Darshananuragi

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August-2022

Darshananuragi : Articles collected and edited by Dr. Pranita Sarma and Published by Principal & Chairman, Publication Board, Dispur College, Guwahati -6

First Edition : August 2022

Publisher Disclaimers

Price : 1000/-

EDITORIAL BOARD

A Note from the Principal

It gives me immense pleasure to know that on the occasion of the 44th Foundation Day of Dispur College, the Philosophy Department of the college has come up with a book titled "DARSHANAURAGI". DARSHANAURAGI tries to focus on different philosophical aspects of philosophical societies.

I am really happy to know that many eminent scholars of the national and state levels have contributed substantial chapters in the book and I take this opportunity to congratulate and bestow my best wishes upon the editors and each author who has forwarded their helping hand in the unified process of focusing different philosophical aspects to the philosophical society via their thought-provoking writing.

May the book be of great value in the society.

(Dr. Navajyoti Borah)
Principal, Dispur College

Editorial

Some critics said that Mahatma Gandhi's concept of swadeshi and bread labour are symbols of narrow nationalism. But this is not true. Gandhiji was deeply concerned about the quality of the ordinary man who was engaged in physical labour. He tried to destroy the level of status i.e. high or low. The same concern for the dignity and quality of life of the ordinary worker may be seen in Gandhi's emphasis for khadi and such other small scale industries in opposition to heavy industries. He believed that the economics of heavy industries had no place for the dignity and value of man. The latest advocate of decentralisation in backward Asian countries is the noted swadeshi economist, Dr. Myrdal. In his recent study 'Asian Drama' in three volumes, he advocated decentralised industry which was suited for India and other similarly situated countries. He said that Indian economy should not follow the western pattern and should be job oriented'. This was the very thing that Gandhiji used to talk and which we have failed to follow. Consequently the unemployment problem arises, the gap between poor and rich is widened and Indian has to take many foreign aids for its development. Indian economy is under a great trap due to the heavy loan burden from foreign countries. So in these cases Gandhi's vow of swadeshi cannot be avoidable. Gandhian economic attach more significance to man than machines, more emphasis on human values than monetary values.

We, Philosophy Department are extremely grateful to our guest contributors, Dr. Akoijam Thoibisana, Associate Professor, Department of Philosophy, Gauhati University; Dr. Archana Barua (Rtd.), Department of Philosophy, IIT, Guwahati; Dr. Rekhamani Sarma, Handique Girls College; Dr. Jagadish Patgiri, Former Hod, Department of Philosophy, Cotton University, Prof. Department of Performing Arts, Mahapurusha Srimanta Sankardeva Viswavidyalaya; Dr. Aniruddha Deka, Asst. Professor, Dept. of CSE, The Assam Royal Global University; Ms. Parismita

Long Live 'Darshananuragi'

Dr. Pranita Sarma

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What is Methodological Scepticism?

Dr. Akoijam Thoibisana

Abstract

Scepticism as a doctrine of philosophy is broadly divided into two, first on the basis of the questions of the impossibility of Knowledge, and second on the basis of the impossibility of its verification. According to the latter, even if there is knowledge, it cannot be verified. That is, any attempt to verify it would either lead to a contradiction or a slippery slope. Methodological scepticism on the other hand strongly believes in the possibility of knowledge claims. The sole purpose of methodological skepticism is to practice doubt as a procedure to establish the foundation of knowledge claims. That is, it is a technique of doubt that is practiced until *truth* is found that cannot be doubted, upon the most powerful skeptical hypothesis ever deployed. In Other words, it is a technique or method to defeat the universal skeptical claims that nothing is known except the claim that 'I know nothing' or alternatively that 'I cannot even know that I know nothing.' The paper is a brief exposition of Descartes's methodological skepticism in the constitution of Western epistemology.

Key words : Descartes, Methodology, Scepticism, Doubt, Cogito

I

Sceptical Hypothesis

Scepticism as a method of doing philosophy according to Descartes is an examination of all knowledge claims by setting aside all those

beliefs of which there might be some doubt until one comes to the first principle or maxims that cannot be doubted. Descartes' deploys a series of sceptical hypothesis to call into question any knowledge claims that are derived from the faculties of senses, the imagination, or reason. His method of doubt is a procedure to deploy a sceptical hypothesis to check what can and cannot be doubted on that hypothesis, and to deploy a still stronger sceptical hypothesis that questions the possibility of doubt which cannot be doubted earlier. As his method of doubt follows a method that is sceptical, it is known as methodological skepticism. And therefore the philosophy of Descartes is known as Cartesian skepticism.

Descartes's method of doubt was rigorously discussed by philosophers of all ages. Descartes set down his arguments of doubt in seventeen centuries in his *Discourse on Method*, (1637) then in *Meditations of First Philosophy*, (1641) and *Principles of Philosophy* (1644). He deploys his famous sceptical hypothesis, the dream argument, and the evil demon argument. The first was to doubt all beliefs and claims derived from the faculty of senses. The second was to doubt the truth or reason and the disciplines of reason, mathematics like arithmetic and geometry.

So, Descartes first and foremost doubted the senses. He started with the hypothesis that the sense deceives us at a distance; and doubted the size of the sun and the stars, the shape of towers, and the colour of mountains. He also started doubting even those things that are observed close at hand. Descartes extends this doubt to another hypothesis namely *the dream hypothesis* that could doubt all beliefs claims derived from the faculty of senses including the imagination like 'I am seated in this room, dressed in my eyes and hands etc.' He also doubts physiology, physics, astronomy, and even medicine. He finally set out his strongest and most powerful sceptical hypothesis, namely *the evil demon hypothesis* that could doubt even the reason that escaped the dream hypothesis. Here he could doubt that 2+2=4 or that square has four sides etc. as the demon has made us think that 5 is 4 or that square has four equal sides. Hence, the truth of

reason and the disciplines of reason, mathematics, like arithmetic and geometry are also put to doubt by this hypothesis.

The series of hypothesis that Descartes deploys to doubt are all sceptical because Descartes questions or rather doubts the hypothesis. That is each sceptical hypothesis is found to leave out something which can be doubted on that hypothesis install and passes on to those things which cannot be doubted on that hypothesis. In other words, the purpose of his methodological skepticism is to doubt or reject the hypothesis itself. Hence, it is a sceptical hypothesis. Descartes set down the four rules that should be followed while doubting anything. He states in his *Discourse* the following rules of doubt.[1]

a) never to accept anything as true that which is not clear and certain

b) break up each complex statement into simpler statement

c) start with the simpler

d) check if nothing is left out

Following is an account of Descartes's development of his methodological skepticism in the history of Western philosophy

II

Descartes and Scepticism

The originality of Descarte's skepticism lies in his contribution to the manner in which they are deployed as a method to doubt and not mere sceptical about our perceptual beliefs. His skepticism which is specifically methodological in nature is different from the philosophical doctrine of skepticism according to which some body of belief does not qualifies to be knowledge. Infact there are many ways in which our beliefs might turn out to be false. Scepticism presents *sceptical alternatives* for the beliefs it challenges. Consider for instance, Dretske's example of zebra, where you visit the zoo and

believe that there is a zebra in front of you. The evidence consists of your visual experience like of seeing a striped, roughly horse-like animal, as well as seeing the sign of the fence that says 'zebra'.[2] A sceptical alternative is a situation in which you have the same evidence, but the belief is false. This is because, it could be that the animals you see are not zebras, but mules painted with stripes.

The philosophical doctrine of Scepticism as a method of doubting reliability of our perceptual beliefs was however not innovated with Descarte's first *Meditations*. References of such doubt had already been explored by various medieval thinkers.[3] However, Descartes' skepticism is particularly remarkable for the possibilities of error or doubt which they raise in order to call into question various claims to knowledge. Unlike the Greek skepticism that does not put into doubt the existence of the world, Descartes invoked doubts that questioned the very existence of the world apart from our mind and ideas of things. That is, Descartes views sceptical argument as an epistemological tool and extends its scope to the notion of a mind independent reality. And it has been observed that though not a sceptic himself, Descartes methodology shows a rare appreciation of the way sceptical argument ought to take its stand. He started his skepticism by introducing the empiricist conception of knowledge in the form of the principle that, "whatever I have up till now accepted as most true I have acquired either from the senses or through the senses."[4] He then subjected this principle to a series of sceptical doubts that ultimately undermine the idea that knowledge cannot be derived from senses.

In the second *Meditations* Descartes' sceptical argument however, turned towards the method of what is called *internal demolition*. It is here that Descartes's skepticism broke altogether with his precedent argument against empiricism (the theory that knowledge is derived from experience) and started using it as a tool for the construction of his *first philosophy*. Descartes realizes that the sceptical method of internal demolition ought to be the only proper strategy to proceed with any sceptical argument. This is because, since the

sceptic suppoceedly lacks all knowledge, and since they challenge all possibility of human knowledge, it would be contradictory to invoke any scrutiny of any knowledge claims, be it of perception or of reasoning. Descartes thereby turn the table around and came up with the first principle *Cogito ergo sum*, the cornerstone of his alternative conception of knowledge, that the *Meditations* have, as their mission to develop.

<div align="center">

III

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Scepticism and Certainty

Cogito ergo sum, also popularly known as 'I think therefore I exist' came up as the first proposition that the sceptic cannot coherently doubt. However, it has long been the subject of controversy. If *cogito ergo sum* is understood as an inference wherein the premise is advanced and the conclusion is drawn, it becomes circular, since any reasons for not directly asserting a conclusion would entail doubts about the premise as well. The sceptic itself stands against the need of justifying any premise. And yet seeking to prove them, would lead to an infinite regress. While examining the *cogito* and the *ergo sum*, starting with the ergo, and, if the *ergo* is not an inferential connection, and if the second *Meditation* clearly presents the *sum* as a conclusion following from a premise (*I think, I am*) to the effect that one is thinking, the *cogito*, then the *ergo* certainly existed. Here Descartes is deploying against the sceptics' own strategy of internal demolition by providing the premise 'I think' for the conclusion, 'I exist.' That is, the indubitability of the *sum*, if it follows from the premise *cogito*, then, the premise 'I am thinking', itself comes from the sceptic who also exercises the method of doubt, involving an omnipotent deceiver, namely the God. It thereby follows that *cogito ergo sum* enters the scene, as an inference whose import, the sceptic, cannot elude. That is, it points out a fundamental truth about the *sum*, to which the sceptic commits itself by the very act of exercising his method of skepticism. And if the sceptic must

acknowledge the certainty of *sum*, it must do so for the *cogito* too for the same reason.

Now, if the business of skepticism is not to deny any prevailing views, but to raise possibilities of error, it may be asked, what exactly is the function of the skeptics? And, if the sceptic further claims that he doubts that anything can be known to exist, he falls into self-contradiction, since the same claims also entails that he is thinking and thus he exists. If the sceptic, however, does not assert that he doubts, but merely raises questions on the claims, then he is safe of his self-contradiction.

Another way of structuring *cogito ergo sum* as inference was by structuring like a syllogism which takes the form of the major premise like, 'Everything that thinks exists', minor premise as 'I think', and the conclusion, 'I exist'. The problem with such a major premise is that though everything that thinks, exists, may be logically prior to our apprehension of the truth of *sum*, in the order of reason, it comes after the development of our thinking, the *cogito*. Hence, Descartes simply refuses to take the cogito merely on the psychological level that takes the form of syllogistic reasoning. He argues in his *Principles* that the notion that in order to think, it is necessary to exist does not give the knowledge of any existing thing. Where it is necessary to exist does not give the knowledge of any existing thing. Where it is impossible to say that he who thinks can fail to be, or to exist, the whole idea of Descartes's cogito was not to give us knowledge of what exists nor indeed presuppose that something exists, but rather focus on the *principle of cogito* that seeks to place it unequivocally in the class of maxims or common notions of the eternal truths that we can know a *prior* to be true.[5] It is also for this reason that the cogito is not a syllogism with a suppressed major premise. It does not presuppose existential proposition[6] and by the same token, it cannot play the rile of a major premise in a syllogism.[7]

Hence, we intuit some inference so explicitly, that, the principle, that it is only by analyzing such inference do we come to recognize

the truth of those principles. It follows that we should be able to intuit some propositions as true without appealing to any criterion of truth. Truth, then is what is perceived very clearly and distinctly. If so, then *cogito ergo sum*, turns out to be the one basic truth that can extract from it a standard of truth, clarity and distinctness of perception, and replace it which the discredited idea of relying on the senses. It is indubitable as cited in the first *Meditations* and thus arrives at from merely focusing on our thought independently of the sense. And it is in such a way that we also grasp our existence. In the course of his further argument, Descartes sought to establish that the nature of thinking being or our mind is such that, it is essentially different from our idea of material body, that is defined in term of an extended substance enduring through a series of changes, comes not from the sense or the imagination, but from the mind alone. This is emphasized through the wax example given in his second *Meditations*.[8]

Now if we attend to our nature as thinking beings, different from our idea of material body, we are entering into the *innate idea* of our mind that has the power of thinking, and which we can go on to acquire knowledge from experience. Hereupon, Descartes brings out the distinction between the mind and body, as a substance, above which is the primary substance, God. However, in the last meditation, Descartes sought to go against the skepticism claims that there is no external world which follows from his proof of the existence of God. Hence, we see that his methodological skepticism ultimately is inseparable from his metaphysical doctrine. Here also lies the weakness of Descartes methodological skepticism.[9]

Conclusion

The epistemology of Descartes's methodological skepticism has inspired manifold philosophical reconstructions of their aims arguments and presupposition. Philosophers who were intrigued by Descartes's epistemological ambitions for achieving certain knowledge have connected his pursuits with a reconstruction of

ordinary rational considerations arising from everyday norms of inquiry.[10] Such an inquiry regards the need to answer skepticism as an ontological philosophical concern. That is, there is a call for the construction and evaluation of Cartesian response to the ongoing debate on skepticism that are hardly interested in addressing Descartes own sense of what he was up to,[11] not to mention are other sections of philosophers who are also interested in reconstructing Descartes's philosophical thought in a different direction.[12] The latter has led to emphasise Descartes's connection with Scientific Revolution or the rise of the new science fiction movie like Matrix, that seeks to connect its sceptical argument with the development in philosophy of mind.

However, it is important to note that the primary aim of Descartes's *Meditation* was in search of that certainty, that can provide a foundation to all knowledge claims. His method of doubt contrasts to a common assumption that did not centre around common sense or ordinary epistemic norms. His method of doubt was motivated by the historical context. It is a *reason inquiry method* that has been brought to light by contextually based research over the past two decades. His first metaphysical principle was a way to convince people of the mistake that Aristotle has committed. His method was also a way to respond to the skepticism of this day. It was also a way to counter the 'distorting assumptions' about the basic properties of things that man accepts during childhood. That is, his doubt was a way to clear any sort of untutored unexamined reliance on the senses. His radical skepticism loosens the grip that senses have upon our minds. He doubted all his former beliefs and was searching for the products of his method which were ostentatiously free of any presuppositions. And his doubt itself is a method that confirms the firmness of the conclusion that is drawn (in the face of stringent doubt).

Hence, his methodological skepticism is not an ordinary common sense, but a radical cognitive strategy with metaphysical principles. And, whereas his contribution to metaphysics presupposes the

Cartesian dualism, his epistemology, more specifically his logic of sceptical method, stresses his subjective method that changes the whole course of philosophical thought, Descartes's methodological skepticism remains an admirable instance of the constant endeavour of philosophy that cut through a received opinion by establishing a sound basis for beliefs. It has generated wholly new directions for further inquiry both in support and against. To undertake it would be beyond the limits of his paper.

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Foot Note

1   See, Discourse, Part II : Principal rules of the Method, in The *Philosophical Writings of Descartes* vol. I. trans. John Cottingham, Robert Stoothoff, Dugald Murdoch, and Anthony Kenny. Cambridge: Cambridge University Press. 1984. Hereafter the book is abdreviated as *PWD*.

2. See, Dretske's Zebra Example in Fred Dretske (1970), "Epistemic Operators", *The Journal of Philosophy*, 67 (24). pp. 1007-1023

3. See, Charles Larmore, *Descartes and Skepticism* in The Blackwell Guide to Descartes's Meditations, ed. Stephen Gaukroger, Blackwell Publishing Ltd. 2006, 17-29

4. Descartes, "Meditations of First Philosophy", p. 12 in *PWD*.

5. Bernard William, "The Certainty of the Cogito", in *Descartes: A Collection of Critical Essays*, ed. Willis Doney, Palgrave Macmillan, Macmillan and Co. Ltd. 1967. Pp 88-107

6. The existential proposition presupposes that there exists at least one thing that falls under the definition of the subject term.

7. Bernard William, "The Certainty of the Cogito", p. 90

8. PWD: 16-23

9. That is, though Descartes begins with an aptitude of doubting everything his skepticism ultimately ends with a metaphysical truth of the existence of God, on the basis of which Descartes sought to prove all other reality.

10. See, Janet Broughton, Descartes's Method of Doubt, Princeton University Press, Princeton and Oxford. 2002

11. See Bernard Williams, 1967

12. E.M. Curley, Descartes Against the Skeptics, Harvard University Press, 1978

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Gendering of Early Indian Philosophy: Some glimpses from the Lokâyata tradition and the "Sâmkhyakarika"

Dr. Archana Barua
Dr. Rekhamoni Devi

Abstract

The article is primarily divided into two sections : Section I deals with Early Indian materialistic tradition in general with reference to Lokâyata and Sâmkhya philosophy in ancient India in the background of some other similar materialistic traditions of this kind in order to explore its meaning in terms of ancient Indian culture and Materialism in general.

Second part of the article will touch upon the position of woman with reference to the possibility of taking some positions on the "gendering of early Indian philosophy with reference to these materialistic philosophical traditions in particular. We may recall that the fundamental similarity between the three systems of thought, namely, Tantrism, Sankhya and Lokâyata is their common theory of cosmogony according to which the world is "an effect of the sexual urge and it was born as a result of the union of the male and the female". The Purâ Ga and other Úâstras mostly accept this conclusion of all Tantras. In this background the article will also make some references to women's position in Tantra and some other materialistic traditions in philosophy. One may find its roots in

the ancient Indian culture; its existence still forms an essential part of the contemporary Indian culture, not only in the practices of the tribal population but also in the religious rituals that are followed.

Although the present paper does not share the same objective of reconstructing the materialist tradition in a Marxist perspective but Bhattacharya's article helps indirectly in understanding how some others, including the great Marxist scholar Debiprasad Chattopadhyay have successfully blended the two in a very creative manner unearthing some shared commonalities between the two at a deeper level.

Is there any scope for an alternate way of assessing the Indian materialistic tradition from some other perspectives, for example a Feminist One, or a Theistic one that may also accommodate a refined version of materialism in its fold? This question is to be addressed here as well.

Introduction

The materialistic philosophy of India is known as Lokâyata or Cârvâka. To understand the doctrines of this system, we have to remain satisfied with writings of the opponents of Lokâyata. The Brihaspati-sütra , supposed to have been written by Brihaspati, the founder of this system, is lost. Limitations for this kind of study are lack of Texts on Materialism in Early India, save some positions taken by the opponents, of pratipaksha. The materialist world view is found in the works of Cârvâka, Payasi, Kanada (about 600 BCE), Ajita Kesakambali (6th c. BCE) and Bhatta (6th c. CE) among others. Indian Materialism has also been named Cârvâka after one of the two founders of the school. Cârvâka and Ajita Kesakambalin are said to have established Indian Materialism as a formal philosophical system. This article makes an attempt at understanding materialist roots of Tantra from a Marxist perspective. Now a question may arise, 'why particularly from a Marxist perspective

only'? Ramakrishna Bhattacharya introduces his article "Marx and Indian Materialism" thus: "The title of the paper may sound odd to some, for Marx, in spite of his encyclopedic learning, was not at all conversant with the Indian philosophical tradition. Yet there are a few points in Marx's works that may be of use in relation to the reconstruction of the materialist tradition in Indian philosophy."[3]

Though the nature of Indian thought has often been identified to be exclusively spiritual or other-worldly, there can be no doubt, says Garbe that Sânkhya is one of the oldest philosophies of the Indian materialist tradition and there are many others. Garbe cites the well-known reference in Kautilya's *Arthasâstra* to the three systems of "philosophy" or "science" *(anviksiki)* current at that time: Sânkhya, Yoga, and Lokâyata (Materialism). However, what one means as materialism may harbour different shades of meaning within it, particularly in the development of Sankhya Yoga School of philosophy.

Some Key Themes in Early Indian Materialism: Some Glimpses from Lokâyata to Cârvaka Darshana

Materialism is the name given to the metaphysical doctrine which holds that matter is the only reality. This doctrine tries to explain consciousness as the product of matter. Cârvâka and Ajita Kesakambalin are said to have established Indian Materialism as a formal philosophical system and accordingly Indian Materialism has also been named Cârvâka after one of the two founders of the school. In the Mahabharata Cârvâka is introduced to King Yudhishthira as a 'wicked Rakshasha' (demon) 'in the guise of a Brahmin' who 'seeks to accomplish the purposes of (the) 'enemy' because, after the great fratricidal battle, he appeals to tribal values and tells the king: "Since you have slaughtered your kinsmen and elders, death is desirable for you, and not 'life." [4] Gregory Claryes comments: "In this sense one of the Indian names for materialist thought Lokâyata, meaning' prevalent among the people', serves in a self-explanatory manner as one of the bases of the above

view of importance of materialism…!"[5] However, the tradition is not one and homogeneous that all these shades can be clubbed together in a similar vein. For example, Lokâyata in early Buddhist and Brahminical writings invariably stands for 'the science of disputation', *vitandâúâstra* and not materialism.[6] Lokâyata was 'casuistry, while for Rhys Davis and others, Lokâyata is one who disbelieves, in, *paraloka.* Shastri, Dasgupta, and Radhakrishnan agree that the earliest meaning of Lokâyata was 'casuistry, (*vitanda*), and that this was its most exact description throughout the Buddhist period.[7] More substantial is the passage in the *Maitri Upanisad* discussing the role of Brihaspati (apparently an abbreviation of Brahmanhaspati, the teacher of the gods) in the exposition anti-Vedic views. Apparently the reference is a Brahmin attempt to restore the reputation of Brihaspati, a recognized Rig Vedic teacher from an 'association with materialism'.[8] Shastri held that there were three possible Brihaspatis, one a philosopher, another 'an economist a third a law giver'.[9] C.K. Raja, however, holds that "We do not, know of another Brihaspati in the Indian tradition, the one Brihaspati whom we know in 1ater times has been the teacher of the gods, and it is the same Brihaspati who is the originator of the Cârvâka system. He writes that "Brihaspati' is essentially a man who was defied on account of his superior talents and achievements.[10] There are some conflicting accounts of Brihaspati's life, but, at the least, he is regarded as the mythical authority on Indian Materialism and at most the actual author of the since-perished Brihaspati -Sutra.[11] Indian Materialism for this reason has also been named "Brihaspatya."Showing a link between "Brihaspatya" darshana with the essence of Lokâyata.

The term "Lokâyata " is made of two Sanskrit words, viz. loka and âyata i.e. " world view ' or " life view " or , view prevalent among people ". Lokâyata was also known as Cârvâka who was a disciple of Brihaspati. Cârvaka is the word that generally stands for "materialist". According to one view, a sage called Cârvâka was the original founder of the Cârvâka School.

According to R. V. Joshi In Chinese classical Buddhist literature, Lokâyata has been transcribed as "Lu-kã-yã-tuo", "Lu-ge-ye-duo, and "Lu-kã-yi-duo it was translated as Zhuo-bo-ka" which was none else but Sanskrit "Cârvâka". We also find some other terms such as "Wu-hou-shi-lun" (doctrine of denying life after death), "Shi-Lun" (doctrine of this world); "Shi-Jian-Xing (popular doctrine of this world) and "Shun-shi-Wai-Dao" (popular doctrine prevalent in this world)Interestingly enough Profuse references are preserved in the Chinese versions of Buddhist writings. The Chinese Buddhist Dictionary entitled 'Yi-Qie-Jin-Yin-yi' by 'Hui Lin' translates "Lu-kâ-ye-ti-kâ" i.e. Lokäyatika as wicked doctrine. It is interesting to note that Daêa-bhumi-vibhãsã-sãstra translated into Chinese in the latter half of Chin Dynasty during 384-417 A. D. refers to Lokâyatika as "Lu-kaye-jin" i. e. Lokâyata Sütra. This seems to be none else but Brihaspati Sütra. I may mention that the Chinese translation of the Šardùla-Karna- Sütra (SheTou-Jain-Tai-Zi-Jin) during western Chin Dynasty also refers to "Shi-li-Jin" i. e. the doctrine of this world. Although the Lokâyata doctrines were mostly distorted and misinterpreted by Chinese Buddhist monks in such a way that they suited to their ideology. Let us remember that Lokâyata and Buddhist arrived in China almost at the same time from India. The Annals of Tang Dynasty in India refers to a Lokâyata (Lu-kã-yi-tuo) who went to China from India at the instance of Emperor Kao Tsung (650-680 A. D.) of Tang Dynasty. The Chinese Buddhists were scared of Lokâyata and considered them as their dead enemy. They prohibited their followers to study Lok- âyata and translated lokâyata by "evil doctrine". Chi-tsang (550-625 A. D.) bracketed Lokâyata, Confucians and Taoists together in his "San-Lun" (Three Scriptures) and pronounced Lokãyata as "wicked interpretations"![12] In the Memories of the Emenents-Hinen Chao, Yi-tsing refers to a discussion between Hiuen-tsang and a Lokâyata Mahâyâna- Devana at Nalanda (India), where-in the Lokâyata adhered to the origin of all beings and all substances from the first four basic elements while Hiuen-tsang supported the Mahâyâna point of view. The reference

testifies that Lokâyata still exerted its influence in India in the 7th century A. D. We will see some further connection with Tantra and Chinese philosophy of Taoism that will be discussed later.

In this background one may wonder why some such materialistic traditions were clubbed under Nastika category within Indian philosophical tradition in general and why so ?

Lokâyata and Carvaika as Nastika Darshanas: Indian Materialism within Astika –Nastika Darshanas

Interestingly enough some such condemnable   vices of the so called nâstikas are similarly condemned in both the so called âstika as well as nâstika traditions of Buddhism and Jainism in particular when we find this in Buddhist Pali Canon condemning any lifestyle as nâstika for its sheer 'this-worldliness, though not necessarily on skeptical ,non authoritative or non Vedic or just on materialist grounds .We learn from Vâmana and Jayâditya, commentators of PâGini's Acmâdhyâyî, that it is the existence of the afterworld that is affirmed and denied by two sets of people; those who affirm are known as âstikas; those who deny, nâstikas. This was the original meaning of these terms. The Jains explain the word somewhat differently: a nâstika is one who thinks that there is no virtue and vice, *nâsti puGyaC pâpam iti* (*matirasyanâstika%.*)

We learn from Vâmana and Jayâditya,commentators of PâGini's Acmâdhyâyî, that it is the existence of the after world that is affirmed and denied by two sets of people; those who affirm are known as âstikas; those who deny, nâstikas. This was the original meaning of these terms. The Jains explain the word somewhat differently: a nâstika is one who thinks that there is no virtue and vice, nâsti puGyaC pâpam iti matirasyanâstika%.The opposition is on ethical grounds rather than ontological.To this MalliceGa adds the denial of the after-world and GuGaratna, the denial of the self whereas in this second sense the Buddhists and the Jains too are branded so. Gregory Claeys comments: "We have argued in this context that

the social conditions of the seventh and sixth centuries led to a crucial shift in emphasis on the part of many Indian philosophers, both orthodox (âstika) and heterodox (nâstikâ). The immediacy of the Vedic requests for earthly goods became surpassed by a deeper, sadder concern for a well-being more permanent than the 'short, nasty and brutish' existence of the majority. From this transferal of focus from nature to the human being to the infinite scribes the general myth of the spiritualism of Indian philosophy. And, as we have seen,' even the heterodox and materialistically-based philosophy ..." of the Buddha shared in this existential denial of any reconciliation between suffering and existence other than the termination of both."[13]

Similar description is found in Jaina Texts that club the following under Nastika darshanas on materialistic and non ethical positions. It can be noted that although Buddhism and Jainism are also Nastika Darshanas their sole position was only the refutation of he authority of the Vedas . But they share similar ideas with AStika Darshjana on many other points including Law of Karma and most importantly on the moral and spiritual dimension of life. That way they too remain critics of Materialistic traditions as Nastika in a value –deficit sense. The Sütra-krtañga is one of the oldest and most important works of the Jain Agama Prakrt literature, áílãnka, the oldest commentator of the Sutra - krtänga , has used four terms for Cârvâka, viz. (1) Bärhaspatya (2) Lokãyata (3) Bhütavädin (4) Vãmamãrgin

Mahâvira narrates a story of an ancient king Paesi (Pradesï) of Kekaya Pradesa. The king Paesi was personified unrighteousness. There was no place for religion and moral conduct in his life. Once Kesiiramana, a follower of Pãrávanãtha, went to Paesi in his city Seyambiyä (ávetãmbl) and had a long discussion with Paesi on the identity or non-identity of body and soul. The king argued that his grandfather loved him very much, he led a life of a sinner and unrighteousness and therefore according to theory of action he should have been doomed to hell. He should return from hell to warn his dear grandson against indulging in sinful acts but he never

returned. Therefore, there is no next world and no existence of soul after death. On this Kesisramana replied that people in hell are not free to return and hence his grandfather could not come to warn him![14]

Paesi further argued that his grandmother was a very pious and god-fearing lady; she also loved him very much. She should have gone to heaven according to the theory of action. She was certainly free to come from heaven but she also never came to warn him. Therefore there was no next world and the soul did not exist after death.

The discussion testifies that even before Mahâvira, during the period of Pãrsvanãtha, the materialistic philosophy of Lokäyata (i. e. Nâstikavâda) was popular in ancient India.

Certain other references are made in Chinese traditions that show different kinds of materialism also associated with Lokâyata to India and Cârvâka that may highlight some subtle differences among them as well as similarities. There are some other explanations why these are clubbed with Nâstika Darshans. R. V. Joshi writes: "The Lankâvatâra Sütra refers to the doctrine of Lokâyata as Šarira-buddhi-visayopalabdhi-matram, i. e. connected only with body, intellect and object."[15]Joshi wtites: "I quote below a legend from the Lankâvatãra Sütra regarding the origin of Lokâyata: "Also Indra, learned by the study of several sâstras and author of his own (Sanskrit) grammar, through the disciple of Lokâyata dressed as a Nâga, declaring in the court of Indra in heaven, O Indra ! either your chariot of thousand spokes will be destroyed or all my hoods one by one thus, having conquered Indra of Gods through the disciple of Lokâyata dressed as a Nâga and having destroyed the thousand-spoked chariot of Indra, again returned to this world." The scholar continues: "While interpreting this reference, Prof. Giuseppe Tucci has translated the phrase sva-sabdasãstra-prarietã as - author of his own sãstra i. e. Lokâyata. Obviously, Prof. Tucci has missed the point, and so have the Chinese translation by áiksãnanda, Gunabhadra and Bodhiruci as well as Tibetan translations. None of

them have taken into account the word "Œabda". The word éabda-sästra undoubtedly stands for grammar. We know that Aindra Vyakaraqa was written by Indra. That is exactly what is meant by the phrase, author of his own Sanskrit grammar.

We also come across two sütras relating to the doctrine of Lokâyata written by Purandara, a follower of Brihaspati. The first sutra is quoted by Abhayadeva in the Sanmati Prakarana Tikä as etac ca Purandara-matam (this is the doctrine of Purandara); second by Kamalaslla as Purandaras tv äha (thus speaks Puran- dara). Let us remember that Indra is a synonym of Purandara. Both belong to Lokãyata tradition. In all probability this is the same Indra who wrote Aindra Sanskrit grammar."[16]

Some key themes of Lokâyata and other materialistic traditions

*   There is no eternal soul apart from body. Since consciousness is connected only with body, body itself is soul.

*   Who knows for certain that next birth and next world exist? Who knows that good and bad actions result in happiness and unhappiness? We daily experience that sinful persons prosper and enjoy in this world

*   All beings are created by male and female sexes.

Early Materialismin Tantra and in SâCkhya in Light of Various Materialistic Positions in India

Lokâyata originally meant "those obscure beliefs and practices which were broadly related to Tantrism. "Manibhadra says, Loka means "padartha sartha or padartha samuha" which is the totality of the material existence. He says "Loka" means materialistic philosophy. So, Lokâyata means not only the philosophy of the people but the philosophy of worldliness or materialism.

Chattopadhyaya reverses this perspective and interprets the history of Indian culture as an on-going conflict on the ideological level between agricultural-matriarchal Lokâyata (and Sâmkhya) materialism and pastoral-patriarchal Vedanta idealism. Indian leftist Tantrism and Chinese Taoism were related to Lokãyata.

Marxist scholar D.P. Chattopadhyaya has dwelt at length on the gradual development of early Indian materialism in the philosophy of Sâ Ckhya and in Tantra. In addition, Chattopadhyaya has emphasized on the role of socio-political factors in the decline of the materialist world view in India. Interestingly enough Tantrism recognized creation by the combination of two sexes, and Taosim advocated that universe was a result of two principles viz. Ying and Yang. Both systems accepted practices for longevity and vitality. Both recognized mysticism, but also played an important role in the development of sciences such as medicine and chemistry in ancient India and China. There is no doubt that Taoism arrived in India in 7th century A. D. The Annals of Tang Dynasty state that Wang Hsuen-tse, a Chinese author, had requested to the Emperor to send him a statue of Lao-tse also a book of Lao-tse entitled Tao To Chang to India. As referred to by eminent Buddhist scholars such as Dr. Rajen Barua and others , that both in Indian and chinese accounts of Hiuen Tsang's visit during the rule of Harshavardhan that the King of Pragjyotisha Kumar Bhaskarvarma begged for these through the Chinese Buddhist monk.

The earliest form of materialism, which is also known as proto-materialistic world view, may be found in the ancient belief system of Tantra. Tantra is an Asian tradition of belief and meditation and ritual practices that seek to channel the divine energy of the macrocosm or godhead into the human microcosm, in order to attain *siddhi* and *moksha.* Aiming at sublimating reality, the Tantric practitioner seeks to use *prâna* to attain goals which may be spiritual, material or both. Tantric practices are of two types; some are pro-Vedic and some are non-Vedic. This position can be supported by the fact that

the philosophical ideas and practices found in some Tantras, such as, the Mahanirvana tantra, the Prapanca-sâra etc. bear remarkable similarities with those of the Vedas. In the view of Bhaskaranaya, the Tantras contain the essence of the Upanishads. On the other hand, practices prescribed in some Tantras, such as Yogini Tantra, the Kumara Tantra, the Niruttaratantra, the Guptasadhanatantra etc. seem to be very far from those of the Vedas.

However, unlike in Cartesian dualism, Indian materialism does not contribute to a philosophy of sharp dualism between the two realms of reality. Although its final outcome in classical period gave it a definite shape as we see in Isvara Krishna's *Sâ Ckhya Karika*, there were in between small steps that showed possibilities of alternate developments in the concept of Prakriti or in Purusa.For example, there is scope for interpreting the range of Prakriti in a wider frame that may bridge the sharp gap between matter and spirit as such. Accordingly, some attempts were made to widen the horizon of prakriti. For example, according to Dasgupta, Caraka identifies the *avyaktâ* [the unmanifested] part of *prakriti* with *puruca* as forming one category.

From another perspective, there may still be scope for further elucidation regarding where lies the boundary lines between matter and spirit, if the two are continuations of the one larger domain or exclusively separate? If the scope of Prakriti is widened further it is seen as described here— the *vikara* or evolutionary products of *prakriti* are called *kcetra*, whereas the *avyaktâ* part of *prakriti* is regarded as the *kcetrajña*. In Dasgupta's view, Caraka's (78 CE) version of the Sâ Ckhya, which represents a more materialistic view, predates the *Sâ Ckhya Kârikâ*. The *puruca* in the *Sâ Ckhya Kârikâ* is the Self or Pure Consciousness.In Richard Garbe's analysis, for example, though the old SâCkhya was the singular work of Kapila or Pañacœikha that had its origin in pre-Vedic traditions, it still remains questionable whether Sâ Ckhya is materialistic in an exclusive sense as it is understood in the West. So, it remained not a finally resolved position despite attempts being made to give it a final

shape in the *Sâ Ckhya Kârikâ*.The Sânkhya thus uses two different patterns of the real, Purusa and Parakriti or matter and spirit, but does not evaluate them in an exclusive manner, that one is understood by rejecting the other. Apparently, *prakriti* is independently real, as real as *purusa*, and in that sense only Purusa could be called a 'self', existing by itself. Prakriti exists and acts by itself, but it is not only for itself.The value of its existence becomes the reality of the other, that is, its opposite counterpart, the Purusa. *Prakriti* as the female principle gives birth to all phenomena, divided into 24 categories. However according to Sânkhya, "creation" means only the unmanifest(avyakta) becoming manifest(vyakta) as it is impossible for an entity to come into existence out of non-entity. In other words Prakriti can still claim soul ownership for the entire creation as all are already contained in her womb in latent form. But the irony is it will not actualize till the energizing gaze of the purusa disturbs her balance and till it happens she acts in a way so that Purusas attention is drawn to her. In fact, she acts as a dancing girl so that her dance can be appreciated by someone there. Thus, we see how dualism in Sâmkhya can have an interpretation that differs from Cartesian dualism of Rene Descates.

As we have said there are various interpretations of Prakriti and of materialism, including some radical feminist interpretations that give all authority only to the realm of Prakriti, the material, though revised, or the female though symbolically interpreted. Garbe,depending on the later Sâ Ckhya Kârikâ, did not agree to accept the original materialistic form of the Sâ Ckhya.[17]"He assigns a 'spiritual principle' behind the evolution of matter in the universe from the unconscious primitive matter. This spiritual principle is 'the collective influence of the innumerable individual souls which—themselves incapable of any activity—contemplate, as spectators from all eternity, the movement of matter'. It is not by conscious will that the souls exert an influence on matter but by their mere presence, which in a purely mechanical way excites

matter to activity and development, just as a magnet acts on the iron'.[18]As Bhattacharya and Larson state: "With the Sâ Ckhya concept of matter (*pradhâna*), causality, the *guGa-s* and reductive materialism, it would be expected that the school develops a definitive materialist position. However this did not happen. Instead, the Sâ Ckhya teachers worked out an eccentric form of dualism with primordial materiality or the tripartite constituent process (encompassing twenty-four fundamental principles) as one kind of 'existent', and pure consciousness (*puruca*, a twenty-fifth *tattva*) as a second kind of 'existent.' Eccentric, as it does not follow the usual or conventional notions of dualism, which profess two different kinds of reality—the physical and the mental."[19]

The question is, to what extent this boundary level can be extended and in what manner? For example, if Sâ Ckhya remains stubbornly a dualistic tradition refusing to part with its spiritual counterpart, its non-material other half irrespective of the fact that in its passivity and inactivity that so-called non-matter is actually disrobed of its spiritual or conscious-like distinctiveness? But even then, will that kind of fractured materialistic position remain a viable option? Is there any scope for an alternate way of assessing the Indian materialistic tradition from some other perspectives, for example that of a Marxist or a Feminist One?

In this background what is sought to be identified as the early materialist tradition in India is to be confined to one or two of its variants particularly the philosophical school of Sâmkhya in its two forms, the one that is associated with the later exposition of it in Isvarakrishna's Sankhya Karika and the other is its pre documented oral tradition or rituals as prevalent in the customs and practices of a pre Vedic group of people, mostly the aboriginals whose religio-magical worldview was dominated by an urge to procreate and to remain fertile and mystical so that nature and mother earth remains fertile and productive.

Matrilineal and Materialist Roots in Early Sâmkhya: Philosophy of Tantra

Although Tantra may find its roots in the ancient Indian culture, its existence still forms an essential part of the contemporary Indian culture, not only in the practices of the tribal population but also in the religious rituals that are followed. Early Tantra represents a period of human thought that was not as yet acquainted with spiritualism. The fundamental similarity between the three systems of thought, namely, Tantrism, SâCkhya and Lokâyata is their common theory of cosmogony according to which the world is "an effect of the sexual urge and it was born as a result of the union of the male and the female".[20] Chattopadhyaya notes (1973, p. 336), 'According to Tantra, the universe is created by sexual urge (kâma); it was born of the female (vâmodbhava) and as the result of her union with the male.' This type of cosmogony is known as 'genealogical' and is commonly found among primitive cultures. This archaic view equates the body with the universe, as they are perceived to be made of the same material, acted upon by the same forces and thus function in the same way. This premise serves as the guiding principle behind the Tantra-sâdhanâ or Tantra-practices— intimately knowing one's body is akin to intimately knowing the universe. The PurâGaand other Úâstra accept this conclusion of all Tantras (Chattopadhyaya, 1973, pp. 333–334).

Tantric traditions, according to Chattopadhyaya, are very ancient and in many instances pre-Vedic and these archaic traditions of 'mother-right' later come into conflict with the Brahmanical pastoral-patriarchal tradition of the Indo-Aryans. Tracing the origin of Sâmkhya to primitive Tantra and to the early mother rights, Chattopadhyay argues "because agriculture is the discovery of women and which remains their exclusive preoccupation in its early stages, it created exclusive conditions for the economic and, therefore, also of social supremacy of the female. In contrast, the Vedic ideology was' *purusapradhana'* or male dominated"[21]!

The obvious reason for this is that the economic life of the early Vedic peoples was predominantly pastoral: "which has a natural tendency towards a social organization in which males dominate."[22] Chattopadhyaya argues that the most important notion in the Sâmkhya is *prakrti*. The notion of *prakrti* is feminine, and a tradition like the Sâmkhya, which affords such a primary role to the notion of *prakrti,* probably reflects an ancient agricultural-matriarchal social reality different from the Indo-Aryan pastoral-patriarchal context. Similarly, Chattopadhyaya continues, such an agricultural-matriarchal tradition of mother-right is undoubtedly the context from which arise many of India's archaic fertility rites, traditions of ancient magic, forms of proto-materialism and the Indian Tantra in all of its varieties.

If the tradition of the original Sâ Ckhya is traced back to early Tantra view (with its primacy to the procreation process), the literal meaning of the term *puruca* as male and *prakriti* as female referring to the original meaning of *puruca* may be more appropriate. "Chattopadhyaya cites the *Sâ Ckhya Kârikâ* to clarify the meaning of *puruca*, where words such as *pumân* and *pumsah* (meaning, the male) (*Sâ Ckhya Kârikâ*, 11, 60) are used as substitutes for *puruca*. The *puruca* of Sâ Ckhya is not to be seen in the Vedântic sense; it is not an abstract and anonymous one although it retained its unique position that also led to the possibility of multiplicity of many such centers. "It is conceived as the solitary, bystander, spectator and passive witness of procreation. "[23]It was the passive spectator of an essentially real-world process which was not of illusory nature. Chattopadhyaya reminds us of the Tantra view of the human body as a replication of the larger universe. Thus, 'just as a child in the [early] matriarchal society has no real kinship with the father, so the universe, in spite of being real, has no real relationship with the *purusa*. Hence, the anomalous status of the *purusa* in a system, known to the early orthodox idealists as essentially the doctrine of the *pradhana*'.[24]According to Chattopodhyaya, Sânkhya probably arose in self-conscious resistance to the Brahmanical idealism of certain Upanishads, and it was only later that thinkers like

Isvarakrsna attempted to synthesize this order Sâmkhya materialism with speculations about a detached self or consciousness. The synthesis worked out in classical times, Chattopadhyaya concludes, was a complete failure, but the older Sâmkhya materialism with its theory of *satkarya, gunaparinama* and *tattva-vikara* is one of ancient Indian's most remarkable contributions to the history of science and the philosophy of materialism. [25]

The crucial problem in *Sâmkhya* as a classical philosophical position is its dualism of *purusa* and *prakrti,* but Chattopadhyaya deals with the problem by denying it. Sâmkhya is really not a dualism. It is a monistic materialism, a precise antithesis to Sankara's Monistic Idealism. The apparent dualism in Sânkhya is simply a wrong-headed syncretism constructed by Isvarakrsna and others. It's a product of an older materialist philosophy derived from pre-Vedic or non-Vedic sources together with Vedanta notions about the *purusa* or consciousness taken over from the idealistic Upanisads.Chattopadhyaya accepts at face value Sankara's claim that the Sânkhya system as set forth in the *Sâ Ckhyakarika* is anti-Vedic and has no legitimate claim whatever to be an acceptable interpretation of the orthodox tradition. The necessary interpretive task, therefore, according to Chattopadhyaya, is to re-construct what the original Sânkhya position was; and, in view of the fact that the *purusa* is an anomalous notion within the classical system, the way to proceed in reconstructing original Sânkhya is to work out a consistent interpretation of the Sâmkhya position without the classical notion of *purusa.* There is some textual support for such an approach, says Chattopadhyaya, since the older Sânkhya texts like *Carakasamhita* and certain passages from the *Mahabharata* appears to suggest an interpretation which assigns a minor role to the *purusa* or consciousness.

Re-visiting Matrilineal Roots of Tantra and Some of Its Socio-Cultural Dimensions in Light of Some Possible Feminist Perspectives

Tantric rituals are based on nothing less than the systematic,

ritualized act of transgressing, a deliberate violation of normal social laws through the manipulation of impure substances. The *sâddhaka* (practitioner) aspires to control body and mind, bring rain and otherwise regulate the elements, obtain wealth, heal the sick and perhaps also acquire destructive powers. Sometimes vâmacara practices with five 'M's like *madya, maangsha, maithuna*, etc. are practiced literally as well as symbolically. Such practices are part of common rituals practiced among the animistic traditions of aboriginal peoples as reflected in the folk traditions of similar kind. Indifference towards the caste system was often expressed as open revolt against it.

In this background it is understandable that at a time when the ancient land Pragjyotishapur came to be known as Kâmarupa, with its centrality of one of the most venerated Shakti shrines in Medieval India, the Devipitha Kâmâkhyâ, the Devi here becomes completely transformed into the eroticized form of Yoni of Sati or Parvati.Wilson, in his preface of his translation of Vishnu Purana remarks that Assam or at least the northeast of Bengal (Kamarupa) seems to have been the source from which the Tantric and Shâkta corruption of the religion of the Vedas and the Puranas proceeded. Shaktism, says Eliot, "in the sense of a definite sect with scriptures of its own, if not confined to the northeast corner, at least has its headquarters there." [26]

In Assam Shaktism and Tantrism originated in the 4th to 5th century onward and raised into prominence in the seventh century A. D. centering rounds the Shakti-shrine (*pitha*) Kamakhya with strong Hindu Buddhist intermingling in Shaktism and in Tantrism. Kâmâkhyâ, who had her base in folk tradition, is now shown as indistinguishable from the Great Goddess of the Shakti Tantra who is superior to Brahma the creator and Vishnu the preserver and all others. Around the late 7th century, the female practitioner in Tantric Hinduism, yoginis came to be same as the Great Tantric Goddess Devi or Shakti, woman of great power, a goddess-like. The male sâdhaka is known as a *yogin* or Shiva, a great Hindu god.

In Tantric Buddhism, the female practitioner of Tantra is known as the mother (Tibetan, yum) symbolizing skillful means. Both the traditions stress the need to combine female and male attributes to achieve realization of ultimate reality.[27] In Minanatha's *kaula Sadhana-mârga* the great Goddess Shakti, already identified with Goddess Kali in hindu Tantra, is now shown to be the same as Buddhist goddess Tara and both are to be worshipped, also in Left handed path as well, as the great Goddess of Tantra, Shakti. In Shashibgushan Dasgupta's *Sri Radhar Kramavikash, darsane O Saahitye*, very beautifully traces out this development of Devi to more impersonal Shakti. Also associated here is the idea of *yogini-siddhi* ,in the *Kaula Mârga* (Path of Time) practice, when for example 'yoginis of different categories are included in the *chakra* or circle of experience, the *sâddhaka* (practitioner) aspires to control body and mind, bring rain and otherwise regulate the elements, obtain wealth, heal the sick and perhaps also acquire destructive powers'. Kamakhya's later development toward a more powerful and impersonal thereby darker shades of the Goddess is evident as in follows.Some inscriptions indicate that *dâkini* rituals were practiced well into the 16th century, but within mainstream Indian religion the cult diminished to the point that its temples were abandoned. Yet even today, offerings are often left at the feet of the images.

While in public mind some bolder and adventurous ideals came to be associated in some such left handed Tantra sadhana shrines, including *Yoni Pitha* Kamakhya, as already mentioned not all tantras advocated similar anti-social or what one can identify as more postmodern ideologies as the solely desirable feminist goals. However, it so happened that the provision was there for both the dimensions in Tantra. The Tantrikas proclaimed the essential equality of all men and of all women and, along with it, the rejection of the traditional marriage morals. Anandagiri, in his *SamkarciVimja*, described the followers of Ucchista Ganapatias belonging to the vâmacari cult. According to him, they proclaimed:

"However, according to our cult, there are two fundamental creeds (dharma) to be followed. All the males belonging to the various castes should be (treated) as one caste,this is one creed. All the females belonging to the various castes should be (treated) as one caste. This is the other creed. There is no sin in their mutual union or separation. There is no rule as 'Such a man is the husband of such a woman' All the castes being but one caste, the institution of marriage is a fiction'…! This is simply startling. Nevertheless, this does represent the standpoint of real Tantrism,"[28]Chattopadhyay comments:"The Tantrikas proclaimed the rejection of the traditional marriage morals." The instrument of marriage is a fiction'. "'The family, as well as God', said Thomson 'goes hand in hand with private property'."[29]

Re-Visiting Tantra from a Marxist Perspective

Marx's insistence that emancipation from alienation requires man leading a coherent life of species-being in all spheres, directly challenges Hegel's application of different structural principles to the domestic and nondomestic spheres. Marx's theory of alienation implicitly suggests that the bifurcation of life into domestic and nondomestic realms structured on conflicting principles is another arrangement that results in man's alienation (man's incoherent double existence).

In order to understand Marx's view of the family, we need to first explore Hegel's concept of marriage and then see what Marx inherits from Hegel and how he differs from Hegel. In "Hegel on Marriage and Politics," Peter Steinberger maintains that for Hegel, marriage is an ethical relationship involving a significant change in the consciousness of individuals: husband and wife cease to be independent individuals, each recognizing himself/herself as first and foremost "a self-conscious member of a larger entity" which, because of its intimate union, is now "one person".[30] For Marx, Hegel's authentic male individual is an alienated man who leads incoherent lives: one in the family where he is dominant in a

relationship with his natural subordinate and the other outside the family in the public sphere where he is to treat others as equals. He is an alienated man with a divided consciousness, both hierarchical and egalitarian. An egalitarian family life is, therefore, essential in the development and sustainment of sociability.Like Hegel, Marx views the family as the primary location of the development of species relationships though their final positions on matters related to family etc. differed to some extent although. But Marx's theory of alienation, with an emphasis on the importance of a coherent life of species-being, demands the principle of equality, not hierarchy, to be applied in the family as well as in the nondomestic sphere. It can thus be logically concluded that Marx's theory of alienation makes sexual inequality in the family unacceptable, even though Marx may not have explicitly stated this conclusion.

Some Concluding Remarks and Some Possible Feminist Readings of the Philosophy of Tantra

While some such changed focus on the glorification of the Mother indirectly contributes to re-associating Femininity with Power that remains strong role models for aspiring Feminist scholars. It still remained debatable how far women could actually be empowered in the true sense of the term even among the traditions that glorified her image in the most abstract way possible. Toquote Sukumari, Bhattacharya: "With the Feminist Movement steadily gaining ground, the tendency to see womanhood apotheosized into the Goddess, especially the Mother Goddess, becomes increasingly perceptible among certain sections. And who but Kali can personify the dark mystery of femininity as well as the cosmic power of creation and annihilation? By ascribing ultimate power to a Goddess, the male guilty conscience compensates for the subjugation of woman in real life. 'Kali: the feminine Force' sees this idealized abstraction in the Goddess and glorifies her image."[31] The scholar concludes: "Subordinate to husbands and superiors, totally powerless and active agents, human mothers suffer the pangs of impotence. And

yet Mother goddess worshippers point out how they have elevated the mother conceptually. What they have actually elevated is 'motherhood in the abstract', on a plane where they defeat demons; avert cosmic holocausts just as the male gods have done of yore. Can the luckless human mothers draw any consolation or spiritual sustenance from the image and myths of the mother goddess which the various cults produce as Shaktis of the male gods? The basic assumption comes from Sâmkhya philosophy where the male principle purusa is inertly acted upon by his consort Shakti.Tantra advanced the philosophy still further until Shakti on her own became a significant and formidable goddess. It is disingenuous to claim that India elevated her mother's to a lofty altitude; if only because history brings out glaringly the discrepancy between the rise and exaltation of the mother goddess and the progressive deterioration of the human mother's position."[32]

While this kind of Materialism and its association with atheism remained objectionable to the Theists in particular, it found a comfortable support in the philosophy of Marx and its Dialectic Materialism. As observation goes: "The Theists' principal intention was to establish the distinctly glorious character of Brahman as supreme person, the Lord of all. Neither Ramanuja nor his Sri Vaishnava successors accepted the idea that it is the female principle that is the essential creative power (sakti), an idea, so dominant in the Tantric system." [33]Non-intelligent Nature is quite incapable of this kind of reflection prior to engaging in creative action, argued Ramanuja. In a similar vein, Acârya Sankara repeats a number of times his conviction that it is not insentient *Prakriti* but the sentient Brahaman that is the cause of the world. Despite this initial opposition with Tantra's centrality of non-sentient *Prakriti* at the center, there emerged shared commonality between Advaitavada of Sankara and the Material Monism of Tantra when Tantra will adhere to non-duality between Shiva and Shakti. This justifies the great Advaitin's passionate devotion for the Goddess. "There is a celebrated hymn to Kali, the goddess, composed by the famous

Sankaracharya. He was a fervent devotee of the Goddess."(Zimmer, 1946)

Perhaps one possible way to address this complex situation is to look for real empowerment of both purusa and prakriti who will remain complementary in all respects, remaining co travelers through thick and thin, both in war and in peace if the situation demands so. But while war and aggression remains a compulsion, the woman in her own inner core, the sensitive-caring and loving aspect of her femininity too needs to be equally empowered as that truly remains the ideal across all lapses and fragmentations in life. Perhaps this remains one possible occasion for re-visiting Rabindranath Tagore's way of re addressing the Purusa-Prakriti equation from a humanitarian and a care-based perspective "Tagore viewed and regarded the Manipuri princess as Arjuna's brave comrade-in-arms. She asserted without the slightest hesitation, "The princess Chitrangada I am/ Neither a goddess nor an ordinary woman/ I am not the one to be placed above and worshipped/ Nor am I the one to be neglected and cast aside/ If you keep me by your side as a companion in danger and prosperity/ Only then you will know my worth". (Lal, 2015)

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Kautilya's Arthashastra and its Relation with Philosophical Practice

Dr. Jagadish Patgiri

Arthashastra, a work on the Government, is the major work of the learned scholar, Kautilya at Takshashila University, an ancient Hindu University, presently located in Pakistan.

Arthashastra was penned down by Kautilya around three hundred B.C., which deals with politics, economics, administration, ecology and etc. Other notable works of Kautilya are Chanakya- Surtra, Chanakya Rajanitisashtra, Chanakyanitti, Chanakya's Niti Darpan etc. In the pages of History the science of politics was known as Raujadharma, but when it is extended economics, covering both politics and economics, it came to be known as Arthashastra.

Kautilya belonged to the *"Kutil Gotra"* [1]and hence came to be known as Kautilya. Again he was called Chanakya and Vishugupta.[2]

Bannabhatta stated, "*Kingva Tesang Samprotang Seshanetisangsha Priopadesha, Kautilya Sashtram Pramanam.*"[3]

In this paper an attempt has been made to highlight the main philosophical issues of Arthashastra and its relation with the philosophical practice.

Kautilya's Arthasashtra was penned down around 300-325 B.C. in Sanskrit. But it was revived in 1905 and published in 1909 by Shama Shastri.

Arthasashtra contains 15 parts 180 divisions, 150 chapters and 6000 shlokas. Arthasashtra is very famous treatise on ancient India. It is

primarily a work on the art of Government: how it forms, works, sustains, and about the protagonist(The kings), the antagonist(the enemy countries), the Ministers, projects concerning development of the state, about the Foreign policies, effective Governance, prioritization of education, financial development, judiciary system, Laws and customs, criminology, and etc.

According to Kautilya for the welfare and smooth maintenance of government the head of that respective institution must be well versed in the four kinds of knowledge found in the four Vedas. The four sciences[4] of government are as follow:

> *(i) Anvikashaki*
>
> *(ii) Trai*
>
> *(iii) Varta*
>
> *(iv) Dandanitti*

Basically, Arthasashtra means, the science of wealth, polity, earth, etc. (sastra = science ad artha = wealth, earth, polity)[5]. It is sometimes used in economic activities, political and diplomatic art, material well-being, livelihood, etc. again it can mean the "the meaning" of a word, or the "purpose" or "goal", i.e. the end that determines the means. By power of politics it means the leadership and the state policies of the king, and by substantial meaning it means the efforts of a state to define it as a welfare state, providing equal opportunities and justice to all. It somewhere follows the utilitarian policy. Arthasashtra speaks of state as not something materialistic but spiritualistic, and ethical too. It emphasises ethical rationality on state affairs. This book is a masterpiece with widest range of topics, from – statecraft, politics, economics strategy, selection procedures of the head of the institutions, code of conduct, quality of characters for being a king, taxation, foreign trade to animal rights, ecology, non-chemical agriculture methods, equality, and many more.

Regarding the rules of Arthasashtra, specially notified as "Dandanitti", we find the glimpse of it in the puranas and the

smritis. Kautilya offered the key pillars of the art of governance emphasising on justice, anti-autocratic tendencies and ethics.

In his milestone treatise "The Arthasashtra", Kautilya had given his utmost importance to the role of the king. In the same line, he also had emphasised on the concept of welfare state, taxation, the role of good governance, economic affairs, foreign trade, regarding human society and so an.

It is in Arthashastra , which holds the concept of welfare state in our country India. Accordingly to him, in the welfare of the subjects, lies the welfare of the king. And it is the dharma of the king to be fair, just & liberal in protecting the rights of equality of his subjects. It should be the relation between father and his son. To summarise, Kautilya's view on the role & function of the king is a pragmatic one. Each & every angle of the concept of kingship & state is totally practical one, which is engrossed in the concept of welfare state of Kautilya.

The concept of welfare state is intimately connected with the leader of the state. If the leader is virtuous to a great extent, the state will definitely be virtuous. Moreover, the aim of a state is to make the individual practice one's dharma so as to move unchaining the *Arajat (lawlessness)* and attaining the ultimate salvation of purification, of death-life.

In the famous verse of Kautilya, it is mentioned :

"Prajaa Sukhe Sukham Rajyah, Prajanam cha Hiteh Hitam, Natma Priyang Hitam Rajyah Prajanang Tu Priyang Hitam." (In the happiness of his subjects, lies the King's happiness; In their welfare his welfare. He shall not consider as good only that which pleases him, but treat as beneficial to him whatever pleases his subjects).[6]

For that, law & justice are the two issues, one must move in the golden mean, avoiding the extremes. This order, in Arthasashtra, incorporates both the civil & the criminal laws. This Dharma is the sense of honour, duty, dignity, loyalty, responsibility the likes.

Thereby, the judge in the Arthasashtra is called "Dharmastha", i.e., the upholder of Dharma. One (king) has to follow his own Dharma, "Svadharma" including the four varnas & four ashramas, so as to sustain & follow one's Rajdharma & maintain order law & justice in the Empire. If any occurrences took place, where the king goes against his Dharma, the citizens were force to question him. According to Kautilya, "a king who administers justice in accordance with 'Dharma' evidence, custom & written laws, will be able to conquer the whole world" as mentioned earlier.

In Kautilya's Arthasashtra, in the 4th chapter,[7] Chanakya had emphasised on the role of magistrate played in the state. The magistrate should always be impartial to take & summon any decision in matter of difference of opinion between the king & his subjects. There, stands the rule of everyone is equal in the eyes of law.

Kautilya not only stressed on the welfare of mankind but also of the ecological welfare, because man being a part of nature, cannot let modernization destroy its very own mother nature.

In Arthasashtra, Kautilya emphasised on import & export of goods. According to him, trade helps in stimulating the economic growth of a state. In this reference, the taxation on foreign trade should be ministered so that foreign traders get attracted to invest their wealth in our state. Kautilya believed that trade helps in strengthening the treasury & Revenue system of a state according to Kautilya. Chanakya had put much stress on the economic aspect of a country, which indirectly affects the political & administrative system of a state. The reason he put behind this is that the higher the tax rate, the more the chances of the general mass to skip it. But, on the other hand, if it is reasonable, then people justifiably will agree to pay it. It is like the Rawalsian theory of *"The Veil of Ignorance"*. Moreover, Chanakya maintained a self-approach payment of tax, according to an individual's wealth possession-strength & capacity of payment of tax by the higher class. This interest of good will

must be gently handled by the king, not for his selfish ends, but for that of the state. As in his subjects welfare, lies his own welfare, i.e., All for one; a kind of utilitarianism.

Arthasashtra has immense influence on the minds of the giants of India Politics like Jawaharlal Nehru, an anti-colonial leader & the first Prime Minister of free India, moves back to Arthasashtra, "half a dozen times"[8] in his writing of the famous work, "The Discovery of India", which was written on the eve of Independence, back in jail. Again 60 years back, Amartya Sen, still pushes his view on the influence of Arthasashtra in the present society.

Kautilya's Arthasashtra is a whole verse on politics, economics & administration. It prescribes the art of Governing a state & forming council of ministers & presenting the key pillars of administration by putting forward honesty, justices, loyalty, efficiency on the part of a king to rule a state. Too, the prioritisation of education & its worth in the state administration is vividly traced in the present day political system of our country. The taxation process in Chanakya's Arthasashtra seems to influence the much debated issue of the present time GST (Goods services Tax) by the present Government, which focused at the establishment of an equal & stable state, where every people will have the equal right to enjoy profess their views equally with others in an utilitarian, well-advanced civilised & friendly society, ready to embrace the foreign counter-parts of us, without harming our country's identity, personality & dignity.

Its notion of great welfare state, *Prajaniti, Arthaniti, Dandaniti* and the like concepts may lead the entire human race live a life of equality in all aspects of livelihood, irrespective of caste, creed, colour, religion, sex, race, etc.

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CT based Educational Tools for Teaching Learning Process

Dr. Aniruddha Deka,
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Abstract

Education has taken on an altogether new dimension with the initiation of ICT which is the short for Information and Communication Technology. Information refers to data that is relevant for use. ICT(Information and Communication Technology) spans the whole domain of communication technologies that acts as an interface for organisations and individuals to interact with the digital world. In the recent era, the sector of education has greatly evolved. Traditional teaching-learning methods are nearly insufficient to fulfil the demands that are posed by the ever-changing realm that knowledge nowadays is subjected to. Technology rapidly fades into obsolescence. In such situation, keeping pace with the swift changing environments require the incorporation of innovative learning techniques based on advanced technologies and that is where the role of ICT comes into play. This paper highlights the imminent need for the incorporation of ICT technologies in education and learning and a brief overview of the tools that can be used for the purpose of education.

1. Introduction

ICT (Information and Communication Technology) is a generic term that encapsulates various technologies which are used for collecting,

storing, editing and passing on information in different forms. ICT facilitates easier interaction of organisations and individuals with digital modes of communication [1]. In the field of education too, the introduction of ICT-based tools has brought a radical change in the entire teaching-leaning domain. ICT allows for easier access, management, integration, evaluation and creation of information in a society where knowledge is the dominant factor that influences growth. Verbal description is not sufficient for learners to absorb and comprehend the subject of knowledge. Knowledge is more effective when it can be perceived through visualization of objects, especially in the field of science and technology. It is said that 80% of the knowledge we gain is through the perception of sight. As the saying goes- "I hear, I forget; I see, I remember". Initiating ICT in teaching-learning is imperative to the objectives of learning by seeing. Over the past decades, educational institutes across the globe have invested heavily on the infrastructural development of ICT-based applications. In India, the government has undertaken a number of initiatives to develop the infrastructural facilities associated with ICT-induced education, leaning more towards a knowledge-based economy.

2. Need of ICT in Education

1. Students must be facilitated to digital information anywhere and at any time which can be done by efficient and effective use of ICT technology.

2. The internet has led to a massive explosion of information over the past decades. Proper access to relevant information is only possible by employing ICT tools.

3. Meaningful use of computers capacitates students to lay hands on useful learning materials and induces self-directed learning.

4. ICT allows students as well as faculties to collaborate and share their work with relevant individuals and organisations, expanding their domain of knowledge, providing them with necessary exposure.

5. ICT facilitates a creative learning environment that inspires individuals to come up with new ideas, exposing them to a wide range of works done in their particular fields of interest.

6. Facilitates distance-learning.

7. Helps to bring down the cost of education to meet the challenges of illiteracy.

3. Importance of ICT in Education

The extensive advancements in internet technologies have brought a humongous change in teaching-learning directives. Learning is no longer confined to the traditional methods where the presence of a physical classroom was mandatory. Learning has, altogether, taken a different outlook and can be done via the internet, assuring a far greater reach. Smart classes, use of whiteboards, virtual labs, digital libraries, open online courses have radicalised the whole teaching-learning process, making them more student-centric, aiming self-directed learning [2]. Here are some of the major roles that ICT plays in the field of education-

a. Online learning :

The most important use of ICT in education sector is that it ensures a greater reach. Not confined to the four walls of a physical classroom, students as well as teachers can now be subjected to various innovative mechanisms of teaching-learning via a number of online courses available in the internet. Teachers can make and upload videos on various courses that they are adept at, which can be watched worldwide by students from all sections of the society. All they need is access to ICT tools.

b. Accessible to all:

ICT in education allows accessibility to all types of learners. Students, teachers and researchers alike are exposed to a wide range of available learning materials. Students with special

needs can harness the benefits of ICT in education as well. ICT address issues like "digital divide" and allows less fortunate people to access the tools for their educational needs and enhanced learning.

c. Enhancing teacher's expertise :

Inclusion of ICT-based teaching has broadened the realm of teaching for the faculties, facilitating them with ample effective learning materials that they can share with the students even from outside the classrooms.

d. Higher-order thinking & skill developments:

ICT promotes higher order thinking and reasoning skills. These skills enables the process of evaluation, planning, monitoring, controlling, reflecting, etc. To use ICT tools effectively, one must be able to explain and justify the solutions to the problems. For using ICTs, the students should be able to discuss, test, and evaluate the strategies and methods they use.

e. Develops ICT literacy and capability:

ICT Literacy and ICT capability are 21st-century skills which are essential with ICT forming the baseline for effective subject learning. One of the best ways to develop these is to equip the subject-matter with purposeful activities.

f. Encourages collaboration:

ICT fosters collaboration as children work collectively. They are introduced to a platform where they are free to discuss, talk, share and collaborate with others. Preparation for competitive exams or discussing solutions have become more centred and focused with students solving problems over forums or other online platforms. All that is needed is a laptop, tablet, or desktop computer to understand it's working.

g. Motivates learning :

Subjecting students to technology-based learning motivates

interest amongst the students. The advent of ICT has opened a whole new dimension for the educational sector, facilitating exposure to a huge number of online courses, virtual labs, digital libraries and the likes. Trying on different technological tools allows the students to visualize the concepts inspiring better learning in classrooms or at home.

h. Improves engagement and knowledge retention :

Inclusion of ICT in education and its tools inspires greater engagement and participation in learning. ICT helps make things more interesting. Learning becomes fun. Students learn through hands-on practice, visualization of concepts that invokes originality and ensures better knowledge retention.

i. Effective differentiation instruction with technology :

Inclusion of ICT technologies in education caters to the psychological needs and balances understanding of diverse learners, each with distinct learning styles, thereby promoting self-paced learning. This allows for differentiated instruction to different learners.

j. The rise of the knowledge economy:

We live in an economy where there is a thirst for proper production and dissemination of information. ICT pervades at all levels and sectors like health, education, environment, or production.

ICT fosters collaboration and connectivity around the world. Technology is ever-changing. It is likable due to certain features like growth, creativity, joy, fun, and consumption.

4. ICT-based educational tools: 4.1 PC related Educational Tools

In the context of education, the internet revolution has flooded the markets with a large number of ICT tools that has revolutionised the

whole method of communication in the teaching-learning process. E-Learning is as much a part of the education process, as is the traditional. The incorporation of ICT based tools in education has opened many ways to gather knowledge, information being only a click away. With the use of number of apps and websites, searching, gathering and learning has become extremely easy. Not only are students subjected to study the selected subjects in the curriculum, but can opt for interdisciplinary subjects of their choice from a huge repertoire of tutorials that are at their disposal.

Following are some free and open-source PC-related educational tools:

● **PhET simulator :** PhET is a suite of research-based interactive computer simulations developed at the University of Colorado Boulderthat that can be used inthe teaching and learning of physics, chemistry, math, and other sciences. These tests include student interviews and observation of various simulation that can be effectively used in classrooms.[5]

● **Geogebra:** GeoGebra is a dynamic mathematical software for all levels of education that brings together geometry, algebra, spreadsheets, graphing, statistics and calculus in one easy-to-use package.[6]

● **Stellarium :** Stellarium is a free, open-source planetarium for your computer that generates a 3-D interactive display of the night sky. It helps to identify stars, planets, nebulae and many more. It emulates the entire night sky on the computer, just as it can be viewed with the naked eye. The planetarium application can also be viewed on the mobile phones using the feature-rich app called Stellarium Mobile allowing the users to explore the night sky on their phones, helping them gather knowledge about the various celestial bodies. [7]

● **Marble :** Marble is a virtual globe and World atlas that allows

learners to gather more knowledge about the Earth. It enables them to pan and zoom around the planet, inspect landmarks, places and roads by providing lots of useful links to Wikipedia articles.Using Marble, users can choose from a wide variety of planets and other solar bodies like the Earth, the Moon, Venus, Mars and other planets so as to be able to viewa 3-D model for the chosen bodies.[8]

● **Kalzium:**Kalzium is a full-featured chemistry application. It includes the whole of the Periodic Table of Elements with their properties, chemical references, chemical equation solver, and 3D molecule viewer. This software contains information about 103 chemical elements, including mass, charge, picture, discovery information, chemical and energy data, and a model of the atom. [9]

4.2 Editing Software

Following are free and open-source editing tools.

● **GIMP:**It is a graphic editor which is free and open source. It can be used in manipulating images and supports a wide variety of formats, allowing free image edits, free-form drawings and transcoding between different image file formats. [10]

● **Kdenlive:**Kdenlive is an open-source video editor.Kdenlive allows you to use and arrange several audio and video tracks where each one can be locked or muted as per the convenience of the user. Kdenlive facilitates multi-track editing with a timeline and supports an unlimited number of video and audio tracks.[11]

● **Audacity:** Audacity can record live audio through a microphone or mixer, or digitize recordings from other media.Its features include importing, editing, and combining sound files. It allows its users to export recordings in many different file formats, including the selection of multiple files at once. It supports 16-bit, 24-bit and 32-bit. Sample rates and formats are converted using high-quality resampling and dithering. [12]

● **OBS:** OBS Studio is a free and open-source software suite for recording and live streaming. [13]

4.3 Mobile Educational Apps

● **DIKSHA:** The DIKSHA platform offers teachers, students and parents engaging learning material relevant to the prescribed school curriculum. Teachers have access to aids like making of lesson plans, worksheets and activities which help them to create enjoyable classroom experiences. It allows efficient navigation through its various interfaces making it easier for students to understand concepts, revise lessons and do practice exercises. It allows parents to keep up with classroom activities where they can access the progress of their wards. Students can clear doubts outside school hours.E -resources are available in audio, video, image, document format.

● **ePathshala:** It is a joint initiative of Ministry of Education(MoE), Govt. of India and NCERT developed for showcasing and disseminating all educational e-resources including textbooks, audio, video, periodicals, and a variety of other digital resources. The ePathshala Mobile app is designed to achieve equitable, quality, inclusive education and lifelong learning for all, thereby bridging the digital divide. Students, teachers, educators and parents can access eBooks over their mobile phones and tablets and from the web portal through laptops and desktops.

● **Khan Academy** is a free learning app for Class 1-12 students with videos, exercises and tests for math, science and other subjects. Content is aligned to NCERT and CBSE syllabus and available in Hindi, English and many more regional languages. A number of very effective tutorials and learning materials are at free disposal fot the learners. Teachers can disseminate assignments that are aligned to NCERT and CBSE syllabus in the form of videos, articles, and exercises across a wide range of subjects and assign relevant grades to the students.Home assignments can be assigned to an entire class

or to specific students. Students see and complete these assignments on the Khan Academy learning app. The app allows for the teachers to keep track of student's progress and gather insights in real-time.

● **MEL SCIENCE:** The idea behind MEL VR Science Simulations was to make science more interesting to the students, delving from the common belief that science is boring.

They are aligned with the school chemistry and physics curriculums, spanning the main topics, integrating VR and AR technologies. Difficult concepts are easily explained making the topics more comprehensible for the students. They offer educational subscription boxes that encompasses hands-on experiments, integrated VR and AR technologies and live online classes. The courses are open for aspiring scientists from age 5 to 14 and is extended to teachers and parents. For all the students who cannot afford to go to school, such technologies allow for easier home-schooling options.

● **Google Classroom:** Google Classroom, both in the form of website and mobile app is one of the most powerful tools that facilitates a virtual classroom for the teachers and students to interact. Teachers can post class materials in the form of texts and video lectures, disseminate assignments, conduct exams and quizzes, and verify and access the answers submitted by the students. The students on the other hand get an overall access to the notes by very simple enrolling procedures. It is embraced by many an organisation to facilitate learning not just in school and university premises but from the confines of one's homes as well.

● **eBird**: It is an online database for bird observations providing scientists, researchers and amateur naturalists with real-time data about bird distribution and abundance. The eBird Database has been used by scientists to determine the connection between bird migrations and monsoon rains in India, thus validating traditional knowledge.It has also been used to trace changes in bird distribution due to climate change and helped define migration routes of different bird species.

● **PlantSnap :** PlantSnap is a boon for all plant enthusiasts. It is a high-tech, comprehensive and accurate plant identification app with varied number of other useful features integrated into it. PlantSnaphas elaborate material and tutorialsfor the users to grow and care forplants.

● **Skyview :** It is a beautiful and intuitive stargazing app that uses a phone's camera to accurately spot and identify celestial objects in sky, either during the day or during the night. The app allows for correct identification of galaxies, stars, constellations, planets, and satellites (including the ISS and Hubble) passing overhead at your location by simply point the user's device at the sky.

Apart from these ICT-based websites and applications, the various video conferencing software like Google Meet, Skype, Zoom, Microsoft Teams are designed for education, to carry out remote-learning effectively without the need for face-to-face interactions.

5. ICT initiatives by MHRD

The government of India, specifically the Ministry of Human Resource Development(MHRD), has launched a number of schemes and portals for using the technological resources of the country so as to make higher education accessible to all. With this vision, the government had launched its National Mission on Education through Information and Communication Technology (NMEICT) as an attempt to breach the digital divide, by integrating various ICT technologies in the teaching-learning environment. Below are listed some of the initiatives taken by the government to incorporate online teaching-learning along with the traditional methods of classroom education, a step explicitly necessary to bring about an advancement in the educational sector:
- ● VLAB
- ● SWAYAM
- ● NPTEL
- ● MOOCs

- e-PG Pathshala
- SWAYAMPRABHA
- CEC
- National Digital Library
- Shodhganga
- e-Shodh
- Vidwan

6. Conclusion

In order to cope up with the digital culture, the educational institutions are adopting modern technologies of ICT to create a more enhanced teaching and learning environment. Adopting latest tools and technologies of ICT allows organisations to effectively manage data, access information, maintain financial transactions, library services, etc. ICT are potentially powerful tools that helps to bar the digital divide, extending educational opportunities to all. The use of ICT by teachers and students in the teaching-learning regime has enhanced the quality of education manifolds. The Government of India has launched number of portals as well as schemes like SWAYAM to make available online reading and study materials to all sections of the society. The incorporation of ICT into the education sector has effectively radicalised the teaching-learning environment, leaning on better advancements for prospective individuals.

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Philosophical Scepticism: A review

Dr. Sabitri Devi

Abstract

Philosophical scepticism is a philosophical school of thought that questions the possibility of certainty in knowledge. Questions regarding principles of epistemic closure and transmission are closely related to the discussion. In scepticism we find a doubt about the possibility of our employing a standard of justification. In scepticism doubts may be expressed about these ways of arguing. Scepticism denies the possibility of our having certain knowledge. So, in epistemology, attempts are made to give a proper reply to scepticism. Philosophical scepticism will be a doubt about sensation itself. Philosophical scepticism is interesting because there are intriguing arguments for it despite its initial implausibility. Philosophical scepticism is different from ordinary doubt. Philosophical scepticism expresses doubt about the standard of proof themselves. But ordinary doubt is doubt about the application of these standards. In this article I will try to include some of the important philosophers view on scepticism.

Philosophical Scepticism: A review

Philosophical scepticism is a philosophical school of thought that questions the possibility of certainty in knowledge. Sceptic philosophers from different historical periods adopted different principles and arguments, but their ideology can be generalized as either the denial of possibility of all knowledge or the suspension of judgement due to the inadequacy of evidence. Discussion

of philosophical scepticism forms a very important part of epistemology, whether something exists or about whether we can know something, all about whether we are justified in arguing in certain ways. Philosophical scepticism is interesting because there are intriguing arguments for it despite its initial implausibility. Many contemporary epistemological positions can be fruitfully presented as responding to some aspect of those arguments. For example, questions regarding principles of epistemic closure and transmission are closely related to the discussion of what we will call Cartesian Scepticism, as are views according to which we are entitled to dismiss sceptical hypotheses even though we do not have evidence against them. The traditional issue of the structure of knowledge and justification, engendering Foundationalism, Coherentism, and Infinitism, can be seen as resulting from one main argument for what we will call Pyrrhonian Scepticism.

Normally when we make or state about knowledge we employ a standard of justification. In scepticism we find a doubt about the possibility of our employing a standard of justification. We distinguish truth from falsity. But scepticism expresses doubt about the existence of our appropriate standard by which truth can be differentiated from falsity. In giving arguments we employ certain procedures. Logic may modify these procedures. In scepticism doubts may be expressed about these ways of arguing. Throughout the ages many philosophers have looked for certainty in knowledge. They are under the impression that if we do not know something with absolute certainty we cannot know anything at all. We cannot even in such a situation, think that something is preferable. The conception of probability implies certainty. But scepticism denies the possibility of our having certain knowledge. So, in epistemology, attempts are made to give a proper reply to scepticism. The Greek sceptics themselves sought a sure criterion of truth. Descartes himself sought such a criterion of truth. Descartes had succeeded in finding such a sure criterion of truth.

Philosophical scepticism is different from ordinary doubt.

Philosophical scepticism expresses doubt about the standard of proof themselves. But ordinary doubt is doubt about the application of these standards. When someone claims that he has seen a ghost then we may express doubt about it. Our doubt will be about his observation. We may doubt about the appropriate employment of his sense organs and the correctness of the interpretation of the data obtained through the sense organs. But ordinary doubt will not reject sensation itself as a procedure. It will not reject observation as a procedure. Philosophical scepticism will be a doubt about sensation itself. It cannot be removed simply, by being careful while observing. Philosophical scepticism cannot be removed in the same way in which ordinary doubt or scientific doubt can be removed. Philosophical scepticism may be of various forms. One can doubt whether knowledge can be posesed in certain spheres one can doubt whether knowledge can be acquired by certain methods. An extreme rationalist like Plato sometimes may doubt whether we can ever have knowledge through the senses. His distinction between knowledge and opinion can be noted in this regard. An extreme empirical like Hume may doubt whether we can ever had knowledge through reason. He may express doubt about the inductive procedure. These philosophers are sceptical in certain restricted areas. They support certain forms of scepticism. Scepticism may be about practical areas of knowledge. Someone may express philosophical doubt about memory. He was a philosophical sceptic within a restricted area. Someone may doubt about intuition. The criterion of knowledge supplied by intuitions may be rejected by him. He was a philosophical sceptic in another area. Again perception may be subjected to philosophical doubt.

This sceptical approach is rarely taken to its pyrrhonean extreme by most practitioners.[1] The main principle of Pyrrho's thought is expressed by the word *acatalepsia* which connotes the ability to withhold assent from doctrines regarding the truth of things in their own nature against every statement its contradiction may be advanced with equal justification. Pyrrhonist are not "sceptics"

in the modern, common sense of the term, meaning prone to disbelief. They had the goal of *ataraxia*- peace of mind, and pitted one dogma against another to undermine belief in dogmatic propositions. The idea was to produce in the student a state of indifference towards ideas about non-evident matters. Since no one can observe or otherwise experience causation, external world its "externality", ultimate purpose of the universe or life, justice, divinity, soul, etc., they declared no need to believe in such things. The Pyrrhonists pointed out that, despite claims that such notions were necessary, some people ignorant of them get it by just fine before learning about them. They further noted that science does not require belief and that faith in intelligible realities is different from pragmatic convention for the sake of experiment. For each intuitive notion e.g. the existence of an external world, the Pyrrhonists cited a contrary opinion to negate it. They added that consensus indicates neither truth nor even probability.

Sextus Empiricus (c. 200 CE), the main authority for Pyrronian scepticism scepticism, worked outside the Academy, which by his time had ceased to be a sceptical or probabilistic school, and argued in a different direction, incorporating aspects of empiricism into the basis for evaluating knowledge, but without the insistence on experience as the absolute standard of it. Sextus' empiricism was limited to the "absolute minimum" already mentioned — that there seem to be appearances. He developed this basic thought of Pyrrho's into lengthy arguments, most of them directed against Stoics and Epicureans, but also the Academic sceptics. The common anti-sceptical argument is that if one knows nothing, one cannot know that one knows nothing, and so may know something after all. It is worth noting that such an argument only succeeds against the complete denial of the possibility of knowledge. Considering dogmatic the claims both to know and not to know, Sextus and his followers claimed neither. Instead, despite the apparent conflict with the goal of *ataraxia,* they claimed to continue searching for something that might be knowable. Empiricus, as the most systematic author of the

works by Hellenistic sceptics which have survived, noted that there are at least ten modes of scepticism. These modes may be broken down into three categories: one may be sceptical of the subjective perceiver, of the objective world, and the relation between perceiver and the world.[2] Philosophical scepticism has an important methodological value. Descartes adopted an initial sceptical outlook and afterwards went beyond scepticism. He gave a sure criterion of truth constituting clearness and distinctiveness. Any cognition which is clear and distinct is according to him beyond the sceptical doubt. It has been pointed out that it is meaningless to reject all criteria of truth. One criterion if rejected while accepting another criterion. But it is meaningless to reject all criteria of proof. Descartes offered a fundamental refutation of the new scepticism, contending that, by applying the sceptical method of doubting all beliefs that could possibly be false (owing to illusion or deception by an evil demon), one would discover a truth that is genuinely indubitable—namely, "I think, therefore I am" (*cogito ergo sum*), and that from this truth one could discover the criterion of true knowledge—namely, that whatever is clearly and distinctly conceived is true. Using this criterion, one could then establish a number of truths: that God exists, that he is not a deceiver, that he guarantees the veracity of clear and distinct ideas, and that an external world exists that can be known through mathematical physics . Thus Descartes, starting from scepticism, claimed to have found a new basis for certitude and for knowledge of reality.

Various English philosophers, of the 17th century like John Locke, tried to blunt the force of scepticism by appealing to common sense and to the "reasonable" person's inability to doubt everything. They admitted that there might not be sufficient evidence to support knowledge claims extending beyond immediate experience. But this did not actually require that everything be doubted; by using standards of common sense, an adequate basis for many beliefs could be found. George Berkeley , an empiricist and idealist, fought sceptical doubts by identifying appearance and reality and offering

a spiritualistic metaphysics . He was immediately seen as just another sceptic, however, since he effectively denied the existence of a world beyond experience.

Combining empirical and sceptical arguments, Hume asserted that neither inductive nor deductive evidence can establish the truth of any matter of fact. Knowledge can consist of intuitively obvious matters or demonstrable relations of ideas but not of anything beyond experience; the mind can discover no necessary connections within experience nor any root causes of experience. Beliefs about the world are based not upon reason or evidence, nor even upon appeal to the uniformity of nature, but only on habit and custom. Beliefs cannot be justified. Belief that there is an external world, a self, and a God is common, but there is no adequate evidence for it; and although it is natural to hold these convictions , they are inconsistent and epistemologically dubious. "Philosophy would render us entirely Pyrrhonian," Hume declared, "were not Nature too strong for it." The beliefs that a person is forced to hold enable him to describe the world scientifically, but when he tries to justify them he is led to complete scepticism . Before he goes mad with doubts, however, Nature brings him back to common sense, to unjustifiable beliefs. Hume's fideism was a natural rather than a religious one; it is only animal faith that provides relief from complete doubt .

Hume argued that for the notion of cause and effect no analysis is possible which is also acceptable to the empiricist program primarily outlined by John Locke.[3] The central themes in Hume's sceptical analysis—the basis of induction and causality, knowledge of the external world and the self, proofs of the existence of God—became the key issues of later philosophy. Hume's contemporary Thomas Reid hoped to rebut Hume's scepticism by exposing it as the logical conclusion of the basic assumptions of modern philosophy from Descartes onward. Such disastrous assumptions, he urged, should be abandoned for common sensical principles that have to be believed. As Hume and Kant saw, however, Reid had not answered Hume's scepticism but had only sidestepped it by appealing to common sense.

This provided neither a theoretical basis for belief nor a refutation of sceptical arguments. Immanuel Kant tried to provide a ground for empirical science against David Hume's   sceptical treatment of the notion of cause and effect. Kant saw that Hume had posed a most fundamental challenge to all human knowledge claims. To answer him, it had to be shown not "that" knowledge is possible but "how" knowledge is possible. Kant combined scepticism toward metaphysical knowledge with the contention that certain universal and necessary conditions are involved in having experience and describing it. In terms of these conditions it is possible to have genuine knowledge about the forms of all possible experience—space and time—and about the categories in which all experience is described. Any effort to apply these categories beyond possible experience, however, leads to contradictions and scepticism. Thus it is not possible to know about "things-in-themselves"   or about the ultimate causes of experience.

Although Kant thought that he had answered the challenge of scepticism, some of his contemporaries saw his philosophy as commencing a new sceptical era. G.E.Schulze, a notable critic of Kantianism , insisted that, on Kant's theory, no one could know any objective truths about anything; he could only know the subjective necessity of his own views. The Jewish critic Salomon Maimon contended that, though there are such things as a priori concepts, their application to experience is always problematical, and whether they apply can be determined only through experience itself. Hence, the possibility of knowledge can never be established with certainty. Assured truth on the basis of concepts is possible only of human creations, like mathematical ideas, and it is questionable whether these have any objective truth. The thesis that human creativity is the basis of truth, however, was soon developed by Johann Gottlieb Fitche, a leading German idealist, as a new way of transcending scepticism.

But, Kant's attempt to give a ground to knowledge in the empirical sciences at the same time cut off the possibility of knowledge of

any other knowledge, especially what Kant called "metaphysical knowledge". So, for Kant, empirical science was legitimate, but metaphysics and philosophy was mostly illegitimate. The most important exception to this demarcation of the legitimate from the illegitimate was ethics, the principles of which Kant argued can be known by pure reason without appeal to the principles required for empirical knowledge. Thus, with respect to metaphysics and philosophy in general (ethics being the exception), Kant was a sceptic.

Spinoza was among the first European philosophers who were religious sceptics. He was quite familiar with the philosophy of Descartes and unprecedentedly extended the application of the Cartesian method to the religious context by analyzing religious texts with it. Spinoza sought to dispute the knowledge-claims of the Judeo-Christian-Islamic religious system by examining its two foundations: the Scripture and the Miracles. He claimed that all Cartesian knowledge or the rational knowledge should be accessible to the entire population. Therefore, the Scriptures, aside from those by Jesus, should not be considered the secret knowledge attained from God but just the imagination of the prophets. The Scriptures, as a result of this claim, could not serve as a base for knowledge and were reduced to simple ancient historical texts. Moreover, Spinoza also rejected the possibility for the Miracles by simply asserting that people only considered them miraculous due to their lack of understanding of the nature. By rejecting the validity of the Scriptures and the Miracles, Spinoza demolished the foundation for religious knowledge-claim and established his understanding of the Cartesian knowledge as the sole authority of knowledge-claims. Despite being deeply-sceptical of the religions, Spinoza was in fact exceedingly anti-sceptical towards reason and rationality. He steadfastly confirmed the legitimacy of reason by associating it with the acknowledgement of God, and thereby skepticism with the rational approach to knowledge was not due to problems with the rational knowledge but from the fundamental lack of understanding

of God. Spinoza's religious scepticism and anti-scepticism with reason thus helped him transform epistemology by separating the theological knowledge-claims and the rational knowledge-claims.[4]

In the 19th century, irrational scepticism was developed into existentialism, a school of philosophy that emphasizes the concrete and problematic character of human existence. Using traditional sceptical themes to attack Hegelianism and liberal Christianity, the Danish philosopher Soren Kierkegaard stressed the need for faith. Only by an unjustified "leap into faith" could certainty be found—which would then be entirely subjective rather than objective. Subsequent theologians influenced by existentialism argued that the challenge of scepticism highlights humanity's inability to find any ultimate truth except through faith and commitment. Nonreligious forms of this view were developed in the 20th century by existentialist writers such as Jean-Paul Sartre and Albert Camus, both of whom combined the epistemological scepticism of Kierkegaard with the religious and ethical scepticism of Friedrich Nietzsche . The rational and scientific examination of the world shows it to be unintelligible and absurd; and if "God is dead," as Nietzsche proclaimed, then the world is ultimately meaningless. Yet it is necessary to struggle with it. It is thus through action and commitment that one finds whatever personal meaning one can, though it has no objective significance. Other kinds of scepticism appeared in various schools of modern and contemporary philosophy. The English idealist F.H.Bradley used classical sceptical arguments in his *Appearance and Reality: A Metaphysical Essay* (1893) [5] to argue that the world cannot be understood empirically or materialistically; true knowledge can be reached only by transcending the world of appearance.

The American philosopher George Santayana, in *Scepticism and Animal Faith* (1923), [6] presented a naturalistic scepticism. Any interpretation of immediate or intuited experience is open to question. To make life meaningful, however, people interpret their experiences on the basis of "animal faith," according to biological

and social factors. The resulting beliefs, though unjustified and perhaps illusory, enable them to persevere and to find meaning in their lives.

Types of scepticism also appeared in 20th-century Logical Positivism and linguistic philosophy. The attack on speculative metaphysics—developed by Ernst Mach , by Bertrand Russell , and by Rudolf Carnap incorporated a kind of scepticism about the possibility of gaining knowledge of anything other than mere logical tautologies. Russell and the important philosopher of science Karl Popper   further stressed the unjustifiability of the principle of induction, and Popper criticized theories of knowledge based upon empirical   verification. Fritz Mauthner , a founder of linguistic analysis, set forth a scepticism according to which there are no objective connections between language and the world; word meaning in a language is relative to its users and thus subjective. Every attempt to determine what is true leads back to linguistic formulations, not to objective states of affairs. The result is a complete scepticism about reality—a reality that cannot even be expressed except in terms of what Mauthner called godless mystical contemplation. Mauthner's linguistic scepticism bears some affinities to the views expressed in Ludwig Wittgenstein's *Tractatus Logico-Philosophicus* (1921).[7]

A different way of dealing with scepticism was set forth by the Cambridge philosopher G.E.Moore. He contended that no matter how compelling sceptical arguments may be, they cannot undermine the certain knowledge that people have of basic propositions, such as "the Earth has existed for a long time." This kind of certain knowledge can serve as a foundation for other knowledge claims, even though there may be some highly unusual circumstances in which it could be questioned. Ludwig Wittgenstein, in his late work *On Certainty* (posthumously published in 1969), [8]explored this kind of resolution, though he rejected Moore's characterization of that which is certain as a kind of knowledge. For Wittgenstein, certainty lay in the ways in which human beings act—in their

"forms of life." Contemporary philosophers continue to argue about what constitutes knowledge and whether there can be a kind of certain knowledge that is immune to sceptical doubt.

A new, radical form of scepticism which emerged in the last half of the 20th century is postmodernism. This view questioned whether there can be any rational, objective framework for discussing intellectual problems, or whether instead the intellectual frameworks that people use are inherently determined by their life situations. Postmodernism undermined confidence in the validity of any kind of human investigation of the world by showing that such an investigation itself would need to be investigated. Important ideas drawn from Martin Heidegger, Michel Foucault, Derrida, Jean-Francois Lyotard, and Richard Rorty, postmodernists saw philosophy and science merely as activities—to be judged in terms of their roles in, or effects on, human societies rather than by some transcendent standard of truth or falsehood. Psychologists and sociologists sympathetic to postmodernism stressed how intellectual frameworks vary according to sexual orientation, race, gender, and other features of human identity. A general scepticism resulted from seeing that there is no objective standpoint from which to compare or evaluate these different points of view. Critics of postmodernism regarded it as confused and pernicious, in so far as it seemed to imply a thoroughgoing epistemological relativism.

In the modern period radical forms of scepticism are unpopular on the ground that they cannot be coherently stead without presupposing their own falsity. It has been pointed out those philosophers while trying to prepare a reply to scepticism looked for something which is incorrigible and is indubitable. A statement is incorrigible for someone if he cannot in error believe or disbelieve it. A statement is indubitable for someone if one cannot rationally doubt it. But it cannot be the case that if something incorrigible and indubitable not found them scepticism is the only way out. So while preparing a reply to philosophical scepticism contemporary epistemologists does not always look for just the indubitable or the incorrigible. In Western

thought, scepticism has raised basic epistemological issues. In view of the varieties of human experience, it has questioned whether it is possible to determine which experiences are veridical. The variations that occur in different perceptions of what is presumed to be one object raise the question of which view is correct. The occurrence of illusory experiences raises the question of whether it is really possible to distinguish illusions and dreams from reality. The criteria employed can be questioned and require justification. How does one know whether one has the right criteria? Or by other criteria? Then, are these correct? And on what standards? The attempt to justify criteria must lead to an infinite regress or stop arbitrarily. If an attempt is made to justify knowledge claims by starting with first principles, what are these based upon? Can it be established that these principles cannot possibly be false? If so, is the proof itself such that it cannot be questioned? If it is claimed that the principles are self-evident, can one be sure of this, and sure that one is not mistaken? And can one be sure that one can recognize and apply the principles correctly? Through such questioning, sceptics have indicated the basic problems that an investigator would have to resolve before he could be certain of possessing knowledge— i.e., information that could not possibly be false. Thinkers, such as A.J.Ayer and John Austin, contended that scepticism is simply unnecessary. If knowledge is defined in terms of criteria that are truly meaningful, reflecting how knowledge claims are actually advanced, challenged, and justified, then knowledge is open to all. The sceptics raise false problems, since there are, as a matter of fact, criteria for distinguishing illusory experiences from veridical ones. Doubts are resolved and knowledge attained through these procedures, after which further doubt is simply meaningless. However, Naess, in his book *Scepticism* (1969),[9] sought to show that, on the standards offered by Ayer and Austin, it is still possible to ask whether a given knowledge claim may turn out to be false; hence scepticism has yet to be overcome.

Most philosophies have weaknesses and can be criticized and this is

a general principle of progression in philosophy. The philosophy of scepticism asserts that no truth is knowable or only probable. Some say the scientific method also asserts probable findings, because the number of cases tested is always limited and they constitute perceptual observations.[10] Another criticism is the proposition that "no truth is knowable" is knowably true is contradictory.[11] Indeed, the history of Philosophy can be seen, in part, as a struggle with scepticism. The attacks of the sceptics also have served as a check on rash speculation; the various forms of modern scepticism have gradually eroded the metaphysical and theological bases of European thought. Most contemporary thinkers have been sufficiently affected by scepticism to abandon the search for certain and indubitable foundations of human knowledge. Instead, they have sought ways of living with unresolved sceptical problems through various forms of naturalistic, scientific, or religious faiths.

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M.N. Roy's Philosophy of Radical Humanism

Dr. Manashi Bora

Abstract

Humanism is a philosophical stance or attitude that individually and collectively emphasizes the value and agency of human beings. As a philosophical movement, humanism has been emphasizing upon man and his power. Though there are differences of opinion among humanist thinkers, yet all of them believe in certain basic principles depending upon which those humanist thinkers try to find the human society and civilization.

M. N. Roy (1887-1954) was a revolutionary philosopher of modern India. He was a great radical humanist. M.N. Roy describes his humanism as a scientific humanism or integral humanism. Roy feels it suitable for the modern society. M.N. Roy's radical or new humanism is not an abstract philosophy not merely a social or a political philosophy or economic theory. It is a set of principles which have relevance to all branches of human life and social existence which shows a way towards their reorganisation. Roy prescribed a set of principles which can inspire mankind to take things in their own hand and shape the social world according to their own reason and needs. It is a scientific integral philosophy where human being is not taken in the context of the society but the universe as a whole.

Key words: Radical humanism, new humanism, freedom, Marxism

1.1. Introduction :

Humanism is a philosophical stance or attitude that individually and collectively emphasizes the value and agency of human beings. As a philosophical movement, the concept of humanism refers primarily to a system of thought, which focuses on the autonomy of the individual. Humanism was a product of Renaissance and reformation in Europe found its fullest expression during the American and French Revolutions. Oxford Dictionary defines,

"Humanism is an outlook or system of thought concerned with human rather than divine or supernatural matters. A belief or outlook emphasizing common human needs and seeking solely rational ways of solving human problems and concerned with mankind as responsible and progressive intellectual beings."[1]

The International Humanist and Ethical Union opined that, *"Humanism is a democratic and ethical stance which affirms that human beings have the right and responsibility to give meaning and shape to their own lives. It stands for the building of a more humane society through an ethics based on human and other natural values in a spirit of reason and free inquiry through human capabilities."*[2]

The speculating aspect of human nature lays the foundation of humanism together with a creative social aspect. Humanism is an attitude which gives primary importance to man and his affairs of life and his aspirations. Humanism is derived from the Latin word "*Humanas*" which means a system of thought concerned with human affairs in general. According to humanism, man is supreme and man precedes everything in the sense that all history, economic and political institutions are the creation of man and therefore man must precede everything.

Humanism expresses that human being has great potentiality and if developed fully, one can reach to the greatest height, provided one gets proper opportunities to develop. Gandhi, Russell and Tolostoy were great humanists of the 20th century.

As a philosophical movement, humanism has been emphasizing upon man and his power. Though there are differences of opinion among humanist thinkers, yet all of them believe in certain basic principles depending upon which those humanist thinkers try to find the human society and civilization. They believe in various principles like man is good by nature and capable of indefinite advances towards perfection. Human civilization and progress cannot be stopped by any insuperable barrier. In fact, human beings through their efforts can eliminate all barriers of progress. If human beings are given full liberty, then they can use those liberties for the betterment of the entire society.

1.2. Objectives :

There are certain aims or objectives behind preparing this paper. They are as follows:

(a) The first objective is to have a general idea about the concept of humanism.

(b) The second objective is to acquire knowledge about the concept of radical humanism or new humanism in the philosophy of M.N. Roy.

(c) The third objective is to have a critical evaluation about the radical humanism or new humanism in the philosophy of M.N. Roy.

1.3. Methodology :

Although the concept of humanism can be studied from different points of view, yet this research paper explores the philosophical side of the issue. The methodology that is used in this work is mainly analytical. The topic of this research paper is first discussed in a descriptive way and then there is a philosophical analysis over it. This discussion is normative and qualitative in nature.

The present study is mainly based on reviewing the works already done in the field of philosophy of humanism with special reference to the concept of humanism in M.N. Roy's philosophy. After studying and analyzing the topic, a general observation and brief evaluation is given in regard to the context of this research paper. Here, the collected data are mainly based on secondary sources i.e., journals, articles, books, papers and internet sources etc. regarding the concept of humanism found in M.N. Roy's philosophy. However, all the points of M.N. Roy's philosophy of humanism are not possible to discuss within the limitation of this research paper. Hence, a precise and pointed attempt has been made in this paper to discuss the concept of humanism in general and the philosophy of M.N. Roy in a justified way.

1.4. M.N. Roy's Radical Humanism in India :

M. N. Roy (1887-1954) was a revolutionary philosopher of modern India. M. N. Roy had a distinguished personality and was a man of action and a man of thought. As a man of action he was a devoted revolutionary. As a man of thought he has developed into a profound and original philosopher. His practical experiences and evolving thought leads him through three different phases of life-he has started as a nationalist, has become an ardent communist and ended as a radical humanist. This shows a fine blend of romanticism and rationalism in his philosophy. As a man of thought Roy is a humanist. His maturity of thought makes him alert about his responsibility for human being and also for society.

The speculating aspect of human nature together with a creative social aspect laid the foundation of humanism. Humanism is an attitude which attaches primary importance to man and his affairs of life and his aspirations. Humanism is derived from the Latin word 'Humanas' which means a system of thought concerned with human affairs in general. Man is supreme according to humanism and man precedes everything. All history, economic and political institutions are the creation of man and therefore man must precede everything.

M.N. Roy describes his humanism as a scientific humanism or integral humanism. Roy feels it suitable for the modern society. Knowledge in the modern times has become departmentalised but true scientific knowledge aims at the understanding and co-operation of all the departments of science which leads to an integrated scientific humanism. M.N. Roy's new humanism is not an abstract philosophy not merely a social or a political philosophy or economic theory. It is a set of principles which have relevance to all branches of human life and social existence which shows a way towards their reorganisation. Roy prescribed a set of principles which can inspire mankind to take things in their own hand and shape the social world according to their own reason and needs. It is a scientific integral philosophy where human being is not taken in the context of the society but the universe as a whole. New humanism is an evolving system based on experience and science that promises to lead towards better results.

The radical humanism of Roy started from 1946 when he established 'Radical Democratic Party'. Roy first became a Marxist in 1916 and then replaced it by Radical Humanism in 1946. He changed his position in successive stages of his career and repudiated the distinctive tenets in response to his experiments with political truths.

Roy at first was a supporter of communism and he had his leanings towards Marxism. But later on he became a critic of both communism and Marxism. Defining Marxism, Roy maintained, "The expropriation of the expropriation was the condition for the end of exploitation of man by man."[3] He summarised the philosophy which he was preaching into a number of theses, which came to be known as the 22 theses of Radical Humanism. The theses described how the principles social, political and economic freedom could be achieved. According to Roy a new age requires a new philosophy based on the revolution of old values to light up the path of darkness and pessimism. Such a philosophy was Radical Humanism.

M.N. Roy said that philosophical revolution was necessary to meet

the crisis of India. The crisis is a moral crisis which compelled the thinking people to re-examine their views of social and political problems. Before establishing his views on Radical Humanism Roy was a communist. But his attitude towards communism and Marxism was equally critical. According to Roy the two cannot be identified, Marxism is a philosophy and communism is only a political practice. According to Roy, communist practice has not taken the world anywhere near a new order of freedom and social justice. He said, "On the contrary, it has plunged the army of revolution…in an intellectual confusion, spiritual chaos, emotional frustration and a general demoralisation."[4] Roy had never been an orthodox Marxist, so when he tried to solve the problems with the help of Marxism he could not do so. So Roy concluded that untie intellectual, cultural and spiritual atmosphere of the country was changed; it was not possible to bring about a political and economic reconstruction of the society that would demolish democratic freedom, welfare and social justice. So Roy preferred to call his Radical Humanism as a revision of Marxism rather than a negation of it.

Roy took Marx's statement that 'Man is the root of mankind' and asserted that society must be based on individual man and not on abstractions. Communism he said by losing itself an abstractions of the ego of the proletariat had gone on fascism. He felt that his emotional attachment with communism should end. Roy felt that the ideal that the 'end justifies the means' had no place for culture and morality. Thus the civilised world should look forward to overcome the moral crisis with a rational attitude to solve the problems and have a nobler philosophy.

To Roy, freedom cannot be any experience other than the experience of individuals. Freedom is a matter of direct experience. A society cannot choose, it is the individuals who can choose and therefore ultimately it is the individuals who can be free. Roy's Radical Humanism started from the dictum that 'man is the measure of everything' (Protagoras) or 'man is the root of mankind' (Marx). So to Roy freedom meant freedom of the individuals.

Roy did not agree that the transfer of the ownership of the means of production from individuals to the National State or Class could solve our problems. Such views according to Roy were not applicable in the case of India. Roy said the problem of freedom and social reconstruction of India as the rest of the world would rest on the appreciation of human values. Roy observed that on the attainment of full fledged communism, humanism commits suicide because if classes disappear because if mankind does not progress any more there is no further room for social evolution. Therefore there is stagnation and under conditions of stagnation society disintegrates.

While working in the Indian society, Roy was perhaps influenced to some extent by Indian tradition and Gandhian ideology. Even when Roy was abroad and worked as a communist he never forgot his country. While he had worked in India as a communist, he observed that Indian situation was different from the developed countries in India Roy gave much importance to social and cultural development.

Therefore for India he preferred philosophical revolution instead of communistic revolution. The fundamental problem as he found in Indian economy was population, poverty and illiteracy. Industrial backwardness was another cause as most of the people were agriculturists. Communistic or socialistic solution is applicable in advance societies with a high degree of industrialisation. Roy found that in the Indian way of life Radical Humanism was the best solution. According to Roy what we need is a new way of life which is a human way of life where the qualities of human beings will be allowed to determine the system under which they will work and live.

Roy's philosophy was based on materialism. He holds that materialism gives objective reality to ideas. He said, "Materialism has so badly been misinterpreted that as soon as you say you are a materialist, you are taken for a man without morals without principles."[5] According to Roy it is the only logically perfect

philosophy because it alone makes monism possible. It represents the knowledge of nature as it really exists. According to Roy materialism is not cult of eat, drink and be merry. Roy subscribes to the philosophy of materialism which regards nature as primary, matter as independently real and mind evolves out of it. According to Roy matter has not been regarded in terms of ultimate constituents that are the atoms but it has been used in the sense of energy. According to this view mass and motion are due to electrical charge.

Roy calls his materialism not as mechanistic materialism or dialectical materialism but as humanistic materialism. Roy as a materialist develops his materialism through different stages Roy at the first phase looks like a dialectic materialist like Marx. In the second phase he becomes like a mechanistic materialism of Feurbach and finally becomes scientific naturalist laying emphasis on the role of ideas and makes him a materialist in a new way. Thus Roy's metaphysical theory is monistic naturalism or materialistic monism.

Roy as a materialist rejects both spiritualism and religion. As Roy places man in the centre of the universe and explains man's evolution through the scientific evolutionary theory so there is no place for any soul or Supernatural power like God.

Like the western thinkers Roy explains the existence of soul with the help of mind and identified the two. Therefore the so called soul is the creation of human reason. Soul as an immortal essence of man naturally survives physical death and this is what is falsely conceived as transmigration. According to Roy religion is an expression of man's urge for spiritual freedom. Religion according to him is the outcome of the human quest for knowledge and truth. To Roy ignorance is the foundation of religion. Man's sense of insecurity is the foundation of the belief in God or supernatural. According to Roy man is the maker of his own destiny and that misery is due to his own creation. In this point Roy is closer to Buddha. Man can overcome their problems of their life by themselves without

dependence of any supernatural power. Thus Roy rejects religion and God. To Roy faith in the supernatural power can be defeated by the innate rationality of man.

But Roy recognised the positive aspect of religion. The impact of religion is immense in the social and cultural history of the world Religious institutions also played a great role on man. Though Roy was against dogmas and superstitions associated with religion he accepts spirituality in the sense of spiritual values. So Roy replaces religion with spiritual values. According to Roy, "Spirituality free individuals at the helm of affairs will smash all chains of slavery and usher of freedom of all."[6]

Thus Roy feels that spiritualism and religion arises from the need of the modern mind. Thus God was created for man himself. So when human society was in despair, God became a tool to make man happy. Because God and religion are due to man's insecurity, Roy suggests that the remedy of such belief is education. As soon as man realises that the world of misery is their own creation, they will feel that they can recreate it as a better world with less misery. Thus in this point Roy resembles Buddha. To Roy faith in the supernatural is a pathological stage of intellectual development of man which when defeated by innate rationality of man will lead to progress of mankind.

The essential principle of Humanism of M.N. Roy is that human nature is essentially rational. Supporting modern evolutionary theory he holds that man is the outcome of biological evolution. Biological evolution is also a rational process. Roy derives the rationality of man from the rationality of human nature of the physical universe. The physical universe is governed by laws and this law and orderliness of the physical universe may be called reason in nature. Due to man's developed brain, he is conscious of reason in nature. Conscious of the rational world, man also becomes rational. Subject rationality of man is thus intimately related with objective rationality of nature.

Through reason Roy explains his theory of knowledge. Knowledge comes when the mind comes in contact with the physical world. Mind is not a mysterious entity. It is complicated state of consciousness which comes from matter. As a evolutionary process the mind comes in contact with matter and knowledge becomes possible.

According to Roy in the intellectual evolution of man reason appears earlier than faith. Instinct is the primitive form of reason. So reason is inherited by human beings as a primitive instinct. Thus reason helps man to do what he should do and forbid that which he should not do. Life is neither mysterious nor intuitive; it is a determined physical process. It is the unfolding of reason in nature. Hence according to Roy, the rationality of man is secular in nature. Roy therefore, maintained, "Caught in the thrones of a moral crisis, the civilised world is looking out for a better leadership with a more rational attitude towards the problems to be solved, and a nobler philosophy."[7]

One of the specific features of Roy's Radical Humanism is his approval to ethics and morality. According to Roy, "Morality emanates from the rational desire for harmonious and mutually beneficial social relations."[8] To Roy the present crisis in the modern world is the moral crisis and moral degeneration. Man will not be able to survive this crisis unless there is a development towards a higher form of social order. Roy feels that the common notion of morality is that it is due to inexplicable factors like intuition, instinct or the clan vital of Bergson. But New Humanism of Roy says that since man is rational, he can be moral by himself. To Roy morality is the ability to judge what will be the correct response to a particular situation. Morality, according to Roy, is not a dictate of conscience but is a biological function which enables one to live in peace and harmony. Morality and rationality are the two sides of the same coin. Thus the moral behaviour of man results from his rational thinking. According to Roy, even the higher animals know from experience what is good and bad for him. Therefore he generalizes that what is good for him is good for all and what is

bad for him is bad for all. Nobody wants his property to be stolen by others. Therefore nobody should steal property of other people.

The only way to make man moral is to make conscience of his own rationality and social responsibility. A man with a sense of social responsibility cannot be immoral because his own conscience will keep him on the path of morality.

The concept of freedom plays a very important role in Roy's philosophy. The ideal of human liberty and freedom was the purpose and goal of Roy's philosophy. According to Roy, man was not born free but he was born to be free. Roy's principles of Radical democracy hold that freedom and search for truth constitute the basic urge of human progress. M.N. Roy is not satisfied with physical freedom alone. His influence of communism and Marxism led him to emphasise on economic freedom. To Roy without economic freedom life will not only be difficult but impossible. So the economic structure of the state should be such as to afford to all individuals the highest possibility of the satisfaction of the human urge for freedom. It should eliminate the possibility of exploitation of man by man. Roy later on gives much emphasis to intellectual freedom of man. Roy said, "The philosophy of the future should proclaim that the merit of any pattern of social organisation or political institution is to be judged by the actual measure of freedom it gives to the individual."[9] Freedom to him is a kind of positive concept without which cultural and civilised living will be impossible. Freedom, according to Roy, is a supreme value which is the source of all human values. Roy wrote, "Freedom is the supreme value because the urge for freedom is the essence of human existence."[10]

Roy has given a very important place to ethics in his philosophy. According to Roy, "the greatest defect of classical materialism was that its cosmology did not seem to have any connection with ethics."[11] Roy strongly asserts that if it is not shown that materialist philosophy can accommodate ethics, then, human spirit, thirsting

for freedom, will spurn materialism. In Roy's view materialist ethics is not only possible but also the noblest form of morality. Roy links morality with human being's innate rationality. *Human beings are moral,* according to Roy, *because they are rational.* In Roy's ethics *freedom*, which he links with the struggle of existence is the *highest value*. Search for truth is a corollary to the quest for freedom.

Radical Humanism as a social philosophy starts from the root of the society that is man. It starts from the dictum that "man is the measure of all things" of Protagoras. According to Roy, "First comes man, then mankind, the individual is antecedent to society."[12]

M. N. Roy considered man as the central point of this universe. He wrote, "Freedom is the supreme value because the urge for freedom is the essence of human existence."[13] Man is a part of nature that lives in the form of society. However, man has all these characteristics of distinguishing between what is good or bad. It is not a biological being. Hence, man is more important between man and society. According to Protagoras also, "Man is the measure of all things."[14] In fact, in view of M.N. Roy also, social development is possible only because of man. Social development means development of all people living in a particular society. The existence of society, state, government etc. depends on the welfare of man. In other words, man is the end and society is the means. Roy accepts that man created society for his purpose and all social relations must be adjusted to promote the life of the individual. Roy is conscious about the inequalities of human beings due to which conflict arises in the society. Society is there to guarantee the freedom of the individual living in the society and at the same time to protect his liberty. M.N. Roy emphasizes upon the sovereignty of man or an individual and so, he accepted humanism.

As his field of work is India, Roy's humanistic approach is suitable to Indian social condition in particular whereas his approach is universal in character. His humanistic approach includes all possible

aspects of human nature both individual and social. Thus M.N. Roy's radical humanism though not a completely new philosophy emerges as a philosophy of modern man without any bondage. M.N. Roy's rejection of India's spiritual heritage, his criticism of Gandhi and his view of humanism as an 'ideology of slavery' made his philosophy less acceptable to the Indian mind. Perhaps in course of time his ideas will find greater acceptance which will solve the crisis of mankind.

1.5. M.N. Roy and His New Humanism :

During his last years, Roy became an exponent of a new theory called 'New Humanism'. New Humanism states that man derives his sovereignty not from the super physical body, but from the creative achievements in the understanding and partial conquest of nature. Thus, in other words, new humanism asserts that though man is derived from physical nature, he is not submerged in it. Roy's new humanism is based on mechanis-tic cosmology and materialistic metaphysics, and not on poetic or romantic grounds of sentimental outpourings.

New Humanism acknowledges the worth of moral and spiritual freedom, reason and ethics. New Humanism has certain, integral elements, viz., freedom, reason and morality. Freedom, according to New Humanism, is a social category and a domain incentive to an emancipated life. Freedom does not lie in the transcendence of the cosmos, but it has to be experienced on the earth. In a materialistic cosmology, according to Roy, freedom is a continuation of the biological struggle for existence at the emotional and cognition levels. Thus, it is the fundamental urge and motivating power for the social advance-ment and collective progress, and that humanism, individualism and rationalism are the three pillars of freedom.

Roy's New Humanism is cosmopolitan in its outlook. Nationalism is not the final stage in this social philosophy. It is, in fact, based on racial animosity and is reaction-ary to the extent that it seeks

to neglect social issues. Roy, hence advocated a world fraternity instead of nationalism.

New Humanism is pledged to the ideal of a common-wealth and fraternity of free man. Roy, however, differentiates between cosmopolitan humanism and internationalism. He pleads for a spiritual community or a cosmopolitan humanism. Roy was of the opinion that a true world government can be built only on the neutralization of nation-states.

M.N. formulated the philosophy of new humanism as an alternative to Marxism. But new humanism itself had many short comings and it could not become a popular philosophy.

1.6. Criticism

(1) There is nothing new in new humanism of M. N. Roy.

(2) The logical outcome of humanism is materialism. In practice it will lead to consumerism.

(3) Humanism emphasizes on human needs and its centrality. Therefore it creates imbalance in the ecology leading to various serious problems.

(4) New humanism rejects the existence of god. Therefore it is unable to answer some of the fundamental questions related to human existence. Therefore new humanism could not become a popular philosophy.

But still Roy's views are accepted as the basic assumptions of humanism. However, his explanation of various principles of humanism is new in the sense that he explained them in the light of biology and social sciences. His explanation of freedom, morality and reason established Roy as an Original Indian Philosopher.

1.7. Conclusion

M.N. Roy had been considered as one of the most learned of modern

Indian writers on politics and philosophy. His philosophy of radical humanism is considered as the most important contribution, which could provide for a strong basis to Indian democracy.

Roy's philosophy of radical humanism implies a secular ideology which espouses reason, ethics, and justice, whilst specifically rejecting supernatural and religious dogma as a basis of morality and decision-making. His philosophy aims at establishing "a social order in which the best in man could be manifest."[15]

In fact, the pursuit of peaceful and non-violent strategies for resolving the world's most dire conflicts of centuries which often result in genocide, war, and autocracy, is paramount for human coexistence and progress. The contributions of Indian philosophers towards humanism are the only ways to the worldly problems. In India, prayer always begins with *"Sarvatra Sukhinah Santu Sarve Santu Niramayah"* which means "Let all be happy and let all enjoy full health"[16] by Vedic sages echoed for the Universal welfare.

In conclusion, it can be said that M.N. Roy as the exponent of New humanism has asserted that the advance of science was the factor for the liberation of man's creative nature from which emerges the future of modern civilization in the progressive triumph of science over superstition, reason over faith.

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Concept of World Picture in Wittgenstein's Philosophy: Some reflections

Dr. Bhaskar Bhattacharyya

Abstract

In this paper, I have attempted to explore the concept of world picture in Wittgenstein's philosophy. Wittgenstein especially dealt with the concept of world picture in his book *On Certainty*. This short paper also tries to highlight how concept of world picture is connected with language games in philosophy.

Key words : World picture, language games, language

Wittgenstein maintains- "In general I take as true what is found in text books, of geography for example. Why? I say: All these facts have been conformed a hundred times over. But how do I know that? What is my evidence for it? I have a world picture. Is it true or false? Above all it is the substratum of all my enquiring and asserting. The propositions describing it are not all equally subject to testing." (Wittgenstein 1969, Sec 162)

The main parts of propositions belonging to our pre-knowledge constitute a world picture, weltbild, in Wittgenstein's philosophy. Wittgenstein frequently used this concept in his philosophising especially in his book *on certainty*. It does not speak of the view of the world in abstract or estoric sense. It is also not a private matter, but connected with the notion of a culture. Thus, Wittgenstein writes: "that we belong to a community which is bound together by science and education' (Wittgenstein 1969, Sec 298). It can be

maintained that it is the common ground, which we must share with other people in order to understand their actions and words and in order to come to an understanding with them in our judgements. It is familiar with Moore's 'common sense' and*Tractatus*' world boundary.

Wittgenstein writes his view on the concept of 'world picture' such as-"But I did not get my picture of the world by satisfying myself of its correctness; nor do I have it because I am satisfied of its correctness. No: it is the inherited background against which I distinguish between true and false".(Wittgenstein 1969, Sec 94)

According to Wittgenstein, the propositions describing the world picture might be part of a kind of mythology. And their role is like that of rules of a game; and the game can be learned purely practically, without learning any explicit rules.(Wittgenstein 1969, Sec 95)

Wittgenstein holds that the concept of a world picture, which is constituted of the system of propositions, has no fixed boundaries. It is a collection of a huge number of sub-systems. These subsystems are related to the concept of language games. Wittgenstein writes that "language-game has a foundation which is a fragment of the players pre-knowledge". (Wittgenstein 1969, Sec 560-519)

There is no rigid order among the language games from the logical and genetic aspects. However, there is certainly some order among these aspects. The games are to be different according to the various age of the individual as well as in the history of the 'language community'. Some people could not have been learned, until others were already mastered. Thus, the concept like language game with the words like 'know', 'believe', or, 'be certain' begins at the later level. (Wittgenstein 1969, Sec 538)Thus, the concept of world picture, which underlie the language-games from the beginning represent only a 'pre-knowledge'. Here, it can be opined that the word 'knowledge' in Moorean sense and others is very different from those items to which we apply this name in the ordinary-

language games with the epistemic words. Wittgenstein's builders cannot say they know these are building stones (slabs, columns, etc.); yet this is nevertheless what they can be said to knowing how to play the game (Wittgenstein 1969, Sec 396). Wittgenstein asks: 'Does a child believe that milk exists? Or does it know that milk exists? Does a cat know that a mouse exists? (Wittgenstein 1969, Sec 478) and 'Are we say that the knowledge that there are physical objects comes very early or very late? (Wittgenstein 1969, Sec 479). These questions can be answered both Yes or No- depending upon how we understand them.

The concept of world picture underlying the uses of language is not originally and strictly propositions at all. The pre knowledge is not propositional knowledge. If this foundation is not propositional, what then it is? It is praxix. 'Giving grounds, however, justifying evidence, comes to an end; - but the end is not certain propositions striking us immediately as true, i.e. it is not a kind of seeing on our part; it is our acting, which lies at the bottom of our language-game'. (Wittgenstein 1969, Sec 204).

The world picture in the context of practical or preconditional stage is also called as forms of life. According to Wittgenstein, 'My life shews that I know or am certain that there is a chair over there, or a door, and so on' (Wittgenstein 1969, Sec 7).

According to Wittgenstein, A world picture, therefore, is neither true nor false. (Wittgenstein 1969, Sec 162,205). Disputants about truth are possible only inside its frame. The pre-supposition then is that the disputants share the same culture or form of life, play the same language-games. But sameness and difference of meaning is possible only if there is already a certain amount of agreement about facts. (Wittgenstein 1969, Sec 114, 126, 306, 456, 486, 506, 507, 523, 624)

There may be the case that someone raises doubt or deny of the world picture. Wittgenstein's view is that he is mentally sick rather than that he is in error. (Wittgenstein 1969, Sec 71-73, 155-56) Again, if someone raises doubt that whether the world was existed before he

was born? Then we should say that his lunacy consists in that we cannot teach him history. (Wittgenstein 1969, Sec 233, 206) It can be asserted that he is unable to participate in all forms of our life. However, it can be thought that there may be some circumstances under which it is not a mental sickness. One of the circumstances is that it is due to a 'difference in culture'. If we talk of defeated world picture, we regard it as primitive and superstitious. Generally, we think that changing tradition is a transition from darkness to light. There are various reasons of changing world picture in history. Wittgenstein in this context holds that simplicity and symmetry are such reasons of changing world picture. (Wittgenstein 1969, Sec 92). It can also be viewed that diverging interest is also one of the reasons of changing world picture.

Wittgenstein's concept of world-picture is not only applicable in philosophy but also has a great impetus in the other branches of knowledge. In this context T.H. Kuhn in his influential book *The Structure of Scientific Revolutions* significantly remarks that 'normal science is conducted within the framework of what Kuhn calls paradigms. The accepted paradigms set the frame of questions for scientific enquiry and determine the range of possible answers. Partly as a result of the growth of the body of scientific knowledge, these patterns tend to 'wear out', to become unsuited for their role. 'Revolutions' in science consists in an overthrow of established paradigms and the acceptance of new ones. This is a good illustration for Wittgenstein's idea about the role of World-pictures. (Kuhn1962)

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Sankaradeva and His Environmental Ethics

Dr. Marami Choudhury

Abstract

The philosophy of Neo-vaisnavite Movement is the name of the philosophy of Sankaradeva. The cult of Sankaradeva carries the message of the Bhagavata and the Vedanta. He is the founder of the sect of Assam Vaisnavism and his sect mainly on the basis of the Bhagavata Purana taking it to be the best commentary on the Vedanta sutra. Hence, Sankaradeva did not make any endeavour to write any separate commentary on it. The foremost message of the religion through his literary works is to make people understand the value of human birth. There is considerable amount of expressions in his writings through which the saint has tried to establish the same concepts to instigate man to be involved in works endowed with spirituality. The deepest influence upon the Sankaradeva's literature is obviously of ancient Indian philosophy especially Vedanta philosophy. At the crest of the medieval Pan-Indian Bhakti Movement, Sankaradeva propagated his own form of bhakti faith known as Eka-Sarana-Nama Dharma in the North-Eastern part of India. The philosophical views of Sankaradeva, specially the Vedantic representations are scattered in his literary works.

A leading religious system needs to have a sound philosophy. The vaisnavism as a philosophy represents essentially the synthetic character of thought and reality. As a religion it is the realization of God within the human body. The religious faith of Sankaradeva

is based on the fundamental principle of the Vedanta, the paragon of the monistic system of the world. The word 'Vedanta' occurs innumerable times in the large corpus of the writings of Sankaradeva. By Vedanta, Sankaradeva sought to mean the un-systematized thoughts of the upanishads- the poetic visions and mystic intuitions of the enlightened seers, not to the fully systematized philosophy of the Vedanta-sutra or the later schools of vedanta.

Key Words : Bhagavata-purana, vedanta, spirituality, environment, Ethics, upanisads,Vedanta-Sutra, monistic, value, human birth

Introduction

Sankaradeva explored the value of human life in nature. His lives and deeds clearly prove that Sankaradeva was a significant ethical thinker and social reformer. His solution of the problem of environment is based on his own practical experience. Kindness, truthfulness, patience, humility, charity etc. are accepted as moral virtues by Sankaradeva He recognised ahimsa or non-violence as one of the great ethical virtues which he mean active love and mercy towards all creations. According to the great saint,a virtuous man is very much afflicted when he witnesses the sufferings of the living beings. Sankaradeva extends his helping hands towards all according to his capacities. The virtuous men are the great forgivers and have control over their minds and they harm no body. Even a virtuous man is highly kind hearted and he never injures either man or the environment.

Environmental Ethics of Sankaradeva:

All religions usually incorporate a code of morality which is called the ethical dimension of religion. In the religious philosophy of Sankaradeva this ethical dimension plays a vital role.During the medieval period Sankaradeva has given to the people of North-East-India the very basis of a more satisfactory and ecologically conscious moral philosophy He is opposed to the theistic

anthropocentric emphasis.Sankaradeva admits the application of modern idioms and concepts. The versatility and dynamicity of his religious philosophy upholds the modern ecocentric and bio centric thinking. In his thought we do not find any discrimination between man and nature. There is a biotic communion between man and nature. Sankaradeva explains beautifully this inter-relationship in his writing as-

<div align="center">

Charusarobaranirmalajala

SugandhiPadma sobheutpala //

Acherajahansasamuheranji

Lilayemrinalabhunjoiubhanji

PareparijatMalaya   bava

Sataketyejesulalitarava

Vramargane gaveHarigeet

vaisnavaganasunianandita //

(Kirtana- ghosha-v-147-148)

</div>

I.e. beauteous lakes contained transparent water, fragrant lotus, shining lilies are blooming there. Flocks of swans are playing on the water sportingly uprooting lotus-roots and eating there. On bank blooms parijata , blows fragrant breeze, catakas are singing song so sweet to ears. Black bees are there singing Hari's song. On hearing, the vaisnava derive pleasure.

The environmental ethics is the discipline that studies the moral relationship of human being to the environment along with its sentient and non-sentient features and objects. It is that part of applied ethics which examines the moral basis of our responsibility to the environment. We should love and honour the earth since it has blessed us with life governs our survival. The challenge of environmental ethics is the conservation of life on earth. The religious philosophy of Sankaradeva has recognised a basic truth of environmental ethics. His philosophical thoughts accommodate Nature in its full dignity. Even Sankaradeva explores nature as a medium to throw the religious ideas to the common people. The strong bond between man and nature becomes instrumental to deliver

the Super-Nature directly to the heart of man. The illustrations taken from nature served a very important function of melting away the abstract ideas to concrete experiences. He explains the nature as-

Nadi nadaasesavisesasarovara/

Sphatikanirmalajaladekhimanohara//

Vidyadharisavetate namekaraisnana/

Pakhalesarirabavaisugandhitaghrana//

Kirtana-ghosa-v-477

I.e. there are innumerable rivers and special lakes, the crystal clear water there is pleasant to look, female singers of Heaven dip there to bathe, and their washing of bodies makes the air perfumed.

Again,Sankaradeva identifies the resourcefulness of nature when he mentions the natural bounties in his Kirtana-ghosa as—

Salatalatamalamandaraparijata/

Campakaasokaanopuspaasamkhyata//

Amajamalebujarajamirakhajuri /

Velanarikalatalatambulapakadi//

Agarucandana Padmasaralasonaru/

Ana jatatarutrna savekalpataru//

Chayartueka kalevasantaudaya/

Bhramaregunjarekulipancamapuraya//

(V-479-480)

i.e. trees like tamalamandara exist there,Innumerable flowers like parijata, campaka, asoka and others. Fruits trees-ama, jama,lebu, jara, jamira, khajuri,.Besides, there are bela, narikala, tala, tambula, pakadi.There are also agaru, candana, Padma, sarala, sonaru, all trees and plants re wish fulfilling., kalpataru. Through all six season does the spring prevail, black-bees hum, cuckoos sing in five tunes all detail.

The religious philosophy of Sankaradeva explores how natures facilitate the existence and progress of mankind on this earth. Nature purifies the human mind. He writes as—

Bahaya Malaya vayuamoditamana/
Nrtyagitakaraitaiteapesvaragana//
Harigunagitagavaigandharvvakinnare/
Papadurahaukaharibolanirantare//

(Kirtana-ghosa-V-481)

i.e. Fragrant breeze blows and makes the mind pleased, heavenly damsels there dance and sing at ease, gandharvvas and kinnaras sing songs of Hari'svirtues, chant Hari ceaselessly and drive away sins.

Sankaradeva explores human value in nature. He believes that nature helped man in his spiritual pursuits. To understand the almighty, natural illustrations are indispensable. Even, he took the help of life saving herbal plants as people are acquainted with its utility to realise the importance of 'Harinam'. We found in his Kirtana-ghosa as—

Namara mahim anajan irsiye
Anapraya scitt bihai/
Mrita sanjivani na janiya vaidye
Anaausa dhaka diyai//

(V-202)

I.e. as the hermits did not know magnificence of Namakirtan, they talked or prescribed other rituals. Likewise as the vaidyas did not know about mritasanjivanithei prescribed other medicine.

Here, Sankaradeva showed the interlinked between man and nature through the Super power of Krishna bhakti. Krishna bhakti is the mritasanjivani for human to attain liberation or mukti. Bhakti is the way to mukti as explained by Sankaradeva in his religious philosophy. He said as when you are in peril, you call on God. All your sins are forgiven. It is like eating herbal medicines without knowing that it will cure your diseases. Again Sankaradevasuper-imposed the beautiful objects of nature are on God to make it more credible as Super Nature with whom man ever aspires to hold communion. He vividly displayed the inter active relationship

between man and nature which inspired Sankaradeva to described the beauty of lord Krishna as—

<div align="center">

Padma patra samaa yat alochona

Bhrawa-yuge kare kanti

Nasatila phoola dharara tul

Danta mukutara panti

(Ajamilopakhyan-178)

pavanava Padma kosa

(Ajamilopakhyan-180)

</div>

i.e, eyes like lotus petals make the face more beautiful, the sesame flower-like- nose, red lips and teeth like row of pearls, the feet are like new lotus buds, are the description of Lord Krishna.

According to Sankaradeva the ethical values are mercy, forgiveness and love. His ethics treated the king and slaves, man and nature as moral equals-a new idea for a society. The religious philosophy of the Saint is guided by the basic rule-"All living beings should be treated equal" (Kirtanaghosa-v-1820).Sankaradeva beautifully described the value of human worldly existence. Our life is nothing. He talks of the meaningless of earthly existence through the relation of man and nature.Like-

<div align="center">

Bijuli chamak jena-jibana

Padma patra rajena jala nuhithira

</div>

i.e. the saint said about the meaninglessness of earthly existence of all living things not only human beings, by describing that life's restlessness can be seen when we see the lightning or when we see the water move on lotus leaf.

According to Sankaradeva God is in the heart of everybody as the antaryamin and he said that

<div align="center">

Yata lata taru trina kaha kone dekhe bhiinna

Hari rasarira buli mane

(Niminavsiddhasamvada v-189-191)

</div>

Sankaradeva beautifully explained in his all literary works that natural illustrations are indispensable.Because man is a part of

nature. He had a pantheistic vision in which every being and objects were a temporary manifestation of common substance created by God. The ethical standpoint of Sankaradeva's religious philosophy is similar to ideals of the Gita's niskama karma. Gita preaches God realisation as the highest ideal and asks us to perform good action for others. Dharma is to be engaged in work without desire or passion. Moksa or liberation is the main ideal of Sankaradeva's philosophy or his ethical thoughts. Even enjoying domestic life, only by remembering Hari one can get rid of all worldly attachment. He writes as——

Grihate thakiya harika smariya
Moksa sadha hari name

(Kirtana-ghosa-V-214)

I.e. residing at home attains salvation by uttering Harinama.

The highest Good to Sankaradeva is bhakti.There are nine kinds of bhakti yet among them sravana-kirtana are the main bhaktito attain liberation. Devotion is the blissful devotion. Only through hearing and uttering the name of Hari one could get emancipated from the pain of past karma.

Conclusion:

Sankaradeva lays emphasize in the intrinsic value of nature. He glorified the human being as well as the nature in their own position with their own distinctive dignities. He propagates the qualities of Nirgunakrsna through the beautiful nature. Sankaradeva never forgets that man is a part of nature and there is no difference between man and nature. In his religious philosophy the eco-centric thinking that nature has provided us with all the resources for leading a beautiful life we should respect her and nurture her prevails. Human beings must live in this earth being a part of it like any other creation of nature,Sankaradeva always stressed on the purity of human mind. He said throughout his writings and teachings that one can see the Lord within himself. His ethics stresses on the duty for others.

In modern times, the degradation of environment demands the application of environmental ethics. The crisis of eco-centric thinking has posited a threat to the existence of humanity. Sankaradeva advices man to keep away from greed, falsehood, desire, anger etc. and to live on purity, non-violence and self-discipline such disciplined life of the individual promotes 'social peace 'to a great extent. Due to moral disturbances and anxieties man may commit acts that may be harmful for the nature. He advices the necessity of self-control—atman-suddhi The self-control is the best ethical code of Sankaradeva, which is more valuable and relevant for the present scenario..

Thus, Sankaradeva's environmental ethics adopts a secular view which stresses upon the reformation of the individual first. The places of pilgrimage cannot wash away sins. We should clean our heart first. He was deeply concerned with the inculcation of the moral and spiritual values among the masses and a good inter relation between man and the beautiful nature.

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Revisiting Gandhi's Economic Philosophy

Unmilan Kalita

Abstract

Mohandas Karamchand Gandhi was never known to be an academician. A charismatic leader of the Indian national movement, Gandhi was known for his discourses on ethics with truth and non-violence. Inspired by a vision of *Swaraj* (self-government) which, for him, did not just mean freedom from colonial rule but also the achievement of self-reliance, and self-respect, by the villagers who make up most of India's population. Widely considered to have extreme contemporary relevance even today due to its remarkable originality and the attributes of an analytical contribution of a high order, Gandhi's economic philosophy rejected capitalism and propagated an economic order wherein the ideas of Khadi and village industry were at the core. In this chapter, an effort has been made to understand the extent of Gandhi's ideas as an economist and how their fitment in the contemporariness of today's capitalist headwinds. It is nevertheless evident that his philosophy seems to be attracting more and more attention today, as the domination among nations and the destruction of the environment are being globally questioned.

Introduction

Mohandas Karamchand Gandhi (1869–1948) dreamt and fought for a free India where thousands of self-sufficient small communities

would flourish, who shall rule themselves without impeding the progression of others. One of the greatest and outstanding moral and political thinkers the modern world has seen, Gandhi called for *Sarvodaya* to put an end to poverty through improved agriculture and small-scale cottage industries in every village of India. To attain this, he deliberated on the need for economic self-sufficiency at the village level. His policy discourses later challenged policies of Nehru and the modernizers who called for rapid industrialisation on the Soviet model, which, according to Gandhi, were dehumanising and contrary to the needs of the villages where the great majority of the people lived.But was Gandhi an economist? He certainly had put forward certain fundamental ideas for the regeneration of man and the reconstruction of society and politics and in this sense, he could be regarded as a moral, social, economic and political thinker. But is his economic philosophy purely utopian?In this chapter, we shall discourse about Gandhi's outlook as an economist and how far are his ideas are relevant in this era of capitalist headwinds.

A briefing on Gandhian economics

Mahatma Gandhi did not receive any formal training in economics, nor there is enough evidence to suggest that he studied economics on his own. His writings reflect his economic thoughts to have come from experiences. He had probably read Adam Smith's classic Wealth of Nations, and he turned to the serious study of Karl Marx much later around his 75th year (Sinha, 1985). Since moral considerations weighed heavily with Gandhi in everything he did, his economic ideas were no exception. However, from his dispersed writings and pronouncements, a consistent bodyof knowledge in economics has been carved out which is named as "Gandhian Economics". Theorists, new and old, consider Gandhi's economic thoughts to have extreme contemporary relevance even today because of their remarkable originality and the attributes of an analytical contribution of a high order. It is widely accepted that the core of his economic philosophy hinges on truth- that it is greater

than all worldly possessions and that slavery, violence, injustice and disparities are inconsistent with truth. However, Gandhi was much farther off the mainstream of economics than other Indian nationalist economists, such as Ranade, had been. Machinery is a 'grand yet awful invention' (Gandhi, December 1931) 'the law of supply and demand is a devilish law', (Gandhi, 1936) 'tractors and chemical fertilisers will spell ruin for India' (Gandhi, February 1948). It is for opinions such as these that Gandhi as an economist is truly remembered.

The economic thoughts of Gandhi developed in three phases- (i) the negative phase (till 1919) during which he criticized the western pattern of economic development and adopted a non-materialistic attitude which is embodied in his book *Hind Swaraj* (1909), (ii) the positive phase (1919-1934) during which, he presented an alternative to the western civilization in the ideal of *Swadeshi* and (iii) the constructive phase (1934-1948) in which, Gandhi became more practical. He gave a constructive programme for village regeneration and put forward the ideal of *Sarvodaya* (Savitha, 2015). Gandhi advocated a domestic market and traditional production techniques which would not only improve the composition of the rural economy of India but also to an extent demoralise the colonial economic motives. The ideas of Khadi and village industry were in the core of his economic philosophy. Gandhi wanted to re-establish India from the lowest level. Gandhi felt that India's dependence on imports from other countries was the main reason of much adversity. His basic approach has always been about the intentional needs, the need for the independent villager and the development of the depressed and needy (Kaur & Dhapali, 2015; Mathur, 2011). Therefore, he imagined about self-reliant villages, free from dependency on big cities which would cure them from exploitation. Strongly advocating decentralization of the economy, he noted "if we want Swaraj to be built on non violence, we will have to give the villages their proper place" (Kishore, 2019).

In describing the content of his economic vision, Gandhi draws an analogy with Euclid. "Euclid has defined a straight line as having no breadth, but no one has yet succeeded in drawing such a line and no one ever will" (Gandhi, 1946)This is consistent with the interpretation that, like the straight line 'which cannot be drawn', the Gandhian model relates to an ideal economic order where people could well be motivated quite differently from those in any society that we know of. However, it could also mean that 'something like'a straight line can be drawn, and like that in economics, the method of postulation can help in achieving clarity in thought and also in solving real life problems, for "we must have a proper picture of what we want, before we can have something approaching it" (Harijan, 1946). Both these interpretations contain elements of truth. At the surface, Gandhi was not an academician but the charismatic leader of the Indian national movement. As discussed before, he was inspired by a vision of *swaraj* (self-government) which, for him,did not just mean freedom from colonial rule but also the achievement of self-reliance, and self-respect, by the villagers who make up most of India's population. With this ideological basis in mind, we can say that his *economics* was a part of this vision. Nevertheless, what Gandhi let is a carefully evolved vision of an organically sound and naturally supportive and respecting independent world order. His philosophy seems to be attracting more and more attention today, as the domination among nations and the destruction of the environment are globally questioned.

Gandhi's ethical construct of economic philosophy

The key differentiating aspect of Gandhi's approach to economic issues from the mainstream tradition is his extraordinary emphasis on the ethical aspect of economic behaviour. He firmly believed that economic and ethical considerations were inseparable. Replying to poet Rabindranath Tagore who had once reproached him for mixing these up, Gandhi wrote: 'I must confess that I do not draw a sharp or any distinction between economics and ethics' (Gandhi, 1921)

Gandhi insisted that the relationship between economics and ethics works both ways. While economic concepts were laden with ethical implications, ethics too must descend from the clouds and become 'good economies' (Bhushan & Garfield, 2014). Ethics, Gandhi is saying, is not simply an exercise for philosophers, but a convenient handle for sharpening their wits on the logic of extremes. It must be relevant to the ordinary business of life where one's options are limited by resource constraints. Ethics by its very nature is an enterprise for the worldly, a guide to the perplexed; and its answers, to be credible, need to be economically viable. 'No person in the world has found it possible to maintain something which is a source of constant economic loss' (Gandhi, 1926).

Besides, religion is known to have played a great part in his life. Yet we understand that his attachment to religion is limited. Gandhi was highly sceptical about the value of religious rites and ceremonies, with the sole exception of the public prayer meeting, which he turned into a means of educating the public on political economic and moral issues. The basic element of any religious outlook is concerned with 'the other world'. However, Gandhi did not share this concern. 'You need not think of the world beyond. If you can do your duty here the "beyond" will take care of itself' (Gandhi, 1946). As Morris-Jones has noted, Gandhi had 'little intellectual interest in, or capacity for handling, religious or metaphysical ideas' (Morris-Jones, 1960). It is this ethical emphasis of Gandhi and the lack of a developed doctrinal system which enabled him to wholly remain an *eclectic* in religion.

According to Gandhi, trying to carry out ethically good policies by methods involving continuing economic loss was futile. Viable methods of financing projects had to be found. This helps explain why Gandhi worked all his life for the cause of protecting animals, and cows in particular, and regarded schemes for conducting tanneries on sound economic lines as essential for the cause to succeed. The latter, he felt was necessary, because that required exploring possibilities of profitable export, utilising by-products,

and putting bones, hides and intestines of cows to practical use (Gandhi, 1929). Similar reasoning explains why Gandhi strongly opposed a proposal that cotton spinners should also be encouraged to weave, for he believed that this involved economic disadvantage. "Whatever is basically harmful on economic grounds is also certainly harmful from the religious point of view.Untainted wealth can never be opposed to religion". Because ethical considerations were closely bound up with economic ones, it was not legitimate to regard ethical influences simplyas disturbing factors that 'prevented economic laws from having freeplay'. Nevertheless, Gandhi never gave up a belief in the vital importance of economic considerations for the life of individuals

Therefore, Gandhi was trying to describe an economic ideal to strive for rather than simply an economic plan to implement. To that extent his economics was utopian. However, in the context of Gandhi's economic thought, 'utopian' does not refer to something 'impractical' or even 'impossible'. It was certainly meant to apply to an actual society, that of rural India in particular. It would still apply only to a few selected aspects of that society while neglecting others, but that is true of all economic models. The 'pragmatic' view of Gandhian economics appears more plausible if we remember the context of his writings. Most of them appeared in daily newspapers or weekly journals,*Young India* (in English), *Navajivan* (in Gujrati), and *Harijan* (in Hindi), and were addressed to a mass audience whose attention he tried to capture by making his points brief and sharp. In this he succeeded, and as a journalist, especially during the 1920s and 1930s,he exercised considerable influence. Also, his writings were produced and published in the heat of political battle.

Furthermore, Gandhi regarded his conclusions on economic policy as only provisional. Thus,in his preface to *Hind Swaraj,* he described the views expressed there as 'mine, yet not mine'. They were his only in the sense that he hoped to act according to them. However, if his views proved to be wrong, he would have no hesitation in rejecting them. Gandhi's American biographer, Louis Fischer,

records this provisional aspect of Gandhi's ideas: he was always thinking aloud: 'He did not attempt to express his ideas in a finished form. You heard not only his words but also his thoughts. You could, therefore, follow him as he moved to a conclusion' (Fischer, 1951). In the same spirit he came to admit that some of the things he had earlier condemned, e.g., railways, motor cars and machinery could in certain circumstances confer benefits too, and that they should not be prohibited altogether. Appropriate restrictions on their use could perhaps provide adequate safeguards against misuse.

Relevance of Gandhian economic philosophy contemporary economy

Gandhi was a firm believer in the ideals of socialism, but was thoroughly opposed to socialism of Marxian nature. Apart from the use of violence for the attainment of their goal, he was against the communistic notion of bringing all the means of production under public ownership. According to him by doing so, the socialists create enormous concentration of power and they have not evolved a satisfactory method of dealing with such a situation.

Gandhi was never reconciled to the capitalist system of production and technological growth. At the root of capitalism's rejection is Gandhi's questioning of capitalism's inherent Darwinism. Co-operation, he argued, not competition, is the natural state of mankind. The same is true for our economic system. Intrinsic to this belief is a concern about 'command-and-control' business models that rely on, and exacerbate, distortions of power. He criticized the inequities of capitalism at a time when the capitalist economy had not yet become the dominant aspect of the total economy of India. The dominant factor for his opposition against capitalism was that it was based on the policy of exploitation of labourers. Gandhi regarded labour force as the most vital factor in the production process. He wrote in Harijan- "Labour is far superior to capital. Without labour, gold silver and copper were useless burden. It was labour which attracts precious ore from the bowels of the earth"

(Gandhi, 1947). He saw in capitalism the evils of social polarization between two opposed social classes – the capitalists and the labourers. The resulting strikes, lockouts, sabotage, he considers as a marked decline of social spirit. Gandhi felt that in an ideal state, this social antagonism would be replaced by increasing cooperation and mutual reciprocity. "The world has enough for everyone's needs, but not everyone's greed," Mahatma Gandhi said in what is now one of his best-known quotes.

It is also important to revisit Gandhi's view towards gloablisation. Globalisation is an umbrella term for a complex process, which refers to systematically restructuring the interactive phases among nations by breaking down barriers in the area of culture, commerce, communication and several other fields of endeavour. The most likely fallout of this ongoing process of globalisation is that its advantages move from top to bottom. As the real effects of economic globalization on any country's economy is yet to crystallize fully, current trends drive the conclusion that it may largely steer towards the urban affluent and marginalising the rural or urban poor. It may also happen that the benefits dry up before reaching the bottom. This is a universal phenomenon and no country is exception to it. This is partly the reason to a rise in the cases of poverty, hunger and unemployment throughout the globe. Besides the foregoing, other negative impacts include- violation of human rights of the developing countries, resorting to plundering and profiteering in the name of bringing prosperity, going for cultural assimilation via cultural imperialism, export of artificial wants, and side-lining the impact on nature, ecology and environment. As such, Gandhi's economic thought stands polar opposite of what today's consumerist society stand for. According to him, in fact, economics should not be separated from the deep spiritual foundations of life. his can be best achieved, according to Gandhi, when every individual is an integral part of the community; when the production of goods is on a small scale; when the economy is local; and when homemade

(Swadeshi) handicrafts are given preference. These conditions are conducive to a holistic, spiritual, ecological and communitarian pattern of society.

The theory of Trusteeship was Gandhi's answer to the problem-of concentration of wealth among the capitalists, on one hand and on the other, concentration of power with the state. Trusteeship has been considered the most original of all Gandhi's ideas and concepts (Sethi, 1979). It was also his most tentative idea since he did not have time to experiment with it on a scale that would match the grandeur of the concept. He did not have time enough even to define it precisely, not to speak of spelling out its full implication in concrete terms. Nevertheless, he was laying firmly the principle for achieving something very big, namely, a comprehensive system that could replace both exploitative capitalism and bureaucratic statism. "Trusteeship rejects both the capitalist and communist systems as practiced today, along with their respective ideologies. It is firmly based on participatory democracy. Trusteeship is a fraternal partnership between all factors of production, with the aim of achieving larger social benefit rather than working toward a narrow economic objective such as profit".

Overall, the theory of Trusteeship holds that all possessions including one's talent and mental excellence belong to the society and those who have these possessions should hold them in trust for society. His concept of Trusteeship is based on the *Isha Upanishad*, which asserts that God is the owner of the world and that we own nothing. In Gandhi's words, "the rich man will be let in possession of his wealth, of which he will use what he reasonably requires for his personal needs and act as a trustee for the remainder to be used for society. In this argument, honesty on part of the trustee is assumed". One of the more significant attempts to promote Trusteeship was the launching of the Trusteeship Foundation in Bombay in early 1973, through the motivation of Jayaprakash Narayan. Originally a Marxist, he had been convinced by Gandhi to support his views, as a result of which he was jailed by the British.

He later worked in Congress with Nehru, and was urged to run for President, but declined; he was later "detained" in house arrest by Indira Gandhi, illustrating how threatening these ideas can appear to the establishment. The principal objective of the Trusteeship Foundation is to propagate the concept and ideal of Trusteeship as advocated by Gandhi. Over the years since its founding, many eminent economists, industrialists, trades union leaders, social workers, and professionals have been associated with the work of this Foundation.

Conclusion

Gandhi's economic philosophy makes us find ourselves in great need of re-motivation by ethical principle for the people of this decade. His principles direct us towards an ethical framework which, besides India, still stirs the hearts and consciences of many across the world. Ethics is being taught in business schools. Market economics, currency speculation, soil vitality, air pollution, the destruction of historic social cultures and marginalization of human relationships are all under intense discussion in the media and elsewhere. The continuing violence to the human condition and its environment is being challenged, but often the answer results in an indirect pressure for more intensive growth via capitalism and the many forms of privatization. The real fact of economic life is that the world's resources (notably fossil fuels, minerals, and the land, dependent on sun, rain, and wind) are the seed-corn of the future, which must be husbanded, recycled, and replaced, as one conserves capital, not expended as income. This worldwide headlong rush for economic gain by many still blinded to these facts is sadly also being pursued in India, and the likelihood of change sufficient to introduce is disparaging. This, if not pressing, calls for a rethinking of India's own direction of economic philosophy which as Gandhi would have wished for"

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Understanding Bhakti in the Neo-Vaishnavism of Sankardeva: A Philosophical Study

Bitupon Borah

Abstract:

Sankardeva is one of the Vaishanva philosophers of Assam, who has assigned great importance to Bhakti or devotion. Sankardeva had an immense urge to teach people that the path of Bhakti is the only way to purify the mind and reform the society. The theistic belief of Sankardeva is based on immense faith and Bhakti to a single divinity instead of traditional Brahminism. Though Sankardeva accepts all the paths for the attainment of liberation, that are recognized by Bhagavad Gita, yet outwardly Sankardeva's path towards the realization of God is Bhakti. Sankardeva says that Bhakti should not be limited by idol worship, because inner spiritual practice is an end in itself. In Neo-Vaishanavism of Sankardeva Bhakti is considered as both means and end. The devotee through devotion is trying to come out of his empirical level and tries to go to the transcendental level. In Sankardeva's philosophy, God is taken to be the master and human beings are like the servants of God. In this way, Sankardeva tries to show that through *Dasya Bhakti-bhava* the devotee gets self-transcendence. Krishna is regarded to be the only God. There are nine forms of Bhakti, but among them only *Sravana* and *Kirtana* are accepted by Sankardeva. This paper intends to show that how Bhakti is understood in Sankardeva's Neo Vaishanavism to be the only means to attain liberation.

Introduction :

Sankardeva is the advocate of Neo-Vaishnavism in Assam. Therefore, Sankardeva's philosophy is known as Assam Vaishnavism. According to Sankardeva, Bhakti is an important means to attain liberation. The path of devotion is a real search for God, a search that is beginning, continuing and ending in love. Devotion is greater than action or other paths to liberation, because all these ways are intended for an object in view, but in Sankardeva's philosophy Bhakti is considered as both means and end. Among the other paths Bhakti is the easiest and the most natural way to reach the great Divine. It also necessary to direct our mind set because one can never practice devotion without the mind set of surrender. In Sankardeva's philosophy, Krishna is considered as the only God and he believes that the mind can be purified only by chanting the name of lord Krishna. The mighty attraction of the Bhakta towards God makes all other attractions vanish for him and this is the ideal preparation for the attainment of the supreme Bhakti. Sankardeva emphasized on the monistic attitude of God, for he considered Krishna as the only God.

Objectives of the Study

The major objective of the study is to assess the importance of devotion in human life. It also tries to analyze Sankardeva's philosophical perspective about the path of Bhakti or devotion for the attainment of Mukti or Liberation.

Methodology

The paper is qualitative and descriptive in nature as it intends to study the understanding of Bhakti or devotion in the Neo-vaishnavism of Sankardeva in terms of its real world relevancy.

The advantages of qualitative research are obtaining culturally specific information about moral values, opinions, behaviors, social contexts of particular populations and it is more flexible. The paper is based on both primary and secondary data in the form of books, articles etc. dealing with Sankardeva's devotional philosophy.

Analysis :

The word 'Bhakti' comes from the root '*Bhaj*' that means to enjoy or to be devoted. Bhakti means intense love of God and intense meditation of God or remembrance of God. The word Bhakti is also used in the sense of devoted service to God. Bhakti urges one to worship God and surrender completely to Him. Bhakti changes everything that needs to be change. Bhakti is the fulfillment of life.

According to Sankardeva, Bhakti is the most important means to realize God. Bhakti Yoga is the greatest form of the spiritual sadhana. The religion preached by Sankardeva is called by different names. It is called *'Eka - Sarana Dharma'*, as it lays emphasis on one God, who is graceful and merciful. It is also called Bhagavat Dharma as it is based on the Gita and the Bhagavat. According to which devotion is taken to be the greatest path. It is also known as *Mahapurushiya Dharma*, because it worships one God who is the Supreme person or Maha-purusha. Sankardeva takes the Bhakti yoga of the Gita and applies it to a personal God or Ishwara of the Bhagavad Purana, according to which Krishna is the highest God who is an incarnation of Vishnu. God incarnates himself so that the world may be safed. According to Sankardeva, God can be reached by Bhakti alone. Sankardeva refers to nine different types of Bhakti and amongst them *Sravana* and *Kirtana* are regarded to be the best forms of Bhakti.

> *"Sravana Kirtana bina Ane punya napai jana*
> *Itu ghara sansaror par"*[1]

_ No other virtue except listening and hearing of the names of God enables one to overcome the worldly pains and sufferings.

In order to cultivate devotion or bhakti, Sankardeva takes Dasya Bhakti-Bhava. God is taken to be the master and the human beings are like the servants of God. The Bhakta or devotee expresses the dasya bhava in the following way, that is have mercy on me, think of me as thy servant and keep me in the company of thy servants.

The religion preached by Sankardeva is the synthesis of religion and philosophy. It lays emphasis on ethical life as an essential cognition for spiritual realization and leads us to that path. Bhakti is also linked with what is good or moral. In the book, 'Bhakti-Pradipa', 'Bhakti-Ratnakara' and 'Kirtana-Ghosa', Sankardeva holds that Bhakti is greater than mukti. According to Sankardeva, devotion is greater than liberation. In the Bhakti-Ratnakara Sankardeva states that - All the sastras like Vedanta, Gita and Bhagavad argue that nobody can attain mukti unless he takes the path of Hari Bhakti.

According to Sankardeva, mukti or salvation is not the ultimate end of human life, although by the devotion of God one naturally attains mukti or liberation. Therefore, liberation does not attract a true bhakta who is the seeker of *Rasamayi* bhakti. Madhav Deva in his *'Naam-Ghosa'* in the following words expresses the above view:

"Muktito nispriha jitu

Sehi bhakataka namo Rasamayi magoho bhakati"[2]

-I bow to that bhakta who has no desire for liberation. I pray to that devotion which is full of joy.

In Sankardeva's philosophy, Bhakti involves two realities - one is the Bhakta or the devotee and the other is Bhagawana, the God or the Absolute. In Sankardeva's philosophy, the individual self has a great importance. The individual self as part of the Absolute self can never become one with the Absolute. For ethical life, also there must be a distinction between the individual self and the Absolute self. The distinction between the individual self and the Absolute self is essential for bhakti. If the bhakta merges with God, bhakti will become meaningless. By admitting bhakti as the highest value

the reality of the individual self and the world are given importance. In Sankardeva's philosophy, bhakti is greater than the four values of life - Dharma, Artha, Kama, Moksha. Bhakti is the supreme source of spiritual enjoyment. It is the best and easiest path in Kaliyuga to reach God. Bhakti is a matter of the heart rather than of the intellect. So it is easy to be practiced by the common man. According to Sankardeva, wisdom attained through the intellect is not sufficient to overcome the worldly suffering unless there is true devotion. Though human life is short, we can make it meaningful by devotion to Hari. The highest good can be achieved by self-surrender at the feet of God. Serving God with devotion or bhakti is necessary for human progress, goodness and perfection. The fire of devotion or bhakti encourages the moral life of man, which is essential for the attainment of the spiritual goal.

Sankardeva in his 'Kirttan Ghosa' lays down the process of how a devotee can attain the highest value or Bhakti. First, the devotee should take someone as Guru, a religious teacher is necessary for prayer and meditation. In the *'Bhakti Ratnakara'*, Sankardeva says, devas and tirthas can purify after a long time whereas the very sight of a Guru or a saint removes all our sins. Secondly, the devotee should perform the right action and offer the consequences of his action to Hari. The devotee's mind will be purified by *Sravana* and *Kirtana* of the name of Hari and his Lila. The devotee should meditate God in his heart and then see him everywhere in the world. In this state, the devotee will dwell in the heart of the great Lord. After the attainment of Bhakti, the realization of God becomes possible.

According to Sankardeva, a bhakta or the devotee is the guide of mankind. He works for the good of all and he will not do anything that is evil. He develops a sense of universal kindness and love for all. All the virtues like kindness, charity, truthfulness, fearlessness, non-violence, patience etc. flow from bhakti. According to Sankardeva, God is both immanent and transcendent. Due to the transcendence of God, the world is anitya or impermanent. The

world is the creation of maya. Due to the Immanence of God, he is expressed in this world. According to Sankardeva, God is the Supreme moral governor of the world.

According to Sankardeva, therefore, a Bhakta does not retire from the world, but he seeks to live in the midst of human life. Sankardeva's religious - philosophical thought teaches us a man who pays respect to human beings and sees him as a part of God Vishnu becomes free from all kinds of evil, such as jealousy, bitterness, pride etc. To a devotee or bhakta life is pure joy, which turns to love of God. Self-realization in the form of devotional joy also is the summum bonum.

Sankardeva's teaching brings the significance of the monism of the Vedanta and the devotionalism of the Bhagavad Gita and Bhagavat and thereby establishes a unique religious philosophy. He emphasized one supreme reality which is Brahman. According to Sankardeva, supreme brahman is beyond logic, therefore it is not possible for our mind to catch hold of Him, one can come nearer to Him only through almighty attraction and immense faith. Like the Mahabharata, in Sankardeva's philosophy service to humanity is taken to be the *Parama Dharma*, i.e.; the Supreme Religion along with the Devotion of God. Thus, Bhakti is conceived by Sankardeva to be the highest Purushartha of human life.

Conclusion

It can be concluded that for Sankardeva, single-minded attention and utmost devotion is all what is needed for the attainment of Moksha or liberation. The path of Bhakti is a path of feeling, love, and reverence and so on. Most men are swayed by emotions and the path of Bhakti is possible for the emotional people. In the path of Bhakti, the Bhakta is not concerned with the knowledge or any kind of argument regarding the existence of God but he feels a kind of desire for union with the divine Being. In the path Bhakti, the Bhakta does not emerge himself with the Divine Being, but it is

a case of closeness and association. There are different degrees of love and the relation between the Bhakta and God is conceived in different ways. The attitude between the Bhakta and God may be the attitude of the protector and the protected. It may be the attitude of the receiver towards the Giver. It may also be the attitude of the servant towards his master. Sankardeva emphasized on this aspect of Bhakti, which is known as *Dasya Bhakti-bhava.*

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A Study of Reality With Reference to Theoder W. Adorno and Jean Baudillard

Pompi Kalita

Abstract

In today's technological world, people all around the world are engrossed much more in living an artificial life than the originality. The existence of a technologically created social world is becoming much more prominent. Today's man is simply an image created and activated by the technological advancements. Theoder W. Adorno, one of the leading philosophers of the 'Critical School" of thought put forwarded his notion of "Culture Industry". In this very notion Adorno states that in an industrially fabricated economic society, man seems to be happy but in reality it is not so. Adorno also states that culture industry robs people of its consciousness and thus people are incapable of carrying out its activities in its pure consciousness. Reality is thus replaced by an artificial world. The notions of 'hyperrealism' and 'simulation' were put forward by Jean Baudillard. Baudillard regards hyperrealism as that which represents the more reality of something than its original reality. And simulation is being described by Baudillard as a copy or imitation that acts as a substitute for reality. Baudillard maintains that we live in a hyper real world. In this hyper real world the consciousness of man is taken over by simulation. Man is not able to distinguish between the real and the unreal. Technology should account for human upliftment and not for the degradation for rational mankind.

Keywords: - technology, culture industry, hyperrealism, simulation

In today's technologically advanced world, people all around the world are engrossed much more in living an artificial life than the originality. The existence of a technologically created social world is becoming much more prominent. In such a case people have lost their originality. The inborn as well as the acquired traits, thought process, imaginative capacities and moreover the real man is lost. Today's man is simply an image created and activated by the technological advancements.

In such a context, the concept forwarded by Adorno can be undertaken. Theoder W. Adorno, one of the leading philosophers of the "Critical School" of thought put forwarded his notion of "Culture Industry". In this very notion Adorno put forwarded the concept of how in an economic driven society, the industry is shaping culture. Culture as normally understood is the transmission of values, norms, ideals etc. generation after generation. Culture in a way shapes an individual and a healthy society. Therefore healthy transmission of cultural values builds a moral man and a moral society. Industry is commonly regarded as a place of producing raw materials into a finished product for its consumption by the consumers.

The concept of "Culture Industry" emphasizes that the products manufactured by the industries under the ownership of the "Capitalist Society" pretends to benefit its consumers but in actual it is the capitalist society who are, in real enjoying the benefits by selling these products. Adorno argues that in a capitalist society, the production masses in a way of uplifting the common masses, led them in a trap created by the former. In a manner the bourgeois robs the common people of their original individuality and made enter into a false imaginary world created by them i.e., the bourgeois. Thus the culture industry filters the real world and presents to us an imaginary illusory world. Culture industry aims at the psychological domination of the masses in the service of the capitalist leaders. Leisure activities according to Adorno are meant to be enjoyed by men in its own consciousness. Leisure activities in the earlier times were enjoyed by men in its fullest and purest essence. But in an industrially fabricated cultural society the leisure activities

have lost its true essence. Man seems to be happy in consuming the industrially manufactured goods but in reality they are not. Today all around the world men are simply engrossed with the various industrial products, even in their leisure hours. During these leisure hours men feels they are utilizing their time with full enjoyments away from all the worries. But the question arises, "Is this really true?", "Are we actually enjoying?"

Adorno speaks about the fact that culture industry robs people of its own consciousness. People seem to use their own consciousness in carrying out various activities but actually it is the products manufactured by these industries that are making people do the various activities robbing people of its own consciousness. People have lost its power of true imagination. Reality is replaced by an artificial world. The representation of a true man is simply lost. The present man is simply a reflection of what is intended to be produced by these industries.

Another concept that can be undertaken is that the concept of the unreal world can be understood in the context of "Hyperrealism". The concept of "hyperrealism" and "simulation" were put forward by the famous Postmodernist Jean Baudillard. Baudillard regards hyperrealism as that represents the more reality of something than its original reality. And simulation is being described by Baudillard as a copy or imitation that acts as a substitute for reality. Baudillard maintains that we live in a hyper real world. Reality is being replaced by simulations and everything that appears or is around us is simply an imitation of reality. Baudillard announces the theory of the 'simulacrum' as an 'Anti-Copernican Revolution'. The simulacrum is a sign liberated from any reference to reality, a sign that has itself become real, leaving nothing with which to discriminate the real from its simulation.

Baudillard presents various examples of this hyper real world. One such prominent example is 'Disney land' in which Baudillard maintains that it is an imaginary and an artificially created environment representing more reality than an original environment

drawing the visitors through simulation. Other examples of hyper reality can be an artificial plastic Christmas tree, magazine photo of a model touched up with a computer, a well manicured garden etc.

In this hyper real world, the consciousness of man is overtaken by simulation. Man is unable to distinguish between the real and the unreal. Man has lost its active decision making capabilities. Man behaves to be simply contended and satisfied being in this artificial world. Technological advancements according to Baudillard are a significant factor in creating this hyper real world.

Conclusion:

In both the concepts of 'culture industry' and 'hyperrealism' we find that technologically has played its basic role in the transformation of a real man into an unreal man. People are in such a state that they cannot set apart from utilizing the technological benefits. The more technology is advancing, the more hindrance is created in the path of human development.

Thus, technological advancements are indeed an important aspect of human development but at the same time it should not be a cause for the degradation of a rational mankind.

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Possibility of Freedom through Knowledge: special reference to G.R. Malkani

Deepamoni Sarma

Abstract

'Freedom' occupies an important place in traditional as well as in contemporary Indian philosophy. For traditional Indian philosophers the concept of freedom is mostly ethical and spiritual whereas for contemporary Indian thinkers, the notion of freedom is not completely ethical, it is metaphysical and existential. They believe that men are both existentially and metaphysically free. In this chapter I would like to present G.R. Malkani's reflection on freedom and knowledge. G.R. Malkani (1892-1977), the eminent contemporary Indian philosopher who assert that Realisation of the higher reality or the truth is the *summum bonum* of life. Man wants to be free therefore they seek philosophical knowledge in order to be free. The fact is that the consciousness of higher reality is also the aim of religion. Though the religious practices differ widely but ultimately the aim of all religion is freedom from the limitation or suffering of life. When we attain pure knowledge we can easily understand that man is perfect freedom or realize that the pure essence of our being, which is unaffected by the result of action and any sort of bondage.

Key words : Freedom, Knowledge, Truth, Joy, Self-realization.

Introduction:-

Human life is a process for enriching itself with the perfection and the illumination in the light of wisdom. Freedom is one of the highest value of human life and knowledge is that which can give us our freedom. In this chapter I am trying to explore G.R. Malkani's opinion about the freedom and how to realize this freedom in our life. He is one of the most prominent Indian philosophers of the recent past. He said that "Our freedom is not a kind of perfectly unpredictable eccentricity. There is continuity of character between the past and present."[1] So for the absolute freedom we must seek to be free from the law of karma and must destroy the causal chain. Through the cancellation and the negation of the illusory appearance and causal chain we can know the reality. It is possible only through the knowledge. At the level of knowledge, we realize that pure essence of our self; which is not affected by the result of action and any kind of bondage. When our bondage is terminated we realized the perfect freedom of our own nature.

Explanation:

Freedom and bondage both are patent facts, competing with each other at every moment of our lives and complicating all our decision. Our empirical life is full of sufferings of various kinds, and we are subject to hunger and thirst, cold and heat, pain and passion, we have to suffer all the changes of state to which it is open, so empirical life is naturally painful. We all are trying to attain the complete and absolute freedom. This freedom is achieved through the knowledge of reality or truth. 'Freedom' is discussed as a central concept in Indian Philosophy. Indian thinkers mention freedom as the ultimate end of life and believe that men are both existentially and metaphysically free. They have used many words to mean freedom. The various alternative words for 'freedom' are: *'moksa'*, 'salvation', *'kaivalya'*, 'liberation' and 'self-realization' etc. It is generally believed that the concept of *'moksa'* or liberation is the

highest type of freedom which is also maintained by all religion. So we can easily conclude that realization of truth can be regarded as the religion of the man. The goal of all religion may be said to be always the same, it is nothing other than freedom. Religious consciousness arises as a response to a higher reality. G.R. Malkani said that "We may or may not all demand more in life or abundant life, but we all do demand a life that is harmonious and free from ills of different sorts. This objective may be sought to be realised in different ways. Different religions have different answer to give. But the goal is always the same."[2] All religions are same in this way. They may differ in custom and tradition, but they do not differ widely in the real *summum bonum* or ultimate aim of life. This is the way of Truth or the way of knowledge. G.R. Malkani believes that philosophy serves a religious purpose, and becomes in fact the best form of religion because philosophy is understood as the search for Truth or the highest form of Wisdom.

Philosophical speculation arises out of a purely theoretical and intellectual interest or out of intellectual curiosity. Again it arises out of the intellectual demand for unity, or for the harmonisation of conflicting scientific and religious beliefs. According to G.R. Malkani, at the common-sense level or at the level of science knowledge is only an *appearance of knowledge* and it is mediated. It may be erroneous and dubitable. Only philosophical reflection gives us indubitable knowledge and indubitable knowledge is the real knowledge which is basis of our original intuition of reality. Philosophical thinking represents the highest form of the theoretical interest therefore it is only inspired by the highest value that is Truth. G.R. Malkani said that, "The motto of all real philosophy should be: Truth alone can make us free."[3]

No doubt we are free by our own essential nature but we are always determined by the law of actions. Our past actions determine our present, and the present actions determine our future. G.R. Malkani maintains that freedom can be obtained in three ways viz., by taking actions in a selflessness way, which destroy the causal chain of law

of karma. When this causal chain is destroied then our empirical existence, which is conditioned by the law, is automatically dissolved. Secondly devotion will help us to get God's grace which can wash out all our sins and undo the past and thirdly pure knowledge which will lead to the freedom. When we attain pure knowledge we can realize the ultimate reality or perfect freedom of our own nature, which is not affected by any sort of bondage and untainted by sin. G.R. Malkani contends that, "Each of these ways can be potent, but there is nothing to beat the last, which cuts at the very root of all bondage in general and embodied existence in particular."[4]

Freedom for one and freedom for all:-

G. R. Malkani contends that Advaita Vedanta is based upon the possibility of absolute freedom for an individual which is achieved through the knowledge of non-duality. This may mean that the freedom of one leads to freedom of all or it may mean that when one individual is freed, he alone is freed. The fact is that, freedom is not a gift which one individual will attain his freedom and offer it to all the persons in bondage. If it is true then no one would put forth right effort for their freedom. Every person will wait for a genius who will offer them freedom. Again if we accept to the alternative stand-point that each individual achieves his freedom for himself alone through his own efforts and the others will continue to strive for their freedom. This view may take for granted the reality of many selves. In G.R. Malkani's opinion these effort can only have for their objective knowledge of non-dual reality. If this knowledge is actually achieved then it will remove the illusion of one's own separate individuality and the illusion of many selves. That means if one individual is free then no real individual are left in bondage. Malkani said that "There is therefore a sense, metaphysically speaking in which the freedom of one becomes in fact and in truth the freedom of all. Not that other individual become free, but the

problem of other individuals and of their freedom has ceased to be meaningful."[5]

Further G.R. Malkani mentioned that when the emancipated soul realizes the illusory character of his own appearance, then he cannot regard his past bondage and past effort for freedom. For him all appearances are just illusory. He feels that there is no one in bondage, no one is a seeker, no one is free. Thus there are only two approaches on this topic, the approach of common sense and the liberated soul. If the latter approach is the only correct approach, then the full question of 'Freedom for all and Freedom for one' is based on wrong pre-suppositions and it should not be asked.

There is an intimate relation between freedom and joy. If an individual is free, he also enjoys full of joy. If he is not free, he is the very opposite, so Joy is a natural accompaniment of freedom. The perfect freedom is that which is a joy in itself as well as end in itself. This perfect freedom can be achieved through our own efforts when we will be able to cut at all bondage along with the bondage of the causal law. It is possible only through the gain of right knowledge. The joy of the self is nature of the self; it is not produced through outside causes. The self itself is joyful. When we know the self, we enjoy immortality in the highest sense of that term.

Conclusion:

In this world everybody is suffering from immense doubts, everybody is caught by error and bound by law of karma. Freedom can be realized through the destruction of illusion by the knowledge of the truth. The knowledge of this truth gives us immense joy and perfect freedom. Freedom is not beyond being, nor is being beyond freedom. It can be concluded that self is not only free it is freedom itself. Empirical existence is suffered under the law of bondage and law of karma. Knowledge alone can break the bond of empirical life and give us ultimate goal and highest value or the perfect freedom and perfect joy.

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Higher Education in its 21ˢᵗ century- with special reference to issues and challenges faced in India.

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Abstract

Education is the yardstick by which growth and development of a country can be measured and it should be affordable and accessible for all. After independence, there has been tremendous increase in institutions of higher education in all disciplines. But, despite of its impressive growth, there are still some quality deficiencies regarding the mushrooming of institutions providing higher education. There are many basic problems faced by higher education system in India which includes lower level of teaching quality, financing of higher education, privatization, poor infrastructure and Quota system. But with the period of time, growth has been taken in terms of institutions and enrollments through appropriate policy formation and effective implementation by the government.

In this paper, an attempt has been made to identify the present picture of higher education in India, and its emerging issues and challenges that can be arise. Finally this paper concludes that here is a need of plans that requires solutions and where efforts will be made to give some suggestions which can be lever up and make India as an education hub.

Keywords : Dispur College, Guwahati Higher Education, Issues, Challenges, privatization.

Introduction :

The 21st century is marked by a rapid development in India's Higher education. It is the third largest in the world, next to the United States and China and it is facing a paradigm shift giving rise to new challenges and opportunities everyday. This shift is being driven by rapidly changing in economic, technology and demographic changes in India from time to time. Higher education in India means the education which is acquired at universities or colleges or similar type of educational institutions especially to degree level. For a developing country like India, Higher Education has become critically important because its encourages human development, where youths can gain educations even after their primary education. Since independence, India has experienced a greater expansion in the system of higher education. The regulatory body of Higher Education in India, University Grants Commission (UGC) is the apex body which draws its powers from the University Grants Commission Act, 1956. According to UGC, there are 926 Universities in India (as of 31st March, 2021) of which state universities are 443, deemed universities are 123, central universities are 54 and private universities are 282. Some institutions of India, such as Indian Institute of technology (IIT's) and Indian Institute of Management (IIM's), have been globally acclaimed for their standard of education enrolling about 8000 students annually. Also, Distance Learning and open education where students can gain their education by online learning or distributed learning and who may not able to physically present in the classes, is also one of the major feature of the Indian higher education system. Indira Gandhi National Open University (IGNOU) in India is the largest university in the world having students across the globe. However, the overall scenario of higher education in India does not match with the quality of Higher Education at International level because of some of the basic problems faced in India such as inadequate infrastructure and facilities, poor faculty, low student enrollment rate, outdated teaching modes, overcrowded classrooms, income,

gender and ethnic imbalances. Therefore, the time now has come to modernize our education system so that our country can get more and more technically graduate youths which will help our country to a developed country.

Objective :

- To analyze the current scenario of higher education system in India.

- To identify on the emerging issues and challenges of higher education in India.

- To find out the role of National Education Policy (NEP) 2020 in terms of higher education.

- Suggestions for improving quality of higher education.

Significance of The Study :

❖ *Background of Higher Education in India.*

The importance of Higher education is vital because it serve as a powerful tool to build a knowledg based society of the 21st century. Education in India has different levels such as primary level, upper primary, secondary and higher secondary, technical and professional. Often higher education is termed as education imparted by colleges and universities. But it is no so, professional schools and institutions in the field of law, medicines, teachers' training schools and so on can also be termed in higher education. Before independence, access to higher education was very limited but since independence, the growth has been very impressive. The government of India has also taken many steps for the spreading of higher education in India. Some of the following **prospects** which explain the development of higher education in India after Independence are as follows-

- ✓ **Growth of higher Education**, where increas has been tremendous in the number of universities and colleges

since independence. India has the largest number of higher education institutions in the world, with more than 550 universities. It is the world's third largest in terms of students next to China and the United States. However the Gross Enrolment Ratio (GER) of India in higher education is only 25.2% which is quite low as compared with other countries because of the existence gap in the capacity and management systems of higher education systems.

✓ **Funding of higher education, in 2021-22,** Rs 293.26 crore was allotted to the Department of Higher Education where RUSA (Rashtriya Uchchattar Shiksha Abhiyan) is a centrally sponsored scheme aimed at providing funding to state higher and technical institutions.

✓ **Creation of Higher Education Financing Agency (HEFA),** in the budget speech of 2016-17, Finance Minister, Arun Jaitley announced the creation of a Higher Education Financing Agency (HEFA) with an initial capital base of Rs. 1000 crore which will help to create infrastructure in India top institutions like IIT's.

✓ **Development of technical education** by establishing several training institutes Indian Institute of Technology (IIT's), Indian Institute of Management (IIM's), medical education, agriculture education and so on.

✓ **Growth of Women education,** where education for women were given the top priority in the polices. Separate schools and colleges have been established in different fields' for education of only women such as Kasturba Gandhi College for Women in Secunderabad, Lady Shri Ram College for Women in Delhi, Miranda House and so on.

✓ **Growth of Vocational education**, where grants has been given by the Central government to implement education

such as agriculture, poultry, carpentry, mechanical, electronic etc in the higher education curriculum.

✓ **Increas of enrollment of students,** according to a survey conducted by the Ministry of Human Resource Development (HRD) in 2011**,** the Gross enrollment rate 2014-15, was found 23.6 % compare with the ratio of 21.5% in 2012-13

From the above discussions, we can judge the development of higher education in India after independence. Efforts are being made continuously by the government in order to uplift the higher education of India at international level. In India, higher education has its roots in early times as well of having universities like Nalanda (in Bihar, India) and Taxila (now in Pakistan) in the 5th century. The Mughal period nor the British Period does not have much to claim for the growth of higher education in India.It was only after independence, say from the year 1951, universities and colleges started to increase with the growing demand of education by the Indians. Thus, India can take pride as it occupies an important position in respect of higher education among the developed after the United States and China.

❖ *Structure of Higher Education System :*

In India, institutions for Higher Education are of different types, depending on their academic, administrative and financial systems. Universities may also recognize institutions as 'deemed to be universities' or set up institutions of national importance. The institutions may be funded publically, be aided by the government or to be funded privately. The different types of Universities that are to be found in India are as follows-

• **Central university** – University established by an act of Parliament and is under the purview of the Department of Higher Education n the Union Human Resource Development Ministry. or incorporated by a central act. Some of the top central universities in India are as Rajiv Gandhi University, Tezpur University, Jawaharlal Nehru University, Aligarh Musim University and so on.

- **State university**- a university established or incorporated by a provincial Act or by a State Act. These are run and funded by the State government of each of the states of India. Some of them are as Gauhati University, Bodoland University and so on

- **Private university**- these universities are established by an act or of a local legislative assembly and listed by the UGC in the Gazette upon receiving the act. Some of them are as Amity University, Sharda University, Lovely professional University and so on.

- **Deemed to be university**-Deemed University is a status of autonomy granted to high performing institutes and departments of various universities in India. It is granted by the UGC of India. This status enables not just full autonomy in setting course work and syllabus of those institutes but also allows it to set its own guidelines for the admission, fees and instruction of the students. Some of them are as Christ University, Manipal University, and Symbiosis International University and so on.

- **Public University** –it is the university predominately funded by public means through a national or sub national government. In india, Indian Institute of Technology (IIT) are the type of public university. These are governed by by the Institutes of Technology Act, 1961 which has declared them as Institutes of national importance and lays down their powers, duties and framework for governance etc. The Institutes of Technology Act, 1961 lists 23 institutes at Madras, Delhi, Guwahati, Indore and so on.

Table 1: Showing
types and numbers of universities to be found in India, as of 31st March, 2021

Serial No.	Types of Universities	No. of Universities
1	Central University	54
2	State University	443
3	Deemed University	123

4	Private University	282
5	Fake University	24
	TOTAL	**926**

Source: University Grants Commission.

From the above table, we can trace out that as per data of UGC as on 6th September,2016, there has been a tremendous growth of the higher education institutions in India in the year 2016. There are 47 central universities, whereas 353 state universities, 125 deemed universities, 246 private universities and 23 fake universities in India.

In India, educational institutions were established with the objective of spreading education to all the needs and the desires. But sadly, many of these institutes are characterized by lack of efficiency, quality and equity. These institutions also suffer from insofficient of funds to facilitate research and quality output because of continuous political interferences and bureaucratic assertion. Merely development of infrastructure is not the guarantee for maintaining quality standards. The remedy can also be through allowing foreign universities and foreign collaborations into the country. Also it is necessary that we provide our teachers sufficient opportunities for research both through foreign, private, public collaboration and increased government funding which results into keeping the professors through research based teaching.

❖ *Key players of Indian Higher Education System*

In India, higher education is mainly controlled and regulated by the following bodies or councils which time to time review the education system so that no one is deprived of getting the right education. Some of the major key players of Higher Education in India are as follows-

UGC- At present, India has more than 18067 colleges, where more than two third of these colleges are classified by the University Grants Commission or UGC – the apex government regulatory

body of higher education which enforces its standards, advises the government and helps coordination between the centre and the state. It is a statutory body set up by the Union Government in accordance with to the UGC Act, 1956. The UGC was first formed in 1945 to oversee the work of the three Central Universities of Aligarh, Banaras and Delhi. Later in 1947, its responsibility was extended to cover all Indian universities. It provides funds and it also arrange for the coordination and maintenance of the universities in India. The UGC controls the following in India-

- ✓ Coordinating university education
- ✓ Maintaining standards of teaching, examination and research in universities.
- ✓ Framing regulations for maintaining the minimum standards of education in India.
- ✓ Monitoring developments and disbursing grants as and when necessary in the fields of colleges and university education.
- ✓ Serving as a link between the Union and state governments and institutions of higher learning
- ✓ Advising the central and state governments on the measures necessary for improvement of university education.

Higher education is the shared responsibility of both the centre and the states. The coordination and determination of standards in universities and colleges is entrusted to the UGC and other statutory regulatory bodies. The central government provides grants to the UGC and establishes Central Universities/institutions of National importance in the country. Apart from the UGC, there are also some organizations or councils which are responsible for promoting and recognizing professional and technical courses in India such as-

- ✓ **All India Council for Technical Education (AICTE)** is the statutory body and a national level council, responsible

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for technical education and management education system in India.

- ✓ **Distance Education Council (DEC)**, responsible for promotion of Open University and distance education in India.

- ✓ **Indian Council for Agriculture Research (ICAR)** is a body responsible for agriculture education in India.

- ✓ **Bar Council of India (BCI),** is a body which regulates the law practice and study in India.

- ✓ **National Council for Teachers Education (NCTE)** is a body functioning both for centre as well as for state, relating to matters to the teachers education or any types of disputes in this matter.

- ✓ **Medical Council of India (MCI)** is a body regulating medical colleges, affiliation and registration of doctors.

- ✓ **Pharmacy Council of India (PCI)** is a body which regulates the pharmacy education in the country for the purpose of registration of pharmacist under the Pharmacy Act.

- ✓ **Indian Nursing Council (INC)** is a body established in order to maintain a uniform standard of training for nurses.

- ✓ **Dentist Council of India (DCI)** which is incorporated to regulate the Dental education and the profession of Dentistry in India.

- ✓ **Central Council of Homeopathy (CCH)** responsible for homeopathy education in India.

- ✓ **Central Council of Indian Medicines (CCIM)** to monitor the higher education in Indian systems of medicines, including Ayurveda.

From the above data, undoubtedly, higher education in India has increased manifold with the growth of universities, colleges and

other professional institutions in the various fields. Also, there has been a steady growth in the enrollment of students and teachers in this 21st century.

Methodology :

This study intended to examine the present scenario as well as the emerging issues and challenges of higher education in India. Research method used in this study is based on secondary data and of descriptive nature. For this study, different data of different references have been collected for the purpose of further study. Sources of data used in this study are of secondary nature. Data of various plans and programs as well as statistics used are collected from the published and unpublished records, reports and contributions of several institutions and organizations in India. Specifically, the sources are various websites like Wikipedia, UGC. Planning Commission, Education Department of the Government, research papers or articles of various authors and scholars, journals and books.

Limitations of The Study :

Certain limitations were faced during the study, which are-

- It makes use of only secondary data only and there is no use of any primary data.

- Shortage of time for the survey purpose.

Findings :

Issues and Challenges in Higher Education System in India

The present system of Higher Education does not serve the purpose for which it was established. After independence, higher education system is facing lots of issues and challenges for becoming a strong education system and to balance up with the education system at International Level. Various policies have been introduced by various

governments since independence, but still this system lacks of inefficiency. There are many basic problems facing higher education in India, such as poor infrastructures, poor faculty members, poor teaching tools and methods, overcrowded classrooms, quota system, poor research standards and so on. Therefore, India has to cope up with all these problems in order to level up India with the International education level. Now for many, this education system has become a profitable business where quality is lost in the increase of quantity of professional institutions with quota system and privatization, and thereby increases unemployment of graduates. Some of the major issues that is prevailing in this system are as follows-

- **Lower level of teaching quality**

  Although India ranks third, after United States and China, still it lacks modernized tools and techniques in education system. Majority of institutions still depends on chalk and blackboard as their medium to interact with their students. Issues such as lack of faculty, poor quality teaching, traditional teaching methods, and lack of accountability raise the questions of efficiency on the Indian educational system

- **Lower Gross Enrollment Rate**

  This ratio determines the number of students enrolled in schools or colleges at different grades levels. The Gross enrollment rate was found 25.2%, according to a survey conducted by the Ministry of Human Resource Development (HRD) in 2011 compared with other countries.

- **Inadequate facilities and infrastructure**

  In India, many of the universities don't have adequate infrastructure or facilities. Many institutions are running without the basic facilities or infrastructures such as internet facilities, smart classrooms or digital classrooms, inadequate laboratory or research labs, library, hostels, transports

etc which are out of reach for the students in majority of institutions .

- **Quota system**

  The reservation and quota system for different categories or castes in education for admission purposes or granting of scholarships etc. lost its quality and its purpose for which it was established. Under, this system even the deserving and eligible candidates gets deprived.

- **Mushrooming of low quality, money making institutions**

  Now a day, many institutions especially colleges providing higher education are to be found at every nook and corner in the country. It is to be noted that, many of these colleges are established just for money making by taking huge amount of admissions fees or donations from the students and in return provide nil quality to the students. As of 6th September, 2016, 23 fake universities were to be found operating in India providing low quality education to the students and not recognized by the UGC.

- **Political factor**

  Although India is a democratic country, but the influence of political parties or higher bureaucracy is to be found interfering in all systems. In education system, issues such as granting of less fund or donations to the institutions, rejecting or pending decisions relating to establishments of these institutions, corruption in those schemes which are being offered for students are some of them which are destroying our education system.

- **Privatization,**

  This was initiated in 1991 with the introduction of Liberlization, Privatisation and Globalization (LPG) policy. In education it has increased the opportunities by increasing its scopes, but due to ownerships, somewhere the level of quality is lost.

Many Private Institutions has been growing up but majority of them are set up as only money making institutions, thus forgetting the basic objective of providing education to the needy.

- **Lower Employability opportunities**

  Unemployment is one of the major problem for the graduates in India. Only a small portion of graduates are being selected at campus interview or Placement interview which in turn leaves behind a large scale of unemployment among the graduates. Also, only few top institutions are being selected by the reputed companies or organizations which are a major setback for the upcoming graduates.

Although, India is rich in its number of colleges and universities, still there are are some people which are still out of its reach. We find that all these educational institutions are located in the prime cities or areas. Rural areas or the village areas are still lacking of all these institutions, therefore there is a need of importance of establishing colleges or other educational institutions at the rural areas so that every needy gets the benefits.

The time now has come to modernize our education system so that our country can get more technical graduates from all over the country. Now a days majority of students go to the foreign countries for higher education, so this trend needs to be declined and make our education system strong. Thus, all these issues and challenges need to cope up immediately so that India can also hold a pride in gaining a better position in Higher Education system compared with other countries.

Role of National Education Policy (NEP), 2020 in Higher Education

The National Policy on Education was framed in 1986 and modified in 1992, is the first education policy of the 21st century built on

the foundational pillars of Access, Equity, Quality, Affordability and Accountability which aims to transform India into a vibrant knowledge society and global knowledge superpower in terms of higher education, suiting to needs and aimed at bringing out the unique capabilities of each student. The role of NEP in higher education can be spelled out as-

- NEP 2020 aims to increase the Gross Enrolment Ratio in higher education including vocational education from 26.3% (2018) to 50% by 2035. 3.5 crore new seats will be added to Higher education institutions.

- Rationalised Institutional Architecture, where higher education institutions will be transformed into large, well resourced, vibrant multidisciplinary institutions providing high quality teaching, research and community engagement. The definition of university will allow a spectrum of institutions that range from Research- intensive universities to Teaching – intensive Universities and Autonomous degree granting colleges.

- NEP makes recommendations for motivating, energizing and building capacity of faculty through clearly defined, independent, transparent recruitment, freedom to design curriculam/pedagogy, incentivizing excellence, movement into institutional leadership.

- A new and comprehensive National Curriculum Framework for Teacher Education, NCFTE 2021, will be formulated by the NCTE in consultation with NCERT.

- Efforts will be made to incentivize the merit of students belonging to SC,ST, OBC and other backward category of students. The National Scholarship Portal will be expanded to support, foster, and track the progress of students receiving scholarships.

- Policy aims to achieve 100% youth and adult literacy.

- All professional education will be an integral part of higher education system where stand alone technical universities, health science universities, legal and agricultural universities etc will aim to become multi disciplinary institutions.

- The policy also aims in promoting of Indian languages by setting an Indian Institute of Translation and Interpretation (IITI), National Institute for Pali, Persian and Prakrit for strengthening of Sanskrit and mother tongue languages as a medium of instruction in Higher education programmes.

- Lastly, NEP also aims in promoting online education consequent to the recent rise in epidemics and pandemics in order to ensure preparedness with alternative modes of quality education.

Suggestions :

There are some suggestions and expectations from the government for improving the quality of Higher Education system in India. Some of these are as follows-

- **Improved methods of education**

  Methods of higher education have to be appropriate. Methods of teaching through lectures will have to subordinate to the methods that will lay stress on self study, personal consultation between teachers and pupils, and dynamic sessions of seminars and workshops. Methods of distance education will have to be employed on a vast scale.

- **International cooperation**

  With the increased development, universities in India must be in international cooperation with the foreign universities such as guest faculty, teaching and training in abroad and so on.

- **Increased quantity of universities**

  With the increase of pass number of students every year, enrollment to colleges and universities becomes competitive as only limited seats are available. Therefore, universities

and colleges which are UGC recognized should be increased in every states of India, so that more and more students are benefitted.

- **Action plan for improving quality**

  Academic and administrative audit must be conducted once in three years in colleges by external experts for ensuring quality in all aspects of academic activities. Universities and colleges should realize the need for quality education and should come forward with action plans for improving quality in higher educational institutions.

  ➢ **Establishment of National Assessment and Accreditation Council (NAAC),** is one of the organization established in 1994, that assesses and accredits institutions of higher education in India. It is autonomous body funded by the UGC.

  ➢ **Rashtriya Uchchatar Shiksha Abhiyan (RUSA)** is a centrally sponsored scheme launched in 2013 which aims in funding eligible state higher educational institutions for improving the overall quality of the institutions as well as for creating new universities through upgradation of existing colleges. It also provides infrastructural support and faculty improvements in the institutions.

- **Improved infrastructures**

  All colleges and universities should be equipped with internet and Wi-Fi facilities, hi-tech libraries with books from all over the countries, digital classrooms. Also special grants should be given to those colleges and institutions which are situated in the backward regions.

- **Better relation between the world of industries and companies with the education institutions**

  There should be a better and a good cordial relationship or tie

up between all the educational institutions with the world of industries so that after passing out from the colleges or the universities, the capable graduates can apply for jobs easily, and thereby reduce the problem of unemployment in the country to an extent.

- **Better Privatization**

  In a developing country like India, education system should be strong enough for the development of the country as well development of the human resource. As the population in India is more, therefore there is a need of balance between the governments as well as with the private individuals. As government alone, it's not possible to maintain the balance, therefore there is need of private individuals or organizations who can come forward with the promise of providing better education to the needy.

Thus, the journey of Higher Education in India has witnessed some creditable achievements as well as some difficulties or drawbacks in the growth of the Higher Education in India. Undoubtedly, India has reached its quantity level of higher education institutions but still its level of quality has not reached its desired level. Therefore, there is an urgent need of changes both in the government policies and in the mindsets of the government as well as of the people so that our country can hold a pride in achieving a better position in the higher education system.

Conclusion

The present study prevails the current scenario of the higher education in India. The basic issues and challenges such as poor infrastructure, poor faculty, low enrollment rate, low teaching quality etc is some of the drawbacks which are not praiseworthy. Therefore, government has to take new initiatives or steps in order to improve the higher education system in India.

Innovative thinking and new strategies are the essential guides to

improved future educational pathways. Such strategies like better faculty, better classrooms, better infrastructures, better polices and plans of the government, better enrollment rate of the students etc are some of the strategies or innovative which needs to be implement in order to make India a better country for Higher Education.

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Ethical Consumerism and Marketing Ethics of Indian Companies

Tribeni Barkataky

Abstract

Ethical consumerism is a concept gradually developing among the consumers. Now consumers are much more aware about their product and collect detail information about the product, production process ,ethical behavior of business houses etc. The ethical   behavior of business houses influence the consumer's buying behavior. Marketing ethics is the adoption of ethical values in all aspects of marketing. It includes ethical strategy undertaken in marketing mix. Thus there is a relationship between ethical values of the marketer and consumer's responses. This paper attempts to explore the marketing ethics of business and related impact on ethical consumerism. This paper studies the ethical behavior of Indian business houses.

Key words *:* Ethics, ethical consumerism, marketing ethics, values

Introduction :

Ethics means moral values, rules or standards governing the conduct of a particular group , profession or culture. Being personally ethical means acting in accordance with one's own code of ethics. Business being a social organ cannot work against code of conduct of society .A business must have to take in to consideration overall moral values of the society and aim to have fair dealing with everyone

who surrounds them. Business ethics are mainly affected or based on different factors like- religious, beliefs and norms ,culture and prevailing legal system.

According to consumer protection act 1886 "A consumer is one that buys goods for consumption and not for resale or commercial purpose."Consumerism is the protection of interest of consumers. The consumer protection act was enacted to protect the interest of consumers. The growth of ethical consumerism compelled the business houses to behave in an ethical and social responsible manner. Ethical consumerism is the purchase of product ethically sourced, ethically produced, ethically distributed, ethically marketed. There is direct relationship between ethical behavior of marketer and consumer purchase behavior.

Ethics in marketing means applying ethical component in all functions of marketing like personal selling, advertising, promotion, distribution etc. An ethical product is a product offering that does not cause any harmful effect to climate, human being, to any creature and not even mental well being. Business houses not only have to think of making money they also have to think about generating values and creating brand loyalty among the consumers. In business "ethics" refers to moral principles and rules of conduct applied to business. On the contrary Ethical consumerism is a very new concept gradually getting acceptance among the consumers. It leads to ethic based choice of product. Preference is given to purchase product from those producers who are farm believer of maintaining business ethics in their all aspects. Modern consumers are much more aware about the producers who are ethically very strong. Consumers intentionally boycotting a particular industry on ethical ground for example refusing to buy product from companies which treat their employees unethically, company production process is polluting the environment, company using harmful chemical in their production process. This concern and awareness of ethical issues have sparked an interest in consumer for ethical products and introduction of green technologies have compelled the producers to introduce a eco friendly product in the market.

Objective of the study :

1. To observe the trend of Ethical consumerism in India.

2. To identify the different areas of marketing where ethics is given priorities.

3. To analyze impact marketing ethics on ethical consumerism.

Methodology :

This study is a descriptive study based on secondary data. Information are collected from secondary sources like books, journal ,website etc .

Ethics in Different areas of Marketing :

Ethics in marketing plays a crucial role in ethical decision-making for a product or service's optimized presence in its target niche. The intensity of ethical techniques depends upon some factors such as

- Organizational factors like culture, norms, values, and opportunity

- Individual factors such as principle, believes, philosophies and values

- Stakeholder needs and taste.

- Experience

- Ethical Practices

- Assessing ethical outcomes

Marketing mix is a set of activities that an organization adopts to promote its product in the market. There must be proper mix of product, price, promotion and distribution. New development has put more responsibilities on producer to think about consumer choices and preferences. Equal importance is to be given to the marketing functions along with manufacturing. Growing trends in competition compelled the marketer to think critically to attract the

consumers. To be more specific in buyer market firm has to develop competitive edge. There is a direct connection between marketing ethics and consumer response.

Ethical marketing mix comprises of 4p's product , price, place, promotion for optimization of customer value company has to provide the value and communicate value through effective promotional techniques. It has to first identify the values then select the target group keeping in mind the 4A'S —Acceptability, Affordability, Accessibility, Awareness.

Product is the most important component where ethics plays a vital role. Maintaining good quality of the product ,avoiding harmful material, use of scarce natural resources, creating no pollution to the environment in the production process is the main focus of today's producers as well as consumers. Products are value creating means. Product's existences are based on the values generated by it. An ethical product is a product offering that does not cause any harmful effect to climate, human being, planet, to any creature and not even mental well being .Business houses not only have to think of making money they also have to think about generating values and creating brand loyalty among the consumers. In business ethics refers to moral principles and rules of conduct applied to business. Ethical consumerism is a very new concept gradually getting acceptance among the consumers. It leads to ethic based boycott like intentionally boycotting a particular industry on ethical ground for example refusing to buy product from companies which treat their employees unethically. This concern and awareness of ethical issues have sparked an interest in consumer for ethical products. The concept of green marketing has changed the marketing environment. It is the marketing of product that are presumed to be environmentally safe. It gives priorities to sustainable development of business. It is a vast concept encompassing different aspects from design, manufacturing process, material used, packaging etc. Packaging is that area which put the company into question as most of the product is wrapped in plastic which are non biodegradable.

Again in packaging business houses should be very cautious about the information in the labeling of the product packaging. By putting ethical values to all sphere of the product can make the product ethical product.

Place is also an element where consumers can be manipulated unknowingly through a clever marketing strategy in the point of purchase or in the distribution outlets.

Ethical Pricing is concerned with determination of price of a product ethically. Setting a price keeping very less amount of profit or setting a price taking in to consideration the cost of production can be considred ethical pricing. Practicing ethics in marketing means deliberately applying standards of fairness, or moral right and wrongs.

Most important area of marketing ethics is in the area of promotion. Deception is commonly practicing in advertising such as overstating a product's features it may be either exaggeration or unrealistic statement about product performance for example fairness cream giving assurance of making some one skin tone far within one week. Advertising has moral duty to present the truth about their product. Advertising may violate the dignity of human being by depicting women as sex object, vulgar sketches, use of indecent advertisement.

Every marketing strategy must goes through a 'ETHICS check' before it is implemented . It stands for

> **E-Effect :** does the decision harm anyone?

> **T- Transparency :** does the company mind if the decision is disclosed publically?

> **H-Harmony with regulations :** does the decision conform to statutory and self regulations?

> **I-Interest :** Is the decision in the long term interest of the firm?

C-Consumers : would consumers consider the decision as fair?

S-Sovereignty : is consumers' purchasing sovereignty respected?

There is a connection between consumerism and marketing ethics .Now consumers are much more aware about their rights and more informed and concerned about the value of product offering of marketers .While making purchase decision consumers not only check the quality of the product but also collect information regarding production process and contents of the product. There are various examples of mass boycotting of product if they are unethical in production process or in any aspects. Consumers are more aware of ethical issues and many of them are interested to spend on product which satisfy their moral values .Ethical shopping basket is based on household consumption in the products like food items ,household goods ,cosmetics and toiletries ,energy ,housing ,services. Now growing number of customers are being aware of ethical implications of products they buy and are adapting to such purchasing.

Ethical consumerism in Indian context

Consumers' expectations for sustainability and transparency are evolving rapidly and are prompting businesses to adjust their behaviors accordingly, recent research shows when shopping online, 76% of Indian consumers now make a conscious effort to purchase locally sourced or produced items to support local businesses and reduce their carbon footprint.

A study by George Harb, Regional Vice President, Business Ecosystems, APAC, Open Text} reveals that

Almost four fifths (79%) of Indian consumers agree businesses have a responsibility to ensure their suppliers abide by an ethical code. Nearly three quarters (74%) believe that businesses that cannot monitor where their goods have come from and don't know

if suppliers are sourcing goods ethically, now need to rethink their supply chain. A majority (80%) of Indian consumers agree that government should introduce regulation that holds businesses more accountable for responsible sourcing. An even bigger majority (90%) also think that online retailers should clearly mark whether or not products are ethically sourced. 91% respondents admit that knowing where a product has originated from or where parts are sourced is important to their buying decision. For 46%, this information always impacts their buying decision

Advertising Standards Council of India (ASCI) and Consumer Complaints Council (CCC) was formed in 1985, it is committed to the cause of self-regulation in advertising, ensuring that customers ' interests are protected. ASCI was formed with the support of all four advertising related sectors-advertisers, advertising agencies, media (including broadcasters and the press) and other sectors such as PR agencies and market research firms.

In November 2017, ASCI's CCC received 243 complaints. A total of 243 cases were brought to the notice of ASCI and suo moto action was taken against 152 advertisements and the rest were complaints from direct sources. Of the 182 advertisements receiving complaints, 65 belonged to healthcare, 96 to education, 3 to personal care, 7 to the category of food and beverages and 11 to the category of' other.' Gross product efficacy exaggeration was the number one reason for complaints to be upheld, followed by a violation of the Drugs and Magic Remedies Act (DMR Act) and the Drugs and Cosmetics Rules (D&C Rules). The other reasons were failure to provide substantial facts and figures supporting claims and advertising that was misleading by ambiguity and implication.

Some of the Indian companies like Infosys recognized as most ethical companies in the world in 2022 and in 2021 Tata steel has been recognized by Ethisphere as one of the most ethical company. Godrej Consumer Product Limited achieved zero waste to landfill and water positivity in last financial year.ITC is another company

which is adopting ethical content in many of their products. Tata groups of company is always stand first in case of ethical concern. Wipro is another company which conserves the environment and engages with local communities which extensively involved in social welfare and uplift of underprivileged. Tata chemical has launched multiple initiative and project to conserve the environment and buildings sustainable ecosystem. Thus more or less most of the companies are trying to maintain an ethical standards in their activities.

Conclusion :

Thus consumers' mental status is reflected in their purchase. The buying behavior is directly an outcome of buyer's perception towards a company and information they gathered about the product and producers. Consumers' positive response is more spontaneous to the producers who are ethically strong and satisfy their needs along with moral values. Companies are more often needed to expose their ethical practices to the public and most of the companies adopt this practice in advertising. Environment friendly products get much acceptance among the consumers. Green marketing concepts has emerged in the marketing areas also. Urban consumers are much aware and well informed in comparison to rural consumers. Companies are using their ethical behavior as weapon to fight with their competitors. The gradual increase of ethical consumerism can be a valuable source for attracting new consumers .Now it is the most favorable time to adopt ethics as a main component of all strategies to create a market niche.

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Philosophy of Technology

Abhijit Bujar Baruah

Abstract

It is difficult to define technology. While defining technology, Miller referred to anything that was made to perform a function. What could it mean for an object to have something intangible like a value, we can use the example of something with a different kind of value "money". Money's value is dependent both on certain physical features and how it fits into a social network, beliefs, tradition, values, dispositions and behavior's. It's not just a matter of individual opinion that a five rupees' bill is worth five rupees but one also can see that value in the fibers of the note of exchange value. We talk about moral or ethical values which we could define as anything that lets you choose between or rank different possible situations. In this context Miller gives conditions for identifying values in technology. If an artifact features intend to help or fulfill that function and the function is value-leaden then the artifact embodies value, like finding out the value of a coin finding these types of values in technology can involve investigating and thinking about the relation of that technology to society intentions, expected outcome and so on.

We often speak of people, their action, ideology and mental state having morel properties. People can have virtues or vices. Action can be morally good or bad. Ideology can promote some values and so on. One way of putting this all is these things are all value-leaden. But what about technology? Can technology have these moral properties as well? Many people think the answer is no, technology

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can't be value leaden, rather technology is value neutral. After all it is not the technology that act, its people who act. Whether a knife is used to prepare the food or to kill someone, it is not up to the knife, it is up to the people, who use it. So it is easy to say why value neutrality with respect to technology is intuitive and widely hold position. However, as Boaz Miller (Zeat Academic college) points out, although value neutrality is not a widely supported position among philosophers of technology have not dealt with the arguments for value neutrality in a satisfactory way. He is trying to do in his paper by addressing one particular argument of value neutrality. The arguments that Miller addresses is given by Joseph pitt in the paper "Guns don't kill; people kill" (year) values in or around technology. Pitt's position is basically that one can't tell what values on artifact promotes or embodies just by looking at it. So, the values can't be in the artifact. In other words, we need to look elsewhere to apply moral judgment before we get in to the core of Millers argument.

However, it is difficult to define technology. While defining technology, Miller referred to anything that was made to perform a function. What could it mean for an object to have something intangible like a value, we can use the example of something with a different kind of value "money".Money's value is dependent both on certain physical features and how it fits into a social network, beliefs, tradition, values, dispositions and behavior's.It's not just a matter of individual opinion that a five rupees' bill is worth five rupees but one also can see that value in the fibers of the note of exchange value. We talk about moral or ethical values which we could define as anything that lets you choose between or rank different possible situations. It this context Miller gives conditions for identifying values in technology. If an artifact features intend to help or fulfill that function and the function is value-leaden then the artifact embodies value, like finding out the value of a coin finding these types of values in technology can involve investigating and

thinking about the relation of that technology to society intentions, expected outcome and so on.

So contrary to pittvalues don't have to be immediately recognizable in an object. In other words,the moral significance of some technology could be hidden from us. One simple strategy for identifying values in technology is as follows. You can ask why is this design and build the way it is. For eg. some knife is designed to cut vegetables is pretty value neutral. But what about the structural design under a flyover to prohibited parking of vehicle.That makes the design technology value-leaden, because they represent a preference for a state of affairs that is significance for the well-being certain person. In fact,it seems that artifacts can be value-leaden in the same way that human action are. They represent our intentions by extending our values, believes and character and they have morally significant effects but doesn't this just trivialize the thesis that technology can be value-leaden, not as Miller argues that the value-leaden of technology has some special qualities implications due to nature of technology itself and here are few reasons why replacing or amending artifacts is especially difficult. So we should be extra careful about the values expressed through them.

Technology also shapes future technology. Think how much technology today is based on our already standing commitment to the technology of cars a way of getting around. technology can also induce or even force certain kinds of action. The simplest eg. is a wall placed on a path, the wall is a piece of technology which forces people to walk around it. Technology can also reward manipulate or prompt certain actions making them likely. Good example of these are machines that encourage gambling behavior or social media in the way that it alters the values and incentives of how we interact with each other. Technology also makes certain causes of action possible potentially creating new moral obligations. Even altering our conception of good life and finally denying the potential of technology to be value-leaden could allow those who design and create even when they have clear moral implications. So is it any

wonder people are afraid of technology. Personally excited to apply some of these ideas to areas and subjects that one is interested in like game and architecture. However, the paper is a bit limited in space with Miller simply showing how it is possible to identify values in technology so it may leave you with some impressing questions, eg. how do we evaluate cases where a given technology has an ambiguous function or an intended function that is good?

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Gandhi and Kant on morality

Dr. Pranita Sarma

Abstract :

Mahatma Gandhi was much similar to Immanual Kant regarding his adherence to the moral principle specially in the belief in the universalizability of the catogorical inperative of duty. Both Kant and Gandhi's life style provide us with a way of life and their principle are useful to solve global problems. They never tried to teach people what is right but insisted on making them do what they ought to do.

Both Mahatma Gandhi and Kant have contributed a lot in the ethical field. Though both of them lived at different periods and places, yet there is similarity in their ethical approach. They are not only moral but also practical idealists. They established a new and revolutionary ethics of their times and applied it for the upliftment of society.

For both of them, truth was the staff of life. Gandhiji held that man must practise truth in thought, word and deed. For Kant, truthfulness is the basis for all other duties and it should be followed with diligence.

Both of them emphasized on humility, for both of them, lying was a crime. Gandhiji stressed that we must do good even to the evil doer. He interpreted Ahimsa not only in the negative aspect of harmlessness but also in the positive aspect of love i.e. of doing good even to the evil doer. For Gandhi, it is non-violence only when we love those who hate us. On the other hand for Kant, love is a

feeling not of will or volition For him, we must always do good to other whether we love them or not.

Gandhiji considered that religious consciousness is absolutely necessary for spiritual life and for self-realization. He got this idea from his mother Putlibai. Kant also got his religious faith from his mother. But later on he turned away from Biblical Christianity, Gandhiji held that morality is the basis of all religions. That is why he rejected any religious theory which was in conflict with morality. On the otherhand

Kant divided religion into two. They are - (1) Favour seeking religion and (2) Moral religion. The former is based on the principle - Ask and thou shalt be given. Thus by asking God for essential things he will be given. The later one i.e. the moral religion is the religion of a good life.

For Kant churches and conventions must assist people in their moral development. Fasts, pilgrimages and penance have no moral basis. But for Gandhi, fasting is potent weapon of purification. He observed that fasting and prayer are the two non-violence means or ways by which we can become better and attain a good life.

For Kant, dogmas should not be given importance in religion. He said that respecting other religion was a human discipline and therefore man should not mock at other religions, but man should respect them. Here Gandhiji also agreed with Kant. Gandhiji held that man should respect other religions as he respects his own.

Kant was of the opinion that it is not religion that leads to morality but religion must proceed from morality. Gandhiji also held the same view. For Gandhi, precedence must be given to morality and man must strive for the unity of moral life with religious one.

Proselytisation was considerd by Kant as a rash move. He was against proselytisation. For him man can please God by following his own religion rather than anyother religion. In this aspect Gandhiji slightly differs. Gandhi was against forcible conversion

through material inducement. Gandhi held that conversion is a heart process known only to and by God. But Gandhiji accepted voluntary conversion.

For Gandhi, prayer is the very core of man's life. Gandhi held that he who seeks to find God within him, must stick to prayer. For him, real prayer is from the heart without words. Kant also agreed with Gandhi and held that prayers are essentially of subjective value and not objective. Both held that all our conceptions in Praise of God are erroneous. For them instead of repeating his name parrotwise all must carry out his will and must lead a good life.

According to both Kant and Gandhi, man must lead a moral life not for any worldly gain but for his own sake. For them, morality should be the basis for all our actions and we must perform moral actions voluntarily. Good acts done out of compulsion cannot be treated as moral.

For Kant, it is God who exists for the sake of morality. On the other hand for Gandhi, it is not God who exists for the moral life, but moral life exists for the fulfillment of God's purpose. God is the superior force and everyting else is inferior.

Kant held that in a perfect state we do our duty without attachment to fruits. Similarly Gandhiji also laid stress on the performance of actions without attachment.

Though there is much similarity between Kant and Gandhi on morality, Kant's morality differ from Gandhi's in some ways. Kant was a rationalist, so he gave more importance to reason. On the other hand Gandhi was a man of faith. He had immense faith in God. At the same time Gandhiji didnot completely neglect reason. He stresed that he would not accept that which had not passed the test of reason and morality which were for him the twin God given implements for judging right and wrong.

Kant rejected all feelings as false except the feeling of respect for the moral law. On the other hand Gandhi didnot remove the importance

of all feelings, but he insisted on the eradication of lower or selfish feelings.

Kantian moral imperative is rigorous, formal and individualistic. On the other hand Gandhian moral imperative is centred round God and is not rigorous. For both of them lack of moral feeling leads humanity to animality.

Gandhi and Kant streesed that as a moral being every man got conscience. Gandhi called it "The still small voice within" and Kant called it "The consciousness of an internal tribunal in man". For both Gandhi and Kant, the path to God-realization is through the conscience.

Gandhi observed that though man knows what is dharma he doesnot follow it and though he knows what is adharma he never desist from it. It is like St. Paul's statement, "The good that I would, I do not; the evil that I would not that I do."[1] Kant also accepted the Gandhian conception of good and evil. For Kant man is born good, he has been created for good, but this does not make man good. Kant was of the opinion that it is only when man adopts the moral law that he is called a good man.

Gandhiji emphasized on the importance of will. For him, there is no power on earth which can make a man do a thing contrary to his will. Kant also stressed on the will which envisages the freedom of man as a moral being. A will which craves for sensuous desires is animal will. So Kant held that our will should be free from such desires and reason should be the guiding aspect. On the otherhand Gandhiji stresed that only those are free are dearer to God. But Kant didnot agree with him, because this indicates barrenness of the moral law. For him, freedom is the realization of the moral law which is devoid of any content. Kant stressed on individual reason and for Gandhi to attain freedom universal Reason is required.

Both Gandhi and Kant accepts the immortality of the soul. For Kant, it is one of the basic postulates of morality. Kant's morality

is essentially individualistic where as Gandhi's claims to be universalistic. Gandhiji held that man should sacrific everything in the service of humanity. On the other hand for Kant, though we must consider the happiness of others, we must also give precedence to our own perfection irrespective of whether it brings us happiness or pain. Kant held that we must not only reject others but also our own selves. But for Gandhi, each individual should sacrifice for other individual, the individual in his turn should sacrifice himself for the country and the country for the world. In this manner he stressed on social welfare or common good.

For both Gandhi and Kant means justifying the end. For Gandhi, means and end are convertible terms. For Kant also the categorical imperative stresses not on the means only but on the ends which thereby combines a concept of duty with an end.

In politics, Gandhi wanted to bring down the kingdom of heaven. His politics sought after moral and religious ends and he relied on the principles of moral law. On the other hand Kant was not politically famous like Gandhi. Kant insisted that the aim of politics based on ethics should be the establishement of peace. He was aware that only through the moral ideal that he professed he could establish permanent peace.

From the foregoing discussion it is clear that though Gandhi and Kant believed that the main purpose of human life is to achieve moral autonomy and freedom Gandhi did not accept Kant's conception that man's progress is slow and the goal is something beyond man's reach. Gandhiji held that the end could be reached by human endeavour. We can conclude here that Gandhi was much similar to Kant regarding his adherence to the Moral Principle specially in the belief in the universalizability of the categorical imperative of Duty. Both Kant and Gandhi's life style provide us with a way of life and their principle are useful to solve global problems. They never tried to teach people what is right but insisted on making them do what they ought to do.

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Understanding environmental ethics in Indian scriptures with reference to Hindu Religion

Dr. Sashi Mohan Das

Introduction:

The main concern of ethics is the normative theories that govern the set of moral guidelines such as how should we behave. Religious ethics is always obligatory to their respective scriptures. These scriptures are explicable only when there is a matured moral thinking. Religious scriptures may be accepted by a group or a sect, but this is not the primary issue. The issue is how far the moral law is justifiable to scriptures. The salient features must be disciplined according to the scriptural text even if it is revealed in different times and situations. The value of language, whether it is sacred or ordinary, isnot important while its significance lies in the concurrence to scripture.

Environmental ethics is one surrounded by several new kinds of functional philosophies, which arose during the seventies. That is, it may be understood to be an application of ingrained orthodox philosophical categories to embryonic everyday environmental problems. On the other hand, it may be understood to be a search of alternative moral and even metaphysical principles, forced upon philosophy by the magnitude and dimension of these problems. If defined in the former way, then the work of environmental ethics is that of a traditional philosophical task; if defined in the latter way, it is that of a theoretician or philosophical architect. In ethics if

interpreted as an essentially theoretical, not applied discipline, the most important philosophical task for environmental ethics is the development of anthropocentrism and non-anthropocentrism that inculcate value theory. Aldo Leopold's land ethic, in which he advanced the idea of biotic right, the concept that everything on this planet, including soil and water, is ecologically equal to man and shares equally in –the right to continued existence, is a well-circulated environmental article among philosophers. He holds that the extension of ethics to this third element in human environment is an evolutionary possibility and an ecological necessity.[1] Similarly, Edwin P. Pister, a retired Associate Fishery Biologist by profession felt a moral responsibility to save Devil's Hole pupfish from extinction without considering about value ascription to them.[2] And this philosophical' concept was hard to explain to colleagues and friends as such talking about morality and ethics is losing him or her.[3] Finally, Pister found a way to put the concept of intrinsic value across clearly. To the question *what good is it?* He replied, *what good are you?* That answer forces the questioner to confront the fact that he or she regards his or her own total value to exceed his or her instrumental value and this value concept is the vital point of importance and has dominance over the environmental ethics in western philosophical research. However, the task of this paper is to find out the scriptural importance in environmental ethics and how this can be the vibrant concerns of Hindu environmental ethics.

In Indian context, the root of environmental issues can be traced back, though basically, to the days of *Vedas* and *Upanishads*, a perspectival analysis of Indian philosophical texts demonstrates that old visual images depicted in stones and walls of different

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1   Leopold, A; A Sand Country Almanac: With Essays on Conservation from Round River. New York: Oxford University Press, 1949, pp. 238-9

2   Pister, P. Edwin; (1985). —Desert Pupfishes: Reflections on Reality, Desirability, and Consciencel, Fisheries, Vol. 10, No.6, 1985, pp 10-15

3   ---------------------; —A Pilgrim's Progress from Group A to Group B,‖ in Companion to A Sand County Almanac, edited by J. Baird Callicott , University of Wisconsin Press, Wisconsin, 1987, pp 228

temples and the *Purānas* had utmost significance in enriching Hindu environmental ethics. A study of Indian Philosophical texts shows that there is no specific independent ethical branch which makes a spectacle elaboration on environmental ethics like western philosophers do. The discussion at issue is more spiritual then that of analytic. More clearly, plugs on intrinsic values were rarely discussed in *Vedas* and *Upaniṣads*. In fact, the concept of it, unlikely Leopold's or Pister's terminologies, can be understood from different metaphysical entities; four *Purusarthas* of Indian philosophy and *Ahimsa* from Gandhian Philosophy contribute judiciously to the Hindu environmental ethics.

The oldest visual image of the human interest, love, and reverence for nature in Indian tradition can be found in the 10,000 year-old cave paintings at *Bhimbetka*[4] in the central parts of India depicting birds, animals, and human beings living in harmony. The Indus Valley Civilization provides evidences of human interests in wildlife, as seen in seals depicting images of rhino, elephant, bull, etc. Many of the rituals which to modern society may seem meaningless and superstitious were traditional tactics to preserve the intrinsic relationship between man and nature. The worship of trees, animals, forests, rivers, and the sun, and considering the earth itself as Mother Goddess, were part of the Indian tradition. Indian literature effectively mirrors the ethos of its deep and sympathetic understanding of animals through innumerable stories. Even amongst these one could pertinently mention are the *Hitopadeśa*, the *Panchatantra* or the *Shuka-saptati* which flourish in metaphorical references to the animal world. The impact of the *Panchatantra* was so great that as early as the seventh century AD

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4   The Bhimbetka rock shelters, located in the foothills of the Vindhya Range, central India, situated some 28 miles (45 km) south of Bhopal, in west-central Madhya Pradesh state, are an archaeological site in central India that spans the prehistoric Paleolithic and Mesolithic periods, as well as the historic period. It is primarily famous for housing a number of prehistoric rock paintings in South Asia, which show the earliest traces of human existence in India. According to archaeologists, these caves were inhabited over 30,000 years back.

it was translated into Arabic and has been very popular in the Arab and Persian world ever since. If we go through the *Rāmāyana,* Lord *Rāma* was closely associated with monkeys and in *Mahābhārata*, *Krishna* was surrounded by cattle which have accorded reverence.

The Purāṇans and the Nature:

The other scriptures are the *Purāṇans* that inspire planting of trees, condemned the destruction of plants and forests, prescribe that trees are like children. In this context, a passage from the *Matsya Purāṇam* is worth mentioning. The Goddess *Parvati* planted a sapling *Ashoka* tree and took good care of it. She watered it and took care of it, it grew well. The divine beings and sages came and told her: O (Goddess) ... almost everyone wants children. When people see their children and grandchildren, they feel they have been successful. What do you get by creating and rearing trees like sons...? *Parvati* replied: One who owns a well, where there is little water, lives in heaven for as many years as are drops of water in it. One large reservoir of water is worth one son, is like ten reservoirs and one tree is equal to ten sons (*daśa samo druma*). This is my standard and I will protect the universe and guard it... (*Matsya Purāṇam*-154:506-512). The words of Parvati are relevant today. Trees offer more than aesthetic pleasure, shade, and fruits. They are vital to maintain our eco-system, planet, our well-being, and Parvati extols them by saying they are able to ten sons. The main *Purāṇas*, texts of myth and lore, composed approximately between the fifth and tenth centuries C.E. have wonderful passages on trees. The *Varāha Purāṇa* says that one who plants five trees does not go to hell, and that one who plants a tree will never fall into hell (*Vishnu Dharmottara* 3.297.13). In *Vishnu Purāṇa* it is mentioned, ‒God, Keśava, is pleased with a person who does not harm or destroy other non-speaking creatures or animals‖ (*Vishnu Purāṇa 3.8.15*). In the similar way to quote *Narashima Purāṇa,*

O' wicked person! What is the use of you taking bath in sacred rivers, doing pilgrimage, worshiping, and performing yajnas if you roast a bird for your meals?[5]

The *Puranas* differ in the number and description of the universe, and one may perhaps take the liberty of interpreting as symbolic of various levels of suffering, including a steamy planet we keep poking holes in the ozone layer. The *Matsya Purāṇam* describes a celebration for planting trees and calls it the festival of trees. These traditional cultural attitudes are the exposition of reverence for nature/environment and embodiment of sacredness and gratitude for life.

Innumerable examples of the status given to plants and animals can also be seen in the traditional sculptural art of India. The concept of *Vanadevatās* (tree goddesses), vehicles of Gods and Goddesses, sacred trees, tree and animal worship are depicted in stone and metal sculptures independently, or as part of temples, palaces, and historical buildings. In literature and scriptures too there has been considerable depiction of the appreciation and love for nature: *Mahākavi* Kalidasa, a prominent poet of the fourth century AD visualized a cloud as a messenger in his *Meghadutam* and went into raptures when describing various seasons in his *Ritusamhāram*. Such an involvement with nature is reflected even in the visual arts which excel in their minute depiction of nature.

The Concept of Nature in the Vedas and the Upanishads:

Historically, the protection of nature and wildlife was a passionate object of faith, reflected in the daily lives of people, enshrined in myths, folklore, religion, arts, and culture. Some of the fundamental principles of nature/environment - the inter-relationship and interdependence of all life-were conceptualized in the Indian ethos and reflected in the ancient scriptural text, the *Iśopaniṣad*, over 2000

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5   Dwivedi, O. P, Hinduism and Ecology, edit. Christopher Key Chappel and Mary Evelyn Tucker, Harvard University Press, 2000, p. 5

years ago. According to *Iśopaniṣad*, this universe is the creation of the Supreme Power meant for the benefit of all his creation. Each individual life-form must, therefore, learn to enjoy its benefits by forming a part of the system in close relation with other species. No species in the planet earth are permitted to encroach upon the other's rights which justify the intrinsic values in nature in Indian tradition. Though an interior form of life, animals have been endowed with ennobling qualities which provide lessons in morals relevant even to human beings.

Thousands of years ago, *Vedas* were written. That the Vedas are likened to the great Himalayas is an emphasis of dealing with environmental issues. Kālidāsa in the first *śloka* of the *Kumārasambhavam* has a beautiful description of the Himalayas; standing like a great measuring rod by which alone the depth and the grandeur of human history and civilization can be measured. The *Vedas* are like the Himalayas because in the same way that the life-giving streams come down from the Himalayas to irrigate the land below, so also our great scriptures have flown down to the present day. And if the Vedas are like the Himalayas, then the *Upanishads* are like those great peaks bathed in the eternal sunshine of wisdom that you see if you are flying parallel to the Himalayas[6].

The *Vedas* and the *Upanishads*, therefore, signify in some ways the high engraving of our cultural, spiritual and environmental tradition. The *Upanis hadic* thoughts are the representations of different dialogues between the guru and the *śiṣhya*, the sage and his disciples and hence *Upanishads* are not monolithic commands issued by some invisible deity as believed in western tradition. And the dialogues deal with the great questions of human existence, of why we are here, what is our goal in life, what is the meaning of everything around us, what is the power that energizes all of us, our minds, our hearts, our bodies and which saturates the entire universe

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6   Karan Singh, Relocating Identities ,India International Centre Quarterly, Vol. 28, No. 3, (Monsoon 2001) India International Centre, New Delhi, p.100-108.

and most importantly our place in the universe and our relation to it. This gives us spectacular glimpse of our relation and responsibility to nature and the uniqueness of it which can be augmented for the argument to establish that there is an entity in nature which can be considered as intrinsic.

The *Upanishads* are so vast and varied that it is difficult even to begin to try and condense them. But one important cardinal concept of *Upanishads* which most be highlighted is that represents the very concept of environment and nature. This will also show that the teachings of the *Vedanta* are in fact becoming more and more relevant and important as we hurtle headlong into the coming of every new century.

The most important cardinal concept of *Vedanta* is of the all-pervasive Brahman: the power, the light that suffuses this entire universe; not only this tiny speck of dust that we call the planet earth, but the billions upon billions of galaxies in the endless universe around us, *anantakoti brahmanda*. Everything in this magnificent universe is the Brahman. Everything that has manifested, and everything that will be manifested, is illuminated by the same spiritual power. The concept of the Brahman in the Upanishads is as it were the spiritual correlate of the unified field theory to explain the multifarious phenomenon around us. So the first basic concept of the Upanishads is the concept of the all-pervasive Brahman.

Another important concept of Upanishad is the concept of Atman, the Self; the realization not of God but of the self. This is not about the false self, not the ego that accompanies us every day with self-importance, but the deepest self which is in the inner recesses of our being, of our consciousness—that is known as the Atman. It is this Atman which is present in every creature and every being. As we move up the ladder of evolution to come to the human race, the Atman there becomes self-consciousness. For the first time with the advent of the human race we have a creature capable of self-consciousness and self-realization. The Upanishads have a

wonderful term for the human race, *amritasya putrah*: the children of immortality'. The Atman is the divine spark encapsulated by the very fact that we are human in our consciousness. It is fanning this spark of divinity within us into the blazing fire of spiritual realization that is the true goal of human existence: the joining of the Atman and the Brahman.[7] In the *Taittiriya Brahmana*, we are told that –the same divine milk that circulates through creatures here on earth lights the suns—all the suns of the galaxy. It condenses also into the forms of the clouds. It pours down as rain and feeds the earth, the vegetation and the animals. The individual with the awareness of this secret cannot be avaricious for any portion of the abundant food that may come to him. He will share it willingly with his companions. He will not wish to break the circuit by hoarding the substance to himself. His food avails him nothing: when he eats, eats his own death[8]. Those aphoristic words from *Aruni* to his son –That thou art (*Tat tvam asi*) sum up the entire Vedic conception of reality including the nonhuman sphere. *Tat tvam asi* enjoins one to be aware of the identity of one's core essence with the hidden substance of all and everything, and not to be alienated from the nonhuman world.

Indian ethos is reflected in the ancient scriptural text, the *Iśopaniṣhad*, over 2000 years ago. According to *Iśopaniṣhad*, this universe is the creation of the Supreme Power meant for the benefit of all his creation. Each individual life-form must, therefore, learn to enjoy its benefits by forming a part of the system in close relation with other species. No species in the planet earth are permitted to encroach upon the other's rights which justify the intrinsic values in nature in Indian tradition.

The *Upanishads* thus had exhibited the place of human in this cosmos and their duties towards nature even though they do not directly

7   Ibid, pp. 100-108.
8   Radhakrishnan, S, The Principal Upanishads, (From *Taittiriya Brahmana* section), Herper Collins Publishers, New Delhi, 1994. PP. 525-564.

tell us about the intrinsic value of nature. But in analyzing these cardinal concepts also make us aware that the spiritual attachment of human beings with nature is a kind of attachment with something permanent entity having a property of intrinsic value.

Vedas contain justifications in value of nature and its intrinsic capacity. The *Rig, Yajur, Sāma* and *Atharva* explain the patterns of worship and its dignitaries. Each *Veda* has *mantra, Brāhmaṇa, Āraṇyaka* and *Upaniṣad*. The Vedas expresses concern for nature by providing a metaphysical union between the human and non-human beings, the devotion to which seems necessary for us to establish and sustain a proper relationship between the physical nature and us. In ecological terms the Vedic hymns provide us with a number of insights. *Vedas* speak of an inexplicable unity of creation and a mysterious interconnectedness of everything to everything else. Each thing has an interest and purpose to fulfill in the web of being. It is this that makes each and everything worthy of moral consideration. The *Yajurveda* states may all beings look at me with a friendly eye, may I do likewise and may we all look on each other with the eyes of a friend'.[9] Again, we find in *Atharva Veda* that *satya* is identified with *Dharma* which is the law that governs all beings, there by rendering the notion of *R ta* in a deeper ethical sense. The importance of water and plants to live on earth is being taught in the *Uapnisads*. In *Aitareyopanisad, Vāyu* is the deity that never sets, from ether was born air; this *prāna* is *vāyu*, the air entered into the nostrils assuming the form of breath.

Thus the *Upaniṣads*, the early ritualism of *Vedas* gave way to metaphysical knowledge that contributed significantly in evolving a worldview that accorded the highest or transcendental prominence to the supreme principle called *Brahman. Brahman* was conceived as the ultimate reality that characterizes the Self of all beings.

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9   Yajurveda 36: 18.(from Radhakrishnan's The Principal Upanishads, Herper Collins Publishers, New Delhi 1994) P. 44

R ta, the Cosmic Order:

A remarkable feature of the Hindu religious tradition is that ethical reflection from its very beginnings was closely related to the awareness of nature. The underlying principle is *R ta* or the cosmic order. According to the *R ta* the highest good is identified with the total harmony with the cosmic or natural order. Crawford writes:

> The ethical impact of *R ta* on the *Vedic* mind is seen in the confidence it generated in respect to the goodness of life in the world - consciousness of *R ta* imported the feeling of being at home in the world. It offered solidarity and security. The world was not a place where blind, capricious forces held sway, but was a benevolent habitat in which men could expect to enjoy all the good things of life - material and spiritual[10]

Environmental ethics acquires a vital significance in Hindu scriptures. According to Arne Naess, all Hindu scriptures have become part of the vocabulary of environmental ethics. He interprets *Bhagavad Gitā* and other texts of Hinduism as supporting Deep Ecology.[11] Verse 6:29 of *Bhagavad Gitā* is very significant to Environmental Ethics. It reads:

"Sarvabhuta-stham atmanam Sarva-bhutam catmani iksate yoga yuktatma sarvatra Samadarsanah"

This means, —He sees himself is yoked in discipline, and who sees the same everywhere.

Ahimsa, an Ethical Principle:

Ahimsa, through environmentally sound ethical principles, is given exemplary significance in Jainism. According to Jainism the

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10   Crawford. S. C.: The Evolution of Hindu Ethical Ideals, K L Mukhapadyaya, Kolkata,1974,p. 14

11   Naess, A.; Intrinsic value: Will the defenders of nature please rise. In P. Reed & D. Rothenberg (Eds.),Wisdom in the Open Air, Minneapolis: University of Minnesota Press, 1993, pp. 70–82

virtue of protecting a single creature is greater than the charity of the whole earth, for life is dear to man so much so that even by receiving the whole earth in his sway he does not want to die[12] . At the core of Jainism lie the five vows that dictate the everyday lives of its adherents. These five vows are *ahimsa* (nonviolence), *satya* (truthfulness), *asteya* (not stealing), *brahmacharya* (sexual restraint) and *aparigraha* (non-possession). One undertakes these vows to ensure that no harm is brought to all possible life forms. For practicing Jainas, to hurt any being would result in the thickening of one's Karma, which would hinder the progress towards liberation. As pointed out by Chappell, the worldview of the Jainas might be termed as bio-cosmology'. The Jaina vows can be reinterpreted in an ecological sense as fostering an attitude of respect for all life forms[13] .

Gandhian theory of non-violence has been a great influence in keeping social and political moral values sincerely. The practice of *ahimsa* is not at the level of an abstract, intellectual, plane but is an experiential fact that has significance throughout our life. *Mahābhārata* conceives non-violence with two terms - *abhayadanam* (the gift of fearlessness or security) and *sarvadanebhyahuttāman* (the noblest of all gifts). Gandhi realises that absence of wish or renunciation of the feeling of enmity is very much involved in implementation of non-violence principle. Gandhi does not exclude the nonhuman beings in the process of bringing harmony across the universe.

Harmonious life is the life of life (*Jivo Jivasya Jivanam*). Gandhi gives a positive connotation to the notion of *ahimsa* by defining it as love'. This active love or non- violence is not a cloistered virtue to be practiced by the individual for his peace and final salvation, but a rule of conduct for society if it is to live consistently with human dignity. Gandhi makes non-violence as an obligatory discipline to

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12   Walli, K, Conception of Ahimsa in Indian Thought, source: Digital Library of India item 2015.546899, 1974, p 61.

13   Chapple, Christopher Key; Hinduism, Jainism, and Ecology, Earth Ethics, vol. 10, no. 1, 1998, p. I9- 54.

all. It is a religion, which transforms all human relationship as a way of life. Gandhi sees *ahimsa* as an ocean of compassion. Ahimsa ruled out all forms of selfishness including blind attachment' to life. Gandhi affirms the doctrine of non-violence in such a way that preservation of life is not to convince others about the moral duty to protect life, particularly when one's life itself is uncertain. It is my conscience that judges at the end of my life if it permits harmony and non-violence. Instances of this claim are so widespread that they hardly need mention. *Manusmṛti* 5.52-53, for example, reads:

> No one else is a producer of demerit as much as the person who, outside of (acts of) worship to ancestors or gods, desires to increase his own meat by means of the meat of another. The one who performs the horse sacrifice every single year for 100 years and the one who will not eat meat are equal; the fruit (results) of the merit (meritorious actions) of these two is equal.[14]

For the person who eats meat indiscriminately, verse in the *Manusmṛti* -5.55, plays on a whose meat (*māṅsa*) I eat in this world, he this, the wise say, is the derivation of the thought is that by eating meat, an individual being eaten, or some equivalent pain, in another birth.[15] The *Mahābhārata* makes identical claims as follows:

> He, O King, who will not eat any meat for his entire life, he will attain a large place in heaven. In this [I have] no doubt. Those who eat the living flesh of beings are also eaten by those living beings. Of this, I have no doubt. Since he (*sa*) me (*mām*), therefore I will eat him as well. Let you know, O Bharata, this (is) the derivation of the word *māṅsa*.

These passages make clear that both ahimsa and *himsā* have consequences in the form of merit and demerit, respectively. The

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14   Ganganath Jha (edit.) Manusmṛti with the „Manubhāṣya" of Medhātithi, Motilal Banarsidass, Delhi, 1999, pp 52-53.

15   Ibid.

punishment for harm is subjection to (at least) equivalent harm. One reward for non-harm is a lavish place in heaven. Furthermore, it is a platitude within the Indian traditions that demerit is counter-productive to the attainment or realization of *mokṣa*.

So, presumably part of what the proponents of the instrumentalist interpretation mean when they say that ahimsa is a means to *mokṣa* is that ahimsa is a means to avoiding the demerit that both arises as a result of *himsā* and postponements of *mokṣa*. Roy W. Perrett takes Lal to be making this point when he says that from an Indian point of view the reason one should avoid meat-eating and harm to animals more generally is not that it is immoral to eat meat, but that it is imprudent to do so, since it leads to one's further entanglement in the cycle of rebirth and suffering.[16] Harm to animals produces demerit, which prolongs *samsāra*, and hence postpones that which one attains when one escapes *samsāra* - namely *mokṣa.* It is because the postponement of moksha is of intrinsic disvalue that demerit has instrumental disvalue, and *himsā* has instrumental disvalue because it produces demerit. At the very least, *ahimsa* is a means to avoiding these consequences of *himsā,* and its value is at least partly explained by this. The benefits of *ahimsa* are not entirely negative, however. It is also a platitude within the Indian traditions that certain forms of merit are a condition of the eventual attainment or realization of *mokṣa*. Consider a straightforward argument for this claim: in order to be born a human being, one must have sufficient merit. In order to attain *mokṣa*, one must be born a human being. Hence in order to attain *mokṣa*, one must accrue sufficient merit. Hence *ahimsa* is a means to *mokṣa* at least in part because it is a means to merit.

Dharma, the Cosmic Moral Order:

Hindu ethics uses the term *Dharma* to refer to what we call Ethics'. It is one among the goals of human life - the *Puruṣārthas (Dharma,*

16   Perrett, Roy W. 'Moral vegetarianism and the Indian tradition', in Ninian Smart & Shivesh Thakur (ed) Ethical and Political Dilemmas of Modern India, St Martin's Press, New York, 1993, pp. 34-47.

Artha, Kāma and *Mokṣa).* It is the root of other goals. It makes other goals possible. It gives life a purpose, design or *telos*. *Dharma* has been divided into two types: *viśeṣa* and *sāmānya. Dharmasutras* and *Dharmasastra* texts give description of these two types of *Dharma*. *Viśeṣa* refers to conditional and relative duties with regard to castes, sex, stages of life, region, occupation and kinship. *Sāmānya* refers to generic moral principles *(sādharaṇa dharma)* and are twofold: sacredness of life and gratitude for life. There are four sources of *dharma* such as: *Śruti* (transcendent authority), *Smṛiti* (another category of scripture), *Sadāchāra* (the behaviour of good people), *Anubhava* (conscience or knowledge derived from personal experience). All these four sources are arranged in a descending order of authority. *Śruti, Śmṛiti, Sadāchāra* and *Anubhava* are considered as foundations of Hindu Ethics. According to Klostermaier:

> *Dharma* presupposes a social order in which all functions and duties are assigned to separate classes whose smooth interaction guarantees the well-being of society as a whole and beyond this, maintains the harmony of the whole Universe[17].

Hence, *Dharma* is a norm to influence the values, attitude and actions of others; it is like a benchmark to measure the actions, attitudes, comparisons, evaluations and purifications of ourselves and others. It is a directive towards how one ought or ought not to behave about the state of existence of attaining harmony among living and non-living individuals. It speaks to our condition formulating normative guidelines, answers to our need and completes some demand of our desires with the same enthusiasm. In fact, it fulfills the moral, central and fundamental demand of life adding value and building an intrinsic relationship with nature. This is the general moral principle, the *Sāmānya dharma* that inculcates cosmic order to maintain a harmonious moral world view.

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17   Klostermaier, K. K.: A Survey of Hinduism, Quoted in Katherine K. Young : 'Hindu Bioethics', in Paul F. Camenisch (edit .): Religious Methods and Resources in Bioethics, p.48-49.

The Concept of Nature in Rāmāyana

The author of *Rāmāyaāna,* Valmiki was a son of nature. In his *Rāmāyana*, which is the first *kāvya*, it is no wonder that nature is a main subject of description. The inspiration for Valmiki's writing of *Rāmāyana* was given from a tragic experience he had accidentally in the forest. In the morning while he was on the banks of the Tamasa River, a hunter came there and killed one of the Kraunca bird couples. The cry of the he-bird at the death of his mate deeply disturbed Valmiki's mind. He felt compassion towards the bird and anger towards the hunter. At that time from his sorrowful mind the first poetry was produced.

Maa Nishada Pratistham Tvamagamahsāsvati Samaa Yat
Krauncha mithuna adekam Avadhi Kaamamohitam

This verse is indeed a caution against the greed of humans who interfere in the forest and destroy its living beings. Valmiki's attitude towards nature is clearly visible in his first poem. In *Rāmāyana* most part of the story is taking part in the forest, Sita, the center of the story was a daughter of earth.

Conclusion:

The general ethical outlines and some specific passages from the Hindu scriptures, therefore, help us to restructure traditional views on certain issues like *ahimsa, dharma,* anthropocentrism, anthropomorphism, question of value etc. By describing so, it is often necessary to make clear what is contained in order to show the importance of ethics towards environment. The consciousness of ethical principles can definitely bring out a new beginning towards nature. Hindu religious principles as groundwork for environmental ethics provide us with certain normative benchmarks for our perception towards nature. In this paper I have already mentioned an overview of sources, methods and types of analysis in Hindu ethics. It directs our attention to certain discussions on scriptures in the Hindu tradition which expresses the sacredness of life and

gratitude for life. It has also been examined the eco-aesthetic concern of ancient literature in Sanskrit so far. The study shows that, there is a _reverence for life' toward all will to live, as towards one's own. Here lies the fundamental principle of morality. It is good to maintain and cherish life and evil to destroy and to check life. A man is really ethical only when he obeys the constraint laid on him to help all life which he is able to relief, and when he goes out of his way to avoid injuring anything living. In fact, every living thing is pursuing its own good in its own unique way. Once we see this, we can see all living things –as we see ourselves‖ and therefore, –we are ready to place the same value on their existence as we do on our own.

The pantheism of the Vedas reflects the intimate relation between men and sacred natural forces. *Agni, Indra, Varuna* and other Vedic deities clearly shows that they are incarnate natural forces. They were most powerful. In the *Brahmanas* there is a desire to subjugate nature by magical powers. During this time the external nature were studied extensively and the ancient science like Ayurveda began to flourish. After the Vedic period the *yajna* cult became weak and the worship of personal Gods became popular. In *Valmiki"s Rāmāyana* the description of nature is given importance. Nature is presented as a coherent and harmonious system of existence. The seers in the *tapovanas* are represented as examples of the natural life. *Rāmāyana* is always supplied with the energy of nature and *Sita* is the true daughter of nature. When compared to *Mahābhārata, Rāmāyana* is friendlier towards forests. The two epics together draw an ecological map of India from Himalayas to Srilanka. *Kalidasa* has followed the style of *Valmiki* in describing nature and human life.

Before we conclude we must note one clear difference between Hindu ethics and Environmentalism. Hindu ethics upholds the freedom from *samsara* but on the other hand environmentalism upholds the preservation of *samsara*. However Hindu ethics and Environmentalism do not neglect the need of universal harmony, which we can confirm from the above mentioned findings.

Environmentalism once more disagrees with Hindu ethics in the self-realization methodology. In Hindu ethics, particularly in *Advaita*, self- realization stands for the negation of plurality between beings while environmentalism defines self-realization as realization of the non-difference of oneself and the processes of the natural world without sacrificing plurality.

Environmentalism is capable of a theory, which gives unity of all beings but does not mean that all beings share the same self as that of Hindu theology. From the above, we can observe the importance of nature and how it becomes an organic form with man as its head. When man becomes a *Buddha* (an enlightened one) one begins to attend to the need of protecting nature and hence the beginnings of a proper Environmental Ethics. Man is the custodian, guardian and overseer, but he cannot escape from his confirmed positions throughout the daily routine of nature as depicted in *Asramadharma* and *varnadharma.*

From the above discussions we may note that Semitic and non-Semitic religious teachings have contributed significantly to environmental ethics. East-West hermeneutics helped Environmental Ethics to a greater extent in the midst of limitations of any one paradigm. As seen from our discussions on the religious ethical teachings, we note that both anthropocentrism and ecocentrism have their roots in various religious doctrines.

One theme within contemporary environmentalist discourse concerns the idea that the way in which people treat their natural environment can be related to their religious beliefs and practices. While the majority of studies have tended to emphasize instances where religion is believed to have played a positive and beneficial role in environmental conservation, religion can also act against the interests of environmental protection. In particular, it is argued that religious traditions teach that the earth is significant (it has intrinsic value‖) because recognition of this –bio-divinity environment and to be careful in their treatment of the natural world. While –bio-

divinity‖ has been a feature of many religious-cultural traditions throughout history, it is, however, important to distinguish this from what we have called ‒religious environmentalism‖, which involves the conscious application of religious ideas to contemporary concerns about an environmental crisis.

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Emotion: A Psychological and Philosophical Analysis

Dr. Mamani Kalita

Abstract:

It is important to offer a philosophical and psychological analysis of emotion as it is the guiding principle of our behavior. Emotion is the agitated or existing state of our mind and body. Emotion is the total state of consciousness. It plays a key role in providing a particular direction to our behavior and shaping our personality according to their development. Psychologists and philosophers debated the nature of emotions. So, to understand the nature of emotions clearly, it is necessary to explain the psychological as well as philosophical analysis of emotions. In this paper, first I will try to make clear the etymological meaning of the term 'emotion' and then analyze the various conceptions offered by different philosophers and psychologists. Finally, I will try to offer my conclusion.

Keywords : Passion, consciousness, psychological, philosophical, action, emotion, will, disposition, sensation, motive

Introduction :

Emotion plays a significant role in guiding and directing our behavior. Philosophers and psychologists discuss the nature of emotion. Etymologically, the word emotion is derived from the Latin word '*emovere'* which means 'to stir up' or 'to excite'. Thus, emotion can be understood as an agitated or excited state of our

mind and body. According to the Encyclopedia of Philosophy and Psychology, "Emotion is a total state of consciousness considered as involving a distinctive feeling-tone and a characteristic trend of activity aroused by a certain situation which is either perceived or ideally represented."[1]

Philosophers and psychologists debated the nature of emotions. Plato and Aristotle argued about the nature of emotion. Aristotle discussed emotion in the Rhetoric, in De Anima, and in his Nicomachean Ethics in which correct emotion is regarded as equivalent to a large part of virtue. In De Anima, Aristotle characterized the human 'Soul' or 'Psyche' which is best translated as "Life Principle". Thus, according to him, plants have souls because they grow and reproduce and animals have also souls because they can feel, move and desire. Like Plato, Aristotle divides the human soul into a rational and an irrational part. But unlike Plato, Aristotle does not make a sharp division between the two parts. Emotion involves a cognitive element including beliefs and expectations about one's situation as well as physical sensations.

Philosophical analysis of emotions :

Aristotle recognized that emotions can be used in varying degrees of complexity. In "Nicomachean Ethics", Aristotle argues that virtue (e.g., courage and generosity) is largely a matter of feeling the right thing. Thus, the courageous individual is neither fearless nor overwhelmed by fear in a dangerous situation. Aristotle admits that we can mold our emotions through education and habit. In Rhetoric, Aristotle says that many emotions are strong moral beliefs about how others should behave. Aristotle mentioned 'On the Soul' that most of the soul's conditions are anger, courage, desire, and any sensation – Neither act nor are activated without the body. The act of thinking perhaps belongs to the soul alone, but if even this thinking happens to be some sort of imagination or connected with imagination then it too can belong to the body as well as the soul. All the conditions of the soul are connected with the body including

anger, gentleness, fear, pity, courage, joy, loving, hating, etc. In the 'Nicomachean Ethics,' Aristotle said that the analyzing states connected with anger, mildness is a mean between the extremes. The middle emotion has no name, as is almost true for the extremes. Aristotle in his Ethics insists that the 'good man' should feel the right emotions at the right times and not feel the wrong ones.

In modern Western Philosophy, Rene Descartes advanced a theory of 'passions' as part of his overall theory of mind and body, with the emotions occupying an awkward middle position. The key to Descartes' theory of emotion is his metaphysical distinction between two kinds of substance – mental and physical. He said that the mind is an 'unexpended substance', defined by its properties of thought and free will. On the other hand, bodies are extended in space and subject to the mechanical laws of physics. Descartes was a follower of the feeling theory of emotions. Descartes' account of the emotions or passions is contained in his work 'Passions of the Soul', Parts I and II. Passion is the reflective awareness of the commotions going on in the body. For Descartes, emotions are passive or passions. For him, distinguishing the emotions become a matter of distinguishing the different external objects or different internal temperaments of the body. Emotion is like an epiphenomenon to the basic causal nexus from perception to bodily reaction and purposive action. The dualistic view of mind and body raises special problems in emotions. Descartes thinks of emotions as feelings of physical agitation and excitement. Descartes listed six basic emotions such as wonder, love, hatred, desire, joy, and sadness.

The Scottish philosopher David Hume gave a sophisticated, account of emotions in his theory of human nature. In his book 'A Treatise of Human Nature, Hume defended a radically skeptical view of human knowledge. Hume is best known for his work on moral sentiments. But his theory of moral sentiments fits within a general theory and classification of emotions. His work 'Of the Passions' is devoted to his theory of emotion. Hume also defines emotion as varying degrees of physical and mental agitation. For Hume, passions are

impressions and reflection, unique kinds of experiences that arise as a result of sense perceptions (including sensations of pleasure and pain) and thoughts. Hume tells us that the emotions or passions are 'secondary or reflective impressions or imprints on the soul which proceed from some of these original ones. Emotions or passions are second-order impressions. They can be divided into two kinds 'calm and violent'. Calm emotions are the aesthetic ones, the sense of beauty and deformity in action, composition, and external objects. But the violent emotions are the passions proper and include 'love and hatred', grief and joy pride and humility, though he warns us that these so-called emotions 'may decay into so soft an emotion, as to become in a manner imperceptions.[2]

Direct passions, such as desire, aversion, grief, joy, hope, fear, despair, and security result from the direct association of pleasure and pain, good and evil with some aspect or quality of some object. Indirect passions, such as pride, humility, ambition, vanity, love, hatred, envy, pity, malice, and generosity arise in a more complicated matter. They result from associating especially some pleasure or pain, which results from some particular quality of some object with some quality of some other object. It is in connection with these indirect passions or emotions that Hume can point out that the object of the passions often differs from its cause.

Thus, Hume's theory of emotions (Part-I) clearly illustrates a pure sensation theory. Unlike physiological theorists, Hume ignores the physiological attendants of emotion. In his view, emotions differ from physical pains and pleasures because emotions need not be accompanied by definite, localizable physical sensations. Emotions have a characteristic feel. They are sensations and we may distinguish one emotion from another in part by determining how it feels. Hume introduced the phenomenon of intentionality into modern discussions and pointed out the awkward relationship between emotion and its intentional object, and the difference between the object and the psychological cause of the emotion. Hume insisted that emotion, no reason was the heart of ethics.

Thus, according to the traditional philosopher emotions are internal or private experiences. They are the internal processes taking place in one secret mental world. As opposed to this traditional view of emotion, Ryle holds a dispositional account of emotion, according to which emotions cannot be the feeling of the internal world but are the reasons for predicting overt behavior.

Anthony Kenny's book 'Action, Emotion and Will' gives a philosophical account of emotion. He criticizes the traditional view of emotion that emotions are purely private mental events. On the other hand, he holds that emotions are not internal impressions or purely private mental events. According to him, sensations, feelings, and experiences are not internal impressions or purely private mental events. He holds that emotions are feelings. Kenny says that emotion has a characteristic history behind it. But it is not essential for a sensation or feeling to have a characteristic history. Moreover, emotions unlike sensations are essentially directed towards objects. There must be an object for an emotion. It is not that the object of emotion only has to be a physical object. It can even be non-physical. However, there is a difference between objects and causes of emotion.

In his book, by the object of emotion, Kenny means "The sense of 'object' which I have hitherto employed and wish now to discuss is one which derives from the grammatical notion of the object of a transitive verb. The object of love is what is loved, the object of cutting is what is cut, and the object of heating is what is heated. In discussing the nature of objects, we are simply discussing the logical role of the subject expressions which complete the sense of intentional and non-intentional verbs.[3]

Kenny criticizes Hume's view that the relation between an emotion and an object is a casual one. Hume wants to say that the connection between pride and the object of pride is contingent and not a priori. He makes a distinction between the object and the cause of the emotion and then holds that the relation between emotion and an object is a contingent one.

Psychological analysis of Emotions:

Now let us discuss the psychological conception of emotions. The nature of emotion will be incomplete without Sigmund Freud's analysis of emotion. Freud did not develop a theory of emotion. But his psychoanalytical theories radically changed the whole idea of emotions and the sorts of phenomena that theories of emotion are supposed to explain. With his concept of "The unconscious", Freud creates our entire 'topography' of the mind. According to him mental events, including emotions were no longer assumed to be 'In consciousness' they could also undergo a variety of dynamically caused 'vicissitudes', which sometimes prevented us from being aware of them. In all of Freud's theories of the mind, there were the same assumptions the ultimate cause of emotion is 'psychic energy. There are unconscious processes of which a person may not or cannot be aware; the mind is separated into different parts of 'agencies' that came into conflict; and infantile experiences, especially those of a sexual nature, profoundly influence adult behavior and psychology. In the first part of his career, Freud divided the mind into three components, which he sometimes described as 'chambers'. There is the conscious, a pre-conscious, which can emerge into consciousness at any time, and the unconscious which cannot become conscious because of repression. After 1923, Freud developed his view of the mind, dividing it into the Id (the source of instincts), the Ego (the rational self), and the Superego (the internationalization of the rules and restrictions learned from one's parents and other authorities). But in both theories, the notion of unconscious emotions played an important but ambiguous role.

Freud never develops an adequate or consistent view of emotions and the unconscious. He often referred to emotions as 'affects' by which he usually meant a sensation, a 'felt feeling' or 'the conscious subjective aspect of emotion; as such he denied that an emotion can be unconscious. But throughout his career, he referred without hesitation to such emotions as 'repressed hostility. Thus,

Freud ambiguously describes emotion as just a 'feeling tone' or as complex that not only a feeling (an effect) but also an instinct that motivates it and directs it towards an object.

Thus, the nature of emotions plays a large role in human experience and behavior. There are certain emotional terms such as fear, anger, indignation, embarrassment, grief, distress, joy, craving, disgust, etc. emotions are what are designated by such terms in some of their use. We must distinguish an emotion as a kind of temporary state of a person from more or less long-term dispositions to various states, including emotional states, and activities.

The psychological factors of all these three sorts can be mentioned under the heading of 'emotion' or 'passion'. Many emotional terms can be used to designate dispositions as well as temporary emotional states. Emotional attitudes like hate and gratitude constitute an important and complicated problem for analysis.

Thus, emotion is not a simple or primary state of consciousness but is a compound state of mind, it is generally said that emotion is made up of the interaction of two aspects of the self – desire and intellect. The play of intellect on desire gives birth to emotion and shows some of the characteristics of its father, intellect, as well as of its mother, Desire. A continuing desire for union which the same object becomes an emotion. Emotions do not form a mere jungle, but that all spring from one root, dividing into two main stems, each of these again sub-dividing into branches. The fruitful idea is due to an Indian author, Bhagawan Das, who has for the first time introduced order into this confusing region of consciousness. Students of psychology will find in his science of the emotions a lucid treatise setting forth this scheme which reduces the chaos of the emotions into a cosmos and shapes therein an ordered morality. Thus, the nature of emotion is important for both philosophy and psychology.

William James offers the physiological theory of emotion. His account of emotion is contained in his classic 'Principles of

Psychology,' vol. II Chapter XXV. James argues that the feel of emotion which equals the emotion itself is, in fact, nothing but the perception of these physiological disturbances. James asks us to imagine what emotion would be like if we remove from it all feelings of agitation, clamminess, trembling, flushing, etc. Physiological disturbances do not seem to be necessary to what philosophers call 'dispositional' emotions. That is, we sometimes ascribe emotions to ourselves without implying that at each moment we are feeling or experiencing the emotion. James also said that emotions must be clearly distinguished from instincts to behave in certain ways. The core of his theory of emotion is that 'bodily changes follow directly the perception of the exciting fact, and that our feeling of the same changes as they occur is the emotion. For James, emotions are just internal bodily sensations that are the feelings or subjective sensible aspects of physiological occurrences caused by perceptions. Ordinarily, says, James, Sensation is 'an object simply apprehended, emotion is an object emotionally felt' (James 1890. P 474). With James, Gilbert Ryle is prone to believe that feeling refers to bodily sensations. There is nothing secret or mysterious about it.

Anthony Kenny in his book 'Action, Emotion and Will' holds that William James identified the emotions not with bodily processes themselves but with the perceptions of these processes. For James, the emotions are states so private that the conclusive verification of his theory can come only from introspection. To account for the great variety of emotional states, James insisted that there was hardly any limit to the permutation and combinations of possible minute bodily changes. Moreover, he had to claim, "Every one of the bodily changes, whatsoever it be, is felt, acutely or obscurely, the moment it occurs'. Here a question arises – What is the criterion for the occurrence of such a feeling minute bodily change? If it is the criterion for the occurrence of such a feeling minute bodily change? If it is the non-verbal behavior of the subject, then it must be his display of emotion. But if so, then James is merely renaming the emotions 'perceptions of bodily changes and his theory has

no explanatory force. If the criterion is the verbal behavior of the subject, then the theory of James is false. One of the bodily changes in fear is the increased secretion of the adrenal glands. James' theory, fear consists party in perception and secretion. But people fear long before the adrenals and if now-a-day we can sometimes infer the state of our adrenals from the state of our feeling, we infer the secretion from the fear, not the fear from the secretion. James suggests no criterion. The feeling of a bodily change is clearly for him an internal impression, which carries its specification on its face. In support of his theory, James suggests that it is impossible to have any strong emotion without having the appropriate bodily sensations. But if this is true, no one proves that emotion is identical to bodily sensations.

J.B. Watson, the founder of 'Behaviorist Psychology' was one of the notable exponents of the theory of emotion. In his book 'Psychology from the standpoint of a Behaviorist' he writes the following: "Psychology is that division of natural science which takes human activity and conduct as its subject matter. It attempts to formulate through systematic observation and experimentation the laws and principles which underlie man's reactions."[4] Watson placed the emotions among those behavior patterns which he believed were inherited rather than acquired and the desired to establish this by conducting experiments on newly born babies. According to Watson, "An emotion is a hereditary 'pattern – reaction' involving profound changes of the bodily mechanism as a whole, but particularly of the visceral and glandular systems."[5]

B. F. Skinner, another psychologist also offers the behavioral analysis of emotion, in his most theoretical book 'About Behaviorism,' Skinner tells us. "The environment performs the functions previously assigned to feelings and introspectively observed inner states of the organism", and 'what an organism does will eventually be seen to be due to what it is, at the moment it behaves, and the physiologist will someday give us all the details[6] In other words the explanation of behaviors is to be found in terms of two factors alone,

physiology and the environment or external stimulus. But Skinner's behaviorism in the area of emotions differs from Watson's account. Skinner looks not to physiological changes and reflex behavior for the pattern reactions which are the emotions.

But it should be maintained here that both psychological behaviorists like John Watson and B.F. Skinner as well as philosophical behaviorists like Gilbert Ryle from the idea that behavior merely expresses or signals some inner private emotional phenomenon. They argued that instead of that behavior and the disposition to behave constitutes the emotion itself. In 'The Concept of Mind' Ryle argues that all mental terms (e.g.,' feels angry', 'believes', 'suspects') can be defined solely in terms of behavior and that all ascriptions of mental states or events to ourselves and others can be fully justified by appeal to a person's behavior or disposition to behave in characteristic ways. This means that because terms refer to behavior and dispositions to behave, mental states and events, including emotions, are no more private than physical states. Thus, Ryle admits emotions as physical states.

Modern Philosophical analysis of Emotion :

Now let us explain Ryle's analysis of emotion in his book, 'The Concept of Mind'. People going through an emotional state get inclined to act in a certain manner as well as when in a particularly disturbed state of mind. Gilbert Ryle offers a dispositional account of emotion. He says that the word 'emotion' is used in two quite different senses in which we experience people's behavior by reference to emotions. In the first sense, we refer to the motives or inclinations from which intelligent actions are taken. In the second sense, we are referring to moods, including the agitations of which some aimless movements are signed. In neither of these senses, we are asserting that the overt behavior is the effect of felt turbulence in the agent's stream of consciousness. In the third sense of emotion, pangs and twinges are feelings or emotions, but they are not things by reference to which we explain behavior. In this regard, Ryle says,

"Inclinations and moods, including agitations are not occurrences and do not, therefore, take place either publicly or privately. They are propensities, not acts or states. They are; however, propensities of different kinds and their differences are important feelings, on the other hand, are occurrences, but the place that mentions them should take in descriptions of human behavior is very different from that which the standard theories accord to it."[7]

Ryle makes a list of senses in which the term emotion is used. He explains these words one by one and shows that none of them has any reference to a ghostly world. The words thrills, twinges, pangs, throbs, wrenches, itches, pricking's, chills, glows, loads, qualms, hankerings, curdling, sinkings, tensions, gnawing, shocks, etc. are feeling words. People ordinarily report the occurrence of a feeling by the phrase, 'a throb of compassion', 'a shock of surprise', 'a thrill of anticipation, and so on. Ryle says that it is an important linguistic fact that the names for specific feelings such as 'itch', 'qualm', and 'pang' are also used as names of specific bodily sensations. If someone says that he has just fallen a twinge, it is proper to ask whether it was a twinge of remorse or rheumatism, though the word 'twinge' is not used in the same sense in both contexts. Similarly, qualms of apprehension are analogous to qualms of sea-sickness. The various feelings are located in the whole body. The feeling of despair can be located in the pit of the stomach. The feeling of anger may be located in the jaw and the fist muscles. Those which cannot be so located pervade the whole body. So, like William James, Ryle also believes that feeling refers to bodily sensations. There cannot be any secret or mystery about it. Thus, according to Ryle emotion cannot be any mental phenomenon. It is a physiological or bodily phenomenon of our life. Emotions refer to bodily sensations.

Ryle, by explaining the different senses of the term 'emotion', concludes that it has no reference to the ghostly process of internal turbulences falling in the stream of consciousness. Ryle shows that as a motive, emotion is a disposition, the mood is a frame of mind, like agitation, it is a liability condition and feeling is nothing more

than bodily sensations. Emotions are feelings when they indicate particular excitements or disturbed states of mind. Emotion is used in different senses when it is meant to designate emotive words or words which explain people's higher-level operations. When a man is described as vain, considerate, avaricious, patriotic, or indolent, no palpable excitement is supposed to be disposed of. A vain man does not have any particular feeling of vanity or pride occasionally. The vain man never feels vain. Certainly, when thwarted, he feels acute dudgeon and when unexpectedly successful, he feels buoyant. But there is no special thrill or pang which we call a feeling of vanity."[8] Emotions when related as motive words, act more as dispositions leading to various kinds of activities. The emotive words of vanity, considerateness, and avariciousness constitute the generic dispositions or designate higher-order states of human beings. For Ryle, the concept of I and myself, though implied in thinking, and visualizing images of knowing what one is doing, are terms of the same nature. They belong to the higher order dispositional states of the human mind. Ryle denies the individual's experience of feeling vain in his vanity behavior.

Now we discuss Ryle's radical explanation of emotions. The logical behavior of emotions where emotions are supposed to act as dispositions is different from the explanation accorded to them by casual antecedents, Ryle uses the routine explanations to overt the privileged access of the individual to know his emotional states. The word emotion can be used in different senses like inclinations, moods, and agitations. The identification of emotion with motives finds the greatest emphasis in the book, 'The Concept of Mind'. Emotions are regarded as motive words or words indicating the individuals' moods and inclinations can be explained as dispositions to act in certain ways. Our ways to know the motives of other individuals are the same as our way to know our motives. But Ryle says that the process of discovering them is not free from error. In this regard he holds, "It is or is like an inductive process, which results in the establishment of law-like propositions and the applied

in each case is or includes a general hypothetical proposition of a certain sort."[9]

Ryle observes that one need not take much heed of the actual feelings accompanying particular motivated actions. He says, "There is a special reason for not paying much heed to the feelings felt by a person whose motives are under investigation, namely that we know that lively and frequently feelings are felt by sentimentalists whose positive actions show quite clearly that their patriotism, e.g., is self-indulgent make believes"[10] Ryle also believes that the people's heart sink when they hear that their county is a desperate state. But their appetites are unaffected and the routines of their lives are unmodified. It is said that persons having feelings while acting under some motivations are rather like theatre and novel readers, who also feel genuine pangs, glows, flutters, and twinges of despair with the difference that they realize that they are in a state of so make believing.

A.C. Ewing observes that Ryle seems to take a too episodic view of pleasure and interest involved in activities. Ryle thinks that apart from analysis in terms of overt behavior these feelings can consist of very 'short-lived exciting thrills and argues that a person may still be interested in or enjoy his pursuit in between thrills. Pleasure is generally believed as one of the most popular words used in everyday talk and is an internal feeling or experience appearing on a ghostly plane. But according to Ryle, pleasure cannot be so conceived. He asks us to look at the different uses of the word 'pleasure'. In one use this term is commonly substituted by the verbs 'enjoy', and 'like', in another it is replaced by such nouns as 'delight' 'transport', 'joy', 'rapture' etc. In the sense of the verb, e.g., when we say 'this man is enjoying digging' the word enjoying does not refer to a separate experience of pleasure besides digging. Ryle says that 'enjoying doffing is not both digging and having a (pleasant) feeling', but surely as A.C. Ewing observes. "It is both physically digging and having a pleasant experience of the physical process. This experience is not just a feeling of pleasure you

cannot have pleasure without having pleasure is in something but a cognitive and conative experience pleasantly toned throughout or so toned with one slight interruption."[11]

Thus, enjoying digging is not the physical act of digging and the mental act of experiencing pleasure. It is an act of making digging in itself a pleasure. Thus, enjoyment cannot be reduced to physical behavior plus a few sensations. Emotional states are explained as dispositions to behave in certain ways. Feelings of pleasure, pain, embarrassment, etc. continue to be a unique experience in our personal life. Physical digging in a certain mood or frame of mind is pleasure, not a vehicle or means of pleasure. Thus, there is nothing private about pleasure. Again, when pleasure is used in sense of a noun to speak coherently' or 'crazy with joy. 'Too delighted to speak' means to be so much delighted that one cannot speak coherently. But we know that there is nothing ghostly about agitations. Likewise, there is nothing ghostly about emotions. Thus, Ryle tries hard to establish by referring to common usage that introspective psychology which views the mind as essentially private to the agent is defective and false. Ryle's idea of mind, as well as emotion, is inherently open or public. There is no private inner life at all. But we are conscious human beings and as conscious human beings, we have to admit the presence of emotions as we feel pleasure, pain, happiness, sorrow, cold, hot, etc.

Notes and References :

1   Encyclopedia of Philosophy and Psychology, edited by James Mark Baldwin. Vol-II

2   Hume, David of Passions, p. 276

3.   Kenny, Anthony – Action, Emotion, and Will, PP. 187-88

4.   Watson – Psychology from the Standpoint of a Behaviorist, 1919, p.1

5.   Ibid, 195

6. Skinner: About Behaviorism, 1974, pp. 248-9

7. Ryle Gilbert, The Concept of Mind, p. 81

8. Ibid, p. 84

9. Ibid, p. 87

10. Ibid, p. 90

11. A. C. Ewing, Prof. Ryle's Attack on Dualism in Clarify is not Enough. P. 337

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ড° ভূপেন হাজৰিকাদেৱৰ গীতত সমাজ দৰ্শন

ড° প্ৰণতি দেৱী

ভাৰত ৰত্ন, সাহিত্যাচাৰ্য, পদ্মশ্ৰী, পদ্মভূষণ, দাদা চাহেব ফাল্কে বঁটাৰে সন্মানিত গায়ক, গীতিকাৰ, সুৰকাৰ, চিত্ৰশিল্পী, সংগীত পৰিচালক সুধাকণ্ঠ ড° ভূপেন হাজৰিকাদেৱে সমাজ, সময়, পৰিৱেশ আৰু সংঘাতৰ পটভূমিত গীত ৰচনা কৰি গীতৰ কথাৰে বিশ্ববাসীলৈ প্ৰেৰণ কৰিছিল তেখেতৰ গভীৰ জীৱন বোধ, সমাজ দৰ্শন আৰু পৰিৱৰ্তনমুখী চিন্তাধাৰা , য'ত নিহিত হৈ আছে ওপজা মাটিৰ সুগন্ধি, বিশ্বমুখী বহল দৃষ্টিভংগী আৰু অন্তৰ্দৃষ্টিসম্পন্ন আত্মোপলব্ধি।

দাৰ্শনিক চিন্তাৰ ইতিহাসত দৰ্শনৰ অৰ্থ বিভিন্ন দিশত প্ৰসাৰিত হ'লেও দৰ্শন মূলতঃ জীৱ, জগত, তথা বিশ্বৰ সামগ্ৰিক দিশটোৰ বিচাৰভিত্তিক, যৌক্তিক, অধিকাল্পনিক জ্ঞান-জিজ্ঞাসা। জ্ঞানৰ প্ৰতি মানৱ মনৰ এক অবিৰত স্বাভাৱিক স্পৃহা, বিস্ময় আৰু অনুসন্ধিৎসাৰ তাড়নাই সূচনা কৰে দাৰ্শনিক চিন্তাৰ। মানৱ জীৱনৰ মূল্য আৰু অৰ্থ ব্যাখ্যা কৰাৰ দিশটোৰে দৰ্শনৰ অসীম ব্যৱহাৰিক মূল্য আঙুলিয়াই দিয়ে। দৰ্শনৰ এটা বিভাগ হিচাপে সমাজ দৰ্শনে দাৰ্শনিক দৃষ্টিভংগীৰে মূল্যবোধৰ ভিত্তিত মানুহৰ সামাজিক জীৱনৰ তাৎপৰ্য নিৰ্দ্ধাৰণ কৰাৰ লগতে এই দিশত জড়িত বিভিন্ন বিষয়সমূহো অধ্যয়ন কৰে।

ড° হাজৰিকাদেৱৰ বহুসংখ্যক গীততেই দাৰ্শনিক চিন্তাৰে পৰিপুষ্ট এনে আবেদন স্পষ্টৰূপত প্ৰকাশ পাইছে আৰু সেয়া ভূৱ পৰা ভূগৰ্ভলৈ, গভীৰৰ পৰা গভীৰতমলৈ প্ৰৱেশ কৰিছে। তেখেতৰ গীতৰ ভাষাত প্ৰকাশ পাইছে বিশ্বজনীন আবেদন, আধ্যাত্মিক চিন্তা, অন্তৰ্দৃষ্টিসম্পন্ন জীৱনতত্ত্ব, সংঘাতক অতিক্ৰমি জীৱনক অৰ্থবহ কৰাৰ প্ৰেৰণা, গভীৰ আশা আৰু শান্তিৰ প্ৰত্যাশা। পৰিলক্ষিত হৈছে, তেখেতৰ গীতত 'সুৰ-গীতৰ কথা-দৰ্শন' ইটো সিটোৰ পৰা যেন অভিন্ন ,

যেন একেডাল বৃক্ষৰে তিনিপাহ সদ্যপ্ৰস্ফুটিত ফুল। গীতৰ মাজেদি তেখেতে প্ৰেৰণ কৰিছে সমাজলৈ বহুতো মূল্যবোধ আধাৰিত বাৰ্তা আৰু মানৱতাবাদৰ দৰ্শন। তেখেতে কৈছিল, "মই সদায় ভাবিছিলোঁ যে গীতেৰে সমাজখনৰ কিবা উন্নতি কৰিব পাৰি নেকি? এইটো ভাৱ মই সৰুৱে পৰা পাইছিলোঁ।"[১] তেখেতৰ ভাষাত, "গীতক মই সমাজ পৰিৱৰ্তনৰ আহিলা ৰূপে ব্যৱহাৰ কৰি আহিছোঁ।

সেয়েহে মোৰ গীতৰ লক্ষ্য আৰু উদ্দেশ্য সম্পৰ্কেও এটি গীতেৰে কৈছোঁ"[২]—

'মোৰ গান হওঁক, বহু আস্থাহীনতাৰ বিপৰীতে
এক গভীৰ আস্থাৰ গান।
মোৰ গান হওক, কল্পনা-বিলাসৰ বিপৰীতে
এক সত্য প্ৰশস্তিৰ ধ্যান।'

সমান্তৰালভাৱে প্ৰকাশ কৰি গৈছিল আধ্যাত্মিক চিন্তাৰে পৰিপুষ্ট তেখেতৰ গভীৰ জীৱন দৰ্শনও।

এনে ভাৱেৰেই মাত্ৰ পাঁচ বছৰ বয়সত ১৯৩০ চনৰ ৩০ অক্টোবৰৰ দিনা দেউতাকৰ অনুপ্ৰেৰণাত কটন কলেজিয়েট স্কুলৰ ছাত্ৰসকলৰ বাৰ্ষিক সন্মিলনত "কি সতে হিয়াৰে আমি যোৱা তুমি যোৱাগৈ" গীতটি গাই ড॰ হাজৰিকাদেৱে গায়ক জীৱনৰ দ্বাৰ মুকলি কৰে। ১৯৩৭ চনত "কুসুম্বৰ পুত্ৰ শ্ৰীশংকৰে গুৰুৱে ধৰিছিল নামৰে তান" গীতটি ৰচনা কৰি তেখেতে গীতিকাৰ জীৱনৰ পাতনি মেলে আৰু সঁচা অৰ্থত "অগ্নিযুগৰ ফিৰিঙতি মই" গীতেৰে সংগীতৰ জগতত ফিৰিঙতিৰ ৰূপত আত্মপ্ৰকাশ কৰে। এইদৰে একাস্তৰে গীত ৰচনা কৰি, সুৰৰ ঝংকাৰেৰে হাজৰিকাদেৱে গীতৰ জগতখনৰ গৰ্ভলৈ প্ৰৱেশ কৰে আৰু বিংশ শতিকাৰ অসমীয়া সংগীত জগতখন সমৃদ্ধিশালী কৰি তোলে। হাজৰিকাদেৱে নিজস্ব মৌলিক চিন্তাৰ উৎকৃষ্টতাৰে, কথা আৰু সুৰৰ নিজস্ব ৰীতিৰে বিশ্ববাসীৰ মন জয় কৰি ভ্ৰাম্যমান জীৱনৰ পৰিক্ৰমাত হৃদয় স্পৰ্শ কৰা মুহূৰ্তবোৰৰ আবেদনত কেতিয়াবা লুইতৰ, কেতিয়াবা শৰতৰ, কেতিয়াবা ব'হাগৰ, কেতিয়াবা প্ৰেমৰ, কেতিয়াবা কঙুৱা বনৰ, কেতিয়াবা মিচিং ডেকাৰ আৰু কেতিয়াবা মানৰ প্ৰেম আৰু সামাজিক মূল্যবোধ আধাৰিত গীত গাই শ্ৰোতাক দিছিল বিমল আনন্দ আৰু সমান্তৰালভাৱে গীতৰ মাধ্যমত প্ৰকাশ কৰি গৈছিল জাতিৰ শিপাৰ বৈশিষ্ট্য আৰু

প্ৰেৰণ কৰিছিল দাৰ্শনিক চিন্তাৰাজিৰে পৰিপুষ্ট সমাজ পৰিবৰ্তনমুখী বাৰ্তাসমূহ।

প্ৰতিজন ব্যক্তিৰ নিজস্ব চিন্তা, আদৰ্শ আৰু নীতি থাকে, যাৰ দ্বাৰা পৰিচালিত হয় তেওঁৰ জীৱন শৈলী আৰু কৰ্মপদ্ধতি, যি জীৱনৰ চালিকা শক্তি, গতি আৰু প্ৰবাহ, আন অৰ্থত সেয়া হয়তো ব্যক্তিবিশেষৰ জীৱন দৰ্শন। ব্যক্তিবিশেষে জীৱন দৰ্শন পৃথক পৃথক। আনহাতে দৰ্শনৰ জগতত প্ৰতিষ্ঠিত দাৰ্শনিক মতবাদ যেনে ভাৱবাদ, বাস্তৱবাদ, দ্বন্দ্ববাদ, অস্তিত্ববাদ, সাম্যবাদ আদি নিজস্ব বৈশিষ্ট্যেৰে সমৃদ্ধ। দৰ্শনৰ জগতত প্ৰতিষ্ঠিত মতবাদসমূহৰ মূলতে আছে সত্য উদ্ঘাটন আৰু বিশ্বজগত ব্যাখ্যাৰ উদ্দেশ্যে দাৰ্শনিকসকলে আগবঢ়োৱা নিজস্ব মৌলিক চিন্তা, যৌক্তিক বিচাৰ আৰু সমালোচনামূলক দাৰ্শনিক দৃষ্টিভঙ্গী।

সেয়েহে ব্যক্তিবিশেষৰ জীৱন দৰ্শন প্ৰতিষ্ঠিত মতবাদসমূহৰ সৈতে অভিন্ন বুলি কোৱাটো বহুক্ষেত্ৰত সমীচীন নহ'ব। এনেবোৰ দিশলৈ মন কৰি ড॰ হাজৰিকাদেৱৰ গীতৰ মাজেদি কিদৰে দাৰ্শনিক চিন্তাৰাজিয়ে এভুমুকি মাৰিছে তাকহে দাঙি ধৰাৰ প্ৰয়াস প্ৰবন্ধটিত কৰা হৈছে। তদুপৰি গীতৰ ভাষা সৃষ্টিশীল মনৰ স্বতঃস্ফূৰ্ত প্ৰকাশ, যাক যৌক্তিক বিচাৰ, মতবাদসমূহত সন্নিৱিষ্ট বৈশিষ্ট্য আৰু সময়ৰ পৰিসীমাৰে আৱদ্ধ কৰাটো কঠিন। তদুপৰি ড॰ হাজৰিকাদেৱৰ দৰে অন্তৰ্দৃষ্টিসম্পন্ন ব্যক্তিৰ গীতৰ কথাৰ অৰ্থ বহু সময়ত আয়ত্ত কৰাটো কঠিন, তথাপিতো এই ক্ষেত্ৰত কৰা দাৰ্শনিক বিশ্লেষণ লেখকৰ এক ক্ষুদ্ৰ প্ৰয়াস।

জীৱনৰ আৰম্ভণিতে জীৱন গঢ়াৰ খনিকৰ ৰূপকোঁৱৰ জ্যোতিপ্ৰসাদ আগৰৱালাদেৱৰ সান্নিধ্যত জীৱনৰ সৌন্দৰ্য উপলব্ধি কৰি তেখেতৰ জাতীয়তাবাদী তথা দেশপ্ৰেমিক চিন্তা আৰু আকাশমুখী মনোভাৱৰ দ্বাৰা আপ্লুত হৈ হাজৰিকাদেৱে নিজকে পৰিচয় দিছিল শিল্পীৰূপে। পৰৱৰ্তী পৰ্যায়ত কলাগুৰু বিষ্ণুপ্ৰসাদ ৰাভাৰ আদৰ্শৰ দ্বাৰা অনুপ্ৰাণিত হৈ ভৰি থৈছিল জনতাৰ কোলাত পৰিবৰ্তনৰ সোঁতত ছোভিয়েট ৰাছিয়াৰ সাম্যবাদী শাসনৰ অভ্যুত্থান, চীনৰ কমিউনিষ্ট বিপ্লৱ আদিৰ দ্বাৰা আকৰ্ষিত হৈ গীতৰ ভাষাৰে সৱৰ কৰি তুলিছিল সাম্যবাদৰ ভাৱাদৰ্শ। প্ৰগতিশীল চিন্তা-চৰ্চাৰে উদ্বুদ্ধ হৈ পৰৱৰ্তী পৰ্যায়ত গণতান্ত্ৰিক আদৰ্শৰ ভাৱধাৰা পোষণ কৰিছিল। এনেদৰে গতিশীল জীৱনৰ বৈচিত্ৰ্যমণ্ডিত আৰু বহুবিস্তৃত বিচৰণভূমিৰ পৰিধিত গীতৰ মাধ্যমত

পর্যায়ক্রমে তেখেতে প্রকাশ কৰি গৈছিল পৰিৱর্তনমুখী চিন্তাধাৰা, মূল্যবোধ আধাৰিত সমাজদর্শন আৰু মানৱতাবাদৰ ভাৱাদর্শ।

ড° হাজৰিকাদেৱে দর্শনৰ জগতত প্রতিষ্ঠিত কোনো নির্দিষ্ট দার্শনিক মতবাদৰ পোষকতা কৰা নাছিল যদিও বেনাৰস হিন্দু বিশ্ববিদ্যালয়ত বিশ্ববিশ্রুত পণ্ডিত, দার্শনিক ড° সর্বেপল্লী ৰাধাকৃষ্ণৰ শিক্ষকতাৰ সান্নিধ্য লাভ কৰিছিল বাবে হয়তো তেখেতৰ সৃষ্টিৰাজিত বহু সময়ত দর্শনৰ জগতত প্রতিষ্ঠিত মতবাদ-দ্বন্দ্ববাদ, সাম্যবাদ অস্তিত্ববাদ আদিৰ উপৰি ভাৰতীয় দর্শনৰ আধ্যাত্মিক ভাৱাদর্শৰ গভীৰ প্রভাৱো পৰিলক্ষিত হৈছে। তেখেতে লিখিছে, "দর্শনৰ ক্লাছত দার্শনিক স্পিনোজাৰ দর্শনৰ বিষয়ে প্রথম জ্ঞান আহৰণ কৰিবলৈ পাইছিলোঁ।"[৩] তদুপৰি সৰুতে পঢ়া হিটলাৰৰ Mein Kemf- 'মোৰ জীৱন বৃত্তান্ত', গান্ধীজীৰ 'মোৰ সত্য অন্বেষণৰ কাহিনী' আদিৰ দৰে গ্রন্থসমূহৰ প্রভাৱ এইক্ষেত্রত নুই কৰিব নোৱাৰি।

১৯৩৯ চনত তেৰবছৰীয়া হাজৰিকাদেৱে ৰচনা কৰা 'অগ্নিযুগৰ ফিৰিঙতি মই', গীতত প্রকাশ পাইছিল সাম্যবাদী চিন্তাধাৰা। জার্মান ভাৱাদী দার্শনিক হেগেলৰ দ্বান্দ্বিক বস্তুবাদৰ মূল ভেটিত গঢ় লৈ উঠিছিল মার্ক্সীয় দর্শন। হেগেলৰ দ্বান্দ্বিক বস্তুবাদে মার্ক্সক প্রভাৱিত কৰিছিল যদিও হেগেলৰ উদ্দেশ্য আছিল সত্য উদ্ঘাটন আৰু মার্ক্সৰ উদ্দেশ্য আছিল দ্বন্দ্ব, সংঘাতৰ মাজেদি উদ্ভৱ হোৱা পৰিৱর্তনৰ দ্বাৰা সমাজবাদ প্রতিষ্ঠা কৰা। হেগেলৰ দর্শন ভাৱবাদী আনহাতে মার্ক্সীয় দর্শন হ'ল বস্তুবাদী। মার্ক্সীয় আদর্শেৰে উদ্বুদ্ধ হৈ সাম্যবাদী চিন্তাধাৰাৰে ড° হাজৰিকাদেৱে প্রতিষ্ঠা কৰিব বিচাৰিছিল এখন শ্রেণীহীন, শোষণহীন সমাজ। সপোন ৰচিছিল 'নতুন অসম' গঢ়াৰ 'নতুন ভাৰত' গঢ়াৰ। সেয়েহে দ্বিতীয় মহাসমৰৰ হত্যালীলা, আনফালে ভাৰতৰ স্বাধীনতা সংগ্রাম, কিউপিনে সংঘাত, সেই অগ্নিযুগতে ব্রিটিছ সাম্রাজ্যবাদৰ উখল-মাখল পৰিস্থিতিত বিভেদ নাশ কৰি ভ্রাতৃত্বৰ জগাই তোলাৰ উদ্দেশ্যে ফিৰিঙতিৰ ৰূপত তেখেতে ৰচনা কৰিছিল—

> *'অগ্নিযুগৰ ফিৰিঙতি মই*
> *নতুন অসম গঢ়িম*
> *সর্বহাৰাৰ সর্বস্ব*
> *পুনৰ ফিৰাই আনিম.....'*

পৰাধীন ভাৰতবৰ্ষত ব্রিটিছ চৰকাৰে ভাৰতবাসীৰ ওপৰত চলোৱা অমানৱীয় অত্যাচাৰ, স্বেচ্ছাচাৰী শাসনক জাতিৰ অহংকাৰ হিচাপে বিবেচনা কৰি তাৰ বিৰুদ্ধে তেখেতে গুজৰি উঠিছিল। তেনেদৰে সমাজৰ নিজকে উচ্চ বুলি ভবাসকলৰ মিছা আস্ফালনত সৃষ্টি হৈছিল জাতিভেদ, শ্রেণীভেদ আৰু অস্পৃশ্যতা। সেইসকল মহাদানৱক নিজ হাতেৰে নাশ কৰিবলৈ গীতিকাৰে ফিৰিঙতিৰ পৰা জ্বলি উঠিছিল এটি ৰক্তিম শিখালৈ আৰু সেই একেটা গীততে লিখিছিল—

> 'ধর্ম ব্যৱসায়ীৰ ঠাই নাই তাত
> জাতিৰ অহংকাৰ লয় পাব তাত
> অস্পৃশ্যতাৰ মহাদানৱক
> আপোন হাতেৰে নাশিম।'

জাতিভেদৰ প্রাচীৰ ভাঙি সকলোৰে অন্তৰত মৰম-স্নেহৰ মৌ বোৱাই দি সাম্যৰ সৱগ ৰচিবলৈ উদ্বুদ্ধ হৈছিল আৰু গীতৰ ভাষাৰে প্রকাশ কৰিছিল—

> 'হৰিজন, পাহাৰী, হিন্দু-মুছলিমৰ
> বড়ো, কোচ, চুতীয়া, কছাৰী আহোমৰ
> অন্তৰ ভেদি মৌ বোৱাম..
> নতুন ভাৰত গঢ়িম।'

'অগ্নিযুগৰ ফিৰিঙতি মই' গীতটোৰ প্রসঙ্গত হাজৰিকাদেৱে আত্মজীৱনীত উল্লেখ কৰিছে —"দ্বিতীয় মহাসমৰৰ হত্যালীলা, আনফালে ভাৰতৰ স্বাধীনতা সংগ্রাম। কেউফালে কেৱল নানা সংঘাত। সেয়া আছিল অগ্নিযুগ। সেই অগ্নিযুগৰে ময়ো এটি ফিৰিঙতি হ'ব খুজিলোঁ। উদ্দেশ্য জাতি-ধর্ম ভাষাৰ বিভেদক পুৰি নাশ কৰি সকলোৰে অন্তৰত ভ্রাতৃত্ববোধ জগাই তোলা আৰু মোৰ এই জন্মভূমি অসমৰ বুকুত সকলো জনগোষ্ঠীকে লৈ এখনি সাম্যৰ সৱগ প্রতিষ্ঠা কৰা, সর্বহাৰাসকলৰ সর্বস্ব ফিৰাই আনি এখনি শান্তিৰ সৱগ প্রতিষ্ঠা কৰা।"[৪]

মনত ৰেখাপাত কৰা স্বাধীনতা আন্দোলনৰ বিপ্লৱী ছবিবোৰ গীতৰ মাধ্যমতেই নহয় ছবি আঁকিও মনৰ ক্ষোভ প্রকাশ কৰিছিল। সেয়ে তেখেতে 'শিকলিৰে বান্ধি থোৱা এটা হৰিণাই কিদৰে শিকলি ছিঙি ওলাই আহিবলৈ চেষ্টা কৰিছিল[৫]—এনে

এটা চিত্ৰ অংকন কৰিও দেশৰ পৰিস্থিতিক প্ৰতীকাত্মক ৰূপত প্ৰকাশ কৰিছিল। শোষক আৰু শোষিতৰ মাজত প্ৰাচীৰ ভাঙি সাম্য প্ৰতিষ্ঠাৰ সংকল্প লৈ ১৯৪৯ চনত চিকাগো ৰেল স্টেচনত ৰেলৰ বাবে অপেক্ষা কৰি থাকোঁতে তেখেতে লিখিছিল—

   '*ঝক্‌ ঝক্‌ ৰেল চলে মোৰ...*'

সেয়া হৈছে শোষিত, নিপীড়িত, শ্ৰমিক, মজদুৰৰ জীৱন সংগ্ৰামৰ চিত্ৰ, যি সংগ্ৰামে শ্ৰমিকক কৰি তুলিছে বিস্ফুৰ্দ্ধ। ইয়াৰ মুক্তিৰ বাবে কয়লাৰ পাত্ৰ হাতেৰে খামুচি ধৰি শ্ৰমিকসকলে হাতত তুলি লৈছে একতাৰ অমোঘ অস্ত্ৰ আৰু সংকল্প কৰিছে সাম্যৰ নিচান উৰ্ল্বাৰ। সাম্যবাদী ভাবাদৰ্শ আগত ৰাখি সাম্যৰ সৰগ ৰচাৰ প্ৰয়াসেৰে সমাজত বিৰাজ কৰা অন্যায়, অবিচাৰৰ বিৰুদ্ধে গুজৰি উঠি তেখেতে ৰচিছিল আৰু বহুতো গীত। ১৯৫৩ চনত ৰচা তেনে এটি গীত হ'ল—'ভাঙ্‌ ভাঙ্‌ শিল ভাঙ্‌...' য'ত প্ৰকাশ পাইছে অৰণ্য সদৃশ সমাজখনৰ অহংকাৰী ক'লা ক'লা শিলবোৰ ভঙাৰ আৰু সৰু সৰু মানুহবোৰে সেই শিলবোৰ টুকুৰা-টুকুৰকৈ ভাঙি সভ্যতাৰ সেন্দুৰীয়া আলি যুগে যুগে গঢ়ি অহাৰ ছবিবোৰ।

ৰজা আৰু প্ৰজা, উচ্চ আৰু নীচৰ মাজত আমাৰ সমাজত থকা চিৰন্তন বৈষম্যৰ প্ৰতিচ্ছবি তেখেতে দোলাভাৰীৰ গীতত (১৯৫৩) চনত দাঙি ধৰি গাইছিল—

   '*হে দোলা! ...*
   দোলাৰে ভিতৰত তিৰবিৰ কৰিছে
   চহকী পাটৰে পাগ...
   বৰ বৰ মানুহে দোলাত টোপনিয়ায়
   আমাৰহে ঘামবোৰ সৰে, হে সৰে...'

একে ভাবধাৰাৰে ৰচা আন বহুতো গীত হ'ল—'ৰুদ্ধ কাৰাৰ দুৱাৰ ভাঙি...' (১৯৫৩), তেনেদৰে 'এন্ধাৰ কাতিৰ নিশাতে' (১৯৫৩) গীতটিত তেখেতে গাইছিল—

   '*সোণৰে পুতলী বাছা মূৰ তুলি চা*
   শুদা পঁজাত কুটাও নাই, পানীটোপা খা
   দেহা চেঁচা কেলেই? চকু মেল বাছা...'

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এয়া অনাহাৰী দৰিদ্ৰজনৰ স্পৰ্শকাতৰ মুহূৰ্তবোৰৰ জীৱন্ত প্ৰতিচ্ছবি। তেনে ভাৱাদৰ্শৰ আন এটি গীত হ'ল—

'প্ৰথম নহয় দ্বিতীয় নহয়
তৃতীয় শ্ৰেণীৰ যাত্ৰী আমি...'(১৯৬৩)।

নিপীড়িতজনৰ আৰ্তনাদ শুনি সম্যৱ সৱৰ্গ গঢ়াৰ সপোন ৰচাৰ সময়তে তেখেতে শুনিছিল সাম্যবাদৰ সফলতাৰ প্ৰতিধ্বনি সিপাৰৰ চীনদেশৰ পৰা। সেয়ে ১৯৫০ চনত তেখেতে লিখিছিল—'প্ৰতিধ্বনি শুনো মই প্ৰতিধ্বনি শুনো...'। সেই প্ৰতিধ্বনি আছিল চীন দেশত ১৯৫০ চন মানৰ পৰা আৰম্ভ হোৱা সাম্যবাদী সমাজ আৰু চৰকাৰৰ নতুন চিঞৰৰ প্ৰতিধ্বনি।

ক্ৰমে পৰিৱৰ্তনৰ খোজত আগবাঢ়ি গীতেৰে প্ৰকাশ কৰিছিল হেগেলীয় দৰ্শনৰ চিন্তা। হেগেলৰ বস্তুনিষ্ঠ ভাববাদৰ (Objective Idealism) লক্ষ্য পৰমসত্তাৰ উপলব্ধি। পৰমসত্তাৰ শক্তিৰ উপলব্ধি নোহোৱালৈকে এই সত্তা অমূৰ্ত। অৰ্থাৎ সত্য অপ্ৰকাশিত। পৰম সত্তাৰ প্ৰকৃতিত পৰস্পৰ বিৰুদ্ধ ভাৱৰ সংহতি থাকে। হেগেলে বিৰুদ্ধ ভাৱসমূহৰ সমন্বয় সাধন কৰি জগতৰ বিৰৱৰ্তনৰ যোগেদি পৰমসত্তাই কিদৰে নিজে অভিব্যক্ত হয় তাৰ ব্যাখ্যা আগবঢ়াইছিল দ্বন্দ্বাত্মক পদ্ধতিৰ সহায়ত। সেয়ে হেগেলৰ দ্বন্দ্ববাদত আছে ঘাত-প্ৰতিঘাত, ক্ৰিয়া-প্ৰতিক্ৰিয়া (Thesis-antithesis)ৰ সংঘাত আৰু সংঘাতে সৃষ্টি কৰা সমন্বয়ৰ দৰ্শন (Synthesis)। সংঘাতেই হৈছে প্ৰগতি তথা বিৱৰ্তনৰ চালিকা শক্তি। প্ৰকৃত সত্য উদ্ঘাটন নোহোৱালৈকে এই সংঘাত চিৰধাৰমান। এনে দ্বন্দ্বাত্মক বস্তুবাদী চিন্তা প্ৰতিফলিত হৈছে হাজৰিকাদেৱৰ 'সাগৰ সংগমত..' গীততোত (১৯৫২), যিটো গীতক গীতিকাৰে নিজেই তেখেতৰ সৰ্বশ্ৰেষ্ঠ গীত বুলি উল্লেখ কৰিছে।

বিদেশৰ পৰা ক্লান্ত হৈ ওভতনি যাত্ৰাৰ পথত আটলান্টিক মহাসাগৰৰ বিশালতাই গীতিকাৰক লৈ গৈছিল মনৰ গভীৰতম জগতখনলৈ। সংঘাতে ভৰা যৌৱন, পোৱা-নোপোৱাৰ বেদনা, দ্বিধা-দ্বন্দ্ব, সন্দেহ-অনিশ্চয়তাই ভাৱাক্ৰান্ত কৰি তুলিছিল গীতিকাৰ গৰাকীক আৰু হৃদয়ে স্পৰ্শ কৰা তেনে মুহূৰ্তবোৰৰ আবেদনত প্ৰশান্ত মহাসাগৰৰ লগত মনৰ কথাৰ ৰিজনি দি তেখেতে লিখিছিল সেই বিখ্যাত কালজয়ী গীতটি, য'ত নিহিত হৈ আছে জীৱনৰ সত্য, সুন্দৰ

আৰু নীৰৱ সাধনাৰ দৰ্শন। মনৰ বিশাল গভীৰ জগতখন ব্যক্ত কৰিছে প্ৰশান্ত মহাসাগৰক প্ৰতীকী হিচাপে লৈ, সমানে ব্যক্ত কৰি গৈছে গভীৰ জীৱন দৰ্শন। সেয়েহে উল্লেখ কৰিছে—'সেই গীতটিত বোধকৰো মই জীৱনৰ সকলো দৰ্শনৰ গভীৰতা দিব পাৰিছিলোঁ... যিটো গীতত মই আকণ্ঠ গভীৰতালৈ সোমাই গৈছিলোঁ। এই গীতটোত আছে মোৰ জীৱন দৰ্শন।'[৩] জীৱনৰ বাটত পাই অহা সংঘাতবোৰে তেখেতৰ মনটোক কৰি তুলিছিল অশান্ত, সেয়া গীতৰ ভাষাৰে তেখেতে স্পষ্ট ৰূপত প্ৰকাশ কৰিছে—'ঊৰ্মিমালা অশান্ত'। তেখেতৰ মনটো যদিও অশান্ত সেই সংঘাতবোৰে আনিছিল আশাৰ জোৱাৰ। এয়া হেগেলৰ দ্বন্দ্ববাদত সন্নিৱিষ্ট ঘাত-প্ৰতিঘাত, ক্ৰিয়া-প্ৰতিক্ৰিয়া আৰু সমন্বয়ৰ দৰ্শন। সংঘাত, প্ৰগতিৰ চালিকা শক্তি। সেয়ে সংঘাত, দ্বন্দ্বই নতুন পৰ্যায় ৰূপে আহ্বান কৰে সমন্বয়ৰ ৰূপত এক নতুন সম্ভাৱনাক। গীতৰ ভাষাত এয়া দৈত্য-দানৱ আৰু তাৰ বিপৰীতে প্ৰতিক্ৰিয়া হিচাপে জাগৃত হৈছে সৃষ্টিৰ সেনানী আৰু সংঘাতৰ অন্তত সমন্বয়ৰ ৰূপত উত্তৰণ ঘটিছে এক নতুন সম্ভাৱনাৰ, এক নতুন পদক্ষেপৰে, সেয়ে তেখেতে গাইছে 'প্ৰগতিৰ নতুন দিগন্ত'।

সমান্তৰালভাৱে গীতটিত প্ৰতিফলিত হৈছে অস্তিত্বৱাদী চিন্তাধাৰাও। বিশ্বযুদ্ধৰ প্ৰলয়ংকৰী ধ্বংসলীলাই নিৰ্লোপ ঘটোৱা মানৱ অস্তিত্বৰ সাঁচা অৰ্থ আৰু খৰ্ব কৰা ব্যক্তি স্বাধীনতা, যাক উপলব্ধি কৰাৰ পটভূমিত ইউৰোপত দাৰ্শনিক চিন্তাধাৰা হিচাপে সূচনা হৈছিল অস্তিত্বৱাদ (Existentialism)ৰ। এই দৰ্শনত ঠাই পাইছে ব্যক্তিসত্তাৰ প্ৰাধান্য, ব্যক্তিস্বাধীনতা, মানৱ অস্তিত্বৰ প্ৰকৃত অৰ্থ আৰু অস্তিত্বৰ মৌলিক উপাদান হিচাপে আৱেগ, অনুভূতি, ইচ্ছা, শংকা, দুৰ্দশা, ভয়, উত্তেজনা, উদ্বেগ, নিঃসংগতা, দুৰ্বলতা, অসহায়, অন্তৰ্দ্বন্দ্ব, সংঘাত তথা ব্যক্তিমানৱৰ গভীৰতম সত্তাই স্পৰ্শ কৰা অভিজ্ঞতাবোৰ, যিবোৰক অস্তিত্বৱাদীসকলে Angst of life বুলি ব্যাখ্যা কৰিছে। লগতে এই দৰ্শনত সন্নিৱিষ্ট হৈছে জীৱনলৈ অহা বাধা, সমস্যা, সংঘাতবোৰৰ সন্মুখীন হৈ কিদৰে সেইবোৰক অতিক্ৰম কৰি ব্যক্তিসত্তাৰ অস্তিত্বৰ প্ৰকৃত অৰ্থৰ উপলব্ধিৰ জৰিয়তে জীৱনক অৰ্থৱহ কৰাৰ দৰ্শন। ড° হাজৰিকাদেৱৰ কালজয়ী গীত 'সাগৰ সংগমত...' অস্তিত্বৱাদত সন্নিৱিষ্ট মৌলিক চিন্তাধাৰা পুৰামাত্ৰাই বিদ্যমান। অস্তিত্বৱাদী ভাৱধাৰাৰে জীৱনলৈ পদে পদে অহা ঘাত-প্ৰতিঘাতৰ সন্মুখীন হ'বলৈ গীতিকাৰ যেন প্ৰস্তুত, কতবাৰ

ধৰি সেই সংঘাতবোৰত সাঁতুৰি-নাদুবিও তেখেত যেন হোৱা নাই ক্লান্ত। ঘাত-প্ৰতিঘাতে মনৰ প্ৰশান্ত সাগৰখনৰ জলতৰংগক যদিওবা কৰিছে অশান্ত আৰু গীতিকাৰৰ ভাষাত সেয়া 'ঊৰ্মিমালা অশান্ত' তথাপিতো গভীৰতম সত্তাৰ চৰম দৃষ্টিৰে জীৱনক উপলব্ধি কৰি পাৰ্থিৱ দুখ-বেদনাবোৰক কুসুমিত কৰিছে আশাৰ ৰেঙণিলৈ, সেয়ে তেখেতে গাইছে—

> '*অজস্ৰ লহৰে নৰ নৰ গতিৰে*
> *আনি দিয়ে আশা অফুৰন্ত।*'

তেনেদৰে তেখেতৰ 'জীৱনটোৰ কান্দোনখিনি...' (১৯৬৪), 'মই আৰু মোৰ ছাঁ...' (১৯৬৬) আৰু 'সময়ৰ অগ্ৰগতি...' (১৯৬৮) গীতকেইটাতো অস্তিত্ববাদী দৰ্শনৰ চিন্তাধাৰা স্পষ্টৰূপত পৰিলক্ষিত হৈছে। 'সময়ৰ অগ্ৰগতি' গীতটোত জীৱনলৈ অহা বাধাবোৰক জীৱনটো অৰ্থবহ কৰাৰ উপাদান হিচাপে গণ্য কৰি তেখেতে গাইছে—

> '*উৰ্বন্ত মনে মোৰ*
> *নেমানে হেঙাৰ*
> *হেঙাৰেই কৰে মোক*
> *মিঠা উপকাৰ...*'

সেইদৰে 'মই আৰু মোৰ ছাঁ'—গীতটোৰে অস্তিত্ববাদী চিন্তাৰে সাৰ্বিকতাৰ পৰিৱৰ্তে ব্যক্তিসত্তাৰ প্ৰাধান্য লাভ কৰিছে।

'সাগৰ সঙ্গম...' গীতটিত ভাৰতীয় দৰ্শনৰ বৈশিষ্ট্যও সন্নিৱিষ্ট হৈছে। ভাৰতীয় দৰ্শন মূলতঃ আধ্যাত্মিক। গভীৰ আধ্যাত্মিকতাৰ স্পষ্ট ৰূপ গীতটিত প্ৰতিফলিত হৈছে, প্ৰকাশ পাইছে জীৱনবোধৰ পৰা লাভ কৰা জ্ঞান তত্ত্ব, য'ত আছে জীৱন আৰু দৰ্শনৰ নিবিড় সম্পৰ্ক। ভাৰতীয় দৰ্শনে পাৰ্থিৱ জীৱনত মানুহে ভোগা দুখ, জ্বালা-যন্ত্ৰণাৰ বাস্তৱতা পুৰামাত্ৰাই স্বীকাৰ কৰিছে, কিন্তু সেইবুলি দুখেই জীৱনৰ চৰম পৰিণতি—এনে ভাৱৰ পোষকতা কৰা নাই। কিয়নো ভাৰতীয় দৰ্শনৰ মতে দুখ জীৱনৰ লক্ষ্য বা পৰম সত্য নহয়, লক্ষ্য মুক্তি, নিবৃত্তি অৰ্থাৎ মানসিক শান্তি। সেয়ে ভাৰতীয় ঋষি-মুনিসকলে লক্ষ্যত উপনীত হোৱাৰ প্ৰয়াসেৰে সদায়েই

প্ৰাৰ্থনা কৰি আহিছে—

'অসতো মা সদ্‌গময়
তমসো মা জ্যোতিৰ্গময়
মৃত্যোৰ্মা অমৃতং গময়।'

ড° সৰ্বেপল্লী ৰাধাকৃষ্ণনে কৈছে—'Indian thinkers are pessimistic in so far as they look upon the world order as an evil and a lie. They are optimistic since they feel that there is a way out of it into the realm of truth, which is also goodness', জগতৰ কল্যাণ সাধনৰ জৰিয়তে লাভ কৰা পৰম মানসিক শান্তিয়েই মুক্তি। ব্যক্তিৰ গভীৰতম সত্তাত দকৈ শিপাই থাকে এই শান্তি।

ড° হাজৰিকাদেৱৰ 'সাগৰ সংগমত...' গীতটোত চিন্তাৰ বীজ অংকুৰিত হৈছে ভাৰতীয় আধ্যাত্মিক চেতনাবোধৰ উৎসৰ পৰা। সংসৃষ্ট হৈ আছে গীতা-উপনিষদৰ চিন্তাধাৰা। 'মন' অৰ্থাৎ 'অহং' যাক 'মই' বুলি জানো সেইটো চিৰন্তন, অবিনাশী, এক চৈতন্য আধ্যাত্মিক সত্তা, যাৰ স্বৰূপ স্থিৰ, শান্ত, সৌম্য। ভাৰতীয় আধ্যাত্মিক আদৰ্শেৰে অনুপ্ৰাণিত হৈ গীতিকাৰেও অনুভৱ কৰিছে তেওঁৰ মনৰ সাগৰখন যেন প্ৰশান্ত। সেয়ে গীতৰ ভাষাৰে গাইছে—'মনৰ প্ৰশান্ত সাগৰৰ বক্ষত', যদিওবা অন্তহীন বেদনাৰ জোৱাৰত উৰ্মিমালা অশান্ত। গীতটো ভাৱবাদী চিন্তাৰে প্ৰকাশ পাইছে বস্তু জগততকৈ মনৰ জগতখনৰ প্ৰাধান্য।

আন এক দৃষ্টিৰে ভাৱবাদৰ আদৰ্শেৰে আপ্লুত হৈ তেখেতে অহৰহ উপলব্ধি কৰিছে মনোময় জগতৰ গভীৰতা আৰু চেতনাৰ জ্যোতি। তেনেদৰে ভাৰতীয় দৰ্শনৰ আদৰ্শেৰে তেখেতে ৰচনা কৰিছে অনেক আশাবাদী গীত ইফালে সাম্যবাদী সমাজ আৰু চৰকাৰৰ চিঞৰৰ প্ৰতিধ্বনি শুনি সাম্যবাদৰ সফলতাত তেখেতে আপ্লুত হৈছিল যদিও সেয়া যেন ক্ষন্তেকীয়া। সাম্যবাদী সমাজত ভুমুকি উঠিল দম্ভ, অহংকাৰ আৰু স্বেচ্ছাচাৰী শাসন, পৰিণতিত জাগৃত হ'ল পৰৰাজ্য লোলুপ দৃষ্টি আৰু মন। সেয়ে হাজৰিকাদেৱে স্তম্ভিত হৈ পৰিত্যাগ কৰিলে সাম্যৰ সৰগ ৰচাৰ সপোন, অনুভৱ কৰিলে প্ৰগতিশীল চিন্তা-চেতনাৰ সীমাৱদ্ধতা। সেয়ে শোষণ আৰু বঞ্চনাৰ বিৰুদ্ধে প্ৰতিবাদ কৰাৰ মঞ্চ হিচাপে গণতান্ত্ৰিক পদ্ধতিক

আঁকোৱালি লৈ পৰৱৰ্তী পৰ্যায়ত নিৰ্বাচনত প্ৰতিদ্বন্দিতা কৰিলে। জাতীয়তাবাদৰ প্ৰকৃত দৰ্শন আৰু আদৰ্শ হৃদয়ত অনুধাৱন কৰি আগবাঢ়িল সমস্যা সমাধানৰ পথত। কিন্তু ৰাজনৈতিক জীৱনত জাতীয়তাবাদৰ সঁচা অৰ্থ বিচাৰি পোৱাৰ পৰিৱৰ্তে লাভ কৰিছিল গণতন্ত্ৰৰ বাস্তৱ ৰূপৰ তিতা-কেহা অভিজ্ঞতাবোৰ। সেয়েহে, গণতন্ত্ৰৰ মৌলিক বৈশিষ্ট যেনে—মানৱ অধিকাৰ, নাগৰিকৰ দায়িত্ব, কৰ্তব্য, শ্ৰম মৰ্যাদা আদি ৰাইজক সৌৱৰাই দি তেখেত লিখিছিল বহুতো জাতীয় প্ৰেমৰ গীত, যেনে—'অটোৰিক্সা চলাওঁ আমি দুয়ো ভাই...' (১৯৬৮),'ৰাইজ আজি ভাৰৱীয়া, দেশেই নাটঘৰ..' (১৯৭৫), 'আমি অসমীয়া নহওঁ দুখীয়া...' (১৯৬৯, 'অসম আমাৰ ৰূপহী...' (১৯৬৯) আদি।

সকলো সংকীৰ্ণতাৰ উৰ্ধত থাকি বিশ্ববাসীৰ প্ৰাণৰ ব্যথা হৃদয়ত অনুধাৱন কৰি সময়ৰ আহ্বানত হাজৱিকাদেৰে ৰচিছিল বহুতো মানৱ প্ৰেমৰ গীত আৰু বিশ্ববাসীৰ মাজত বিলাই দিছিল মানৱতাবাদৰ দৰ্শন। তেখেতৰ ভাষাত "সঁচা গীতি-কবিয়ে মানৱতাক বিশ্বাস কৰে আৰু জনজীৱনৰ প্ৰতিকেৱে মানৱাত্মাক স্পৰ্শ কৰিবলৈ প্ৰয়াস কৰে। এনে আদৰ্শকে আগত লৈ ময়ো গীত লিখিছোঁ— এটি গীত-কবিতাৰে তাকেই মই কৈছোঁ—

"বজ্ৰ কণ্ঠেৰে, ধুমুহাৰ শান্তিৰে, গীত গাই কঁপাম দিগন্ত

দানৱৰ সমাজতো গাম মানৱৰ গীত...'"[১]

'মানৱপ্ৰেমে'ই মানৱতাবাদৰ মূলমন্ত্ৰ। গীতক আত্মপ্ৰকাশ আৰু সমাজ পৰিৱৰ্তনৰ আহিলা হিচাপে লৈ তেখেতে সাঁতুৰিছিল মানৱ সাগৰৰ বুকুত। এজন ব্যতিক্ৰমী যাযাবৰ হিচাপে মনত পুহি ৰাখিছিল প্ৰতিজ্ঞা আৰু লক্ষ্যবোৰ আৰু আকুল কণ্ঠেৰে বিশ্বৰ ইমূৱৰ পৰা সিমূৱৈলে গাই গৈছিল 'বহু যাযাবৰ লক্ষ্যবিহীন, মোৰ পিছে আছে পণ...'। এই লক্ষ্য ধাৰিত হৈছিল শান্তি, সম্প্ৰীতিৰ ডোলেৰে সমগ্ৰ মানৱ জাতিক একত্ৰিত কৰাৰ পিনে। নিউয়ৰ্ক, মস্কো, শিৱসাগৰ, বেলজিয়াম সকলোতে তেখেতে প্ৰত্যক্ষ কৰিছিল একে ধাতুৱে তৈয়াৰী মানুহ। সেয়ে গীতৰ ভাষাৱে গাইছিল—'বাৰে বাৰে দেখো বাটৰ মানুহ আপোন হৈছে বৰ...'। লক্ষ্যত উপনীত হ'বলৈ পথ হিচাপে বাছি লৈছিল মানৱীয় প্ৰমূল্যৰাজিক। সেয়ে তেখেতৰ অমৰ সৃষ্টি 'মানুহে মানুহৰ বাবে...' (১৯৬৮) গীতটোত মানৱীয়

প্ৰমূল্যবোধত সৌৰৱাই দি গাইছিল—'দুৰ্বল মানুহে যদি...'। বহু সময়ত পটভূমি হিচাপে বাছি লৈছিল লুইতক। সেয়ে তেখেতৰ কণ্ঠেৰে নিগৰিছিল—'মহাবাহু ব্ৰহ্মপুত্ৰ মহামিলনৰ তীৰ্থ...'।

দৰ্শনৰ গূঢ়াৰ্থ নিহিত থাকে লক্ষ্যপ্ৰাপ্তিত। হাজৰিকাদেৱেও জীৱন আৰু সমাজ দৰ্শনৰ আদৰ্শবোৰ বাস্তৱত ৰূপায়িত কৰি লক্ষ্যত উপনীত হ'বলৈ বিশ্ববাসীক আহ্বান জনাই গীতৰ ভাষাৰে ব্যক্ত কৰিছিল—

'সূৰ্য উদয় যদি লক্ষ্য আমাৰ

সূৰ্যাস্তৰ পিনে ধাৱমান কিয়?

ব্যক্তি গোষ্ঠী মিলি বোৱাওঁ আহা

শান্তিৰ নিজৰা...'।

শান্তিৰ প্ৰকৃত অৰ্থ কিদৰে মানৱীয় প্ৰমূল্যবোধ, মানৱপ্ৰীতি আৰু ন্যায়ৰ মাজত নিহিত হৈ থাকে তাক তেখেতে অনুধাৱন কৰিছিল বেনাৰস হিন্দু বিশ্ববিদ্যালয়ৰ প্ৰথম দিনাৰ দৰ্শনৰ ক্লাছত। সেই কথা মনত কৰি তেখেতে আত্মজীৱনীত লিখিছে— "Peace is not an absence of war, it is a virtue, a state of mind, disposition of benevolence, confidence and justice." [৮] সেয়ে তেখেতে কৈছে মই আন্তৰিকতাৰে কামনা কৰোঁ, যেন—'মোৰ গীতবোৰ হৈ উঠক বহু বাধাৰ প্ৰাচীৰৰ বিপৰীতে এক তীৱ্ৰ প্ৰগতিৰ গান – যিবোৰ গানৰ লক্ষ্য ধ্বংসমুখী দৃষ্টিভংগী কিম্বা মনোমালিন্যও নহয় – লক্ষ্য শান্তিৰে ভৰা অনন।' [৯]

প্ৰসঙ্গ ঃ

১।   হাজৰিকা সূৰ্য ঃ মই এটি যাযাবৰ, পৃষ্ঠা ২৩।

২।   হাজৰিকা সূৰ্য (সম্পাদক) ঃ ড° ভূপেন হাজৰিকা ৰচনাৱলী, পৃষ্ঠা ০.৫।

৩।   হাজৰিকা সূৰ্য ঃ মই এটি যাযাবৰ, পৃষ্ঠা ৫৭।

৪।   হাজৰিকা সূৰ্য ঃ মই এটি যাযাবৰ, পৃষ্ঠা ৪৩।

৫।   হাজৰিকা সূৰ্য ঃ মই এটি যাযাবৰ, পৃষ্ঠা ৬০।

৬। হাজৰিকা সূৰ্য্য ঃ মই এটি যাযাবৰ, পৃষ্ঠা ১২২।

৭। হাজৰিকা সূৰ্য্য ঃ মই এটি যাযাবৰ, পৃষ্ঠা ৫৭।

৮। হাজৰিকা সূৰ্য্য (সম্পাদক) ঃ ড° ভূপেন হাজৰিকা ৰচনাৱলী, পৃষ্ঠা ০.৫।

৯। হাজৰিকা সূৰ্য্য (সম্পাদক) ঃ ড° ভূপেন হাজৰিকা ৰচনাৱলী, পৃষ্ঠা ০.৫।

সহায়ক গ্ৰন্থপঞ্জী ঃ

১। দত্ত, দিলীপ কুমাৰ , ভূপেন হাজৰিকাৰ গীত আৰু জীৱন ৰথ, বনলতা, গুৱাহাটী-১, ২০১৪

২। হাজৰিকা সূৰ্য্য ঃ মই এটি যাযাবৰ, (অনুলেখিত জীৱনী), বাণী মন্দিৰ, মহেন্দ্ৰ মোহন চৌধুৰী ভৱন, গুৱাহাটী-৩, ২০১৩

৩। হাজৰিকা সূৰ্য্য (সম্পাদক) ঃ ড° ভূপেন হাজৰিকা ৰচনাৱলী (প্ৰথম খণ্ড, দ্বিতীয় খণ্ড, তৃতীয় খণ্ড), বাণী মন্দিৰ, মহেন্দ্ৰ মোহন চৌধুৰী ভৱন, গুৱাহাটী-৩, ২০০৮

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হৰিদেৱৰ দৰ্শন আৰু নাৰীৰ স্থান

ড° সুমিত্রা চৌধুৰী

"জননী জন্মভূমি স্বৰ্গাদপী গৰীয়সী" সাধন মাৰ্গত সমস্ত স্ত্রী জাতিকে মাতৃ হিচাপে কল্পনা আৰু সন্মান কৰা হৈছে। আনকি বেদকো 'বেদমাতা' শব্দৰে অভিহিত কৰা হয়। গুৰু হৰিদেৱও তেখেতৰ বিদুষী কন্যা ভূৱনেশ্বৰীক মানৱী সত্ৰৰ সত্ৰাধিকাৰ পাতি নাৰীক উচ্চ আসন দি এক সুন্দৰ চানেকি থৈ গৈছে। আই ভূৱনেশ্বৰীয়ে আজীৱন কুমাৰী হৈ থাকি নিজৰ দায়িত্ব পালন কৰি কৃষঞ্জ ওচৰত নিজকে অৰ্পণ কৰিছিল। হৰিদেৱে জাতি-ধৰ্ম-বৰ্ণ, পুৰুষ-নাৰীৰ মাজত কোনো ব্যৱধান নাৰাখি ভক্তিধৰ্ম পালন কৰি সাম্য, মৈত্রী আৰু একতাৰ ডোলেৰে অসমীয়া সমাজখন গঢ়িবলৈ চেষ্টা কৰিছিল। 'নাৰী পুৰুষৰ সম অধিকাৰ আছে' – এই কথাযাৰ প্ৰমাণ কৰিলে নিজৰ কন্যাক সত্ৰাধিকাৰৰ দায়িত্ব দি।

<center>

নাৰীয়ে পুৰুষে হৈব এক মতি
তেহে সিজিব হৰিত ভকতি।।

</center>

হৰিদেৱে নাৰী-পুৰুষক সমঅধিকাৰ দি গণতন্ত্ৰৰ সূচনা কৰিছিল। হৰিদেৱে ৰজা, স্ত্রী আৰু ব্রাহ্মণক শৰণ দিছিল আৰু সকলোৰে গুৰু হৈছিল। শংকৰদেৱে ব্রাহ্মণ আৰু স্ত্রীক শৰণ দিয়া নাছিল অৰ্থাৎ গুৰু হোৱা নাছিল। হৰিদেৱৰ কাৰ্যত উদাৰতা আৰু বহল মনৰ পৰিচয় পোৱা যায়। তেওঁ কৈছিল—

<center>

"মোহৰ দুহিতা ভূৱন ঈশ্বৰী
মালাক দিলোহো শিৰত
শুদ্ধ সত্য ধৰ্ম মোৰ ভক্তি দিয়া
থৈলো জানো মানৱীত।।"

</center>

শংকৰদেৱে কৈছিল—

<center>226</center>

ৰজা স্ত্ৰী কৰ্মকাণ্ডী ব্ৰাহ্মণ সবৰ

কদাচিতো আমি গুৰু নোহো ইসৰৰ।

ভাগৱত পাঠৰ অন্তিম দিনা নিশাৰ আহাৰ গ্ৰহণ কৰি গুৰু হৰিদেৱে শংকৰদেৱৰ গৃহতে নিশাটো কটালে। পিচ দিনা গুৰুৰ পৰা বিদায় লোৱাৰ সময়ত শংকৰদেৱে মিনতি কৰি গুৰু হৰিদেৱক ক'লে—

"শুনিয়া শংকৰ কৰি হাতযোৰ

গুৰুক বোলয় বাণী

মোহোৰ ভাৰ্য্যাক দীক্ষা নাম দিয়া

কালি যাইবা শিৰোমনি।"

কথামতে গুৰুদেৱে শংকৰদেৱৰ পত্নী কালিন্দী আইক শৰণ দিছিল।

গুৰু দামোদৰদেৱেও নাৰীক এক উচ্চ আসন দিছিল। তেওঁ মতা, তিৰোতা সকলোকে দীক্ষা আৰু শৰণ দিছিল।

হৰিদেৱৰ ভক্তিধৰ্মৰ মূল লক্ষ্য আছিল বিশ্বাস আৰু ভক্তিক উচ্চ আসন প্ৰদান কৰা। এখন নিকা আৰু বৈষম্যহীন সমাজ গঢ়াই আছিল গুৰুদেৱৰ লক্ষ। সেয়েহে জাতি, ধৰ্ম, বৰ্ণ, পুৰুষ, স্ত্ৰী নিৰ্বিশেষে কোনো ব্যৱধান নাৰাখি ভক্তিধৰ্ম প্ৰচাৰ কৰি সমাজক একতাৰে বান্ধি ৰাখিছিল। বিষ্ণু বা কৃষ্ণক ঈশ্বৰ বুলি ভাবি একেশ্বৰবাদ প্ৰচাৰ কৰাৰ চেষ্টা কৰিছিল। সকলো জীৱেই এক ঈশ্বৰৰ সৃষ্টি। সেয়েহে জীৱৰ মাজত কোনো ভেদাভেদ নাই। শৰণ আৰু দীক্ষাৰ দ্বাৰাই ব্ৰহ্মময়তা উপলব্ধি কৰিছিল। হৰিদেৱ আৰু দামোদৰদেৱৰ পন্থাত বোধ বিহিত আৰু ভাগৱত সন্মত কৰ্মত ভক্তিৰ যোগেদি মুক্তি লাভৰ সন্ধান দিয়ে। তেওঁলোকৰ অসমৰ বৈদিক ভাগৱতী বৈষ্ণৱ ধৰ্মৰ প্ৰৱৰ্তক পুৰুষৰূপে গণ্য কৰিব পাৰি। শৰণ কীৰ্তনাদি নৱবিধভক্তি আচৰণ উভয় মাৰ্গেই উমৈহতীয়া বস্তু হ'লেও শ্ৰীমন্ত শংকৰদেৱৰ নামধৰ্ম আৰু শ্ৰীহৰিদেৱ আৰু দামোদৰদেৱৰ বৈদিক ভাগৱতী বৈষ্ণৱ ধৰ্মৰ প্ৰৱৰ্তক পুৰুষৰূপে গণ্য কৰিব পাৰি।

শ্ৰীমন্ত শংকৰদেৱৰ ভক্তি ৰত্নাকৰ নাম ধৰ্মৰ যি ভিত্তি স্থাপন কৰিছে সেইদৰে হৰিদেৱৰ ভক্তিৰস তৰঙ্গিনীয়ে তেওঁলোকৰ ধৰ্মৰ ভিত্তি মজবুত কৰিছে।

নিৰ্গুণ ব্ৰহ্মক উপাসনাৰে লাভ কৰিব নোৱাৰি কাৰণে পৰম প্ৰেম ৰূপে সাকাৰ

ব্ৰহ্মাক শ্ৰীমন্ত শংকৰদেৱ হৰিদেৱ আৰু দামোদৰদেৱে উপাসনা কৰিছিল। ভগৱান শ্ৰীকৃষ্ণই আছিল তেওঁলোকৰ আৰাধ্য দেৱতা। প্ৰেম ভক্তিয়েই হ'ল ভগৱানক পোৱাৰ একমাত্ৰ উপায়। মহাপুৰুষ হৰিদেৱ আৰু দামোদৰদেৱে বেদৰ ৰীতি-নীতি মানি ভক্তি ৰসত সকলোকে নিমজ্জিত কৰিবলৈ প্ৰয়াস কৰিছে। তেওঁলোক ভাগৱতক আদৰ্শৰূপে লৈ পৰম ব্ৰহ্মৰে আৰাধনা কৰিছিল। তেওঁৰ দৰ্শণত মানৱ প্ৰেমৰ নিদৰ্শন পোৱা যায় হৰি নামৰ ধ্বনিত—

"ৰাম নামে অন্ন কৰিও ভোজন

ভকত বৎসল হৰি

চাৰিও বেদৰ তত্ত্বক বিচাৰি

নাম খেলা সাৰ কৰি।"

হৰিদেৱৰ মতে ভগৱান কৃষ্ণই সমগ্ৰ জগতৰ সৃষ্টি কৰ্তা। জীৱাত্মা পৰমাৰ অংশ বিশেষ। এডাল সূতাত মনি গাঁঠি যোৱাৰ দৰে জীৱাত্মা আৰু পৰমাত্মাৰ মাজত এক নিবিড় সম্বন্ধ আছে। কলি কালত কৃষ্ণ নাম কীৰ্তনৰ দ্বাৰাই পৰম গতি লাভ কৰিব পাৰি।

কৃষ্ণৰ কীৰ্তনত কলিৰ নৱদয় অন্যদেৱ দেৱীৰ আশ্ৰয় নলৈ কৃষ্ণ ভজনা কৰিব লাগে। নৱবিধ ভক্তি আচৰণ কৰি কৃষ্ণৰ চৰণত মন অৰ্পণ কৰি আত্ম নিবেদন কৰিব লাগে। তেতিয়া পৰম শান্তি লাভ কৰিব পাৰি। তেতিয়া—

"সৰ্ব্ব খলু ইদং ব্ৰহ্মা

যাহা যাহা নেত্ৰ পৰে

তাহা তাহা কৃষ্ণ ফুৰে।।"

তেওঁ উপলব্ধি কৰে যে 'একাত্মবাস বিশ্বম'। গোটেই বিশ্ব ব্ৰহ্মাণ্ডই সেৱাৰ আস্পাদ হয়গৈ "এক দেৱ এক সেৱ" একশৰণ তত্ত্বৰ ওপৰত হৰিদেৱ দামোদৰ আৰু শংকৰদেৱ বিশ্বাসী আছিল। হৰিদেৱত শৰণ সিদ্ধান্তত এই কথা পোৱা যায়। ভক্তি অবিহনে ঈশ্বৰক উপলব্ধি কৰিব নোৱাৰি। গীতাত শ্ৰীকৃষ্ণই অৰ্জুনক কৈছে- "মই কোৱা এই জ্ঞানৰ কথা তপস্যাহীনজনক, ভক্তিহীনজনক, বা যি শুনিবলৈ ইচ্ছা নকৰে এনে মানুহক কোৱা উচিত নহয় আৰু দোষ যুক্ত দৃষ্টিৰে চাই যি মোক অৱজ্ঞা কৰে তাকো কোৱা উচিত নহয়।" সাত্ত্বিক কৰ্মই অন্তৰত

ভক্তি ভাৱৰ উদ্ৰেক কৰে ভক্তিৰ পৰাই তত্ত্ব জ্ঞান উপজে আৰু এই জ্ঞানে মুক্তি সাধে। এনেদৰে স্বাৰ্থ শ্বদটোৰ স্ব- শব্দৰ অৰ্থ শৰীৰ বুজিলে সংসাৰ বন্ধন হ'ব আৰু আত্মা বুজিলে মুক্তি পাব। সেয়েহে নৱবিধ ভক্তি মাৰ্গৰ প্ৰেমভাৱে বিষ্ণু বিষয়ত মন শুদ্ধ কৰি অৰ্পণ কৰিলে পৰমশ্ৰেয় লাভ কৰিব পাৰি আৰু ব্ৰহ্মানন্দতম উপলব্ধি হয়।

গুৰু হৰিদেৱৰ মতে ভক্তি ধৰ্মত সকলো সাধনাৰ ভিতৰত সৰ্বোত্তম সাধনা হ'ল শৰণ। শৰণ মানে হৰিত শৰণ। শৰণ অবিহনে ভকতিৰ দুৱাৰ খুল নাখায়।

<div align="center">

শৰণ বিহনে জানা ভক্তি নজন্ময়

অনাপক্ক ভান্দে যথা জল নাহিৰয়।

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হৰিদেৰে তেওঁৰ 'শৰণ সিদ্ধান্ত'ত লিখিছে-

<div align="center">

"বিবিধ গ্ৰন্থহস্তে সাৰ তত্ত্ব লইয়া

শৰণ সিদ্ধান্ত ভনো ভৰ মুক্তি কায়া

গুৰু শিষ্য পূজা মালা মন্ত্ৰ জপ শৰণ

আৰো অৰ্চন ভক্তি এহি বৈষ্ণৱ লক্ষণ।

</div>

শংকৰদেৱেও নৱবিধা ভক্তিৰ কথা উল্লেখ কৰিছে।

<div align="center">

শ্ৰৱণ কীৰ্তন নাম স্মৰণ সেৱণ

অৰ্চন বন্দন আৰু আত্ম নিবেদন।"

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একমাত্ৰ কৃষ্ণৰ ওচৰত শৰণ ললে জীৱই মুক্তি লাভ কৰিব পাৰে। শংকৰদেৱ আৰু হৰিদেৱৰ ভক্তি যোগৱ দ্বাৰাই দাস্য ভক্তিৰ উমান পোৱা যায়। শংকৰদেৱে গীতবোৰৰ জৰিয়তে 'দাসৰে দাস তান দাস ভৈলো আমি" বুলি উল্লেখ কৰিছে। হৰিদেৰে 'শৰণ সিদ্ধান্ত'ৰ আশ্ৰয়তত্ব বা শৰণাগতিত গুৰুত্ব দি শৰণ নিৰ্ণয়ত কৈছে-

<div align="center">

সৰ্বভক্তি কৃষ্ণপদ শৰণ জানিবা

যত সাধু নৰমাত্ৰে ইহাক কহিবা

শৰণ বিহনে জানা ভক্তি নজন্মায়

অনা পক্কভান্দে যথা জল নাহিৰয়

সাক্ষাত পুৰুষোত্তম শ্ৰীকৃষ্ণে চৰণ

আশ্ৰয় লভিবে তৈত কায় বাক্য মন"

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<div align="center">229</div>

শ্ৰীশ্ৰী হৰিদেৱে শৰণ অবিহনে ভক্তি নহয় বুলি কৈ কৃষ্ণহে পুৰুষোত্তম বুলি কৈ তেওঁৰ চৰণত শৰণ লোৱাৰ কথা কৈছে। সংস্কাৰে যেনেদৰে জীৱক কৰ্মত প্ৰবৃত্ত কৰায় আৰু পূৰ্বজন্মৰ কৰ্মফল অনুসাৰে জীৱই বিভিন্ন যোনীত জন্ম গ্ৰহণ কৰে। বিষ্ণুৰ নাম, গুণ, শ্ৰৱণ, কীৰ্তন কৰিলে কলিযুগত সকলো দুখ মৰিষণ হয়।

সত্য যুগে বিষ্ণু ধ্যানে যি ফল হোৱয়

ত্ৰেতা যুগে যাগ যজ্ঞে যি ফল লভয়

দ্বাপৰত পূজা কিয়ো যি ফল পাৱয়

কলিত হৰি নাম কীৰ্তনে যি ফল মিলয়।

কলি যুগত শৰণ কীৰ্তনৰ সাৰ্বজনীনতাৰ সমাবেশ কৰি বৈষ্ণৱ ধৰ্মক নতুন ৰূপ দিছিল।

শৰণ কীৰ্তন ধৰ্ম ভক্তি আচৰণ

মূল ভাগৱতে পাই কৰয় ধাৰণ

নৱবিধ ভক্তিৰ লক্ষণ সমন্বিতে

প্ৰকাশ কৰয় গুৰু ভক্তি নিমিত্তে”

হৰিদেৱ একেশ্বৰবাদী ধাৰণাত বিশ্বাসী হ’লেও বিষ্ণুৰ শ্ৰেষ্ঠত্ব প্ৰতিপন্ন কৰিবলৈ যাওঁতে অন্য দেৱ-দেৱীক কেতিয়াও তুচ্ছ বুলি প্ৰমাণ কৰাৰ চেষ্টা কৰা নাই। নিজ আত্মাত ঈশ্বৰৰ উপলব্ধিৰে নিৰ্গুণ উপাসনা সম্ভৱ যদিও সৰ্বসাধাৰণ লোকৰ বাবে ভক্তি মাৰ্গৰ দ্বাৰাই সগুণ ঈশ্বৰৰ সন্ধান পোৱা যায়।

কায় বাক্য মনৰ সম্পূৰ্ণ আত্মসমৰ্পণ বা শৰণেই পৰাভক্তি বা জীৱৰ পঞ্চম পুৰুষাৰ্থৰূপে পৰিণত হয়। সাধাৰণভাবেও ভগৱন্তত আশ্ৰয় ল’লে তেওঁ কৃপাদান কৰে (“যে যথা মাংপ্ৰপদ্যন্তে তাং তৈথৈৱ ভজাম্যহম্” গীতা ৪।।১১) শৰণাগতক তেওঁ যিকোনো উপায়ে উদ্ধাৰ কৰি মুক্তি প্ৰদান কৰে। “তেষামহং সমুদ্ধাৰ্ত্তা মৃত্যু সংসাৰ সাগৰাৎ” এই কথা পদ্ম পুৰাণতো উল্লেখ আছে। মহাপুৰুষ শ্ৰীহৰিদেৱে ইয়াক “শৰণ সিদ্ধান্তত এইদৰে কৈছে-

“সৰ্ব ভক্তি কৃষ্ণপদ শৰণ জানিবা।

য’ত সাধু নৰ মাত্ৰে ইহাক কহিবা।।

শৰণ বিহনে জানা ভক্তি নজন্ময়।

অনাপক্ষ ভাণ্ডে যথা জল নাহি ৱয়।।”

<div align="right">(৩য় স্তৱক, শ, সি)</div>

শৰণ ধৰ্ম সম্পূৰ্ণ বৈদিক আৰু এই বেদৰ পৰাই বৌদ্ধ ধৰ্মতো 'বুদ্ধং শৰণং গচ্ছামি' আদি ত্ৰি শৰণ গ্ৰহণ কৰা হৈছে। গীতাত ২ য় অধ্যায়ত পোৱা যায়-

<center>"সৰ্ব্ব ধৰ্ম্মান্ পৰিত্যজ্য মামেকং শৰণং ব্ৰজ"</center>

ভগৱান কৃষ্ণই গীতাত কৈছে যে, মানুহে অনেক জন্মৰ সাধনাৰ শেষতহে 'বাসুদেৱেই সকলো' এই জ্ঞান লাভ হয় আৰু এনে জ্ঞানবান লোকেহে মোত শৰণাপন্ন হয়। এই মহাত্মা কিন্তু বৰ দুৰ্লভ।

অসমৰ বৈষ্ণৱ গুৰুসকলৰ একশৰণ নাম ধৰ্মৰ মূলতত্ত্ব হ'ল 'একমেৱম্ অদ্বিতীয় ব্ৰহ্মাত' শৰণাপন্ন হোৱা। গুৰু হৰিদেৱেও এনে মতকে পোষণ কৰি তেৰাৰ ভক্তসকলক উপদেশ দিছে-

<center>
অন্যদেৰ শৰণ যে সবে পৰিহৰি।
বিশেষত অন্যদেৱৰ ভজন এৰি।।
পৰম হৰিকে মাথো ভজন কৰন্ত।
শ্ৰীচৰণে এক শৰণ লইয়া থাকন্ত।।
</center>

মহাপুৰুষ হৰিদেৱেও ভক্তসকলক নৱবিধ ভক্তি আচৰণ কৰি মোক্ষ প্ৰাপ্তিৰ পথৰ সন্দান কৰিবলৈ উপদেশ দিছে।

মহাপুৰুষ হৰিদেৱে বেদ, পুৰাণ, তন্ত্ৰ আৰু মহাকাব্য আদি ধৰ্মগ্ৰন্থৰ পৰা প্ৰকৃত ভক্ত আৰু ভক্তি নিৰ্ণায়ক কিছুমান শ্লোক অসমীয়াত ভাঙনি কৰি স্বৰচিত 'শৰণ সিদ্ধান্ত' নামৰ পুথিখনত সন্নিবিষ্ট কৰিছে। 'শৰণ সিদ্ধান্ত' আৰু 'ভক্তিৰস তৰঙ্গিণী'ত ভক্তিৰ মাহাত্ম্যৰ কথা বৰ্ণনা কৰিছে। শৰণ সিদ্ধান্তত নৱবিধ ভক্তিৰ ভিতৰত শ্ৰৱণ কীৰ্ত্তনকেই কলিযুগৰ মানুহৰ বাবে মুক্তিৰ একমাত্ৰ উপায় বুলি কৈছে-

<center>
শ্ৰৱণ কীৰ্ত্তন লোক কৰয় কলিত।
পৰম পদত গতি কৰন্ত নিশ্চিত।।
</center>

নৱবিধ বক্তিৰ ভিতৰত ভগৱানক আৰাধনা কৰা আৰু আত্মা পৰমাত্মাৰ ভিতৰত থকা সম্পৰ্কৰ কথা বুজাই দি সকলো জীৱতে একান্তবোধ উপলব্ধি কৰিবলৈ শিকায়। হৰিদেৱে শৰণ সিদ্ধান্তত লিখিছে-

<center>শান্ত দান্ত কুলীন বিনীত শুদ্ধ বেশৱান।</center>

<center>231</center>

শুদ্ধাচাৰ সুপ্ৰতিষ্ঠ শুচি দক্ষ বুদ্ধিমান।।
ধ্যাননিষ্ঠ আশ্ৰমী তন্ত্ৰ-মন্ত্ৰ বিশাৰদ জন।
নিগ্ৰহে অনুগ্ৰহে সক্ষম গুৰু সেহিজন।

গুৰুৰ সাহায্য অবিহনে ভক্তিই ভক্তি আচৰণ কৰাৰ সুপথ বিচাৰি নাপায়
কায়মন বাক্যে সদা গুৰুক সেৱয়।
অনিত্য কৰ্মক তেজি নিত্যাক ভজয়।।
দমিবে ইন্দ্ৰিয় মোহ আলস্য হিংসা দ্বেষ।
পুত্ৰবত কৰয় ভক্তি যেন গুৰু ঈশ।।

মানুহৰ চিত্তৰ পাঁচটা অৱস্থা আছে। যেনে- মূঢ়, ক্ষিপ্ত, বিক্ষিপ্ত, একাগ্ৰ আৰু নিৰোধ। মূঢ় অৱস্থাৰ চিত্তৰ মানুহে তমো গুণী। সেই অৱস্থাত তেওঁ সৎ চিন্তা কৰিব নোৱাৰে। ক্ষিপ্ত অৱস্থাত মানুহ ৰজোগুণী হৈ থাকে আৰু তেনে অৱস্থাত চিত্তৰ বহিৰ্মুখী অৱস্থাত থাকি ক্ষমতা আৰু ঐশ্বৰ্য বিভূতি লাভৰ বাবে ব্যগ্ৰ হৈ থাকে। বিক্ষিপ্ত অৱস্থাত মানুহ সত্বগুণী হয় আৰু এইটো অৱস্থাতে মানুহ সৎ বুদ্ধিসম্পন্ন, সদালাপী আৰু সৎ জ্ঞানী হৈ পৰমাৰ্থিক চিন্তাত মন নিয়োজিত কৰিবলৈ সক্ষম হয়। বিক্ষিপ্ত চিত্তৰ চিত্ত চঞ্চল অৱস্থাত থাকে আৰু বহিৰ্মুখী চিন্তাৰ প্ৰভাৱত পৰি ক্ষিপ্ত অৱস্থালৈ ধাবিত হোৱাৰ শংকা থাকে। এনেকুৱা অৱস্থাতে অন্তৰত ভক্তি ভাৱৰ উদ্ৰেক হয় আৰু সৎ গুৰুৰ সান্নিধ্য লাভ কৰিব পাৰিলে চিত্ত শুদ্ধি হৈ একাগ্ৰ চিত্তাৱস্থা লাভ কৰি ক্ৰমশ সৎ গুৰুৰ উপদেশামৃতেৰে নিৰোধ অৱস্থাপ্ৰাপ্ত হয়।

শৰণৰ বিষয়ে গুৰুজনাই তিনিবিধ শৰণৰ কথা কৈছে- প্ৰথম শৰণ, মধ্যম শৰণ আৰু উত্তম শৰণ।

ভক্তই মন বুদ্ধি সদায় কৃষ্ণত নিবিষ্ট কৰিলে প্ৰথম শৰণ, আত্মীয় স্বজনৰ প্ৰতি থকা মমতা আৰু বৈষয়িক চিন্তা ভাৱনা শ্ৰীকৃষ্ণত অৰ্পণ কৰাকে মধ্যম শৰণ আৰু অহংভাৱ বিবৰ্জিত হৈ দেহৰ আসক্তি ত্যাগ কৰি বিধি-বিধান অনুসৰি একান্তভাৱে সদা সৰ্বদা ভগৱানক ভজনা কৰাকে উত্তম শৰণ বোলে। এই ক্ষেত্ৰত গুৰুজনাই লিখিছে-
    ''ইন্দ্ৰিয় সবৰ সৰ্ব কা ধৰ্ম যত।

তেজিয়া সবাকো ভজা শৰণ একত।।
মঞি বিনে জগতত আছয় কুনজয়।
এহি ভাবি তোমাক সৰে লৈবাহা শৰণ।।

শ্রীশ্রীহৰিদেৱ আৰু শ্রীশ্রীদামোদৰদেৱে নৱবৈষ্ণৱ যুগৰ প্রাচীন বৈদিক পদ্ধতিৰ বৈষ্ণৱ পৰম্পৰাৰ লোক আছিল আৰু তেওঁলোকে বেদাচাৰ প্রযুক্ত কৰিহে ভক্তিধর্ম প্রচাৰ কৰিছিল। ''হৰিনামৰ খুন্দাত মুক্তিৰ দুৱাৰ এক কোবেই খোল খাই যায়, তাৰবাবে যুক্তি তর্কৰ হাতুৰি-বটালিৰ প্রয়োজন নাই। (শিৱনাথ বর্মন, শঙ্কৰদেৱ গ্রন্থ) মহাপুৰুষ শ্রীশ্রীহৰিদেৱ-দামোদৰদেৱে সর্বাংশ মানি নলৈ বেদৰ বিহিত কর্মৰাজি ভাগৱোতক্ত মতে আচৰিহে ভক্তিধর্ম পালিছিল আৰু আজিও সি সেইমতেই জনসাধাৰণৰ মাজত প্রচলিত হৈ আছে।

এনেদৰে শ্রীশ্রীহৰিদেৱে মধ্যযুগীয়া অসম-কামৰূপৰ সর্বত্রতে হৰিনাম প্রসঙ্গকেই মুখ্যৰূপ সাধন-মার্গত স্থান দি বেদ বিহিত কর্ম আচৰি ভক্তিধর্ম প্রৱর্তাই পাপী-তাপীক উদ্ধাৰ কৰি থৈ গৈছে। শ্রীমন্ত শঙ্কৰদেৱৰ একশৰণ নামধর্ম বা ভাগৱতী বৈষ্ণৱ ধর্মৰ দৰে ভক্তিক আৰু নাম প্রসঙ্গক মুখ্য স্থান শ্রীহৰিদেৱও দিছিল। হৰিদেৱেও শ্রীমন্ত শঙ্কৰদেৱ আৰু দামোদৰ দৰে সমান্তৰালভাৱে বৈষ্ণৱ ধর্মক আগুৱাই নিছিল।

আধ্যাত্মিক উপলব্ধিৰ ক্ষেত্রত মহাপুৰুষ হৰিদেৱৰ ভাবাদর্শ সমসাময়িক মহাপুৰুষ প্রচাৰিত ধর্ম মততো বহু দেৱতাৰ মাজত প্রদান দেৱতাৰ সন্ধান, বাহ্যিক অনুষ্ঠানৰ আড়ম্বৰতাতৈকে অন্তৰৰ পৱিত্রতাত গুৰুত্ব আৰোপ, পৰম পুৰুষক নিষ্কামভাৱে উপাসনা কৰি মুক্তিৰ বাসনা আদি নৱবৈষ্ণৱ আন্দোলনৰ বৈশিষ্ট্যসমূহ পৰিলক্ষিত হয়। হৰিদেৱ একেশ্বৰবাদী ধাৰণাত বিশ্বাসী হ'লেও বিষ্ণুৰ শ্রেষ্ঠত্ব প্রতিপন্ন কৰিবলৈ যাওঁতে অন্য দেৱ-দেৱীকো সর্বাত্মা ভগৱানৰ অংশৰূপেহে উদাৰ দৃষ্টিভংগীৰে গ্রহণ কৰিছিল। মহাপুৰুষজনাই প্রতিষ্ঠা কৰা সত্রসমূহত ভগৱানৰ সাকাৰ ৰূপৰ আৰাধনা অর্থাৎ মূর্তি পূজাৰ প্রচলন দেখা যায়। হৰিদেৱে সেই সময়ত অসমত বসবাস কৰা বিভিন্ন জনগোষ্ঠীৰ লোকৰ পৰম্পৰাগত ধ্যান-ধাৰণাক আঘাত নকৰাকৈ তেওঁলোকক বৈষ্ণৱ ধর্মৰ প্রতি আকর্ষিত কৰিবলৈ সক্ষম হৈছিল। হৰিদেৱে সমসাময়িক সমাজৰ বিভিন্ন শ্রেণীৰ লোকক বৈষ্ণৱ

ধর্মৰ প্রতি আকর্ষিত কৰিবলৈ অন্য দেৱ-দেৱীকো বিষ্ণুৰ অংশবিশেষ ৰূপে স্বীকৃতি দিছিল, কিন্তু বলি-বিধানৰ অনুমতি দিয়া নাছিল।

হৰিদেৱৰ প্ৰৱৰ্তিত বৈষ্ণৱ আদর্শত প্রাচীন বৈদিক ধর্ম আৰু নৱবৈষ্ণৱ আন্দোলনৰ সু-সমন্বয় দেখা যায়। কোনো সামাজিক সংঘাতৰ সৃষ্টি নকৰাকৈ সমাজত বিভিন্ন শ্রেণীৰ মাজত সামাজিক ব্যৱধান হ্রাস কৰিবলৈ সক্ষম হোৱা, নাৰীক পুৰুষৰ সমমর্যাদা দিয়া, বলি-বিধান বন্ধ কৰিবলৈ চেষ্টা কৰা আদিৰ যোগেদি সামাজিক শান্তি প্রতিষ্ঠা কৰা তেখেতৰ উল্লেখযোগ্য সফলতা। দূৰদর্শী চিন্তা, মানৱতাবাদী ধাৰণা, উদাৰ দৃষ্টিভংগী আৰু সংস্কাৰবাদী মনোভাৱ হৰিদেৱৰ দর্শনৰ উজ্জ্বল নিদর্শন।

শ্রীশ্রীহৰিদেৱৰ ৰচিত গ্রন্থ সমূহ হ'ল-

ভক্তিৰস তৰংগিনী, শৰণ সিদ্ধান্ত, ভক্তিসাৰ, আৰু পঞ্চমস্কন্ধ ভাগৱত

সহায়ক গ্রন্থ ঃ

১। ড° প্রফুল্ল চন্দ্র ভূএঞা - 'অসম বৈষ্ণৱ ধর্মৰ তত্ত্ব আৰু দর্শন'

২। নগেন্দ্র নাৰায়ণ দেৱ গোস্বামী - শ্রীশ্রীহৰিদেৱ পদাঙ্ক প্রভা, উত্তৰ-পূব ভাৰত হৰিদেৱ সংঘ, ৰিহাবাৰী, গুৱাহাটী-৮

৩। অসম সাহিত্য সভা বিশ্বকোষ, দশম খণ্ড - মুখ্য সম্পাদক ড° গিৰীশ শর্মা

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ভগ্নী নিবেদিতা ঃ এগৰাকী আজন্ম শিক্ষাবিদ

ড° ৰীণা চৌধুৰী

সাংৰাশ

_____বিদেশী হৈও ভাৰতৰ বাবে জীৱনৰ সকলোখিনি অৰ্পণ কৰি হৃদয় আৰু মনত ভাৰতৰ গৌৰৱ-ঐতিহ্য আঁকি লোৱা মাৰ্গাৰেট এলিজাবেথ নোবেল ভাৰতবাসীৰ বাবে সদায় আদৰৰ, চেনেহৰ আৰু হৃদয়ৰ মৰমৰ ভগ্নী নিবেদিতা। ভাৰতবৰ্ষৰ শিক্ষাৰ উন্নতিৰ বাবে দেহে-কেহে অহোপুৰুষাৰ্থ কৰি যোৱা আজন্ম শিক্ষাবিদ, শিক্ষয়িত্ৰী ভগ্নী নিবেদিতাৰ জীৱন-গাঁথাই প্ৰতিজন ভাৰতীয়কে উদ্বুদ্ধ কৰি তোলে।_

ভগ্নী নিবেদিতা। স্বামী বিবেকানন্দই গঢ় দিয়া এই বিদেশীনী নাৰীগৰাকীৰ ভাৰত প্ৰেমৰ তুলনা নাই। আয়াৰলেণ্ডৰ এখন সৰু চহৰ ডানগ্যাননত ১৮৬৭ চনৰ ২৮ অক্টোবৰত ভগ্নী নিবেদিতাৰ জন্ম হয়। পিতৃ আইৰিছ ধৰ্মযাজক চেমুৱেল ৰিছমণ্ড আৰু মাতৃ ইজাবেল ৰিছমণ্ড। নিবেদিতাৰ সম্পূৰ্ণ নাম আছিল মাৰ্গাৰেট এলিজাবেথ নোবেল। মাৰ্গাৰেট দহ বছৰ বয়সতে পিতৃহীনা হয়। অত্যন্ত মেধাৱী আৰু সৃজনী প্ৰতিভাৰ অধিকাৰিণী মাৰ্গাৰেটে শিক্ষকতা বৃত্তিৰ প্ৰতি সৰুৰে পৰাই আকৰ্ষিতা আছিল। পিতৃৰ মৃত্যুৰ পিছত সংসাৰ প্ৰতিপালনৰ চিন্তা সমাধানৰ অৰ্থে ১৮৮৪ চনত হেলিফে' কলেজৰ পৰা শিক্ষা শেষ কৰি মাত্ৰ ১৭ বছৰ বয়সতে কেছউইক (Keswick)ৰ বিদ্যালয়ত শিক্ষয়িত্ৰীৰ জীৱনত প্ৰৱেশ কৰে।

১৮৮৬ চনত তেওঁ ৱাগ্বিৰ অনাথ আশ্ৰম এখনৰ শিক্ষয়িত্ৰী হিচাপে যোগদান কৰে। ১৮৮৭ চনত নৰ্থ ওৱেলচৰ ৰেক্সহামৰ কয়লাখনি অঞ্চল এটিৰ শিক্ষয়িত্ৰী পদত নিযুক্ত হয়। সেই চাকৰিটো চলোৱা বৰ কষ্টকৰ আছিল যদিও শিক্ষকতা বৃত্তি নিচা আৰু পেচা হিচাপে গ্ৰহণ কৰা মাৰ্গাৰেটে তাতেই জীৱনৰ আনন্দ আৰু সাৰ্থকতা বিচাৰি পাইছিল। ৰেক্সহামতেই তেওঁৰ এগৰাকী ডেকা অভিযন্তাৰ লগত বন্ধুত্ব গঢ়ি উঠি শেষত গভীৰ প্ৰেমত পৰিণত হয়। দুয়ো বিবাহপাশত আবদ্ধ হ'বলৈ স্থিৰ কৰোতেই দুৰ্ভাগ্যবশতঃ ডেকাজনৰ মৃত্যু ঘটে। এই অকল্পনীয় ঘটনাত মাৰ্গাৰেটে এনে অসহনীয় আঘাত পালে যে তেওঁ ৰেক্সহামৰ চাকৰি ত্যাগ কৰি চেষ্টাৰলৈ গুচি আহে। চেষ্টাৰত নিজৰ পৰিয়ালৰ লগত থকাৰ লগতে শিশুৰ শিক্ষণ পদ্ধতিৰ বিষয়ে অধ্যয়ন কৰিবলৈ ল'লে। মাৰ্গাৰেটে দুগৰাকী শিক্ষা সংস্কাৰক পেস্তালজী আৰু ফ্ৰেবেলৰ ভাৱধাৰাৰ দ্বাৰা উদ্বুদ্ধ হয়। এই দুই গৰাকী সংস্কাৰকে প্ৰাক্ বিদ্যালয় স্তৰৰ শিশুৰ শিক্ষাৰ ক্ষেত্ৰত অনুশীলন, খেল, নিৰীক্ষণ, অনুকৰণ, গঠন, স্বাভাৱিক জ্ঞান, বুদ্ধি আৰু মনৱ ওপৰত অধিক গুৰুত্ব আৰোপ কৰিছিল। এনে শিক্ষণ পদ্ধতিয়ে মাৰ্গাৰেটৰ অন্তৰ স্পৰ্শ কৰি গ'ল। কিছুদিন পিছত এই নতুন শিক্ষা পদ্ধতিৰে মিচেছ লিউৱে লণ্ডনত এখন নতুন বিদ্যালয় স্থাপন কৰি মাৰ্গাৰেটকো এগৰাকী শিক্ষয়িত্ৰী নিযুক্ত কৰিলে। পিছলৈ শিশুসকলক কেৱল খেলৰ মাজেদিয়েই শিকোৱাৰ ব্যৱস্থাৰে মাৰ্গাৰেটে নিজাকৈ এখন কিন্‌লিগেট স্কুল স্থাপন কৰে।

শিক্ষয়িত্ৰী মাৰ্গাৰেটৰ জ্ঞান, কৰ্মস্পৃহা, আত্মবিশ্বাস আৰু অভিজ্ঞতাই অতি কম দিনতে লণ্ডনৰ উচ্চ শিক্ষিতা আৰু প্ৰভাৱশালী মহিলা সকলক আকৰ্ষণ কৰিছিল আৰু বহু বিখ্যাত ব্যক্তিৰ সৈতে তেখেতৰ সঘন আহ-যাহ চলিছিল। এনে সময়তে ১৮৯৫ চনৰ নৱেম্বৰ মাহত লণ্ডনৰ এক অভিজাত পৰিয়াল ৬৩' ছেণ্ট জৰ্জেল ৰোডৰ লেডি ইছাবেল মাৰ্গেচনৰ ঘৰত মাৰ্গাৰেটে স্বামী বিবেকানন্দক প্ৰথমবাৰৰ বাবে লগ পায়। স্বামীজীৰ ধৰ্ম ব্যাখ্যা আৰু দেৱদূতৰ দৰে ব্যক্তিত্বৱ মাৰ্গাৰেট মুগ্ধ হৈছিল। লণ্ডনত বিবেকানন্দই বেদান্ত দৰ্শন (Vedanta Philosophy)ৰ ওপৰত বক্তৃতা আৰু ব্যাখ্যা আগবঢ়াইছিল। বিবেকানন্দৰ প্ৰতিটো বক্তৃতানুষ্ঠানতে মাৰ্গাৰেট উপস্থিত আছিল। বহুবাৰ বক্তৃতা শুনাৰ পিছত

মার্গাৰেটে বিবেকানন্দৰ পৰা কিছুমান প্রশ্নৰ উত্তৰ বিচাৰিছিল। সেইবোৰ প্রশ্নৰ উত্তৰ যথাযথ আৰু সন্মানেৰে লাভ কৰাৰ পিছত মার্গাৰেট অভিভূত হৈছিল আৰু লাহে তেওঁৰ জীৱনৰ দিক পৰিবর্তন হ'বলৈ আৰম্ভ কৰিছিল। মার্গাৰেট আছিল সত্যৰ অন্বেষণকাৰী। আধ্যাত্মিক ভাবধাৰাৰে চহকী ব্যক্তি। এনে ভাৱধাৰাৰে উদ্বুদ্ধ মিছ মার্গাৰেটে স্বামী বিবেকানন্দৰ দৰে মহান হিন্দু যোগী, আধ্যাত্মিক গুণত সর্বোচ্চ পদ আহৰণকাৰী ব্যক্তিত্বৰ লগত পৰিচয় হোৱাতেই ক্ষান্ত নাথাকি বহুতো আলোচনা, যুক্তি-তর্কৰ পিছত স্বামীজীক মার্গাৰেটে গুৰু মানি ল'লে। বিবেকানন্দইও মার্গাৰেটৰ জ্ঞান পিপাসু মন আৰু সাহসক অভিবাদন জনাই ভাৰতীয় সমাজৰ বিষয়ে বুজাই কৈছিল।

সেই সময়ত ভাৰতবর্ষ অজ্ঞানতা, কু সংস্কাৰ, দৰিদ্রতা আদিয়ে ঘেৰি ধৰিছিল। বিশেষকৈ নাৰীসকলৰ স্থান যথেষ্ট অধঃনমিত হৈছিল। স্বামীজীয়ে অনুমান কৰিছিল যে ভাৰতক স্ব-মহিমাৰে তুলি ধৰিবলৈ হ'লে শিক্ষাই শক্তিশালী মাধ্যম। জনশিক্ষাইহে ভাৰতীয় জাতিটোক উচ্চ স্থানলৈ নিব পাৰিব। তদুপৰি নাৰী জাতিৰ উন্নতি কৰিবলৈ হ'লে প্রথমতে তেওঁলোকক শিক্ষিত কৰি তুলিব লাগিব। নাৰী জাতিয়েই সমাজৰ ভেটি নির্মাণ কৰিবলৈ সক্ষম। কাৰণ সমাজক আগুৱাই নিবলৈ হ'লে নাৰীজাতিক আগুৱাব লাগিব। স্ত্রী শিক্ষাৰ অভাৱ বাবেই ভাৰতীয় নাৰী সমাজ বিশেষভাৱে পিচ পৰি আছে। স্বামীজীয়ে মার্গাৰেটৰ ভিতৰত অফুৰন্ত শক্তি, সাহস, উদ্যম, জ্ঞান বিচাৰি পাইছিল, যি জ্ঞান আৰু শক্তিৰে ভাৰতীয় নাৰীসমাজক নিশ্চিতভাৱে উন্নত অৱস্থালৈ নিবলৈ সমর্থ হ'ব। এক কথাত, স্বামীজীয়ে মার্গাৰেটক ভাৰতমুখী কৰিবলৈ যথেষ্ট চেষ্টা কৰিছিল। অৱশ্যে মার্গাৰেটক সাৱধান বাণীও শুনাইছিল, যে ভাৰতবর্ষলৈ অহাৰ পিছত মার্গাৰেটে যি দেখা পাব সেইয়া যেন তাইৰ ধাৰণাৰ অতীত। কাৰণ ভাৰতবর্ষৰ চাৰিওপিনে কেৱল দুখ, কু সংস্কাৰ, দাসত্ব আৰু অশিক্ষিত নৰ-নাৰীয়ে ঘেৰি থকা দেখা পাব। তেওঁলোকৰ সেৱাৰ বাবে যদি মার্গাৰেট আহে তেতিয়া হ'লে শতবাৰ স্বাগত জনোৱা হ'ব। যদি এই সেৱাত বিফল হয় বা বিৰক্ত হয় ভাৰতবর্ষৰ বাবে কাম কৰক বা নকৰক, বেদান্ত ত্যাগ কৰক বা ধৰি থাকক সকলো সময়তেই কিন্তু বিবেকানন্দক মার্গাৰেটে কাষতে পাব। বিবেকানন্দৰ এনে আহ্বানত

১৮৯৭ চনৰ শেষৰ পিনে তেওঁ লণ্ডন এৰে আৰু ১৮৯৮ চনৰ ২৮ জানুৱাৰীত মিছ মাৰ্গাৰেট কলিকতাত আহি উপস্থিত হৈছিল। স্বয়ং স্বামীজীয়ে তেখেতক জাহাজ ঘাটত সাদৰ অভ্যৰ্থনা জনাই আদৰি নিছিল। স্বামীজীৰ আমেৰিকাৰ দুগৰাকী শিষ্যৰ লগত মাৰ্গাৰেটক বেলুৰৰ এটা কুটীৰত থাকিবলৈ দিয়া হৈছিল। তাৰ পিছৰ দিনবোৰত স্বামীজীয়ে বহু উপদেশ আৰু কৰ্ম-কাৰ্যৰে ভাৰতৰ প্রতি মাৰ্গাৰেটৰ ধাৰণা সলনি কৰিবলৈ সমৰ্থ হৈছিল। স্বামীজীয়ে এই বিদেশীনী বিদুষী নাৰী গৰাকীক চিন্তা-ভাৱনাৰে হিন্দু ভাৱাপন্ন হোৱাৰ উপদেশ দিছিল। আনকি হৃদয়ৰ বাহিৰে-ভিতৰে এগৰাকী গভীৰ নিষ্ঠাৱতী হিন্দু ব্ৰহ্মচাৰিণীৰ দৰে হ'বলৈ অনুপ্ৰেৰণা যোগাইছিল। সেই বাবেই উচ্চ নৈষ্ঠিক আদৰ্শৰে বিভূষিতা, ঐশ্বৰিক শক্তিৰে মহিমাময়ী শ্রীশ্রী মা সাৰদা দেৱীৰ ওচৰলৈ ১৮৯৮ চনৰ ১৭ মাৰ্চ তাৰিখে তেখেতক পৰিচয় কৰাই দিবলৈ লৈ গৈছিল। এই বিশেষ দিনটোক মিছ মাৰ্গাৰেটে 'জীৱনৰ শ্ৰেষ্ঠ দিন' (Day of Days) বুলি ডায়েৰীত উল্লেখ কৰিছে। পৰৱৰ্তী কালছোৱাত মাৰ্গাৰেটে মাতৃ-কন্যাৰ সম্পৰ্কৰে মা সাৰদা দেৱীৰ আদৰৰ 'খুকী' হৈ পৰিছিল। সুদীৰ্ঘ ১৩ বছৰ কাল মা সাৰদাৰ সান্নিধ্য লাভ কৰাৰ ফলস্বৰূপে মিছ মাৰ্গাৰেটে ভাৰতীয় স্ত্রী সমাজক সম্পূৰ্ণ অন্তঃকৰণেৰে বুজিবলৈ সুবিধা পাইছিল। ১৮৯৮ চনৰ ২৫ মাৰ্চ তাৰিখে মাৰ্গাৰেটক ব্ৰহ্মচাৰ্য গ্ৰহণ কৰাই স্বামীজীয়ে 'নিবেদিতা' নামেৰে আশীৰ্বাদ প্ৰদান কৰে। ভগ্নী নিবেদিতাই প্ৰথম পশ্চিমীয়া নাৰী যাক নামে ধামে ভাৰতীয় কৰি লোৱা হৈছিল। তাৰ পিছত স্বামীজীয়ে তেওঁৰ অনুগামীসকলক লৈ ভাৰতৰ বিভিন্ন ঠাই পৰিভ্রমণ কৰিছিল। স্বামীজীয়ে অনুমান কৰিছিল, ভাৰত আৰু ভাৰতবাসীক বুজি নাপালে কোনো কৰ্মপন্থাই বাস্তৱায়িত নহ'ব।

The Master as I saw Him গ্রন্থত নিবেদিতাই বিবেকানন্দৰ সৈতে লাভ কৰা সমূহ অভিজ্ঞতা লিপিৱদ্ধ কৰি গৈছে।

এনেদৰেই মাৰ্গাৰেট ভাৰতলৈ আহি নিবেদিতা হ'ল। তেওঁ পাশ্চাত্যৰ সকলো বংশ-মৰ্যাদা ত্যাগ কৰি স্বামীজীৰ কৃপাত ভাৰতক ভাল পাবলৈ শিকিলে, ভাৰতৰ সৈতে একাত্ম হৈ যাবলৈ চেষ্টা কৰিলে। ভাৰতবৰ্ষক তেওঁ মাতৃভূমি সম কৰ্মভূমি বুলি মানি ল'লে। ভাৰতৰ কল্যাণেই তেওঁৰ নিজৰ কল্যাণ। ভাৰতৰ ঐতিহ্যৰেই তেওঁ গৰ্ববোধ কৰিবলৈ আৰম্ভ কৰিলে।

১৮৯৮ চনৰ মে’ মাহৰ পৰা অক্টোবৰ মাহলৈকে স্বামীজীয়ে আলমোৰা, কাশ্মীৰ আদি ঠাইৰ বাদেও ভাৰতবৰ্ষৰ অসংখ্য ধৰ্মীয় স্থান নিবেদিতাক দৰ্শন কৰাই নৱেম্বৰ মাহত পুনৰ কলিকতা পায়হি। এইবাৰ নিবেদিতাই বাগ বাজাৰৰ শ্রীশ্রী সাৰদা মাৰ লগত থাকিবলৈ লয়। এই বছৰে ১৩ নৱেম্বৰত শ্রী সাৰদা মাৰ আশীৰ্বাদত বাগ বাজাৰতেই নিবেদিতাই পঢ়াশালি এখন আৰম্ভ কৰে। তাৰ ছোৱালীসকলে যাতে মাৰ আশীৰ্বাদ লাভ কৰাৰ লগতে এগৰাকী সফল নাৰী হ’ব পাৰে সেইটোৱেই প্ৰথমতে উদ্দেশ্য আছিল। অৱশ্যে এইখন এখন পৰীক্ষামূলক পঢ়াশালিহে আছিল। কাৰণ পঢ়াশালিখন চলাৰ কেইমাহমানৰ পিছতে নিবেদিতাই এইখন সাময়িকভাৱে বন্ধ কৰি বিদেশলৈ যোৱাৰ সিদ্ধান্ত গ্ৰহণ কৰিছিল। ১৮৯৯ চনৰ জুন মাহত নিবেদিতাই স্বামীজীৰ লগত ইউৰোপ আৰু আমেৰিকালৈ যাত্ৰা কৰে। এই যাত্ৰাৰ সময়ছোৱাত নিবেদিতাই যিবোৰ ঠাইলৈ গৈছিল তেনেবোৰ ঠাইত সভা-সমিতি পাতি ভাৰত সম্বন্ধে বক্তৃতা প্ৰদান কৰিছিল আৰু সুবিধা বুজি ভাৰতৰ শিক্ষা খণ্ডৰ উন্নতিৰ বাবে আৰ্থিক সহায়ো বিচাৰিছিল।

স্বামী বিবেকানন্দই ১৯০০ চনৰ শেষৰ পিনে ভাৰতলৈ ঘূৰি আহে। নিবেদিতাই ১৯০২ চনৰ প্ৰথম ভাগত ভাৰতত পদাৰ্পণ কৰে। ভাৰতলৈ পুনৰ অহাৰ পিছত নিবেদিতাই বিবেকানন্দৰ সান্নিধ্য বেছি দিন লাভ কৰিবলৈ নাপালে। দুৰ্ভাগ্যবশতঃ ১৯০২ চনৰ ৪ (চাৰি) জুলাই তাৰিখে স্বামীজীৰ অকাল মৃত্যু ঘটিল। গুৰু স্বামীজীৰ মৃত্যুত মৰ্মাহত হোৱা নিবেদিতাই তেওঁৰ এগৰাকী বন্ধুলৈ লিখিছিল— ‘ তেওঁৰ মৃত্যু হোৱা নাই। তেওঁ আমাৰ লগত সদায় আছে। আনকি তেওঁৰ মৃত্যুৰ শোকত মই স্তব্ধ হ’ব নোৱাৰো। মই কেৱল তেওঁ বিচৰা কামবোৰহে কৰিবলৈ চেষ্টা কৰিম।’

স্বামীজীৰ মৃত্যুৰ পিছত দুগুণ উৎসাহেৰে নিবেদিতাই নিজৰ পঢ়াশালিখনৰ উন্নতিৰ বাবে লাগি গ’ল। আমেৰিকাৰ পৰা স্বামীজীৰ আন এগৰাকী শিষ্যা ক্ৰিষ্টিন গ্ৰীণছ্টাইডেল (Christine Greenstidal) কেইমাহমানৰ পিছত আহি নিবেদিতাৰ কিণ্ডাৰগাৰ্টেন স্কুলখনত যোগদান কৰিলেহি।

স্বামী বিবেকানন্দৰ পৰিকল্পনাত ভগ্নী নিবেদিতাৰ আগ্ৰহত কলকাতাৰ বাগবজাৰত শ্রীশ্রী সাৰদা দেৱীৰ আশীৰ্বাদত ১৫ নং বোসপাড়া পথত আৰম্ভ কৰা বালিকা

বিদ্যালয়খনে বিভিন্ন সময়ত বিভিন্ন নাম পাইছে। নিবেদিতাই প্রথমে ইয়াৰ নাম ৰাখিছিল "শ্রী ৰামকৃষ্ণ বালিকা বিদ্যালয়"। স্থানীয় বাসিন্দাসকলে ইয়াক "নিবেদিতা স্কুল" বুলি কয়। ১৯১৮ চনত এই বিদ্যালয়খনে 'ৰামকৃষ্ণ মিছন নিবেদিতা বালিকা বিদ্যালয়' নামেৰে ৰামকৃষ্ণ মিছনৰ অন্তৰ্ভুক্ত হয়।

নিবেদিতাই শিক্ষাৰ নামত কোনো ছোৱালীৰ মনৰ ওপৰত একো জাপি দিব নিবিচাৰিছিল। তেওঁ যিকোনো মাধ্যমেৰে প্রতিগৰাকী ছোৱালীৰ অন্তৰত শক্তি জগাই তুলিবলৈ বিচাৰিছিল। সময়ৰ ক্ষেত্রতো কোনো ধৰা-বন্ধা নিয়ম বা শাসন নাৰাখি গোটেই দিনটোৰ যিকোনো সময়ত ছোৱালীবোৰে নিজৰ সুবিধা মতে আহি উপস্থিত হ'লেই হৈ গৈছিল। ছোৱালীবোৰৰ মাজত জাতি-বৰ্ণৰ ভেদাভেদ নাৰাখিছিল। নির্ধাৰিত পাঠ্যক্রম নাছিল। পুতলা সজা, বেজীৰ কাম (চিলাই), ছবি অঁকা, তেতেলী গুটিৰ সহায়ত গণনা বিদ্যা উন্নত কৰা, পৌৰাণিক আখ্যান ব্যাখ্যা কৰা আদি পদ্ধতিৰেই নিবেদিতাই ছোৱালীবোৰক শিক্ষিত আৰু শক্তিমান কৰি তুলিবলৈ প্রয়াস কৰিছিল।

ভাৰতীয় কলা আৰু সংস্কৃতি নিবেদিতাই সুন্দৰভাৱেৰেই আয়ত্ব কৰিছিল। লগতে আধ্যাত্মিকতাই যে ভাৰতীয় কলা শিক্ষাৰ মূল নিবেদিতাই ভালদৰেই উপলব্ধি কৰিছিল। ছোৱালীবোৰক কেৱল কাহিনী কিয়েই ক্ষান্ত নাথাকিছিল। তেখেতে ছাত্রীসকলক প্রাণীবোৰৰ জীৱন শৈলীৰ লগত চিনাকি কৰিবলৈ Zoological Garden, উদ্ভিদৰ বিষয়ে জ্ঞান দিবলৈ Botanical Garden, যাদুঘৰ (Museum) আদি দেখুৱাই ছাত্রীসকলৰ জ্ঞান বৃদ্ধি কৰিছিল। হাততে ঢুকি পোৱা মঠ-মন্দিৰ দর্শন, ধর্মগ্রন্থ আলোচনা আদিও নিবেদিতাৰ বিদ্যালয়ৰ অংশ আছিল। ৰামকৃষ্ণ পৰমহংসৰ পত্নী মা শ্রীশ্রী সাৰদা দেৱীয়ে নিবেদিতাৰ পঢ়াশালিখন, ছাত্রীসকলক প্রায়েই চাবলৈ আহিছিল। সেইদিনাখন যেন নিবেদিতাৰ পঢ়াশালিত কিবা উৎসৱহে হয়। পুৱাৰ পৰাই ঘৰ-চোতাল পৰিষ্কাৰ কৰি দুৱাৰমুখত আল্পনা আঁকি, মংগল ঘট স্থাপন কৰি সাৰদা মাক আদৰণি জনাইছিল। শ্রীসাৰদা মায়েও ছাত্রীসকলৰ মাজত মিঠাই আদি বিলাই পৰিৱেশটো নান্দনিক কৰি তুলিছিল।

প্রথমাৱস্থাত সনাতন পন্থী গোড়া হিন্দু সমাজৰ লোকসকলে নিবেদিতাৰ দৰে খ্রীষ্টান মহিলাৰ ওচৰলৈ শিক্ষা লাভৰ বাবে আহিবলৈ ভাল পোৱা নাছিল। লাহে

লাহে নিবেদিতাৰ ব্যক্তিত্ব, জ্ঞান অন্বেষণৰ ইচ্ছা আৰু সমাজ সেৱা তথা ভাৰতীয় সমাজৰ প্রতি গ্রহণ কৰা উচ্চ ধাৰণাই প্রতিগৰাকী লোকৰ মনৰ ভাৱ সলনি কৰি পেলাইছিল। ফলস্বৰূপে নিজৰ কন্যা, বোৱাৰী, বাল বিধৱা আদি যিকোনো বয়সৰ নাৰীকেই নিবেদিতাৰ বিদ্যালয়লৈ পঠাবলৈ মান্তি হৈছিল।

'নিবেদিতা বালিকা বিদ্যালয়' প্রতিষ্ঠা কৰে ভগ্নী নিবেদিতাই আৰু ভালদৰে প্রতিপালন কৰিছিল ভগ্নী ক্রিষ্টিনে। তেওঁলোকৰ একাগ্রতা, দৃঢ়তা আৰু আত্মত্যাগৰ ফলতেই বিদ্যালয়খনৰ ক্রমাৎ উন্নতি হৈছিল। ভগ্নী ক্রিষ্টিনৰ চেষ্টাত বিবাহিতা আৰু বিধৱা মহিলাসকলে শিক্ষাৰ ক্ষেত্রত মনোনিৱেশ কৰিবলৈ আৰম্ভ কৰে।

নিবেদিতা স্বামী বিবেকানন্দৰ একান্ত অনুগামী আছিল। তেওঁ চিৰ জীৱন অধ্যয়ন আৰু অধ্যাপনাতেই পাৰ কৰিব বিচাৰিছিল। দেশ-বিদেশৰ শিক্ষা পদ্ধতিৰ লগত পৰিচয় হৈ অর্জন কৰা অভিজ্ঞতাৰাজি ভাৰতীয় নাৰীৰ শিক্ষাৰ ক্ষেত্রত সার্থক ৰূপায়ণ কৰিছিল। কেৱল নীৰস পুথিভিত্তি বিদ্যাক নিবেদিতাই প্রকৃত শিক্ষা বুলি অভিহিত কৰা নাছিল। প্রানৱন্ত আৰু সজীৱ ভাৱেৰে শিক্ষকে ছাত্র-ছাত্রীৰ মন, বুদ্ধি আৰু হৃদয়ৰ ইচ্ছা শক্তিক বিকশিত কৰাৰ লগতে অন্তর্নিহিত সমূহ সুন্দৰ শক্তি আৰু মানৱতাক জগাই তুলিব পাৰে। সেই শিক্ষাইহে মানুহক প্রকৃত মানুহ কৰি গঢ়ি তুলিব পাৰে।

নিবেদিতাই তেখেতৰ প্রখ্যাত Hints on National Education in India গ্রন্থত ভাৰতৰ শিক্ষা আৰু শিক্ষা প্রদান সন্দর্ভত বহলভাৱে আলোচনা কৰা দেখা যায়।

আজীৱন শিক্ষা ব্রতী নিবেদিতাই কেৱল স্ত্রী সকলকেই শিক্ষা ক্ষেত্রলৈ উলিয়াই আনিবলৈ চেষ্টা কৰা বুলি কলে ভুল হ'ব। সমগ্র ভাৰতৰ শিক্ষাখণ্ড অধ্যয়নৰ বাবে তেওঁ প্রায়বোৰ ঠাই ভ্রমণ কৰি বক্তৃতা দিছিল। ভাৰতৰ পশ্চিম অঞ্চলৰ মুম্বাই, নাগপুৰ, ৱার্দ্ধা, অমৰাৱতী, বৰোদা, আহমেদাবাদ আদি ঠাইত প্রায় তিনিমাহ ধৰি ঘূৰি-পাকি বক্তৃতা দি ফুৰিছিল। তাৰ কিছুমাহ পিছত বিহাৰৰ ভিতৰৰা অঞ্চলবোৰৰ লগতে পাটনা, ৰাজগীৰ, নালন্দা, বেনাৰছ, লক্ষ্ণৌ আদি বিভিন্ন ঠাইত শিক্ষা সম্পর্কত বক্তৃতা প্রদানেৰে সাধাৰণ জনতাৰ হৃদয়ত খোপনি

পুতিবলৈ আৰম্ভ কৰিছিল। নিবেদিতাই কলিকতাত কটোৱা সময়বোৰ বিদ্যালয়ৰ কাম, লেখা-মেলা আৰু বক্তৃতা প্রদান আদি ভাগত বিভক্ত কৰি স্বামীজীয়ে দিয়া আদেশ, অনুৰোধ ৰক্ষা কৰিবলৈ চেষ্টা কৰিছিল।

এই সময়তেই ভাৰতৰ স্বাধীনতা যুঁজখনেও কলিকতাৰ বায়ুমণ্ডলত ৰাজনীতিৰ গৰম বতাহ সিঁচি দিছিল। যদিওবা সক্রিয় ৰাজনীতিত অংশগ্রহণ কৰা নাছিল তথাপি নিবেদিতাৰ জাতীয়তাবাদী লেখাসমূহে হেজাৰ হেজাৰ ভাৰতীয় ডেকাক উদ্বুদ্ধ কৰি তুলিছিল। কলিকতাৰ প্রসিদ্ধ কবি, শিল্পী, বিজ্ঞানী, বুৰঞ্জীবিদ আদিৰ লগত নিবেদিতাৰ সঘন যোগাযোগ আৰু দেশৰ-দহৰ কথাৰে অন্তৰংগ আলাপ হৈছিল। ৰমেশ চন্দ্র দত্ত, বিপিন চন্দ্র পাল, অৰবিন্দ ঘোষ, ৰবীন্দ্রনাথ ঠাকুৰ, গোখলে, জগদীশ চন্দ্র বোস, যদুনাথ চৰকাৰ আদি সম্ভ্রান্ত লোকসকলে নিবেদিতাৰ জ্ঞান আৰু ব্যক্তিত্বক শ্রদ্ধা জনাইছিল।

নিবেদিতাই স্বামীজীক আৰু স্বামীজীৰ মাজেৰে ভাৰতক যেনেদৰে উপলব্ধি কৰিছিল তাৰ নিদর্শন তেওঁৰ লেখনিৰ মাজতে লুকাই আছে। তেওঁৰ লেখনি ৰাজি বিভিন্ন বিষয়ৰ। কেবাখনো জীৱনীমূলক গ্রন্থৰ মাজেৰে নিবেদিতাই তেওঁৰ আজন্ম গুৰু স্বামী বিবেকানন্দক বান্ধি ৰাখিছে। তাৰ ভিতৰত..... The Master As I Saw Him, Notes of some wanderings with the Swami Vivekananda and Kedarnath and Badrinarayan : A Pilgrim's Diary.

Kali the Mother, Siv and Buddha, An Indian Study of Love and Death আদি গ্রন্থ কেইখন কথা কবিতাৰ ৰূপত লিখা। এই কেইখনত বাদেও The web of India Life, Footfalls of India History, Cradle Tales of Hinduism, Hints on National Education in India আৰু Myths of the Hindus and Buddhists আদি গ্রন্থত ভাৰতবর্ষৰ বিভিন্ন বিষয় দাঙি ধৰা হৈছে।

১৮৯৯ চনত কলিকতাত প্লেগ বেমাৰৰ প্রাদুর্ভাৱ ঘটে। এই সময়তে নিবেদিতাই ৰোগীসকলক শুশ্রূষা কৰি ফুৰিছিল। ১৯০৫ চনত নিবেদিতাই হঠাতে অসুস্থ

হৈ পৰে। আনপিনে তাৰ পিছৰ বছৰতে ১৯০৬ চনত পূৰ্ব বংগত দুৰ্ভিক্ষ আৰু বানপানীত আক্ৰান্ত জনসাধাৰণৰ ওচৰত নিবেদিতাই সঁহাৰি জনাইছিল। ফলস্বৰূপে অধিক ব্যস্ততাৰ বাবে নিবেদিতাই মেলেৰিয়া ৰোগত আক্ৰান্ত হয়। বেমাৰ আৰু ব্যস্ততাই নিবেদিতাৰ শৰীৰ দুৰ্বল কৰি পেলাইছিল। তাৰ মাজতেই ১৯০৭ চনৰ মাজভাগত তেখেতে স্বদেশলৈ গৈছিল। তাৰ পৰা আহি কিছু দুৰ্বল দেহেৰেই পুনৰ কৰ্মত ব্যস্ত হ'ব লগা হয়। ১৯১০-১১ চনত ছমাহৰ বাবে পুনৰ পশ্চিমীয়া দেশ সমূহ ভ্ৰমণ কৰে। এই যাত্ৰা শেষ কৰি ভাৰতলৈ ঘূৰি আহি পূজা বন্ধৰ সময়ছোৱাত দাৰ্জিলিঙত কটোৱাৰ সিদ্ধান্ত গ্ৰহণ কৰে। কিন্তু পুনৰ মেলেৰিয়াতেই আক্ৰান্ত হৈ ১৯১১ চনৰ ১৩ অক্টোবৰত দাৰ্জিলিঙতেই নিবেদিতাই মাত্ৰ ৪৪ (চৌচল্লিশ) বছৰ বয়সত অকাল মৃত্যুক সাৱটি লয়।

বিদেশী হৈও ভাৰতৰ বাবে জীৱনৰ সকলোখিনি অৰ্পণ কৰি হৃদয় আৰু মনত ভাৰতৰ গৌৰৱ-ঐতিহ্য আঁকি লোৱা মাৰ্গাৰেট এলিজাবেথ নোবেল ভাৰতবাসীৰ বাবে সদায় আদৰৰ, চেনেহৰ আৰু হৃদয়ৰ মৰমৰ ভনী নিবেদিতা। ভাৰতবৰ্ষৰ শিক্ষাৰ উন্নতিৰ বাবে দেহ-কেহে অহোপুৰুষাৰ্থ কৰি যোৱা আজন্ম শিক্ষাবিদ, শিক্ষয়িত্ৰী ভগ্নী নিবেদিতাৰ জীৱন-গাঁথাই প্ৰতিজন ভাৰতীয়কে উদ্বুদ্ধ কৰি তোলে।

১৯৬৮ চনত ভাৰত চৰকাৰে ভগ্নী নিবেদিতাৰ ত্যাগৰ সোঁৱৰণ আৰু শ্ৰদ্ধা জনাই এটি ডাক টিকট উলিয়ায়। নিবেদিতাই ভাৰতীয় স্ত্ৰীসকলৰ শিক্ষাৰ বাবেই নহয় সমসাময়িক ভাৰতবৰ্ষৰ সকলো দিশতেই খোজ পেলাই যোৱা এগৰাকী চৰম ত্যাগী ঋষিতুল্যা শিক্ষাবিদ আছিল।

সেইবাবে দাৰ্জিলিঙত তেখেতৰ সমাধি ফলকত লিখি ৰখা হৈছে—

"Here the Sister is resting,
Who gave everything to India"

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বুদ্ধদেৱৰ জীৱন দৰ্শন

কৰবী দাস

সাংৰাংশ

বিশ্ববিখ্যাত বৌদ্ধধৰ্মৰ প্ৰৱৰ্তক সিদ্ধাৰ্থ তথা বুদ্ধদেৱৰ জন্ম ভাৰতবৰ্ষৰ অন্তৰ্গত নেপালৰ কপিলাবস্তুত। সৰুকালৰে পৰা অতি সংবেদনশীল মনোভাব হোৱা বাবে মানৱ জীৱনৰ দুখ-কষ্টৰ পৰা মুক্তি বিচাৰিছিল। জন্ম ললে দুখ-কষ্ট ভোগ কৰিবই লাগিব। সেইবাবে তেওঁ মুক্তি তথা নিৰ্বাণ লাভৰ বাবে, তপস্যা কৰি বোধিজ্ঞান লাভ কৰিছিল আৰু এটি নতুন ধৰ্ম বৌদ্ধধৰ্ম তেওঁ সৰ্বসাধাৰণৰ মাজত ভিক্ষু হিচাপে প্ৰচাৰ কৰিছিল। এই ধৰ্মৰ বাণী আৰু নীতি নিয়মবোৰ অতি সহজ সৰল আছিল আৰু জাতিভেদ প্ৰথা পৰিহাৰ কৰিছিল, গতিকে অতি কম সময়ৰ ভিতৰত এই ধৰ্মৰ ব্যাপক সম্প্ৰসাৰণ ঘটিছিল আৰু সৰ্বসাধাৰণ তথা ৰজা মহাৰজাৰ পৃষ্ঠপোষকতাত ভাৰতবৰ্ষত জন্ম হোৱা এই ধৰ্মটোই বিশ্বদৰবাৰত স্থান পাইছিল। বিশেষভাৱে মানৱ জীৱনত এই ধৰ্মৰ চাৰি আৰ্যসত্য আৰু অষ্টাংগিকমাৰ্গই যথেষ্ট গুৰুত্ব তথা প্ৰভাৱ আছিল। বৌদ্ধধৰ্মই বিশেষকৈ ধৰ্মীয় আচাৰ নীতিতকৈও মানুহৰ দৈনন্দিন জীৱনত পালন কৰিবলগীয়া ৰীতি-নীতি তথা নৈতিকতাৰ ক্ষেত্ৰত যথেষ্ট গুৰুত্ব দিছিল আৰু এই সমূহ পালন কৰি নিৰ্বাণ লাভ কৰি মানৱ জীৱনৰ দুখ-কষ্টৰ পৰা মুক্তি পাব পাৰি বুলি তেওঁ প্ৰতিষ্ঠিত কৰি গৈছে।

বুদ্ধং চৰণং গোস্বামী

সংঘং চৰণং গোস্বামী

ধৰ্মং চৰণং গোস্বামী

বৌদ্ধধৰ্ম প্ৰৱৰ্তক সিদ্ধাৰ্থ তথা বুদ্ধদেৱৰ জন্ম হৈছিল সেই সময়ৰ ভাৰতবৰ্ষৰ

অন্তৰ্গত নেপালৰ ওচৰৰ কপিলাবস্তুৰ শাক্যবংশৰ ৰজা শুদ্ধোধন আৰু মায়াদেৱীৰ পুত্ৰৰূপে। সৰুতে মাতৃহাৰা হোৱাত সিদ্ধাৰ্থ ধাইমাক গৌতমীয়ে ডাঙৰ-দীঘল কৰা বাবে তেওঁক গৌতম নামেৰেও জনা যায়।

শৈশৱ কালৰ পৰাই সিদ্ধাৰ্থ অতি দয়াশীল, চিন্তাশীল, সংবেদনশীল আছিল। ৰাজকুমাৰ হ'লেও তেওঁক ঐশ্বৰ্য-বিভূতি, লাহ-বিলাহে আকৃষ্ট কৰিব পৰা নাছিল। বৰঞ্চ এইবোৰৰ প্ৰতি তেওঁৰ বীতৰাগহে আছিল। যাতে তেওঁক ৰাজকাৰেঙৰ বাহিৰৰ জগতৰ পৰিস্থিতিয়ে ব্যথিত কৰিব নোৱাৰে তাৰ বাবে সিদ্ধাৰ্থ ৰাজপ্ৰসাদৰ ভিতৰত অতি সংগোপনে ৰখা হৈছিল। তথাপিও ইয়াৰ মাজতেই তেওঁ কেতিয়াবা চহৰ ফুৰিবলৈ গৈছিল। তেনে সময়বোৰত কেতিয়াবা কেতিয়াবা তেওঁ বেমাৰী লোক, বুঢ়া মানুহ, মৃত লোক আদি তেওঁৰ যাত্ৰাপথত দেখা পাইছিল। এইবোৰ দৃশ্যই তেওঁৰ মন-প্ৰাণ ব্যথিত কৰি তুলিছিল। ৰোগ-শোক, জৰা, মৃত্যু আদি মানৱ জীৱনত অনিবাৰ্য। দুখ-দুৰ্দশাই তেওঁৰ মন অস্থিৰ কৰি তুলিছিল আৰু সাংসাৰিক মোহ বিলাকৰ প্ৰতি তেওঁৰ বৈৰাগ্য ভাৱ জন্ম হৈছিল। সেয়েহে দেউতাক শুদ্ধোধনে সিদ্ধাৰ্থই সন্ন্যাস গ্ৰহণ কৰিব বুলি ভয় কৰি মাত্ৰ ১৬ বছৰ বয়সতে যশোধৰা নামৰ এগৰাকী সুন্দৰী যুৱতীৰ লগত তেওঁৰ বিবাহ সম্পন্ন কৰে। গৌতমৰ ৰাহুল নামৰ এটি পুত্ৰ সন্তানো জন্ম হয়। কিন্তু এই বিলাক সাংসাৰিক বন্ধনে গৌতমক বান্ধি ৰাখিব পৰা নাছিল। সাংসাৰিক বান্ধোনে বেছিকৈ আৱৰি ধৰিব পাৰে বুলি চিন্তা কৰি গৌতমে মাত্ৰ ২৯ বছৰ বয়সত সংসাৰ ত্যাগ কৰি ৰাজপ্ৰসাদৰ পৰা ওলাই গৈছিল।

তেওঁ জীৱনত দেখা পোৱা দুখবোৰৰ উৎস নিৰ্ণয় কৰি আৰু ইয়াৰ পৰা পৰিত্ৰাণৰ উপায় বিচাৰি গৌতমে পৰিয়াল তথা আন আন শুভাকাংখীৰ সকলো অনুৰোধ, অনুনয় বিনয় উপেক্ষা কৰি গৃহ ত্যাগ কৰিছিল। প্ৰথমতে তেওঁ যাৱতীয় ৰাজচিহ্নসমূহ ত্যাগ কৰে আৰু সন্ন্যাসীৰ বসন ধাৰণ কৰি জীৱনৰ প্ৰকৃত সত্যৰ অনুসন্ধান কৰিবলৈ উদ্দেশ্য লৈ এটি নতুন জীৱনৰ পাতনি মেলে।

সংসাৰ ত্যাগ কৰি গৌতমে পাঁচ গৰাকী সতীৰ্থৰ সৈতে ছবছৰ কাল বিভিন্ন ঠাই, তীৰ্থ আদি ভ্ৰমণ কৰি ফুৰিছিল। সেই সময়ত তেওঁ প্ৰখ্যাত পণ্ডিত আলৰা কালাম আৰু উদ্দক ৰামপুত্ৰৰ ওচৰত সাময়িক ভাৱে ধৰ্ম, বিনয়, সদাচাৰ, অনুশীলন আদিৰ বিষয়ে প্ৰাথমিক শিক্ষা গ্ৰহণ কৰিছিল যদিও থেওঁ বিচৰা ধৰণে সত্যত

উপনীত হ'ব পৰা নাছিল। ইয়াৰ পিছত তেওঁ গয়াৰ ওচৰৰ উৰুৱালাত কঠোৰ তপস্যা আৰু কৃচ্ছ সাধনাত ব্ৰতী হয়। কিন্তু ইয়াতো তেওঁৰ উদ্দেশ্য সফল নোহোৱাত নীৰঞ্জনা নদীৰ পাৰত এজোপা বটবৃক্ষৰ তলত গভীৰ ধ্যানত নিমগ্ন হয় আৰু এই ঠাইতেই তেওঁৰ জীৱনৰ গভীৰ সত্যৰ জ্ঞান তথা বোধি লাভ কৰে আৰু তেতিয়াৰ পৰাই গৌতম বুদ্ধ নামেৰে জনাজাত হয়। যিজোপা গছৰ তলত সত্যৰ জ্ঞান তথা বোধিত্ব লাভ কৰিছিল সেই জোপা বৃক্ষ বোধিদ্ৰুম বুলি বিখ্যাত হয়। বুদ্ধই কেৱলমাত্ৰ নিজৰ দুখ-কষ্টৰ পৰা মুক্তি লাভ কৰাই উদ্দেশ্য নাছিল, সৰ্বসাধাৰণৰ দুখ-দুৰ্গতিৰ পৰা মুক্তিয়েই আছিল তেওঁৰ সাধনা আৰু ঠাইখনৰ নাম তেতিয়াৰ পৰাই বুদ্ধগয়া হয়।

বুদ্ধত্ব প্ৰাপ্তিৰ পিছত গৌতমে ভিক্ষুৰ জীৱন গ্ৰহণ কৰি তেওঁৰ বোধিলব্ধ জ্ঞান বিতৰণত ব্ৰতী হয়। প্ৰথমতে তেওঁ সাৰনাথলৈ ৰাওনা হয় আৰু ইয়াতেই তেওঁ তেওঁৰ পূৰ্বৰ পাঁচ গৰাকী সতীৰ্থক জ্ঞান প্ৰদান কৰে। সাৰনাথত হোৱা এই ঘটনাক বৌদ্ধদৰ্শনত ধৰ্ম চক্ৰ প্ৰৱৰ্তন বুলি জনা যায়।

বুদ্ধৰ বাণী অনুসৰি মানুহৰ জীৱনৰ তিনিটা ঘাই বৈশিষ্ট্য হ'ল (ক) জীৱন দুখময় (খ) এই জগতৰ সকলো বস্তু আৰু ঘটনা অনিত্য আৰু (গ) সকলো অস্তিত্বশীল বস্তুৱেই অনাত্ম। এই তিনিটা মূল বৈশিষ্ট্যক কেন্দ্ৰ কৰিয়েই বোধিলব্ধ চাৰি আৰ্য্যসত্য - দুখ, সমুদায়, নিৰোধ আৰু মাৰ্গ আদি যুগান্তকাৰী বৌদ্ধ মতবাদ সমূহ গঢ় লৈ উঠিছিল। এই উপদেশ সমূহক ভিত্তি কৰিয়েই এক নতুন ধৰ্ম আৰু দৰ্শন গঢ় লৈ উঠা বুলি জানিব পৰি।

বৌদ্ধ দৰ্শন অনুসৰি যিজনে কাম, ক্ৰোধ, লোভ, মোহ, অহং, বিদ্বেষ, অজ্ঞতা আদি তাক কাৰ্য বোধিজ্ঞান লাভ কৰিছে তেৱেই বুদ্ধ। বৌদ্ধ দৰ্শনত বুদ্ধদেৱেই হ'ল প্ৰতিষ্ঠাপক, শিক্ষক, সংস্কাৰক আৰু মাৰ্গদৰ্শক।

বুদ্ধৰ উপদেশ তথা বাণীসমূহেই বৌদ্ধদৰ্শনৰ উৎস। বুদ্ধই নিজৰ মত তথা বাণীসমূহ কোনো ধৰ্মগ্ৰন্থ তথা ধৰ্মশাস্ত্ৰ নাইবা কোনো নীতিশাস্ত্ৰত ক'তো লিপিবদ্ধ কৰা নাছিল। মুখে মুখেহে তেওঁ লাভ কৰা জ্ঞান আৰু অভিজ্ঞতাসমূহ পালি ভাষাত জনসাধাৰণৰ মাজত প্ৰচাৰ কৰিছিল। মগধৰ ৰাজধানী ৰাজগৃহত অৱস্থিত গৃধকূট পৰ্বতৰ সমতল ভূমিত বহি বুদ্ধই তেওঁৰ শিষ্যসকলক দিয়া বাণীসমূহৰ

সংকলনেৰেই বৌদ্ধধৰ্মৰ পবিত্ৰ ধৰ্মগ্ৰন্থ ত্ৰিপিটক ৰচিত হৈছিল। কিন্তু বুদ্ধ দেৱৰ মৃত্যুৰ পিছতহে এই পবিত্ৰ গ্ৰন্থখন সংকলিত হৈছিল। ত্ৰিপিটক হৈছে তিনিখন গ্ৰন্থৰ সমষ্টি বিনয় পিটক, সূত্ৰ পিটক আৰু অভিধৰ্মপিটক। এই পিটকসমূহত বৌদ্ধ সন্ন্যাসীসকলৰ আচাৰ, আচৰণ, বুদ্ধৰ উপদেশ তথা বাণীসমূহ নৈতিক শিক্ষা আদি সন্নিৱিষ্ট হৈ আছে। ত্ৰিপিটকত সংকলিত বুদ্ধমতসমূহৰ লগত উপনিষদৰ মতসমূহৰ সাদৃশ্য দেখা পোৱা যায়। উপনিষদৰ চিন্তাধাৰাই বৌদ্ধধৰ্মৰ পথ সুগম কৰি তুলিছে বুলিও ভাবিব পাৰি।

বৌদ্ধ দৰ্শনৰ মূলতত্ত্বসমূহ বুদ্ধদেৱৰ চাৰি মহান সত্যতে নিহিত হৈ আছে. কঠোৰ সাধনা আৰু গভীৰ তপস্যাৰ জৰিয়তে বুদ্ধদেৱে যি চাৰি সত্যৰ সন্ধান পাইছিল তাক বৌদ্ধ দৰ্শনত 'চত্বাৰি আৰ্য্যসত্যানি' বুলি জনা যায়। এই চাৰি আৰ্য্যসত্য হৈছে – সুখ আৰু আনন্দৰ মাজতো দুখৰ বীজ লুকাই থাকে। এই মহান সত্যৰ দ্বাৰা বুদ্ধদেৱে মানুহক জীৱনৰ বাস্তৱ সত্য যে দুখ আৰু দুখ যে আৰশ্যভাৱী সেই কথা স্বীকাৰ কৰিবলৈ শিক্ষা দিছে।

দ্বিতীয় আৰ্য্যসত্য- দুখ সমুদায় অৰ্থাৎ দুখৰ কাৰণ আছে। এই আৰ্য্যসত্যতো বুদ্ধ দেৱৰ কাৰ্যকৰণ তত্ত্ব তথা প্ৰতীত্যমুৎপাদৰ ওপৰত প্ৰতিষ্ঠিত তেওঁৰ মতে জড়জগত আৰু মনোজগতৰ প্ৰতিটো ঘটনাৰ অস্তিত্ব পূৰ্বৰ কোনো ঘটনাৰ লগত জড়িত। কাৰণহীন তথা স্বনিৰ্ভৱশীল বুলি একোৱেই নাথাকে। জগতৰ সকলো ঘটনা কাৰ্যকৰণ শৃংখলাৰে বান্ধ খাই থাকে। এই জগতৰ কোনো ঘটনাই আকস্মিক নহয়। তেনেদৰে দুখো আকস্মিক নহয়, ইয়াৰো নিশ্চয় কিবা কাৰণ আছে। মানৰ জীৱনৰ ৰোগ, শোক, জৰা, মৃত্যু, নিৰাশা, বাৰ্দ্ধক্য আদিৰো একোটা কাৰণ আছে। যেতিয়ালৈকে দুখৰ কাৰণসমূহ নাইকিয়া কৰিব পৰা নাযায়, তেতিয়ালৈকে মানুহে দুখৰ পৰা মুক্তি লাভ কৰিব নোৱাৰে। কাৰ্যকৰণ প্ৰক্ৰিয়াত দুখৰ কাৰণসমূহক বাৰটা নিদান বা দ্বাদশ ভৱচক্ৰ বুলি আখ্যা দিয়া হৈছে।

তৃতীয় আৰ্য্যসত্য দুখ নিৰোধ। এই সত্যমতে দুখৰ সমাধান তথা নিবৃত্তি তথা নিৰোধ আছে. দুখ কিছুমান কাৰণ বা চৰ্তৰ ওপৰত নিৰ্ভৱশীল। গতিকে যি কাৰকৰ পৰা দুখৰ উৎপত্তি হয় সেই কাৰকবোৰ আঁতৰাব পাৰিলেহে দুখৰো সমাপ্তি ঘটিব। দুখৰ মূল কাৰক হৈছে অবিদ্যা। গতিকে অবিদ্যাৰ বিনাশ হ'লে দুখৰো সমাধান হ'ব। বৌদ্ধদৰ্শনত দুখৰ আত্যান্তিক নিৰোধক নিৰ্বাণ বোলা

হৈছে। ইন্দ্ৰিয়ক সম্পূৰ্ণৰূপে দমন কৰি বিষয় আসক্তি বৰ্জন কৰি, সদায় সত্যৰ ধ্যান কৰিলে ব্যক্তি এজনে নিজৰ প্ৰচেষ্টাৰে জীৱনত নিৰ্বাণ লাভ কৰাটো সম্ভৱ হয়। কিন্তু বুদ্ধদেৱে নিৰ্বাণ সম্পৰ্কে শিষ্যসকলৰ ওচৰত কোনো ধৰণৰ বিশেষ ব্যাখ্যা আগবঢ়োৱা নাছিল। নিৰ্বাণত জৰা মৰণজনিত দুখৰ বিনাশ ঘটে, কামনা বাসনাৰ যন্ত্ৰণাৰ উপশম ঘটে। মানুহ এজনৰ পুনৰ জন্মৰ সম্ভাৱনা নাথাকে। অৰ্থাৎ জীৱনৰ দুখ কাৰ্যৰ পৰা সম্পূৰ্ণ মুক্তি লাভ কৰে। নিৰ্বাণ প্ৰাপ্ত ব্যক্তিক অ'হৎ বোলা হয়। নিৰ্বাণৰ স্বৰূপ সম্পৰ্কে বৌদ্ধ দৰ্শনত চাৰিটা অভিমত পোৱা যায়। (ক) নিৰ্বাণ এক পূৰ্ণ বিলুপ্তিৰ ব্যৱস্থা (খ) নিৰ্বাণ হৈছে শাশ্বত আনন্দময় অৱস্থা (গ) নিৰ্বাণ এক শাশ্বত অপৰিৱৰ্তনীয় অৱস্থা আৰু (ঘ) নিৰ্বাণ এক অবৰ্ণনীয় অৱস্থা।

চতুৰ্থ আৰ্যসত্য দুখ নিৰোধ মাৰ্গ। অৰ্থাৎ দুখ নিবৃত্তিৰ পথ তথা উপায় আছে। এই সত্য অনুসৰি মানৱ জীৱনত দুখৰ পৰা সম্পূৰ্ণ মুক্তি লাভ কৰাৰ উপায় আছে। দুখৰ উৎপত্তিৰ কাৰণ সম্পৰ্কে সম্পূৰ্ণ জ্ঞান লাভ কৰিলে মানৱ জীৱনৰ পৰা মুক্তিৰ সন্ধান পোৱা যায়।

বুদ্ধদেৱে তেওঁৰ এই চাৰি সত্যৰ ব্যাখ্যাৰ জৰিয়তে ইয়াৰ বিশদ ব্যাখ্যা দিছে। পৰিদৃশ্যমান জগতৰ কোনো বস্তুৱেই স্থায়ী নহয়। অথচ মানুহে এই পৃথিৱীৰ সকলো বস্তু তথা ঘটনাক স্থায়ী বুলি আৰু পূৰ্বানুমেয় বুলি ভাৱে যাৰ বাবে দুখৰ উৎপত্তি হয়। কিন্তু এই দুখ চিৰস্থায়ী নহয় আৰু ইয়াৰ চিৰ নিবৃত্তিয়েই বুদ্ধদেৱৰ মূল উল্লেখ্য। তেওঁৰ মতেঅতি কৃচ্ছ আৰু অতি ভোগ উভয়েই মানৱ জীৱনৰ বাবে ক্ষতিকাৰক। সেয়েহে এক মধ্যম পথ প্ৰৱৰ্তন কৰি দুখৰ পৰা চিৰ পৰিত্ৰাণৰ বাবে বুদ্ধই আঠটা বিশেষ মাৰ্গ তথা উপায় মানি চলিবলৈ উপদেশ দিছিল। অষ্টাংগিক মাৰ্গ নামেৰে প্ৰসিদ্ধ এই মাৰ্গসমূহ নৈতিক আদৰ্শৰ সমষ্টি বুলিবও পাৰি।

সৎ দৃষ্টি, সৎ প্ৰতিজ্ঞা, সৎ বাক্য, সৎ আচৰণ, সৎ জজীৱন যাপন, সৎ প্ৰয়াস, সৎ স্মৰণ, সৎ সমাধি।

নৈতিক সংস্কাৰৰ বাবে শুদ্ধ জ্ঞান আহৰণ কৰিব লাগে। শুদ্ধজ্ঞান লাভ কৰিবলৈ সৎ দৃষ্টিভংগীৰ প্ৰয়োজন। শুদ্ধ জ্ঞানেহে জীৱন ধাৰাৰ সংস্কাৰ কৰিব পাৰে। সৎ উপায়ে জীৱিকা অৰ্জনৰ চেষ্টা কৰিব লালে। বদ অভ্যাস, অসৎ মনোবৃত্তি পৰিহাৰ কৰিবলৈ সদায় চেষ্টা কৰিব লাগে নিজৰ সৎ সংকল্প সদায় মনত ৰাখিব লাগে।

মানুহৰ নৈতিক পুনৰুত্থানত বুদ্ধই গভীৰভাৱে বিশ্বাস কৰিছিল। তেওঁৰ মতে প্ৰত্যেক ব্যক্তিয়েই নিজৰ ত্ৰাণকৰ্তা। এজন ব্যক্তিয়ে নিজৰ উত্তৰণৰ বাবে বুদ্ধদেৱৰ অষ্টাংগিক মার্গ আদি বিভিন্ন নৈতিক শিক্ষা পালন কৰি আত্মবোধ সম্পন্ন হৈ নির্বাণ বা মুক্তি লাভ কৰিব পাৰে। প্ৰত্যেক ব্যক্তিৰ অন্তৰত শ্ৰেষ্ঠ জ্ঞানৰ বীজ আছে, তাক মাত্ৰ বিচাৰি ব্যৱহাৰ কৰিব লাগে। সেয়ে বুদ্ধৰ আন এক গুৰুত্বপূৰ্ণ উপদেশ তথা বাণী আছিল – 'আত্মদীপোভৱ' আৰু "বহুজন হিতায়, বহুজন সুখায়।"

বুদ্ধই বিশ্বাস কৰিছিল ঈশ্বৰৰ সাহায্য তথা যাগ যজ্ঞ অবিহনেই মানুহৰ জীৱনৰ দুখৰ অৱসান ঘটিব পাৰে। সেয়েহে অলৌকিক প্ৰামাণ্যৰ ওচৰত শৰণাগত নৈহে মানৱীয় দিশৰ পৰাহে পার্থিৱ সমস্যা সমূহ বিচাৰ কৰিবলৈ উদগনি দিছিল।

জাতি ধর্ম নির্বিশেষে যিকোনো ব্যক্তিয়েই এই পথেৰে মুক্তি লাভ কৰিব পাৰে। ব্যক্তি এজনে নিজ প্ৰচেষ্টাৰেহে দুখৰ পৰা মুক্তি লাভ কৰিব পাৰে। যিহেতু ব্যক্তি এজনৰ দুখৰ কাৰণ তেওঁ নিজেই, সেয়েহে এই দুখৰ কাৰণো ব্যক্তিজনে নিজেই আঁতৰাব পাৰে। মুক্তিৰ বাবে যাগযজ্ঞ বা তপস্যা তথা ঈশ্বৰৰ সাহায্যৰ কোনো গুৰুত্ব নাই। যিহেতু বুদ্ধৰ মতে ঈশ্বৰৰ কোনো বাস্তৱ অস্তিত্ব নাই, মুক্তিলাভৰ বাবে ব্যক্তিজনৰ দৃঢ় সংকল্প আৰু সাধনাহে অপৰিহার্য। প্ৰত্যেক ব্যক্তিয়েই নিজে নিজৰ ত্ৰাণকৰ্তা। তেওঁৰ বিখ্যাত বাণী আছিল আত্মাদীপোভৱ অর্থাৎ নিজেই নিজৰ পথ প্ৰদর্শক হোৱা।

এনেবোৰ নিয়মৰ দ্বাৰা পৰিচালিত হৈ যিসকল ব্যক্তি আৱেদ আৰু অন্য চিন্তাৰ পৰা মুক্ত হ'ব তেৱেঁই দুখক অতিক্ৰম কৰি সত্যৰ ৰাস্তাত খোজ দিয়াৰ বাবে উপযুক্ত।

বিশ্বৰ ইতিহাসত বুদ্ধই পোন প্ৰথমবাৰৰ বাবে ব্যক্তি তথা মানৱক অনন্ত শক্তিসম্পন্ন জ্ঞান কৰি ধর্ম আৰু নীতিৰ মাজত সমন্বয় সাধনৰ চেষ্টা কৰিছে। তেওঁ অলৌকিক শক্তিৰ ওচৰত শৰণাগত নৈহেমানৱীয় দিশৰ পৰাহে পার্থিৱ সমস্যাসমূহ বিচাৰ কৰিবলৈ উদগনি দিছিল। সকলোৰে হিতৰ অর্থে ক্ষমা, দয়া, কৰুণা, মুদিতা, মৈত্ৰী, বৈৰাগ্যৰ অনুশীলন আদি আমাৰ প্ৰধান কর্তব্য। বুদ্ধৰ বাণী – বহুজন হিতায়, বহুজন সুখায়ৰ মাজেৰে সমাজৰ প্ৰতি বুদ্ধৰ দায়বদ্ধতা প্ৰকাশ পাইছিল।

বুদ্ধত্ব প্রাপ্তিৰ পিছত বিভিন্ন স্থানপ্রায় ৪০ বছৰবো অধিক কাল পৰিভ্রমণ কৰি বুদ্ধই নিজৰ মতবাদ তথা বাণী প্রচাৰ আৰু প্রসাৰ কৰিছিল। বিভিন্ন ঠাইত তেওঁৰ মতবাদক সন্মান জনোৱাজনক আৰু স্বইচ্ছাই বৌদ্ধ ধৰ্মৰ প্রতি আগ্রহীজনকহে তেওঁ দীক্ষা দিছিল। সেইবাবে তেওঁৰ শিষ্যৰ সংখ্যা প্রতাপী ৰজা মহাৰজাৰ পৰা অমান্য, তপস্বী, মহিলা, নিম্নজাত লোকসকলৰ মাজতো বিস্তাৰিত হৈ আছিল। এনে বিশাল অনুগামীৰ দলে বুদ্ধৰ ধৰ্মোপদেশৰ সাৰ্থক ৰূপটোকে বুজায়। অতি সোনকালে বুদ্ধৰ শিষ্যৰ সংখ্যা বৃদ্ধি পোৱাত তেওঁলোকক সংঘবদ্ধ আৰু সুসংহত কৰাৰ বাবে বুদ্ধদেৱে সংঘ প্রতিষ্ঠা কৰে। সংঘ বৌদ্ধ ভিক্ষুসকলৰ সংগঠন আছিল। বুদ্ধৰ ধাইমাক গৌতমা প্রথমগৰাকী ভিক্ষুনী আছিল।

বুদ্ধদেৱে নৈতিকতাৰ ক্ষেত্রত যথেষ্ট গুৰুত্ব দিছে যদিও তেওঁৰ নীতি বা বাণী তথা উপদেশসমূহৰ মাজত কিছুমান দাৰ্শনিক তত্ত্ববো প্রকাশ দেখা যায়। বৌদ্ধ দৰ্শনৰ তত্ত্ব চাৰিটা হৈছে –

1) Theory of Dependent Organism (প্রতীত্য সমূৎপাদ বাদ)

2) Doctrine of Karma (কৰ্মবাদ)

3) Doctrine of Non-self (অনাত্মাবাদ)

4) Theory of Intermanenace-momentrariness (অনিত্যবাদ বা ক্ষনিকত্ববাদ)

বৌদ্ধ সম্প্রদায়ক প্রধানকৈ দুটা সম্প্রদায়ত বিভক্ত কৰা হৈহেছে – হীনযান আৰু মহাযান। হীনযানসকল বুদ্ধবাদী আৰু এই পন্থাই কঠোৰ নৈতিক আৰু ধৰ্মীয় অনুশাসনবোৰ যথাযথভাৱে অনুসৰণ কৰি কঠোৰ নৈতিক জীৱন যাপনত গুৰুত্ব দিয়ে। আনহাতে মহাযান পন্থীসকল আছিল ভাববাদী আৰু তেওঁলোকে কঠোৰ নৈতিক জীৱন যাপনৰ বিৰোধিতা কৰি কঠোৰ নৈতিক অনুশাসনবোৰৰ সংস্কাৰত গুৰুত্ব দিছিল।

ৰাজপুত্ৰৰূপে জন্মগ্রহণ কৰি মানুহৰ দুখ-দৰ্দশাৰ নিৰাময় কৰাৰ উদ্দেশ্যে ৰাজসুখ ত্যাগ কৰি সন্ন্যাসী গ্রহণ কৰা গৌতম বুদ্ধক এচিয়াৰ জ্যোতি ৰূপে বিখ্যাত। প্রাচীন পুথি কিছুমানে বুদ্ধক মানৱতাবাদী গুৰু তথা শিক্ষক বুলি কৈছে। যিজনে

স্বলদ্ধ বাণীৰ দ্বাৰা সৰ্বসাধাৰণক জাগ্ৰত কৰিছিল। মুঠৰ ওপৰত বৌদ্ধ দৰ্শনত বুদ্ধদেৱেই হ'ল প্ৰতিষ্ঠাপক, শিক্ষক, সংস্কাৰক তথা পথ প্ৰদৰ্শক।

বৌদ্ধধৰ্ম, বুদ্ধদেৱৰ মৃত্যুৰ পিছতহে বহুলভাৱে প্ৰচলিত হয়। সেই সময়ত প্ৰচলিত ধৰ্মীয় ব্যৱস্থা (হিন্দু ধৰ্মৰ প্ৰতি) বহু মানুহ অসন্তুষ্ট হৈছিল যাৰ বাবে জাতি ভেদ তথা বৰ্ণ ভেদ নথকা বৌদ্ধ ধৰ্মৰ প্ৰতি বুজন পৰিমাণৰ মানুহ আকৰ্ষিত হৈছিল। জন্মগত শ্ৰেষ্ঠতাতকৈ, আচাৰ আচৰণ মূল্যবোধক অধিক গুৰুত্ব দিছিল। নাৰীসমাজকো এই ধৰ্মই গুৰুত্ব দিছিল।

ভাৰতৰ বিভিন্ন ৰজা মহাৰজাৰ পৃষ্ঠপোষকতাত বৌদ্ধ ভিক্ষুসকলৰ প্ৰচেষ্টাত ভাৰতত জন্ম হোৱা এই ধৰ্ম তথা দৰ্শনে ভাৰতৰ ভৌগোলিক সীমা অতিক্ৰম কৰি ব্ৰহ্মদেশ, শ্যাম, মালয়, জাভা তিৰ্বত, নেপাল, কোৰিয়া, চীন, আদি বিশ্বৰ বিভিন্ন দেশলৈ প্ৰচাৰিত তথা প্ৰসাৰিত হোৱাত প্ৰাচীন কালতেই এই এক বিশ্বধৰ্মত পৰিণত হৈছিল।

সহায়ক গ্ৰন্থপঞ্জীঃ

১) বিশ্বকোষ দশম খণ্ড – দৰ্শন

২) ভাৰতীয় দৰ্শন – ড° জ্যোৎস্না ভট্টাচাৰ্য্য,

৩) ভাৰতীয় দৰ্শন – ড° বন্দনা পূজাৰী

৪) Critical Survey of India Philosophy - C.D. Sharma

৫) Gospel of Buddha - Dr. Paul Carus

৬) বিদ্যালয়ৰ ব্যৱহৃত ৰচনা, বুৰঞ্জী বিষয়ক পুথি আদি।

৭) Internet etc.

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Rural development in every sector

Hiran Duarah

Abstract

Rural development is the process of improving the quality of life and economic well-being of people living in rural areas. It is the real development of a nation. If the village progresses, the society will progress and this progress will lead to the real development of a country. The great leader of India Mahatma Gandhi said, "if village perishes, india will perish too." He found that the progress of the country lies in the development of the majority of its rural development, develop rural economy, industries, and rural skills.

In today's world rural development is political in nature. It is highly directed, influenced and planned by people in government. The greatest mistake a nation or a community can mistake is to elect people whose inner and foremost desire is to be powerful and wealthy no matter what.(Mr. Allah dad khan, visiting professor, University of Peshawar, a report on philosophy and principles of rural development, Dec, 16, 2015). And this mistake is highly responsible for the developing nature of our nation, even in 21st century.

Education is the main factor of rural development. Education can literate people about their rights and how to achieve them. It encourages rural people to dream of a developed society. For promoting at least the elementary education among people Ministry of education started a programme on 2001 with a motto ' Education for all'.

Empowering rural women is playing a major role in the progress of

our rural society. Women are the backbone of our home and society. If they become stronger then the society also stand strong. National rural livelihoods mission is the centrally sponsored mission which mainly focusing on rural development through empowering rural women.

Agricultural development is also an important aspect of rural development. Gandhiji considered agriculture as the main stay for the upliftment of the entire nation. He also had the firm belief that "the future of India lies in its villages". To Gandhiji, the practice of agriculture signified a promise of limitless reach.Agrarianism is a political and social philosophy that has promoted subsistence agriculture, smallholdings, egalitarianism, with agrarian political parties normally supporting the rights and sustainability of small farmers and poor peasants against the wealthy in society.

Rural development is the first and foremost directed toward the development of man and society. Man is supposed to preserve protect and develop all creatures on the earth and there must be a strong bond between man and society. Rural development is a continuing process of improving the economic, social, cultural, political, spiritual and environmental aspects of the target communities. (Mr. Allah dad khan, visiting professor, University of Peshawar, a report on philosophy and principles of rural development, Dec, 16, 2015).

Rural development usually refers to the method of enhancing the quality of life and financial well-being of individuals, specifically living in populated and remote areas. Traditionally, rural development was centred on the misuse of land-intensive natural resources such as forestry and agriculture. However today, the increasing urbanisation and the change in global production networks have transformed the nature of rural areas.

Rural development still remains the core of the overall development of the country. More than two-thirds of the country's people are dependent on agriculture for their livelihood, and one-third of rural India is still below the poverty line. Therefore, it is important for

the government to be productive and provide enough facilities to upgrade their standard of living.

Rural development is a term that concentrates on the actions taken for the development of rural areas to improve the economy. However, some areas that demand more focused attention and new initiatives are- Education, Public health and Sanitation, Women empowerment, Infrastructure development (electricity, irrigation, etc.), Facilities for agriculture extension and research, Availability of credit, and Employment opportunities etc.

Rural development is important not only for the majority of the population residing in rural areas, but also for the overall economic expansion of the nation.

Rural development is considered to be of noticeable importance in the country today then in the olden days in the process of the evolution of the nation. It is a strategy that tries to obtain an improved and productivity, higher socio-economic equality and ambition, and stability in social and economic development. The primary task is to address the hunger that exists in roughly about 70 per cent of the rural population and to make sufficient and healthy food available. The secondary task is to ensure the availability of clothing and footwear, a clean environment and house, medical attention, recreational provision, education, transport, and communication.

Rural development is essentially a process of improving the quality of life and economic well-being of people living in rural areas. It is the real development of a nation. If the individuals at basic political units at the level of individual families and villages progresses, the society will progress and this progress will lead to the real development of a country. The development of the country is to be seen through the parameter of development of members of the society and nation at large. The great leader of India Mahatma Gandhi said, "if village perishes, India will perish too". He found that the progress of the country lies in the development of the majority of its rural development, developing rural economy,

industries, and rural skills. Gandhian philosophy of Swaraj can be explicated to bring home the point of the philosophical significance of rural development.

Rural development is at its core a political concept more than its economic aspect in nature. It is conceptualised, directed, influenced and planned by the Government and also by various non-governmental institutions. Rural development is the first and foremost directed toward the development of man and society. Man is supposed to preserve protect and develop all creatures on the earth and there must be a strong bond between man and society. Rural development is a continuing process of improving the economic, social, cultural, political, spiritual and environmental aspects of the target communities. The greatest mistake a nation or a community can mistake is to elect people whose inner and foremost desire is to be powerful and wealthy no matter what, Writes Khan, A.D, in 'a report on philosophy and principles of rural development' 2015) I argue that this mistake is significantly responsible for the developing nature of our nation, even in 21st century.

Education is among the most important aspect of rural development. Education can liberate people from the clutches of poverty and enables them to dream of better conditions for living. Literacy can inform people about their rights and how to achieve them. It encourages and facilitates rural people to dream of a developed society. For promoting at least elementary education among people Ministry of education started a programme on 2001 with a motto ' Education for all' under the RTE Act 2010.

As Ambedkar said, "I measure the progress of the community by the degree of progress which women have achieved". Thus the importance of empowering rural women cannot be understated, it singularly plays the most significant role in the progress of our society and country at large. Women are seen to be the backbone of our home and society. If they become stronger the society also stands strong. To this end, the Govt of India's mission National

Rural Livelihoods Mission, a centrally sponsored mission mainly focuses on rural development through empowering rural women. These steps are necessary for pushing development goals to the rural hinterlands of India.The objectives composed by the government in the sixth five-year plan for rural development are:

> To improve productivity and wages of rural people

> To guarantee increased and quick employment possibilities

> To demolish unemployment and bring a notable decline in underemployment

> To guarantee an increase in the standard of living of the underprivileged population

> To provide the basic needs: elementary education, healthcare, clean drinking water, rural roads, etc.

Agricultural development is also an important aspect of rural development. Gandhiji considered agriculture as the mainstay for the upliftment of the entire nation. He also had the firm belief that "the future of India lies in its villages". To Gandhiji, the practice of agriculture signified a promise of limitless reach. Agrarianism is a political and social philosophy that has promoted subsistence agriculture, smallholdings, egalitarianism, with agrarian political parties normally supporting the rights and sustainability of small farmers and poor peasants against the wealthy in society.

In conclusion, we can say that the importance of rural development cannot be understated, especially in our country. If we want to move from a developing to a developed country, the singular area that can facilitate such a qualitative shift is rural development and its peripheral areas such as education and health. As India is a country of villages, if every village is empowered economically, if the women of our villages are self-sufficient, if the heath of those people is good and if the education permeates to the last mile of our villages, only then India can deem about becoming a world leader and an example for others to emulate.

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Rationalism as a Theory of Knowldege

Rubul Moni Das

Abstract

Rationalism is a theory about the origin of knowledge which states that the actual source of knowledge is reason or intellect. According to this theory, we are born not with an empty mind, but with some innate ideas. Innate ideas are those ideas which are implanted by God at the time of birth. These innate ideas are clear and distinct. True knowledge is developed from these self evident innate ideas. These ideas can be attained through reason or intellect only.

The rationalists say that we should not rely on experience in the acquisition of knowledge as senses often deceive us. Sensory perception is not free from doubt and therefore cannot be accepted universally. True knowledge consists in rational deduction of conclusions from innate ideas. Descartes, Spinoza, Leibnitz were the supporters of rationalism.

But rationalism is not free from criticism. Critics pointed out that the concept of innate ideas is not true as these ideas such as causality, infinity, God etc. are not found to be equally present in everyone's mind. Again the role of sensory perception cannot be totally denied in the acquisition of knowledge. True knowledge originates in the contribution of both reason and experience.

Epistemology is a branch of philosophy which deals with various questions on knowledge. One fundamental question arises regarding knowledge is about its origin ie. from where the actual knowledge

can be obtained. Regarding the origin of knowledge different philosophers offered different views and as a result we get different theories. Rationalism is one theory which comes out as a result of the answer to the question about the actual source of knowledge. According to rationalism, knowledge is rational in nature. True knowledge originates in reason or intellect only. The rationalists argue that there are certain truths which pre-exist in the mind by birth and our reason or intellect can directly grasp these truths. The actual knowledge is that which is deduced from these truths and that can be done through reason or intellect only. Sense experience cannot give us actual knowledge. Only through reason or intellect actual knowledge can be achieved.

Reasoning is the mental activity to think, understand and form judgments logically. To employ reason is to seek evidence for and against a belief and to fail to employ reason is to form beliefs on the basis of such non-rational processes as blind faith or guessing which cannot guarantee the truth of knowledge. So to achieve true knowledge one must have to think rationally. According to the rationalist philosophers, we are not born with an empty mind. Our mind is full of some fundamental ideas at the time of birth. These ideas are self evident and universally true and therefore knowledge developed from these ideas also has universal certainty. These ideas are described by the rationalist philosophers as innate ideas or inborn ideas. They are innate because they naturally occur in the mind. All rationalist philosophers have developed their theories of knowledge on the basis of the doctrine of innate ideas.

Among the supporters of rationalism Rene Descartes is one who gave a very good and detailed explanation of innate ideas. Rene Descartes is one of the chief supporters of rationalism. According to Descartes, the innate ideas are clear, distinct and free from all doubts. These ideas are implanted in the mind by God at the time of birth. The ideas of causality, infinity, eternity and even of God etc. are innate ideas. These innate ideas are apriori, means prior to any kind of experience on the matter. According to Descartes,

true knowledge is not possible without the admission of these ideas. Knowledge consists of rational deduction of conclusions from these innate ideas and principles. Descartes talked about two more kinds of ideas. They are adventitious ideas and fictitious ideas. By adventitious ideas he meant those ideas which are created by the mind through the experience of the external objects. The ideas of the Sun or the Moon, the ideas of colors, sounds, heat, cold etc. are adventitious ideas which are obtained through sense-experience. Again by ficititious ideas he meant those ideas which are created by the mind by the conjunction of various ideas i.e. by imagination. The ideas like golden mountain, monster or angels, winged horse etc. are ficitious ideas. But Descartes is of the opinion that only innate ideas are real. The other two forms of ideas are not real as they are not free from doubt and also they can not be accepted universally. But the innate ideas are real, because they are self evident and universally present in everyone's mind. Actual knowledge is that which is derived from these innate ideas by the application of reason or intellect.

Descartes is considered to be the father of modern western philosophy. Descartes wanted to develop a purely rational philosophy. For him knowledge should be as like as mathematical deduction. Just like in mathematics there is no scope for doubt; knowledge should also have that certainty. As a mathematician he wanted to arrive at a knowledge which may be exact like mathematics. He said that knowledge developed from innate ideas is as certain as mathematic. Experience can not give us such knowledge. Only through reason or intellect it can be achieved. Thus, the actual source of knowledge is reason or intellect.

Another supporter of rationalism is Spinoza. Like Descartes Spinoza also supports the view that there are innate ideas in the mind. He starts with the innate idea of God which is self-existent and conceived by itself and deduces all finite physical objects from it. According to Spinoza, God created this world rationally. Knowledge originates in intellect. We can know the truths through

reason as reality is rational in nature. All knowledge originates in the mind. Nothing new knowledge is derived from experience.

Lebinitz is another supporter of reationalism. Whereas Descartes considers some basic ideas to be innate Leibnitz says all ideas are innate or inborn. All our knowledge and ideas are implicit in the mind from the very beginning. But we do not know them as they are not on the conscious level. Through reason or intellect these ideas gradually come to the light and become clear. Leibnitz describes the mind as 'Monad' and said that these Monads are windowless. Thereby he meant that no knowledge enters into the mind from outside. All knowledge is derived from the already existent innate ideas by the application of reason or intellect.

Thus rationalism states that reason or intellect is the only source of knowledge. The rationalists deny the empiricists' view on knowledge. According to them, we should not rely on experience in acquiring knowledge, because senses often deceive us. Experience cannot give us universal knowledge as it differs from individual to individual. Sense experience being relative to different individuals cannot give us universal validity and certainty. So the intellect must be applied to arrive at a universal knowledge.

But the rationalistic view is not free from criticisms. It is criticized on certain grounds. Especially Descartes' concept of innate ideas is vehemently criticized by John Locke. John Locke is one of the chief supporters of empiricism. Empiricism is a theory which emphasizes the role of empirical evidence in the formation of ideas. While rationalism states that the actual source knowledge is reason empiricism states that the actual source of knowledge is experience. The empiricist philosopher John Locke said that there is no concept of innate ideas as what Descartes talked about. Our mind is empty at the time of birth. It is just like a 'Tabula Rasa' which means whatever knowledge we claim to have is achieved only through experience. No fundamental ideas are pre-existent in the mind before experience. All ideas are created in the mind by the

experience of the external world. Regarding knowledge, our mind is the passive recipient of the sensations only. There are no innate ideas in the mind. If really there are innate ideas, then why they are not equally present in everyone's mind. Why children, idiots etc. are unaware of innate ideas like infinity, causality and even of God. Again suppose there are innate ideas which are equally present in everyone's mind now if so, then why the so-called innate ideas of God, Morality etc. are found to be different in different societies, why different people have different conceptions of God. In this way John Locke strongly criticized the concept of innate ideas.

Again the rationalists reject all knowledge derived from experience. But we can not totally deny the role of experience in acquiring knowledge. We actually perceive the things around us clearly and distinctly and therefore they cannot be treated as unreal. Again if all knowledge is derived from the already existent innate ideas or principles then it will fail to give new information. The rationalists have over emphasized on reason and ignored the role of sensory experience.

Thus it can be said that though rationalism as a theory of knowledge has some important contributions to epistemology, yet there are some drawbacks of this theory and therefore it can not be accepted as a fully satisfactory theory. Reason can not be the only source of knowledge. Experience also has its contributions. We can not totally deny the role of sensory perception in the acquisition of knowledge. True knowledge originates in the contribution of both reason and experience.

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Bertrand Russell and Wittgenstein View on Ideal Language

Jonali Devi

Abstract

Philosophies concerning ideal language and ordinary language emerged in the beginning of the twentieth century. The notion of an ideal language and its implications for the development of knowledge are linked with organization theory. Ideal language was an artificial language constructed with the help of modern logical tools, especially those of predicate logic wherein its variables can be quantified. Bertrand Russell and Ludwig Wittgenstein emphasized on creating an ideal language for philosophical analysis, which would be free from the ambiguities of ordinary language that, in their opinion, often made for philosophical error.

In the twentieth century, philosophy has turned to a new direction, which is known as linguistic turn in philosophy. In fact this period is a revolution for linguistic philosophy. The philosophers of this period with the influence of science, were of the opinion that there was no progress in philosophy like other natural sciences. For them most of the traditional problems are prevailing due to the misinterpretation of language or failure to understand the true meaning of language. So, according to them, understanding language is the key to understand philosophy properly. But language is not only the philosophers tool. In fact, language is required for everyone, since it is the medium of communication. So, the linguistic philosophers main task is the classification and analysis of language. To solve the traditional

philosophical problems it is necessary of a linguistic philosophy analysis of the meaning of words, the logic of language etc.

Now the question is what should be the nature of language? Is any kind of language useful for knowing reality or is there any specific language for knowing reality? It can be said that the language, by means of which reality can be apprehended should be completely free from ambiguity and should be specific. Some of the thinkers are of the opinion that natural or ordinary language would not be the proper object of philosophical enquiry. Rather, one should construct an ideal or logical or artificial language instead of ordinary language. The philosophers who support ideal language are Bertrand Russell, Wittgenstein and Carnep Frege. Ideal language is also known as artificial language or logical language or constructed languages. It is an abstracted form of language which is constructed out of ordinary language, but it is different from ordinary language. It is different in the sense that a person having the knowledge of ordinary language may not have the knowledge of ideal language. As an ideal language it is a constructed form of language, it is private in nature and to know this language, one must study the mechanism of the language. On the other hand the supporters of ordinary language hold that the ideal or artificial language is of little help in resolving philosophical problems. For them, ordinary language is all right as it would enable to meet the requirements of its users from time to time.

According to the supporters of ideal language, the real structure of reality can be properly anticipated by ideal language as cause this kind of ideal language is simple, precise, technical and free from ambiguity. The proponents of ideal language are also known as revisionists. For them ordinary language requiret to be revised to understand the true picture of reality. Though ordinary language is guided by the rules of grammar, it very often fails to exhibit its true logical form. For example, men think and men exist are two statements of the same grammatical form. But their logical form do not correspond to their grammatical form. The sentence men thin kmeans all human being think and the sentence men exist means

there is at least one X such that X is a man. The former is a qualified universal proposition whereas the eater is an unqualified existential proposition.

Russell is an important proponent of ideal language philosophy. He gives a frame work for ideal language in his book Principia Mathemica.According to him language should be modified by in respect of logical syntactical rules. For him, to investigate our problem we must first construct language which is not sufficiently logical. But here, it should be mentioned that he was not so rigid on the application of ordinary language, in fact at the same time he wanted to mak some construction upon ordinary language, so that it would be enable to reveal the true picture of reality. Thus, he wanted to clarify the logical form, so that a logically perfect language can be constructed. Through this language, the fundamental structure between a fact and the symbol for it can be properly detected. A logically perfect language will be completely analytic and will show the logical structure of facts. However, Russell said that such type of language will be required not for every field but particularly for logic, mathematics and scientific endeavours. So he favours such kind of language so that philosophical problem can be resolved. Russell argued, one of the important defects of ordinary language is that it is more or less ambiguous. For him there are two types of ambiguities involved in ordinary language which are syntactic ambiguity and ambiguity between quite different kinds of semantic roles. Again, for Russell as the words involving ordinary language are very much ambiguous, so it leads to a faulty account of how they work. Here, Russell particularly mentions about the ambiguity of the ordinary word of the verb which may have different semantic roles, which cannot be specified in ordinary language. However, these different semantic roles can be properly revealed in the formalized language. So ordinary language is called vague. So to overcome the vagueness and ambiguity of ordinary language an attempt has been made to reconstruct a formalized language. According to Russell a logically perfect language does not require further analysis, it can

never be vague. The vagueness of ordinary language can be removed only by constructing an ideal form of language. He tries to eliminate the vagueness by seeking a minimum number of vocabularies and thereby construct a philosophical language.

Russell mentioned that in the scope of ordinary language, meaningless sentences are regarded as meaningful. Ordinary language always encourages falses theories about how it works. For him, almost all the traditional problems of metaphysics and traditional results of metaphysics are due to a failure to understand the importance of grammar. According to Russell, an ideal language is a kind of language that can be analyzed into the simplest form of language and it will consist of a predicate and one or more designated terms indicated by the predicate. So the vocabulary of ideal language is composed of atomic propositions with which are directly acquainted. In such a language, logical or syntactical rules are supplemented by semantic rules, which helps to eliminate the so called traditional problems of metaphysics. In other words, an ideal language is ideal, because it can mirror the basic structure of facts. In constructing an ideal language, Russell gives on the idea of the formal or structural aspect of language, i.e. the logical syntax of language. The logical syntax of language is required to show logical forms of propositions. According to Russell advantage of a logically perfect language is that in such a language the logical form of the basic propositions is displayed. Ludwig Wittgenstein was an important proponent of ideal language philosophy. Wittgenstein, in his book Tractatus Logico Philosophicus was predominantly concerned with the construction of a logically perfect language. For him, an ideal language reveals unambiguously the logical forms of the facts to which it refers on denotes. According to Wittgenstein, since a perfect language is based upon atomic propositions, the fundamental philosophical problem is to describe the structure of atomic propositions. Such an ideal language is a truth, functional and contains only meaningful propositions. So, ordinary language should be brought into conformity with the logically perfect language, so that it can express meaningful

propositions. So, for Wittgenstein, like Russell, ordinary language has to be revised in respect of logical and syntactical rules. In the Tractatus, he intends to know the basic structure of the world with the help of the logical analysis of language. The early Wittgenstein seems to have conceived that the proper way of exhibiting the structure of the world is to construct an ideal form of language picturing the world as we talk about it. He believes that the structure of such a language is a structural picture of the world. Such a language is governed by the rules of syntax, so it is logical. For Wittgenstein ordinary language is vague, ambiguous and misleading and generally fails to express what we want to say. So, the function of philosophy is to remove misunderstandings. He vehemently opposes common sense ways of thinking. For him, our ordinary language is vague inexact, ambiguous and misleading and generally fails to have a clear and accurate expression of what we speak about. So he needed a logically perfect language, which would exhibit the true structure of reality.

The opponents of ideal language have raised certain charges against ideal language. According to them unless one already constructs a theory about the structure of reality one cannot construct ideal language. Therefore ideal language philosophy is not ontologically neutral. I.M. Copy has said that one of the important drawbacks of ideal language is that it asserts a morphism between the logical structure of language and on the other hand the ontological structure of the world. For him, the ideal language, as proposed by Russell and Wittgenstein involves an unavoidable circularity.

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Applied Ethics and the concepts of Progress and Development, Genealogy, Problems and A Possible Solution

Gunjan Das

Abstract

This paper seeks to analyse the problems of the terms "progress" and "development" in relation to the field of applied ethics. It traces out a particular pattern to the origin of these terms and their gradual problematization during the maturity of the field. It takes up theories right from the time of Sun Simiao and Hippocrates to the recent ideas of thinkers like Diamond and Wright. The problematization of these ideas and their applications has been studied from diverse fields such as Dickens in literature to incorporated ethics in companies like Apple and Kellogg in the field of business. This study also includes the evolution of the evaluative attempts made to quantize these terms from G.D.P. to a variety of metrics called collectively as "Happiness" in relation to various countries.

Finally, it looks at the various possible unique solutions to the problematic nature of these terms, such as theories of Sam Harris or the more utopian optimistic approaches made potentially available to us with modern technology. While a lot of the analyses and evolving trends have been taken from different philosophical currents, the overall view and solutions provided in the paper have a fresh and original perspective.

Applied ethics is, in simplest terms, practical applications of moral considerations. It addresses several issues like bioethics, environmental ethics, business ethics etc. One of the most widely viewed perspectives in this is the approach of principlism by Tim Beauchamp and James Childress, which gives it four main pillars- autonomy, non-maleficence, beneficence and justice, of which the first gradually gained precedence which prompted alternate models. Other important concepts that it draws on include narrative theories like the consequentialist model of Bentham and Mill, intent of Sidgwick or 'preference' of Singer; deontological theories like Kant's categorical imperative or Aquinas's Natural law; and virtue ethics like Aristotle and Confucius's right action. One of the more recent concepts is that of casuistry, where rightness is determined by taking previous cases into account, developed by Jansen and Toulmin. However, such a view should not be taken uncritically as it may be used to reinforce obsolete social norms with a fallacy from populism.

In its initial stages, applied ethics dates back to the time of Greeks in Hippocrates or the Indian Ayurvedic code in the 6th century BC or Sun Simiao of China's code for physicians. Thinkers like Plato, Aquinas and David Hume have done works on suicide while Vitoria dealt with indigenous rights and international law. Hobbes was a forerunner of political ethics. While in the 1960s, there was widespread study on this, especially in North America. Beauchamp was one of the first to point out that mere theories are not enough, while Peter Singer came up with practical ethics. Some good examples of this are the Nuremberg Code against Nazism in 1946 and the Declaration of Helsinki in 1964 by the World Medical Association. There have also been more recent concerns such as New Media and internet, military or pharmaceutical ethics.

Furthermore, contemporary problems have brought out more ideas like George Soros's "market fundamentalism", issues like fertility and maternal surrogacy, stem cell research or child pornography. Macintyre proposed emotivism while Engelhardt was sceptical of the role of reason in ethics and viewed Macintyre's "moral fragmentation" as ethical relativism. To him, moral problems could be solved by consensus, which raised a similar problem of populism which was mentioned earlier. This was echoed by Evans as he stated, such theories have no "true content". In the socioeconomic fields, these ideas can have great impacts as was seen in the "might makes right" philosophy of China, Singapore's government funded bioethical departments or India's laws that encourage medical and fertility tourism.

Childress defines ethics itself as the application of theory to practical problems. Many schools of applied ethics thought of science as fully capable of solving such problems. Comte showed progress of knowledge (including applied ethics) as having three stages- theological, metaphysical and positivist. Joseph Fletcher was one of the fathers of bioethics who supported transhumanism. Callahan, on the other hand proposed for the consideration of religion and was against the "big bang" of secular ethics also supported by Ratzinger and Habermas. However, religion was also targeted by the likes of Dawkins and Hitchens after 9/11. Many thinkers with Enlightenment ideas like Thomas Murray believed religion should be excluded from ethics.

Global ethics also had theorists like John Rawls in his "overlapping consensus" and International Theological Commission with Natural Law, incorporating values from different religions such as 'dharma', 'ahimsa', 'tao', tenets from African religions, Confucianism, Islam etc. An important landmark in this aspect was the Universal Declaration of Human Rights of 1948. There was a growing tension between universalism and particularism as seen in Article 12 of the UNESCO Declaration of Bioethics and Human Rights. In this regard, Macintyre promoted the idea of

exposing weaknesses of ideologies with intellectual honesty and "maximum vulnerability".

"Progress" and "development" were two key terms that were used interchangeably and gained prominence in discourse in the second half of the 20th century which dealt with questions like duties of wealthy countries towards the poorer ones. Environmental ethics used these concepts extensively in the 1970s. The 1992 Rio Earth Summit looked at development as "sustainable prosperity". Smith and Pangsapa in 2008 pointed out that this had two sides- one supporting more usage of technology and the other rejecting materialism altogether. The doctrine of progress itself emerged in the 18th century and flourished. There was a general backing off from this concept after World War II and the Holocaust. The values like Monism emphasize on it as freedom, happiness or utility and realization of human capabilities. Hegel and Comte felt it was development of ideas over time (even coined the term "sociology" in relation to this), Marx felt it was the growth of means of production and Kant, as the tension in human nature as change.

Plato and Aristotle had a cyclical view, stating that development and decline are inevitable. This was based on Hesiod's view of the three ages of progress- gold, silver, bronze and the presence of demi-gods among men which showed a decline as the gods which once guided humans gave up. St.Augustine on the other hand, looked at the narrative of salvation as progress. Enlightenment theorists like Galileo, Kepler, Newton etc. saw the development of science as progress along with writers like Turgot and Caritat. Condorcet was inspired by Turgot and believed philosophical progress as important for scientific development.

David Hume, in this context, had a view of law as needed to regulate the arts and sciences for development, and so preferred the republic to a monarchy. Adam Smith spoke against 16th century mercantilism and believed progress was a growth in productivity

resulting from the division of labour. Kant believed that progress is the development of human faculties and a federation of republics as the final stage of human development in acceptance of "unsocial sociability". Hegel believed in the spirit of development as "Geist" or the progress of human history in a certain direction, which would manifest itself as a liberal state without the master-slave dynamic; he even justified war to achieve this end. This was also seconded by Marx, who believed conflict was essential for development. Mill too believed that a liberal democracy is a sign of progress with increased utility and aggregate pleasure with works on how to accelerate and decelerate development.

Herbert Spencer applied Darwinian and Lamarckian evolution to society with progress as a perpetual process of development-that humans are evil by nature. He saw progress as a shift from homogeneity to heterogeneity. This theory also drove him to racism. These views changed drastically in the 19th century as critics began looking at the concept of progress sceptically. In the 20th century, Theodor Adorno came up with new concepts in *Minima Moralia*, where he wrote against Hegel's theories. Walter Benjamin's famous image of an angel being pushed to the future with his body turned backwards by a storm rings true where the storm was said to be progress. Another approach in this regard was the postcolonial theory of intellectuals like Samir Amin where Eurocentrism was shown to be the cause of global inequal economic conditions. Another similar perspective was that of Edward Said where he used the Foucauldian discourse of history. Gyan Prakash, in 1994, with his view of the "subaltern" or non-elite Indians, challenged both colonial and anti-British progress narratives.

One of the important socioeconomic causes here was the collapse of communism which revived the traditional progress narrative. Francis Fukuyama in 1989 supported the western liberal form of government as the end point of the progress in terms of governance. Rawls disagrees with him in favour of discourse for

progress with social justice and economic redistribution. However, the 1990s saw the argument against progress take mainstream again under the principal figures of Jared Diamond and Ronald Wright. They believed that change is always non-linear and our notions of "progress" in terms of growth may bring about a global collapse. This was strongly against the optimistic view of Rawls. Diamond attributed the European colonization projects as a result of superior technology or "progress" and documented successes of civilizations and failures, while Wright noted similarities in progress of various societies.

It is only after these studies were done that "development" as a concept was differentiated from "progress", in the manner that it was associated more with economic concepts and was considered narrower in its scope than progress. It evolved into development ethics, which again incorporated human rights, basic needs and social justice especially dealing in "value issues". One of its founding fathers was Denis Goulet, who strongly believed ethics were useless if they could not be transformed into public action and influence those in power.

Kant was a very important figure in this field, initiating the discourse with his concept of right to freedom and duty pertaining to the social contract. He supported violence and wars for development and considered the public support for the French Revolution as a sign of progress. He considered the republican civil constitution as an ideal condition of progress in international relations, brought about by the culmination of human ability to reason, spreading from European to other inferior cultures, which developed morality in those who lack it naturally.

Another important person in the literary field who dealt with this discourse in his seminal works was Charles Dickens, who critiques the notion of development, usually from the lens of a child. *David Copperfield* dealt with the middle-class intelligentsia and their quest for development, especially shown in David and

Mealy's working conditions in factories and mines. He did well to expose the evils of capitalism and hypocritical morality. He was known for this, as a forerunner of critical realism. Other writers in a similar vein were Thackeray, the Brontes, Gaskell, George Eliot and Hardy. Similarly, the problems of sanitation and workhouses of the 1820s and 40s have been shown in *Oliver Twist*. One of the prime novels which made a strong statement against the argument of progress of Kant was *A Tale of Two Cities*.

Dickens's own background was very instrumental in the development of this worldview as he had a very humble beginning and experiences such as polishing shoes at eleven years old when most of his family was in prison. This was reflected in his ideas against child labour, tyranny in schools and debtors' prisons. It can be clearly seen in portrayals like Mr. Murdstone, the oppressive step-father, Salem House, and conditions under which teachers like Mr. Mell suffer. It has the issue of the treatment of women too as his upper-class women are not allowed to think for themselves and forced to conform to polite notions of femininity. Mrs. Trotwood was only tolerated as an eccentric widow. Other examples of female characters include Dora and Agnes. Much of this was reflected in his personal life as he campaigned on behalf of hospitals in the 1850s and 60s. He also opened a home for fallen women called Urania Cottage.

In *Bleak House*, Dickens tells us in the opening description that progress is impossible in "LONDON", symbolized by dogs and horses caught in the mud. Passengers symbolize the ever-moving money going nowhere as mud piles up on the streets. This novel is also seen by critics as a reference to the Great Exhibition of 1851. Butt and Tillotson believe that a direct reference was excluded on purpose. Dickens worked for the event professionally, yet could not bring himself to go to Hyde Park later. He later called it a display of England's sins and negligence. Boasberg believes the title was a satire of the Crystal Palace while others like Landon oppose him saying that the narrative pyrotechnics were

complementary to the event. Other such examples include *Nicholas Nickelby*, *Old Curiosity Shop*, *Dombey and Son*, *Hard Times* (in characters like Stephen Blackpool, as the most direct critique of capitalist consumerism and the non-conformist Louisa) and *Great Expectations*. A quote from *A Tale of Two Cities* expresses this best- "Crush humanity out of shape once more, under similar hammers, and it will twist itself to the same tortured forms, sow the same seeds of rapacious license and oppression over again and it will surely yield the same fruit according to its kind."

National progress has been a matter of much contention, especially with the rise of the left versus right debate that has manifested itself strongly in the recent times. Thinkers from George Orwell or Rabindranath Tagore to Christopher Hitchens or Sam Harris do well to point out how it can become toxic ideologically. Socioeconomic examples abound in countries like India, Turkey or USA (McCarthyism for example), where a lot of evil and crime had been committed in the name of nationalism as well as the overall economic and social damage have been done. More materially, the Gross Domestic Product formula by Kuznets was a widely accepted ground for national progress but it was soon clear that it overemphasized on production and consumption, ignoring harm done to the planet or the lives of people. In 1972, the Gross National Happiness was a great alternative arising from Bhutan, which measures 9 different factors including environmental and psychological well- being. It caters very well to the sustainable development goals. It must be noted that "Freedom" could be a better term than happiness because the results it produces are not consistent with self-proclaimed happiness of a country, but rather with the living conditions and availability of options.

One of the better examples of this is in USA which is the greatest in terms of wealth, but has fallen from 14th in 2017 to 19th in 2019. Noble Laureate Joseph Stiglitz said that GDP looks better even when ways of life and basic values are threatened. Since then, however, various alternative models of measuring national

progress have cropped up, such as Green GDP, Genuine Progress Indicator, Multidimensional Poverty Index, Happy Planet Index, Social Progress Index etc. There have been many arguments on both sides. The supporters of GDP have called the critics anti-growth, less quantitative, subjective (as happiness), problematic (of surveys), reductive (in comparisons between countries) and a lot more. The PPF (Program for Prosperity and Fairness) is a more recent system to formulate such measures, which gives guidelines on indicators such as being easily understandable, policy relevant, measurable etc. Some of the indicators of importance are adaptation to change, economic inclusion environment management and so on.

The Marxist notion of progress comes in a stage-like theory of social evolution- starting with tribal society to a slave-based one, to feudal serfdom, to the capitalist bourgeois society, to a classless advanced society which is communist and the pinnacle of progress.

Inferring from this popular theory, the importance of the corporate role comes into the limelight. Companies influence many socioeconomic issues like pay equality, STEM (Science, technology, engineering and mathematics) education, diversity etc. Needless to mention we have seen the downside that emerged from the brash consumerism of the Industrial Revolution which continues to haunt us in almost every sphere of life even today. Such impacts were greatly seen in the first half of the 20th century. It was clearly observed that companies with strong ethics like Kellogg, DuPont or Ford, represented their personal values. IBM believed that a company is much like countries and world leaders, and helped rebuild Europe after World War II with the help of computing. Concepts like "Corporate Social Responsibility" emerged which included investments in food, health, shelter etc. and a strong rise in charity.

A huge change came in 1970s and 80s with companies like Johnson and Johnson, Starbucks, Body Shop etc. changing to values on

how they run rather than just a social vision. Many companies like Dominoes and Hobby Lobby resorted to religious values. There were various matching gift programs which contributed greatly to the rise of charity and donations to NGOs. In more recent times, many critics have pointed out that the social mission has taken a backseat due to popularity concerns. Yet, a ray of light is seen in companies like Apple who dare to go against the government in terms of privacy policies and become one of the first companies to provide insurance to same-sex couples. It is seen that over 71% of consumers care more about the product rather than the ethical stances of companies. As such, the Harvard Agenda for Action recommends Boards for underpinning ethical behaviour in business for better progress and development.

Thus, to conclude, it would be apt to mention one great solution to the notion of progress that incorporates a scientific analysis while keeping the humanities very relevant- Sam Harris's "moral landscape". It is a philosophically materialist view that incorporates its application in a utilitarian fashion, but situates itself non-economically in the ambit of humanities. With new developments in technology and the recent trajectory of increasing possibilities it would be naïve to assume that things will always remain as ambiguous as they are right now. This is further evidenced in the hypotheses like the Venus Project, Telomere manipulation and Terraforming as well as upcoming technologies that one can call upon a utopian "New Futurism", as a replacement for the ideal state of communism supposedly to be achieved by revolution and violence. Hence, the notion of progress and development along with applied ethics can culminate and agree upon as a means to reach this one ultimate goal in hopes of a society like in the fiction of Douglas Adams or games like *Mass Effect*, discarding the paranoia created by the dystopian accounts that have remained in the literary canon. The most ethical decision would be, in any case, to maintain Harris's moral landscape while moving forward to overstep this Janus-faced threshold of the future, depending on

the progress of science to the level where it becomes one with the humanities. Until then, let the humanities speculate hand-in-hand with the sciences the best course of action. In the words of Victor Hugo- "Even the darkest night will end and the sun will rise." (*Les Miserables*)

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