate from other petals of yoga. Yama, Niyama, Asana, Pranayama, Pratihyaha, Dharana, Dhyana and Samadhi, all these are the petals of yoga.

Lastly, the aim of yoga is Samadhi. It is the highest stage of yoga. The journey of yoga is to get Samadhi that is called salvation or mukti or moksha. In Indian philosophy different schools have given different names of Samadhi. Some are called Salvation, some are called Mukti, Again some are called Moksha, etc. It is the summum of life. It is the stage of Sat-Chit Anand. All most all the schools of Indian including Yoga Philosophy believed that our life is full of suffering because of the lack of knowledge. Therefore, it is said that ignorance is the root cause of suffering. If one can remove ignorance through right knowledge can be acquired Samadhi. This is the aim of yoga.

The sheaths of Being or Kosas which has been said in Upanishad. In Taittiriya Upanishad it said about five koshas exist together and are encased, or nested, within each other. Our physical body composes the outermost layer, while the innermost layer contains our bliss body, or soul. These five kosas are Annamaya kosa, Pranamaya kosa, Monomaya kosa, Vijjanmoya kosa and annanda maya kosa. It is said that our body is composed by all. Our body is depending on our eatable things, Structure of the body, mind is depend on what we take or eat. In the same

way, pranamaya kosa is the vital energy which is related with prana or jibon. Monomaya kosa is mental stage that is very important part of health, Vijjanmoya kosa is intellectual life or rational life. This is important to lead a good life. Last one is Annandamaya kosa that is the final stage which can be said Samadhi.

In Samadhi stage, the individual soul or self, with all its attributes, merges with the Divine self, with the Universal Spirit. Yogis realize that the divine is not more heavenward than inward and uest of the soul, seekers becomes seers. In this way, they experience the divine at the core of their being. Samadhi is usually described as a final freedom, freedom from the wheel of karmas, of cause and effect, action and reaction. Samadhi has nothing to do with perpetuating our moral self. Samadhi is an opportunity to encounter our imperishable self before the transient vehicle of body disappears, as in the cycle of nature, it surely must.

Conclusion:

Thus, yoga means eight petals of yoga which included all the body, mind and spirit together. All the margs or steps of yoga help one to develop in different parts of the body in different ways. Yama and niyama uplift our moral characters. Asana develop our physically body, Pranayama develop our breath systems, Pratihayara withdrawal our senses from the external world, Dharana, Dhyana and Samadhi is develop our inner self or help us to meditate so that we can control our fluctuating mind . This is the yogic process to acquire Samadhi or highest good of life. Thus, it can be said that yoga is a holistic science which helps us to stay healthy physically, mentally, socially and spiritually. It makes us physically strong, mentally stable and spiritually upgrade. With this end in view, Swamiji thought of a universal way acceptable to all: yoga. To the worker, it is a union between man and whole of humanity, to the mystic, between the higher and lower selves, lover, a union between himself and God of love, to the philosopher; it is a union of all existence.

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EXISTENTIAL NIHILISM IN WILFRED OWEN'S ANTI-WAR POEM "FUTILITY"

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Abstract:

'Futility' written by Wilfred Owen is an anti-war poem where a soldier succumbs to death in the battlefield (World War 1), which was shocking, tragic, and heart-rending. The poem exposes the horror, pity, destruction and pain brought by the modern warfare which can be justified by the word "Futility" meaning uselessness. The poet opines that there can be nothing glorious about war, as it results in loss of life and property. The sun has always been a life giver, but here he is not successful in reviving the young soldier with its energy, that's the futility of sun. The poem can be called as Owen's belief in the worthlessness of both God and War.

Keywords: futility, war, sun, existential, nihilism.

Introduction:

'Futility' is one of Wilfred Owen's best poems, who is a renowned British poet- soldier of the First World War, where he elegizes an unnamed soldier lying dead in the battlefield of snow in France. The poem, at first glance seems to be exploring the devastation of the war but as one delves deeper it explores the pointlessness of life itself. The tone of the poem is quiet, grave, impersonal and gentle pity combined with sympathy. The image resonates with the poem's speaker, causing him or her to reassess life's value, given death's inevitability. In this poem, the poet presents war as an organized butchery of young lives in the name of the well-being of a nation. 'Futility' was one of the poems that was published, appearing in a magazine known as 'The Nation' on 15th June 1918, shortly after being written. It was written in Ripon, scholars believe, in May 1918. The mood of the poem is 'When you can't see the point in even trying', that's the feeling of futility, the sense that no matter how much you work at it,

nothing good will happen, so you might as well give up. The poem does have a slight hope tone to it, to be slowly taken into disillusionment upon the recognition that death will always conquer life.

Objectives:

The general objectives are-

- i) Exploration of the devastation of the War
- ii) To explain the fact that war is not glorious.

Research Methodology:

The present study is based on the collection of data from secondary sources obtained from various published books, records, magazines, Journals, Newspapers, and Internet.

Discussion:

'Futility' an aftermath of a battle, is one of Wilfred Owen's best poems, a renowned British poet- soldier of the First World War. It shows that, in philosophical terms, the poem is based on existential nihilism as a view that human existential nihilism is intrinsically non-teleological and is both memorable and poignant. Owen does not develop such a pessimistic world-view because of his great knowledge of Darwin's or Nietzsche's work as being emblematic of late nineteenth and early twentieth century pessimism, but because of his firsthand experience with the horrors of history's first mechanized war, he wants the reader to concentrate on the quintessential futility of war and life in general. He vividly depicts the war and the impact of war upon the soldiers which causes both physical and mental damages on the soldier as well as his family's life. Owen's nihilistic philosophy is viewed in contrast with the ideology of progress and utopianism as being equally propounded by the secular philosopher Herbert Spencer and Protestant liberal theologians. 'Futility' as a poem, which presents the demise of a nameless British soldier, who represents all those who die needlessly in war and ends in the poet's rhetorical question which explicitly doubts the purposefulness of war in human history. It is not only that he is unlawfully young, dead because of this war, but death itself has not allowed him to prepare anything. His dreams and desires are left nipped young. His fields are half sown, as he was not prepared to die. The reference to 'home' presents an image of emptiness of something that has been irreparably changed and would never be the same again. 'Futility' deals with stylistic traits, and in doing the poem's mode is for most part temperate and elegiac with, in emotional

terms, a somewhat more intense ending, just as it reveals that its irregular rhyming and meter reflects the poet's reaction to the spiritual emptiness and chaos of war. Futility according to the poet is waste of life.

The poet questions the purpose of life when he finds the sun not being able to revive the soldier. The key image of 'Futility' is the sun. Futility here has two meanings- Firstly, Futility of human life as the young soldier has been struck savagely by death in the battlefield and secondly, the futility and insignificance of the sun to wake the soldier from crutches of death. The sun creates strong human beings but the cruelty of modern war brings horror and pity to the human beings who are made to fight each other without any feeling of enmity or hatred towards each other. Owen has portrayed the sun as a failure as a creator of life. The poet opines that sun should have not created or evolved life on earth when it is to end so cruelly amidst battle. The futility of sun's effort and hardwork to give life to the young soldier is highlighted.

In the first stanza, the poet describes the soldier and in the next, the focus is shifted from the soldier to the universe and the meaning of life. One can say, the death of the soldier makes him look at life in a manner which he had not seen earlier. The poet is bitter about the waste of life. The inability of the sun to rouse the soldier makes him question about the purpose of our lives. The fact that the sun, provider of light and life's inability to restore what was once a strong body makes him question about power, which is endearing to men when they have it. The key image in the poem is 'Sun' who has been personified in the very first stanza as kind old man, a positive force permeating a benevolent force.

In a land of such gridlocked clouds and perpetual rain, Owen makes much of the inclusion of light, in his poems, takes on the importance of a deity aside from its obvious connections to Owen's own religious upbringing. By prompting the assembled soldiers to move him (body of the dead soldier) into the sun as a life-giving component, of a god who could wake up the soldier with its touch. He makes the landscape and the environment, a living creation, ready and willing to awaken the soldier, and says so as much in the few lines. Owen writes, "gently, its touch awoke him once/ At home, whispering of fields half-sown," and he was unprepared to die. The reference to 'home' draws a parallel image of emptiness of something that has been permanently changed and will never have the ability to regain its original form.

Owen seems to apprehend a little hope. The soldier fought for his country, Owen seems to be implying, partly to protect his home. He has always considered that he would return to it, not to be dead in a foreign field in France, left to languor

among the soil. The hope leads to a lulling belief that the soldier might wake, that he will come back to the earth, but to no avail.

Conclusion:

'Futility' is a profound philosophical poem, signifying the perspective from the battlefield to a grander focus on the universe and the meaning of life itself. The dilemma for Owen in 'Futility' is how to reconcile the miracle of creation with its transitory nature, the ravages of war. The final effect is of a poem that is close to Biblical, tortured and beautiful but ultimately a lament on the waste of innocent lives. 'Futility' ends on the silence that follows, leaving the questions unanswered and extinguishing all the sense of building hope that Owen has gently grafted throughout the poem. There is no answer, there is nothing. Owen seems to be hoping but with blood and senseless death, he can do nothing. The philosophy of existential nihilism is starkly represented in the death of the young soldier in the battlefield, a life ended with no meaning or value.

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Religious Philosophy of Buddhism— An Analysis

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Abstract :

Buddhism is one of the living religions of the world. It is originated in India in the 6th century B.C. It comes from the great teachings of Buddha also called Gautama. The main aim of Buddhism is enlightenment of every person of the world. Buddhist rituals and ceremonies form an important part of worship for many people. It is a humanistic religion. Buddhism also occupies a great position in philosophy. Buddha himself strongly encouraged people in critical thinking. Some people viewed Buddhism as a religion while others as philosophy. Through this paper I will try to find out whether Buddhism is a religion or a philosophy or both.

Keywords : Philosophy, Religion, Buddhism, Buddha, Atheist

Introduction:

Buddhism is the fourth most popular religion of the world. It originated in India. But gradually spread to the various countries of the world. Like China, Nepal, Bhutan etc. It is a nontheistic religion. It does not believe in a God as the creator of the world. Buddhism was founded by Siddhartha (Gautama) known as Buddha. He was actually a prince. But eventually decided to give up his wealth and became a sage. He tries to relieve the people from the sorrows and sufferings of the world. Buddhism deals with human life. It tries to give a way of peaceful life.

Objectives:

- 1 . This paper tries to focus on the philosophical and religious aspects of Buddhism.
- 2 . This paper also tries to find out whether Buddhism is a religion or philosophy or both.

Methodology:

The methodology of this paper is descriptive and analytic. The present paper is based on secondary sources like books, articles, websites etc.

Discussion:

Buddhism is one of the major religions of the world. It occupies a great position in Indian Philosophy. There are different views regarding Buddhism. Some people consider Buddhism as a religion while some other consider it as a philosophy. Let us now try to find out whether it is a religion or philosophy or both.

Religion is a most important feature of human life. In the words of Comte – “religion embraces the whole existence, and the history of religion resumes the entire history of human development. Religion may be defined in two ways – the substantive and the functionalist. The most famous substantive definition was offered by E.B Tylor. He defined religion simply as “belief in spiritual beings “. The functionalists regard that the essence of religion is not the content of its doctrine and belief in the supernatural, but the role played by it in society. Religion in a way binds together the members of a community. The word religion is derived from the Latin word religare, which means a binding of man to something. Literally, religion is a principle of unification and harmonization. Religion is that kind of discipline that binds us all together in a wholesome way.

It is not mere belief but behaviour; not mere conviction but conduct; not mere faith but functioning. According to Oxford Advanced Learner’s Dictionary, “religion is one of the systems of faith which are based on the belief in the existence of a particular God or Gods. According to Hegel, “religion is the knowledge possessed by the finite mind of its nature as Absolute mind.” Some philosophers gave the definition of religion from the moral standpoint. Kant emphasized the primacy of moral will and brings God only as a moral postulate. Arnold defines religion as nothing but morality.

According to Mathew Arnold, “religion is ethics heightened, enkindled lit up by feeling. G. Galloway define religion as – ‘Man’s faith in a power beyond himself whereby he seeks to satisfy emotional needs and gains stability of life , and which he expresses in acts of worship and service. To Swami Vivekananda, religion is not in doctrines, in dogmas nor in intellectual argumentation; it is being and becoming, it is realization. Thus, religion is the art of living, through right action, how to live our daily life in harmony within ourselves and with others and to lead a life of peace and happiness.

From these various definitions of religion, it can be observed that religion may be regarded as an organized system of beliefs, rites and rituals centred on a supernatural being.

The term ‘philosophy’ literally means ‘love of wisdom. It signifies a natural and necessary urge in human beings to know themselves and the world in which

they live, and move and have their being. It is impossible for man to live without a philosophy. Western philosophy has remained more or less true to the etymological meaning of philosophy in being essentially an intellectual quest for truth. Indian philosophy has been however, intensely spiritual and has always emphasized the need of practical realization of truth. The word 'darshana' means vision and also the instrument of vision. It stands for the direct immediate and intuitive vision of reality. 'See the self' (atm ava are drastavyah) is the keynote of all schools of Indian Philosophy.

Religious Philosophy of Buddhism:

Some people view Buddhism as a religion, some others as a philosophy. Buddhism means different things to different people. Through this article I try to find out whether Buddhism is a religion or philosophy or both.

Buddhism is followed by not less than 507 millions people worldwide. India, China, Nepal and other Buddhist countries reveals temples, Buddha shrines and devout followers like many of the other religions of the world.

But Buddhism is also referred to as a philosophy. Buddhism shares most of the things common with other philosophical schools of thought. Buddha himself emphasized the practical nature of his ideas. He encouraged people to engage in critical thinking. Rather than following his teachings blindly, Buddha says people to investigate them. This type of attitudes is different from other religious schools such as Islam, Christianity. Buddha believed that peoples suffered the whole life due to desire, envy, fear etc. According to Buddha everyone reincarnated in the samsara and repeated this process. Buddha tries to break this cycle. The Four Noble Truths of Buddhism illustrate Buddhas teaching—

Life is full of suffering

The cause of suffering is craving

The end of suffering comes with an end to craving

There is a path which leads one away from craving and suffering

These four noble truths provide the basis for the entire philosophy of Buddhism, through which Buddha tries to find out the way to relieving from suffering through enlightenment.

Buddha's teaching provides a distinct philosophical tradition. After his death people began to write about Buddha's teaching in different ways. As a result, various philosophical groups are come to exist with diverse thinking. At first people do not believe in various says of Buddhism. But laterally they come to realise the value of Buddha's teachings. They try to branch out Buddha's teaching into various areas of philosophy like epistemology, metaphysics etc.

Religion is nothing but the relationship which binds together the worshipper and the worshipped. Buddhism has a number of religious aspects. Buddha believes in reincarnation. There are various rituals and ceremonies that practiced by many Buddhists. Puja is a ceremony in which Buddhist offerings to Buddha. Through these Buddhist express their gratitude to Buddha. They also meditate, prayed, chant and repeated mantras. They can meditate or pray in temples or their own homes also. Most of the religions of the world offer some ways by following which one can reach the ultimate goal of life. For the Buddhist, it is the state of enlightenment known as Nirvana. Nirvana means someone has realized the ultimate truth of life. It is the liberated state of mind. Who can achieve this state can escaped from the cycle of rebirth and suffering.

Conclusion:

Buddhism is one of the living religions of the world. Buddhism contains many characteristics which make a line between philosophy and religion. Many people who are considered as atheist ignore the religious aspect of Buddhism. Basically, the people of western countries. But Buddhism is both a religion and a philosophy. Religious and philosophical, both aspects are present in Buddhism. But there is no restriction for the people. People who are interested in Philosophy can study it as a school of thought. But it cannot be denied that there are supernatural elements in Buddhism. Buddhist monks, temples, rituals are most important aspect of Buddhism. But it is also possible for atheist to follow Buddha's teachings alone without doing any acts of worship.

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A REALM BEYOND THE UNKNOWN: SOME GLIMPSES OF PHILOSOPHY IN THE POETRY OF EMILY DICKINSON

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Abstract

Emily Dickinson (1830-1886) is one of the greatest American poets of the nineteenth century. Emily Dickinson's poetry shows the influence of Emerson, the transcendentalist. Elisabeth Camp (2020) mentions that, "Emily Dickinson's poetry is often described as philosophical, both because her poetry grapples with philosophical topics like death, spirituality and the darkening operations of the mind, and because she approaches those topics in a characteristically philosophical manner: analyzing and extrapolating from close observation, exploring alternatives and connecting thoughts into cumulative demonstrations." This paper tries to focus on the philosophy ingrained in the poetry of Emily Dickinson.

Key words: beyond, unknown, philosophy, poetry, Emily Dickinson

Introduction:

Emily Dickinson is one of the finest poets in American poetry and literature. Born in Amherst, Massachusetts on December 10, 1830, she is an American poet to the backbone. She was the daughter of Emily Norcross Dickinson and Edward Dickinson, a lawyer by profession. Emily Dickinson was out and out a brilliant student. She joined Amherst Academy and studied English and classical literature apart from mathematics, history, philosophy, geology, botany and Latin. She made friendship with Benjamin F. Newton who discovered the poet in Dickinson and she shared some of her own early poetry with him. The news of his death in 1853 gave her a profound shock. She was deeply affected by the loss of her friend Sophia Holland in 1844 and the demise of Leonard Humphrey, the principal of Amherst

Academy. Thus, she writes in a letter to her friend, Abiah Root in 1851, "...I am selfish too, because I am feeling lonely; some of my friends are gone, and some of my friends are sleeping__ sleeping in the churchyard sleep__ the hour of evening is sad__ it was once my study hour__ my master has gone to rest, and the open leaf of the book, and the scholar at school alone, make the tears come, and I cannot brush them away; I would not if I could, for they are the only tribute I can pay the departed Humphrey." Dickinson's poetry depicts the lonely life she had undergone. Her poems contain the notion of life, death, immortality, sorrow, loneliness and the soul.

Aims and Objectives:

The main objective of this paper is to discuss and interpret the philosophy intertwined in the poetry of Emily Dickinson.

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 poetess herself. The secondary data has been collected from reference books, journals, magazines, articles, websites etc.

Discussion:

Emily Dickinson(1830-1886) is one of the leading writers of the nineteenth century American literature. Her poetry shows profound influence of philosophy. Her poetry is rich in philosophical subjects such as God, death, spirituality. Mary G. Baker (1933: 35) mentions that "Plato's idea that life continues after death, but in another sphere as shown in the *Phaedo*, "The hope of another life gives us courage to meet our own death" (155) comes out in Emily's poem- these fair fictitious people, "Where are they-Can you tell? Perhaps in places perfecter".

Elisabeth Camp (2020) mentions that "Dickinson doesn't make philosophical claims, but demonstrates concretely how poetry can make a distinct contribution to philosophy, by exemplifying abstract ideas in tangible form and habituating readers into productive trains of thought." Her poems such as *I died for Beauty_ but was scarce*(1862), *Success is counted sweetest*(1864), *Tell all the truth but tell it slant*(1872), *Because I could not stop for Death* (1890), *There's a certain Slant of light* (1890), *I heard a Fly Buzz_ when I died*(1896), contains grains of philosophy.

Emily Dickinson's poem, *Because I could not stop for Death* deals with the theme of death presented through a series of metaphors. In the opening lines of the poem, the poet writes,

*Because I could not stop for Death__
 He kindly stopped for me__
 The Carriage held but Ourselves__
 And Immortality.*

The poetess personifies Death as a gentleman riding a chariot and coming towards the poetess to take her away. She had no option but to get up on his carriage which held two of them along with Immortality. They drove slowly and passed through a school where the children were absorbed in their playful activities during their break. Then they crossed the paddy fields and as the sun had set, the poetess felt cold as she had put on a slender gown and a thin scarf. Death seemed to stop the chariot near a house which was half buried under the ground. She could hardly observe the roof as the ceiling was in the ground. This seemed to be her grave where she will remain buried for centuries.

Sudhaker Paisa (2016: 252) opines that “The theory of mortality, about her demise, occurs everywhere in Emily Dickinson’s letters and poems. In regards to Emily Dickinson’s poem, *Because I Could Not Stop for Death*, Death’s acceptance attitude is reflected and conveys ‘Neutral Acceptance attitude.’ The items included in Neutral Acceptance subscale is divided into two factors, Death Acceptance and Death Avoidance. It indicates that Neutral Acceptance subscale could measure various pathways of death acceptance limiting the belief of an afterlife.”

Jed Deppman et. al (2013) goes on to say that “Emily Dickinson’s poetry is deeply philosophical. Recognizing that conventional language limited her thought and writing, Dickinson created new poetic forms to pursue the moral and intellectual issues that mattered most to her.”

In her poem, *I heard a Fly Buzz_ when I died* Emily Dickinson speaks about her own death. She says that she found a fly making a buzzing sound at the time of her demise. The people who surrounded her body kept on shedding tears till they were exhausted. They seemed to wait for the final moment while she is lying on her death-bed. Everything seemed to be calm when suddenly the fly buzzed around the room at a stretch and as it flew towards the light, it blocked its radiation. After sometime, the poetess could not see anything. Thus, the poetess writes,

*I heard a fly buzz_ when I died-
 The Stillness in the Room
 Was like the Stillness in the Air-
 Between the Heaves of Storm.*

Joby Thomas Chirayath (2016) states, “Dickinson focuses on eschatological themes in her poetry, especially death, burial, waiting in the tomb, judgement,

immortality and heaven. Her poems largely deal with death because it is a border experience between this life and the next. The idea of waiting in the tomb is her unique concept in which the static waiting of early poems gradually develops into dynamic waiting in her later poems. Time in the tomb becomes a part of an extended existence representing the next state of being. Dickinson's philosophy of life derives from the eschatological outlook. Life is a pilgrimage on earth and contains mysterious aspects. In spite of her Emersonian influences, Dickinson depicts a trinitarian God."

Emily Dickinson's poem, *I died for Beauty- but was scarce* published in 1892, depicts various images associated with Death. The poetess describes herself as a decaying dead body. Surah Talal Jumah speaks about Emily Dickinson philosophy of pain in her poetry, reiterating that "Dickinson has written up two-thousand poems, most of which were poems pondering and dwelling in gothic and taunting themes, the re-occurrence of death and pain, several of times in her work, suggest that she was in constant conflict, but what always shows is she was in constant conflict on how to describe *Pain*." Thus, Emily Dickinson voices out in her poem "I Died for Beauty":

*I died for beauty, but was scarce
Adjusted in the tomb
When one died for truth was lain
In an adjoining room.*

This poem also shows Dickinson influenced by the philosophy of beauty and truth of John Keats. Thus, the poetess writes,

*He questioned softly why I failed?
"For beauty," "I replied.
'And I for truth-the two are one;
We brethren are", he said.*

Emily Dickinson's poem, *Success is counted Sweetest* brings forth the image of a dying soldier to exemplify that one who has undergone failures and defeat can find the true meaning of success. It expresses sorrow for those who fail not once but many a times in their lifetime. Thus, she writes,

*As he defeated__ dying__
On whose forbidden ear
The distant strains of triumph
Burst agonized and clear.*

Meram Salim Shekh Mohamad (2022) mentions that "Emily Dickinson symbolizes transcendentalism, i.e., femininity and individualism. She is the mother

of modern American poetry. It can be said that she doesn't exactly fall into any categories, for she has been so real to herself. Being a free and isolated individual that questioned human existence with the relation to the self and God, this makes her to be like transcendentalists. She is named next to Emerson in transcendentalism, her work was much ahead of her time. She chooses solitude as a way to true guidance to connect with universe, but yet doesn't exactly fall into the trap being a transcendentalist, for in some of her poetry she shows the dark side of romantic age."

In her poem, *I'm Nobody! Who are you?* Emily Dickinson gives up the expectations of the society and celebrates the freedom that comes from the joy of being true to oneself. The idea of giving up external influences and glorifying individuality is a central theme of Transcendentalist philosophy, which commemorates self-reliance and personal growth.

Emily Dickinson's profound love for nature is another characteristic of Transcendentalist thought which is reflected in her pieces of poetry. Thus, in the poem, *A bird came down the Walk*, Dickinson takes a look at the pulchritudinous and the convolutions of the world of Nature. This respect for nature shows the transcendentalist belief in the inner virtue of the world of nature and the significance of associating with the natural world to attain a better knowledge of selfhood and the cosmos. She writes,

*A Bird, came down the Walk-
He did not know I saw-
He bit an Angle Worm in halves
And ate the fellow, raw.*

Conclusion:

Thus, we can conclude that Emily Dickinson's poetry shows his influence of western philosophy. Her poetry reflects ample influence of transcendentalism. We also find an echo of philosophers like Heraclitus, Aristotle, Plato, St. Augustine, Kant Bradley, William James and Bergson. Her influence of western philosophy is seen in his poems like *Success is counted sweetest*, *Tell all the truth but tell it slant*, *Because I could not stop for Death*, *There's a certain Slant of light* and *I heard a Fly Buzz_ when I died*. Her poetry also shows influence of John Keats and his philosophy of truth and beauty. Her poems such as *I 'm Nobody! Who are you?* and *A bird came down the Walk* are also influenced by transcendentalism.

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HISTORY OF DEVELOPMENT OF MATHEMATICAL LOGIC AND SET THEORY

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Abstract:

To know the foundations of mathematics, it is vital to know the history of the development of mathematical logic and its connections to set theory. Standard or classical logic is not independent of set theory. Second order logic is just set theory in disguise. Which formulas are valid in logic depends on which sets we assume to exist in our set theoretical universe. Set theory started as a purely mathematical subject, brought into life by George Cantor. Initially, Cantor's work was oriented more towards mathematics than logic. In this paper an attempt has been made to study the history of development of mathematical logic and set theory and also how mathematical logic and set theory together contributed in the foundations of mathematics.

Key words: Mathematical logic, set theory, foundations of mathematics

Introduction:

The history of modern logic is usually written as history of mathematical logic. The foundations of logic were brilliantly and thoroughly laid by Aristotle in the fourth century B.C.. The history of late 19th century logic indicates clearly a very dynamic development instigated not by philosophers, but by mathematicians. This development contributed to the emergence of mathematical logic. Logic was developed first in ancient Greece and ancient India.

For over two thousand years mathematicians have been making correct inferences of a systematic and intricate sort, and logicians and philosophers have been analysing the character of valid arguments.

A correct piece of reasoning, whether in mathematics, physics or casual conversation, is valid by virtue of its logical form. In the narrow sense, logic is the

theory of valid arguments or thereby of deductive inference. Logic has frequently been defined as the science of reasoning. In broader sense, it can be said that logic includes the general theory of sets.

Objectives of the study:

Objectives of the study are-

- (1) To study the history of the development of mathematical logic and set theory.
- (2) To study the role of set theory and mathematical logic as the foundations of mathematics.

Methodology:

In this paper descriptive method has been used. Secondary sources like books, research articles and papers related to the topic have been used to analyse the topic.

Development of mathematical logic:

Aristotle had introduced into logic the important notion of a variable. This concept of variable is used in the branch of mathematics called Algebra. The three characteristics of symbolic logic as cited by modern logician, C.I. Lewis are also characteristics of mathematics. The characteristics are- (i) The use of signs to represent directly concepts. For example, the multiplication sign (X) directly represent the spoken English word which corresponds to them, i.e. multiplication. (ii) The use of deductive method. By this method one can generate an indefinite number of other statements from a small number of statements by the application of a limited number of rules. (iii) The use of variables having a definite range of significance.

In mathematics, we prove some statements to be true assuming certain axioms. If some statements are proved it means that the statements are true. This shows that proof is a logical argument rather than an empirical one. Rigorous proofs are done on the basis of mathematical logic. In mathematics true statements have different names such as theorems, propositions, lemmas etc. Truth and logic are interlinked. Logic helps to prove truthful judgements and to disprove false ones. It teaches people to think clearly, concisely and correctly. On the other hand mathematics is a subject which helps people to develop logical thinking. In mathematics, if some abstract mathematical truths are proved then it becomes acceptable to use those theorems to prove more complex ideas. This is very similar to the concept of deductive systems of logic.

The abstraction of Euclid's three principles of geometry forms a basis for mathematical logic. According to Euclid, certain propositions must be accepted as true without demonstration. Euclid employed axiomatic method in his 'Elements'. The axiomatization of various branches of mathematics was the main point of studies of the foundations of mathematics from the late 1880's until the 1920's.

G.W. Von Leibniz (1646-1716), who was a philosopher and mathematician, had a great role in the development of logic from its traditional classical form into its modern symbolic form. He suggested that mathematics could be reduced to logic. In other words he proposed a reduction of mathematics to logic and the mathematization of logic. Leibniz was also the forerunner of logicism in which he tried to create an arithmetic logical calculus. Logic provides principles of reasoning- that is, a theory of inference.

The development of the mathematical logic in Great Britain started in 1847 and was completely independent of that of G.W. Leibniz. The mathematician George Boole (1815-64) is the next important name after Leibniz in the development of symbolic logic. In 1847 he published his pamphlet "The mathematical analysis of logic". Boole developed algebra of logic—one of the divisions of mathematical logic. In the system of algebra formulated by Boole, variables stand for classes (an extension of concepts) and the operations of addition and multiplication represent the various ways of combining classes to make further classes. Boole applied his algebra to several branches of logic. He transfers the laws and rules of algebra to logic. Elementary algebra deals with numerical operations whereas Boolean algebra deals with logical operations. Boole further explored the ways in which the laws of this algebraic system both resemble and differ from those of standard algebra. As we know today, Boolean algebra is a branch of mathematics that deals with operations on logical values with binary variables. The Boolean variables are represented as binary numbers to represent truths such as '1=true' and '0=false'. It is also used in set theory. The important operations performed in Boolean algebra are conjunction, disjunction and negation. The two important theorems which are extremely used in Boolean algebra are De Morgan's laws. Boolean algebra became not only an important field of study in mathematics, but also a powerful tool in the design and study of electronic circuits and computer architecture. Moreover, propositional calculus can be analysed by so called Boolean methods and interconnections be established between the theory of Boolean algebra and that of propositional calculi. In the nineteenth century, an English mathematician and logician Augustus De Morgan too contributed a lot to the study of logic. He formulated De Morgan's law. His contributions in logic have been important in set theory, probability theory etc. The Russian logician,

mathematician and astronomer Platon Poretsky(1846-1907) also contributed a lot in the development of mathematical logic.

Propositional calculus is a basic part of logic which is usually taken as a starting point for the study of mathematical logic. It studies the logical relationship between propositions or statements taken as a whole and connected via logical connectives. Logical connectives, namely, conjunction(and), disjunction(or), negation, the conditional (if...then) and the biconditional(if and only if) are used to form complex propositions from simpler ones and finally to form propositions that can not be further analysed in propositional terms.

Interdependence of set theory and mathematical logic as the foundations of mathematics:

standard or classical logic is not independent of set theory. Second order logic is just set theory in disguise. Which formulas are valid in logic depends on which sets we assume to exist in our set theoretical universe. Second order logic depends on what we call large domain assumptions, which come quite close to the meaning of the axioms of set theory. Mathematical logic and set theory together have produced some of the theorems of mathematics such as Godel's incompleteness theorems which prove that in any sufficiently useful axiomatic system there must be statements which can neither be proved nor disproved. The main ingredients of symbolic logic are statements and connectives. A statement is an assertion that can be either true or false. Mathematical logic studies formal system's, proofs and different types of logical reasoning. Set theory studies how sets are formed, their properties and how they relate to each other. On the other hand mathematical logic focuses on reasoning and proving mathematical statements using logical rules and axioms. In a mathematical theory, everyone is concerned solely with conclusions which can be inferred from an assigned initial set of statements said to be axioms of the theory according to rules that are specified by some system of logic.

The German mathematician G. Frege (1848-1925) developed a system of logic to use in the study of the foundations of arithmetic. The idea of regarding a mathematical theory as an applied system of logic was also developed by him. Russell and Whitehead too in their work the 'Principia Mathematica' demonstrated that mathematics could be reduced to logic. According to them the basic concepts and modes of reasoning used in mathematics are definable in logical terms. That is, it shows the logical foundations of mathematics. Different philosophers and mathematicians work leading to Boolean algebra, set theory, propositional logic clarifies the foundations of the natural and real number systems.

Set theory is often cited as the foundations of mathematics. Hilbert considered that all mathematics can be formulated in set theory. This means that most mathematical objects such as numbers, relations, functions etc. are defined in terms of sets. The theorems of mathematics such as fundamental theorems of calculus can be viewed as statements about sets. Furthermore, these theorems can be proved from the axioms. Hence, axioms provide a sufficient collection of assumptions for the development of the whole mathematics. In this case, set theory serves along with other properties as a universal language in which mathematical theories can be formulated and discussed. Set theory started as a purely mathematical subject, brought into life by George Cantor. Initially, Cantor's work was oriented more towards mathematics than logic. His view of mathematics was hugely influenced by that of Richard Dedekind who was working much more in an abstract logic approach. Dedekind formulated some basic principles of set theory. Boole's algebra of logic relates to elementary set theory too. There is a very close connection between the Boolean algebra of sets and the formulas of predicate logic.

Conclusion:

The study of symbolic logic or mathematical logic is very much important in the studies of the foundations of mathematics. However, only a few hundred years ago, the field of mathematical logic began to develop. As a mathematical subject, logic is relatively recent. The 19th century pioneers were Boole, Cantor, Dedekind, Frege etc.. their activity led to the view that logic and set theory together can serve as a basis for all mathematics. Characteristics of mathematics and mathematical logic are almost same. One of the most well known branches of mathematical logic is Boolean logic.

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LIFE AFTER DEATH ACCORDING TO NAGA PEOPLE: A PERSPECTIVES OF CHANG NAGA IN NAGALAND

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Abstract:

This research paper explores the beliefs of the Chang Naga tribe in Nagaland regarding life after death. It aims to understand the origins of the Naga tribes, their concepts of the afterlife, and their traditional beliefs and culture. Nagaland, a state known for its rich cultural heritage and natural beauty, has a long history of self-governance among its tribal communities. The study employs both primary and secondary data collection methods, including household and village surveys. Findings reveal that the Chang Nagas view death as a transition to another realm, with rituals and ceremonies performed to ensure the soul's smooth journey. This research contributes to a deeper understanding of the spiritual worldview and enduring cultural practices of the Naga people.

Keywords: Chang Naga, After death, Rituals and Ceremonies, Ancestral Worship, Rituals and Ceremonies.

I. Introduction:

Nagaland is a predominantly tribal state, known for its rich cultural heritage and beautiful traditions. Folk songs are a staple of culture for all tribes, whether they are used to celebrate or praise the heroic deeds of ancient heroes. The state has famous mountains, lush vegetation, meandering streams, awe-inspiring rivers, many natural wonders, and rare flora and fauna.

The Nagas, the main clan, have maintained a unique system of self-government since ancient times. In the 19th century, the British arrived and brought the area under their control. After the independence of India, this region became an

administrative region in 1957, under the Governor of Assam, it is also known as the Tuensang region of Naga hills. On December 1, 1963, this region was renamed Nagaland and became a federal state within the Indian Union, marking an important milestone in its history.

II. Objectives of the Study:

The main objectives in this study are to –

- a) Know about the origine of the Naga tribes.
- b) Explore the Concepts of Life after Death According to Naga People.
- c) Understand the Traditional Beliefs and Culture of Naga People.

III. Methodology:

The study is basically related with Naga Society. So, to study the area and gathered the knowledge the survey has been done and collected the data. The data has been collected in both primary and secondary method. To collect the primary data, two schedules has prepared; one for the village as a whole and the other for the households. The primary data has collected at the household level with the help of household schedules designed to elicit different information of the members of the family belonging to the sample households. General information pertaining to the village as a whole has collected through the help of village schedules. The collected data has analyzed and explained as literature.

IV. Result and Discussion:

a) Origin of the word NAGA:

The word Naga means snake and it is not said that Nagas are descended from snakes. But perhaps this name is given to them as the best way to show their character, because among all the tribes of the forest they are considered to be the most intelligent and cunning.

These tribes, although called "Nagas", defy even the common designation. In fact, there is no single Naga people and among them there are many different tribes with more than 30 dialects, and almost every tribe has a different language. In addition, their cultural and social structure varies from one tribe to another. Even their physical appearance and appearance differ from group to group and from place to place. The word "Naga" is given to these tribes by foreigners. These people accepted the name "Naga" well, until the political necessity made it accepted as a description of these different people, different from other tribes and from the population of the country as a whole. .

It may add here that the word “Naga” was given to these people even before they migrated from Burma.

Therefore, the name “Naga” does not come from their place of residence, Nagaland, as is the case in some states of India. The various tribes that make up the Naga people today are very different from each other. In many cases, these tribes are different. Their relationship with each other is limited to frequent headhunting and war.³⁶ In Burma, the Naga tribe is called “Na-ka” which in Burma means people or men or people with pierced ears. When a group of boys reaches the age of eight to twelve years, the elders of the village, in consultation with the village priests, set an auspicious day for the ear piercing ceremony. The head of the village usually kills a large pig and distributes the meat to the young people. Then, their ears are pierced with a bamboo stick that has cotton on the end. Mining is done by local heroes. This ritual signifies that he will attain purity. They are now able to wear white cloths in their ears and participate in the war dances that are performed during various events of the village life. Many Naga tribes migrated from Burma to India; this is why they were given the name “Naka” or “Naga” even before they reached India. After Burma between 1795 and 1826. The Assamese were the neighbors of the Nagas and they were the first to come in contact with the Nagas. In Assamese, the word “Noga” means “right”.

The term “Noga” was originally used to describe the naked people of the hills who frequently interacted with the inhabitants of the plains in Assam. Over time, the name “Naga” became widely accepted by all the tribes, and it is now suffixed to the names of tribal groups residing in Nagaland, Assam, Manipur, Arunachal Pradesh, and Burma. The exact origin of the term “Naga” is uncertain, and various theories exist regarding its etymology.

Despite the Nagas’ deep understanding of the meanings and significance of their personal names, they do not have a native explanation for the term “Naga.” This suggests that the name was likely given by outsiders. One theory proposed by Dr. M. Horam is that “Naga” originated from the Tangkhul Naga language word “Naokhoka,” meaning a very brave child. When these people came into contact with the Ahoms of Assam, the Ahoms referred to them as “Noga,” which eventually evolved into “Naga.”

Another theory suggests that the word “Naga” derives from the Sanskrit word “Nag,” meaning snake, though the snake race of Vedic chronicles is unrelated to the Nagas, who never worshipped snakes even in ancient times. Additionally, some believe the word “Naga” comes from the Sanskrit word “Nog,” meaning a mountain

or inaccessible place, thereby implying hill man. J.P. Mills theorized that “Naga” is a corruption of the Assamese word “Nanga” (pronounced as “Noga”), likely meaning mountaineer from the Sanskrit word “Nog.” However, this theory is inconsistent because not all hill men are Nagas.

A different group of writers contends that the name “Naga” appears in a historical account from 300 A.D. by the Greek scholar Ptolemy, who described all the hill tribes as “Nanga.” In 1662, historian Shiab Ud Din Tallish referred to the Nagas as “Nanga,” a term phonetically similar to “Naga.” However, this theory is also flawed, as Tallish used “Nanga” for all hill tribes in Assam at the time.

Some writers suggest that “Naga” originated from the Bengali word “Nangta,” meaning lack of cloth, or the Hindustani word “Nanga,” meaning naked. Despite the various theories, the exact origin of the term “Naga” remains a topic of debate and speculation.

The Assamese language, ‘Noga Manuh’ means a naked man. J.H. Hutton opines that the word Naga is derived from the 38 Hindustani word Nanga. If this theory is accepted, all the people living in Assam hills may be mistakenly as Nagas. Some writers like E.A. Gait, S.E. Peal and Holcombe have opined that the word Naga is derived from, the Sanskrit word ‘Nok’ or ‘Nog’ meaning people or folk. Since the Nagas lived in groups the term Nok is applicable to them. The most plausible theory as to the origin of the word Naga is one which has Burmese connection as the Nagas had migrated from Burma to the present hill country.

The Burmese called the group of people with holes in ears as ‘Naka’ meaning pierced ears. This theory has to its logical support a historical background that a group of people having ‘holes in the ears’ had one time left ‘Chiang Mai’ area in Thailand in the remote past and were said to have gone towards Burma. These groups of people were simply known as ‘Nakari’ in Thai meaning people with holes in the ears. When this group of people passed through Burma, they were known as ‘Na ka’ meaning people with pierced ears.

b) Exploring Concepts of Life after Death:

The Chang Naga tribe, one of the prominent indigenous communities in Northeast India, has a rich cultural heritage deeply intertwined with its spiritual beliefs and practices. Among these, the concepts of life after death hold a significant place, reflecting the tribe’s understanding of existence, morality, and the afterlife.

These beliefs are deeply embedded in their cultural practices, rituals, and oral traditions, reflecting a profound spiritual understanding of existence beyond the physical realm. Naga beliefs is the idea that the soul continues its journey after

death. Death is not viewed as the end but rather as a transition to another state of being. This journey of the soul is often depicted as a passage through various stages or realms, each representing different aspects of the afterlife.

The Nagas believe that the soul embarks on a journey after death, traveling through different realms. This journey is influenced by the individual's actions and deeds during their lifetime. A virtuous life leads to a smooth journey and a favorable place in the afterlife, while a life of wrongdoing can result in obstacles and challenges for the soul.

1) **Rituals and Ceremonies**

To facilitate the soul's transition, the Nagas perform various rituals and ceremonies. These include offerings, prayers, and communal gatherings aimed at honoring the deceased and seeking blessings for their journey. The rituals are designed to ensure that the soul is at peace and can transition smoothly to the next realm.

2) **Ancestral Worship**

Ancestral worship is a significant aspect of Naga beliefs about life after death. The Nagas believe that ancestral spirits continue to influence the living, providing guidance, protection, and blessings. Maintaining a strong connection with these spirits through regular rituals and offerings is considered essential for the well-being of both the living and the dead.

3) **Symbolic Practices**

Naga traditions include symbolic practices that reflect their beliefs about the afterlife. These can be seen in their art, music, and oral narratives. Stories of the afterlife journey, depictions of ancestral spirits, and moral lessons related to the soul's journey are prevalent in their cultural expressions.

4) **Contemporary Influence**

While traditional beliefs remain strong, modern influences have also shaped the Naga understanding of life after death. Christian missionary activities, in particular, have introduced new religious concepts, blending with traditional practices. Despite these influences, the core belief in the soul's journey and the importance of rituals and ancestral connections continue to be central to Naga spirituality.

c) **Traditional Beliefs and Culture:**

The Chang Nagas have traditionally believed in the continuation of the soul's journey after physical death. This belief is rooted in the notion that life and death are interconnected phases of a continuous cycle. The tribe views death not as an end, but as a transition to another realm of existence.

1) **The Afterlife Journey**

According to Chang Naga mythology, the soul embarks on a journey after death. This journey involves traversing various realms or stages, which are often depicted through oral traditions and folklore. The path taken by the soul is influenced by the deeds and actions performed during one's lifetime, emphasizing a moral code that guides the community's behavior.

2) **Rituals and Ceremonies**

To ensure a smooth transition of the soul to the afterlife, the Chang Nagas perform various rituals and ceremonies. These include offerings, prayers, and communal gatherings aimed at honoring the deceased and seeking blessings for their journey. Specific rites are conducted to appease ancestral spirits, believed to play a crucial role in guiding and protecting the soul.

3) **Ancestral Spirits**

Ancestral worship is a key component of the Chang Naga belief system. The tribe holds that the spirits of ancestors remain actively involved in the lives of the living, providing guidance and protection. Maintaining a strong connection with these spirits through rituals and offerings is considered essential for the well-being of the community.

4) **Symbolism in Art and Culture**

The Chang Naga's views on life after death are vividly reflected in their art, music, and oral traditions. Symbolic representations of the afterlife journey, ancestral spirits, and the moral lessons associated with them are prevalent in their cultural expressions. These artistic depictions serve as a means of preserving and transmitting their spiritual beliefs across generations.

5) **Contemporary Perspectives**

While traditional beliefs remain influential, the Chang Naga community has also seen changes due to modernization and external influences. However, the

core values and spiritual concepts related to life after death continue to persist, adapting to contemporary contexts while retaining their essential meaning.

With the immoral works of the soul, the Naga thinks that the condition of futureness. Because of his imperfect assumptions of the imperfect world of the invisible world, he thinks that he will feel like one work today. There is no established form of worship; no temple was built in honor of his various deities and no messengers had special approval for his work. He has knowledge; However, there are many superstitions and practices handed down to him by tradition and these people he uses to heal and ask for the protection of the supernatural. Therefore the belief in the future of the soul has the character of speculation rather than an empirical doctrine. However, this belief is often not supported by confirmed beliefs, although the belief that some form of life in the future is universal and is considered an irrefutable fact of knowledge. Therefore, the disposal of the dead also varies from tribe to tribe, but the Nagas do not agree with each other about the invocation of the dead. The Angamis are buried in stone-lined graves, and Lothas dig a sandstone vault and sometimes use canoes as coffins, and Ao throw their dead on platforms; and the Chang Nagas perform both the clearing of the platform and the burial; the Konyaks throw their dead on a platform but the head is severed, which is placed in the pot, or in a pit of stone, or turned into the part of a cone of stone sand covered with bamboo sheaths. Some of the Konyak Nagas in the east put a wooden or wicker human effigy in which the head of the deceased is placed for a time to make the soul descend into the image and the trees dead put many people. Angamis in the grave. Some Konyak villages have the dead in baskets that keep them seated but more or less upright. The method of disposing of the dead may vary from one Naga to another but they all seem to support the idea of existence after death. There is no name to describe the place of the dead, either "heaven" or "hell". We are only talking about the "land of the dead". Many consider it to be in heaven; others say it is underground. To reach his destination, a man must overcome some obstacles.

The Naga believes that after death a man has to carry his load of cloths, food and walks his way to it with a spear in his hand. Having crossed a river, he first comes to the king of the dead, outside of which there is a tree. He must throw his spear at the calling out of his name. If he has lived an honest life on earth his spear will hit the tree even thrown aimlessly. But if he had been a thief or a dishonest man he will miss it however careful he might be while throwing the spear. Moreover in the latter case his load will be a handicap, for whatever he has stolen would be revealed outside his load. The king of the dead sitting in front of his house watches

and judges. He calls in the honest man and sends him straight through it into the village of the dead. Thieves and dishonest men have to go by a side path, though all seem to reach the same goal.³

The concept of the life in the village of dead is also similar to life on earth, except that there is no sexual intercourse. There is also a vague idea as to whether those who reach the village of the dead remain there indefinitely. The belief of another Naga tribes on the subject of a future existence is fundamentally the same, though there are variations in details. The belief in the philosophy of narrow path to paradise seems common among all Nagas. One has to undergo the test of honesty and integrity at one stage or the other before he finally enters the village of the dead. Any person irrespective of caste and creed will be individually accountable to the king for his or her actions on earth and nobody can conceal his or her misdeeds from the king of the dead for these are bound to reveal automatically before him. He awards every soul according to his work on earth, be it good or bad. A man who leads a life of righteousness on earth is awarded with a heavenly home to live eternally after his death. But an unrighteous man who leads a life of dishonesty is sent to a place of eternal torment. This is a place which is full of coarse grass, the stalks of which are three cornered and rough, and the edges which are so sharp as to cut the skin when touched wherein his soul moves about eternally. Heaven is described as the best place where the days are full of merry making, feasting and dancing and no more deaths.⁴

The Nagas believe several gods have different duties and functions both on earth and in heaven though, to give a common name for all the gods in Naga dialect will be an impossible task as the Nagas have their own distinct tribal dialects. The God of the heaven is the controller and the giver of sunshine and rain here on earth and sometimes he is addressed as the maker of the earth as well. There are many songs and festivities addressed to him especially when the needed rains or sunshine. The God of huge rocks is also the judge in heaven. He is propitiated when the people of the world needed his blessings or help and not to harm them especially when they are working in the fields.

The God of heaven and hell is also the ruler, king or the lord in heaven. He is the entertainer and also the supreme judge in heaven. He awards every soul according to his work on earth, be it good or bad. All the major festivals and rituals of the Nagas are associated with this supernatural being. The creator is a benevolent God. The creation and existence of all creation is ascribed to the work of the creator who creates everything for the good of the universe and mankind. The creator has different names among the different Naga tribes of Nagaland. The Sumis call him

Alhou, the Ao's as Litsaba, the Angamis Ukepenuopfu and the Rengma as Sungigu. The Nagas however believe that this creator does not interfere in the activity of his creation and he represents the manifestation of the unseen divine power behind every creation and all productive activity and the destiny of mankind. He need not be propitiated since he is never believed to be harmful to mankind.

V. **Conclusion:**

The Chang Naga perspectives and beliefs on life after death offer a profound understanding of their spiritual worldview. By exploring these concepts, one gains insight into how the tribe perceives the cycle of life and death, the moral implications of one's actions, and the enduring connection between the living and the ancestral spirits. These beliefs not only shape the Chang Naga's cultural identity but also highlight the universal human quest to comprehend the mysteries of existence beyond death.

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EXPLORING THE PHILOSOPHY OF TAI AHOM RELIGION: A COMPREHENSIVE STUDY

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Abstract:

This research paper explores the traditional religion of the Tai Ahom people, an ethnic group in Assam, India, known for their unique blend of animism, ancestor worship, and elements of Buddhism and Hinduism. The Tai Ahom religion, rooted in the ancient practice of Phra Lung worship, emphasizes the veneration of ancestors and the worship of various deities and spirits. The study highlights the central role of rituals and ceremonies in maintaining the community's spiritual life and cultural identity. Assam, located in the foothills of the Himalayas, is a region rich in ethnic diversity and cultural heritage. Among its 23 districts, Sivasagar and Jorhat have significant Tai Ahom populations, where traditional religious practices are still observed. The Tai Ahoms, who originally migrated from southern China, have integrated into Assamese society while preserving their distinct religious and cultural practices. Key objectives of the paper include examining the basic features and beliefs of the Tai Ahom religion and understanding the various rituals associated with it. The methodology involves data collection from both primary and secondary sources, including interviews with community members and the study of manuscripts, books, and journals.

The results discuss the Tai Ahom religion's belief system, which includes a hierarchy of gods, the importance of ancestor worship, and the role of spirits in everyday life. Significant rituals such as Me-Dam-Me-Phi, Phra Lung worship, and Kham-Mao are detailed, illustrating the community's efforts to maintain harmony with the spiritual world and seek blessings for prosperity. In conclusion, the Tai Ahom religion is a vital aspect of the Tai Ahom people's cultural heritage, reflecting a complex interplay of indigenous beliefs and external influences. This research underscores the importance of preserving these unique religious practices, which contribute to the rich tapestry of Assam's cultural landscape.

Keywords: Assam, Me-Dam-Me-Phi, Ritual, Siu-Ka-Pha, Tai Ahom.

Introduction:

“Religion” is a term with a wide range of meanings, and there is no single word that can be directly translated as religion. Nevertheless, efforts have been made to explore its essence. Etymologically, the Latin root of the word “religion,” ‘religare,’ means “to bind together,” indicating its role as a binding or cohesive force in society. In the Hindu context, the word ‘dharma’ is used, which encompasses additional concepts such as “the order of the universe” and “the way things are.” Each person has their own dharma corresponding to different stages of life, situations, and duties. For example, the dharma of a student is to study, and the dharma of a warrior is to fight. Generally, dharma refers to the identity a person receives from their family at birth and can influence their actions. Whether referred to as religion or dharma, it is fundamentally a human construct, unique to human societies.

Religion is the most important part of a nation and it is one of the identity marks of a community. Religion is a part of our daily life. It is a fundamental aspect of culture. Culture is a way of life as well as the very framework within which a person behaves and sees the world. Religion, sometimes instead of emerging from one’s culture, it becomes the culture. Because religions as well as religious traditions, beliefs and practices are the means through which one’s culture can be understood. On the other hand, religion influences culture and the culture is itself becomes the medium through which religion is experienced and practiced. In this sense the Tax Ahom religion is also a part of the Tai culture.

The term “Tai” refers to all people who speak the Tai language, spread across a large area of Southeast Asia and Northeast India. This vast region, located to the east of India, south of China, and north of Australia, includes many smaller countries such as Burma (Myanmar), Siam (Thailand), Cambodia, Laos, Vietnam, Malaysia, the Philippines, Indonesia, Taiwan (Formosa), and Singapore. These regions collectively constitute Southeast Asia, where the Tai people inhabit. The Tai ethnic group, in its various branches, is widespread throughout the Southeast Asian peninsula. Different branches of the Tai are found in Vietnam, Laos, the Chinese province of Guangxi, Thailand, the interior of Yunnan, and Northeast India.

Assam has become a meeting place for many people from different ethnic groups, different groups have social structures and cultural heritage since ancient times. Thais entered this part of the country at different times through different routes and their race originated and helped, on their part, in shaping the flesh of Assamese ethnicity, language, religion and culture. At the beginning of the 13th

century, they crossed the Patkai Range and entered the valley of the Brahmaputra, where they founded the glorious dynasty of the Ahoms. Under the leadership of Prince Tai Chao Lung Siu-Ka-Pha. Tai Ahom is a section of Dear Tai. Tais are widely distributed in the Indochinese region and beyond. They are also known as Tai, Htai, Pai-i, Moi, MOUNG, Tho or do, Khamti. and their country names such as Shan, Thai, Siam, Lao, Dai, Nung Bouyei, Dong etc. A maara family Tai nke North East India di ka Tai Ahom, Tai Phake, Tai Khamti, Tai Tuning, Tai Aiton Na Tai Kham yang.

The Tai Ahoms were a Mao branch of Tai Yue group and their script is Tai Nua. They originally came from Mung Mao Lung of South China or present Dehong Dai Singpho Autonomous Prefecture of Peoples Republic of China. The Tai Ahoms while came from Mung Mao Lung, they brought with them their original traditional religion of the ancestor worship. Instead of professing any major religions like Buddhism, Taoism or Confucianism, they are continuing a mixed form of religion with the elements of the three religions. But their uniqueness and identity as a Tai Ahom religion is entirely based on the very cult of ancestor worship and Khon belief. (Gogoi, S. 2011).

Objectives:

The main objectives in this paper are to-

- a) Know the basic features and beliefs of Tai Ahom religion.
- b) Understand the various rituals of the traditional Tai Ahom religion.

Methodology:

The methodology adopted here is mainly data collection and observation. The primary and secondary both data has been collected from the relevant sources. They are mainly meeting the people and study the published and unpublished manuscripts, Books and journals.

Result and Discussion:

The Tai Ahom is a branch of the Tai race. The Tai race, in its different branches, is widely spreaded in the Indo-Chinese peninsula and beyond. The Tais are found today, as they have been for hundreds and thousands of years, from Assam to the South China Province of Yunnan, from Bangkok to Vietnam (Gohain 2007:46). They are variously known as Tai, Htai, Pai-i, Moi, MOUNG, Tho or do, Khamti as well as by their local names such as the Shan, Thai, Siam, Lao, Dai, Nung Bouyei, Dong etc. Tai speaking peoples form the most numerous and most widely spread

peoples in Mainland South East Asia. The Ahoms are the western most of these Tais (Terwiel 2005:52). The Tais are now be found in Northern Vietnam, Chinese Province of Yunnan, Laos, Thailand, Northern Myanmar, North East India etc. The Tai families of North-East India are known as the Tai Ahom, Tai-Phake, Tai-Khamti, Tai-Turung, Tai-Aiton and Tai-Kham yang. In Thailand the Tais are known today as the Thai, Lue, Nua, Phuthan, Youon, Ya; in Myanmar as the Shan, Khuen, Nua, Mao; in Laos as the Lao, Lue, Nua, Phutai, Yuon, Dam, Deng, Zang (Giay), Khao, Phuon, Sek; in China (PRC) as Dai, Lue, Nua, Mao, Ya, La, Zhuang, Bui, Kam (Dong), Mulao, Meonam, Shui, Li; in Vietnam as Tay, Dam, Nua, Khao, Lao, Lue, Deng, Giay, Nong, Bouy, Thuy; in Indonesia as Tai Kadai.

The word 'Tai' as used in the Tai Ahom chronicles means to 'an Ahom', 'boarder', 'near', 'a companion' (Barua & Deodhai Phukan 1964:50). B.J. Terwiel & Ranoo Wichasin have given the meaning of Tai as 'to die' in their book 'Tai Ahoms and the Stars' (Terwiel & Wichasin 1992:150). To some scholars the anthonym Tai appeared late in history. In the tradition of Thailand or Siam the word iThaY or Tai' has its own. history. According to Bishop Pallegoix, in the 7th Century A.D. a Tai Prince, named Phra Ruang, who was the ruler of Sangkalok, a principality of Zimme/ (Chiangmai) as well as a tributary Chief under Cambodia, which was at that time in South Indo-China. In 638 A.D. he rebelled against the ruler of Zimme /and seized that State over throwing the suzerainty of Cambodia. He proclaimed himself the Sovereign of Zimmef... On the basis of this Bishop Pallegoix asserts that after Phra Ruang had freed the country from the Khmers, the Sajan took the name of Thai, which signifies 'free' or 'liberated ones' (Gogoi 1968:4).

The 'Tai is an ancient Chinese word which ordinarily means 'great'. Nai Likhit Hoontrakul in his massive work 'The Historical Records of the Siamese Chinese Relation' gives the meaning of the term Tai' as a high stage or power or a respectable and independent personage in address (Hoontrakul 1953:16). To him Tai' is an ancient official title giving certain rights and privileges to its holder, i.e. the title of Tai or Tai-Tai which signifies the meaning of full right to levy duties on the waterways (Hoontrakul 1953:13). From this, we can assume that the word "TaV for the first time appeared in Chinese history in Shan-Si and Ho-nan (2515 BC). The Tailed was a hereditary title of rank enjoyed by the highest aristocracy in ancient China and was regarded as 'the first Tai, which led to many subsequent Ted titles, without the heritable rights, but accompanied by its meaning of honour, created in subsequent periods, such as - Choung Tai (Minister), Chi-Tai (Viceroy), Tung-Tai (undersecretary of State), Pu-Tai (Provincial Governor), Git-Tai (Provincial

Chancellor), Pan-Tai (Provincial Financier), Tien-Tai (Provincial Commander-in-Chief), and TaoTai (Regional Governor) (Hoontrakul 1953:14-15).

Basic Features and Beliefs:

The Tai Ahom religion, also known as Ahom religion or Phra Lung worship, is the traditional belief system of the Tai Ahom people, who are an ethnic group in the northeastern Indian state of Assam. This religion is a blend of animism, ancestor worship, and elements of Buddhism and Hinduism, reflecting the cultural and historical influences on the Ahom people over centuries. The Tai Ahom religion is based on certain fundamental beliefs in supernatural powers (Gogoi 1976:1). The Tai Ahoms believe in an Omnipotent God or God Almighty (Pha Tu Ching Phrong Hum). They also believe in a hierarchy of gods that owe their origin to the Great God. They worship not only the various gods with elaborate ceremony but even their dead ancestors are also worshipped with great devotion. Very significantly in the Tai Ahom religion the gods and goddesses of the conquered local people are also worshipped sincerely.

The Tai Ahom religion is monotheistic as well as polytheistic in nature, thus it believes in one supreme God Pha Tu Ching Phrong Hum, who is impersonal and is without any shape or form and any quality; He is regarded as the ultimate creator, sustainer and destroyer of the world. The Tai Ahoms believe in worshipping of various Gods and demigods. It believes in a hierarchy of Gods that originated from the Great God. The Gods of the Tai Ahom pantheon are: Lengdon, Khao Kham, Ai Leng Din, Jan Chai Hung, Jashing Pha, Chit Lam Cham, Mut-Kum Tai Kum, Ra-khin, Ba-khin and Chao Phi Dam.

Central to the Tai Ahom religion is the belief in spirits (phi or khwan) that inhabit natural objects and phenomena. These spirits can influence the lives of humans, and therefore, maintaining good relations with them is crucial. The Ahoms venerate their ancestors, believing that the spirits of the deceased can protect and guide the living. Rituals and ceremonies are performed to honor and appease the ancestors. The religion recognizes a pantheon of deities and spirits, including household gods, village deities, and nature spirits. The most significant deity is Chao Phi Dam, the supreme god who is considered the protector of the Tai Ahom people. The Ahom religion involves numerous rituals and ceremonies, many of which are led by traditional priests known as Deodhai and Bailung. These rituals are often performed to ensure prosperity, health, and protection from evil spirits. Festivals play an important role in the Tai Ahom religion. Notable festivals include Me-Dam-Me-Phi, a festival to honor the ancestors, and Bihu, which marks

the Assamese New Year and has agricultural significance. The Tai Ahom religion has its own sacred texts, such as the Buranjis (historical chronicles) and manuscripts written in the Ahom script. These texts contain religious hymns, rituals, and historical records.

The Tai Ahom people believe in reincarnation and the existence of an afterlife. The soul (phi) undergoes a journey after death, and proper rituals are necessary to ensure a peaceful transition. The Ahom religion emphasizes living in harmony with nature. Natural elements like rivers, forests, and mountains are considered sacred and are often associated with spirits. Divination is an essential aspect of the religion. Shamans and priests perform various divination rituals to seek guidance from the spirits and predict future events. Over time, the Tai Ahom religion has incorporated elements from Hinduism and Buddhism due to historical and cultural interactions. For example, certain Hindu gods and Buddhist principles have been integrated into the traditional belief system. The religion emphasizes ethical conduct and moral values, such as respect for elders, honesty, and community solidarity. Adherence to these values is believed to maintain harmony and balance within the community. The Tai Ahom religion, while distinct in its traditions and practices, reflects a complex interplay of indigenous beliefs and external influences, making it a unique aspect of the cultural heritage of the Ahom people.

Rituals of the traditional Tai Ahom religion:

The traditional Tai Ahom religion encompasses a variety of rituals that reflect their deep connection with nature, ancestors, and deities. These rituals are integral to the community's spiritual life and cultural identity. The first and foremost ritual is Me-Dam-Me-Phi. The Me-Dam-Me-Phi is one of the most important ancestor worship rituals, performed to honor and appease the spirits of the ancestors. It involves offering food, drinks, and prayers to the ancestors, seeking their blessings for the well-being of the living. Community feasts and gatherings are common during this ritual. The second ritual is Phra Lung Worship. It is dedicated to the supreme deity Phra Lung, this ritual seeks divine protection and blessings for the community. Offerings such as rice, fruits, and flowers are made to the deity, accompanied by prayers and chants led by priests (Deodhai and Bailung). Another ritual function celebrated in Tai Ahom is Rik-Khwan. This is a soul-calling ceremony performed to restore harmony and balance when a person is believed to have lost their khwan (soul). The ritual involves the chanting of mantras, offering of food and drink, and tying of sacred threads around the wrist to ensure the return and retention of the soul. Kham-Mao is also a ritual function which is conducted to protect against evil spirits and negative influences. In this programme

the priests perform exorcism rituals using sacred texts, symbols, and rituals to drive away malevolent spirits and cleanse the affected person or place.

More over the Tai Ahom people celebrate the Bihu Festivals and Na-Khuwa rituals. Though Bihu has agricultural significance, it also includes rituals to appease deities and spirits for a good harvest. The celebrations include lighting lamps, offering food to deities, dancing, singing, and community feasts.

The Na-Khua is the harvest festival celebrates the first meal prepared from newly harvested rice. In this rituals the community gathers to cook and eat the new rice together, offering a portion to the household deities and ancestors.

In the Tai Ahom rituals Deodhai and Bailung plays main role. These are traditional priests who play a crucial role in conducting rituals, performing divination, and leading community prayers. They possess extensive knowledge of the sacred texts, chants, and ceremonial procedures. Community involvement is significant in the Tai Ahom rituals. Festivals and ceremonies often involve communal feasts, dances, and music, reinforcing social bonds. Knowledge of rituals and beliefs is passed down through generations, ensuring the preservation of the Tai Ahom cultural heritage.

The rituals of the traditional Tai Ahom religion reflect a rich tapestry of spiritual practices aimed at maintaining harmony with the spiritual world, honoring ancestors, and seeking blessings for the community's prosperity and well-being.

Summary and Conclusion:

The state of Assam, located in the foothills of the Himalayas, covers an area of 78,438 square kilometers. It comprises 23 districts and has a population of 26,638,407 people, with 13,787,799 males and 12,850,608 females, according to the 2001 Census (Sarnia 2004:4-6). The 1931 Census of Assam recorded 249,434 Ahoms in the state, who were all categorized as Hindus. Following the settlement of the Tai Ahom Dynasty in Assam (spanning between 24°3' N to 28° N latitude and 89°5' E to 96°17' E longitude), the Tai Ahoms emerged as one of the major communities. They are predominantly found in large numbers in the districts of Upper Assam, including Sivasagar, Dibrugarh, Jorhat, Golaghat, Tinsukia, Dhemaji, and Lakhimpur.

Among the districts of Assam, Sivasagar (located between 26°43' N to 27°14' N latitude and 94°22' E to 95°26' E longitude) has the highest proportion of Ahom population, accounting for 38.38% (Buragohain 1994:59). The Tai Ahom people continue to practice their ancient rituals and ceremonies in the Sivasagar and Jorhat districts. In these districts, the traditional Tai religion is observed in a unique and

rare style. The specific places within these districts where these practices are maintained are mainly- Bakata, Patsaku, Parijat, 4 No. Nabajyoti, Japihajia, Akhoia, Purani Pam, Bor Gaon, Bor Deodhai Gaon, Bagariting, Na Gaon, Chotou Khua, Laiseng, Moranjan, Dakhinjan, Disangpani, Rukang, Tiphuk, Hologuri, Nahartali, Hatiborua, Cholapothar, Nemuguri, Nangalamora, Mahmora Konwar Gaon, Lesaihabi, Bailung Gaon, Angera, Hagarbera, Lakua, Laipeleng, ManiM, Mazgaon, Duarah Gaon, Karonga, Bisrampur, Na Khat, Chnn Pura, Simaluguri, Lakhimi Pothar, Satimora, Ghilaguri, Kasumari, Bor Sahaki, Doba, Amguri Deodhai Gaon, Hapekhati, Jhanji Hanhchara Bailung Gaon, Amguri Deodhai Gaon, Chira Khunda, and Pani Tula. In these locations, the Tai Ahom people continue to practice their traditional religion, performing rituals and ceremonies in the ancient Tai style, preserving a unique and rare cultural heritage.

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NAMGHARA: THE CENTRE OF PREACHING OF SANKARADEVA'S SOCIO-CULTURAL AND RELIGIOUS PHILOSOPHY

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Abstract:

Namghara is a social institution created by Sankaradeva for the purpose of preaching his socio-cultural philosophy. It is specially designed to cope the people of a particular village or an area for congregational prayer. The people of a particular area or a village who are the followers of Sankaradeva; Ekasarana-Harinama-Dharma have established a Namghara to worship their Godhead Krisna through congregational prayer. The religious teachings of Sankaradeva have been discussed in Namghara and every one of the followers of Sankaradeva's religious philosophy could take part or listen to the discussion. There is no discrimination among the followers. Besides congregational prayer, different kinds of social and cultural matters have been discussed in Namghara.

In following paper, the role of Namghara in spreading the Sankaradeva's socio-cultural and religious philosophy and its impact on the society will be discussed. The paper will be descriptive in nature.

Key words: Namghar, Sankaradeva, Ekasarana-Harinama-Dharma, Krisna, congregational prayer, Equality.

Introduction:

Sankaradeva propounded a new religious philosophy as Ekasarana-Harinama-Dharma with a view to provide relief to the ordinary people of his time from the grasp of the prevalent exploitation. In his time, the society was in turmoil in the name of religion. Different evil practices were in vogue in the society, different rites and rituals and talisman had been in practice, Buddhism and Jainism were the

dominating religious practices but these two had been interpreted wrongly and used for the benefits of so-called religious leaders. With the emergence of different religious beliefs there also emerged religious persecution, consequently the life of ordinary people became horrible, they had to face different social and religious atrocities from the so-called powerful and upper-class people. In such a critical juncture, Sankaradeva emerged and started a religious movement known as Neo-Vaisnavite Movement.

Sankaradeva met different reformers of the time when he had visited different holy shrines across India, and interacting with them, he became familiar with the Vaisnavareformation movement that was started in the context of all-Indian vaisnavite belief. He was deeply motivated by those reformers, on the other hand the socio-religious state of condition of the then Assam was in chaotic state. It was the exigency of the time for the emergence of a reformer. In such a turmoil state Sankaradeva felt the urge of his heart to start a similar movement in Assam. He started his reformatory mission and initiated a new religious belief. His mission is known as Neo-Vaisnavite Movement and his religious belief is known as Ekasarana-Harinama-Dharma.

Sankaradeva's Ekasarana-Harinama-dharma is based on the Visnu-purana, the Harivamsa, the Bhagavadgita and the Bhagavata-purana, and the chief Godhead is Visnu or Narayana with His different incarnations - Hari, Rama, Vasudeva Krishna and Narasimha. In the opening verse of the Kîrttana-ghosa, Sankaradeva prays Narayana, the incarnated form of the Supreme Being and the cause of all the other incarnations. "prathamepranamo brahman-rupisanatana I sarvvaavatararakarananarayaGa II"¹ Sankaradeva did not advocate for Idol worship rather he insisted on congregational prayer in form of Nama. To perform congregational Nama, he established a kind of prayer hall which is known as Namghara.

Namghara, Primarily the institution of religious prayer, dominates the religious and socio-cultural life of the Assamese people from the inception of Eka Carana Nama Dharma propounded by Sankaradeva. Sankaradeva, the multifarious genius, initiated this organized institution to establish law, justice, peace and unity among the village community with a view to create a congenial atmosphere for congregational prayer to Lord Krishna. It cannot be imagined of a village in Assam without a Namghara. Every Assamese community used to establish its own Namghara. In some places there is one Namghara established by different castes unitedly. In such Namghara, all the castes are at liberty to use it without any hesitation but they have to follow the rules framed by themselves. On the other

hand, there is also instance of existence of more than one Namghara in some places according to caste differences. But there is no bar to any caste in entering into a Namghara except some restrictions in entering the sanctum (the Manikut).

Objectives:

- 1) The objective of this paper is to discuss the role of Namghara in the preaching of socio-cultural and religious philosophy of Sankaradeva
- 2) To discuss the role of Namghara in the perspective of socio-cultural and educational life of the village community of Assam besides its religious decorum.

Research Questions:

- 1) Is there any significance of Namghara in the context of modern life style of the village community of Assam?
- 2) Is the role of Namghara relevant in abolition of caste distinction among different communities in today's Assamese Society?

Methodology:

The descriptive and the analytical methods is applied to discuss this paper and, for the collection of data various primary and secondary sources including books, journals, magazines and different websites etc. are selected. The paper is discussed as below:

Discussion and Analyses:

The socio-cultural and religious tradition of Assam has greatly been influenced by three types of religious institutions: (i) Matha-Mandira (temple) (ii) Namghara and (iii) Satra. Mathas-mandiras are more ancient than namgharas and Satras. The namgharas and Satras have great impact on the life of the people of Assam than the mathas and mandiras. Satras and Namgharas are primarily religious institutions but these two have also deep nexus with the socio-cultural and educational aspects of the Assamese people. "From the etymological point of view, the term "namghara" bears a sociological importance. The term "namghara" consists of two words 'nama' and 'ghara' where 'nama' means a method of worshipping and 'ghara' means 'kula' i.e. family. As Namghara itself is a common property, as every male person has equal right in attending 'nama' as all members belonging to a Namghara to play their category roles following the same doctrine of socialistic pattern in spiritual and material aspects are may say that "Namghara" bears the stamp of Familism."²

The Namghara generally has four parts viz-Manikuta (Sanctum), Kirtanaghara (prayer hall), Shunghara (green room) and Batcara (the gateway) but for bad pecuniary condition some village community erects only the Kirtanaghara with manikuta. The Kirtanaghara is constructed aligned to the east west direction while the Manikuta is to the North-South direction. At the south-west post end adjacent to the ridged roofed room of the Kirtanaghara, the Shunghara is erected, and at the threshold of the kirtanaghara the batcara is established.

The most essential part of a Namghara is the big hall. Nama kirtana (the singing, chanting and praying of Lord Krishna) is performed in this hall, and it is called the Namghara. The size of a Namghara depends upon the numbers of the Bhakatas (the devotees) and the numbers of its rooms are in odd numbers as three, five, seven etc. Generally, a Namghara is constructed with four rows of big pillars and two rows of small pillars at the both extreme end of the rows of the big pillars. The right-hand pillar of the second rows, from the manikuta to the west direction, is the main pillar of Namghara and it is called the “Laikhuta”. There is slight difference between Upper Assam and Lower Assam in the design of construction of Namghara. In Upper Assam the Namghara is constructed in ridged roofed design and in the Lower Assam it is constructed in curved roofed design.

The Manikuta is a smaller house in comparison to the Namghara, and it is erected at the East end of the Namghara where the Holy Scripture, specially the Bhagavata, is kept on the holly pedestal. No big hall can be termed as Namghara without a Manikuta attached to it.

The pedestal (Simhasana) is placed in the middle of the sanctum so that it is visible from the gateway of the Namghara through the opening of the front door of the sanctum. The pedestal has seven steps with beautiful handy works of skilled artisans. The “Bhagavata” or the “Gunamala” is placed in the pedestal as “The Altar Ego” of Lord Krishna instead of any idol or deity of God or Goddess.

The Namghara played an important role in the upliftment of the backward castes rendering unique services and brought them within the fold of Vaishnavism. The so called untouchable and backward classes could freely take part in different activities in Namghara without any hesitation but they have to be admitted to the doctrinal fold of Vainavism. Sankardeva could not abolish the Caste distinction but could reduce the rigours of caste distinctions through Namghara, for which the Assamese society never been victimized by the devilish activities in the name of untouchability which could be found in other parts of India.

Besides being the Centre of religious practice, the Namghara which is emerged out as the consequence of the Neo vaisnavite Movement, have played manifold

roles and gave the Assamese society a new shape. The Assamese society is deeply indebted to Namghara for its variegated contributions to the illiterate and less cultured society of Assam of the time of Sankardeva. Namgharas acting as an educational and cultural centre, teaches the Assamese society good manners through the tales of Ramayana and Mahabharata. The chanting and singing of the pada's (verses) and "slokas" of the "cariputhi" (the four books of Sankardeva and madhabadeva), the reading and rendering of the holy scriptures, by the gurus and elders and the performing of Bhaonas in every Namgharas of the village of Assam educated the Assamese village community. Dr. Surjya Kumar Bhuyan rightly remarked in this respect as- "There grew in Assam what we may conveniently term "illiterate literacy" of a form unknown in any part of India. An Assamese villager of the older type still carries this tradition about him; and if we can make speak freely, we shall see that he possesses a fair acquaintance with the general contents of the epics of the Puranas."³

The Namghara can be regarded as a social democratic institution. All matters are publicly discussed without resorting any secrecy to build confidence among the people. The officials of Namghara viz- Sutradhara, gayana, bayana, medhi, deory, namoti, patheka etc. are selected democratically on the basis of their religious accomplishment and skill in the respective fields. It also performed the role of legislature and judiciary. The village community gathered in the Namghara and discussed different matters of festivities and rituals. After detailed discussion ways and means were found out, laws were formed and everybody must obey such rules, laws and regulations passed at Namghara. Different disputes, quarrels among the people were also discussed and redressed pronouncing decree after free-fair and exhaustive discussion among the village community at Namghara, and everybody must obey such decree. Even if anyone is reluctant to abide by the rules and regulations framed and decree passed by the Namghara he or she has to face temporary expulsion from the Namghara till his or her rectification.

Sankaradeva had made his religion very simple and free from all ritualistic, complexities, excessive rigours and harsh formalities. His great disciple Madhavadev gave cogent expression to this attitude in his famous work, the Namghosa.

HarinamKirtanatanahi kala patra

Niyama samyamaekovidhi.

"In the singing of the praise of God, there are no rules of place, time, qualification, rituals and rigours".⁴

This sober simple religion, of which the motive is to attract not only the so-called lower castes within the Hindu fold, but also the tribes of the North East

region of India including the Yavana and Turuka (Muslims) who were outside the pale of Hinduism, was spreading through the Namghara, Gobinda Atai of Garo, Norottam of Naga, Sand Kha of Muslim, are some instances of benevolence of Ekasarana-Harinama-Dharma preached through the Namghara.

The activities performed by Namghara have also the similarity with the 'Bar Ghara' of some tribes of the time of Sankaradeva. In this respect further research work can be undertaken for proper evaluation of the role of Namghara as a whole and its pertinence to the present day's context.

It is evident from the above discussion that the Namghara occupies an important place among the village community and the role of Namghara is still appertained to the socio-cultural and educational life of the village community of Assam along with its religious decorum.

Conclusion:

While ideology becomes conservative the society will be contracted, on the contrary an impartial and attractive ideology causes the development of societies. Sankaradeva's Neo-Vaishnavite philosophy is impartial attractive and refined one. This impartial and refined ideology of Sankaradeva attracts the masses disregarding castes, creeds and races to Ekasarana-Harinama-Dharma. The moral teachings, spread through the different activities performed by Namghara, the solemn attempt to abolish untouchability, caste distinction and above all the preaching of unity liberty and tolerance to members of every community and acceptance of them within the fold of Ekasarana-Harinama-Dharma still have the relevance in the context of modern life style of the Assamese people. More over these have ample scope for further research in respect of eccentric egotism arises among various small ethnic groups of Assam as well as of India.

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THE ECONOMIC IDEAS OF MAHATMA GANDHI AND IT'S RELEVANCE TO MODERN INDIA

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Abstract:

Mahatma Gandhi the leader of the nation is not only known as the leader of freedom struggle, but also a great contributor to social science in India and the rest of the world. His thinking to socio-economic background is so remarkable in present India and the world. Mohandas Karamchand Gandhi occupies a unique place in the history of our freedom struggle and bringing about a large awakening in the country. Throughout his life, Gandhi sought to develop ways to fight India's extreme poverty, backwardness and socio-economic challenges as a part of his wider involvement in the Indian independence movement. He believed that western pattern of economic growth will not solve the kind of problems which India faced. The Gandhian thoughts are more relevant even today because both nationalization and privatization have failed to solve the problems like poverty, unemployment, inequality, environment degradation etc. in India. Developmental programmes based on science and technology are material centric and not human centric. The main objectives of this article is to highlight the basic economic thought of Mahatma Gandhi and its relevance to modern India. The data is collected from secondary sources using different books, journals, and internet. The methodology used is descriptive and analytical.

Keywords: Mahatma Gandhi, Non-violence, Swadeshi, Decentralization.

Introduction:

Gandhian economics is a school of economic thought based on the spiritual and socio-economic principles expounded by Indian leader Mahatma Gandhi. It

is largely characterized by rejection of the concept of the human being as a rational actor always seeking to maximize material self-interest that underlies classical economic thinking. Where Western economic systems were (and are) based on what he called the “multiplication of wants,” Gandhi felt that this was both unsustainable and devastating to the human spirit. His model, by contrast, aimed at the fulfillment of needs – including the need for meaning and community. As a school of economics the resulting model contained elements of protectionism, nationalism, adherence to the principles and objectives of nonviolence and a rejection of class war in favor of socio-economic harmony. Gandhi’s economic ideas also aim to promote spiritual development and harmony with a rejection of materialism. The term “Gandhian economics” was coined by J. C. Kumarappa, a close supporter of Gandhi. To delve into Mahatma Gandhi’s economic ideas and their relevance to modern India comprehensively, we need to explore various facets of his philosophy and their applicability to contemporary economic challenges. Gandhi’s economic thought was deeply intertwined with his broader vision of a just society based on principles of truth (Satya) and non-violence (Ahimsa). His ideas were shaped by India’s colonial context, agrarian economy, and the socio-political landscape of the early 20th century. This essay will examine Gandhi’s economic principles, their historical context, and how they resonate with India’s current socio-economic realities and developmental aspirations.

Objectives:

1. To study Gandhian Philosophy of economics thought.
2. To study new insights of Gandhi’s ideals.
3. To examine the relevancy of Gandhian economics thought in the modern India.

Methodology:

To carry out this proposed study of the topic, the analytical and descriptive method has been attempted. The secondary data are collected from various sources such as books, journals, and internet sources.

Historical Context and Foundations of Gandhi’s Economic Thought

Mahatma Gandhi’s economic thought emerged from a unique historical context shaped by India’s struggle for independence, colonial exploitation, and the socio-economic conditions prevailing during the early 20th century. His ideas were not just responses to economic challenges but were deeply intertwined with his moral and spiritual beliefs, as well as his vision of a just society founded on principles of

non-violence (Ahimsa) and truth (Satya). This essay explores the historical context and foundations of Gandhi's economic thought, shedding light on how his ideas continue to resonate in contemporary India.

Colonial Exploitation and India's Economic Condition

At the time Gandhi began articulating his economic Philosophy, India was under British colonial rule, which had profoundly impacted its economy. The British Raj had transformed India from a prosperous economy known for its manufacturing and trade into a supplier of raw materials and a market for British goods. This colonial economic policy, aimed at maximizing British profits, led to deindustrialization, rural impoverishment, and economic dependency.

Gandhi witnessed firsthand the devastating effects of British policies on Indian agriculture, industry, and rural communities during his years in South Africa and upon his return to India. He saw how colonial exploitation impoverished Indian farmers, artisans, and laborers, leading to widespread poverty and socio-economic inequalities. This experience deeply influenced his critique of modern industrial civilization and his advocacy for Swadeshi (self-sufficiency) and decentralized economic governance.

Core Economic Principles of Mahatma Gandhi

Mahatma Gandhi's economic principles were deeply rooted in his philosophy of non-violence (Ahimsa), truth (Satya), and selflessness. These principles were developed in response to the socio-economic challenges faced by India under British colonial rule and continue to resonate with contemporary economic issues. This essay explores the core economic principles of Mahatma Gandhi, examining their philosophical foundations and relevance to modern India.

Non-Violence (Ahimsa) in Economic Relations

Non-violence, or Ahimsa, in economic relations emphasizes principles that prioritize ethical, non-harmful interactions and transactions among individuals, communities, and nations. Rooted in the teachings of Mahatma Gandhi and other spiritual and ethical traditions, Ahimsa extends beyond physical harm to encompass economic practices that uphold fairness, justice, and sustainability.

At its core, Ahimsa in economic relations promotes respectful and empathetic treatment of all stakeholders involved in economic activities. This includes fair wages and working conditions for employees, ethical sourcing of materials, and responsible environmental practices. By avoiding exploitative practices such as child labor,

unsafe working conditions, or environmental degradation, businesses and individuals embody Ahimsa in their economic transactions.

Moreover, Ahimsa calls for honesty and transparency in economic dealings. This means avoiding deceitful practices such as fraud, corruption, or misleading advertising. Upholding truthfulness fosters trust and mutual respect among economic partners, creating a foundation for sustainable and harmonious economic relationships.

In broader economic contexts, Ahimsa advocates for policies and practices that promote social justice and equality. This includes advocating for policies that alleviate poverty, ensure access to education and healthcare, and empower marginalized communities. By addressing systemic injustices and inequalities, Ahimsa seeks to create a more inclusive and compassionate economic system.

Ahimsa in economic relations also extends to international trade and diplomacy. It encourages nations to engage in fair trade practices that do not exploit weaker economies or harm the environment. Promoting cooperation and mutual benefit rather than aggressive competition or exploitation is essential in fostering global economic stability and harmony.

Simplicity and Self-Reliance (Swadeshi)

Simplicity and self-reliance, encapsulated in the concept of Swadeshi, advocates for reducing dependence on external resources and embracing a lifestyle that values local production, sustainability, and community well-being.

Swadeshi, a term popularized by Mahatma Gandhi during India's struggle for independence, promotes the idea of economic nationalism and self-sufficiency. It encourages individuals and communities to prioritize locally produced goods and services over imported ones. This approach aims to bolster local economies, preserve indigenous industries, and foster economic resilience. By supporting local artisans, farmers, and businesses, Swadeshi not only strengthens the economic foundation but also promotes cultural heritage and traditional craftsmanship.

At its core, Swadeshi emphasizes the empowerment of communities and individuals through self-reliance. It encourages people to reduce reliance on mass-produced goods and instead embrace local resources and skills. This fosters a sense of pride and ownership within communities, as they become less dependent on external entities for their basic needs.

In practice, Swadeshi promotes simplicity in consumption patterns. It advocates for mindful and sustainable living, where individuals prioritize needs over wants and refrain from excessive consumerism. By cultivating a culture of simplicity,

Swadeshi challenges the prevailing notion of material wealth as the sole measure of prosperity. Instead, it values inner contentment, spiritual growth, and social harmony.

Environmental sustainability is another cornerstone of Swadeshi. By promoting local production and consumption, Swadeshi reduces the carbon footprint associated with transportation and packaging of goods. It encourages eco-friendly practices such as organic farming, waste reduction, and conservation of natural resources. In this way, Swadeshi aligns economic activities with environmental stewardship, ensuring that future generations inherit a healthy and sustainable planet.

Moreover, Swadeshi advocates for decentralized economic structures that prioritize local decision-making and community participation. It supports cooperative enterprises, local markets, and community-owned initiatives that cater to the specific needs and aspirations of each locality. This decentralization fosters inclusive growth and equitable distribution of resources, empowering marginalized communities and reducing disparities between urban and rural areas.

On a philosophical level, Swadeshi challenges the dominance of globalized consumerism and Western-centric economic models. It asserts the importance of cultural diversity, local knowledge systems, and indigenous wisdom in shaping sustainable development pathways. By valuing self-reliance and community solidarity over profit-driven motives, Swadeshi offers a holistic approach to economic development that integrates social justice, environmental sustainability, and cultural preservation.

Decentralization and Local Governance

Decentralization and local governance are principles that advocate for the transfer of authority, decision-making power, and resources from central governments to local communities and institutions. This approach aims to empower local populations, enhance governance effectiveness, and promote sustainable development tailored to local needs.

One of the primary benefits of decentralization is the empowerment of local communities. By delegating decision-making authority to local governments, communities gain greater control over their own affairs, including economic development, infrastructure projects, and social services. This empowerment fosters a sense of ownership and accountability among citizens, encouraging active participation in local governance processes.

Furthermore, decentralization promotes efficiency and responsiveness in governance. Local governments are often better positioned to understand the unique

challenges and opportunities within their jurisdictions. This enables them to develop policies and initiatives that are more responsive to local needs, leading to more effective service delivery and resource allocation.

Decentralization also promotes political stability and social cohesion by fostering inclusive decision-making processes. It allows for greater representation of diverse interests and perspectives within local communities, reducing the likelihood of marginalization or exclusion. This inclusive approach strengthens social capital and promotes unity among community members, contributing to overall stability and harmony.

Moreover, decentralization encourages innovation and experimentation in governance practices. Local governments have the flexibility to tailor policies and programs according to local conditions and preferences. This flexibility enables them to adopt innovative approaches to address emerging challenges such as urbanization, environmental sustainability, and social inequality.

In terms of economic development, decentralization can stimulate local economies by promoting entrepreneurship, job creation, and investment. Local governments can implement policies that support small and medium-sized enterprises, attract investment in infrastructure projects, and enhance the business environment. This economic empowerment contributes to poverty reduction and overall prosperity within local communities.

Overall, decentralization and local governance are essential principles for promoting democratic governance, enhancing community resilience, and fostering sustainable development. By empowering local communities, promoting efficiency and responsiveness, fostering inclusive decision-making, encouraging innovation, and stimulating economic development, decentralization plays a crucial role in creating vibrant and resilient societies.

Labor-Centric Economy and Dignity of Work

Gandhi emphasized the dignity of labor and advocated for an economy that prioritized employment generation, particularly through small-scale industries and rural enterprises. He believed that meaningful employment was essential for individual self-reliance and community well-being.

In Gandhi's vision, economic development should focus on uplifting the masses through labor-intensive industries that provided jobs and skills to rural populations. This approach aimed to reduce unemployment and poverty while promoting self-respect and dignity among workers.

Simple Living and Sustainable Consumption

Gandhi lived a life of voluntary simplicity and advocated for reducing materialistic consumption. He warned against unchecked industrialization and consumerism, which he believed led to social inequalities and environmental degradation.

Contemporary India faces environmental challenges such as air pollution, water scarcity, and deforestation, exacerbated by rapid urbanization and industrial growth. Initiatives like Swachh Bharat Abhiyan and renewable energy programs aim to promote sustainable development and environmental stewardship, aligning with Gandhi's principles of harmonizing human needs with ecological limits.

Critique of Industrialization and Cultural Preservation

Gandhi was critical of industrialization that undermined traditional livelihoods, cultural practices, and community cohesion. He advocated for technologies that respected local knowledge systems and promoted sustainable development.

In modern India, debates around industrial growth versus environmental conservation highlight the tensions between economic development and cultural preservation. Policies that promote heritage conservation, sustainable tourism, and community-based natural resource management resonate with Gandhi's vision of preserving India's cultural and ecological diversity.

Relevance of Gandhi's Economic Ideas to Modern India

Mahatma Gandhi's economic ideas continue to offer valuable insights and ethical guidance for addressing contemporary challenges facing India. His emphasis on self-sufficiency, decentralization, inclusive growth, dignity of labor, sustainable consumption, and cultural preservation provides a holistic framework for sustainable development.

Policy Implications and Implementation Challenges

Implementing Gandhi's economic principles requires overcoming various challenges, including:

- **Political Will and Leadership:** Effective implementation of decentralized governance and inclusive policies requires political commitment and leadership at all levels of government.
- **Capacity Building and Empowerment:** Strengthening local institutions and empowering communities to participate in decision-making processes are essential for realizing Gandhi's vision of Swaraj and Sarvodaya.

- **Balancing Economic Growth with Sustainability:** Achieving sustainable development requires balancing economic growth with environmental conservation and social equity, integrating Gandhi's principles of simplicity and ecological stewardship.
- **Harnessing Technology for Development:** Utilizing technology to promote inclusive growth, enhance productivity, and empower marginalized communities while respecting cultural diversity and ecological limits.

Challenges and Opportunities in Contemporary India

- **Economic Inequalities:** Addressing disparities in income, wealth, and access to resources remains a pressing challenge despite economic growth.
- **Environmental Sustainability:** Promoting sustainable consumption patterns, renewable energy adoption, and ecosystem conservation are critical for mitigating environmental degradation.
- **Social Justice and Inclusion:** Ensuring equitable access to education, healthcare, and employment opportunities for marginalized groups is essential for achieving Sarvodaya.
- **Globalization and Local Development:** Balancing globalization with local economic development, preserving cultural identities, and promoting ethical practices in trade and investment.

Conclusion:

Mahatma Gandhi's economic ideas provide a moral and philosophical foundation for addressing contemporary challenges and shaping India's development trajectory. His emphasis on self-reliance, decentralization, inclusive growth, dignity of labor, sustainable consumption, and cultural preservation offers a roadmap for sustainable and equitable development.

As India strives to become a global economic powerhouse, Gandhi's principles offer timeless wisdom and ethical guidance, reminding policymakers and citizens alike of the importance of pursuing development that is economically prosperous, socially just, and environmentally sustainable. Embracing Gandhi's legacy requires innovative approaches that blend traditional wisdom with modern realities, fostering a balanced approach to development that prioritizes human well-being and ecological stewardship.

In navigating its path forward, India has the opportunity to draw inspiration from Gandhi's economic philosophy to forge a future that honors its rich cultural heritage while striving for a prosperous and inclusive society for all its citizens.

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