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पुस्तकांसाठी ISBN नंबर उपलब्ध.

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Email : [shrishiprakashan2009@gmail.com](mailto:shrishiprakashan2009@gmail.com) / [siddhiprakashan674@gmail.com](mailto:siddhiprakashan674@gmail.com)

Mob : +91-9623979067



9 772454 780004

Worldwide International Inter Disciplinary Research Journal (A Peer Reviewed)

Vol. II, Issue -CXIII, Year 10, 07 February-2025



On the Occasion of Chhatrapati Shivaji Maharaj's  
195th Birth Anniversary and the Silver Jubilee Year of  
**Mahatma Phule Mahavidyalaya,**  
Ahmedpur Dist. Latur (Maharashtra)

ISSN : 2454-7905  
MAH/NAN/10936/2015

SJIF - Impact Factor : 8.278

## Worldwide International Inter Disciplinary Research Journal

(A Peer Reviewed)

Vol. II, Issue -CXIII, Year 10, 07 February-2025

Special Issue

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Vol. II      ISSUE - CXIII      Year – 10      07 Feb. 2025

Swami Ramanand Teerth Marathwada University, Nanded.  
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On the Occasion of Chhatrapati Shivaji Maharaj's 395<sup>th</sup> Birth Anniversary and the Silver  
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**Address for Correspondence**

**Editor in Chief : Mrs. Pallavi Laxman Shete**

House No.624 - Belanagar, Near Maruti Temple, Taroda (KH), Nanded – 431605 (India - Maharashtra) **Email:** Shrishprakashan2009@gmail.com / umbarkar.rajesh@yahoo.com

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*Printed by*

Anupam Printers, Nanded.

**Cost: Rs. 400/-**

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SRTMUN/VC\_Message/2024-25/ 127

January 28, 2025

### VICE-CHANCELLOR'S MESSAGE

I am very happy to know that Mahatma Phule Mahavidyalaya, Ahmedpur, Dist. Latur, Maharashtra State, India is organising a One Day Multidisciplinary International Conference (offline) on "Indian Sensibility on Global Scenario: Its Impact and Relevance" to be held on 7<sup>th</sup> February, 2025.

This conference provides a valuable platform for academicians, researchers, and thought leaders to explore and discuss India's impact and relevance in areas such as culture, economy, technology, and diplomacy. I am confident that the deliberations and insights shared here will lead to meaningful outcomes and pave the way for new collaborations and research.

I commend the efforts of the organizers and the host institution for their commitment to fostering intellectual dialogue on such a pertinent topic. May this conference inspire innovative ideas and contribute to a deeper understanding of India's role in shaping a more inclusive and harmonious global society.

I wish the organizers a grand success of the International conference. I also extend my best wishes to all participants and contributors of the conference.

  
(Manohar Chaskar)  
Vice-Chancellor

To  
Dr. Vasant Biradar,  
Principal, Mahatma Phule Mahavidyalaya,  
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"Dnyanteerth", Vishnupuri, NANDED-431 606 (Maharashtra), India  
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## :: Introduction ::

### " Indian Sensibility on Global Scenario: Its Impact and Relevance"

Mahatma Phule Mahavidyalaya, Ahmedpur run by the Kisan Shikshan Prasarak Mandal, Udgir, is a younger institution with just 25 years of age. The present year is the silver jubilee year of the college, and on this momentous occasion, the college has undertaken various initiatives. Among these, on the occasion of Chhatrapati Shivaji Maharaj's birth anniversary and as part of the silver jubilee celebrations, the college has organized an International Conference on "Indian Sensibility on Global Scenario: Its Impact and Relevance."

With great honour and delight, I pen this preface for the souvenir of the international conference on "Indian Sensibility on Global Scenario: Its Impact and Relevance."

The research papers in this souvenir align closely with the theme and are remarkably insightful, reflecting a deep understanding of India's role, influence, and relevance in the global context.

India, a land of profound diversity and timeless wisdom, has always been a guiding light for the world. Its philosophy of "Vasudhaiva Kutumbakam" (the world is one family) and emphasis on coexistence and harmony have become increasingly relevant in today's interconnected world.

The present conference explores how India's unique sensibilities, rooted in its cultural, spiritual, and intellectual traditions, continue to influence and inspire the global landscape.

The research papers in this volume highlight India's contributions across various domains, including sustainable development, cultural diplomacy, global peace, and technological innovation. This souvenir serves as a testament to the profound influence of Indian values, traditions and identity as expressed through the Indian diaspora across the globe.

These works not only reflect the depth of Indian thought but also its ability to adapt and respond to contemporary global challenges.

As educators and intellectuals, it is our responsibility to nurture such meaningful dialogue and collaboration. I am confident that the ideas shared in this compilation will foster new perspectives and encourage further exploration of India's role in shaping a more inclusive and harmonious world.

Indian sensibility, shaped by a rich history, cultural diversity, and philosophical depth, holds a significant place on the global stage. This sensibility, rooted in principles like non-violence, unity in diversity, and spirituality, continues to impact and remain relevant in various domains.

Indian culture, which teaches us harmony, inclusivity, and pluralism, has been a cornerstone of India's soft power. Yoga, Ayurveda, Bollywood, and Indian cuisine have created a global cultural identity that fosters connections and enhances India's global influence and impact.

Indian philosophies, such as those found in the Vedas, Upanishads, and teachings of Mahatma Gandhi, emphasize universal values like truth, non-violence (ahimsa), and selflessness. These ideas inspire global movements advocating peace, human rights, and sustainable living.

India's growing economy, driven by sectors like technology, pharmaceuticals, and manufacturing, reflects a sensibility of innovation blended with tradition. The country's emphasis on frugal innovation—developing cost-effective solutions like the Mangalyaan mission or affordable vaccines—showcases a unique approach to global challenges.

India's foreign policy, rooted in principles like non-alignment and strategic autonomy, reflects its balanced sensibility in global governance. As a member of forums like the G20, BRICS, and the United Nations, India advocates for the interests of developing nations while promoting a multipolar world order.

The Indian ethos of respecting nature is reflected in its leadership in global environmental efforts. Initiatives like the International Solar Alliance and commitments to renewable energy underscore India's contribution to combating climate change.



Indian sensibility, with its celebration of diversity and inclusivity, offers a model for peaceful coexistence in an increasingly interconnected world. India's multicultural ethos can provide solutions to challenges related to migration, racial tensions, and global conflicts.

While Indian sensibility holds immense potential, challenges like social inequalities, political polarization, and cultural stereotypes need addressing. By balancing tradition with modernity and leveraging its cultural wealth, India can continue to enrich the global narrative.

Indian sensibility is a blend of timeless values and modern adaptability, making it a beacon for a harmonious global society. Its impact on culture, governance, and global ethics highlights its enduring relevance in shaping a better, more inclusive world.

The Indian diaspora, spread across continents, embodies the essence of Indian sensibility through its cultural, economic, and intellectual contributions. From preserving traditions and fostering multiculturalism to driving innovation and economic progress, the diaspora has emerged as a vital bridge between India and the world. This conference delves into the ways in which the Indian diaspora has carried forward India's rich heritage while seamlessly integrating into diverse global societies.

The papers and articles compiled in this souvenir capture the essence of these discussions, highlighting how the Indian diaspora plays a pivotal role in shaping global perceptions of India.

They also explore how the values of "Vasudhaiva Kutumbakam" (the world is one family) and resilience are manifested in the diaspora's engagement with global challenges and opportunities.

I extend my heartfelt appreciation to the organizing committee, contributors, and participants for their dedication and insightful contributions. May this souvenir inspire meaningful dialogue and a deeper understanding of the Indian Sensibility on Global Scenario: Its Impact and Relevance.

**Prin. Dr. Vasant Biradar**

Mahatma Phule Mahavidyalaya, Ahmedpur TQ. Ahmedpur Dist. Latur (M.S.)  
Mob: 9860167912 / 7741016713





## **:: Editorial ::**

On the auspicious occasion of the Silver Jubilee Year of our college and the 395th birth anniversary of Chhatrapati Shivaji Maharaj, it is with immense pride and honor that we present this souvenir for the International Conference on "Indian Sensibility in the Global Scenario: Its Impact and Relevance."

This conference is a tribute to India's rich cultural and intellectual heritage, deeply influenced by the visionary leadership of Chhatrapati Shivaji Maharaj. His ideals of governance, diplomacy, and resilience continue to inspire not only India but also global thought and leadership.

Indian sensibility, shaped by centuries of history, traditions, and philosophies, has played a crucial role in shaping world perspectives on spirituality, literature, politics, and social justice.

As the world navigates through rapid globalization, India's unique ethos remains a guiding force in balancing modernity with tradition. The relevance of Indian values, such as inclusivity, self-reliance and cultural harmony, is more significant than ever in fostering global peace and cooperation. This conference provides a platform for scholars, researchers, and intellectuals to delve into these themes and explore India's impact on the global stage.

This souvenir serves as a valuable record of the insightful discussions and research presented at the conference. I extend my heartfelt gratitude to all the esteemed participants, academicians, and all the scholars who dedicated their time and efforts to producing high-quality research papers, ensuring the success of this conference.

I extend My heartfelt gratitude to those who inspired and supported us in organizing this one-day international interdisciplinary conference, including the esteemed Hon. Shrirangarao Patil, President of K. S. P. Mandal, Udgir, Hon. P. T. Shinde, Secretary of K. S. P. Mandal, Udgir, along with all honorable executive member K.S.P. Mandal Udgirs. Our sincere thanks also go to renowned authors and critics, Principal Hon. Dr. Vasant Biradar, I.Q.A.C. Coordinator & Vice- Principal Dr. D. D. Choudhary and NAAC Coordinator Dr. Prashant Biradar for their continuous support.

I also express my deep appreciation to all the professors, non-teaching staff, students of my college and the publisher, Dr. Rajesh Umbarkar, for their invaluable contributions.

**Thank you.**

**Dr. Prakash Choukate**

HoD. Dept. of Political science,  
Mahatma Phule Mahavidyalaya, Ahmedpur  
TQ.Ahmedpur Dist. Latur (M.S.)



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# Combating Global Warming: India's Strategic Policies and Global Commitments

**Dr. Darshana S. Kanwate**

Dept. of Geography, Mahatma Phule college, Kingaon, Tq.Ahmedpur, Dist-Latur

## Abstract

Global warming, a phenomenon characterized by the gradual increase in Earth's average surface temperature, is among the most critical challenges facing humanity today. This paper explores the underlying causes of global warming, with an emphasis on anthropogenic factors such as greenhouse gas (GHG) emissions, deforestation, and industrial activities. In the context of India, a developing nation with rapid urbanization and industrialization, the impacts of global warming are particularly severe, ranging from rising sea levels to threats to food security and public health. The Indian government has launched a plethora of policies and initiatives, such as the National Action Plan on Climate Change (NAPCC) and commitments under the Paris Agreement, to address these challenges. Despite these efforts, implementation gaps, financial constraints, and reliance on fossil fuels remain significant barriers. This paper not only evaluates these initiatives but also provides actionable recommendations to enhance their effectiveness. By leveraging technology, strengthening policy enforcement, and fostering international collaboration, India can take decisive steps toward mitigating global warming and ensuring sustainable development.

**Keywords:** Global warming, greenhouse gas emissions, India, climate change, renewable energy, sustainable development, Paris Agreement, policy enforcement.

## 1. Introduction

Global warming is the long-term increase in Earth's average temperature, primarily driven by human activities such as the burning of fossil fuels, deforestation, and industrial emissions. This phenomenon has led to severe climatic disruptions, including extreme weather events, rising sea levels, and biodiversity loss. For India, the implications are profound due to its diverse geography, high population density, and dependence on agriculture.

As the third-largest emitter of greenhouse gases, India is at the forefront of the climate crisis. The country faces unique challenges, such as balancing economic growth with environmental sustainability. Recognizing the urgency of the situation, the Indian government has implemented numerous strategies, including the National Action Plan on Climate Change (NAPCC), state-level climate action plans, and ambitious renewable energy targets. Moreover, India has actively participated in international agreements, such as the Paris Accord, showcasing its commitment to global climate goals.

This paper provides a comprehensive analysis of the causes and impacts of global warming, focusing on India's vulnerabilities and adaptive capacities. It examines the effectiveness of governmental policies, identifies implementation challenges, and suggests strategies for improvement. By understanding India's role in combating global warming, this research aims to contribute to the global discourse on climate change mitigation and adaptation.

## 2. Aims and Objectives

### Aims:

1. To analyze the causes and impacts of global warming, particularly in the Indian context.
2. To evaluate the Indian government's policies and initiatives to combat global warming.
3. To identify challenges in implementing these policies and suggest potential improvements.

### Objectives:

1. To study the effects of global warming on India's environment and socio-economic fabric.
2. To assess the effectiveness of India's national and state-level climate action plans.
3. To highlight India's role in global climate change mitigation efforts.
4. To propose actionable recommendations for improving India's climate policies.



### 3. Hypothesis

India's strategic policies and international commitments have laid a strong foundation for combating global warming; however, effective implementation and public participation are critical for achieving sustainable outcomes.

### 4. Methodology

This research paper employs a mixed-method approach:

1. **Literature Review:** Analysis of government reports, international agreements, and academic journals on climate policies.
2. **Data Analysis:** Examination of statistical data on India's GHG emissions, renewable energy adoption, and climate impacts.
3. **Case Studies:** Evaluation of successful initiatives under the National Action Plan on Climate Change (NAPCC).
4. **Comparative Analysis:** Benchmarking India's policies against global best practices.

### 5. Causes of Global Warming

The primary drivers of global warming include:

1. **Burning of Fossil Fuels:** Coal, oil, and natural gas combustion for energy and transportation.
2. **Deforestation:** Loss of forests reduces carbon sequestration capacity.
3. **Industrial Emissions:** Release of GHGs like CO<sub>2</sub>, CH<sub>4</sub>, and N<sub>2</sub>O from factories.
4. **Agriculture:** Methane emissions from livestock and rice paddies.

In India, rapid industrialization, urbanization, and reliance on coal for energy are significant contributors.

### 6. Impact on India

India is particularly vulnerable to climate change due to its geographic and socio-economic conditions:

#### 6.1 Environmental Impacts:

1. Melting of Himalayan glaciers, threatening water resources.
2. Increased frequency of cyclones and heatwaves.
3. Decline in biodiversity and habitat loss.

#### 6.2 Socio-Economic Impacts:

1. Reduced agricultural productivity affecting food security.
2. Displacement due to rising sea levels in coastal areas.
3. Increased health issues like heat-related illnesses and vector-borne diseases.

### 7. Government Initiatives and Policies

The Indian government has undertaken several measures to mitigate and adapt to climate change:

#### 7.1 National Action Plan on Climate Change (NAPCC)

Launched in 2008, the NAPCC comprises eight core missions:

1. **National Solar Mission:** Aims to achieve 280 GW of solar power capacity by 2030.
2. **National Mission for Enhanced Energy Efficiency:** Promotes energy-saving initiatives in industries.
3. **National Water Mission:** Ensures sustainable water use.
4. **National Mission on Sustainable Habitat:** Encourages urban planning for climate resilience.
5. **National Mission for Sustaining the Himalayan Ecosystem:** Focuses on conserving Himalayan biodiversity.
6. **National Mission for a Green India:** Targets afforestation and reforestation efforts.
7. **National Mission for Sustainable Agriculture:** Promotes climate-resilient agricultural practices.
8. **National Mission on Strategic Knowledge for Climate Change:** Enhances research and development in climate science.



## 7.2 Renewable Energy Initiatives

1. India has set ambitious targets to achieve 500 GW of non-fossil fuel capacity by 2030.
2. Programs like the Pradhan Mantri Kisan Urja Suraksha evam Utthaan Mahabhiyan (PM-KUSUM) encourage solar energy use in agriculture.

## 7.3 Electric Mobility

1. Faster Adoption and Manufacturing of Hybrid and Electric Vehicles (FAME) scheme provides incentives for electric vehicle adoption.

## 7.4 Afforestation and Reforestation

1. The Green India Programme aims to restore degraded forests and increase forest cover.
2. The Compensatory Afforestation Fund Act ensures reforestation when forest land is diverted for development.

## 7.5 State Action Plans on Climate Change (SAPCCs)

1. Each state develops localized strategies aligned with NAPCC goals.

## 8. International Commitments

India has demonstrated its commitment to global climate goals:

1. **Paris Agreement (2015):** India pledged to reduce the emission intensity of its GDP by 33-35% by 2030 from 2005 levels.
2. **COP Conferences:** Active participation in climate negotiations and initiatives like the International Solar Alliance (ISA).
3. **Mission LiFE (Lifestyle for Environment):** Promotes sustainable living practices globally.

## 9. Challenges and Criticism

Despite robust policies, India faces several challenges:

1. **Implementation Gaps:** Lack of coordination between central and state governments.
2. **Funding Issues:** Limited financial resources for large-scale projects.
3. **Dependence on Coal:** Coal still dominates India's energy mix.
4. **Public Awareness:** Insufficient understanding and participation from citizens.

## 10. Suggestions for Improvement

To enhance the effectiveness of its climate initiatives, India can:

1. **Strengthen Policy Enforcement:** Ensure strict compliance with environmental regulations.
2. **Promote Green Technologies:** Invest in research and development for sustainable technologies.
3. **Increase Public Awareness:** Educate citizens about climate change and encourage participation in mitigation efforts.
4. **Expand Renewable Energy Access:** Focus on rural electrification using clean energy.
5. **Enhance International Collaboration:** Leverage global partnerships for financial and technological support.

## 11. Conclusions

India's efforts to combat global warming reflect its commitment to sustainable development. While significant progress has been made, challenges persist in implementing and scaling up initiatives. A collaborative approach involving government, industry, and citizens is essential to address this global crisis effectively.

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2. National Action Plan on Climate Change (NAPCC).
3. Reports from the Intergovernmental Panel on Climate Change (IPCC).
4. Various COP meeting documents and outcomes.
5. Articles from reputed journals and news platforms on India's climate policies.



# Contribution of Indian Knowledge Systems to Modern Science

**More Ranjit Devidas**

Researcher, Swami Ramanand Teerth Marathwada University, Nanded.

## Abstract

It is important to recognize that scientific progress is a continuous and cumulative process. Each generation builds upon the knowledge and discoveries of the previous generation, and discoveries are made as a result of advancements in technology, methodology, and understanding. While ancient Indians made important contributions to science, modern science has made significant progress in many areas, such as medicine, physics, chemistry, philosophy, religion, science, mathematics, medicine, astrology, literature and engineering.

The impression that science started only in Europe was deeply embedded in the minds of educated people all over the world. The alchemists of Arab countries were occasionally mentioned, but there was very little reference to India and China. Thanks to the work of the Indian National Science Academy and other learned bodies, the development of sciences in India during the ancient period has drawn attentions of scholars in 20th century. It is becoming clearer from these studies that India has consistently been a scientific country, right from Vedic to modern times with the usual fluctuations that can be expected of any country.

**Keywords:** Indian knowledge system, IKS, Upanishads, Vedas, Ayurveda, Sanskrit literature, Mathematics, Indian philosophy, Architecture, Vedic Knowledge, Traditional Medicine, Innovation from Tradition, Pride of India.

## Introduction

It is important to recognize that scientific progress is a continuous and cumulative process. Each generation builds upon the knowledge and discoveries of the previous generation, and discoveries are made as a result of advancements in technology, methodology, and understanding.

India has advanced science and technology significantly since ancient times. There are several scientific facts mentioned in ancient Indian scriptures that have been verified by modern science. For examples- The concept of atoms, The Earth's rotation, The heliocentric model of the solar system, Ayurveda, Yoga, The water cycle, Plastic surgery, Astronomy, Mathematics, Botany, Psychology, Geology, Medicine, Astronomy and astrology, Physics, Philosophy, Linguistics, Mathematics, Ethics, Sociology etc. (Gupta, 2024) This paper will throw lights on the sphere of sciences in which ancient Indian excelled as follows.

### I) Vedic Period:-

India has consistently been a scientific country, since the start of civilization. Vedic Hindus evinced special interest in two particular branches of mathematics, viz. geometry and astronomy. Sacrifice was their prime religious avocation. In the case of the Vedic Hindu that specific reason was religious. The term ganita, meaning the science of calculation, also occurs copiously in Vedic literature. Scientist such as Aryabhata I (A.D 476), Brahmagupta, Varahmihira, Apastamba, Baudhayana, Katyayana, Manava, and a few others flourished during ancient time in India. Ayurveda, the traditional system of Indian medicine, is a special branch of knowledge on life dealing with both body and mind. The achievements of Indian people in the field of engineering began in the proto-historic times, from the third millennium B.C. or even earlier. All forms of civil engineering from drainage system to huge temple both rock cut and structural are conceived and build by ancient India, all those still extant shows the engineering skill of our ancestors. (Bose, 1971)

### A) Mathematics –

The Chandogya Upanisad mentions among other sciences the science of numbers. In the Mundaka Upanisad knowledge is classified as superior and inferior. The term ganita, meaning the science of calculation, also occurs copiously in Vedic literature. Geometry then belonged to a different group of sciences known as kalpa. Available sources of Vedic mathematics are very poor. Almost all



the works on the subject have perished. There are six small treatises on Vedic geometry belonging to the six schools of the Veda. Thus, for an insight into Vedic mathematics we have now to depend more on secondary sources such as the literary works. (Bose, 1971)

### **B) Astronomy-**

Concepts of scientific astronomy in India were not borrowed wholesale from either Babylonian or Greek science rather the ancient sutrakaras or writers of aphorisms who stated only their results but not the methods by which they obtained them. These methods were at first transmitted through generations of teachers, and in the course of ages they were lost. Aryabhata I furnished only one stanza (Golapada) regarding his astronomical methods, which says: There is no doubt that Greek astronomy came to India before the time of Aryabhata I. It must be said to the credit of Indian astronomers that they determined all the constants anew. The Indian form of 'evection equation' is much better than that of Ptolemy and stands on a par with that of Copernicus. For instance, the early Indian astronomers recognized only one part of the equation of time, viz. that due to the unequal motion of the sun along the ecliptic. (Chatterji, 1978)

### **C) Medicine: Ayurveda**

The origin and antiquity of Ayurveda have been examined from two considerations; one is myth and tradition; and second is historical analysis. Its human tradition began with the transmission of this divine knowledge to two mythical personages, Bharadvaja and Dhanvantari, who in their turn were responsible for the two streams of Ayurveda, i.e. medicine and surgery. Traditionally, Bharadvaja specialized in both medicine and surgery. The divine origin of Ayurveda has been mentioned by Caraka and Susruta as well as by later authorities. Possibly some common sources were relied upon by these two medical authorities in this regard. Caraka holds this divine knowledge of Ayurveda as eternal, but considers it to have a beginning from its first systematized comprehension or instruction. (Bose, 1971)

### **D) Engineering and Architecture in Ancient India**

Whereas the Indus valley civilization was essentially urban, relying on extensive trade and depending upon organized city life for its existence, the Vedic civilization was primarily pastoral or an agricultural one in which complex urban organization was unknown. It is not surprising, therefore, that highly developed cities like Harappa and Mohenjodaro did not appear during the Vedic period and that technology was in evidence only to the extent of providing for the necessities of village life. (Chakravarti, Agricultural Technology in Medieval India., July-December, 2008.)

## **II) Metallurgy Period:-**

Technology is today defined as applied science, but early humans developed technologies such as stone-working, agriculture, animal husbandry, pottery, metallurgy, textile manufacture, bead-making, wood-carving, cart-making, boat-making and sailing-with hardly any science to back them up. Today, some eighty-six metals are known, but most of them were discovered in the last two centuries. The 'seven metals of antiquity', as they are sometimes called, were, more or less in order of discovery: gold, copper, silver, lead, tin, iron and mercury. For over 7,000 years, India has had a high tradition of metallurgical skills; let us see some of its landmarks. (Agrawal D. P., 1971)

### **A) Copper Metallurgy in Ancient India**

The first evidence of metal in the Indian subcontinent comes from Mehrgarh in Baluchistan, where a small copper bead was dated to about 6000 BCE; it is however thought to have been native copper, not the smelted metal extracted from ore. The growth of copper metallurgy had to wait for another 1,500 years; that was the time when village communities were developing trade networks and technologies which would allow them, centuries later, to create the Harappan cities. Archaeological excavations have shown that Harappan metal smiths obtained copper ore from the Aravalli hills, Baluchistan or beyond. Shaping copper or bronze involved techniques of fabrication such as forging, sinking, raising, and cold work, annealing, riveting, lapping and joining. (Agrawal D. P., 1971)





### **B) Gold Metallurgy**

The noble metals, gold and silver, are found in the native state, and as is well known, gold and silver were used to make jewelry and sheet metal due to the great ductility and lustre of the pure metals. Some of the early rich finds of gold artifacts were from the cemeteries in Bulgaria in Europe (5th millennium BC) with accouterments of hammered and sheet gold. Some of the most elegant gold vessels made by the repousse technique come from the Mesopotamia (ca 2500 BC). Spectacular gold castings are known from ancient Pharaohic Egypt, such as the enigmatic face of the young Pharaoh Tutankhamen (ca 1300 BC). Early gold and silver ornaments from the Indian subcontinent are found from Indus Valley sites such as Mohenjodaro (ca 3000 BC). These are on display in the National Museum, New Delhi. (Agrawal D. , 2000)

### **C) Iron Metallurgy in ancient India**

While the Indus civilization belonged to the Bronze Age, its successor, the Ganges civilization, which emerged in the first millennium BCE, belonged to the Iron Age. But recent excavations in central parts of the Ganges valley and in the eastern Vindhya hills have shown that iron was produced there possibly as early as in 1800 BCE. Its use appears to have become widespread from about 1000 BCE, and we find in late Vedic texts mentions of a 'dark metal' (kr̥ṣṇāyas), while earliest texts (such as the Rig-Veda) only spoke of ayes, which, it is now accepted, referred to copper or bronze. (Balasubramaniam, 2008)

### **D) Zinc**

The earliest firm evidence for the production of metallic zinc is from India. Of the metals used in antiquity zinc is one of the most difficult to smelt since zinc volatilizes at about the same temperature of around 1000°C that is needed to smelt zinc ore. Indian metallurgists were familiar with zinc deserves a special mention because, having a low boiling point (907°C), it tends to vaporize while its ore is smelted. Zinc, a silvery-white metal, is precious in combination with copper, resulting in brass of superior quality. (Biswas, 1996)

### **III) Medieval Age:-**

The medieval period marks the coming of Muslims in India. By this time, the traditional indigenous classical learning had already received a setback. The pattern of education as prevalent in Arab countries was gradually adopted during this period. A chain of madrasas, opened at several places, followed a set curriculum. Some important subjects like Arithmetic, Mensuration, Geometry, Astronomy, Accountancy, Public Administration and Agriculture were included in the courses of studies for primary education during this period. During the medieval period, Science and Technology in India developed two facets: one concerned with the already chartered course of earlier traditions and other with the new influences which came up as a result of Islamic and European impact. Let us now see what developments took place in various fields during this period. (TaHER, 1997)

#### **A) Mathematics**

Most of the available Sanskrit literature was translated during the Muslim rule of India, and in some instances Muslims made significant contributions. Euclid's Elements was translated into Arabic by Allama Nasiruddin Tusi, while Qutub al-Din Sherazi had translated it in 1311 into Persian. Based on these translations, Abdul Hamid Muharrar Ghaznavi wrote Dastur al-Bab fee Ilm al-Hisab after 26 years of intensive labor. (TaHER, 1997)

#### **B) Astronomy**

In the second half of 20th century several new astronomical manuscripts, both original works and commentaries, have been critically edited, translated, and commented upon by a number of able scholars in India and abroad throwing new light on the development of astronomy in medieval period of India. It now appears that the originality of Indian astronomy did not cease with the astronomical and mathematical productions of Bhaskara II in the beginning of the twelfth century, that both before and after him important works and commentaries were produced, and further that the medieval period from the twelfth to the eighteenth century, though largely marked by the secondary activities of the



commentators, did occasionally produce brilliant minds with significant contributions to their credit. (Volwahren, 2001)

### **C) Zoology**

Even as a dweller in caves and forests in the early Stone Age, man acquired considerable knowledge of animals, birds, fish, insects, and other creatures. As he gradually adopted a pastoral and agricultural life in the late Stone Age or early Bronze Age, several common species of these animals and birds were domesticated by him for the purposes of agriculture, transport, and food. The maintenance of domesticated animals necessitated a more thorough knowledge of their habits and needs. (Al-Hasan, 2001)

### **D) Chemistry**

Chemistry in medieval India was closely associated with alchemy which was an integral part of the Tantric cult. Although the origin of alchemy in India may be traced to a date as far back as that of the Atharva-Veda, or even that of the Rg-Veda, practical alchemy reached its peak only during the Tantric period. Alchemy, as is well known, has a twofold objective: (i) the preparation of an elixir of life and (ii) the production of the 'philosophers' stone for the transmutation of base metals into gold. Tantric treatises, both Brahmanical and Buddhist, abound in recipes for such transmutation of base metals, particularly of mercury into gold. (Kochhar, 1992.)

### **D) Medical Science**

Medical Science was always a fascinating subject practices actively in all ages of human history. It was during the medieval age Indian medicinal science dominated earlier by Ayurveda, was witnessed severe changes. Even Ayurveda also changed its course. New medical practices such as Unani arrived in India by the Arabian. The Arabian influence bring changes in medical practice, primacy and pharmacology. (Kochhar, 1992.)

### **E) Agriculture**

Medieval India, is known for its economic infrastructure and innovations in the area of agricultural produce. The crops of medieval India formed the major part of the economic setup of the India in those times. The crops included the food crops, non-food crops, fruits, etc. The crops production formed the basis of the export of India and also the increase in the financial assessment. India being an agricultural country since time immemorial the economy naturally depended on the crop production. Indian soil in those times were rich in manures and little bit of manuring and tilling enhanced the crop produce. During the medieval period, India, was introduced to new crops which led to the enhancement of exports and thus it affected the medieval exchequer. The following paragraphs of this chapters throw lights on the status of agriculture in medieval India. (Mukhia, 1993)

### **III) Modern Age:-**

The last decades of the nineteenth and early decades of the twentieth century witnessed a national awakening in all spheres of creativity. The 'Indian renaissance' also produced outstanding scientists. Fired by nationalism, disregarding comforts, and undeterred by severe handicaps, these men did world-class science by indomitable will. We stand on their shoulders today. They are instrumental in building up the vast and rich scientific culture of modern India. All those chosen here have contributed immensely to science. Almost all have been great institution builders. (Chakravarti, Exploring Early India, Macmillan Publishers,, 2011,)

### **A) Space Research**

Space research in India, including space science and technology, has a long tradition. The first Indian satellite has been named 'Aryabhata' after the famous mathematician-cum-astronomer, forging the link between modern India and her glorious past when astronomy and mathematics were used to determine the orientation and configuration of the stars, and to construct platforms for lighting the flies for the well-being of the community. In fact, this very attitude of India in aiming at self-sufficiency in technology with a view to playing its proper role in the world has been of great help in the development of space research. (Angelo, 1982)



## **B) Atomic Energy in India**

India's Atomic Energy program has been a mission oriented comprehensive program with a long-term focus. From its inception the guiding principle of this program has been self-reliance through the utilization of domestic mineral resources, and building up capability to face possible restrictions in international technology and the exchange of resources. The events of the last 50 years have, in fact, validated this approach. ((Ed.), 1971)

## **C) The Role of Nuclear Power**

There is a well-established link between per-capita electricity consumption and human development. The installed electricity generation capacity in the country is quite impressive but when looked at on a per capita basis, this is far below the world average. To meet our large electricity production needs, we have to tap all energy resources available to us. While coal-fired thermal power plants, apart from hydro, would remain the mainstay for our electricity production for quite some time, we would need to supplement them with sizeable additional resources to assure long-term energy-security as well as environmental protection. (Cohen, 1971)

## **D) Radiation Technology Applications**

Radiation from radio-isotopes and from accelerators has a variety of applications, including health care, agriculture, food preservation, industry and research. Research reactors at Trombay regularly produce a variety of radio-isotopes and meet a major part of the demand in the country. Work on the development of accelerators is being pursued at Centre for Advanced Technologies (CAT), Indore, and at BARC. Development of radiation technology applications is a major thrust area in the R&D program at BARC. These applications are being commercialized by the Board of Radiation and Isotope Technology (BRIT). (Jain, 1974)

## **E) Evolution of Research and Development**

The profile of the R&D programs being pursued in the research centers of the DAE has kept changing with the evolution of the country's total nuclear program. To cite an instance from the experience of BARC, in the early years of the evolution of the program involving setting up of PHWRs, in addition to R&D on reactor systems and components and process development for the fuel cycle and the heavy water plants, BARC provided support to nurture competence in various sectors such as the manufacture of complex equipment, plant construction, acceptance testing and calibration of equipment and components being manufactured for the first time by Indian industry or in-house facilities. Plant life management has now become a major program which requires a lot of specific data to be generated, and this is being done at BARC. (Krishnan, 1957)

## **Conclusion**

India has consistently been a scientific country, since the start of civilization. Vedic Hindus evinced special interest in two particular branches of mathematics, viz. geometry and astronomy. Indian metallurgists have also made major contributions which deserve their place in the metallurgical history of the world along with other great civilizations of the world. During the Muslim rule of India considerable work was done in mathematics, medicine, astrology, astronomy, and translations of various texts. There was a considerable change in the education system. Several works were written in the fields of Mathematics, Chemistry, Biology, Astronomy and Medicine. Most of the scientific works in this period were commentaries or expositions of the earlier treatises. Several important scientific works in astronomy, medicine and other sciences were rendered from Sanskrit to Persian/Arabic and from Persian/Arabic to Sanskrit. The British-sponsored science by the very reason of its existence was field science. Geography, geodesy, geology, botany, zoology, paleontology, archaeology, medicine and even astronomy-all these stemmed from the physical and cultural novelty of India.

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# India: Need of Improving Infrastructure for Global Economic Power & Sustainable Development.

**Dr. Deepak V. Mane**

Shivneri Mahavidyalaya, Shirur- anantpal

## **Abstract:**

India is one of the major populated countries in the world our country stands second in population next only to China so we required to improve the basic infrastructure in our country unfortunately the policy making towards their infrastructure is very weak and lack of proper policy but India is now moving towards sustainable infrastructure development the recent schemes of the government is on the activities related to sustainable infrastructure development.

## **Introduction**

India is said to become the third largest country in the world in terms of construction market massive budget allocations huge subsidies along with tax concessions and government entities have made infrastructure sector a booming sector in India economy since last few years Government have focus on the next stage in the infrastructure development is locked as an important indicator in a growth and development of economy does in general infrastructure development facilities growth of economy the banking system is also providing more and more assistance to the project sustainable infrastructure most importantly the mind set of Indian people is also change in a traditional to innovative infrastructure projects involving sustainable development even if they cost more....

## **Several keys areas improving infrastructure for sustainable development in India**

### **1. Renewable energy:**

Investing in the solar power wind and hydroelectric power to reduce Reliance on Fossil funds and lower carbon emissions.

### **1.1 public transport:**

Developing efficient and eco - friendly transportation and eco- friendly transportation system including expanding metro networks and promoting electrical vehicles are helpful to sustainable development in India

### **1.2 water management:**

In India there is a lack of water management but enhancing water conversion techniques and improving irrigation system and investing in wastewater treatment facilities are helpful to sustainable development in India

### **1.2 waste management:**

Implementing compressive best management this is a very important on behalf of environment situation is that in cities there is there where so many waste things India also improve in waste management

### **1.3 smart cities:**

Developing smart infrastructure with interrogative technology to optimize energy use improve public services and water management is also helpful for sustainable development of India Government of India looks toward these smart cities for improving their efficiency toward the country.

## **2 key factors of sustainable infrastructure development in India**

### **2.1 Infrastructure debit funds (IDFC):**

IDFC launched to facility facilitate investment where local of foreign institution for institute investor including insurance and pension funds were allowed to invest this was specification for refining existing divides of infrastructure companies this banks where give one additional room to finance fresh infrastructure projects which were mostly in form of public private partnership PPP model IFCL and IDFC where the entitle initial players to raise the idea for infrastructure



### **2.2 National clean energy fund:**

Sustainable infrastructure projects like solar power generation other renewable energy projects are regarded as highly capital incentive project therefore cost of capital is an important element in determining these projects

### **2.3 Indian infrastructure project development fund (IIPDF):**

Provide a channel of mechanism to finance Bank cable projects through competitive bidding process has been an important missing link in financing infrastructure projects this fund was raised infrastructure projects raised in the year of 2007 with an internal contribution of rupees 1000 million over all for infrastructure projects

### **3. Barriers of sustainable infrastructure:**

Infrastructure development without due to care can be disastrous considering the environment infrastructure

#### **3.1 large capital outlays:**

Large projects need huge capital to complete this projects depends on government sustainable infrastructure projects are not established projects so these projects needs huge capital this is made barriers of sustainable infrastructure development

#### **3.2 Technology:**

Huge capital investment lane and land work is main barriers of these projects show sustainable projects also required modern and innovation technology the cost of such technology is also not afraid able and a part of from this the availability of these technology is also a matter of cancer

#### **3.3 planning:**

Mostly projects looks attractive on paper but when the time comes for actual implementation of such projects there are some bottle makes proper planning will help to sort out this issue therefore it may face problems in future with the help of proper planning consideration of aspects like budgets cash flow coordination execution probable hindrances can be identified in advance and one can things of overcoming there problems

#### **Conclusion:**

At present commercial bank National development banks and other agencies providing finance to the sustainable infrastructure apart from the investment are also attracted through a variety of ways for infrastructure development accounting to the priorities and goes we need to March for this projects Uno has also given 17 sustainable development programmers that the word comes together to build sustainable infrastructure and various countries needs to join their hands together keeping a side there political and financial goals for making Earth better place to live....



# Indian Diaspora's Contribution to Global and Social Level

**Kongewad Chhaya Purbhaji**

Swami Ramanand Teerth Marathwada University, Nanded, Maharashtra

## **Abstract:**

This study uncovers the contributions of the Indian diaspora to global and social levels, with a focus on their economic, cultural, social, and political achievements. The research aims to address the gap in existing literature by providing a comprehensive understanding of the Indian diaspora's experiences, challenges, and contributions. The study employs a qualitative research approach, using a combination of secondary data analysis and primary data collection through in-depth descriptive and textual analysis. The findings of the study reveal that the Indian diaspora has made significant contributions to global and social levels, including economic growth, cultural diversity, social welfare, and political leadership. The study also highlights the challenges faced by the Indian diaspora including racism, xenophobia, cultural and social isolation, economic inequality, and limited access to education and healthcare. The research study has implications for policymakers, scholars, and practitioners seeking to understand and address the challenges and opportunities faced by the Indian diaspora. The study concludes that the Indian diaspora's contributions to global and social levels are significant and far-reaching, and that their challenges and concerns need to be addressed through policies and programs that promote inclusivity, diversity, and social justice. In short, this study provides a nuanced and comprehensive understanding of the Indian diaspora's experiences, challenges, and contributions, and highlights the need for further research and policy initiatives to support the diaspora's continued growth and development.

**Keywords:** Comprehensive, Xenophobia, Practitioners, Policymakers, Opportunities.

Diaspora refers to a community of people who have dispersed from their ancestral homeland to other parts of the world. This dispersal can be due to various factors such as migration, exile, or forced displacement. Diaspora communities often maintain strong ties to their cultural heritage, traditions, and identity, while also adapting to their new environments. The term diaspora acknowledges the complexities of identity, belonging, and displacement that these communities experience. It encompasses a sense of scattering, dispersal, and connection to a shared history. The Indian diaspora, one of the largest and most widespread in the world, has a long and complex history that spans centuries. From the early waves of Indian migration to Southeast Asia and the Middle East, to the more recent flows of Indians to the United States, Canada, and the United Kingdom, the Indian diaspora has evolved over time in response to changing economic, social, and political conditions. Today, the Indian diaspora is a global phenomenon, with Indian living and working in almost every country in the world. The diaspora is characterized by its diversity, with Indians from different regions, languages, and cultural backgrounds coming together to form vibrant and dynamic communities. Despite its significance, the Indian diaspora remains a relatively understudied phenomenon. While there is a growing body of research on the Indian diaspora, much of this research has focused on specific aspects of the diaspora, such as its economic or cultural contributions. There is a need for more comprehensive and nuanced studies of the Indian diaspora that take into account the complexities and diversities of the diaspora experience.

The Indian diaspora has made significant contributions to their host countries, as well as to India. Here are some key aspects of their contributions globally and socially.

- **Economic Contribution:**

The Indian diaspora has a strong tradition of entrepreneurship, with many starting their own business in various sectors. According to a report by the National Bureau of Asian Research, Indian Americans have founded over 15% of all Silicon Valley startups. These businesses have created jobs not only for Indians but also for people of other ethnicities. The Indian diaspora sends significant remittances back to India, which has become a vital source of foreign exchange for the country. According to the World Bank, India received over \$79 billion in remittances in 2020, making it the



largest recipient of remittances in the world. Additionally, the Indian diaspora has invested heavily in various sectors in India, including real estate, technology, and healthcare. The Indian diaspora has contributed to the economic growth and development of their host countries. In the United States, Indian Americans have played a key role in the growth of the technology sector, with many holding leadership positions in top tech companies. Similarly, in the United Kingdom, Indian Britons have made significant contributions to the country's economy, particularly in the field of finance and commerce. The Indian diaspora has facilitated trade and commerce between India and their host countries. Many Indian businesses have set up operations in countries with significant Indian diaspora populations creating new trade opportunities and strengthening economic ties between India and these countries. It has made significant contribution to innovation and research in their host countries. Many Indian scientists and engineers have played key roles in developing new technologies and products, particularly in the fields of technology, healthcare, and renewable energy. Therefore, many Indians in abroad have invested heavily in various sectors, including real estate, technologies, and healthcare. The Indian diaspora has contributed to the economic empowerment of marginalized communities in their host countries. Many Indian organizations and individuals have established initiatives to promote economic development and social justice among these communities. It has also contributed to the economic empowerment of marginalized communities in their host countries. Many Indian organizations and individuals have established initiatives to promote economic development and social justice among these communities. In this way, the Indian diaspora sends billions of dollars in remittances back to India each year that contributing significantly to the country's economy. These contributions demonstrate the significant impact of the Indian diaspora on the global stage to showcase their achievement to make a positive difference worldwide.

- **Cultural Contribution:**

Indian diaspora has made profound cultural contributions on a global level that showcasing the richness and diversity of Indian heritage. Through their tireless efforts, they have successfully promoted Indian culture, fostering greater understanding and appreciation worldwide. One notable aspect of their cultural contribution is the realm of performing arts, where Indian classical music, dance, and theater have gained immense popularity globally. The likes of Ravi Shankar, Ali Akbar Khan, and Zubin Mehta have mesmerized audiences worldwide with their soulful renditions of Indian classical music. Similarly, Indian classical dances like Bharatanatyam, Kathak, and Odissi have been performed and taught globally, introducing audiences to the intricacies of Indian dance. The Indian diaspora has also popularized Bollywood dance, which has become a staple in global dance culture. In the realm of visual arts, Indian artists have made significant contributions, garnering international recognition for their work. F.M Husain, S.H. Raza, and Akbar Padamsee have created iconic paintings that reflect Indian culture and themes. Similarly, Indian sculptors like Anish Kapoor and Ravinder Reddy have crafted breathtaking works that are displayed globally, that showcasing Indian artistry. Indian photographers like Raghubir Singh and Dayanita Singh have also made significant contributions, capturing the essence of Indian culture and themes through their lens.

The Indian diaspora has also made significant contributions to the diverse and rich flavors of Indian food. Indian restaurants have become ubiquitous worldwide that serving a range of Indian cuisine that caters to diverse tastes and preferences. Indian cookbooks have also been published globally, showcasing Indian recipes and cooking techniques. Furthermore, Indian food festivals are celebrated worldwide, promoting Indian cuisine and culture. It has also played a significant role in promoting Indian festivals and celebrations globally. Diwali, the festival of lights, is celebrated globally by the Indian diaspora, to show Indian culture and traditions. Similarly, Holi, the festival of colors, is celebrated worldwide, to promote Indian culture and joy. In addition to promote culture, the Indian diaspora has also facilitated cultural exchange between India and other countries. Cultural events, such as concerts, dance performances, and theater productions, are organized globally, to promote culture and fostering cross-cultural understanding. These programs have also been established to promote mutual understanding and respect between India and other countries. The





Indian diaspora's cultural contributions have a profound impact on global culture, promoting diversity, understanding, and appreciation for Indian heritage. Through their tireless efforts, they have successfully showcased Indian culture, fostering greater understanding and appreciation worldwide. As a result, Indian culture has become an integral part of global cultural, enriching our lives and promoting cross-cultural understanding and appreciation.

- **Humanitarian Contribution:**

The Indian diaspora has made significant humanitarian contributions globally, demonstrating their commitment to give back to their communities and making a positive impact on society. Through various philanthropic efforts, volunteer work, and charitable donations, the Indian diaspora has provided critical support to marginalized communities, disaster relief efforts, and social causes. The notable example of the Indian diaspora's humanitarian contributions is their response to natural disasters. During the 2004 Indian Ocean tsunami, the Indian diaspora came together to provide relief efforts, raising millions of dollars for affected communities. Similarly, during the 2010 Haiti earthquake, Indian Americans donated generously to support relief efforts. The Indian diaspora's swift response to disasters has saved countless lives and provided critical support to affected communities. It has also made significant contributions to healthcare and medical research. The organizations like the American India Foundation and the India Health Initiative have worked tirelessly to improve healthcare outcomes in India and other developing countries. The Indian diaspora has also supported medical research initiatives, including those focused on diseases like cancer, diabetes, and tuberculosis. In addition to disaster relief and healthcare, the Indian diaspora has made significant contributions to education and poverty alleviation. Organizations like the Pratham USA and the Akanksha Foundation have worked to improve education outcomes for disadvantaged children in India. The Indian diaspora has also supported initiatives aimed at promoting economic empowerment, including microfinance programs and vocational training initiatives. It has also extended to promote social justice and human rights. Organizations like the Indo-American Leading Together have worked to promote civil rights, immigrant rights, and social justice for marginalized communities. It has supported initiatives aimed at promoting women's empowerment, LGBTQ+ rights, and environmental sustainability. The Indian diaspora's humanitarian contributions have made a profound impact on global society. Through their philanthropic efforts, volunteer work, and charitable donations, the Indian diaspora has demonstrated their commitment to giving back to their communities and making a positive difference in the world. Their contributions serve as a testament to the power of diaspora communities to drive positive change and promote social justice.

- **Political Contribution:**

In the realm of international relations, the Indian diaspora has played a crucial role in shaping India's foreign policy and promoting its interest abroad. Many Indian Americans, for instance, have held key positions in the US government, including the Senate, House of Representatives, and the State Department. Similarly, Indian Canadians have played significant roles in shaping Canada's foreign policy, particularly with regards to India and South Asia. It has also been instrumental in promoting democratic values and human rights globally. Many Indian Americans, for example, have been actively involved in promoting democracy and human rights in India, particularly through organizations like the Indian American Community Services and the Hindu American Foundation. Similarly, Indian Canadians have been vocal advocates for human rights and democracy in Canada and globally. In addition to their contributions to international relations and human rights, the Indian diaspora has also played a significant role in promoting social justice and advocating for the rights of marginalized communities. Many Indian Americans, for instance, have been actively involved in the Black Lives Matter Movement, advocating for racial justice and police reform. Similarly, Indian Canadians have been vocal advocates for indigenous rights and reconciliation in Canada.

The Indian diaspora's political contributions have also been shaped by their experiences of migration, identity, and belonging. Many Indian Americans have been actively involved in advocating for immigration reform, particularly with regards to issues like H-1B visas and green card backlogs.



Similarly, Indian Canadians have been vocal advocates for diversity and inclusion, particularly in the context of Canada's multiculturalism policy. Its political contributions have been significant, far-reaching, and multifaceted. Through their transnational networks, cultural competencies, and economic resources, they have shaped policies, advocated for social justice, and promoted democratic values globally. As a result, they have emerged as influential actors in international relations, global governance, and social movements, leveraging their diasporic identities to make a positive impact on the world.

- **Educational Contribution:**

The Indian diaspora has made significant educational contributions globally and socially, leveraging their academic expertise, cultural competencies, and philanthropic efforts to promote knowledge sharing, capacity building, and social mobility. Through their endeavors, they have not only enriched academic discourse but also empowered marginalized communities, fostered global understanding, and promoted social cohesion. In the realm of higher education, the Indian diaspora has played a pivotal role in shaping academic globally. Many Indian academics have held prestigious positions in top-ranked universities, contributing to cutting-edge research, innovative pedagogy, and institutional development. For instance, Indian Americans have been instrumental in establishing and leading institutions like the University of California, Berkeley's Institute for South Asia Studies and the Harvard University's Lakshmi Mittal South Asia Institute. The Indian diaspora has also been at the forefront of promoting education as a tool for social mobility and community empowerment. Many Indian organizations, such as the India-based South Asian Americans Leading Together, have worked tirelessly to improve educational outcomes for disadvantaged children, youth, and communities. These initiatives have not only enhanced access to quality education but also fostered social inclusion, promoted cultural diversity, and supported economic development.

Apart from this, the Indian diaspora has made significant contributions to the development of educational technologies, digital pedagogies, and online learning platforms. Indian entrepreneurs and educators have been instrumental in creating innovative ed-tech solutions such as Byju's, Coursera, and edX, which have been democratized access to quality education, enhanced learning outcomes, and promoted global connectivity. In addition to their contributions to formal education, the Indian diaspora has also played a vital role in promoting cultural education, heritage preservation, and community engagement. Many Indian cultural organizations, such as the India-based Indian Council for Cultural Relations and the US-based National Council of Asian Indian Associations have worked to promote Indian art, literature, music, and dance globally, fostering cross-cultural understanding, appreciation, and exchange. It means, the Indian diaspora's educational contributions have been profound, far-reaching, and multifaceted to promote knowledge sharing, capacity building, and social mobility globally and socially. Through their academic expertise, cultural competencies, and philanthropic efforts, they have enriched academic discourse, empowered marginalized communities, fostered global understanding, and promoted social cohesion, leaving an indelible mark on the global educational landscape.

- **Environmental Contribution:**

The Indian diaspora has made significant environmental contributions globally and socially, leveraging their expertise, cultural values, and community networks to promote sustainable development, environmental stewardship, and social justice. Through their endeavors, they have not only mitigated the impact of climate change but also fostered global co-operation, community engagement, and eco-friendly practices. In the realm of sustainable development, the Indian diaspora has played a pivotal role in promoting renewable energy, energy efficiency, and green technologies. Many Indian entrepreneurs and innovators have developed cutting-edge solutions, such as solar-powered systems, green buildings, and sustainable agriculture practices, which have been implemented globally. For instance, Indian Americans have been instrumental in developing and promoting solar energy solutions in the United States, while Indian Canadians have worked to advance sustainable forestry practices in Canada. It has also made significant contributions to environmental conservation



and wildlife preservation. Many Indian organizations, such as the India-based Wildlife Conservation Society and the US-based Indo-American Community Services have worked tirelessly to protect endangered species, preserve natural habitats, and promote eco-tourism. These initiatives have not only safeguarded biodiversity but also supported local communities, promoted cultural exchange, and fostered global co-operation. Apart from this, Indian diaspora has been at the forefront of promoting environmental education, awareness, and advocacy. Many Indian educators, activists, and community leaders have worked to raise awareness about environmental issues, promote sustainable lifestyles, and advocate for climate justice. For instance, Indo-Americans have been instrumental in organizing environmental rallies, campaigns, and initiatives in the United States, while Indian Canadians have worked to promote environmental education and awareness in Canada.

In addition to their contributions to environmental conservation and education, the Indian diaspora has also played a vital role in promoting sustainable agriculture practices, reducing food waste, and promoting eco-friendly consumption patterns. Many Indian organizations, such as the India-based Organic Farming Association and the US-based Indo-American Council for Environmental Sustainability, have worked to promote sustainable agriculture practices, reduce chemical use, and promote eco-friendly food systems. The Indian diaspora's environmental contributions have been profound, far-reaching, and multifaceted, for promoting sustainable development, environmental stewardship, and social justice globally and socially. By developing and promoting innovative solutions, such as green infrastructure, renewable energy, and sustainable agriculture practices, the Indian diaspora has demonstrated its commitment to protecting the planet and promoting a sustainable future for all. Moreover, they have played a vital role in promoting environmental education, awareness, and advocacy, raising awareness about environmental issues, promoting sustainable lifestyle, and advocating for climate justice, thereby inspiring a global and social movement for environmental sustainability and social responsibility. Through their expertise, cultural values, and community networks, they have mitigated the impact of climate change, fostered global co-operation, and promoted eco-friendly practices, leaving a lasting legacy for future generations.

### **Conclusion:**

The Indian diaspora's contributions globally and socially have been significant, and their potential to shape global affairs is vast. However, they also face several challenges that need to be addressed. This study provides insights into the Indian diaspora's role in shaping global affairs and offers recommendations for policymakers, researchers, and practitioners to harness their potential. The Indian diaspora has a significant presence in many countries, allowing them to influence global policies, economies, and cultures. It facilitates cultural exchange between India and other countries, promoting mutual understanding and respect because it has contributed to the economic development of India and other countries through remittances, investments, and entrepreneurship. It is at the forefront of innovation and technology, driving advancements in fields like IT, Biotechnology, and renewable energy. The study has several limitations, including, the migration of highly skilled Indians to other countries has resulted in a brain drain, depriving India of its best talent. The Indian diaspora often faces challenges in maintaining their cultural identity, leading to cultural assimilation and loss of cultural heritage. Sometimes, it may lack adequate representation in the governments and institutions of their host countries, limiting their ability to influence policy and decision-making. Future research should focus on exploring the Indian diaspora's contributions globally and socially in more depth, including their challenges and opportunities. The research should also examine the impact of the Indian diaspora's contributions on global economies, social justice, cultural exchange, and environmental sustainability.

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# “An Analytical Study of ICT Based Library and Information Services in Maharashtra University of Health Science Nashik”

**Dr. Govind Ghogare**

Librarian, Lokmanya Mahavidyalaya Sonkhed, Tq. Loha Dist. Nanded

**Mr. Kagne Sanket**

Research Scholar Ph.D. Kalinga University, Naya Raipur

**Mrs. Sushma Rajabhau Jadhav**

Research Scholar Ph.D. Kalinga University, Naya Raipur

## **Abstracts:-**

This study outlines ICT based libraries Provide services at the Maharashtra University of Health Science Nashik. Research results show that basic ICT equipment Most libraries under research provide technology. These are the ones. The library offers ICT-based services such as an online catalogue and photocopying. Full text can access databases such as, but not digital libraries and Lack of organizational knowledge base. Most librarians are Software knowledge to provide services. In front of the library Issues such as a lack of library funding and employees that aren't well-trained.

**Keywords:** ICT based library services, ICT, Library and ICT facilities

## **Introduction**

The facts prove that ICT is good for all service industries Social sectors, namely health, education especially Health and Medical, business and agriculture. There is no educational library an exception, because they are Department of Education. Today, the Library of Education Uses ICT for daily administration Functions and use it as a useful tool Provide services to users. The last few years. The electronic collection of the library is gradual Increasingly eventually changed. The library's services are of a particular character. Email alerts and social media use are examples of ICT-based services, as are numerous internet-based services, SMS reminders, and electronic file delivery. For their apps, users rely on current technology. These ICT-based library services play a critical part in scholars' educational progress.

## **Literary Criticism**

Hussein (2013) Do you spend a lot of time researching ICT-based library and information services in India? ICT-based research was undertaken at the Delhi Library and Information Services NCR region. Researchers have proven Understand the main ways and purposes of ICT. ICT-Supported Library Services and Purpose Services used by the user.

Ridwan (2015) in his application research in information and communication technology Information resource management and Highlights service opportunities and issues Information and Communication Technology of Kaduna State Tertiary Library.

Kumar (2015) investigated the different ICT facilities offered by engineering firms in Andhra Pradesh's Royal Seema area. He determined that 60% of libraries are somewhat automated, with barcode technology being the most popular choice. Cycle and DELNET seem to be two of the most popular information network services.

Con (2016) Focus on the library's and communication technology's influence on its service. We spoke about how ICT is implemented. Unprecedented adjustments and changes Library and information services for education.

Bansot and Visway (2017) Evaluated by Information and Communication Technology (ICT) Literacy of librarians University of Maharashtra Library. They found out Most are librarians Acquired basic ICT literacy skills and It is recommended that there should be university libraries Organize internal training programs regularly Interval.

## **Aim**

1. Determining ICT based implementation Educational Equipment and Technology Library.

2. Research on ICT services Education Library.
3. Evaluate librarians' ICT literacy Used to manage library services.
4. Identify the problems that librarians face.

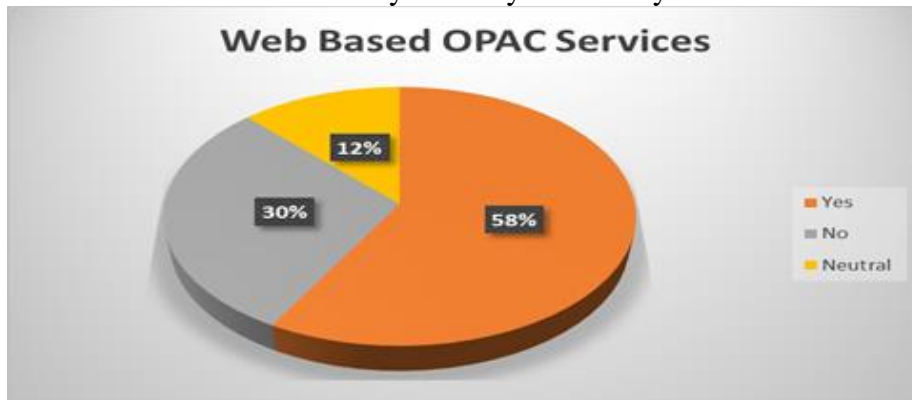
**Method of Research**

It is well-structured survey-based research. The purpose of the questionnaire is to gather information from 115 medical college library users such as librarians and medical students from selected of Maharashtra University of Health Sciences Nashik. MUHS means Maharashtra University of Health Sciences Nashik located at Nashik district in North of Maharashtra state in India. MUHS covered many medical colleges and Hospitals like MBBS, BAMS, BHMS, BDS and other medical sector in Maharashtra. We collected data from medical users from MUHS university Nashik.

Questionnaire distributed in person and by email Librarians at various institutions. Data analysed and interpreted, Data collected by the questionnaire Analysis and graphical presentation and to explained. ICT based library service requirements Various information and communication technology equipment and technologies. This The researchers asked about the equipment and Technologies available in their library. We used random sampling method for this study. Whole MUHS means Maharashtra University of Health Sciences covered all medical colleges library user including librarian of various colleges in Maharashtra state.

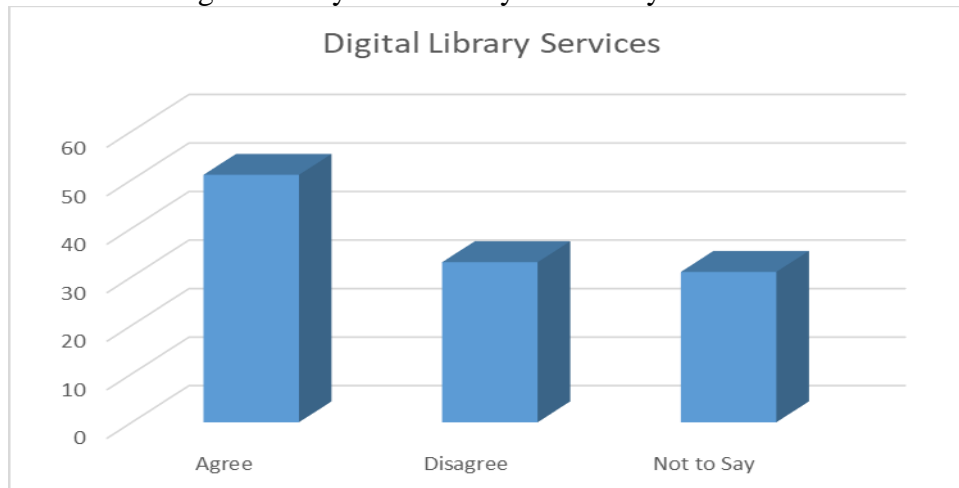
**Data Presentation**

1. Do you satisfied about web based OPAC system in your Library and Information Centre?



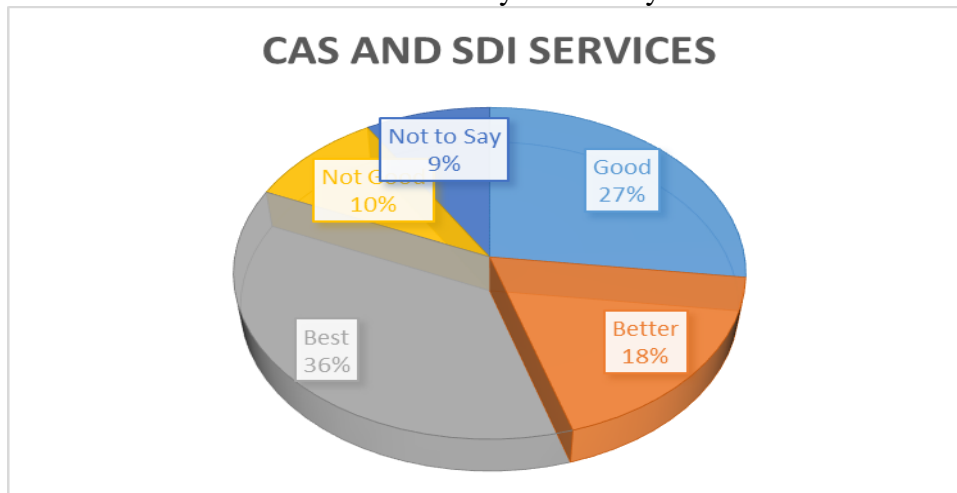
When we asked above questions to users the then found answers that web based OPAC system in library is 58% said yes,30% users said No and 12% users remained Neutral for the same. OPAC means online public Access Catalogue.OPAC can helps by users searching books or reading materials in library by authors, titles, ISBN, subject wise searching documents in library. Online Web OPAC and Library OPAC is two types of OPAC system for users.

2. Do you satisfied about digital library services in your Library and Information Centre?



When we asked the above question to users then we get following response that 48% agreed, 30% disagreed and 28% users are said not to say anything respectively. You know that digital library is not particular definition and fix foundation but metadata and digitalized documents became a digital library such as e-books, questions paper sets or syllabus of related courses for library users. More than half of population of MUHS library users are agreed for digital library ICT based facilities.

3. Do you satisfied about CAS and SDI services in your Library and Information Centre?



When we asked above question to users of MUHS users then they said good is 27%, better is 18%, best is 36% and Not say position is 9% respectively. CAS and SDI is referral services in each and every library and Information centre. CAS means current awareness service as well as SDI means selective dissemination of information. More than sixty percentage students mean library users are satisfied about these services of SDI as well as CAS facility of library and information of MUHS Nashik.

### Discussions

The majority of libraries rely on information and communication technology (ICT). OPAC, Bibliography Services, CD ROM, and access to the full text database are examples of library services. Wait for the user to arrive. The act of creating is noticeable. The current trend in libraries is digital libraries, corporate repositories and networks, and OPAC. There are no services in the library under review. Problems faced by most librarians Although library services are not adequate budget, well-trained staff and incompatibility Organization and so on. Let's conclude that the countryside Enough to provide an educational library ICT based library services from the platform, etc. Use of social media, the Internet and libraries Automation software.

### Conclusions

We know that ICT is no single and unit term in library and information science but ICT having many parts of technology. ICT mean Information Communication Technology for cutting age of Library and Information fields. CT based services are supportive and effective to library users.

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# Higher Education in National Educational Policy-2020

**Mr. Gajmal Arjun Bandu**

Librarian

Mahatma Jyotiba Phule Mahavidyalay, Mukhed Dist. Nanded

## **Introduction:**

Higher education is one of the significant topics in the national life of every 21<sup>st</sup> century country. It is to be considered that the higher education as a capital to human development. Higher education is at the important place in the index of human development. Hence, the Higher Education in the National Education Policy 2020 has got the prominent importance in India. In this article it is going to give a brief account about the higher Education in national Education Policy-2020 in India.

The Union cabinet approved a new National Education Policy on July 29, 2020 after a 34-year gap. The National Education Policy 2020 is meant to provide an overarching vision and comprehensive framework for both school and higher education across the country. It is the first to be formulated by a government of India and the first in the 21st century.

## **Higher Education: Use of Technology**

The NEP 2020 has proposed to set up an autonomous body named the National Educational Technology Forum (NETF), to provide a platform for free exchange of ideas on the use of technology in order to enhance learning, assessment, planning, and administration in higher education in India. National Education Policy 2020 has emphasised the use of technology in multiple ways to enhance the teaching-learning experience and also to make quality education accessible for masses.

## **Gender Inclusion Fund**

The National Education Policy has also emphasized on setting up of a Gender Inclusion Fund which is aimed at creating an environment of equitable and fair quality education for girls as well as transgender students. And the Special Education Zones will be created for disadvantaged regions and groups which will make higher education opportunities more accessible for students.

## **Multiple Entries and Exits**

Multiple Entries and Exits named concept entered in under-graduate program. In new degree program from 2023-2024 the students will now have options of multiple exits during their UG programme. For example, a student can exit just after 1st year of graduation with a certificate in hand. If he/she opts to exit after the second year, an Advanced Diploma will be awarded for 2 years of successful completion of study. As usual, the 3rd year of UG completion will result in a Bachelor's Degree and 4th year of UG completion will be awarded with a Bachelor of Research according to the scheme of National Educational Policy-2020.

## **Under-Graduate Exit Options**

In higher education in undergraduate program multiple entry and multiple exit scheme has been introduced. After completion of 1st year of UG programme, the students will get the Certificate. After completion of 2nd year of UG programme- Advanced Diploma, after completion of 3rd year of UG programme- Bachelor's Degree, after completion of 4th year of UG programme- Bachelor's with Research degree could get the students. The policy proposes a large number of changes that can transform higher education in India. One such change that has caught everyone's attention is changing the 3-year undergraduate course structure into a 4-year pattern with multiple entry and exit points to make higher education more suited to get jobs later.

## **Academic Bank of Credit**

Advancement of technology and its application in higher education new concept as the Academic Bank of Credit has entered in the higher education in India. Further, the credits earned at various levels will get credited into a digitalised Academic Bank of Credit. Students can use their earned credits to take admission in another institution to further continue their studies for the remaining year or years of their graduation courses from onward. Academic Bank of Credit - ABC shall provide significant autonomy to the students by providing an extensive choice of courses for a





programme of study, flexibility in curriculum, novel and engaging course options across a number of higher education disciplines/ institutions.

### **A Single Regulatory Body- HECI**

According to the National Education Policy- 2020, a single regulatory body will guide Higher Education in India. The regulatory body named as Higher Education Commission of India (HECI) will have 4 verticals to deal with different functions of higher education, these are following.

First, the National Higher educational Regulatory council (NHERC), the duty is to Creating and Implementing Higher Education regulation. Then second, General Education Council (GEC), is for Standard setting for academia. Thirdly, Higher Education Grants Council (HEGC), for funding academic and research activities. Fourthly, National Accreditation Council (NAC), for Accreditation to academic institutions.

### **More Focus on Research**

In the National Education Policy-2020, a central body named National Research Foundation will be created to build a strong research culture and research capacity across different domains in higher education. To enhance both the quality and capacity of academic research, the government will establish multi-disciplinary Education and Research Universities (MERUs), at par with Indian Institutes of Technology (IITs) and Indian Institutes of Management (IIMs). So, strong focus has been given on the research work.

### **Greater Autonomy to the Colleges**

The policy in higher education has envisioned phasing out the system of affiliation over the next 15 years and providing graded autonomy to colleges. Thus, over the coming decade, every college would develop into either an autonomous degree-granting college or a constituent college of a university.

### **Multi-disciplinary Approach**

Also, the National Education Policy aims at focusing on multi-disciplinary culture in institutions offering professional education. For example, stand-alone technical universities, health science universities, legal and agricultural universities etc. will be helped to become multi-disciplinary institutions. The multi-disciplinary approach has been strongly emphasised in the National Educational Policy-2020.

### **Learning in Online Mode**

In higher education to promote 'Online Education and Digital Education', a dedicated unit will be set up to facilitate building of digital infrastructure, digital content and also to look after the e-education needs at the level of both school and higher education. National Education Policy (NEP) 2020 offers students the flexibility to leave a course after completing a year or two and get the corresponding certification. For instance, if a student leaves a course of four-year duration after one year they will get a certificate, for finishing it in two, they will get a diploma. While many academicians have welcomed the decision, some are not in agreement with it.

### **Open and Distance Learning**

Further, under the 'Open and Distance Learning' will be made more relevant with credit-based recognition of Massive Open Online Courses (MOOCs) to make these courses at par with the highest quality in-class programmes. The government will also set up an autonomous body – National Educational Technology Forum (NETF), which will work as a platform for free exchange of ideas on the use of technology to enhance learning, assessment, planning, and administration. This arrangement will prove to be a boon for those students who cannot continue their studies due to financial, social or any other reason and desire to resume their studies when the conditions become favourable in due course of time.

### **NEP-2020 Highlights by Ministry of Education**

Ministry of Education has announced the National Education Policy 2020 (NEP 2020) on 29.07.2020 which has been made available at Ministry of Education's website



at [https://www.mhrd.gov.in/sites/upload\\_files/mhrd/files/NEP\\_Final\\_English\\_0.pdf](https://www.mhrd.gov.in/sites/upload_files/mhrd/files/NEP_Final_English_0.pdf). The special features of NEP 2020 includes:-

- i. Ensuring Universal Access at All Levels of schooling from pre-primary school to Grade 12;
- ii. Ensuring quality early childhood care and education for all children between 3-6 years;
- iii. New Curricular and Pedagogical Structure (5+3+3+4);
- iv. No hard separations between arts and sciences, between curricular and extra-curricular activities, between vocational and academic streams;
- v. Establishing National Mission on Foundational Literacy and Numeracy;
- vi. Emphasis on promoting multilingualism and Indian languages; The medium of instruction until at least Grade 5, but preferably till Grade 8 and beyond, will be the home language/mother tongue/local language/regional language.
- vii. Assessment reforms - Board Exams on up to two occasions during any given school year, one main examination and one for improvement, if desired;
- viii. Setting up of a new National Assessment Centre, PARAKH (Performance Assessment, Review, and Analysis of Knowledge for Holistic Development);
- ix. Equitable and inclusive education - Special emphasis given on Socially and Economically Disadvantaged Groups (SEDGs);
- x. A separate Gender Inclusion fund and Special Education Zones for disadvantaged regions and groups;
- xi. Robust and transparent processes for recruitment of teachers and merit based performance;
- xii. Ensuring availability of all resources through school complexes and clusters;
- xiii. Setting up of State School Standards Authority (SSSA);
- xiv. Exposure of vocational education in school and higher education system;
- xv. Increasing GER in higher education to 50%;
- xvi. Holistic Multidisciplinary Education with multiple entry/exit options;
- xvii. NTA to offer Common Entrance Exam for Admission to HEIs;
- xviii. Establishment of Academic Bank of Credit;
- xix. Setting up of Multidisciplinary Education and Research Universities (MERUs);
- xx. Setting up of National Research Foundation (NRF);
- xxi. 'Light but Tight' regulation;
- xxii. Single overarching umbrella body for promotion of higher education sector including teacher education and excluding medical and legal education- the Higher Education Commission of India (HECI)-with independent bodies for standard setting- the General Education Council; funding-Higher Education Grants Council (HEGC); accreditation- National Accreditation Council (NAC); and regulation- National Higher Education Regulatory Council (NHERC);
- xxiii. Expansion of open and distance learning to increase GER.
- xxiv. Internationalization of Education
- xxv. Professional Education will be an integral part of the higher education system. Stand-alone technical universities, health science universities, legal and agricultural universities, or institutions in these or other fields, will aim to become multi-disciplinary institutions.
- xxvi. Teacher Education - 4-year integrated stage-specific, subject-specific Bachelor of Education
- xxvii. Establishing a National Mission for Mentoring.
- xxviii. Creation of an autonomous body, the National Educational Technology Forum (NETF) to provide a platform for the free exchange of ideas on the use of technology to enhance learning, assessment, planning, administration. Appropriate integration of technology into all levels of education.
- xxix. Achieving 100% youth and adult literacy.
- xxx. Multiple mechanisms with checks and balances will combat and stop the commercialization of higher education.



- xxxi. All education institutions will be held to similar standards of audit and disclosure as a ‘not forprofit’ entity.
- xxxii. The Centre and the States will work together to increase the public investment in Education sector to reach 6% of GDP at the earliest.
- xxxiii. Strengthening of the Central Advisory Board of Education to ensure coordination to bring overall focus on quality education.
- xxxiv. Ministry of Education: In order to bring the focus back on education and learning, it may be desirable to re-designate MHRD as the Ministry of Education (MoE).

### Conclusion

There has been briefly accounted about the Higher Education in National Education Policy-2020 in India. Multidisciplinary approach and holistic approach have been introduced in the policy. National Research foundation, multilingualism, conceptual understanding, formative assessment, multiple entry and exit options, technology integration, four year integrated teacher education program, life skills, critical thinking, higher education commission of India, experimental learning, and HRD Ministry become the Education Ministry. These significant points we have focused in the above article.

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# Philosophy of the Indian Constitution

**Dr. Rahul Dnyaneshwar Kapure**

Assistant Professor, Department of Philosophy, Rajarshi Shahu mahavidyalay, Parbhani

## Introduction:

Constitution is a legal document having a special legal sanctity, which sets out the framework and the principal functions of the organs of the government of a state, and declares the principles governing the operation of those organs. Like every other Constitution, the Indian Constitution also seeks to establish the fundamental organs of government and administration, lays down their structure, composition, powers and principal functions, defines the inter-relationship of one organ with another, and regulates the relationship between the citizen and the state, more particularly the political relationship. The states have reasserted certain principles of law through written Constitutions.

Indian constitution is a written and rigid constitution in nature. It was adopted by the constituent assembly on 26th November 1949 and was enacted on 26th January 1950. At that time, it contained 395 articles, 8 schedules, and 22 parts. Later 4 schedules were added by amendment and at present time it has 12 schedules. There were 105 amendments made to the constitution till October 2021.

## Philosophy of Constitution through Preamble:

The preamble is a brief introduction to the Constitution and it gives summarised knowledge of the legislative intent and policy. A preamble is a brief form of ideas and beliefs which the constitution wants to achieve. It states the marginal contents of the constitution that are in our constitution. The preamble of the constitution is the core of the constitution which contains words that the constitution-makers want to achieve like '**we the people of India**' means 'by the people, for the people, and to the people.'

### 1. Sovereign:

Sovereignty is one of the essential requirements of statehood. It is indicative of the fact that India is not subject to any foreign power from an internal or external perspective and the state is free to legislate on any subject in conformity with the constitution.

The Preamble uses the words 'we the people of India'; the idea behind this is that a constitution is a creation of all the people and not a group of individuals or some older law. The Preamble emanated from the constituent assembly which represented the Indian people though it was not an elected mass. So we can say that sovereignty lies with the people of India and not the Parliament. Nor even is the constitution sovereign; it is the main expression of the people's Sovereignty.

### 2. Socialist:

Socialist word was not there when the constitution was made but later by the 42nd amendment, it was added to our constitution and the basic meaning of socialist is socialism which the constitution provides to safe and secure the Indian citizens from social endangerment. The supreme court in the Delhi science forum vs Union of India held that the Constitution does not lay down any economic policies and Indian socialism is different from Marxist socialism. Socialism will continue to have a different meaning until a necessity arises to delete it. Most significantly the validity of socialism in the Preamble has not been challenged yet.

### 3. Secularism:

Being secular means the state is neutral in any matters related to religion and it means the constitution does not promote or deprive any religion. It was also added in the 42nd amendment. Unlike the West, Indian secularism is not the result of a conflict between church and state; very often in our common language, the term secularism is used simply as the opposite of communitarianism.

Secular is a vague term to be defined. The dictionary defines it as '**not concerned with religion**' and it implies religious freedom and tolerance and respect for ideas of nationalism,



materialism, Humanism, etc. The definition of secularism has two aspects one is negative aspect which is a state not to interfere in any religion and the other is a positive aspect which is the state to take necessary steps for ensuring equality of religions thus, helping minority religions would not be unconstitutional.

#### **4. Democratic:**

It indicates that the source of the power of the government is in its people. It is the Government of the people for the people and by the people. In **Indira Nehru Gandhi VS Raj Narain**, it was held that democracy is a basic feature of the Indian Constitution and free and fair elections are also impliedly a basic feature. Democracy is the People's power and State's power vest in the people which means democracy makes the people supreme.

#### **5. Republic:**

It means that the head of the nation is an elected representative. Republic is a government that derives its powers directly or indirectly from the great body of the people and is administered by people who hold office for pleasure, for a limited time, or for good conduct. Even India's membership of the Commonwealth of nations does not detract it from its Republican character; that is an external arrangement and the queen has not been recognized as the head of the country.

#### **The Constitution also includes the Rights of the People in the Preamble:**

##### **1. Justice:**

Justice means the harmonization of interests between individuals and society. Justice has been given precedence over other concepts of Liberty, equality, and fraternity in the Preamble. Justice has three facets- (a) Social justice (b) Economic justice (c) Political justice.

- **Social justice** has been given precedence over economic and political justice whereas economic justice precedes political justice in the Preamble. Social justice implies equal treatment of citizens regardless of their social status. Articles 14, 15, and 38 express this aim in particular.
- **Economic justice** is the binding gap between the rich and poor. Article 39 of DPSP is the charter of economic justice; in fact, all the provisions of DPSP (article 36-51) carry forward the goals of economic and Social Justice.
- **Political justice** implies the equal participation of all in the political process. Articles 325 and 326 provide for equal rights to all citizens(adults) to participate in elections and to vote in elections.

##### **2. Liberty:**

In the western concept, liberty was largely a negative concept. It meant an absence of interference in individual action by the government. But in the Indian Constitution Liberty is a positive concept. These have been drafted as fundamental rights. Liberty would mean freedom to do what one likes but it also means Liberty has to be regulated in the larger interest of the society; so the constitution by giving fundamental rights also contains regulatory provisions for them.

The preamble talks of **equality of status and opportunity**. It has got legal, social, political, and economic dimensions.

##### **3. Fraternity:**

It means a feeling of brotherhood. The goal of the constitution is to subdue the division forces in India by fostering a feeling of brotherhood among the Indian despite their diversity. For assuring the fraternity the provisions are made like equality of treatment and other fundamental rights, single citizenship, Directive Principles of State Policy,

#### **Conclusion**

In conclusion, the philosophy of the Indian Constitution is based on the principles of secularism, democracy, social justice, fundamental rights, and directive principles of state policy. It seeks to promote the welfare of all citizens and ensure that the government is accountable to the people. The Constitution of India is a living document that has been amended several times to reflect the changing needs of society.



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# Studies on Sports and its Relationship with Various Medical Practices

**Dr. Jaybhaye N. N.**

Asso. Professor, Deptt. of Sports, Sanjeevanee Mahavidyalaya, Chapoli Tq. Chakur Dist. Latur

## Abstracts

Sports Medicine is a multifaceted discipline within the realm of healthcare, encompassing various medical and paramedical fields. While often associated solely with professional athletes, its scope extends far beyond the elite sports realm, catering to individuals across all walks of life. Sports medicine is a medical field that focuses on the health of athletes and the prevention and treatment of sports-related injuries. Sports medicine professionals can help athletes perform better and have fewer injuries. Sports medicine can help identify and treat any underlying conditions that may be impairing sports performance. Athletes with medical conditions have the hopes of competing in sports by treating their conditions promptly and effectively. Therefore, by considering the importance of various medical practices in sports a study was conducted to study regarding the allopathy, ayurvedic, Homeopathy, Unani and physiotherapy medical practices. From the present investigation it is concluded that all the medical practices play very important role for sports person.

**Keywords:** Allopathy, Ayurved, Unani, Physiotherapy, Sport Medicine

## Introduction

Playing sports is a great way to improve one's health and fitness. Sports have a huge impact on a person's daily life and health. Sometimes it's difficult to muster the motivation to spend hours on a treadmill to lose stubborn fat. Still, an invitation to participate in an exciting sport would motivate you to get moving. Participating in sports shouldn't be viewed as a replacement for exercise, but doing so can help you stay on top of your health and fitness. Indulging in physical activity like sports improves heart function, reduces the risks of diabetes, lowers tension and stress, and controls blood sugar. Playing sports helps to build muscles and improves coordination and muscle memory.

Sports Medicine is a multifaceted discipline within the realm of healthcare, encompassing various medical and paramedical fields. While often associated solely with professional athletes, its scope extends far beyond the elite sports realm, catering to individuals across all walks of life. Originating in the 19th century, this specialized branch of medicine has evolved into a critical component of healthcare systems worldwide. Its overarching aim is to preserve and enhance physical well-being, irrespective of one's athletic prowess. In today's sedentary society, physical inactivity ranks as the fourth leading cause of morbidity and mortality globally. The significance of regular physical activity cannot be overstated, as it serves as a cornerstone for the prevention and management of numerous chronic conditions.

Exercise has many benefits for cardiovascular ailments, diabetes, obesity, musculoskeletal disorders, and mental health issues. Despite this, a notable disparity persists between physicians' awareness of physical activity's benefits and its integration into routine clinical practice. Exercise has many benefits for cardiovascular ailments, diabetes, obesity, musculoskeletal disorders, and mental health issues. Despite this, a notable disparity persists between physicians' awareness of physical activity's benefits and its integration into routine clinical practice.

Sports and Ayurveda intersect in fascinating ways, as both focus on promoting physical health, endurance, and holistic well-being. Ayurveda, the ancient Indian system of medicine, offers valuable insights into maintaining athletes' health, enhancing performance, and ensuring speedy recovery. Here's an overview:

### 1. Role of Ayurveda in Sports

**Performance Enhancement:** Ayurvedic herbs like Ashwagandha, Shatavari, and Ginseng are known to improve stamina, strength, and mental focus. **Injury Prevention and Recovery:** Techniques



like Abhyanga (oil massage) improve muscle strength and prevent injuries, while herbal formulations aid in healing wounds and reducing inflammation.

Ayurvedic principles consider individual body types (Doshas: Vata, Pitta, Kapha) to tailor nutrition and exercise plans for optimal performance. Diet (Ahara): A balanced diet based on Dosha constitution supports energy and recovery. For example, Vata types benefit from warming, nourishing foods, while Pitta types thrive on cooling diets.

Daily Routines (Dinacharya): Regular practices like meditation, pranayama (breath control), and proper sleep improve focus and recovery. Herbal Remedies: Specific herbs and formulations like Chyawanprash, Triphala, and Moringa support immunity and vitality.

Application of medicated oils like Mahanarayan Taila helps alleviate joint and muscle pain.

Herbal Poultices used for treating sprains, inflammation, and bruises. Panchakarma detoxification therapies to eliminate toxins and rejuvenate the body post intense training or competitions. Practices like Shirodhara (pouring oil on the forehead) and meditation techniques help manage stress, anxiety, and burnout, which are common in competitive sports.

Ashwagandha: Enhances endurance, reduces cortisol, and boosts recovery. Shilajit: Known for its rejuvenating properties and ability to improve energy levels. Brahmi: Promotes mental clarity and focus, crucial for athletes in high-stakes situations.

Sports and Unani medicine, like Ayurveda, intersect as both prioritize holistic health, physical endurance, and recovery. The Unani system of medicine, rooted in ancient Greek medical principles and enriched by Islamic scholars, offers natural and balanced approaches to maintaining and enhancing an athlete's performance while addressing sports-related issues.

## **2. Role of Unani in Sports**

Unani focuses on maintaining the balance of the four humors (blood, phlegm, yellow bile, and black bile) to enhance physical strength, stamina, and mental focus. Injury Healing: Unani treatments use herbs, oils, and other natural methods to reduce inflammation, pain, and facilitate recovery. Strength Building: Tonics (Muqawwiyat) and nutritive formulations support muscle development and energy restoration.

Tibb Nabawi (Prophetic Medicine): Incorporates dietary and lifestyle practices mentioned in traditional Islamic texts, promoting strength and resilience. Lifestyle Balance (Asbab-e-Sitta Zarooriya): These are six essential factors—air, food, sleep, physical activity, mental well-being, and waste elimination—tailored to an athlete's needs. Temperament (Mizaj): Unani treatments are customized based on the individual's temperament (hot, cold, dry, or moist), optimizing athletic performance. Hijama (Cupping Therapy): Often used for relieving muscle soreness, improving blood circulation, and accelerating recovery. Dalak (Massage): Medicated oils like Roghan-e-Zaitoon (olive oil) or Roghan-e-Badam (almond oil) are applied to strengthen muscles and treat sprains. Herbal Poultices: These are used to manage inflammation and bruising effectively. Herbal Strength Tonics: Formulations like Majoon-e-Arad Khurma (date-based tonic) boost energy and vitality. Asharbat (Syrups): Sharbat-e-Bazoori helps in cooling the body and maintaining hydration during intense activities. Herbs for Recovery: Aloe vera, Fenugreek (Methi), and Saffron support tissue repair and reduce inflammation. Balanced Nutrition: Emphasis on easily digestible, nutritious foods like dates, honey, milk, and nuts to support energy levels.

Ruhaniyat (Spiritual Healing): Incorporating practices like mindfulness, Quranic recitations, and meditation to strengthen focus and reduce anxiety.

Stress Management: Techniques like aromatherapy with Unani oils (e.g., sandalwood) help calm the mind.

### **Unani Supplements for Sports**

Khamira Gaozaban: Boosts energy, enhances memory, and reduces fatigue.

Jawarish Jalinus: Improves digestion and overall vitality. Habbe Kabid Naushadri, Supports liver health and stamina. Sports and homeopathy can complement each other by providing a natural, holistic approach to managing athletic performance, recovery, and injury care. Homeopathy emphasizes



treating individuals based on their unique constitution and symptoms, making it a personalized option for athletes.

### **3. Role of Homeopathy in Sports**

Homeopathic remedies help improve focus, stamina, and endurance without the risk of doping or side effects. It is effective for treating sports injuries like sprains, strains, and bruises by reducing pain, inflammation, and healing time. Remedies can address performance anxiety, mental fatigue, and stress.

#### **Common Homeopathic Remedies for Athletes**

It is very useful for bruising, soreness, and trauma after physical exertion or injury. For ligament and tendon injuries, stiffness, or overexertion. *Ruta Graveolens*: For sprains, strains, and injuries to tendons or cartilage. *Hypericum Perforatum*: For nerve injuries, especially in cases of sharp or shooting pain. It helps to relieve muscle cramps and spasms.

Sports and physiotherapy are closely connected, as physiotherapy plays a vital role in enhancing athletic performance, preventing injuries, and facilitating recovery. It combines hands-on techniques, exercise therapy, and advanced technology to support athletes in achieving their peak performance and maintaining long-term physical health.

### **4. Role of Physiotherapy in Sports**

Physiotherapists assess biomechanics, posture, and movement patterns to identify risks and develop injury prevention strategies. Tailored exercises and therapies improve strength, flexibility, endurance, and balance. Accelerates recovery from injuries through structured rehabilitation programs. Reduces pain and discomfort using manual therapy, modalities like ultrasound, and exercise. Exercises and modalities like ultrasound or laser therapy reduce inflammation and promote healing.

**Fractures:** Post-cast rehabilitation focuses on regaining strength, range of motion, and function.

### **5. Role of Allopathy in Sports**

Allopathy offers precise diagnostic tools like X-rays, MRIs, and CT scans to assess injuries and guide treatment. Scientific advancements in sports nutrition, pharmacology, and supplements improve stamina, strength, and recovery. Vaccinations, physiotherapy, and conditioning programs help prevent illnesses and injuries.

Common Allopathic Interventions in Sports

#### **Injury Treatment:**

**Sprains and Strains:** Treated with RICE (Rest, Ice, Compression, Elevation) and anti-inflammatory drugs like Ibuprofen or Naproxen. Immobilization using casts or braces, followed by rehabilitation. **Tendonitis and Bursitis:** Managed with NSAIDs, corticosteroid injections, and physical therapy. **Concussion** monitored through protocols to ensure safe return to play. Analgesics like Paracetamol and NSAIDs for immediate pain relief. Corticosteroid injections for localized pain management and inflammation reduction. **Arthroscopy** for joint issues like ACL tears. **Reconstructive surgeries** for severe injuries (e.g., rotator cuff repairs). **Allopathic Support for Performance Optimization** Supplements creatine, protein powders, and energy drinks for muscle growth and recovery.

Caffeine for improved focus and stamina. **Hydration and Electrolyte Balance:** Oral rehydration salts and electrolyte solutions. Tailored programs to regain strength, flexibility, and balance. Muscle relaxants and pain relievers to ease recovery. **Platelet-Rich Plasma (PRP) Therapy** to accelerate healing. Stem cell treatments for regenerating damaged tissues.

#### **Preventive and Health Maintenance Measures**

Vaccinations protect athletes from infections like influenza and hepatitis. **Screening Programs** monitor cardiovascular health and musculoskeletal fitness. **Injury Prevention:** Customized exercise regimens and ergonomic equipment.



Asthma in Athletes managed with bronchodilators and inhaled corticosteroids. Insulin management and glucose monitoring for stable energy levels. Use of DMARDs (Disease-Modifying Anti-Rheumatic Drugs) to reduce inflammation.

Mental Health and Stress Management. Pharmaceutical Support antidepressants or anxiolytics for mental health challenges. Cognitive Behavioral Therapy (CBT) often combined with medications for comprehensive mental well-being.

### **Risks and Ethical Considerations**

Doping and Performance-Enhancing Drugs: Strict regulations by organizations like WADA ensure fairness and athlete safety. Side Effects overuse of medications like NSAIDs or steroids can lead to long-term health issues. Advanced technologies for injury management and prevention. Multidisciplinary care combining medicine, nutrition, and rehabilitation.

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# Khadi Gramodyog Importance in India

**Dr. Lohakare Parmeshwar Madhavrao**

Department of Geography (HOD), Karmyogi Tulshiram Pawar College Hadolti tal Ahmedpur Dist Latur  
Maharashtra

## **Abstract:**

It highlights their historical importance during the independence movement and examines their socio-economic impact, challenges, and potential for sustainable development. Through an analysis of their relevance in the modern context, the paper underscores their role in promoting self-reliance, empowering marginalized communities, and contributing to India's cultural heritage. It also discusses policy recommendations for their sustained growth and preservation in the face of globalization and changing consumer trends.

## **Introduction:**

This paper delves into the profound legacy of Khadi and Gramodyog, reflecting the enduring relevance of Mahatma Gandhi's principles in contemporary India. Examining their historical significance and socio-economic impact, it highlights their role in fostering self-reliance, rural empowerment, and sustainable development. It also emphasizes the need for effective policy measures to preserve these traditional industries in the face of modern challenges. Khadi Gramodyog, rooted in Mahatma Gandhi's philosophy of self-reliance and *Swadeshi*, have held a pivotal place in India's struggle for independence. This section provides an overview of their historical evolution and significance, setting the stage for a comprehensive examination of their continued relevance in contemporary India.

## **Historical Evolution and Socio-Economic Impact:**

Delving into the historical evolution, this section elucidates how Khadi and Gramodyog were pivotal in promoting indigenous industries and empowering rural communities during the freedom movement. It emphasizes their socio-economic impact, particularly in fostering employment and sustainable development in rural areas, thereby contributing to the socio-economic fabric of India.

## **Challenges and Modern Adaptation:**

In the face of globalization and shifting market dynamics, Khadi and Gramodyog encounter various challenges. This section discusses these challenges in detail, emphasizing the need for modern adaptation strategies to ensure their survival and growth in the contemporary economic landscape.

## **Relevance in the Modern Context:**

Analyzing the contemporary relevance of Khadi and Gramodyog, this section underscores their significance in the context of sustainable and ethical consumption trends. It highlights their potential for global recognition and integration into the modern economy, emphasizing their unique cultural value and contribution to sustainable development.

## **Today, Khadi and Gramodyog:**

Today, Khadi and Gramodyog continue to symbolize India's rich cultural heritage and promote sustainable, ethical practices. Despite facing challenges from globalization and changing consumer trends, concerted efforts by the government and various organizations are sustaining their relevance, fostering rural empowerment, and contributing to India's socio-economic development.

## **Policy Recommendations for Sustainable Development:**

Drawing on the analysis, this section presents policy recommendations aimed at promoting the sustained development of Khadi and Gramodyog. It suggests strategies for preserving India's rich cultural heritage and fostering socio-economic development, aligning with the changing global landscape and consumer preferences.

## **Review of Literature:**

A review of the literature highlights the historical significance of Khadi and Gramodyog, emphasizing their deep-rooted connection with Mahatma Gandhi's philosophy of self-reliance and *Swadeshi*. It underscores their role in India's struggle for independence, showcasing how they served



as symbols of resistance against colonialism and exploitation. The literature also emphasizes their socio-economic impact, showcasing their contribution to rural development, employment generation, and the empowerment of marginalized communities.

### **The importance of the topic:**

The topic of "Mahatma Gandhi and Khadi and Gramodyog" holds crucial significance due to its historical, cultural, and socio-economic importance. It highlights the enduring legacy of Mahatma Gandhi's principles of self-reliance and empowerment, emphasizing their relevance in contemporary India's quest for sustainable development and preservation of indigenous industries. Understanding the role of Khadi and Gramodyog is instrumental in comprehending the trajectory of India's socio-economic evolution and the ongoing efforts to promote sustainable, ethical, and culturally significant practices in the face of globalization.

### **Objectives:**

To provide a comprehensive historical understanding of the concept of Khadi and Gramodyog in the context of India's struggle for independence, elucidating the role played by Mahatma Gandhi in its promotion.

**Philosophical Analysis:** To critically analyze the philosophical underpinnings of Khadi and Gramodyog, exploring how they are deeply embedded in Gandhi's ideology of self-reliance, Swadeshi, and Swaraj, and their influence on India's independence movement.

**Socio-Economic Assessment:** To assess the socio-economic impact of Khadi and Gramodyog, examining their role in promoting self-sufficiency, rural development, and the empowerment of marginalized communities, especially focusing on the upliftment of rural artisans and women.

### **Hypothesis:**

The sustained promotion and integration of Khadi and Gramodyog principles, in line with Mahatma Gandhi's ideology, have the potential to foster sustainable socio-economic development and empowerment, thereby contributing to India's self-reliance and preserving its cultural heritage in the face of contemporary global challenges.

### **Discussion:**

The discussion section reflects how Khadi and Gramodyog, in line with Gandhi's principles, still hold relevance in modern India. Despite challenges from globalization, their role in rural development and empowering marginalized communities, especially women, remains significant. Policy measures to promote these sectors, aligning with sustainability goals, can ensure their continued contribution to India's socio-economic fabric and cultural heritage, and potentially even gaining global recognition.

### **Conclusion:**

Summarizing the paper with the section emphasizes the enduring significance of Khadi and Gramodyog in preserving Mahatma Gandhi's legacy and fostering sustainable development in India. It underscores the need for continued promotion and policy support to ensure their relevance and growth in the modern era. Emphasizing their pivotal role in promoting self-reliance and empowering marginalized communities, the study advocates for the continued promotion and policy support of these sectors. Their cultural and economic significance, today's situation, along with their potential for global recognition, highlights the imperative of preserving these traditional industries as a means of upholding India's rich heritage and ensuring sustainable socio-economic progress.

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# Merging Melodies: Indian and Western Art Forms in Dialogue

**Dr. Atish Chandrakant Akade**

Department of English, Shivaji Mahavidyalaya, Udgir Dist: Latur, Pin Code: 413517

## **Abstract:**

*The fusion of Indian and Western art forms has become an important topic in contemporary art and music, leading to the creation of innovative expressions that blend two distinct cultural traditions. Indian art, with its roots in spirituality and symbolism, and Western art, driven by rationalism and individualism, have evolved separately but are increasingly influencing each other. This study explores how these traditions converge in music and visual arts. In music, Indian classical elements such as ragas and talas are integrated with Western harmony and orchestration, creating a unique soundscape. Similarly, in visual arts, Indian symbolism and ornamentation are combined with Western techniques like realism and abstraction, resulting in hybrid forms.*

*Beyond aesthetics, this fusion raises questions of identity, authenticity, and cultural ownership, reflecting the evolving nature of artistic practices in a globalized world. The digital age has further facilitated this exchange, allowing for wider collaboration and influence. Overall, the merging of Indian and Western art forms highlights the creativity and interconnectedness of global cultures, offering new perspectives and opportunities for artistic expression and cultural understanding.*

**Keywords:** Fusion, Cultural exchange, Aesthetic blending, Art forms, Music synthesis, Cross-cultural dialogue, Indian classical, Western traditions, Artistic collaboration, Global art movement

## **Introduction:**

Art has always been a mirror of human creativity, reflecting the diverse cultural, historical, and social influences that shape societies. Among the most fascinating phenomena in the realm of art is the fusion of different traditions, particularly when seemingly disparate cultures come together to create a new aesthetic. One such confluence is the fusion of Indian and Western art forms. This unique blend not only bridges geographical and cultural boundaries but also fosters a deeper understanding of the shared human experience. The title, "Merging Melodies: Indian and Western Art Forms in Dialogue," encapsulates this dynamic interaction—a creative conversation that transcends differences and celebrates the universality of artistic expression.

The dialogue between Indian and Western art forms is not merely a contemporary phenomenon; its roots can be traced back centuries. The historical exchanges between these two cultural spheres began as early as the ancient trade routes, which facilitated the movement of goods, ideas, and artistic influences. The Mughal Empire (16th-18th century) serves as a compelling example of this fusion, where Persian, Indian, and European artistic styles combined to produce exquisite miniature paintings and architectural masterpieces. Similarly, the colonial period witnessed the introduction of Western artistic techniques, such as oil painting and perspective, into Indian art. These historical interactions laid the groundwork for a deeper cultural synthesis that continues to evolve in the modern era.

The fusion of Indian and Western art forms is characterized by a symbiotic exchange of techniques, themes, and philosophies. On one hand, Indian art—rich in symbolism, intricate patterns, and spiritual themes—offers a unique depth and vibrancy. On the other hand, Western art, with its emphasis on realism, perspective, and innovation, brings a structured and experimental approach. When these traditions merge, the result is a hybrid aesthetic that challenges conventional boundaries and redefines the possibilities of artistic expression.

One of the most striking manifestations of this fusion is in the realm of music. Indian classical music, with its raga system and improvisational nature, has often intersected with Western classical and contemporary genres. Ravi Shankar's collaborations with George Harrison of The Beatles and Philip Glass are iconic examples of how Indian and Western musical traditions can create harmonious dialogues. These collaborations not only enriched the global music scene but also demonstrated the

adaptability and universality of both traditions. Similarly, the rise of genres like fusion jazz and world music highlights the ongoing creative conversations between Indian and Western music.

In the visual arts, the blending of Indian and Western styles has given rise to innovative forms and narratives. Artists like Amrita Sher-Gil and M.F. Husain exemplify this fusion, incorporating Western techniques such as cubism and post-impressionism while retaining distinctly Indian themes and aesthetics. Modern Indian artists continue to draw from both traditions, crafting works that resonate with global audiences while staying rooted in local identities.

The performing arts have also been a fertile ground for this intercultural dialogue. Indian dance forms such as Bharatanatyam and Kathak have been reimagined through collaborations with Western ballet and contemporary dance. These performances not only showcase the technical prowess of the dancers but also explore universal themes of love, loss, and resilience, thereby creating a shared emotional language.

While the fusion of Indian and Western art forms offers immense creative possibilities, it also raises important questions about cultural authenticity and appropriation. Critics argue that such blending can dilute the essence of traditional art forms or lead to their commodification. However, proponents contend that fusion is a natural and inevitable process in an increasingly interconnected world. When executed thoughtfully, this synthesis can serve as a powerful medium for cross-cultural dialogue and mutual respect.

In an era marked by globalization and cultural exchange, the fusion of Indian and Western art forms serves as a testament to the transformative power of collaboration. It demonstrates that art is not confined by geographical or cultural boundaries but thrives on the interplay of diverse perspectives. "Merging Melodies: Indian and Western Art Forms in Dialogue" invites us to celebrate this rich tapestry of creativity, where tradition meets innovation and the past informs the future. As we delve deeper into this dialogue, we uncover not only new aesthetic possibilities but also the shared humanity that binds us all.

Cinema, too, stands as a testament to this fusion, particularly in India's burgeoning film industry, Bollywood. Directors like Mira Nair and Shekhar Kapur have successfully merged Western cinematic techniques with Indian storytelling traditions, crafting narratives that appeal to global audiences while remaining deeply rooted in Indian culture. The use of Hollywood-style visual effects, combined with traditional Indian music and dance sequences, illustrates how cinema serves as a bridge between the two artistic worlds. Films such as "Slumdog Millionaire," with its Western narrative structure and Indian backdrop, have gained international acclaim, further demonstrating the potential of this artistic synthesis.

Literature is another domain where the blending of Indian and Western influences has created a new narrative landscape. Authors such as Salman Rushdie and Arundhati Roy have seamlessly woven Indian themes, myths, and socio-political realities with Western literary structures, offering readers a multi-dimensional perspective. Their works exemplify how storytelling can transcend cultural barriers, creating universal narratives that resonate with audiences worldwide. For instance, Rushdie's "Midnight's Children" masterfully combines magical realism, a literary technique popular in Western literature, with Indian historical and cultural contexts. Similarly, Roy's "The God of Small Things" bridges local Indian experiences with universally relatable emotions and conflicts.

This fusion also permeates the field of fashion, where Indian textiles and embroidery techniques are blended with Western silhouettes and design sensibilities. Designers like Sabyasachi Mukherjee and Manish Arora have gained international recognition for their ability to harmonize these distinct traditions, producing garments that are both modern and deeply rooted in Indian heritage. These innovations in fashion reflect the broader dialogue between tradition and modernity, demonstrating how cultural exchange can lead to timeless creations.

Through these various mediums, the fusion of Indian and Western art forms continues to evolve, inspiring artists to explore uncharted territories of creativity and expression.



## The Role of Technology in Enhancing Cultural Fusion

In recent years, technology has played a pivotal role in accelerating and amplifying the fusion of Indian and Western art forms. The advent of digital tools, online platforms, and virtual collaboration spaces has enabled artists from different parts of the world to connect, share, and create in unprecedented ways. This technological revolution has not only democratized access to art but also fostered a new era of cultural exchange that transcends traditional barriers of geography and language.

One of the most significant contributions of technology to this fusion lies in the realm of music production and distribution. Digital audio workstations (DAWs) and virtual instruments have allowed musicians to seamlessly integrate Indian classical elements, such as sitar melodies and tabla rhythms, into Western genres like electronic dance music (EDM) and hip-hop. Platforms like YouTube, Spotify, and SoundCloud have further enabled these hybrid creations to reach a global audience, fostering a deeper appreciation for the richness of both traditions. For instance, artists like A.R. Rahman have masterfully used technology to blend Indian and Western musical styles, creating soundtracks that resonate across cultures and generations.

In the visual arts, technology has facilitated the creation of artworks that merge Indian and Western styles in innovative ways. Graphic design software, 3D modeling tools, and augmented reality (AR) applications have allowed artists to experiment with new forms and techniques. Virtual galleries and online exhibitions have also provided a platform for showcasing these works to a global audience, breaking down the physical limitations of traditional art spaces. The use of digital media in visual storytelling has further enriched this fusion, as seen in animated films and video art that draw on Indian mythology while employing cutting-edge Western animation techniques.

The performing arts have also benefited immensely from technological advancements. Virtual reality (VR) and motion capture technology have enabled choreographers to reimagine traditional Indian dance forms in contemporary contexts, blending them with Western ballet and modern dance. These innovations not only enhance the visual appeal of performances but also create immersive experiences that engage audiences on a deeper level. Social media platforms have further amplified the reach of these performances, allowing dancers and choreographers to share their work with a global community and inspire cross-cultural collaborations.

Technology has also revolutionized the field of literature, enabling authors to experiment with new narrative forms and reach diverse audiences. E-books, audiobooks, and online publishing platforms have made it easier for writers to share stories that blend Indian and Western influences, while digital storytelling tools have allowed them to incorporate multimedia elements such as images, videos, and interactive features. These innovations have expanded the possibilities of literary expression, creating new ways for readers to engage with cross-cultural narratives.

Despite its many advantages, the role of technology in cultural fusion is not without challenges. The widespread availability of digital tools has raised concerns about the homogenization of artistic traditions and the loss of cultural authenticity. Additionally, issues related to intellectual property and cultural appropriation have become increasingly relevant in this digital age. However, when used responsibly and thoughtfully, technology has the potential to serve as a powerful catalyst for creative collaboration and mutual understanding.

In conclusion, technology has emerged as a vital force in enhancing the fusion of Indian and Western art forms. By providing new tools, platforms, and opportunities for collaboration, it has opened up exciting possibilities for artistic expression and cultural exchange. As we continue to navigate this digital age, the intersection of art and technology will undoubtedly play a crucial role in shaping the future of this dynamic dialogue, fostering a richer and more interconnected global artistic landscape.

### Review of Literature:

The exploration of the fusion between Indian and Western art forms has become an intriguing area of research, highlighting the complexities of cultural exchange and aesthetic transformation. Over the years, both Indian and Western art forms, though originating from distinct historical, philosophical,



and cultural backgrounds, have undergone significant transformations through cross-cultural interactions. These interactions have given rise to innovative forms of expression, creating a unique synergy that bridges the gap between the two art traditions. This review of literature examines various perspectives on the merging of these two rich artistic traditions and the impact it has had on the evolution of contemporary art and music.

Indian and Western art forms are often seen as representing two divergent cultural and artistic expressions. Indian art is deeply rooted in ancient traditions, mythology, and religious practices, often showcasing vibrant symbolism, intricate patterns, and spiritual narratives. On the other hand, Western art, particularly during the Renaissance and later periods, has been influenced by a rationalistic approach, focusing on realism, individualism, and the exploration of human form and perspective. While these traditions evolved along separate lines, they have also had a profound impact on one another, especially in the context of global cultural exchange in the modern era.

The blending of these two art forms has been most prominent in the realm of music and visual arts. In the field of music, Indian classical music, with its rich system of ragas, talas, and improvisation, has interacted with Western classical music, known for its structured harmony, orchestration, and notation systems. This fusion has led to the development of unique musical forms that blend the rhythmic complexity of Indian music with the harmonic richness of Western traditions. The integration of instruments such as the sitar, tabla, and flute into Western orchestral compositions, and vice versa, has resulted in new genres and soundscapes that reflect a harmonious convergence of cultures.

Similarly, the visual arts have seen a growing trend of incorporating elements from both Indian and Western artistic traditions. Western artists, particularly during the colonial era, were influenced by the aesthetics of Indian art, leading to the introduction of Indian motifs, color schemes, and techniques into Western painting. This influence can be seen in the works of artists who sought to merge the symbolic elements of Indian art with Western techniques of perspective and proportion. At the same time, Indian artists have incorporated Western styles such as realism, impressionism, and abstraction into their work, leading to the creation of hybrid art forms that express both global and local identities.

The dialogue between these two art forms has also been facilitated by the rise of contemporary globalism and the increasing mobility of artists and cultural exchanges. Globalization has enabled artists from different parts of the world to experiment with and reinterpret traditional art forms, creating works that reflect the blending of cultural narratives. The digital age has further accelerated this exchange, allowing for the global dissemination of art and music, transcending geographical and cultural boundaries. Through online platforms, collaborations between artists from different parts of the world have become more common, leading to a fusion of styles, techniques, and ideas that were previously difficult to imagine.

Furthermore, the fusion of Indian and Western art forms is not limited to aesthetics but also extends to philosophical and cultural dimensions. The integration of Eastern philosophies, such as mindfulness and spirituality, with Western concepts of self-expression and individualism, has led to the creation of art that explores the intersection of tradition and modernity. This dialogue has raised important questions about identity, cultural ownership, and the role of art in a globalized world. Artists who engage with this fusion often challenge the boundaries of what constitutes authenticity and originality, pushing the limits of artistic expression.

In conclusion, the merging of Indian and Western art forms represents a dynamic and evolving dialogue that enriches the global artistic landscape. This fusion not only expands the boundaries of artistic practice but also fosters a deeper understanding of the interconnectedness of human cultures. Through the exploration of this cross-cultural exchange, artists continue to create new forms of art that reflect both local traditions and global influences, contributing to the ongoing transformation of the world's artistic heritage. The literature on this subject emphasizes the importance of preserving





the unique characteristics of each tradition while embracing the possibilities that arise from their intersection.

## CONCLUSION

In conclusion, the merging of Indian and Western art forms exemplifies the power of cultural exchange and creative collaboration. This fusion has allowed for the creation of new artistic expressions that transcend traditional boundaries, blending the richness of Indian cultural heritage with the innovations of Western artistic traditions. The dialogue between these two worlds has led to fresh approaches in music, visual arts, and philosophy, where both cultures contribute their unique perspectives while adapting to and enriching each other's practices. As globalization continues to bring artists together, the fusion of Indian and Western art will likely evolve even further, offering opportunities for deeper understanding, creative exploration, and the development of a more interconnected global artistic landscape. By embracing this dynamic interaction, contemporary artists have the potential to shape the future of art in ways that reflect both the diversity and unity of the global community.

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# “Indian Popular Literature in the Contemporary Global Context With Special reference to Amit Lodha”

Researcher Student

**Mr. Ajit Balajirao Lanjile**

Mahatma Gandhi Mahavidyalaya, Ahmedpur, Dist. Latur (M.S.) India

## **Introduction :-**

Literature has been one of the most significant aspects of human life. There are various reasons of writing and reading literature. Literature is considered very close to our life; therefore, it is thought to be a mirror help upon the society. The reflection of a particular society can be seen through the literature of that time.

Popular literature, being one of the significant elements of popular culture has become the dominant part of literature in the present age. The writers of popular literature write as per the public demand to make their work popular and commercially successful. Similarly, the readers read and enjoy popular literature as it suits their appeals. Hence both the writer and reader play significant roles in the field of popular culture. It is an integral part of our life. That needs a serious attention as an important popular culture product due to its wide readership by the majority. Popular literatures works can often be categorised in any of a number of popular escapist genres, such as romance, mystery, thriller, science fiction, horror.

Definition of Popular Culture :

- 1) **Leslie Fielder** : “ Popular literature includes popular songs and stories that have been excluded from university education but have endured on their own.” ( 1 )
- 2) **John k. Walton** : “popular literature is accessible to a wide range of people, and its availability depends on literacy, publication and distribution.”
- 3) **Common definition**: “any written work that is read or is intended to be read, by a mass audience.”

## **Literacy Rate of India :**

Literacy is important for Indians economy because it can help improve the quality of life. Create employment opportunities. Indians literacy rate is 75%. However, there is a gender gap with 82.14 % of males and 65.46 % of females being literate. Indians literacy rate is lower than the global average. The global literacy rate for people aged 15 and above is about 86%.

## **Global Book Market Revenue :**

The global book market revenue was estimated ar \$137.12 billion in 2022. The United States generated the most revenue in the global book market \$21000 million in 2022. India’s print book market was estimated at a valuation of 720.6 billion rupees in 2019-2020 (US \$8.8 billion). That valuation of the market increases day by day. (5)

## **Contemporary Indian English Popular Fiction :**

The field of contemporary Indian English Popular Fiction is multidimensional as it has the credit of multiple writers writing in various popular genres using popular literary tradition includes books categorized into several genres such as ‘self-help’, ‘horror’, ‘crime’, ‘war novels’ , ‘crime novels’, ‘chick lit’, ‘nonfiction’ (bio graphics, auto bio graphics, memories anecdotal collections). Indian writers like Navoneel Chakroborty, Jaggi Bhasin, Mukul Deva, Ashwin Sanghi, and Ashok Banker wrote thriller novel and become bestselling writers. In this scenario Amit Lodha is counted among one of the most popular contemporary Indian English Writer.

## **Amit Lodha and his writings:**

Amit Lodha is a 1998 batch IPS officer of Bihar Cadre. Now he is Inspector General of Police in Bihar Police in February Bihar 2024. He is also known for his writings which are as follows

- 1) “Bihar Diaries” Published in 13 July 2018
- 2) “Life in the Uniform” 15 March 2021



3) “Khakee -The Bihar Chapter”, Web Series realized on 25 November 2022.

Khakee web series is an adaptation of Non Fiction Book “Bihar Diaries.”

### 1) Bihar Diaries :

Bihar Diaries is a true story of how Bihar’s most dangerous criminal was caught it is a nonfiction crime book written by IPS officer Amit Lodha in 2018. Bihar Diaries narrates the thrilling account of how Amit Lodha arrested Samant Pratap one of Bihar’s most feared gang lords, notorious for extortion kidnapping and the massacre of scores of people. The book follows the adrenaline- fuelled chase that took place across three states during Amit’s tenure as superintendent of police of Shekhpura, a sleepy mafia’s town in Bihar. How does Amit navigate between his many professional challenges and conquer his demons? What does he do when the gang lord comes after his family? Bihar Diaries captures vividly the battle of nerves between a dreaded outlaw and a young urbane IPS officer.

Bihar Diaries is a memoir by Amit Lodha, a former Indian Police Service (IPS) officer that chronicles his experiences as a police officer in Bihar, one of India's most lawless states.

### Key Takeaways

1. True Story: The book is based on Lodha's real-life experiences as an IPS officer in Bihar.

2. Crime and Corruption: Lodha recounts his battles against organized crime, corruption, and political interference in Bihar.

3. Personal Struggles: He shares his personal struggles, including the challenges of being a police officer in a corrupt system.

4. Reform Efforts: Lodha describes his efforts to reform the police system and bring about positive change in Bihar.

### Themes

1. Crime and Justice: The book explores the complexities of crime and justice in India.

2. Corruption: Lodha sheds light on the pervasive corruption in Bihar's police and political systems.

3. Personal Courage: The author's personal story serves as a testament to the courage and resilience required to bring about change.

Bihar Diaries has received positive reviews for its candid portrayal of the challenges faced by police officers in India. The book has been praised for its insightful commentary on the Indian policing system and its thought-provoking themes. so the book is popular among the readers. ( 3 )

### 2) Life in the Uniform – Adventures of an IPS officer in Bihar :

Amit Lodha is a decorated IPS officer holding the rank of Inspector General. But before he rose the ranks in the service, he was an IIT graduate who was struggling to find his true purpose. In this book, Lodha tells us how he turned his life around and studied for the UPSC exams. He also tells us how the most memorable beginning to his career, in Bihar.

Punctuated with his signature humour and adventure – packed stories on everything from solving a kidnapping to handling a mob, Life in the Uniform gives us a chance to experience an IPS officer’s life through his own eyes.

"Life in the Uniform" is a memoir by Amit Lodha, an Indian Police Service (IPS) officer, that offers a candid and introspective look at his experiences in the police force.

### Key Takeaways

1. Challenges of Policing: Lodha shares his experiences with corruption, political interference, and bureaucratic red tape within the police force.

2. Personal Struggles: He recounts his personal struggles, including the emotional toll of dealing with traumatic cases and the challenges of maintaining a work-life balance.

3. Reform Efforts: Lodha describes his efforts to bring about positive change within the police force, including initiatives to improve police-community relations and combat corruption.

4. Lessons Learned: Throughout the book, Lodha reflects on the lessons he has learned throughout his career, including the importance of integrity, compassion, and perseverance.



## Themes

1. The Human Side of Policing: Lodha's memoir highlights the emotional and psychological challenges faced by police officers, humanizing their experiences and struggles.

2. Corruption and Reform: The book sheds light on the pervasive corruption within the police force and the need for systemic reform.

3. Personal Growth and Development: Lodha's story serves as a testament to the power of resilience, adaptability, and continuous learning in the face of adversity.

"Life in the Uniform" has received positive reviews for its candid and thought-provoking portrayal of life as a police officer in India. The book has been praised for its insightful commentary on the challenges faced by police officers and its contribution to the ongoing conversation about police reform in India. It also represented the different problems faced by police officers on field. It also presented the problems of Amit Lodha's personal life . (4)

### 3) **Khakee – The Bihar Chapter: web series:**

The Bihar chapter is a crime thriller web series that premiered on Netflix on November 25, 2022. Created by Neeraj Pandey and written by Umashanker Singh. The series is based on real life events and follows the story of SP Amit Lodha, played by Karan Tacker , as he takes on the notorious Ashok Mahto gang in Bihar. The show explores themes of crime, corruption and personal struggle, and has received praise for its gripping storyline and strong performance. Khakee: The Bihar Chapter is engaging from the start until the end. I liked the aesthetics of the series. Basic bird-eye view shots also capture the landscapes beautifully. The colour palette of every frame shouts raw and rustic. The sound of the series is also similar. It gives us the local vibe while listening to it. The language we hear in the entire series isn't too inarticulate or superficial, but it is authentic enough that we feel the need to look at subtitles occasionally. The limited action in the series is neatly done, keeping in mind the time it is set in. It's simple but quite enjoyable. (2)

Amit Lodha's literature is one of the popular literature in contemporary literature. So Amit Lodha's first novel is "Bihar Diaries" is adapted in "Khakee" web series. Amit Lodha's literature is mostly liked by readers. Because it has many thrilling experience and explained crime fiction. Many people has a fascination about the police uniform and their work system.so it became a popular among the readers.

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# Yoga: The Ancient Gift for the Modern World

**Prof. Dr. Abhijeet S. More**

Sports Director, Mahatama Phule Mahavidyalaya, Ahmedpur, Dist.Latur

## **Introduction:**

Yoga is essentially a spiritual discipline based on an extremely subtle science, which focuses on bringing harmony between mind and body. It is an art and science of healthy living. The word ‘Yoga’ is derived from the Sanskrit root ‘Yuj’, meaning ‘to join’ or ‘to yoke’ or ‘to unite’. As per Yogic scriptures the practice of Yoga leads to the union of individual consciousness with that of the Universal Consciousness, indicating a perfect harmony between the mind and body, Man & Nature. According to modern scientists, everything in the universe is just a manifestation of the same quantum firmament. One who experiences this oneness of existence is said to be in yoga, and is termed as a yogi, having attained to a state of freedom referred to as mukti, nirvana or moksha. Thus the aim of Yoga is Self-realization, to overcome all kinds of sufferings leading to ‘the state of liberation’ (Moksha) or ‘freedom’ (Kaivalya). Living with freedom in all walks of life, health and harmony shall be the main objectives of Yoga practice. “Yoga” also refers to an inner science comprising of a variety of methods through which human beings can realize this union and achieve mastery over their destiny. Yoga, being widely considered as an ‘immortal cultural outcome’ of Indus Saraswati Valley civilization – dating back to 2700 B.C., has proved itself catering to both material and spiritual upliftment of humanity. Basic humane values are the very identity of Yoga Sadhana.

### **1. Yoga improves flexibility and balance**

A key part of yoga involves stretching your muscles, which can help to improve Trusted Source flexibility and balance. Flexibility is an important component of physical health. Yoga offers many styles to choose from, varying in intensity from high to moderate to mild. Yoga seems to be especially helpful for improving flexibility in adults ages 65 and older. Reduced flexibility is a natural part of aging, and a Source found that yoga both slowed down loss and improved flexibility in older adults.

### **2. Yoga helps with stress relief**

The American Psychological Association reports that 84% of American adults feel the impact of prolonged stress. A regular yoga practice you to manage your stress levels and improve your overall quality of life. It is important to remember that physical practice is just one aspect of yoga. Meditation, breath work, and auditory rituals, like chanting and sound baths, have also been shown to significantly tension and relieve stress.

### **3. Yoga improves mental health**

Major depressive disorder (MDD) is thought to be one of the most common mental health disorders in the world. A 2017 meta-analysis of 23 interventions Trusted Source looking at the effects of yoga-based treatments on depressive symptoms overwhelmingly concluded that yoga can now be considered an effective alternative treatment for MDD. Both movement-based yoga therapies and breathing-based practices have been shown to depressive symptoms.

### **4. Yoga will likely increase your strength**

While most people associate yoga with stretching and flexibility, some types of yoga classes can also be considered strength-building. It just depends on the class level, approach, and teacher. This makes yoga asana a form of exercise. yoga to be an effective strength-building practice that may help to target both upper and lower limbs.

### **5. Yoga may reduce anxiety**

The Anxiety and Depression Association of America suggests that anxiety disorders may be the mental health disorders in the United States. Numerous studies suggest that yoga asana effective as an alternative treatment for anxiety disorders, though several of the researchers suggest that further



research is still needed to confirm this. Yoga nidra, which is a body scan meditation, has been shown to of anxiety.

#### **6. Yoga may improve quality of life**

There are several factors that can affect quality of life , such as relationships, learning opportunities, health, and material comforts. For decades, have viewed QOL as an important predictor of people’s longevity and likelihood of improvement when treated for a chronic illness or injury. If you experience chronic pain, consider speaking with a healthcare professional about lifestyle measures that may help. They may be able to suggest an individualized yoga routine that could help you manage symptoms.

#### **7. Yoga may boost immunity**

Chronic stress can your immune system. When your immunity is compromised, you’re more susceptible to illness. However, as discussed earlier, yoga is considered a scientifically backed alternative treatment for stress. The research is still evolving, but some studies have found a distinct link between practicing yoga (especially consistently over the long term) and better immune system functioning. This is due in part to fight inflammation and in part to the enhancement of cell-mediated immunity.

#### **8. Yoga may improve cardiovascular functioning**

Pranayama, often referred to as “yogic breathing,” is an important and beneficial aspect of yoga. In 2019, the Journal of Ayurveda and Integrative Medicine published a review of 1,400 studies looking at the overall effects of pranayama. One key takeaway was that yogic breathing can improve the functioning of several systems in the body. Specifically, the research summarized that the cardiovascular system benefited hugely from controlling the pace of breathing. This research indicates that yogic breathing may influence the function of the heart, brain, and lungs.

#### **9. Yoga may help improve sleep**

When measuring sleep, researchers look at a person’s ability to fall and stay asleep. Insomnia can affect one or both of these aspects. Yoga has been both how quickly people fall asleep and how deeply they stay asleep. This is partly due to the after-effects of exercise and the mental calming and stress relief provided by yoga specifically.

#### **10. Yoga may improve self-esteem**

Body image and self-esteem are often particularly challenging for adolescents and young adults. The good news is that several recent studies show when using yoga to improve self-esteem and perceived body image in these populations. There has also been promising evidence that yoga with the accompanying symptoms of obsession, anxiety, and depression in patients.

#### **11. Yoga can promote better posture and body awareness**

As a modern society reliant on technology, we seem to be spending more and more time sitting or hunched over devices. yoga improved brain functioning in the centers responsible for interoception (recognizing the sensations within your body) and posture Try adding yoga poses during breaks in your workouts to promote better posture.

#### **12. Yoga can help with burnout**

It seems like burnout excessive exhaustion that affects one’s health — is at an all-time high. That examined burnout among hospice workers during the COVID-19 pandemic concluded that yoga-based meditation interventions significantly reduced the effects of burnout by improving interceptive (body) awareness. This is the ability to notice internal signals and respond appropriately — meaning yoga may help people become more in tune with, and even more likely to listen to, their body’s signals.



# Reflection of Globalization and Diaspora in Kiran Desai's *The Inheritance of Loss*

**Kiran Wamnrao Gutte**

Associate Professor

Mahatma Phule Mahavidyalaya, Ahmedpur- 413515 Dist- Latur (M.S.)

Kiran Desai is the writer of the 'Second Generation' of diaspora, she has first-hand experience of cultural differences. She indulges with the questions regarding rootlessness, alienation, nostalgia, search for self, identity crisis etc. She tries to find solutions to these questions. Kiran Desai succeeds in exhibiting the feelings of her characters who are caught between two cultures – Eastern and Western. They are trapped by the ambivalence that surrounds globalization.

Kiran Desai is an immigrant, well-read, well-bred, whose rootlessness itself has become a kind of shelter, a form of society. It is this, her inheritance and the disinheritance that has come with globalization, of which Kiran Desai sings so purely in *The Inheritance of Loss*. It is at once a novel of class and economic disparity, a young girl's fanciful love story. It is a commentary on postcolonial India with its fading anglophiles, their crumbling edifices and their dwindling power in the face of a modernizing nation's disaffected population. History is another postcolonial issue which is presented through a group of ethnic Nepalese insurgents in this novel.

There is the reflection of globalization and its discontents in the novel *The Inheritance of Loss*. We also come across an enchanting enigma of Kiran Desai's stylistic nuances in it. The novel has the full representation of India. It has anatomized immigrant lives. There is the portrayal of the individuals who are in search of the lost identity. There is also the representation of the love, loss and longing in it.

The diasporic subjects like memory and nostalgia have been studied in *The Inheritance of Loss*. Thus, this novel can be considered as a parable on the predicament of Third World Immigrants. There are deviating ambit and uprooted sensibilities in it. The novel captures the dichotomy and duality in the lives caught in the contrarious interaction between East and West. Jorge Luis Borges' poem *Boast of Quietness* is used as an epigraph for the novel. This speaks of those who are going back and forth between cultures and homelands as characters in the novel. Kiran Desai has inherited both the experience and the way of writing from her mother Anita Desai.

This novel is a true representation of the post-colonial period and multicultural aspects in a true sense. It is neither about Kalimpong nor the Gorkhaland agitation. It is simply about 'loss', the most well-known perspective of the post-colonial period. Sense of place is also an emerging problem in a multicultural society in which people feel frustrated and insecure in different cultures and face a lot of problems while adjusting to different cultures.

The first stirrings of insurgency were being felt at that time. But at that age, she had no real understanding of the issues involved. She was concerned only with her world. Some of these postcolonial issues are reflected in Sai's character. The petulance of the lover's spats between her and Gyan who wants to join the insurgents reminds us that they are children caught in events over their heads. Desai says that she wanted to depict how we never really try to understand what life is like for other people.

Certainly, there is the feeling, even within India, to move beyond this label of postcolonialism, because it signifies a trap. There is a huge desire to leave that world behind. When we move to the Western world, we see that they have left it behind. There is very little memory of colonial history. Certain things have not changed. The power balance has not changed, and the ways of doing business have not changed, it is still about finding the cheapest labour possible. Some things are entirely intact. We desire a new vocabulary. The vocabulary of globalization is very glossy and advertising is completely seductive. We think of immigrant issues in the city of New York. This is held up as a symbol of multicultural success that is just a part of the story. In the United States, there is a huge

amount of illegal immigration that keeps this country afloat. There is a lot of richness to the vision of a multicultural world and it works in isolation. Living in that kind of mixture of food, music, people from everywhere is certainly a rich movement.

Indians do not buy Indian products. Father Booty supplies homemade cheese to the local restaurant. He persuades the manager of Glenary's Restaurant to switch from Amul. Products which come in factory tins with names stamped on them (with lots of advertisements) are considered better than anything made by local farmers. When Father Booty asks whether the manager doesn't want to support the local farmers, he says: "Quality control, Father! All-India reputation, name brand, customer respect, international standards of hygiene . . ." (193)

Again Lola and other Indian women discuss *A Bend in the River*. Lola thinks that Naipaul has never freed himself from colonial neurosis. She goes on to accuse him of ignoring the fact that there is a new England, a completely cosmopolitan society where chicken tikka masala has replaced fish and chips as the No. 1 takeout dinner.

Human beings are part of the natural world. Scientifically speaking, he is made up of various elements: carbon, water, and cellular material. These elements are all elements found in nature. So, we are part of nature. In the natural world, everything is interconnected. Our culture influences the way we see nature, which influences nature itself. It is easy to see how parts of our culture have influenced the world in which we live. All of nature has utility, all is important. If humans are to aid in the conservation of nature, they must understand that every action has a repercussion. In H. Hardless' *The Indian Gentleman's Guide to Etiquette*, the author says:

Although you may have acquired the habits and manners of the European, have the courage to show that you are not ashamed of being an Indian, and in all such cases, identify yourself with the race to which you belong. (199)

Kiran Desai offers an interpretation of the globalized world which stands out among her contemporaries work as complex and sensitive. She artfully unravels the personal and political strands that have brought her characters to their dismal present and journeys with ease through Gujarat, New York and Britain. In this novel, there are two parallel narratives about alienation and migration one tracks Sai, and awakening to adulthood and the political turmoil gushing into her little patch of Kalimpong.

As a modern international expatriate Indian novelist, Kiran Desai writes of the cultural hybridity of the post-colonial migrant and the expatriate condition of hybridity. She records the suppressed anguish of the illegal immigrants in New York in her novel. Her novel deals with her situation of migration, expatriation and alienation from the mother country. A critic Mala Pandurang writes:

Yet despite his unhappiness as an alien in England, he envies the English and loathes Indians and grows increasingly embittered by the realization that he would be despised by absolutely every one English and Indian both. (*The Journal of Indian Writing in Eng.* 50)

Desai has portrayed the state of homelessness, displacement, exile, marginalization and lack of belongingness being experienced by the legal and illegal Diaspora communities and individuals in America (transnational land) as well as by people from other states, regions and communities from India residing in Kalimpong (national land). Tejender Kaur in his scholarly paper states that:

After the economic and political shifts following the new economic order and polarizations across continents and since the spread of the recent phenomenon of globalization practically to all societies and nation-states, the Diaspora experience has assumed newer and vibrant dimensions. The experience of migrancy and Diaspora also engenders various problems and facts of journeys and relocation in new lands e.g. displacement, uprootedness, discrimination, alienation, marginalization crisis in identity, cultural conflicts, yearning for home and homeland etc. (Qtd in Sharma Vijay & Tondon Neeru. 2011: 2)

For Biju, India is the final homecoming. He constructs a notion of home in a foreign land and returns to find that what he claims to be a home is a contested territory. Desai has presented a touching





picture of the palpable life of the Diasporas. In America, Biju has to eke out an existence as an undocumented worker. Stumbling from one low-paid restaurant job to another, living in seedy squalor with groups of other immigrant men, spurred by his father, Biju had come to America to realize the American dream, but the reality had something else in store for him. He recognizes that “It’s a whole world of basement kitchens” and in exasperation dubs it, “they call this first world ??? *Ek dum bekaar!*” (300)

Kiran Desai has blended immigrant and diasporic sensibilities in this novel. In it, through the character of Biju, Desai expresses her own feelings and emotions. Biju acts as the mouthpiece of Kiran Desai. Biju feels alienated in New York, where he switches from one job to another and from one hotel to another. As an immigrant in New York, he has no one there to help him. So he feels isolated in the glamorous city of New York. He longs to come back to his motherland.

*The Inheritance of Loss* is a novel written by Kiran Desai which depicts many prominent themes like globalization and diaspora. So this is the novel of dislocation. The way in which Desai communicates the immigrant’s daily despair, his desire to only comment, the imaginary homeland – shaped hole at the heart of his foreign experience – gives it its unique bleakness and compassion. Transitions between continents and eras consist of the natural connections among the characters. Biju and his father think constantly of each other. Biju writes moving, funny letters home. While his father dreams of Biju making it big, the son is trying to stay afloat in the underground economy of New York City, bobbing from joy to joy, sleeping among rats, scratching subway trains and undocumented immigrants.

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# Globalization of Indian Education: Opportunities and Challenges

**Dr. S. N. Ghongade**

Maharashtra Udayagiri Mahavidyalaya, Udgir

## **Abstract:**

Globalization has transformed the Indian education sector, offering numerous opportunities for growth, innovation, and internationalization. However, this transformation also poses significant challenges, including cultural homogenization, brain drain, and inequity. The National Education Policy (NEP) 2020 provided that “selected universities e.g., those from among the top 100 universities in the world will be facilitated to operate in India. Indian students are amongst the highest number of foreign students in several leading universities across the globe. For financial reasons, foreign education is available only to those who are able to afford it whether by scholarships or private funds. As the Government of India gradually opens up India’s Higher Education sector to foreign universities. This paper explores the opportunities and challenges of globalization in Indian education, highlighting the key drivers, benefits, and drawbacks.

**Keywords :** Globalization, education, NEP-2020.

## **Introduction:**

Globalization has revolutionized the Indian education sector, enabling institutions to access global markets, collaborate with international partners, and attract foreign students. The Indian government has launched several initiatives to promote globalization in education, including the National Education Policy (NEP) 2020. However, this transformation also poses significant challenges, including cultural homogenization, brain drain, and inequity. Globalization has transformed the Indian higher education landscape, with more foreign universities and collaborations. Globalization has led to increased focus on vocational education and skills training in India. Globalization has enabled Indian educational institutions to offer online and distance learning programs, reaching out to a global audience. Globalization has facilitated research collaborations between Indian and foreign universities, driving innovation and knowledge creation.

## **Research Methodology:**

The preset study is based on Secondary Data. Academic Literature: Journals, books, and conference papers on globalization and education. Government Reports and Policies: NEP 2020, RTE Act, and reports by the Ministry of Education. International comparisons from UNESCO and OECD.

## **Research Objectives :**

1. To analyze how globalization has influenced Indian education policies and practices.
2. To assess its impact on access to education, quality, curriculum, and technology.
3. To explore the challenges and opportunities presented by globalization in Indian education.

## **Present Scenario of Higher Education In India:**

India, with the world's largest population, has 1,113 higher education institutions, with 4.13 crore students, according to the Ministry of Education. Instead of addressing the regulatory and administrative issues within India’s education system, the University Grants Commission (UGC) has announced its intention to attract foreign institutions to establish campuses in the country. The goal is to improve access to higher education by inviting world-renowned Foreign Higher Education Institutions (FHEI) to establish satellite campuses in India, targeting those with a top 500 global rating or recognized reputation in their home country. As per the regulation, such campuses can offer only physical classes. “A legislative framework facilitating such entry will be put in place, and universities will be given special dispensation regarding regulatory, governance, and content norms on par with other autonomous institutions of India,” says the UGC document. Nearly 6.5 lakh Indians joined foreign universities in 2022, as per data shared in Parliament, in search of quality education and



entrepreneurial training, resulting in a massive outflow of over Rs 1,300 crore to finance their education. UGC intends to target these students while also attracting international students.

Foreign universities and higher educational institutions are at present not permitted to establish campuses in India, except in Gujarat's International Finance Tec-City (GIFT). However, the Government of India (GoI) is set to open doors to Foreign Higher Educational Institutions (FHEIs) to set up campuses in India through new regulatory initiatives. The first initiative towards this has been taken by the International Financial Services Centres Authority (IFSCA) by notifying a regulation on 'Setting up and Operation of International Branch Campuses and Offshore Education Centres Regulations 2022'. The second initiative was the announcement by the University Grants Commission — 'Setting up and Operation of Campuses of Foreign Higher Educational Institutions in India Regulations 2023'. Against this backdrop, this post outlines the various steps taken by the GOI to allow the entry of FHEIs, and their potential impact on higher education sector in India. Globalization, which has transformed world trade, communications and economic relations in the latter half of the 20<sup>th</sup> century, has also had a profound impact on education in general, and higher education in particular. The signing of the General Agreement on Trade in Services (GATS) in 1995 with the formation of the World Trade Organization (WTO) reinforced this process in education. Consequently, foreign direct investment (FDI) up to 100 per cent in education (including higher education) has been allowed in India under the 'automatic route' without any sectorial cap since February 2000; yet, the present legal structure in India does not allow granting of degrees by foreign educational institutions in India.

#### **Opportunities:**

1. **Access to global markets:** Globalization enables Indian educational institutions to access global markets, attracting foreign students and collaborations.
2. **Internationalization:** Globalization promotes internationalization, enabling Indian institutions to develop partnerships with foreign universities and research institutions.
3. **Improved quality:** Globalization drives competition, leading to improved quality in Indian education.
4. **Increased collaborations:** Globalization enables Indian institutions to develop partnerships with foreign universities and research institutions.
5. **Improved quality:** Globalization drives competition, leading to improved quality in Indian education.
6. **Access to global markets:** Globalization enables Indian educational institutions to access global markets, attracting foreign students and collaborations.

#### **Benefits of globalization in Indian education:**

1. **Access to global knowledge:** Globalization has enabled Indian educational institutions to access global knowledge, best practices, and research collaborations.
2. **Increased internationalization:** Globalization has led to increased internationalization of Indian education, with more foreign students, faculty, and partnerships.
3. **Improved quality:** Globalization has driven competition, leading to improved quality in Indian education.
4. **Employment opportunities:** Globalization has created new employment opportunities for Indian students and professionals in the global job market

#### **Challenges of globalization in Indian education:**

##### **1. Infrastructure and Technology**

- **Limited digital infrastructure:** India's digital infrastructure, including internet connectivity and bandwidth, is limited in many areas, hindering online and distance learning.
- **Outdated technology:** Many Indian educational institutions lack modern technology, such as learning management systems, online platforms, and digital resources.
- **Insufficient funding:** Indian educational institutions often face funding constraints, limiting their ability to invest in technology and infrastructure.



## 2. Regulatory and Policy Framework

- Regulatory hurdles: India's regulatory framework for education is complex, with multiple agencies and laws governing different aspects of education.
- Lack of standardization: India lacks standardized procedures and guidelines for online and distance learning, creating confusion and uncertainty.
- Restrictions on foreign collaborations: Indian laws and regulations governing foreign collaborations and investments in education can be restrictive.

## 3. Cultural and Social Barriers

- Cultural differences: Indian culture and values may differ significantly from those in other countries, creating challenges for international collaborations and student exchange programs.
- Language barriers: India has a diverse linguistic landscape, with many languages spoken across the country, creating challenges for communication and collaboration.
- Social and economic disparities: India's social and economic disparities can limit access to education and create unequal opportunities for students.

## 4. Quality and Accreditation

- Quality concerns: Indian educational institutions may face quality concerns, including inadequate faculty, outdated curricula, and insufficient resources.
- Accreditation challenges: Indian educational institutions may struggle to obtain accreditation from recognized accrediting agencies, limiting their global recognition.
- Lack of transparency: Indian educational institutions may lack transparency in their operations, including admission processes, fee structures, and academic programs.

## 5. Faculty Development and Capacity Building

- Faculty shortages: Indian educational institutions may face faculty shortages, particularly in certain subjects and disciplines.
- Lack of training and development: Indian faculty members may lack training and development opportunities, limiting their ability to adapt to changing educational landscapes.
- Limited exposure to global best practices: Indian faculty members may have limited exposure to global best practices, hindering their ability to develop innovative and effective teaching methods.

## 6. Student Mobility and Visa Issues

- Visa restrictions: Indian students may face visa restrictions and difficulties when seeking to study abroad.
- Limited scholarships and funding: Indian students may have limited access to scholarships and funding opportunities, hindering their ability to study abroad.
- Cultural and language barriers: Indian students may face cultural and language barriers when studying abroad, requiring additional support and resources.

### Effect of globalization on Indian education :

1. **Access to Global Knowledge :** Students and educators gain access to international knowledge repositories, research publications, and cutting-edge developments. Partnerships with global institutions foster knowledge exchange, collaborative research, and dual-degree programs.
2. **Improved Quality of Education:** Indian institutions can learn and implement innovative teaching methodologies from advanced education systems worldwide. Updating syllabi to align with global standards makes Indian education more competitive and relevant.
3. **Opportunities for International Mobility:** Students can study abroad through exchange initiatives, broadening their perspectives and cultural awareness. Degrees from Indian institutions gain wider acceptance, boosting employability internationally.
4. **Foreign Investments and Collaborations:** Globalization attracts foreign investments in educational infrastructure and research facilities. International universities setting up in India increase diversity and provide access to high-quality education locally.



5. **Economic Growth and Employment:** Training aligned with global demands ensures a workforce equipped with skills relevant to international markets. India can attract international students, generating revenue and enhancing its reputation as a global education hub.
6. **Technological Integration :** Increased use of digital technologies and MOOCs makes education more accessible and flexible. Adoption of technology-driven teaching methods enhances learning experiences.
7. **Research and Innovation:** Partnerships between Indian and global institutions foster innovation and tackle global challenges collaboratively. Access to international grants and funding boosts research output and quality in Indian universities.
8. **Cultural Exchange and Diversity :** Exposure to global cultures and practices fosters tolerance and adaptability among students. Globalization encourages students and faculty to build international connections that can benefit their careers and research pursuits.
9. **Development of Global Leaders :** Indian students gain access to global leadership programs, equipping them with skills to excel in international platforms. A globally educated workforce positions India better in the international economic and political arenas.

### Conclusion:

Globalization has transformed the Indian education sector, offering numerous opportunities for growth, innovation, and internationalization. However, this transformation also poses significant challenges, including cultural homogenization, brain drain, and inequity. To harness the benefits of globalization while mitigating its challenges, the Indian government and educational institutions must develop strategies to promote cultural diversity, retain talent, and ensure equitable access to quality education. There is now increasing global competition for the best and brightest students, as more and more countries recognize the economic potential of higher education as a service export sector and India is not an exception. The major concern of globalization has been “how to fulfill the national objective of equality?” Interaction is expected to improve the quality of education and performance evaluation at all levels of education which is giving more avenues to the private education and in turn affecting the equity consideration. Changes in Indian education system that pervasive the core appears to remain the same only the notion of change and the rate at which it takes place varies virtually and spatially and in field operations. Globalization of higher education may help India to take advantage of opportunities in the new global environment.

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# Indian Fashion: A Tapestry of Tradition and Modernity

Kadam Kalpana Rajendra

## Abstract

Indian fashion is a captivating narrative woven from centuries of tradition and the vibrant threads of contemporary influences. This research paper delves into the intricate interplay between tradition and modernity in Indian fashion, exploring its historical roots, key elements, and the impact of globalization. From the timeless elegance of the saree to the bold experimentation of modern designers, Indian fashion showcases a unique blend of heritage and innovation. This paper will examine the evolution of traditional garments, the rise of fusion wear, the role of Bollywood and social media, and the increasing global recognition of Indian fashion, ultimately demonstrating how this dynamic blend continues to shape the nation's cultural identity.

## 1. Introduction

Indian fashion is a kaleidoscope of colors, textures, and styles, reflecting the country's rich cultural tapestry and its dynamic embrace of contemporary trends. It is a testament to India's ability to seamlessly integrate its rich heritage with the ever-evolving demands of the global fashion landscape. This paper aims to unravel the intricate threads that weave together tradition and modernity in Indian fashion, exploring its historical roots, key elements, and the profound impact of globalization on its evolution.

## 2. Historical Roots: A Tapestry of Influences

The roots of Indian fashion can be traced back to ancient civilizations. The Indus Valley Civilization (3300-1300 BCE) provides evidence of sophisticated textile production and a diverse range of clothing styles. Cotton textiles were prevalent, and people adorned themselves with intricate jewelry and ornaments.

The arrival of the Aryans around 1500 BCE brought new cultural influences, including the introduction of the dhoti, a long piece of unstitched cloth draped around the waist and legs, which remains a significant garment for men in India today. The subsequent periods, including the Mauryan and Gupta empires, witnessed the flourishing of Indian textiles with the development of fine silks and cotton weaves.

The Mughal era (1526-1857 CE) ushered in a period of significant cultural exchange. The Mughals, with their Persian and Central Asian influences, introduced new styles and techniques, such as intricate embroidery, the use of rich fabrics like velvet and brocade, and the emergence of the shalwar kameez, a loose-fitting tunic paired with wide-legged trousers.

The British colonial period (1757-1947) brought about significant changes in Indian fashion. The introduction of Western clothing styles, such as suits and dresses, had a profound impact, particularly among the urban elite. However, traditional Indian attire continued to be worn by many, especially in rural areas and during religious and cultural events. This period also witnessed the emergence of a distinct Indo-Western style, a fusion of traditional and Western elements.

## 3. Key Elements of Indian Fashion

### Traditional Garments:

**Saree:** The saree, perhaps the most iconic symbol of Indian womanhood, is a draped garment consisting of a long piece of unstitched cloth. It comes in a dazzling array of colors, fabrics, and styles, and can be draped in various ways to suit different occasions.

**Dhoti:** The dhoti, as mentioned earlier, is a traditional garment for men, often worn with a kurta, a long shirt.

**Salwar Kameez:** The salwar kameez, consisting of a loose-fitting tunic paired with wide-legged trousers, is a versatile and comfortable garment popular among both men and women.

**Lehenga Choli:** The lehenga choli, a skirt and blouse ensemble, is traditionally worn by women during festivals and weddings. It is characterized by its elaborate embroidery, vibrant colors, and intricate designs.

#### **Fabrics:**

**Silk:** India boasts a rich tradition of silk production, with different regions renowned for their unique silk varieties, such as Kanjeevaram silk from Tamil Nadu and Banarasi silk from Uttar Pradesh.

**Cotton:** A staple fabric in India, cotton is widely used for everyday wear due to its breathability and comfort.

**Chiffon:** A lightweight and sheer fabric often used for sarees and dupattas.

**Georgette:** A slightly heavier fabric than chiffon, with a slightly crinkled texture, often used for salwar kameez and kurtas.

Embroidery and Techniques:

**Zardozi:** A luxurious form of embroidery using metal threads and sequins to create intricate designs.

**Chikankari:** A delicate embroidery technique originating from Lucknow, involving intricate patterns created with white or colored thread on white or light-colored fabric.

**Bandhani:** A tie-dye technique creating unique patterns of dots and circles.

**Block Printing:** A traditional method of printing designs onto fabric using wooden or metal blocks.

Colors and Patterns:

**Vibrant Colors:** Indian fashion is known for its vibrant color palette, with bold hues like red, orange, yellow, green, and blue frequently used.

**Intricate Patterns:** Floral motifs, geometric designs, paisley patterns, and intricate motifs inspired by nature and mythology are commonly found in Indian textiles and garments.

#### **4. The Impact of Globalization**

Globalization has had a profound and multifaceted impact on Indian fashion. The rise of global brands, the influence of international fashion trends, and the increasing interconnectedness of the world have led to a dynamic evolution of Indian fashion.

**Fusion Wear:** A prominent trend, fusion wear seamlessly blends traditional Indian elements with contemporary Western styles. This can range from saree gowns and dhoti pants to modern interpretations of traditional embroidery on Western silhouettes.

**The Role of Bollywood:** Bollywood, the Indian film industry, has played a significant role in shaping fashion trends in India. Celebrities are often seen sporting the latest designs, influencing the fashion choices of millions of fans across the country.

**Social Media:** Social media platforms like Instagram, Facebook, and Pinterest have emerged as powerful tools for showcasing Indian fashion to a global audience. Fashion bloggers, influencers, and designers actively utilize these platforms to share their creations, connect with potential customers, and contribute to the democratization of fashion.

**The Global Fashion Industry:** Indian designers are increasingly gaining international recognition, showcasing their collections at prestigious fashion weeks around the world. Indian models are also making their mark on the global fashion scene, walking the runways of top international fashion houses.



**5. Contemporary Indian Fashion: A Blend of Tradition and Innovation** Contemporary Indian fashion is a vibrant tapestry of tradition and innovation. Designers are reimagining traditional garments, infusing them with contemporary aesthetics and utilizing innovative techniques.

**Sustainability and Ethical Practices:** Increasingly, Indian designers are focusing on sustainability, incorporating eco-friendly fabrics, supporting local artisans, and promoting ethical manufacturing practices.

**Digitalization:** The fashion industry in India is embracing digital technologies, from online platforms for showcasing and selling designs to the use of artificial intelligence in design and production.

**Regional Variations:** Despite the increasing influence of globalization, regional variations in Indian fashion continue to thrive. Each region boasts its unique styles, fabrics, and techniques, adding to the rich diversity of Indian fashion.

## 6. Conclusion

Indian fashion is a captivating journey through time, a testament to the nation's rich cultural heritage and its dynamic embrace of modernity. From ancient textiles to contemporary couture, Indian fashion continues to evolve, seamlessly blending tradition and innovation. The increasing global recognition of Indian fashion, coupled with the growing focus on sustainability and ethical practices, promises an exciting future for this vibrant industry.

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# Incessant Trampling of Women's Human Rights and Dignity under BJP Government

Researcher

**Pratima Madhukarrao Suradkar**

Ph. D. Scholar

## Abstract:

Everyone has the right to live in dignity— free of fear, coercion, violence and discrimination. As per as women is concerned , though there are many laws, policies are made for empowerment and protection of their right, still we can say that there is a long way to solve this issue. As per as India is concerned, Indian women suffer from patriarchy, religion, class and caste. Since 2014 the Bhartiya Janta Party have come to power, the women's exploitation is increasing on its peak. The present research paper focuses on the study of violation of women's human right and trampling their dignity under BJP government. The researcher tries to analyze women's status by referring some cases happened during 2014 to 2024. The research would be helpful for further studies regarding current status of Indian women, gender politics and the correlation of politics and women issues. It also adds current knowledge and information to academics and critical thinking. The researcher has used primary and secondary data for the research. It is the descriptive, qualitative and analytical type of study.

## Key words:

- **Women's human rights:** Basic rights to live with freedom, equality, justice and fraternity.
- **Women's dignity:** The right to live with free of fear, coercion, violence and discrimination
- **Bhartiy Janata Party:** A ruling political party in India since 2014 to till date.

## Introduction:

Bharatiya Janta Party is a pro-Hindu political party of post-independence India. The party has enjoyed broad support among members of the higher castes and in northern India. It has attempted to attract support from lower castes through the appointment of several lower-caste members to prominent party positions. The BJP-led National Democratic Alliance (NDA) secured majority in the 2014, 2019 and 2024 Lok Sabha elections. Although the BJP was able to secure a majority on its own in the 2014 and 2019 elections, it fell short of the 272 seats it needed to secure a majority on its own in the 2024 elections.

In elections in 1996 the BJP emerged as the largest single party in the Lok Sabha and was invited by India's president to form a government. However, its tenure in office was short-lived, as it could not muster the majority required to rule in the 545-member lower house. In 1998 the BJP and its allies were able to form a majority government with Vajpayee as prime minister. In May of that year, nuclear weapons tests ordered by Vajpayee drew widespread international condemnation. After 13 months in office, coalition partner All India Dravidian Progressive Federation (All India Anna Dravid Munneta Kazagham) withdrew its support, and Vajpayee was prompted to seek a vote of confidence in the Lok Sabha, which he lost by the margin of a single vote.

Bhartiy Janata Party return to power in 2014 after a long time and with majority. As the 2014 Lok Sabha elections grew near, however, the BJP's fortunes began to rise, largely because of growing discontent with Congress Party rule. Narendra Modi, the longtime chief minister (head of government) of Gujrat state, was chosen to lead the BJP electoral campaign, thus making him the party's candidate for prime minister. His career as a chief minister is known by Gujrat riots and Bilkis Bano case during 2002, which got international attention highlighting the systematic failure in addressing crimes against woman during communal violence and the enduring struggle for accountability and justice in India. Narendra Modi is the face of Hindu Nationalism and hatred of Muslims. The polling – held in several stages in April and May- produced an overwhelming victory for the BJP. The party won 282 seats outright, a clear majority in the chamber and its NDA partners added 54 more. Shortly after election results were announced, Modi was named head of the party members in parliament, and he began



forming a government that included not only senior BJP officials but also several leaders from parties allied with the coalition. Modi was sworn in as prime minister on May 26, 2014 the Muslim hatred continued through mob-lynching, Delhi riots etc.

Bahut hua Nari par var, Abki bar Modi Sarkar (Enough with attacks on women, elect Modi government this time.), Beti, Bachao, Beti Padhao, Selfie with daughter (save women, educate them) etc. were some popular slogans used by BJP. Millions of rupees were spent in making these slogans popular before 2014 election. But after that also the condition has not been changed but got worst. In short cultural renaissance through the Hindutva- the ideology and the symbolic Rama applied by BJP to change secular mindset into the BJP's victory. It shows that how sociocultural renaissance is converted into political renaissance.

### **Objective of the study:**

There are three objectives of the study as follows:

1. To analyze women's status under BJP government
2. To study crimes against women under BJP government
3. To analyze and compare information related to women empowerment

### **Indian women under BJP Govt.:**

On taking power, Narendra Modi's government claimed that it would address a wave of sexual violence and raise the status of Indian women. But things have got worse for women under Modi's rule, with a culture of misogyny that flows downward from the top. The Bhartiya Janata Party (BJP) which currently heads the ruling coalition government in India, has long had a reputation as a male-dominated, Hindu supremacist organization with an upper caste and patriarchal image. Prime Minister Narendra Modi has promoted a makeover of the party's image on several fronts. He is now performing a third term in office but the women's condition is miserable in India.

Increase in crimes against women was one of major discontents that lead to BJP overrule in 2014 elections. But in reality BJP leaders have been involved in committing crimes against women earlier too.

#### **1. Increase in rape rates:**

Since Modi's party has been power. The country witnessed a further spurt in violence against women. It is under Modi government, India has seen a 42.96% jump in crimes gain women in 2021. The 2021 data of National Crime Records Bureau reveals that on average, eighty-six women were raped every day in India, while forty-nine cases of crimes against women were lodged every single hour. The overall number of crimes against women per one hundred thousands of the population increased from 56.3 in 2014 to 66.4 in 2022.

#### **2. Defending and protecting accused:**

Growing violence against women reflects not only a deep patriarchal bias but also an utter institutional failure. At times, we have seen the BJP defending and protecting those accused of violence against women. For example, the union minister of women and child development, Smriti Irani, shamefully lashed out at victims who publicly expose their culprits, accusing them of "defaming" the government. The accused were defended by groups were group of people belongs to BJP ideology, that is the hatred of Muslims.

#### **3. Culture of impunity:**

The culture of impunity has become more entrenched under BJP rule, mostly among those enjoying proximity to the ruling elites and belonging to dominant castes and communities or other positions of influence in society. The last decade of BJP's rule has seen numerous disturbing instances of sexual violence. Many of instances of sexual violence involved from marginalized communities and economically vulnerable backgrounds.

#### **Some notable cases of violence against woman: Impact and relevance:**

Several cases found their way to mainstream news. The crime against women are voices against injustice, violation of human rights and government's unaccountability towards democratic duties. It



reflects that the government plays with citizens and use women issues only for the sake of votes, in real they supports their members having serious cases of crimes against women.

#### **Unnao rape case:**

It is one of the most stressed case in BJP rule. A minor girl was raped by BJP legislator in Uttar Pradesh in 2017. Same script of mass mobilization for rape accused like Kathua gang rape, was performed in Unnao too, when Kuldeep Singh Sengar, the BJP MLA from the constituency was accused of rape. The complainant as well as her family have faced tremendous torture and attacks for speaking out against Sengar. It's like don't ask for justice, otherwise will be punished.

#### **Kathua case:**

It was widely protested case and caused to national shame. It was the repeated gang rape and murder of an eight-year old Muslim girl in Kathua, Kashmir in 2018. Defending protests were organized by BJP supporters for the accused. It was under Modi government that rallies attended by BJP ministers, in support of the accused of rape and murder of an eight-years-old in Jammu's Kathua was organized. Its lights up the indulgence of state authority and the mindset and ideology which purely inhuman and violation of human rights.

#### **Hathras case:**

It was the biggest example of compromised police investigation and criminal negligence. A Dalit girl was gang raped in Hathras, Uttar Pradesh, in 2020. The brutal rape and murder case of Hathras is still fresh in memory, where BJP-led UP government is protecting the perpetrators since they belong to dominant castes.

#### **Banaras Hindu University sexual harassment case:**

The women students of Banaras Hindu University, from Modi's own constituency, faced lathi charge and police action for demanding justice against sexual harassment and formation of an effective anti-sexual harassment cell.

#### **Bilkis Bano case:**

It is an international attention acclaimed historical case. Releasing all eleven rapists under the famous title of "Sanskari Brahmins" before the Gujarat assembly elections, BJP proved its real mindset towards women. This anti-Muslim program during 2002, led communal disharmony and genocide, which was used to build Hindu ideology. It is the most disgusting case in Indian history which lashed out and threatened the national identity as a world's biggest democracy.

#### **Manipur: The International shame:**

Modi's the strange silence amid the horrifying violence and rampant sexual assaults on women in Manipur during the recent clashes between Meitei and Kuki'Zo communities, the BJP approach the violence unleashed on women during communal pogroms and ethnic clashes is even more revealing of its misogyny. The continuous ignorance, silence raise question on the accountability of the BJP Government. Prime Minister's silence is indecent and derogatory for India's international identity.

#### **4. Impunity at the top:**

Naked displays of impunity by BJP politicians and legislators have often surfaced over this past decade. These include the intimidation of India's female wrestlers of international fame.

#### **Indian Wrestlers' screams against sexual harassment:**

India's World Champions, the women wrestlers were dealt with brute force of the state on the same day, the New Parliament, was inaugurated by Narendra Modi with Brij Bhushan attending the highly decorated ceremony. And Sakshi Malik, Vinesh Phogat, Sangeeta Phogat and other women wrestlers, who have won multiple medals in international championships like the Olympics, Asian Games and Commonwealth Games, have been protesting for months against sexual harassment by Brij Bhushan. When medal winners filed complaint of sexual harassment against Brij Bhushan, the machinery of Modi regime became busy in silencing them. It was after months of protest and intervention by Supreme Court, that an FIR was filed against Brij Bhushan. He continues to an MP.

If this is how medal winning sportspersons are treated, one can imagine how millions of other women facing sexual harassment at their workplace and daring to speak up against it are being dealt with. This fight for justice is a reminder of how the state-owned machinery under Modi government in alliance with BJP support base functions with the motive of defending the accused, especially if the accused is close to ruling party.

#### **Prajwal Ravanna case in Karnataka election campaign:**

In the course of this year's general elections, numerous disturbing videos have surfaced of mass rapes and sexual assaults by Prajwal Revanna, a sitting MP from the BJP'S key electoral ally in Karnataka. Modi has been accused of knowing about the accusations but campaigning for the sexual predator anyway, desperate for votes from Karnataka. Revanna was allowed to flee the country. The scandal is a farcical repeat of the pattern of culpability manufactured and abetted by the ruling party on several previous occasions.

#### **5. Communal Misogyny:**

BJP's fighting against gender oppression is exposed when we factor in the impact of its divisive communal politics on women. The communal machinery of the Modi –BJP brigade has time and again unleashed their hate-filled attack on Muslims in the name of saving women. The Muzaffarnagar riot was preceded by 'Bahu Bachao, Beti Bachao' propaganda special legal provisions have been enacted to specially target Muslim men in the name of banning triple talaq.

#### **A sharp rise in honor killings:**

India saw a sharp rise in honor killings over the last decade, with BJP-ruled provinces topping the chart. This alarming trend cannot be separated from the vigilantism of right –wing mass organizations with connections to the ruling party. These organizations have been aggressively targeting interfaith consensual relationships, especially those between Hindu women and Muslim men.

#### **Hizab Issue and Minority Women's Education:**

Modi's divisive, partisan form of politics also came to the fore in 2022 when Hijab- wearing Muslim women students were denied access to state pre-university colleges in Karnataka, which was then ruled by the BJP. This hampered the educational opportunities of young women who come from a minority community that is already battling educational disadvantage. The Modi government's communal agenda is clear in all these aspects.

#### **6. BJP on Girl's Education:**

The BJP's education policy has intensified the neglect of publicly funded schooling across the board, paving the way for the merger of government schools in a supposed bid to "rationalize" resources. Such measures, leading to the closure of several schools, have adversely affected the education of girls, especially in rural areas. This has triggered protests by school-going girls and their parents.

#### **7. Hollow Claims:**

**Swachh Bharat Abhiyan:** Eliminating open defecation: manual scavenging by Dalit women: double tragedy:

Another example of hollow claims about uplifting and bringing dignity to India's rural women concerns the much advertised social empowerment scheme aimed at eliminating open defecation. This is just a repackaged version of an earlier rural sanitation program, now referred as Swachh Bharat Abhiyan. It provides monetary support for the construction of toilets in rural households without the laying of a proper sewer system and maintenance. As a consequence it reinforces the vile and primitive practices of manual scavenging. The double tragedy is that such stigmatized work is carried out mostly by Dalit (Untouchable) women in villages.

#### **Skyrocketing prices of LPG and women:**

While the government showcases a plethora of welfare schemes, the actual cash transfers amount to paltry sums. This is especially true to the context where inflation persists unabated and budgetary allocations for such schemes are being steadily curtailed. Modi's administration claims ninety-five million deposit-free liquefied petroleum gas (LPG) connections to poor rural households



between 2016 and 2023. Yet the prices skyrocketing of LPG, more than half of rural women continue to collect firewood and use polluting solid fuel. Indian rural women automatically spends her much time in household chores.

### **Conclusion:**

The last nine years have also been marked by energetic and bold movement by women against the patriarchal –communal machinery. We have seen the huge movement led by women against CAA-NRC-NPR, the emphatic participation of women against anti-farmer laws, the protest by college and university students from BHU, DU and Kalakshetra against sexual harassment and the united action by scheme workers demanding rights and dignity. The ongoing wrestlers protest on the ninth-year of MODI government shows that the quest for justice and equality is determined. Women shall march on to push back the patriarchal communal rule of Modi Raj and the Sangh Brigade. Though there is tough competitor with armed soldier but peoples and especially women will add power to change the situation, the fight is obviously worthy and accountable.

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# "India's contribution to the field of aesthetics with special reference to Aurobindo's literature."

Research Student

**Mrs. Archana Pandurangrao Thombre**

Mahatma Gandhi Mahavidyalaya, Ahmedpur, Dist. Latur (M.S), India.

## **Introduction-**

Aesthetics is a branch of philosophy that deals with nature of beauty and taste as well as the philosophy of art it deals with happenings of Mind when we experience the enjoyment such as weaving visual art listening music reading poetry watching fashion show movie sports etc. aesthetics things about liking of people from some works of art and not other as well as the effect of art on beliefs and modes of people aesthetics is the study of man's behavior and experience in creating art in perusing and understanding the art and in being influenced by it.

## **Tradition of aesthetics**

According to plateau notion of imitation is the prominent contribution to aesthetics. Oscar Wilde is known as father of the aesthetic movement as he was vocally interested only in the literary study of beauty and aesthetics.

Western aesthetics usually refers to Greek philosophers as the earliest source of formal aesthetic considerations. The two greatest philosophers plateau and Aristotle shared a sense of the importance of aesthetics. Plato notoriously recommends the banning of poets and painters from his ideal Republic and in the course of his argument provides and extended theory of imitation.

Aristotle theory of imitation and the concern with the expressive and emotionally educated aspect of aesthetics experiences we are not truly influencer until the 17th century as much attention was paid on another classical work.

Japanese aesthetics comprise a set of ancient ideals that include Wabisabi and Yugeb . Japan's modern aesthetic encompasses a variety of ideas and influences from other countries unlike western theatre.

Chinese aesthetic stresses not objective imitation but rather emotional Communications for grounding the refined refinement and edification of natural desire. The Chinese aesthetic tradition touches on all areas of artistic activity the Chinese aesthetic tradition purchase on all area of artistic activity including poetry painting calligraphy architecture and the art of living.

We must Salute Bharat muni , who is called father of Indian aesthetics When we talk about Indian aesthetics.

We should mention the names of do mystics poets, Tagore and Aurobindo from Bengal. But were brought up in two different background. Both the poets. Shared many common themes.

Both had moral and spiritual values and are evolved in the cause of freedom for Nation. Both were original thinker, philosophers Sheer, brilliant speakers. Tagore revealed his mystic experiences in his poetry and never moved away from the reality of life in the world.

On the other hand Shri Aurobindo left his revolutionary life and devoted completely on yogic life, and he guided humanity in realizing divine and highest plane of spiritual experiences.

Tagore aesthetic philosophy moves around the understanding of the truth Which sounds the understanding of oneself and the nature to fathom the pure and true form of duty. According to him, we cannot understand truth and beauty unless we judge and evaluate ourselves. From Centuries of history, culture and tradition ,Indian aesthetics is woven In Indian spirit and Indian life.

Aesthetics manifests In different forms and at different places from intricately, designer temples and ground garden places to the colourful, textiles and detailed artwork. Indian aesthetics ranges from the ancient temples of khajuraho with their erotic sculptures to the Majestic Taj Mahal, a symbol of love. Indian fabric has global reputation. Each state offers distinct style of fabric Like Kashmiri



shawls, Banarasi silk sarees , Rajasthani block printed fabric attract the entire world. festivals, pooja and rituals. everything is done with aesthetic touch.

### **Shri Aurobindo contribution to Indian aesthetics**

Sri Aurobindo , a prominent philosopher , poet and nationalist made significant contribution to Indian aesthetics. His work particularly Future Poetry is a corner stone.

### **Synthesis of Eastern and Western Aesthetics-**

Aurobindo's unique perspective combine with the rich traditions of Indian aesthetics with western literary theories. He believed that poetry should evolve to express deeper spiritual truth and higher states of consciousness.

Aurobindo's books, The Life Divine, The Synthesis of Yoga, The Future Poetry contain the spiritual experiences Of Sri Aurobindo his vision in various discipline. The life divine contains metaphysical experience, whereas synthesis of yoga is the exposition of practical side and psychology of integral yoga.

Vivek Kumar Dwivedi, in his work "Sri Aurobindo and the Indian Critical Tradition" discussed how Aurobindo's literary theory is deeply rooted in spiritual and mystical perspectives. Dwivedi notes that while Aurobindo drew inspiration from western literary critics like Arnold, Coleridge and Keats, his work transcends traditional literary criticism by focusing on spiritual evolution and the elevation of human consciousness

Future poetry is a critical book where sri Aurobindo has tested the potentiality of English poetry and imagined it's future possibility. All these books shows different aspect of life and the life cycle of a possible development From past to present and future. Talking about his own life philosophy he wrote 'I was never satisfied till experience came and it was on this experience that later on I founded my philosophy not on ideas by themselves.

Aurobindos contribution to Indian literature is immense. Sri Aurobindo Ghosh is one of the greatest personality in modern Indian literature

### **Poetic thought of Aurobindo-**

We could understand Aurobindo's poetic through his own work. Aurobindo's ultimate goal of poetry. It could be achieved through his journey of thoughts. Through the future Poetry ,he reflected the idea of poetry which seems as circle. We begin from somewhere and reach somewhere , that's the goal of poetry.

The tradition of Indian experiences, realizing our souls to cosmic wideness is the essence of Aurobindo's aesthetic theory. The moved identity 'Where all is in ourselves our selves in all Justifies the world as an aesthetic experience . Aurobindo's quote' All life in yoga' applies to Art And literature. For him all forms of Art, literature ,music painting, sculpture and architecture are various forms of beauty, Aurobindo value Indian aesthetics as based on principle of beauty in all things.

According to aurobindo, aesthetic is concerned mainly with beauty , but more generally with Rasa, the response of mind the vital feeling and the sense to a certain taste In things which often may be , but is not necessarily a spiritual feeling. Aesthetics belong to the mental range.

Aesthetically pleasing literature becomes eternal and, immortal as its beauty gives pleasure to Mankind In all time .Aesthetics sites takes us for beyond sensory perception as it is related with spiritual vision and its spiritual experience as it awakens our sleeping soul. Aurobindo makes it believe and find out the power of inspiration not Only as a theory but a fact of both Personal and general experiences in the field of Indian aesthetics.

Aurobindo has been a spiritual force. Not only in India but also to everywhere where the thirst of spiritual quest is waiting to satisfy .His aesthetic will definitely help human to lift them from human to the level of super mind.

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# The Significance of J Krishnamurti's Spiritual Teachings in the Contemporary World

**Mr. Balajiprasad Kallappa Ghale**

Research Scholar, Department of English S.R.T.M University, Nanded

## Abstract

The present research paper delves into the significance of the spiritual teachings of J Krishnamurti, which transcend religious and cultural frameworks, offering a universal approach to spirituality. It also makes enquiry into Krishnamurti's insistence on the necessity of inner transformation as a precursor to societal change aligns with core tenets of Indian spirituality, such as mindfulness, non-attachment, and the inquiry into the nature of the self. This research also studies the spiritual implications of Krishnamurti's philosophy that urges humanity to confront its inner turmoil and redefine its relationship with nature, technology, and fellow beings. It also highlights Krishnamurti's emphasis on direct perception, unmediated by tradition or authority, revitalizes ancient Indian spiritual practices, making them relevant to a global audience.

**Key Words:** Indian Spirituality, Meditation, Self-Awareness, J Krishnamurti

## Introduction

Down the ages, Indian spiritual teachings, which are deeply rooted in ancient texts like the *Vedas*, *Upanishads*, *Bhagavad Gita*, *Puranas* and other scriptures, offer timeless wisdom that can inspire the modern world to move away from war and violence and embrace peace, morality, and universal well-being. This ancient concept from the Maha Upanishad emphasizes the interconnectedness of humanity. It inspires individuals and nations to transcend boundaries of race, religion, and nationality to see the world as one family. This teaching can foster global unity and cooperation instead of division and conflict.

Today, The world faces an unprecedented crisis marked by the widespread social unrest, technological overreach, and individual psychological fragmentation. The whole world is frightened and frustrated due to the dark clouds of frequent wars looming all over the world. As a result, the man seems confused and distorted due to the growing intolerance in today's fractured society. Amidst this chaos, Indian spirituality can offer profound insights into the human condition and pathways for holistic well-being. Rooted in introspection, interconnectedness, and the search for truth, it resonates deeply with the universal challenges of modern life.

Jiddu Krishnamurti, a prominent spiritual thinker of the 20<sup>th</sup> century. He was an influential Indian philosopher, speaker, and writer. His teachings focused on self-inquiry, understanding the mind, and seeking truth beyond the confines of organized religion and dogma. Rejecting all forms of spiritual authority, including the role of a guru, he advocated for personal responsibility and inner transformation as pathways to fostering a peaceful and harmonious world. Krishnamurti emphasized the importance of self-awareness, liberation from dogma, and the breaking down of psychological barriers.

The importance of self-awareness and observation without judgment are the central tenants of Krishnamurti's teachings. He encouraged individuals to explore their thoughts, emotions, and actions to understand themselves deeply. Krishnamurti rejected the notion of spiritual leaders, gurus, and organized systems of thought. He believed that true understanding comes from individual inquiry rather than reliance on external authorities. Krishnamurti's teachings are not prescriptive; they invite individuals to explore and discover for themselves, fostering a profound sense of inner freedom and clarity.

## The Significance of Krishnamurti's Teachings

The philosophical and spiritual teachings of Krishnamurti remain profoundly relevant in today's chaotic and fast-paced world. At the heart of Krishnamurti's teachings lies the call for radical self-awareness. He emphasized the importance of observing one's thoughts and emotions without





judgment, thereby uncovering the roots of conflict and suffering. He emphasizes self-awareness, freedom from psychological conditioning, and holistic living, which offers the tools to navigate the complexities of modern life.

Krishnamurti rejected all forms of external authority—religious, political, or philosophical. He believed that true understanding arises from direct observation and inquiry, not from adherence to prescribed doctrines. He does not accept the notion of spiritual leaders, gurus, and organized systems of thought. He believed that true understanding comes from individual inquiry rather than reliance on external authorities. Krishnamurti argues, “To know yourself, you need not go to any book, to any priest, to any psychologist. The whole treasure is within yourself.” He advocated for direct self-inquiry, emphasizing that self-awareness comes from introspection rather than external authorities or doctrines. The importance of self-awareness and observation without judgment are the central ideas of Krishnamurti’s philosophy that can be applied today for the individual well-being and society as whole. He encouraged individuals to explore their thoughts, emotions, and actions to understand themselves deeply.

Krishnamurti explored how thought is conditioned by past experiences and cultural influences. He emphasized understanding the mind’s conditioning to transcend its limitations. He believes that a conditioned mind, constantly caught in thought patterns, cannot access deeper truths. Silence and stillness allow one to go beyond conditioning. Krishnamurti says, “To understand the immeasurable, the mind must be extraordinarily quiet, still.” He believes that a conditioned mind, constantly caught in thought patterns, cannot access deeper truths. Silence and stillness allow one to go beyond conditioning.

As the modern society is rife with divisions—political, racial, religious, and economic. Krishnamurti’s teachings can help individuals to think and enquire about the reasons of their suffering. His focus on the unity of humanity and rejection of labels provides a pathway to greater understanding and empathy. According to Krishnamurti, “When you call yourself an Indian or a Muslim or a Christian or a European, or anything else, you are being violent. Do you see why it is violent? Because you are separating yourself from the rest of mankind.” It seems that Krishnamurti wants society to bring a profound shift in perception—from division to unity. For Krishnamurti, breaking free from such identifications is crucial for inner peace and a harmonious society. By understanding and transcending these divisions, one can contribute to a world free from violence, both inner and outer.

The world today is characterized by stress, anxiety, and an unyielding drive for success and in this scenario Krishnamurti’s teachings on self-awareness offer a pathway to mental peace. By understanding the nature of thought and its conditioning, individuals can transcend the repetitive patterns of fear, comparison, and conflict. His emphasis on mindfulness and living fully in the present moment is crucial. He taught that the mind’s constant preoccupation with the past and future prevents true engagement with life. Krishnamurti underlines, “One is never afraid of the unknown; one is afraid of the known coming to an end.” Here, Krishnamurti challenges us to examine our relationship with the familiar and the fear it generates. He points out that the true liberation comes from accepting the impermanence of the known and embracing life’s inherent uncertainty with openness and courage.

Krishnamurti, throughout his life, advocated for a form of meditation that transcended traditional, structured practices. Unlike conventional meditation, which often involves prescribed techniques and spiritual goals, Krishnamurti’s approach was rooted in self-awareness, direct observation, and freedom from conditioning. His teachings on meditation were not about seeking enlightenment through ritual or discipline but rather discovering a state of deep insight and clarity by understanding the nature of the mind. He redefined meditation as a universal tool for human growth and development, emphasizing its transformative power in addressing the deep-rooted problems of a distorted world. Rather than advocating for ritualistic or systematized practices, he illuminated the role of meditation in fostering clarity, self-awareness, and holistic development. He rejected the idea of meditation as a mechanical or ritualistic practice confined to religious or spiritual systems.



He emphasized that true meditation is a state of awareness and self-inquiry. This redefinition of Krishnamurti resonated with a broader audience, including secular thinkers, psychologists, and educators, making meditation accessible to people beyond traditional spiritual communities. According to Krishnamurti, “Meditation is not a means to an end. It is both the means and the end.” He suggests that meditation is not just a tool for achieving a specific goal or outcome. Instead, it is both the practice and the goal itself. Through meditation, one experiences the present moment, self-awareness, and inner peace, which are the ultimate objectives. In this view, meditation is not a means to escape or reach something else, but a process that brings clarity, understanding, and transformation in itself.

Krishnamurti believed that much of human suffering arises from our identification with thoughts, desires, and the images we create about ourselves and the world. He encouraged a form of meditation where the mind is free from the continuous chatter of thought, allowing individuals to experience the world as it truly is, without distortion or bias. This liberation from the constraints of thought allowed for direct perception, which is central to his philosophy of self-awareness. He had a profound interest in the psychological and social challenges of his era. Krishnamurti observed that many of the conflicts, both personal and societal, were the result of deeply ingrained patterns of thought. For Krishnamurti, meditation was a way to dismantle the mental structures—beliefs, ideologies, and prejudices—that shaped people’s perceptions of themselves and the world. He emphasized that true change in society could only come about when individuals underwent a radical transformation in their own minds. In this regard, meditation had a social function: it was a way for individuals to free themselves from the divisions and conflicts that arise from conditioned thinking. This, in turn, allowed for a society that was more harmonious, compassionate, and free from violence.

In today’s fast-paced, information-saturated world, Krishnamurti’s approach to meditation is more relevant than ever. Modern society is filled with distractions, from social media to the pressures of consumerism, leading many to experience stress, anxiety, and a sense of disconnection. Krishnamurti’s philosophy offers an antidote to this chaos. His emphasis on quieting the mind and observing one’s thoughts without attachment offers a way to break free from the mental noise that so often governs daily life.

As mental health issues such as anxiety and depression become more prevalent, the need for self-awareness and mindfulness has grown. Krishnamurti’s meditation method, which encourages observing one’s inner world without judgment, can be a powerful tool for fostering mental clarity and emotional well-being. By not identifying with one’s thoughts, individuals can achieve a state of inner peace that transcends the constant turbulence of the modern mind. Krishnamurti’s emphasis on meditation as a way to become aware of societal conditioning is especially relevant today, when ideological, political, and cultural divisions are pronounced. By practicing awareness and self-inquiry, individuals can become less reactive and more open to the diversity of thought and experience, leading to greater social harmony and cooperation.

Krishnamurti’s approach to meditation was about liberation. He saw it as a means to free the individual from the bondage of conditioned thought, societal norms, and the desire for personal gain. Meditation, in his view, was a way of seeing the world and oneself without the filters of past experiences, beliefs, or desires. In doing so, one could approach life with a sense of freshness and openness, unclouded by the biases and prejudices that often govern our behavior. His Teachings invite individuals to break free from the mental and emotional constraints that prevent them from experiencing life in its full depth. This liberation is not just personal but also has the potential to transform society, as it encourages individuals to act from a place of clarity, compassion, and understanding.

Krishnamurti’s use of meditation as a tool for enlightenment transcends conventional practices by focusing on the core of human consciousness: thought and awareness. In today’s fragmented and fast-paced world, his teachings offer a radical approach to meditation—one that does not rely on external rituals but seeks to cultivate inner freedom and clarity. In this sense, Krishnamurti’s



meditation is both a deeply personal and profoundly social act, providing a means of transforming the individual and, by extension, society. Krishnamurti's teachings encourage mindfulness in every action, including consumption. This has implications for promoting sustainable lifestyles and reducing the exploitation of resources. By addressing the psychological roots of conflict—fear, greed, and the pursuit of power—Krishnamurti's philosophy can inform efforts to resolve global conflicts and build a culture of peace.

### Conclusion

Krishnamurti's teachings remain timeless in their significance, addressing the root causes of humanity's suffering rather than merely its symptoms. In a world at the crossroads of unprecedented opportunity and existential crisis, his philosophy offers a beacon of clarity and compassion. By embracing his call for self-awareness, freedom, and holistic living, humanity can navigate the complexities of contemporary existence with wisdom and grace. Krishnamurti's vision of a world free from fear and conflict is not just a philosophical aspiration but a vital requirement for humanity's survival and growth. Today, the significance and relevance of his doctrines is indisputable, as it offers solutions to the mental, social, and environmental challenges that humanity faces in the 21<sup>st</sup> century.

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# Spirituality, Mental Health and Human Relations

**Dr. Mantha Padmabandhavi Prakashrao**

Head, Department of English

Swami Vivekanand Mahavidyalaya, Shirur Tajband, Tq. Ahmedpur, Dist. Latur Maharashtra, India.

## Abstract:

Every individual existing on the earth has spirit or life. And awakening the spirit with divine and virtuous things is spirituality. Basically, spirituality refers to life that has energy, or a flow of energy that facilitates awareness, satisfaction and well beingness of life. Spirituality is all pervading, as it is found in the entire universe. In this world of materialistic life, spirituality plays a significant role. Fascination for materialistic and luxurious life has become a trend among people, especially among youth. The knowledge of spirituality provides a sense of inner peace and helps individuals to cope with the challenges ahead. It also helps in the mental and emotional well-being of the people. In the present times, the Spiritual leaders like Sri Sri Ravi Shankar and Jagadguru, offer principles for the spiritual path. In therapy of psychological issues, spirituality offers a means for healing and helps the diseased in fostering a comprehensive sense of well-being in seeking good health. It eventually helps in fostering healthy minds. Spirituality often plays a crucial role in Mental Health, as it offers individuals a framework to find purpose in life. Over the years, the Biopsychosocial model has been used for both psychiatry and therapy and for all types of Mental Health issues. Biopsychosocial model promotes holistic and personalized approach towards the patient. And spirituality is an ultimate source for sustaining peace and for the well-being of the society.

**Key words:** Spirituality, mental health, youth, well-being, human relations.

Every individual existing on the earth has a spirit or life. And stirring the spirit with divine and virtuous things is spirituality. Basically, spirituality refers to life that has energy, or a flow of energy that facilitates wakefulness, contentment and well beingness of life. Spirituality is all permeating, as it is found in the entire universe. According to Oxford Languages Dictionary, “Spirituality is the quality of being concerned with the human spirit or soul as opposed to material or physical things.” (Google Dictionary)

There are many perceptions about spirituality. “Traditionally, spirituality is referred to as the religious process of reformation, which aims to recover the original shape of man.” (Wikipedia) In ancient Rome, the concept of spirituality is referred to as the peace of the gods-*Pax Deorum*. It was connected to divine things, and was accomplished through the study of mythology and philosophy. Mostly, myths served as parables and as guiding principles for individuals, by helping them in ethical living. (Wikipedia – Spirituality)

Swami Vivekanand, the great Indian spiritual leader believed that “Spirituality is a way of life that is centered on the ultimate purpose of life, which is to realize God or the supreme spirit.” (European Journal of Business and Social Sciences) One of the great Indian spiritual leaders of Kerala, Mata Amritanandamayi Devi says about spirituality as “The process of turning inward to understand oneself and gain a deep or understanding of life.” She also said, “Spirituality is the foundation of harmonious relationship between humans and nature and that it is important to balance the internal and external, the body and the soul.” (Mata Amritanandamayi)

Sri Sri Ravi Shankar, a globally renowned spiritual leader, humanitarian and the founder of the Art of Living Foundation says, “True spirituality is not an escape from reality it is a discovery of a higher quality”. (Sri Sri Ravishankar)

After observing the definitions of spirituality, one can infer a meaning that spirituality is related to the inner self of humans and its connection to the body and soul. Spirituality also doles out as a guiding principle for individuals in their ethical living. Moreover, Indian spirituality is traditional in the world, as many spiritual leaders and saints of India are popular throughout the world for their teachings about life and spirituality.



### Significance of Spirituality:

In this world of materialistic life, spirituality plays a considerable role. Fascination for materialistic and luxurious life has become a trend among people, especially among youth. People today believe that success is nothing but possessing money and all luxuries. And those who do not possess luxury and money are not respected in the society. In Fact, people are blinded and deprived of discernment to the reality and reason of life.

The knowledge of spirituality provides a sense of inner peace and helps individuals to deal with with the challenges ahead. It also helps in the mental and emotional well-being of the people. In the modern world, a large number of people, particularly youth, are suffering from mental and emotional problems, despite owning every luxury. Spirituality can function as a basis of support to them during their difficult times, by helping them in reducing stress and anxiety, and by promoting greater resilience. The youth today are suffering mentally and emotionally to a large extent and undergoing treatment of psychiatrists and personal counselors. And for such patients also, spirituality functions as a source of medicine by alleviating stress and promoting relaxation.

Spiritual leaders, throughout the world, spread the message of peace, harmony, benevolence, empathy and forgiveness. Besides, every religion has its spiritual beliefs, which proliferates the values of harmony, kindness, and peace. The term, 'Vasudhaiva Kutumbakam' appears in the verses of Maha Upanishads in India and upholds the idea of unity, peace and a sense of belongingness in the society. It is an old tradition in India to attend and listen to the teachings of Upanishads, Vedas and all the scriptures in the name of 'Satsang' or 'the company of good people'. The spiritual leaders like Sant Dnyaneshwar, Sant Tukaram, Sant Namdev, Sant Ramdas, sant Janabai, Sant Eknath and Sant Gadge Maharaj all taught morals, ethics, human values and life lessons.

Sant Dyaneshwar belonged to the 13th century and was from Maharashtra. He wrote 'Dnyaneshwari', a foundation work of 'the Varkari' sect. In his 'pasaayadana' or 'The Gift of divine grace' he says, 'The whole world has one soul'. His moral philosophy includes divine bequest from generosity, sacrifice and empathy. His Legacy influenced saint-poets like Tukaram and Eknath. His spiritual thoughts are very prominent to the entire world, in the past, present as well as in the future.

In the present times, the Spiritual leaders like Sri Sri Ravi Shankar and Jagadguru, offer principles for the spiritual path. According to Sri Sri, "When attention is given to the spiritual aspect of one's life, it brings responsibility, sense of belongingness, compassion and caring for the whole of humanity. Spirit upholds and sustains life. It makes you strong and solid. It breaks down the narrow boundaries of caste, creed, religion, and nationality and gives you an awareness of life, present everywhere. It is only through this awareness, this uplifting of consciousness, that wars can be eliminated and human rights can be restored in the world today." (The Art of Living) Sri Sri's ideals are very pertinent and are crucial for the present world, where wars, violence and resentment are predominant while human rights are at stake.

Spiritual knowledge can be supportive to the society on a personal level, or to an individual, and to the society. It is very useful for today's youth, who are experiencing psychological problems, such as depression, anxiety, stress and panic attacks. Today's youth including educated and uneducated are the victims of mental illness. Their work system and their lifestyle are leading them to suffer physically and mentally. Not only the number of the diseased people is escalating day by day, but the average age of diseased children has also come down to 7. The school going children are also suffering from stress but are unable to lessen or manage their stress and overcome anxiety. Rudyard Kipling, a great English writer, in his essay 'Values in Life' appeals at the condition of youth. He opines, " I remember that youth can be a season of great depression, despondence, doubts, and wavering, the worse because they seem to be peculiar to ourselves and incommunicable to our fellows. There is a certain darkness into which the soul of the young man sometimes descends- a horror of desolation, abandonment, and realised worthlessness, which is one of the most real of the hells in which we are compelled to walk."( Kipling Rudyard 39) Kipling's statement affirms worsened psychological condition of youth in the society.



The present education system, predominantly the convent schools, is responsible for the anxiety of young children. The growing competition among youth at every phase of life is one of the reasons for the depression. Addiction of youth towards opium, tippie, potation, pottle, narcotics and intoxicants, is also one of the reasons of depression among youth. Similarly, the degrading morals, values, ethics and compassion are also responsible for the stress among youth. The increasing insensitivity and violence in the society is the repercussion of lack of spiritual knowledge and ethics.

### **Spirituality and Mental Health:**

Spirituality often plays a crucial role in Mental Health, as it proffers individuals a framework to find purpose in life. Over the years, the Biopsychosocial model has been used for both psychiatry and therapy and for all types of mental health issues. Biopsychosocial model endorses holistic and personalized approach towards the patient. This model has been recently included as a spiritual component, after comprehending and recognizing that spirituality has a momentous impact on mental health and quality of life. “The Biopsychosocial model’s spiritual component encompasses how spiritual beliefs, practices, and experiences influence an individual’s mental health and overall well-being.”(The Biopsychosocial Spiritual Model)

In therapy of psychological issues, spirituality offers a means for therapeutic and facilitates the diseased in nurturing a comprehensive sense of well-being in seeking good health. It eventually helps in promoting healthy minds. M. Galenter’s comments on therapeutic use of spirituality in psychological issues are apt. “Spirituality has emerged as a prominent theme in contemporary culture, not merely in eastern philosophies and religious awakenings. It’s psychological impact is apparent in Alternative Medicine, Alcoholics Anonymous, and meditation. In their own ways, each of these movements has helped people get relief from the problems psychiatrists often treat”.(Galenter 18) Spirituality, as a therapy, undoubtedly plays a significant role in reducing psychological issues. The more the modern people and youth are defying spirituality, the more they are growing victims of the materialistic world and suffering from mental and psychological issues.

**Mental Well-being and human relationships:** In this world of materialism, human relations are disturbed. The social harmony and connectedness within the families as well as in the society are troubled by material values. Respect, connectedness, love, compassion and generosity are superseded by anxiety, resentment, hatred and insensitivity. Feelings of trust and affection are replaced with distrust and hatred. The feelings of isolation and loneliness are predominant among people. While commenting on human relations, H H Dalai Lama, a Buddhist monk and a spiritual leader asserts, “Genuine friendship can only be based on trust and affection, which can arise when there is a mutual sense of concern and respect. So feelings of trust and loving-kindness, which counteract feelings of isolation or loneliness, do not come from the mere external presence of others, but from one’s own attitude of concern and respect towards those others. Their ultimate source is within us. It is warm heartedness or compassion, above all, which connects us to others.” (Dalai Lama 114) The statement upholds the qualities of sense of concern and respect among people for maintaining good relations. Consequently, harmony and peace also prevail in society. And spiritually is an ultimate source for sustaining peace and for the well-being of the society. It is the need of the hour to enhance spirituality for the mental health and wellbeing of the society.

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# Stock Verification Resulting to Analyses of Loss

**Shri. Mahendra Shantaram Sable**

Research Scholar, Librarian, Vidarbha College of Arts, Commerce and Science, Jiwati, Tah. Jiwati Dist. Chandrapur

**Dr. Kashinath Rama Rathod**

Librarian and Research Supervisor, Shri, Renukadevi Arts, Commerce and Science Mahavidyalaya, Mahur, Tah. Mahur Dist. Nanded

## **Abstract:**

Stock verification is one of the occupational hazards. It emphasizes the need for clarity of objectives and procedures regarding stock verification and loss responsibilities. Stock verification puts forth precautionary measures to be taken against loss and mutilation of library documents. It analyses the issue of loss responsibility and ways of resolving the conflict of responsibility. It is an important part of library operations and it usually done annually. Stock verification helps improve services to library users.

**Key words** - Stock verification, Collection development, Written off, risk management

## **Introduction**

Stock verification is periodically checked and accounts for the documents acquired by a library. Stock verification is an insignificant aspect of librarianship and library experts are concerned. But in practice stock verification is considered a sensitive, controversial, and unwanted evil activity. Practicing librarians are often perturbed and worried over the process of library stock verification and its results and implications. The spirit and philosophy of librarianship towards books as emotion-filled animate beings dissipate when books are subjected to stock verification. As such some consider stock verification as one of the occupational hazards. The other hazards include mutilation of documents and loss in transit of supplies. Stock verification is often done like a ritual without clear identification of aims and objectives and hence a host of confusion surrounds stock verification. If the objectives and procedures of physical verification and responsibilities for loss of documents are enumerated, the process becomes plain and simple.

## **Stock Verification**

Often, the cost of carrying out a stock verification, particularly in a dynamic, comprehensive, well-defined, and compact collection like that of a special library far exceeds the benefits derived and even the loss discovered. Hence stock verification has no positive benefits except accounting for the stock. On the other hand, this may cause inconvenience to users, disturbance to the library routines, health hazards to library staff, and loss of man hours, time, money, and service in a library. Whether to take up such an activity or not, if taken up at what frequency, and whether is it for an entire collection or for a sample collection, etc. are mostly decided by the parent organization and the rules governed by it.

For example, in the case of the Government of India (1983,1984) organizations complete annual physical verification of books has to be done by a library having not more than 20,000 volumes and not fewer than two library-qualified staff. However, complete physical verification has to be done at intervals of not more than three years in case of libraries having up to 20,000 volumes with only one library-qualified staff as well as libraries having more than 20,000 volumes but not more than 50,000 volumes. Further, only a sample physical verification at intervals of not more than five years is needed in the case of libraries having more than 50,000 volumes. If such sample verification reveals unusual or unreasonable shortages, complete verification shall be done. What type of documents need to be counted for the above purpose is not enumerated but it can be assumed to be books and bound volumes of journals ignoring the ephemeral and grey literature and microforms.





### **Advantages of Stock Verification**

A library should also take note of some advantages in carrying out stock verification.

1. Periodic stock verification and write-off of resultant loss help to reduce unnecessary escalation in the book value of assets.
2. Physical verification also helps in replacing relevant, useful, and on-demand documents with new copies wherever lost or mutilated.
3. Stock verification is the time to introduce new ways of arrangement of the stack, modified or new lending system, and other procedures.
4. If a library calls back all issued documents for stock verification purposes, it can provide an opportunity for its users to browse the entire collection after verification. This very much counters the otherwise bias of less useful books lying on shelves all through the year.
5. Stock verification helps to review the precautionary measures already taken in preventing loss and mutilation as well as to identify any deficiencies in the existing procedure of maintenance of the library and vigilance.
6. Stock verification helps as a way of identifying and discarding obsolete reading material.
7. Identification of damaged and worn-out documents for repair or rebinding.

### **Methods of Stock Verification**

1. Shelf list cards
2. Sample stock verification
3. Accession numbers
4. Counting books on the shelves

### **Precautionary Measures Against Loss**

The usual precautions taken at the time of planning a library are to operate with one exit cum entrance, not allow personal belongings inside the library, and cover all windows of the building with suitable wire mesh or metal grills to avoid passing books through windows. Additional precautions like a checkpoint at the exit gate with a person or vigilance manpower including a security guard, magnetized document checking/burglar's alarm and other electronic book security systems, CCTV, insurance against loss, etc. cost substantially to the organization in addition to being not foolproof. What additional precautions are to be taken depends on how much additional expenditure (i.e., in addition to the cost of stock verification) the organization is willing to incur. Here two things need special mention. Firstly some of the costs like the salaries of vigilance/checking staff are often invisible. Secondly, any physical check by a security guard in a reputed institution may not only bring resistance from users but also make an ugly show. Apart from intensifying vigilance, another positive approach propounded is to liberalize services like extended library hours during examination time, liberal or subsidized Xerox service, and liberal lending of books marked 'not to be issued'.

It is natural to raise a question as to how library books are lost that too in research institutions where a majority of the users are from higher strata of society. Mysteriously, it becomes almost impossible to pinpoint any individual or set of individuals. Nor it is easy to catch red-handedly such thieves. Where they are caught also, surprisingly the legal process is so fragile that it becomes difficult to establish a theft. Any librarian is not a police officer. While discussing various security methods Pierce (1980,p.271-249) says "... maintaining the security of library materials has changed from a minor irritant to a major problem. Many libraries have discovered that they are losing more than one percent of their collections each year [and] vandalism, arson, and wanton destruction have become more common in libraries and will probably continue and even possibly increase".

### **Responsibility and Writeoff of Loss**

After accepting and probably implementing wherever possible the additional precautionary measures against the loss of library documents the ordeal does not end. No precautionary measure without fully undermining the service function in an open-access library can ensure total elimination of loss. A negligible number of perverted, possessive, habituated persons responsible for loss and mutilation are likely to continue in spite of liberalized services and strict vigilance. Further what has



already been lost and what is going to be discovered as lost in the future stock verifications need to be explained to and got write-off by the competent authority. At this stage, the question of who is responsible for the loss of library documents often surfaces with an indirect hint at the librarian or librarian together with his staff though most special libraries and information centres are directly or indirectly managed by non-librarians either in the form of committees or as officer in charge.

In some libraries, the librarian may be directly held responsible for the loss. Loss of moveable property, stores, and consumables is a universal phenomenon. Individuals, institutions, departments, and public and private enterprises incur loss of many types of moveable property, stores, and consumables. An individual library user, who loses a book borrowed from the library pays the 'replacement cost' to the library, rightfully and sometimes vengefully feels that what is lost by the librarian should be made good by a librarian. But he conveniently forgets to distinguish the librarian as an individual user from the librarian as a functional head of the library. In no other area of loss like that of minor equipment and consumables in any organization so much fuss about responsibility of loss arises as it happens in the loss of library documents. As such stock verification is covertly viewed as a tool to punish librarians.

Librarian in the process of providing service to users antagonizes those who lose documents borrowed in their names and earn a psychological dislike or hatred by recovering the 'replacement cost' of documents. It is extremely rare to see a situation in an organization where recoveries are made for loss of minor equipment and consumables even though they are issued in the names of individuals for keeping in their exclusive possession. Compared to the magnitude of losses in many types of store items in an organization, the loss of library documents is meager.

Secondly, the store's items including smaller equipment would have been kept under exclusive possession in lock and key and there may not be a need to share them with others. Many times books issued to individual departments are also lost. Further, all other types of items are subjected to strict security with gate passes. On the other hand, documents in an open-access library are meant for shared use by many. Library staff is not meant to keep custody of library documents alone. This comparison of the circumstances in which loss of library documents occurs with that of store items clearly shows that loss in libraries is inevitable. For argument's sake, an anti-service attitude can be taken by a library and advocate for having security guarded closed access library with a gate pass system. But it takes away the essence of library services. The results of stock verification should not be used to impose restrictions.

In any organization, if a librarian and his colleagues have to take full responsibility for the loss of documents and make good the loss from their salary, it is obvious that he and his colleagues who share the responsibility be given a 'risk allowance' on line with allowances given for jobs like that of cashier in offices in addition to providing freedom in amending the policies and procedures of a library to minimize loss. However, the more reasonable way of clearing the deadlock of responsibility is to treat the loss of library documents like any other loss in the organization, and the competent authority writes off the same unless the situation warrants an inquiry about negligence and dereliction of duty on the part of librarian and library staff.

### **Conclusion**

There are many ways of quickly and effectively completing stock verification depending on the organization of records, magnitude of work, and availability of tools and men. There is an array of precautionary measures against the loss of library documents depending on the purse of the institution. But the costs of such measures often far exceed the savings they may provide to the library. The issue of fixing responsibility for the loss of library documents has created an occupational hazard for librarianship. Rationalization and updating of rules regarding stock verification and the prescribed limits regarding write-off of the loss in service-oriented libraries would go a long way to providing better services to users. Particularly, the guidelines should be made more explicit about the type of material to be covered (i.e., only books and bound journals) for stock verification and rationale about fixing the limit on the cost of the book for initiating inquiry and action. It may be reasonable to say



that a book costing more than 150% of the average cost of the book acquired during the year only needs to be subjected to further inquiry when it is lost. Professional bodies have a vital role to play in this regard.

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# Fusion of Indian and Western Art Forms: A New Aesthetic

**Mr. Ajay Shriram Murmure**

Mahatma Phule Mahavidyalaya, Ahmedpur

## Introduction

Art has always been a reflection of society, a visual narrative of cultural values, beliefs, and histories. In today's globalized world, where the lines between cultural boundaries are increasingly blurred, the fusion of art forms has emerged as a powerful expression of interconnectedness. Among these, the blending of Indian and Western art traditions stands out as a unique phenomenon, offering a rich tapestry of aesthetics and philosophies. This fusion is not just a meeting of styles but a dialogue between civilizations, showcasing how distinct artistic languages can coexist, evolve and create something entirely new.

The interaction between Indian and Western art is rooted in centuries of exchange. During the colonial era, the two traditions intersected profoundly, as Indian artists were exposed to Western techniques, and Western audiences discovered the allure of Indian aesthetics. However, this interplay extends far beyond colonial histories.

## Historical Overview of Indian and Western Art :

Indian and Western art are two rich traditions that have evolved over millennia, shaped by their respective cultural, religious, and socio-political contexts. The Indian art tradition, deeply rooted in spirituality, mythology, and symbolism, reflects the diverse cultural ethos of the subcontinent. From the ancient Indus Valley civilization's terracotta figures to the intricate temple sculptures of the Gupta and Chola periods, Indian art has consistently focused on storytelling and religious devotion. The frescoes of Ajanta and Ellora, the Mughal miniatures, and the vibrant folk art traditions such as Madhubani and Pattachitra are examples of this deep cultural expression.

In contrast, Western art has been characterized by its exploration of realism, perspective, and innovation. The ancient Greek and Roman civilizations emphasized naturalism, leading to lifelike sculptures and frescoes. The Renaissance period (14<sup>th</sup>–17<sup>th</sup> century) marked a significant shift, as artists like Leonardo da Vinci and Michelangelo explored humanism and scientific perspective. Subsequent movements like Baroque, Romanticism, Impressionism, and Modernism reflected the changing social, political, and philosophical landscapes of Europe and the Americas.

The 18<sup>th</sup> and 19<sup>th</sup> centuries marked a pivotal point in the interaction between these traditions. During British colonial rule in India, Indian artists were introduced to Western techniques like oil painting, linear perspective, and portraiture. Conversely, the West became fascinated with Indian motifs, textiles, and philosophies, seen in movements like Orientalism. This mutual exposure laid the foundation for the fusion of these art forms, with Indian artists like Raja Ravi Varma incorporating Western realism into Indian themes, and Western artists drawing inspiration from the spirituality and intricacy of Indian art. This historical interplay reflects a continuous process of dialogue, adaptation, and innovation, setting the stage for the emergence of a new global aesthetic.

## Elements of Fusion

The fusion of Indian and Western art forms is a complex interplay of techniques, themes, materials, and philosophies, creating a distinctive aesthetic that bridges two culturally rich traditions.

### 1. Techniques:

Indian artists began integrating Western techniques such as linear perspective, chiaroscuro (light and shadow), and oil painting into their works. These methods added depth and realism to traditional Indian themes. For instance, Raja Ravi Varma skillfully combined European academic realism with Indian mythological subjects, bringing a new dimension to Indian art. Similarly, Western artists, inspired by the intricacy and symbolism of Indian art, incorporated its elements into their work, such as detailed patterns and vivid color palettes.

## 2. Themes:

Fusion art often juxtaposes Indian spiritual and mythological motifs with Western secular and contemporary themes. For instance, traditional Indian depictions of gods and goddesses have been reimagined through modernist or abstract styles influenced by Western movements like Cubism and Surrealism. This blending creates a dialogue between tradition and modernity.

## 3. Materials and Mediums:

Artists working in fusion often experiment with combining traditional Indian materials, like natural dyes and handmade paper, with Western mediums like acrylics, oil paints, and digital tools. The use of mixed media further enhances the hybrid aesthetic.

## 4. Philosophical Synergy:

Indian art's emphasis on spirituality and symbolism complements Western art's focus on individualism and experimentation. This blending enriches the narrative depth, creating works that resonate with global audiences.

Through these elements, fusion art transcends boundaries, offering a fresh perspective that celebrates both cultural heritage and innovation.

## Pioneers and Case Studies :

The fusion of Indian and Western art owes much to pioneers who bridged these distinct traditions, crafting a unique visual language that reflects their interplay. Raja Ravi Varma is often regarded as the first major proponent of this fusion. Combining Indian mythological themes with European realism, his works, such as Shakuntala and Saraswati, introduced oil painting and perspective to Indian art, making it accessible to both Indian and Western audiences. His approach inspired future generations of Indian artists.

Amrita Sher-Gil, a trailblazer in modern Indian art, drew inspiration from both Western post-impressionism and traditional Indian art. Her works, such as Bride's Toilet and Three Girls, explore Indian rural life while employing techniques learned in Paris, blending bold color palettes and expressive forms. On the Western side, Henri Matisse and other modernists were captivated by Indian textiles, patterns, and spirituality, which influenced their works during the Orientalist movement. In contemporary art, Anish Kapoor, a British-Indian sculptor, seamlessly merges Indian metaphysical concepts with Western minimalism, as seen in his iconic work Cloud Gate. These artists, through their unique approaches, have expanded the scope of both Indian and Western art, demonstrating how fusion can transcend cultural boundaries to create a global artistic narrative.

## Cultural and Philosophical Impact

The fusion of Indian and Western art has significantly influenced cultural and philosophical perspectives, fostering dialogue between tradition and modernity. Culturally, it bridges diverse identities, creating a shared space for global artistic collaboration. This synergy redefines authenticity, showing that art evolves through interaction rather than isolation. Philosophically, it merges Indian spirituality, symbolism, and interconnectedness with Western individualism and realism, offering deeper narratives that resonate universally. Fusion art also challenges stereotypes, promoting mutual respect and understanding. By blending distinct worldviews, it highlights the interconnected nature of humanity, making it a powerful symbol of unity in a diverse world.

## Challenges and Criticisms :

The fusion of Indian and Western art, while celebrated, also faces challenges and criticisms. One primary concern is the risk of cultural dilution. Critics argue that merging traditions may compromise the authenticity of both Indian and Western art, reducing their unique characteristics to mere decorative elements. Cultural appropriation is another issue, where elements of Indian art are often adopted without understanding their cultural or spiritual significance, leading to superficial representations. This is particularly evident in Western interpretations of Indian motifs, which sometimes misrepresent or commodify sacred symbols.

Additionally, the dominance of Western art institutions and markets can marginalize Indian influences, presenting fusion as a one-sided narrative.



Finally, traditionalists in both cultures often resist fusion, fearing the loss of their heritage in the face of globalization. Despite these challenges, many artists and scholars advocate for respectful collaboration, emphasizing that fusion, when done thoughtfully, can celebrate diversity while preserving cultural integrity.

### **The New Aesthetic: What It Means Today**

The fusion of Indian and Western art forms has given rise to a new aesthetic that reflects the interconnectedness of the modern world. This aesthetic goes beyond mere stylistic experimentation; it represents a harmonious blending of traditions, philosophies, and innovations, creating art that resonates with a global audience while respecting cultural identities. In today's globalized context, the new aesthetic is characterized by its ability to combine the symbolic and spiritual depth of Indian art with the realism, abstraction, and modernist tendencies of Western art. This synthesis is evident in diverse mediums, from traditional canvas paintings to digital art and installations. Artists like Subodh Gupta, who incorporates Indian objects with Western minimalism, or Anish Kapoor, who marries Indian spirituality with Western sculptural techniques, exemplify this evolving aesthetic.

The role of technology is pivotal in shaping this aesthetic. Digital platforms enable cross-cultural collaborations and provide artists access to global audiences. As a result, Indian and Western elements are no longer confined to geographical or cultural boundaries. This aesthetic challenges traditional notions of authenticity, encouraging an inclusive view of art as a dynamic, evolving entity. It also reflects contemporary cultural realities, where hybrid identities and shared experiences dominate. By bridging cultural divides, this new aesthetic redefines modern art as a celebration of diversity, innovation, and mutual respect, making it a powerful tool for dialogue in an increasingly interconnected world.

### **Conclusion**

The fusion of Indian and Western art forms symbolizes the transformative power of cultural exchange, creating a dynamic and evolving artistic narrative. Rooted in centuries of interaction, this fusion has transcended mere stylistic borrowing to develop into a unique aesthetic that reflects both traditions' values, philosophies, and innovations.

Through pioneers like Raja Ravi Varma, Amrita Sher-Gil, and contemporary artists such as Anish Kapoor, the fusion of these art forms has bridged diverse artistic and cultural identities. It has shown that art is not static but constantly reshaped by dialogue and collaboration. While challenges such as cultural appropriation and authenticity debates persist, these can be addressed through thoughtful and respectful integration.

In today's interconnected world, this fusion is more relevant than ever. It speaks to the shared human experience, offering a global perspective while celebrating individual cultural heritages. The new aesthetic born from this synergy is a testament to the potential of art to unite, innovate, and inspire.

As we move forward, the fusion of Indian and Western art forms will continue to enrich the global art scene, fostering deeper understanding and appreciation of diverse traditions. It is not just an artistic evolution but a cultural bridge for a more inclusive and connected world.

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# Yoga & Strees Management

**Dr. More S. G.**

Research Guide & Head in Phy. Education, Vasantrya Naik College, Nanded. [M.S.]

## **Abstract :-**

Today, Yoga has become very popular through-out the world as it helps man to develop his mind and intellect leading to realization of ultimate reality. Particularly, in the world of today, when man is subjected to tremendous stress and strain of life, Yoga can undoubtedly bring peace and harmony. Hence, it has become necessary to reorient our curricula for young students to include Yoga.

**Key words :-** Stress Management and Yoga.

## **Introduction :-**

We cannot always control them but can learn how to Face them and to this end yoga is as good an invention it has ever been. The aim of yoga is attainment of physical mental & spiritual health. He has recommended Eight Stages of Yoga discipline. The most important benefit of yoga is the physical and mental therapy. Anything the poses a challenge to our wellbeing is a stress some stresses get you going any they are good for you. However when the stress undermine both our mental and physical health they are bad.

Our lines today abound with tension stress is our body internal reaction to external stimuli coming from the environment stress is everywhere. The people face various types of stress in their daily work stress is an inherent part of life. People working in every place develop emotional with result in stress. The term stress has been derived from the Latin word stringers which mean to draw light. Yoga have tremendous benefits for stress management and overall health while there are many different Yoga that are effective each brings something unique and some Yoga may feel more comfortable for you than other.

## **Yoga :**

The physical activity to keep internal & external part of body healthy & fit is called Yoga. Yoga originated in India The word Yoga is derived from the Sanskrit root Yoga. Yoga. Yoga an ancient Indian sciences aim to bring about function AL harmony between body and mind through three main proactive asana pranayama and meditation Yoga and sports are often seen in opposition by nature of the quiet approach in Yoga in contrast to the competitiveness of sport. In Yoga we talk about proactive where as in sport emphasis is placed upon training.

In Yoga breathing is considered a very important process as it is the most vital means of Yoga however should not be confused with pranayama It is important for stress relief. Yoga is quite effective and easy to do these not only exercise the limbs and the trunk but also the visceral vital organs improving their disease resistance capacity In fact Yoga is the medicine of the body which can restore the vigor of the vital organs like the heart mental health of alertness success In sports efficiency in work and performance physical wellbeing, efficient functioning of systems of body, The Yoga improves self-confidence. Yoga and breathing practices your brain and improve the performance of your brain. Yoga enhances memory power as well Yoga helps to keep you clam and composed and thus you well never experience a moment when you had taken a decision in a fit of fury. Yoga relieves stress and enhances clarity of thoughts. A stressed mind cannot think clearly. Yoga keeps you stress free and helps you handle things better.

## **Stress :-**

Stress is a felling we have when under pressure.

## **Management :-**

Activity used to control and manage particular thing or process to get the aim. There are very many proven skill that we can use to manage stress. These help us to remain calm and effecting in high pressure situation and help us to avoid the problem of long term stress. The word stress is derived from the Latin word stringy which means to be drawn light stress is described as a physical stimulus



that can produce mental tension when you are under stress your adrenal gland releases corticosteroids which are cortical in the blood stream stress is an integral part of our lives. It is a natural by product of all our activities life is a dynamic process and thus forever changing and stressful our body responds to acute stress by liberation of chemicals. This is known as the fight response of the body which is mediated by adrenaline and other stress hormones. Stress is the state of increased arousal necessary for an organism to defend itself at a time of danger to a certain point stress is beneficial.

It gives you a new perspective on things and rational thinking. It is important process for cellular division that helps our bodies to function normally. It is easily applied by anyone who wants to use it. It requires no special equipment. Yoga significantly decreases heart rate and blood pressure. Elasticity of body increases. Increases capacity of thinking and doing.

**Conclusion :-**

To improve human health. To live calm and healthy life. Yoga techniques in stress management. Blood pressure in normal condition all time fresh and active body. Body fitness good.

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# The Empowerment of Women in India

**Dr. Shobha R. Sulsule**

Librarian

Mahatma Gandhi Mahavidhyalaya, Ahmedpur, Dist.Latur

## **Introduction:-**

The empowerment of women is a critical issue that has gained significant attention in India and around the world. Various initiatives have been implemented to uplift women's status, promote gender equality, and ensure that women have access to education, healthcare, employment, and political participation. Here's an overview of some key initiatives in India and their potential global impact:

## **Indian Initiatives for Women's Empowerment:-**

### **1. Beti Bachao Beti Padhao (BBBP) -**

Launched in 2015, this campaign aims to combat female infanticide and promote the education of girls. It focuses on changing societal attitudes toward the girl child and ensuring her right to life and education.

### **2. Mahila E-Haat -**

An initiative by the Ministry of Women and Child Development that provides a platform for women entrepreneurs to showcase and sell their products online, thereby promoting women's economic empowerment.

### **3. Self-Help Groups (SHGs) -**

The National Rural Livelihoods Mission (NRLM) promotes self-help groups that empower women by providing them with skills and access to finance. SHGs have demonstrated success in increasing women's income and fostering leadership skills.

### **4. Nirbhaya Fund -**

Established after the 2012 Delhi gang rape incident, this fund aims to improve the safety and security of women in India. It supports initiatives like street lighting, surveillance systems, and women's helplines.

### **5. One Stop Centres (OSCs) -**

These centers provide integrated support and services to women affected by violence, including medical, legal, and psychological assistance.

### **6. Women's Reservation Bill-**

- A proposed bill that seeks to reserve a certain percentage of seats for women in the Parliament and state legislatures, aimed at increasing women's representation in decision-making processes.

### **7. Skill India Mission -**

This program aims to equip women with vocational skills to enhance their employability and encourage entrepreneurship, thereby contributing to economic independence.

### **8. Digital Initiatives-**

Programs like Digital Saksharta Abhiyan (DSA) aim to digitally empower women, helping them gain essential computer skills that are vital in the modern job market.

## **Global Impact of Women's Empowerment Initiatives**

### **1. Economic Growth -**

Empowering women contributes significantly to economic growth. Studies show that gender equality in the workforce can lead to higher GDP growth. By promoting women's participation in the economy, India can serve as a model for other countries.

### **2. Improved Health and Education Outcomes -**

When women are empowered, families tend to invest more in health and education, leading to better outcomes for children. This cycle of empowerment and education can reduce poverty levels globally.



### **3. Social Change -**

Initiatives in India can inspire global movements that challenge patriarchal norms and promote gender equality. Success stories can drive change in laws and cultural practices across various societies.

### **4. Global Collaboration -**

Indian initiatives contribute to international movements such as the United Nations' Sustainable Development Goals (SDGs), particularly Goal 5: Achieve gender equality and empower all women and girls.

### **5. Role Models and Leadership -**

Successful Indian women leaders can serve as role models for women around the world, encouraging them to pursue leadership roles and advocate for their rights.

### **6. Cultural Exchange -**

The global dialogue around women's issues can be enriched by sharing India's experiences and practices in women's empowerment, creating a cross-cultural exchange of ideas and solutions.

### **Conclusion -**

The empowerment of women in India is not just a national issue; it resonates on a global scale. Initiating effective programs that prioritize gender equality can have far-reaching consequences, both economically and socially. Continued commitment from government, civil society, and international organizations is crucial to sustain the momentum of women's empowerment, ultimately leading to a more equitable world. Women empowerment is essential for achieving gender equality and creating a more just and inclusive society. By addressing economic, social, political, and cultural barriers, we can empower women to realize their full potential and contribute to the development and progress of their communities and nations.

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# Benefits of Yoga

**Dr. Hanmante Chandrakala**

Sports Director, Shri Shivraji college Kandhar.

The word “yoga” comes from the Sanskrit root word “yuj,” which means “to yoke” or “to bind.” The word itself has numerous meanings, from an astrological conjunction to matrimony, with the underlying theme being connection. The practice originated in Ancient India as a means to further spiritual growth and the mind and body connection. The scientific research into yoga’s benefits is still somewhat preliminary, but much of the evidence so far supports what practitioners seem to have known for millennia: Yoga can be beneficial to our overall well-being. many benefits of yoga in greater depth.

## **Yoga improves flexibility and balance**

A key part of yoga involves stretching your muscles, which can help to flexibility and balance. Flexibility is an important component of physical health. Yoga offers many styles to choose from, varying in intensity from high to moderate to mild. Yoga seems to be especially helpful for improving flexibility in adults ages 65 and older. Reduced flexibility is a natural part of found that yoga both slowed down loss and improved flexibility in older adults.

## **Yoga helps with stress relief**

The American Psychological Association reports that 84% of American adults feel the impact of prolonged stress. A regular yoga practise you to manage your stress levels and improve your overall quality of life. It is important to remember that physical practice is just one aspect of yoga. Meditation, breath work, and auditory rituals, like chanting and , have also been shown to tension and relieve stress.

## **Yoga improves mental health**

Major depressive disorder is thought to be one of the most common mental health disorders in the world. A 2017 meta-analysis of looking at the effects of yoga-based treatments on depressive symptoms overwhelmingly concluded that yoga can now be considered an effective alternative treatment. Both movement-based yoga therapies and breathing-based practices have been shown to depressive symptoms.

## **Yoga will likely increase your strength**

While most people associate yoga with stretching and flexibility, some types of yoga classes can also be considered . It just depends on the class level, approach, and teacher. This makes yoga asana a form of exercise. Yoga to be an effective strength-building practice that may help to target both upper and lower limbs.

## **Yoga may reduce anxiety**

The Anxiety and Depression Association of America suggests that anxiety disorders may be the mental health disorders in the United States. Numerous studies suggest that yoga asana effective as an alternative treatment for anxiety disorders, though several of the researchers suggest that further research is still needed to confirm this. Yoga nidra, which is a body scan meditation, has been shown to Source of anxiety.

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**Yoga may improve quality of life:** There are several factors that can affect quality of life, such as relationships, learning opportunities, health, and material comforts. For decades have viewed as an important predictor of people’s longevity and likelihood of improvement when treated for a chronic



illness or injury. shows promising potential for yoga to improve in people with chronic pain. If you experience chronic pain, consider speaking with a healthcare professional about lifestyle measures that may help. They may be able to suggest an individualized yoga routine that could help you manage symptoms.

### **Yoga may boost immunity**

Chronic stress can your immune system. When your immunity is compromised, you're more susceptible to illness. However, as discussed earlier, yoga is considered a scientifically backed alternative treatment for stress. The research is still evolving, but some studies have found a distinct link between practicing yoga (especially consistently over the long term) and better immune system functioning.

### **Yoga may improve cardiovascular functioning**

Pranayama, often referred to as “yogic breathing,” is an important and beneficial aspect of yoga. One key takeaway was that yogic breathing can improve the functioning of several systems in the body. Specifically, the research summarized that the cardiovascular system benefited hugely from controlling the pace of breathing. This research indicates that yogic breathing may influence the function of the heart, brain, and lungs.

### **Yoga may help improve sleep**

When measuring sleep, researchers look at a person's ability to fall and stay asleep. can affect one or both of these aspects. Yoga has been both how quickly people fall asleep and how deeply they stay asleep. This is partly due to the after-effects of exercise and the mental calming and stress relief provided by yoga specifically.

### **Yoga may improve self-esteem**

Body image and self-esteem are often particularly challenging for adolescents and young adults. The good news is that several recent studies show when using yoga to improve self-esteem and perceived body image in these populations. There has also been promising evidence that yoga with the accompanying symptoms of obsession, anxiety, and depression in patients with

### **Yoga can promote better posture and body awareness**

As a modern society reliant on technology, we seem to be spending more and more time sitting or hunched over devices. Yoga improved brain functioning in the centers responsible for interoception and posture.

### **Yoga can help with burnout**

It seems like excessive exhaustion that affects one's health is at an all-time high. A that examined burnout among hospice workers during the COVID-19 pandemic concluded that yoga-based meditation interventions significantly reduced the effects of burnout by improving interoceptive (body) awareness. This is the ability to notice internal signals and respond appropriately meaning yoga may help people become more in tune with, and even more likely to listen to, their body's signals. Yoga is an Ancient Indian practice that is thought to promote spiritual growth and the mind and body connection. Some of the many potential benefits of yoga include improved flexibility, strength, and mental health.



# Challenges and Opportunities for India in the Global Economy

**Shri. Ghule Vyankati Balaji**

Research Student,

School Of Social Sciences, Swami Ramanand Teerth Marathwada University Sub-Campus Latur

## Abstract:

*Technological developments, shifting geopolitical conditions, and shifting market dynamics are all having an impact on the world economy's fast transition. This offers tremendous potential as well as problems for emerging countries like India. The main elements influencing India's place in the world economy are examined in this essay, with particular attention paid to issues including infrastructure deficiencies, complicated regulations, environmental challenges and the effects of global economic uncertainty. In addition, it looks at chances in developing industries like manufacturing, renewable energy, and the digital economy, where India can take advantage of its rising customer base and demographic advantage.*

## Introduction

India, the world's fifth-largest economy by nominal GDP, plays an increasingly significant role in the global economic landscape. The country is characterized by a unique combination of a large and youthful population, diverse industries, a growing middle class, and a rapidly expanding digital economy. However, India's journey to becoming a dominant player on the global stage comes with a set of challenges, including infrastructure deficits, bureaucratic inefficiencies, and social inequalities. At the same time, the global economy presents India with immense opportunities for growth, especially in emerging sectors like technology, renewable energy, and international trade. This paper explores the challenges and opportunities India faces in the global economy and outlines strategies that could enhance its position in the coming years.

## Challenges for India in the Global Economy

- 1. Infrastructure Deficiencies** Despite recent strides in improving infrastructure, India still faces significant challenges in this area. According to the World Bank, India's infrastructure ranks poorly compared to its global peers. Poor transport networks, inadequate ports, unreliable power supply, and underdeveloped logistics hamper the country's economic potential. For instance, inefficient transportation systems contribute to high logistics costs, which reduce the competitiveness of Indian exports in international markets. Addressing infrastructure deficits will require massive investment and long-term planning. Public-private partnerships (PPPs) are one potential avenue, but overcoming bureaucratic hurdles and ensuring transparent project execution remain key challenges.
- 2. Bureaucratic Inefficiencies and Regulatory Hurdles** India's regulatory framework can be overly complex and slow-moving. Business owners often encounter red tape, delays in obtaining permits, and challenges in compliance with a multitude of regulations. The complexity of India's tax system and the multiplicity of state and national regulations can discourage foreign investors, stifle entrepreneurship, and prevent the smooth flow of international trade. While efforts like the Goods and Services Tax (GST) and the 'Ease of Doing Business' reforms have improved the business environment, there is still much work to be done in streamlining regulations and reducing corruption. Effective governance reforms will be critical for fostering a more investor-friendly environment.
- 3. Social Inequality:** India's economic growth, while impressive, has not been equally distributed. Rural-urban disparities, caste-based inequalities, and regional imbalances remain significant barriers to inclusive growth. More than 20% of the Indian population lives below the poverty line, and despite substantial progress, access to quality education and healthcare remains uneven. The government must focus on equitable development policies, including increased investment in

rural infrastructure, social safety nets, and educational reforms, to ensure that all sections of society benefit from economic growth.

4. **Environmental Challenges:** India is one of the world's largest emitters of greenhouse gases, primarily due to its reliance on coal for energy. Air pollution, water scarcity, deforestation, and environmental degradation are pressing issues that could constrain India's future growth. As global climate change discussions intensify, India faces the challenge of balancing its developmental aspirations with the need to mitigate environmental harm. Transitioning to sustainable energy sources, promoting green technologies, and enforcing stricter environmental regulations will be necessary for India to position itself as a responsible global player. However, this will require significant investment and cooperation with international organizations to ensure that economic growth is not sacrificed at the altar of environmental sustainability.
5. **Skill Development and Labour Market Issues:** Although India's young population is often seen as a demographic dividend, the country faces a major challenge in terms of skill development and labour market absorption. India's education system, while large, often fails to equip students with skills relevant to the needs of the labour market. There is a mismatch between the skills being taught and those needed by emerging industries like technology, digital services, and renewable energy.

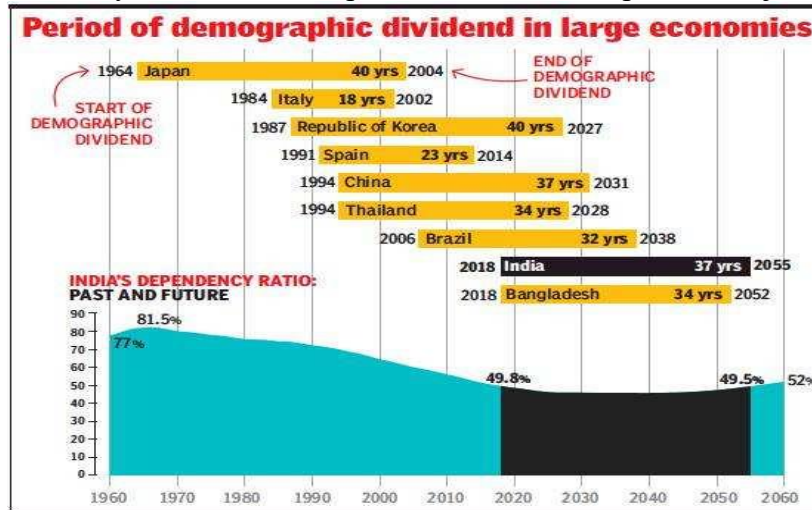
Additionally, India's labour market remains rigid, with labour laws that are often outdated and burdensome for businesses. Reforms in labour laws, alongside an overhaul of the education system to focus on vocational training and digital skills, will be crucial to harness the potential of India's workforce.

### **Opportunities for India in the Global Economy**

1. **Technology and Digital Transformation:** In terms of digital transformation, India has advanced remarkably, especially in fields like banking, mobile technology, and e-commerce. With one of the largest digital user bases in the world and a constantly increasing internet penetration rate, the nation offers a wealth of chances for businesses to grow and innovate. India is a desirable location for IT outsourcing and services due to its large pool of tech expertise and cost advantage. Significant progress has also been made in India in fields like biotechnology, blockchain, and artificial intelligence (AI). India may become a world leader in these cutting-edge technologies with the correct investments and an innovative regulatory framework. The foundation for a tech-driven economy is already being laid by the government's Digital India plan.
2. **Global Trade and Access to Markets:** India, which is home to more than 1.4 billion people, has the potential to grow into a major force in international trade. India is in a better position to access global markets because to its recent free trade agreements (FTAs) and membership in regional trade blocs like the World Trade Organization (WTO) and the Regional Comprehensive Economic Partnership (RCEP). Furthermore, India has significant economic benefits from its advantageous placement between important markets like China, the Middle East, and Southeast Asia. However, high tariff barriers and infrastructure issues limit India's ability to compete in the global market. To fully realize the potential of India's export industry going ahead, it will be essential to lower tariffs, upgrade infrastructure, and strengthen diplomatic relations with trade partners.
3. **Financial Investment and Services:** For international investors, India's quickly expanding financial industry has a wealth of opportunities, especially in sectors like fintech, banking, and insurance. The nation's capital markets are growing, and foreign direct investment (FDI) is increasing as a result of government programs like the "Make in India" campaign. Additionally, the Indian stock market presents alluring investment prospects to foreign investors due to its expanding pool of publicly traded firms. India's appeal as a location for international capital will be increased by a more stable and investor-friendly regulatory environment, better ease of doing business, and continuous financial sector reforms. With the growing need for digital banking, insurance, and mobile payments in the post-COVID age, India's financial services industry likewise has the potential to become a worldwide leader.



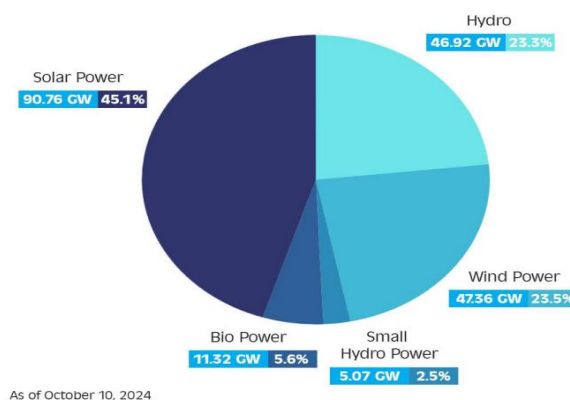
**4. Demographic Dividend and Young Population** With a median age of about 28, India's youthful population provides a sizable demographic dividend. It is anticipated that the expanding middle class would increase domestic consumption by driving demand for products and services. India will have a sizable, well educated, and highly motivated labour force thanks to this demographic advantage, which will support economic expansion in the ensuing decades. India must make sure that its youth have the necessary skills to satisfy the demands of developing industries like the digital economy, healthcare, and renewable energy if it hopes to fully benefit from this edge. To fully use India's youth's economic potential, skill development and job creation are essential.



Source : *The Economic Times*

**5. Sustainability and Renewable Energy** Achieving 500 gigawatts of renewable energy capacity by 2030 is one of India's ambitious renewable energy ambitions. India is a global leader in the renewable energy sector thanks to its huge solar and wind energy potential, which is important as the world moves toward cleaner energy. As of October 2024, renewable energy-based electricity generation capacity stands at 201.45 GW, accounting for 46.3 percent of the country's total installed capacity India may be able to develop as a centre for clean energy technology, production, and exports through international collaborations, particularly with nations like the US and the EU. International solar Alliance is one of ambitious program launched by government at global level which is gaining popularity. Additionally, India has the chance to invest in green technology and services as a result of the global push for sustainable development, which will increase its industrial capacity while reducing environmental impact.

### Renewable Energy Capacity in India



Source : PIB

**Conclusion:**

In the global economy, India finds itself at a crossroads of opportunity and problems. The nation has many advantages, especially in the fields of digital technology, renewable energy, commerce, and its young population, but it also confronts many challenges, including as poor infrastructure, social inequality, and environmental issues. India can establish itself as a major economic force in the world in the twenty-first century by tackling important issues, encouraging innovation, and putting smart reforms into place. Navigating the complicated global economy and making sure India benefits fully from its growing position in the world will need effective governance, investments in infrastructure and skills, and an emphasis on sustainable growth.

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## Human Rights and Social Justice

**Mr. Waghmare N. S.**

HOD, Dept. of Political Science Rajmata jijau Mahavidyalaya Kille Dharur Dist .Beed {M.S}

Human Rights can be defined literally as the rights that one has because one is human. The Preamble of the Universal Declaration of Human Rights states that “recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world”. Human rights and social justice are not synonymous and are two different concepts but they are closely linked. The Universal Declaration of Human Rights includes economic, social and cultural rights such as the right to health, security in the event of unemployment, and education. In 1966, these rights were brought into the International Covenant on Economic, Social and Cultural Rights part of the International Bill of Human Rights. With this The Vienna Declaration and Programme of Action affirm that “Human rights education should include peace, democracy, development and social justice, as set forth in international and regional human rights instruments, in order to achieve common understanding and awareness with a view to strengthening universal commitment to human rights.” So the social justice is based on the concepts of human rights and equality, and can be defined as “the way in which human rights are manifested in the everyday lives of people at every level of society”. constitution came into force on January 26, 1950. This day is celebrated as the Republic Day. The Indian Constitution is unique in its contents and spirit. Through borrowed from almost every constitution of the world, the constitution of India has several salient features that distinguish it from the constitutions of other countries [5]. During drafting of Constitution, the makers were highly influenced by the feeling of social equality and social justice. For this, they incorporated such provisions / words in the constitution of India as “Socialist”, “Secular”, “Democratic” and “Republic, which reflects India’s form as a “Social Welfare State.” The framers of the Constitution of India realized that inequality is a hindrance to realize democracy. Thus securing social justice was identified as the first objective before the nation and was included in the Preamble of the Constitution of India. It stands for elimination of social discrimination on the grounds of caste, creed, colour, religion, sex or place of birth [6]. Dr. Bhimrao Ambedkar was the first Law Minister of the India and the chairman of the drafting committee for The Constitution of India. He was tried to turn the Wheel of the Law toward social justice for all. He is the man of millennium for social justice, since he was the first man in history to successfully lead a tirade of securing social to the vast sections of Indian humanity, with the help of a law. The term „justice“ in the Preamble embraces three distinct forms – social, economic and political, secured through various provisions of Fundamental Rights and Directive Principles. Social justice denotes the equal treatment of all citizens without any social distinction based on caste, colour, race, religion, sex and so on. It means absence of privileges being extended any particular section of the society, and improvement in the conditions of backward classes (SCs, STs, and OBCs) and women. Economic justice denotes on the non – discrimination between people on the basis of economic factors. It involves the elimination of glaring inequalities in wealth, income and property. A combination of social justice and economic justice denotes what is known as „distributive justice“. Political justice implies that all citizens should have equal political rights, equal voice in the government. The concept of social justice is a revolutionary concept which provides meaning and significance to life and makes the rule of law dynamic. When Indian society seeks to meet the challenge of socio-economic inequality by its legislation and with the assistance of the rule of law, it seeks to achieve economic justice without any violent conflict. The ideal of a welfare state postulates unceasing (sanction) behind them is political, that is, public opinion. [10] Working of democracy shows that both the central and state Governments have faithfully tried to implement the above provisions for the upliftment of socially backward sections of the state. By inserting Article 31C by the Constitution, the Government was determined to implement the Directive Principles of State Policy. All these led to the tremendous improvement since independence in the



condition of the scheduled castes, the scheduled tribes and women. “Life is not a matter of place, things or comfort; rather, it concerns the basic human rights of family, country, justice and human dignity”. - Imelda Marcos Human rights are referred as a fundamental rights, basic rights, inherent right, natural rights and birth rights. Human rights are rights of exceptional importance and belong to every individual by virtue of being a human [12]. “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood”, is the proposition of the Universal Declaration of Human Rights () which is a milestone document in the history of human rights. Drafted by representatives with different legal and cultural backgrounds from all regions of the world, the Declaration was proclaimed by the United Nations General Assembly in Paris on 10th December 1948 (General Assembly resolution 217 A) as a common standard of achievements for all peoples and all nations. It sets out, for the first time, fundamental human rights to be universally protected and it has been translated into over 500 languages. Indian culture is a synthesis of diverse cultures and religions. In the present World, India has recognised that human rights and progress are inseparably linked and India has been an important member of the Universal Declaration of Human Rights, the Convention on the Elimination of All Forms of Discrimination against Women and the Convention on the Rights of the Child. The commitment of India for human rights is also depicted in The Constitution of India, where incorporation of Fundamental Rights, is the best example of this.

### **Objectives of the Research**

1. Understand the fundamental principles of human rights and social justice. This includes defining key terms, exploring historical context, and examining different philosophical and theoretical perspectives.
2. Analyze the relationship between human rights and social justice. How do these concepts intersect, overlap, and differ? How do they inform and influence each other?
3. Identify and critically examine contemporary human rights and social justice issues. This could include topics such as poverty, inequality, discrimination, environmental justice, and global health.
4. Develop an understanding of the role of individuals, communities, and institutions in promoting human rights and social justice. This includes exploring advocacy strategies, activism, and policy change.
5. Develop critical thinking and analytical skills to analyze complex social issues, evaluate evidence, and formulate arguments related to human rights and social justice.

### **Hypotheses of the Research**

1. There is a strong correlation between the protection of human rights and the achievement of social justice. This hypothesis suggests that upholding human rights, such as the right to education, healthcare, and freedom from discrimination, is essential for creating a just and equitable society.
2. Economic inequality is a significant barrier to the realization of human rights and social justice. This hypothesis posits that poverty and economic disparities can limit access to essential resources and opportunities, thereby hindering the enjoyment of human rights and contributing to social injustice.
3. Discrimination based on factors such as race, gender, religion, and sexual orientation is a major obstacle to human rights and social justice. This hypothesis argues that systemic discrimination creates barriers to equality and perpetuates social injustices.
4. Effective advocacy and activism are crucial for advancing human rights and social justice. This hypothesis emphasizes the importance of grassroots movements, civil society organizations, and international cooperation in promoting and protecting human rights and achieving social justice goals.
5. Education plays a vital role in fostering respect for human rights and promoting social justice. This hypothesis suggests that education can empower individuals with knowledge and critical



thinking skills, enabling them to become active agents of change and contribute to the advancement of human rights and social justice.

### **Meaning Human Rights**

Human beings are born equal in dignity and rights. These are moral claims which are inalienable and inherent in all individuals by virtue of their humanity alone, irrespective of caste, colour, creed, and place of birth, sex, cultural difference or any other consideration. These claims are formulated in what is today known as human rights. Human rights are sometimes referred to as fundamental rights, basic rights, inherent rights, natural rights and birth rights. The essence of human rights are brought to light and defined as “Human rights are those minimal rights, which every individual must have against the State, or other public authority, by virtue of his being a ‘member of human family’ irrespective of any consideration. The Universal Declaration of Human Rights (UDHR), 1948, defines human rights as “rights derived from the inherent dignity of the human person.” Human rights when they are guaranteed by a written constitution are known as “Fundamental Rights” because a written constitution is the fundamental law of the state.

### **Meaning of the Social Justice**

The origins of social justice date back to ancient Greece and the philosopher Plato. Plato saw harmony and balance as essential to justice within the human soul and within the city-state. In the soul, there’s Reason must lead the soul, while spirit and appetite should be kept under control. In Plato’s ideal city-state, there are guardians, auxiliaries (soldiers), and producers, such as farmers. In Plato’s view, are the best guardians because they represent reason. They are therefore the best at making decisions that serve the common good. Harmony depends on everyone knowing their place. This doesn’t sound like social justice as we know it today. While Plato’s hypothetical philosopher-kings made decisions based on what’s best for everyone, the lack of democratic processes wouldn’t fit with today’s values

### **Conclusion**

The idea of human rights has become a remarkably significant political force in a relatively short period of time. Increasingly, it is the dominant language of contestation of political structures and of formulating entitlement claims to different forms of institutional treatment. Human rights have not given rise to new kinds of political concerns than citizenship rights, but work to more explicitly link conventional kinds of normative claims and expectations in political associations to the universal language of the equal moral standing of humanity. Human rights connect membership claims within a political association to an external egalitarian status that bears on its legitimacy. A notable development in the formation of human rights is the expansion of the kinds of inequality and exclusion they cover, including both the relevant sites and identities of exclusive practices. This ongoing development increasingly brings human rights practice closer in line with forms of membership-oriented comparative evaluations that characterize social justice and citizenship rights than with a general idea of instrumental protections against standard associative threats to basic interests. The basic suggestion of this paper is that the upward tendencies in the development of human rights practice need not be theoretically capped short of the general structural demands of principles of social justice in particular institutional areas, and that increasingly human rights are the rights of social justice.

### **Historical Evolution**

The concepts of human rights and social justice have evolved over centuries, shaped by various social and political movements. Key milestones include:

1. The Magna Carta (1215): Limited the power of the English monarch and established certain rights for citizens.
2. The American Declaration of Independence (1776): Proclaimed the inherent rights of all individuals to life, liberty, and the pursuit of happiness.



3. The French Declaration of the Rights of Man and of the Citizen (1789): Emphasized the principles of liberty, equality, and fraternity.
4. The Universal Declaration of Human Rights (1948): A landmark document that set out the fundamental human rights and freedoms to which all people are entitled.

### **Relationship Between Human Rights and Social Justice**

Human rights and social justice are deeply intertwined. The realization of human rights is essential for achieving social justice, and vice versa. Social justice cannot be achieved without ensuring that all individuals enjoy their fundamental human rights. Conversely, the denial of human rights often leads to social injustice and inequality.

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# Relevance of Indian Spirituality in Modern Times

**Dr. Dattatraya M. More**

Assistant Professor of English, Ujjwal Gramin Mahavidyalaya, Ghonshi, Tq.Jalkot Dist. Latur

## **Abstract:**

Indian spirituality which went deep into ancient tradition is still moving on with the times. This paper examines how these contemporary influences, such as technology, globalisation, and urbanize redefine spiritual practises and beliefs in modern day India. Traditional rituals and philosophies are still around but new age spirituality and hybrid practises are there as well, it's a story of statics about heritage and modernity playing into each other. This research explores how classical spiritual underpinnings and innovations exist alongside each other and how they are relevant, appropriate and what challenges they face. A study will be conducted with case studies, surveys and case studies in order to show how spirituality tends to be differentiated in contemporary times to suit personal and community wellbeing. The paper attempts to present an integrated view of its resilience and transformation of spirituality in modern India by critically evaluating traditional scriptures, modern interpretations and field data.

**Keywords:** Modern India, globalisation, hybrid practises, new age spirituality, resilience, and Indian spirituality, etc.

## **Introduction:**

India possesses millennia's old spiritual heritage inclusive of various philosophies, practises and beliefs. The godliness or their religiousness has been a boon to them if we are to consider from Vedic traditions up to the contemporary gurus in India. The modernity which had brought the technological advancements, urban lifestyle and a global connectivity has affected the spiritual practise. This paper examines the way Indian spirituality walks the tightrope between tradition and change, revealing a complex transition of beliefs and practises. Traditional rituals such as yoga and meditation become the stuff of global renown, but only after they've been reinvented to make sense to us today. The aim of the study is to determine in what way Indian spirituality is evolving even now, to see what would be the degree of it adapting to and its viability in the 21st century.

## **Literature Review:**

It has often been a subject of scholarly interest to show how Indian spirituality meets modernity, ... Scholars like Radhakrishnan ("Indian Philosophy") emphasize the universality of spiritual principles, highlighting their timeless appeal. However, studies by Amartya Sen and others assess how cultural identities (such as spiritual practise) are influenced by globalisation. One can discuss as in S. Kumar's work of literature on new age spirituality, the way in which modern seekers merge the ancient wisdom with a contemporary life style. Studies focused on how digital spirituality is attracting congregations through technology and reshaping spiritual narratives further show. In this review, the researcher synthesises existing research on Indian spirituality to be a prerequisite for understanding the changing contours of Indian spirituality in the contemporary contexts.

## **Research Methodology:**

From this viewpoint, this study is a qualitative one that combines textual analysis, interviews, and case studies. Examples of primary sources are ancient scriptures, for example Bhagavad Gita, Upanishads, modern translations written by Swami Vivekananda and Sri. Sri. Ravi Shankar. Interviews with contemporary spiritual practitioners by traditional gurus and new—age influencers shed light on contemporary practises. Case studies of urban spiritual communities and digital platforms, (online meditation groups, for example) also demonstrate how tradition meets modernity. Thematic coding is used for data analysis to discover patterns and trends of spiritual practises and beliefs.



### Analysis and Discussion:

The Modern Indian spirituality is presented as an intensive combination of a preservation and an innovation. They branded traditional practises such as yoga and Ayurveda to appeal to the global client; sometimes stripping controversial philosophical underpinnings off its back. For example, yoga studios of urban India, serve fitness buffs by highlighting only the physical advantages over the spiritual growth. Rituals such as pujas, pilgrimages also switch their gears as mobile apps provide virtual darshan and prayers with priests through online consultation.

What is popular today is new age spirituality, new age spirituality focusing on self-help, mindfulness, eclecticism. Crystal healing, chakra balancing, or guided meditation are all practises that draw from ancient traditions but have global influences. But commercialization could run the risk of watering down Indian spirituality, critics claim.

Technology becomes a double-edged sword. By democratising access to spiritual knowledge, digital platforms equally commodifies sacred practises. Those who create the narratives of social media influencers and spiritual entrepreneurs are no longer authentic, instead seeking popularity.

Modern Indian spirituality can be epitomised as a complex intermix of preservation and innovation. The old practises of yoga, Ayurveda are rebranded in ways that resonate with global audiences and are stripped of any philosophical underpinnings. For instance, in urban India, yoga studio offers themselves to people interested in fitness rather than spiritual aspect of yoga. From the beginning Swami Vivekananda had asserted, 'Each soul is potentially divine.' It seeks to bring this divinity 'out' or to 'manifest' (Vivekananda 27). But modern yoga had practically replaced its spiritual essence with the emphasis on physical wellness.

However, like pujas and pilgrimages, contemporary practises conform to the lifestyle by providing darshan through mobile apps and online facilities to consult priests. *The Bhagavad Gita's* teaching that "Yoga is the journey of the self, through the self, to the self" (*Gita* 6.20) finds resonance in modern mindfulness practices, albeit with varying interpretations. From a new age of spirituality, dominated by self-help, mindfulness, and eclecticism, modern seekers found a home. Crystal healing, chakra balancing, guided meditations are among ancient traditions that are also influenced by global influences.

Spirituality is not mere rituals; it is a journey to one's inner self to experience inner peace and contentment," observes Sri. Sri. Ravi Shankar. (45)

It conforms to the contemporary trend for individual well-being. Technology proves to be dual edged sword. Though digital platforms (like religion itself) democratise access to spiritual knowledge, they do so in the form of commodification's of sacred practises. Influencers on social media and spiritual entrepreneurs create those narratives and help to promote the narrative often sacrificing authenticity for another joy of fame. For example, Headspace and Calm are online meditation apps that demonstrate how mindfulness can be packaged into digestible formats, unhinged from some of the practice's ancient, more philosophically grounded origins. In modern times, spirituality is a taken concept of personal growth, and connection with the universe and the meaning of being without material existence. Modern spirituality does not retain the same institutional boundaries that traditional religious practises do, it explores individuality, inclusivity, ensures diversity of faith and mindfulness. Examination of modern spirituality is provided below with examples and illustrations.

### Spirituality Beyond Religion:

Spirituality which is often detached from organised religion chose to individual exploration of meaning. This lends people to turn more and more to practises that follow their personal beliefs, rather than practises mandated by dogma from a particular institution.

**Mindfulness and Meditation:** Mindfulness meditation is a practise that's become popular across the globe as a way to be in the present moment. Modern spirituality uses technology such as the app Headspace and Calm, for personal growth.

**Yoga:** Yoga today is a popular global movement that mixes physical fitness with a mental and spiritual awareness.



**Illustration:** A tech entrepreneur who meditates in the mornings to control one's stress and concentrate better, using the principles of Buddhism, but without being religious.

**Community and Connection:** Spirituality Many modern forms of spirituality emphasise interconnection, and the fact that community is important. Through social media platforms and online communities people share spiritual experiences and ideas with the other ones, often times expanding their reach in the ways religions and other groups could not.

**Collective Healing Movements:** Global Meditation Day for example attracts millions to meditate together to cultivate peace and healing.

**Retreat Centers:** There are workshops about personal growth and global citizenship in places such as the Omega Institute in the U.S., or Auroville in India.

**Illustration:** Imagine a young artist attending a spiritual retreat to feel among those who think alike and explore meditation, creative expression, and discussing sustainability.

**Spirituality and Nature:** Many of us connect to modern spirituality by finding solace and meaning in the natural world through reconnecting with nature.

**Eco-spirituality:** From movements such as taking in nature with forest bathing (in Japan) or earth ceremonies inspired by indigenous cultures, it has become increasingly acknowledged that nature is sacred.

**Minimalism:** Simplifying life so that one may live happily without interfering with the environment, is another. Another spiritual expression is simplifying life to live in harmony with the environment. A digital nomad by day, a wilderness eco-spiritualist camping in remote areas for weeks at a time where I express gratitude for nature's abundance. This paper concerns spirituality in technology and artificial intelligence. Rather surprisingly for me, technology has in fact become a doorway into spiritual exploration.

**Virtual Reality (VR) Meditation:** VR apps such as TRIPP take the VR approach to the meditative space.

**AI Spiritual Guides:** ChatGPT or Replika help us find companionship and guidance for introspection.

**Illustration:** Guided meditation with a VR headset creates a college student who dives through a beautiful virtual landscape that brings them a sense of transcendence.

**In Spirituality and Social Justice:** Activism and spirituality are now often synonymous, centered on collective well-being and justice.

**Mindful Activism:** This is engaged Buddhism — combining mindfulness with social action — and leaders like Thich Nhat Hanh have practice going out into the world and doing just that. Diversity is being increasingly embraced by our current spirituality movements as we strive to deal with systemic issues such as racism, sexism and environmental degradation.

**Illustration:** Daily meditation helps climate activist stay grounded as they tirelessly work for environmental justice.

**Popular Culture and Spirituality:** Art, music, and literature are modern forms of spirituality accounting for much of the cultural narratives.

**Music:** Beyonce or Kendrick Lamar, 2 examples of artists that often include spiritual themes in what they do.

**Literature:** Modern audiences have no doubt dug books like *The Untethered Soul* by Michael A. Singer or *The Power of Now* by Eckhart Tolle, which are aimed at meditation, emotional clarity, and clarity of thought.

**Illustration:** A song, about inner peace, is written by a musician mixing and matching traditional spiritual chants with a beat.

**Conclusion:**

Spirituality today is a vibrant living thing, multi coloured with multiple possibilities born of ancient and modern practises. Deeply personal and at the same time universally connected, it contains



tools to find our way through the uncertainties and contradictions of this time in search for our meaning and peace in the heart.

**Conclusion:**

In modern times, Indian spirituality has remarkable resilience and adaptability. Traditional practices tend to evolve whilst retaining its analogous core essence to suit the needs of contemporary times bearing contention with the constant reflection of India's spiritual legacy. This, however, comes at a cost of the challenges of commercialising the fabric and superficiality of interpretations. Because spirituality is negotiating the complexities of its modernity, it provides a singular way for understanding that nexus between tradition and innovation. The conclusions draw from this study indicate the necessity for an informed and intellectual handling of Indian spirituality in a manner such that it remains meaningful for generations that come.

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## “वैदिक तात्विकता : वैश्विक प्रासंगिकता”

डॉ. शरद अशोकराव करकनाळे

हिंदी अध्यापक, यशवंत विद्यालय, अहमदपुर (महाराष्ट्र)

“अनादी निधना नित्या वागुत्सृष्टा स्वयंभुवा”

वेदों का तत्वज्ञान अनादी अनंत और सनातन है। इसे ब्रह्माजीने लोक हितार्थ प्रकट किया है। भारतीय संस्कृति के प्राणभूत वेद ग्रंथ है। वैदिक ग्रंथ में भारतीय धर्म, अध्यात्म, दर्शन, आचार- विचार, नीति, कला, विज्ञान सभी अनुप्राणित है। वेदों में और प्रकृति और विश्व को संचालित करनेवाली आदि शक्ति के गुढ़ का दार्शनिक विवेचन है जो तादात्म्य की अभिलाषा का हृदयावज्रक वर्णन करता है। वही वेदों में मनुष्य के सरल - सहज लौकिक सामाजिक जीवन का प्रतिबिंब भी स्पष्टरूप से लक्षित होता है।

वेद आर्य जाती का प्राण तत्व है। मानव के लिए प्रकाश स्तंभ और शक्ति का स्रोत है। संपूर्ण विश्व को मानवता सभ्यता ज्ञान के विविध आयामों में सर्व संपन्न बनाने का अदिस्त्रोत है। वैदिक साहित्य भारत के कृषि क्षेत्र का सूचक है। मानव की जीवनमूलता कृषीपर ही आधारित हैं। कृषि के क्षेत्र में प्रारंभिक ज्ञान भी वेदों से ही प्राप्त होता है। वैदिक ज्ञान संपदा को लेकर भारतीय वर्तमान जीवन को अनेक संसाधन से संपन्न करता है। वैदिक साहित्य की वैश्विक प्रासंगिकता ही मेरे शोध का विषय है।

### वेद का अर्थ

**वैदिक ज्ञान-** विज्ञान पर बहुत काल से विचार विनिमय होता आ रहे है। प्राचीन काल से लेकर आज तक सभी विद्वानोंने इस विषय पर अपने विचार रखे हैं। भारतीय परंपरा के अनुसार वैदिक ज्ञान या वेद शब्द किसी एक ग्रंथ का वाचक न होकर अलौकिक ज्ञान का वाचक या प्रतिक है।

'वेद' शब्द की उत्पत्ति 'विद'धातू से मानी जाती है, जिसका प्रचलित अर्थ होता है 'जानना'।<sup>१</sup> आमतौर पर इस शब्द का अर्थ 'धार्मिक ज्ञान' और 'उत्तम ज्ञान' यह भी होता है। इस अर्थ का कारण भारतीय के द्वारा वैदिक ज्ञान जो पवित्र ग्रंथ में अध्यात्मिक ज्ञान का स्रोत मानने की धारणा हो सकती है। हम 'वेद'शब्द से 'उत्तमोत्तम या पवित्र ज्ञान' यह का सामान्य अर्थ ले सकते हैं। विष्णु मित्र ने ऋग्वेद प्रतिशास्य वर्गद्वय वृत्ती की प्रस्तावना में 'वेद' शब्द की उत्पत्ति इस प्रकार की है -

" विद्यन्ते जायन्ते लभ्यन्ते वा एभिधर्मादिपुरुषार्था इति वेदाः " <sup>२</sup>

अर्थात् धर्म, अर्थ, काम, मोक्ष का पुरुषार्थ रूप जिसके द्वारा प्राप्त होते है, वही वैदिक ज्ञान या वेद कहलाता है।

इस तरह वैदिक ज्ञान से तात्पर्य समयानुरूप ज्ञान- विज्ञान को स्पष्ट देना हैं। अतः हम भारतवासी के सभी शास्त्र अर्थात् भारतीय साहित्य दर्शन व जीवन का मूल वेदों में ही पाते हैं। संसार की पुराने से पुरानी रचनाएँ वेद आदि मानव संस्कृति के अन्वेषण के लिए मौलिक हैं।

### विटरनिटेज ने वेदों के बारे में कहा है-

"जो मनुष्य वैदिक साहित्य को समझने में असमर्थ रहता है, वह भारतीय संस्कृति को जान नहीं सकता। इतना ही नहीं वैदिक साहित्य से अनजान व्यक्ति बौद्ध साहित्य के रहस्य को समझने में असमर्थ रहता है, क्योंकि बौद्ध साहित्य वैदिक साहित्य का ही नवीन विकास या नव्य रूप है।"<sup>3</sup> उनकी बातों से स्पष्ट होता है कि वैदिक ज्ञान मानव जीवन के सभी अंगों पर अपना प्रभाव डालता है। वैदिक ज्ञान से प्राचीन आर्य भारत के समस्त सामाजिक जीवन, धार्मिक अनुष्ठान को ही नहीं व्यवहारिक ज्ञान, विज्ञान, जीवनदर्शन आदि को पर दिखाता है। इस कारण सर्वांग रूप से वैदिक ज्ञान विकसित माना जाता है।

### वेदों की तात्त्विकता एवं वैश्विक प्रासंगिकता

विश्व के विद्वानों ने एकमत से स्विकार किया है कि वेद सबसे प्राचीन ग्रंथ हैं उनमें रोग, औषधिय तथा मंत्रों का वर्णन पर्याप्त मात्र में उपलब्ध है। जिसे चरक, सुश्रुत, प्रभृति आचार्यों ने आयुर्वेद को अथर्ववेद का उपाङ्ग माना है। आयुर्वेद मानव सृष्टि के प्रारंभ से ही पाया जाता है किंतु युरोपीय इतिहासकार आज से तीन-चार हजार वर्ष पूर्व से चिकित्साशास्त्र में यह पाते हैं कि जो कुछ नये अनुसंधान हुए हैं, उसकी पुरानी प्रविधि भारतीय प्राचीन साहित्य में है जो चार उपवेदों से जाते हैं, वह हैं - १. आयुर्वेद २. गांधर्ववेद ३. धनुर्वेद ४. अथर्ववेद।

इनमें पाई जानेवाली विश्व कल्याण की भावना यह है कि संबंध मानव जाती के आयुवृद्धि के लिए तथा उनकी सुरक्षा के लिए धर्म, अर्थ, काम, मोक्ष के साथ साथ स्वस्थ शरीर के बारे में चरक संहिता में बताया जाता है। जिममें आयुर्वेद का प्रयोजन कर शरीर स्वास्थ्य की रक्षा करना तथा मानसशुद्धि, शब्दशुद्धि, शरीरशुद्धि कर मानव समाज का कल्याण हो सके। उसके लिए वेदों का अंग योगशास्त्र मानस शुद्धि का मार्ग है ऐसा महर्षी पतंजली ने बताया-

**" आयुर्वेद प्रयोजनं व्याधुसृष्टानां व्याधि परिमोक्षः**

**स्वस्थस्य स्वास्थ्यस्य रक्षणं च ।"<sup>४</sup>**

मानवी जीवन का सर्वांगीण विकास वेदमें ही दिख पड़ता है। मानव में जीवन उल्हास, आशा तथा निरंतर आगे बढ़ने की लालसा ही दिखती है। इधर- उधर कहीं भी देखो वैदिक मंत्र में यही ध्वनि प्रतिध्वनित होती है। वैदिक विचारधारा के अनुसार जीवन का चरम लक्ष दुःख का अभाव रूप मुक्ति या मोक्ष जैसा न होकर निश्चित रूप से भावात्मक ही है इसलिए वैदिक संहिताओं में मुक्ति, मोक्ष अथवा दुःख शब्द का प्रयोग हमको खोजने से भी नहीं मिलता। यही वैदिक तत्त्वज्ञान की अद्वितीय विशेषता है। वैदिक ऋषियों मानव के आनंदमय जीवन का, उसके विकास का बहुत ही कमनीय वर्णन वेदों में किया है

चश्येम शरदः शतम्। जीवेम शरदः शतम् बुध्येय शरदः शतम्। रोहेम शरदः शतम् पूषेम शरदः शतम्। भवेम शरदः शतम् भूषेम शरदः शतम्। भूयसी शरदः शतात्।

यजुर्वेद में भी बार-बार उत्तम विद्या प्रसार, उत्तम कर्म को फिर से करने के लिए चिरकाल तक जीवन धारण तथा उस सूर्य के समान ज्योतिमय परमेश्वर के दर्शन हेतु मन शक्ति या ज्ञानशक्ति को पुनः -पुनः प्राप्त करने की कामना की गई है -

**"आ न एतु मनः पुनः क्रत्वे दक्षाय जीवसे। ज्योक् च सूर्य दृशे।"**<sup>५</sup>

मनुष्य को मनुष्य शक्ति और ज्ञान शक्ति के द्वारा समुद्र, अंतरिक्ष पार जाकर परमेश्वर को जानने की प्रेरणा तथा लंबी आयु जीने की इच्छा यह सब कुछ पाने की ललक को वेदों से निर्देशित होती है। परमात्म से दी सभी वस्तुओं का समझ कर उपयोग करें। किसी भी वस्तु या धन का लालच न करते हुए धर्म युक्त निष्काम कर्म करते हुए अपने जीवन को समर्पित बनाने की धरना वेदों से ही मिलती है।

'मैक्स मूलर' की विचारों से "मानवीय चिंतन शक्ति यहां(वेदों की विचारधारा) पर अपने सर्वोच्च शिखर पर है, इसके आगे कुछ शेष नहीं है, आर्थिक जगत की समस्याओं के हल का यही मूल सिद्धांत है।"

वेदों पर आधारित जीवन पूर्ण रूप से आस्तिकता से ओत-प्रोत हैं। जहां सर्वव्यापक ईश्वर है, यह स्वीकार करना होता है। पांच तत्वों पर एक महान शक्ति का शासन है जो ईश्वरीय शासन है। जिसमें मानव के पाप-पुण्य कर्म को माना जाता है। इसमें आत्मा की शक्ति का आविर्भाव होगा, विश्व शांति का सम्मान होगा, विश्व बंधुत्व का प्रसार होगा। ऋग्वेद का निम्न मंत्र ईश्वर के इस महानता का वर्णन करता है-

येनेमा विश्वा च्यवना कृतानि यो दासं वर्णमधरं गुहाकः। श्वघ्नीव यो जिगीवां लक्षमाददर्यः  
पुष्टानि स जनास इन्द्रः॥<sup>६</sup>

सृष्टि को बनाने वाला सबको गति प्रदान कर हृदय में पतनोन्मुख भावनाओं को दबाकर सत्कार्यों की प्रेरणा देता है। जिससे मनुष्य सर्व प्रकार से अपने जीवन को सफल बनाता है।

मनुष्य और मनुष्यतेर जीव की मंगल कामना ही नहीं अपितु अग्नि, सूर्य, अश्विन, प्रजापति मरुत आदि देवताओं की भी मंगल कामना है। अंतरिक्ष, पृथ्वी, जल, औषधि वनस्पति इन सभी की कामना वेदों में की गई है, जिससे समस्त विश्व का कल्याण हो, वह सुख, शांति भरा हो सके। मनुष्य विचारों का मुर्त रूप हैं इसलिए वेदों के द्वारा मनुष्य की वाणी, मन दोनों को शुद्ध, कर्म के द्वारा किया जाता है। जिससे उसके साथ समाज का कल्याण हो इसलिए ऋषि प्रार्थना करते हैं-

**"आ नो भद्रा कृतवो यन्तु विश्वतोऽदब्धासो अपरीतासउद्भिदः।**

**देवा नो यथा सद्भिदृधे असन् अप्रायुवोरक्षितारो दिवे दिवे॥"**<sup>७</sup>

अपने-पराये की विचारधारा अज्ञानी, स्वार्थी व्यक्तियों में होती हैं। इसके विपरीत जो तत्वज्ञानी हैं, जो स्वार्थ नहीं, परार्थ की भावना रखते हैं, वह तो संपूर्ण प्राणी मात्राओं में आत्मवत् दृष्टि से सबको देखते हैं। ऐसा दर्शन वेदों से ही मिलता है।

वेदों के विचारधारा में समाज के सुख साम्राज्य की कल्पना है। समाज का हर व्यक्ति क्रियाशील बने उद्योगी हो और जो उद्योगी नहीं है, कार्य कुशल नहीं है, उनको भी सुखपूर्वक जीवन जीने को मिले

इसलिए दान कर्म द्वारा वह कृतार्थ हो, ऐसा समाज में परस्पर सौहार्द स्थापित हो, यह प्रबंध वेदों है। जो दानी मनुष्य है, जीवन में दान आदि कर्म करके समाज में यश प्राप्त कर, नश्वर जीवन से कहीं ऊपर उठकर वह समाज का आदर्श तथा स्मरण बन जाता है।

वेदों में मानव तथा प्राणी मात्रों में मैत्री भावना के साथ एक संघ होकर जीवन जीने का उपदेश दिया है, जहां विश्व मैत्री, विश्व शांति पर बल दिया है। विश्व विनाशकारी, विघटनकारी एवं आतंकवादी तत्वों को छोड़कर मैत्री की भावना से ओत-प्रोत होकर विश्व शांति एवं कल्याण के लिए वेद प्रेरित करते हैं।

हम कह सकते हैं कि मृत्यु एवं रोग के कर्म का निवारण, दीर्घायु की प्राप्ति, आचारो- विचारों की शुद्धि, रोगों का उन्मूलन, जीवन का काल शतायु होना, आत्मा एवं शरीर की शुद्धि, मानव कल्याण, अमृत संजीवनी ऐसी अनेक विविधताओं का ज्ञान वेदों में छिपा है। इस कारण वेदों की आज भी प्रासंगिकता बनी हुई है।

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५. यजुर्वेद-३/५४
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## मिथिलेश्वर की कहानियों में आर्थिक संघर्ष की खोज

धनराज शिवदास बिराजदार

हिंदी विभाग

कै.रसिक महाविद्यालय देवणी

डॉ. गोविंद गुंडप्पा शिवशेट्टे

सहयोगी अध्यापक

महाराष्ट्र महाविद्यालय निलंगा

मिथिलेश्वर की कहानियों में पात्र आर्थिक संघर्ष की खोज करते हुए दिखाई देते हैं। ग्रामीण जीवन से जुड़े सभी पात्र आर्थिक संघर्ष से जुजते हैं। मिथिलेश्वर की कहानी की पात्र आर्थिक संघर्ष की एक जटिल प्रक्रिया में दिखाई देते हैं। वह अपने परिवार समाज से जुड़ने की कोशिश करते हैं, लेकिन वह अपने आर्थिक जीवन को स्थिर करने के लिए संघर्ष करता है। मिथिलेश्वर की कहानी हमें अपनी आर्थिक जीवन को स्थिर करने तथा संघर्ष के लिए प्रेरित करती है।

मिथिलेश्वर ने आजादी के पहले और बाद के गांव को देखा है और आजादी के बाद भी लेखक ग्रामीण जीवन से जुड़ा हुआ है, वह भुक्तभोगी है। उन्होंने वह स्वयं सहा और देखा है इससे प्रेरित होकर आर्थिक संघर्ष को लेकर कहानी लिखी है।

‘मेघना का निर्णय’ यह कहानी मजदूरों के शोषण को बयां करने वाली कहानी है मेघा अपने गांव में मजदूरी करके अपना परिवार चलता है। पर मजदूरी से परिवार का लालन पालन नहीं होता। इसलिए वह शहर जाकर परिवार की जरूरत को पूरी करने की कोशिश करता है। लेकिन वहां भी उसका शोषण होता है। प्रस्तुत कहानी में मेघना का परिवार के प्रति संघर्ष दिखाई देता है। ‘बहादुर’ नामक कहानी में भी नौकर का शोषण होता हुआ दिखाई देता है बहादुर अपना पेट भरने के लिए नेपाल से भारत आया है। एक अभियंता के यहां काम करता है। पैसे इकट्ठा करके वह शादी करना चाहता है। लेकिन एक आदिवासी लड़की बहादुर के सभी पैसे लेकर भाग जाती है और इसका वह सपना भी टूट जाता है। उसको गाली गलौज की भाषा देखने को मिलती है बहादुर की मालकिन कहती है। “दो पैसे का नौकर जुबान चलता है। जो कहूंगी वाह सब तुमको करना पड़ेगा। खाना कपड़ा और महीना तुमको लॉर्ड साहब की तरह बैठने के लिए नहीं देती हूं।....सीधे मन से जाकर कपड़े फिंचो नहीं तो बोरिया बीस्टार बंधकर यहां से चले जाओ तुम्हारे जैसे ढेर नो पर मिलेंगे 1 ,” यह बहादुर की जीवन की आर्थिक संघर्ष की कहानी है बहादुर पर चोरी का आरोप लगाकर नौकरी से निकल दिया जाता है।

‘एक और हत्या’ कहानी में भी ग्रामीण लोगों का आर्थिक संघर्ष दिखाई देता है। इस कहानी का पात्र जगेश्वर हरपाल सिंह के यहां नौकरी करता है। कितना भी कम करने के बावजूद मालिक उस गलियां सुनाते हैं। तुम्हें 25 रुपये तनाखा इस लिए दी जाति है क्या? तुम सभी कम डर से ही करते हो मालिक जागेश्वर को सुनाता है। जागेश्वर की दिल में माली के प्रति नफरत की आग है लेकिन वह पापी पेट की वजह से मजबूर है। जागेश्वर का भी आर्थिक संघर्ष काफी दर्दनाक दिखाई देता है।

‘मोल ली हुई मुसीबत’ कहानी में दातौन बेचने वाला एक गरीब भाई की कहानी है। भाई रात भर जंगल में जाकर डातून लेकर आता है। उसकी बहन दातौन बेचाती है उसके बरे में मिथिलेश्वर कहते हैं “ वाह अपनी कमर में खूब कसकर लीपति होती थी। उसका चेहरा बहुत खूबसूरत था यह कहने की हिमाकत मैं नहीं करूंगा वाह जवान जरूर थी। लेकिन उसके चेहरे पर कोई खूबसूरती नहीं थी, हां मेहनत मजदूरई के कारण उसका शरीर बहुत चुड़ईल

और कसाव पूर्ण हो गया था। वह देखने में उसका सूगठित शरीर लोगों का ध्यान अपनी ओर आकर्षित कर लेता था। "दातौन बेचने वाली लड़की को कोई गर्भवती बैनता है इस नारी की शोषण के साथ आर्थिक वीपन्नता भी नजर आती है।

‘अनुभवहीन’ कहानी में आर्थिक वीपन्नता की समस्या को उद्घाटीत किया गया है। शाइकशिक योग्यता के आधार पर नौकरी नहीं मिलती। पैसों का लालच देकर नौकरी पानी पड़ती है। स्नातक उपाधि प्राप्त है। उसने शादी भी कर ली है। वह सरकारी नौकरी का विज्ञापन देखता है, उस अच्छा लगता है। लेकिन उसके पास बिलकुल भी पैसे नहीं हैं। 30 रुपये के खातीर नसबंदी कर लेता है उस कोई संतान नहीं है। इससे देनी स्थिति और क्या हो सकती है। उस युवक की नौकरी पने की आयु समाप्त हो जाती है। यही संघर्ष की कहानी यथार्थ वादी है। आज के 21 वीं सदी में भी यही हालात युवकों के देखने में मिलते हैं। ना जाने कितने युगों की यह हालात अनूभी कहानी के नायक जैसी है।

कसूर तथा रात अभी बाकी है कहानी में दाहिनी पीड़ा की अभीव्यक्ति मिलती है। निजवांन ‘रात अभी बाकी है’ कहानी का पात्र है। जो अपने परिवार की आर्थिक जरूरतएं पूरी करने में वह उस बोझ के नीचे पूरी तरह से फस चुका है। उस पंच बेटे और एक बेटे है। निजवांत भाग्य को गलिया देता है। अंग्रेज जाने के बाद भारतीय स्वाराज्य में हमें सुख शांति और आर्थिक संपन्नता मिलेगी इस बारे में निजवान कहता है। “कायापायलट की आशा की थी उसने? कैसी आजादी के सपने संजोय थे क्या वाह सब कुछ मात्र दिखावा, भरम् छलवा ही था क्या उतनी बड़ी आजादी सिर्फ चंद लोगों की कुर्सी से चिप का अपने भारत की थी? समझ में नहीं आता निजवांन को, लेकिन हां इतने दिनों के अनुभव से ही वाह इतना तो समझ गया है सब सिर्फ भाग्य विदता का खेल है। भाग्य ने चाहा तो रंक भी राजा बना दिया और राजा को भी रंक”<sup>3</sup>

‘विग्रह बाबू’ कहानी भी गरीबी में जीनेवाले एक सामान्य क्लर्क की कहानी है। विग्रह बाबू ऑफिस से मिले हुए कमरे में राहता है। विग्रह बाबू की आर्थिक स्थिति दयनीय है। विग्रह बाबू की परिवार में अपाहिज है। लड़के और लड़कियां हैं। साथ में मैं भी है। इतने बड़े परिवार का गुजारा करना खुद की तनखा पर संभव नहीं था, इस कहानी में आर्थिक दरिद्रता रूप में दिखाई देता है।

मिथिलेश्वर की पत्रों का आर्थिक संघर्ष काफी बेबाकी से चित्रित हुआ है। मिथिलेश्वर ग्रामीण जीवन से जुड़े रचनाकर होने के कारण ग्रामीण जीवन की परिस्थितियां बखूबी जानते हैं। मेघना का निर्णय, एक और हत्या, मोली मुसीबत, रात अभी बाकी है, जैसी कहानियों में आर्थिक संघर्ष दिखाई देता है। गांव को छोड़कर शहरों में कम करने वाले लोगों की हालात काफी दयनीय है। गांव से जाकर शहर में बसाने वाले लोगों का चित्रण भी काफी बेबाकी के साथ हुआ है। शहर में बसाने वाले लोगों का आर्थिक गुजारा नहीं हो पाता इसलिए पलायन वादी लोगों का भी चित्रण मिलता है। आर्थिक कारणों से महिला को भी अपना जीवन जीने के लिए संघर्ष करना पड़ता है। मजदूरों का शोषण भी होता है। कहानियां मजदूर और आज के विज्ञानवादी युग में जीने वाले मजदूर इसलिए मिथिलेश्वर की कहानियां यथार्थ के धरातल पर उतरती है।

### संदर्भ ग्रंथ

- 1) मेघना का निर्णय -मिथिलेश्वर पृ क्र 70
- 2) मोल ली हुई मुसीब- मिथिलेश्वर पृ क्र 75
- 3) बंद रस्तों के बीच -मिथिलेश्वर पृ क्र 127

# भक्ति कालीन काव्य में संवेदनशीलता।

डॉ. लावणे विजय भास्कर

शोधनिर्देशक

महात्मा गांधी महाविद्यालय, अहमदपुर त- अहमदपुर, जिला- लातूर, महाराष्ट्र

भारत की भक्ति परंपरा वैदिक काल से चली आई है पर भक्ति काल हिंदी साहित्य का स्वर्ण युग कहलाता है। इस काल में आचार्य रामानुजाचार्य वल्लभाचार्य, एवं महाप्रभु चैतन्य जैसे आचार्याओं से प्रेरणा ग्रहण करके संत कबीर, जायसी, गोस्वामी तुलसीदास, सूरदास, मीरा, रैदास और रहीम जैसे महान संत इस काल में हुए जिन्होंने अपने काव्य द्वारा समाज के प्रति संवेदनशीलता रखकर काव्य का निर्माण किया है। जिसमें प्रमुख तौर पर तुलसीदास और कबीर का स्थान बड़ा महत्वपूर्ण है। इन संतों ने अपने काव्य द्वारा मानवीय संवेदनशीलता को उजागर किया है। इस काल के “उत्कृष्ट काव्य के लिए मनोरम भाव अथवा वर्ण विषयों के साथ-साथ प्रभावशीलता को आवश्यक माना गया है”। (1) इस काल की राजनीतिक स्थिति अशांत, अविकसित, षड्यंत्र, आक्रमण एवं संघर्षमय थी। सभी राजा अपनी प्रजा पर अन्याय, अत्याचार करते थे, हर धर्म अपने को श्रेष्ठ मानने लगा था। हिंदू धर्म कई संप्रदायों में विभाजित हो चुका था पर इस समय धार्मिक सुधार की प्रवृत्ति भी जागरूक होने लगी थी। सामाजिक स्थिति देखे तो ब्राह्मण, क्षत्रिय, वैश्य एवं शुद्र इस तरह की वर्ण व्यवस्था थी। दास प्रथा, बहु विवाह प्रथा और सती प्रथा आदि प्रथाओं का प्रचलन था। किसान तो निर्धन हो रहा था। इस स्थिति को तुलसीदास ने अपने पदों द्वारा उजागर किया है।

**‘खेती न किसानों को, भिखारी को ना भीख बली**

**बनिक को बनिय न चाकर को चाकरी।**

तुलसीदास बताते हैं किसान के पास खेती नहीं थी जिनके पास थी उन्हें तत्कालीन राजा खेती करने से रोकते थे। जिन्होंने खेती की उनकी फसल राजा के सैनिक तहस-नहस करते थे। परिणाम स्वरूप बनिय की अवस्था बड़ी दयनीय हुई थी, अनाज नहीं तो बनिय की दुकान पर कुछ भी नहीं परिणाम यह होता था की दुकान में काम करने वाले नौकरों की जरूरत नहीं रहती। राज्य दरबार में सभी चाटुकारों की चल रही थी। इन सब का वर्णन बड़ी संवेदनशीलता से तुलसीदास ने किया है। उनका यह “साहित्य एक साथ हृदय मन और आत्मा की भूख मिटाकर लोक तथा परलोक को एक साथ स्पर्श करता है” (2)। इसी कारण भक्ति काल का काव्य संवेदनशील लगता है।

भक्ति काल में समाज में गरीबी चरम सीमा पार कर गई थी, क्योंकि समाज में दो ही वर्ग थे, एक वर्ग जमींदार और दूसरा जमीन पर काम करने वाला, महिलाओं की स्थिति बड़ी दयनीय थी। समाज की दिशा देने वाला कोई नहीं था। अराजकता का राज चारों तरफ था। राजा का प्रजा से दूर-दूर तक संबंध नहीं था। चारों तरफ भ्रष्टाचार बढ़ रहा था। गरीबों के लगान में हमेशा बढ़ोतरी हो रही थी। गरीबों की चीख पुकार सुनने वाला कोई राजा नहीं था तब संवेदना के साथ तुलसीदास कहते हैं, तुरंत राम राज्य आना चाहिए।

**‘नहीं दरिद्र कोउ दुखी न दीना**

**नहीं कोउ अंबुछ न लच्छन हीना।**

तुलसीदास बताते हैं कि कोई गरीब नहीं होगा, कोई दिन ना होगा। किसपर भी झूठे अपराध लगाकर उसे जेल में नहीं डालना चाहिए, सबको समान न्याय मिलना चाहिए।

तुलसीदास रामचरितमानस महाकाव्य के अंतर्गत अरण्यकांड में शबरी प्रसंग में बड़ी संवेदना से दिखाते हैं कि शबरी नीम जाति की होकर भी प्रभु रामचंद्र उसके झोपड़ी में जाकर उसने दिए फलों का प्रेम से सेवन करते हैं।

**‘कंद मूल फल सूरस अति दिए राम कहूं आनि**

**प्रेम सहित प्रभु खाए बारंबार बखानी।**

यहां प्रभु राम और तुलसीदास शबरी के प्रति संवेदनशील दिखाई देते हैं। तुलसीदास बताते हैं भक्ति के लिए किसी धर्म संप्रदाय, जाति, लिंग और आयु की आवश्यकता नहीं होती। सच्चे मन से ईश्वर के भक्ति करनी चाहिए और वही व्यक्ति ईश्वर को प्राप्त कर सकता है। तुलसीदास ने इस प्रसंग में यह बताने का प्रयास किया है कि जाति धर्म संप्रदाय लिंग भेद से ऊपर मानवता है। हर मनुष्य के मन में संवेदनशीलता होनी चाहिए तभी तो समाज में शांति बनी रहेगी और तुलसीदास अपने काव्य में ज्यादातर समाज में व्याप्त बुराई को दिखाते हैं। साथ ही समाज को अप्रत्यक्ष यह भी समझते हैं कि कोई गरीब नहीं रहना चाहिए सबको समान अधिकार होने चाहिए।

भक्ति काल के महान व्यक्तियों में कबीर का नाम आता है उनके काव्य में समाज के प्रति संवेदनशीलता सहजता से दिखाई देती है। उन्होंने हिंदू मुस्लिम समाज में जो लोग बाह्य आडंबर करके समाज को लूटते थे उनका विरोध करके बड़ी संवेदनशीलता से समाज को सही रास्ता दिखाने का प्रयास किया है।

**‘ऊंचे कुल क्या जनमिया जे करनी ऊच न होय**

**सुबरन कलस सूरै भया, साधु निंदक तोय।**

कबीर हमेशा कहते हैं कि जाति-पाति करके भेदभाव करना गलत है वह संवेदना के साथ दिखाते हैं कि अगर तुम्हारा जन्म ऊंचे कुल में हुआ तो तुम ऊंचे नहीं बन सकते। ऊंचा तो आदमी अपने कर्म से होता है। अगर तुम ब्राह्मण या राजा के घर में जन्म लेकर गलत काम करते हो तो तुम ऊंचे नहीं हो सकते। तुम्हारे पास अगर सोने का लोटा है और उसमें तुम शराब पीते हो तो यह गलत है। कोई सच्चे साधु महान व्यक्ति की निंदा करते हो तो यह पूरी तरह से गलत है। साधु को पूजने से पहले जरूर उसका ज्ञान भी पूछ लेने को कबीर कहते हैं।

**‘माला तो कर में फिरै जीभ फिरै मुख माही**

**मनुवा तो चहु दिसी फिरै यह तो सुमिरन नाहीं।**

कबीर कहते हैं कि लोग माला का जाप करते हैं। हाथ में माला फिरती रहती है। जिह्वा से राम नाम का जप शुरू रहता है पर मन वहां न होकर चारों तरफ माया-मोह में भटकता रहता है। किसी को लूटना है किसी के साथ छल करना है। यह मन में भाव रहता है। अगर सच्चे मन से नाम स्मरण करना है तो हृदय में राम होना चाहिए। लोग नाम स्मरण करके सामने वाले को लूटते हैं। भक्ति काल में नाम जप का बड़ा महत्व था। लोग दिन-रात दिखावे के लिए नाम जप शुरू रखते थे और रात दिन दूसरों का बुरा सोचते थे। यह सारी स्थिति देखकर कबीर ने बड़ी संवेदना के साथ अपने पदों की निर्मित की और समाज में जो लोग अज्ञानी हैं जिनको लोग धर्म के नाम पर ठग रहे हैं उन लोगों की स्थिति देखकर कबीर व्यथित होते थे और इसी कारण उन्होंने बड़ी संवेदना के साथ अपने पदों द्वारा सामाजिक हित सामने रखकर समाज को सही रास्ता दिखाई है।

गरीब, दलित लोगों की भक्ति काल में बड़ी दैनिक अवस्था थी हिंदू मुस्लिम भूख से तड़प रहे थे। जाति-पाति के भेदभाव के कारण कई लोग परेशान थे। जो छोटे किसान थे उनकी जमीन बड़े-बड़े जमींदारों ने राजाओं ने छीन ली थी, भीख मांगे तो कोई भी नहीं देता था। व्यापारियों पर लगान लगाने के कारण उनका व्यापार बंद पड़ गया था। व्यापार बंद तो बेरोजगारों को नौकरी की समस्या सताने लगी थी।

जाति-पाति कारण समाज एक दूसरे से दूर जा रहा था। एक मानव दूसरे मानव की घृणा करता था, इसीलिए तुलसीदास ने शबरी का उदाहरण दिया है कि जो देवता थे वह भी जाति-पाति को मानते नहीं थे। और हम तो मानव हैं इसी कारण तुलसीदास हमेशा राम राज्य की कल्पना करते हैं। तुलसीदास ने समाज की रक्षा के लिए नैतिक मूल्य किस तरह जरूरी है यह समझाया है। नैतिक मूल्य भक्ति काल के समय थे उन्हें संवेदनशीलता से जगाने का काम कबीर और तुलसीदास ने किया है। राजा महाराजा के पास सारी संपत्ति थी बाकि जनता भ्रष्टाचार, बेरोजगारी और अज्ञान के कारण आपस में लड़ रही थी तब इन दोनों संतों ने मानव की संवेदनाओं को अपने काव्य द्वारा जगाने का काम किया। भक्ति कालीन पद संपूर्ण मनुष्य जाति के हित के साथ आगे बढ़ रहे थे समाज हित ही इन पदों का प्रमुख उद्देश्य था। इसी कारण इन पदों में संवेदना है और वह पद मन को छूने वाले हैं। जिसमें समाज का पूरा चित्रण स्पष्टता से किया है।

समाज में सिर्फ बड़े घर में कोई जन्म लेने से बड़ा नहीं होता बल्कि आदमी अपने कर्म से बड़ा होता है। यह संदेश भी इन पदों से मिलता है। महान ज्ञानी की निंदा करने से पहले उसके ज्ञान को जानना चाहिए यह भी संदेश उनके पदों में मिलता है। भक्ति काल में बाह्य आडंबर का महत्व बहुत बढ़ गया था लोग सिर्फ दिखावे के लिए नाम स्मरण कर रहे थे और समाज को लूट रहे थे तब इन दोनों संतों ने “एक ऐसी विचारधारा को जन्म





दिया जिससे दो संस्कृतियों दो विचारधाराओं और दो जातियों को निकट लाने के लिए भावनात्मक भूमिका तैयार की है।(3) भक्ति काल के इन महान संतों ने मानवीय संवेदनाओं को जागृत करके सांप्रदायिक सद्भावना को भी बढ़ाया और गलत का विरोध करके सही क्या है इसका स्पष्ट वर्णन बड़ी संवेदनशीलता से अपने काव्य में किया है।

**संदर्भ:-**

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## “वैश्विक परिदृश्य में भारतीय संवेदनशीलता और हिंदी साहित्य”

डॉ. नागराज उत्तमराव मुळे

प्रोफेसर एवं शोध निर्देशक, हिंदी विभाग

महात्मा फुले महाविद्यालय, अहमदपुर. जि. लातूर (महाराष्ट्र)

### प्रस्तावना:

‘वैश्विक परिदृश्य में भारतीय संवेदनशीलता’ एक अत्यंत महत्वपूर्ण विषय है जो भारतीय संस्कृति, साहित्य और परंपरा की विरासत को वैश्विक रूप में दर्शाता है। भारतीय संवेदनशीलता विविधता में एकता और उसे एकसूत्र में बांधने की क्षमता रखती है। दूसरे शब्दों में भारत जैसे विशाल बहुभाषिक, धार्मिक सांस्कृतिक देश में वह अपना महत्व कायम रखने में सक्षम है। मनुष्य होने के नाते संवेदनशीलता या मानवीय जीवन मूल्यों की आज नितांत आवश्यकता हो गई है। इस दृष्टि से भारतीय साहित्य विशेष रूप से हिंदी साहित्य में इसका प्रचुर मात्रा में चित्रण दिखाई देता है।

‘संवेदनशीलता’ साहित्य की मूल प्रेरक शक्ति है। संवेदना के बिना साहित्य सृजन संभव नहीं है। भारतीय संस्कृति एवं परंपरा संवेदना से भरपूर है। यही कारण है कि दुनिया के अन्य देशों की अपेक्षा अपने भारत देश की महानता की एक लंबी परंपरा रही है। जब कोई सहृदय अन्य किसी के दुःख या वेदना को देखकर या सुनकर उसके मन में भी वही भाव उमड़ पड़ते हैं और जब तक वह उसे अभिव्यक्त नहीं करता तब तक उसे चैन नहीं मिलता। वह उसे कहता या लिखना जरूर है। यही संवेदनशीलता है। अर्थात् दूसरों की भावनाओं को समझना या वह भाव अपने मन में लाकर उसे देखना संवेदनशीलता है। दया, माया, ममता, प्रेम, साहचर्य, दुःख, वेदना, सेवा, प्रेम, त्याग, निःस्वार्थ भावना यह सभी संवेदनशीलता के भाव हैं। यथा-

“संवेदनशीलता शब्द ‘संवेदना’ से उत्पन्न हुआ है। मन में होनेवाले बोध या अनुभूति को संवेदना कहते हैं। किसी को दुःख या कष्ट को देखकर मन में होनेवाला दुःख सहानुभूति है। उर्दू में हमदर्दी शब्द का आशय भी दूसरों के दर्द या दुःख से अपनापन रखना है। इस प्रकार संवेदनशीलता के दो रूप हैं—(1) द्रवित होना या स्वयं में दया, अहिंसा, शुचिता, मानवता, न्याय, शिष्टाचार, सदाचार की भावना तथा (2) परानुभूति—दूसरों के दुःख से दुःखी होना परानुभूति (हमदर्दी) है। परानुभूति में सम्मिलित हैं—परोपकार, दान, सहायता, सहयोग, दूसरों के विचारों का आदर करना आदि।”<sup>1</sup> स्पष्ट है कि संवेदनशीलता व्यक्ति को महान बनाती है। क्योंकि महनीय व्यक्तियों में ही संवेदनशीलता पायी जाती है। इसलिए जीवन में संवेदनशीलता का होना बहुत जरूरी है। संवेदनशीलता के कारण आत्मविश्वास निर्माण होता है और वह दूसरों की जीवन में भी विश्वास निर्माण करता है। उसे जीवन जीने की प्रेरणा देता है। यही प्रेरणा उसे महान बनाती है। सेवा, प्रेरणा, प्रयास और विकास इस रास्ते पर संवेदना चलती है। जो भी इस रास्ते पर चलता है उसका कल्याण होता है। मानव जीवन का अंतिम उद्देश्य कल्याण है।

भारतीय जनमानस नितांत संवेदनशील है। उसकी यह संवेदनशीलता भारतीय परंपरा से उसे विरासत के रूप में प्राप्त हुई है। हम भारतवासी यह मानकर चलते हैं कि पूरा विश्व उसका अपना घर है। संत ज्ञानेश्वर ने ‘वसुधैव कुटुम्बकम्’ अर्थात् ‘हे विश्वची माझे घर’ कहा था। यह भारतीय

संवेदनशीलता का अतिशय उदात्त विचार है। स्पष्ट है कि हृदयकी विशालता ही दूसरों को अपना मानने की क्षमता रखती है। यही तो संवेदनशीलता है। हम देखते हैं कि यहां की महान परंपरा, संस्कृति एवं आचार-विचार को देखते हुए दुनिया भर से लोग भारत में आकर रहते थे। यहां रहकर ज्ञान प्राप्त करते थे। यहां के ऋषि- मुनियों के वेद, उपनिषद, महाकाव्यों को पढ़कर मानव कल्याण की भावना से कृतार्थ होते थे। यह परंपरा आज भी चल रही है।

एक संवेदनशील साहित्यकार अपने लेखन के माध्यम से समाज की गहरी समस्याओं और मानवता के विविध पहलुओं को संवेदनशीलता के साथ प्रस्तुत करता है। हिंदी साहित्य में संवेदनशीलता का आरंभ प्राचीन काल से दिखाई देता है। संस्कृत साहित्य में भी नायक की संवेदना को स्थान दिया गया था। मध्यकाल के भक्ति साहित्य में संवेदनशीलता का गहरा प्रभाव दिखाई देता है। संत नामदेव, कबीर, सूरदास, तुलसीदास, मीराबाई ने अपनी रचनाओं में प्रेम, समर्पण, त्याग, विरह और ईश्वर के प्रति गहरी भावनाओं को व्यक्त किया है। इन सभी संत कवियों ने मानवता की संवेदना को महत्वपूर्ण मानकर अपने अनुभव एवं विचारों को सरल और सच्चे शब्दों में अभिव्यक्त किया है। अपने काव्य के माध्यम से भक्ति रस का निर्माण कर भक्त शिरोमणि सूरदास ने तो 'वात्सल्य रस' का अनुपम चित्रण कर 'नौ' रसों के अतिरिक्त एक नये 'दसवें' रस 'वात्सल्य रस' का निर्माण कर अपनी संवेदना की गहरी छाप छोड़ी। आधुनिक हिंदी साहित्य में तो संवेदनशीलता के विभिन्न आयाम दिखाई देते हैं। आधुनिक हिंदी साहित्यकारों ने समाज की विभिन्न समस्याओं और असमानताओं और उत्पीड़न के खिलाफ अपनी संवेदना को उजागर किया है। कथा सम्राट प्रेमचंद ने कथा साहित्य में किसान, मजदूर, गरीब, पीड़ित, दलित वर्ग के दुखों को बारीकी से दर्शाया है। उनके दुख-दर्द और संघर्ष पाठकों के दिलों को छू लेते हैं।

जहां तक भारतीय साहित्य और हिंदी साहित्य की बात है 'प्रेमचंद' जी का नाम लिए बिना वह पूरा नहीं होता। प्रेमचंद जी ने जिस संवेदनशीलता को विविध रूपों में चित्रित किया है वह अजरामर है। प्रेमचंद जी के साहित्य में सामाजिक, धार्मिक आर्थिक आदि प्रकार की संवेदना दिखाई देती है। प्रेमचंद जी के नाम में ही 'प्रेम' अर्थात् संवेदना होने के कारण वह समस्त मानव जाति को 'प्रेम' अर्थात् संवेदना का संदेश देते हैं। उनके साहित्य में गहरी संवेदना व्याप्त है। उनकी 'ईदगाह' कहानी अत्यंत संवेदनशील और मन को छू लेने वाली एक सुप्रसिद्ध कहानी है। इसमें एक गरीब बच्चे 'हामिद' के जीवन की दुःखभरी कहानी चित्रित है। कहानी के प्रमुख पात्र 'हामिद' के जीवन की विडंबना का इसमें चित्रण है। गरीबी के कारण वह अपनी बाल सुलभ इच्छाओं को मारकर जीवन जीता है। अपनी छोटी उम्र में वह बड़ी समझदारी से काम करना चाहता है। उसके मां-बाप इस दुनिया में नहीं है। उसकी दादी 'अमीना' उसका पालन-पोषण करती है। उसके जीवन का एकमात्र सहारा दादी अमीना को वह तकलीफ नहीं देना चाहता। जब दादी अमीना उसे ईदगाह के मेले में जाने के लिए तीन पैसे देती है तो उन तीन पैसे का उसके लिए चिमटा खरीद लेता है। न ही वह अन्य बच्चों की तरह मिठाइयां खाता है, न खिलौने खरीदता है, न मौज-मस्ती करता है और न मेले का आनंद लेता है। वह भरे मेले में भी अपनी दादी के हाथों की उंगुलियों को याद करता है कि किस तरह तवे पर से रोटी सैंकते हुए उसकी अंगुलियाँ जल जाती हैं। अतः उससे बचने के लिए वह तीन पैसे खर्च कर चिमटा खरीदना है

ताकि घर में एक काम की चीज भी हो जाएगी और दादी की अंगुलियाँ भी नहीं जलेगी ! यह जो संवेदना का करुण दृश्य है प्रेमचंद जी ने पूरी संवेदनशीलता के साथ हमारे सामने रखा है. मानो अपना हृदय खोलकर रख दिया हो ! स्पष्ट है कि यह कहानी पढ़कर किसी की भी आंखें नम हो सकती है.

प्रेमचंद जी की कहानियों के साथ उनके उपन्यास भी प्रसिद्ध हैं. प्रेमचंद जी का 'गोदान' एक विश्वप्रसिद्ध उपन्यास है. यह महाकाव्यात्मक उपन्यास लिओ टॉलस्टॉय के 'वॉर एंड पीस' की बराबरी करता है. इसमें भारतीय किसान की संघर्ष गाथा का चित्रण पूरी संवेदनशीलता के साथ देखने को मिलता है. इस संबंध में पूनम सिंह कहती हैं- "प्रेमचन्द का 'गोदान' उपन्यास कृषकों की महागाथा प्रस्तुत करता है. भले ही यह उपन्यास 1936 में लिखा गया है किंतु आज भी यह जीवन्त है. इस उपन्यास के माध्यम से कृषक जीवन के संघर्ष और त्रासदी को समाज के सामने प्रस्तुत किया गया है. प्रेमचंद जी गोदान में देश के किसानों के जीवन और संघर्षों में सबसे मार्मिक और संवेदनशीलता को प्रस्तुत करते हैं. कृषक जीवन के संघर्ष की महागाथा प्रस्तुत करते हैं"<sup>2</sup> हम देखते हैं कि भारतीय किसानों प्रतिनिधित्व करनेवाले नायक 'होरी' के जीवन का दुःख, दर्द और उसके जीवन संघर्ष पढ़कर हर कोई अपनी संवेदना जताता है.

प्रेमचंद जी के साहित्य पर महात्मा गांधी जी का प्रभाव है. राष्ट्रपिता महात्मा गांधी जी के जैसा सादगीपूर्ण जीवन प्रेमचंद जी का रहा है. इसलिए तो उन्हें 'साहित्य के गांधी' कहा जाता है. महात्मा गांधी जी ने कहा था कि देश की वास्तविक स्थिति को देखने के लिए हमें गाँव की ओर जाना चाहिए. प्रेमचंद जी के साहित्य में हमें ग्रामीण जन जीवन का यथार्थ चित्रण दिखाई देता है. उनके साहित्य को देखकर समाज के वास्तविक स्थिति का पता चलता है.

महात्मा गांधी जी के जीवन चरित्र को लेकर सुप्रसिद्ध साहित्यकार श्री. रामनरेश त्रिपाठी जी ने 'बा और बापू' एकांकी लिखा है. इसमें महात्मा गांधी और कस्तूरबा के जीवन की सच्ची घटनाओं का चित्रण किया गया है. हम देखते हैं कि कस्तूरबा और महात्मा गांधी जी सिर्फ पति-पत्नी ही नहीं हैं बल्कि सखा, सहचर भी हैं. यथा- "इसमें दक्षिण अफ्रीका और गुजरात सत्याग्रह आंदोलनों की घटनाओं के माध्यम से मां और बापू का चरित्र प्रस्तुत किया गया है. बापू को सरकार जब जेल में डालती है. तब बापू की गैरहाजिरी में वह सत्याग्रहियों की सहायता करती है. 101 डिग्री बुखार होने के बाद भी वह आराम करने के बजाय उस गांव में पहुंच जाती है जहां के किसान और बहाने देश की खातिर सरकार से लड़ रहे हैं. बापू का विरोध करनेवाले युवक भी बा की सहायता और सद्व्यवहार के आगे हार मानकर अपने घर वापस जाने का निश्चय करते हैं. छोटे-बड़े काम के प्रति लगन, दिन-रात मेहनत, आलस्य का त्याग, सत्याग्रही और विनोदी स्वभाव आदि विशेषताएं बापू के चरित्र में दिखाई देती हैं"<sup>3</sup> साथ ही इसमें एक और प्रसंग दक्षिण अफ्रीका के 'फिनिक्स आश्रम' का है जिसमें रात के दस बजे गांधी जी को सत्याग्रह का समाचार देने, उनकी सलाह लेने के लिए कार्यकर्ताओं का एक गुट आठ-दस मील पैदल चलकर उनसे मिलने के लिए आता है. तब महात्मा गांधी जी अतिथियों के खाने के प्रबंध की जिम्मेदारी 'थम्बो' नामक युवती को सौंपते हैं. 'थम्बो' उन्हें आटा समाप्त होने की बात करती है. तब बापू स्वयं उसे गेहूं लाकर देने के लिए कहकर खुद ही चक्की पर आटा पीसने के लिए बैठते हुए 'थम्बो' और उसकी सहेलियों को अन्य चीजों का प्रबंध करने की सूचना देते हैं. साथ ही सब

कार्य बिना किसी आवाज से करने की हिदायत देते हैं क्योंकि दिन-भर भाग-दौड़ करती हुई कस्तूरबा की नींद न टूटे ! परंतु बापू के चक्की चलाते ही बा रसोईघर जा पहुंची थी और पूरा काम कर देती है. इस प्रसंग से बापू का अतिथि प्रेम, सेवा भाव, पत्नी के प्रति स्नेह एवं कस्तूरबा का आगे बढ़कर आगंतुक के भोजन की व्यवस्था के लिए काम करना आदि भाव संवेदनशीलता को उजागर करते हैं.

#### सारांश :-

कुलमिलाकर कहा जा सकता है कि हिंदी साहित्य वैश्विक परिदृश्य में अपनी संवेदनशीलता के कारण समाज की सच्चाई और संघर्ष को उजागर कर मानवीय मूल्यों को महत्व देने में सफलता प्राप्त की है. संवेदनशीलता ने हिंदी साहित्य को एक गहरा मानवतावादी दृष्टिकोण प्रदान किया जो विश्वपटल पर दृष्टिगोचर होता है. हिंदी साहित्य ने वैश्विक स्तर पर भारतीय संस्कृति, परंपरा और विचारधारा का प्रतिनिधित्व किया है. यह हमारे लिए गौरव की बात है.

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## साहिर लुधियानवी: एक प्रगतिशील शायर

प्रा. बालाजी सूर्यवंशी

हिंदी विभाग, शिवाजी महाविद्यालय, उदगीर जि.लातूर (महाराष्ट्र)

**“दुनिया ने तज़बातों हवादिस की शकल में  
जो कुछ मुझे दिया है, वो लौटा रहा हूँ मैं”**

दुनिया ने अनुभवों और दुर्घटनाओं के माध्यम से मुझे जो कुछ दिया, उसे मैं अपनी नज्मों, गजलों एवं गीतों के माध्यम से लौटा रहा हूँ। प्रसिद्ध कवि, गीतकार एवं शायर साहिर लुधियानवी की ये पंक्तियाँ उनके साहित्य संसार का प्रवेशद्वार हैं। उसके बाद हमारे सामने खुल जाता है नक्षत्ररूपी भावनाओं का असीम अंबर एवं अनुभूतियों का गहरा सागर जो विभिन्न रंगों के कीमती जवाहरों से भरा हुआ है। उनकी रचनाओं में जीवन और जगत के विभिन्न आयाम हैं। उसमें प्रेम है, पीड़ा है, छटपटाहट है, संयोग-वियोग के साथ भावनाओं के वे तमाम रंग हैं, जिसमें उतरकर व्यक्ति आनंदित भी होता है और गमगीन भी होता है। दूसरी तरफ उनकी शायरी का और एक रंग है जो हमें इन्सानियत की याद दिलाता है जहाँ विषमता, भूक, दरिद्रता, गरीबी, अत्याचार आदि का चित्रण करते हुए इस अन्यायी, शोषित व्यवस्था पर वे प्रहार करते हैं, उसे बदलने का नारा भी देते हैं। उनकी रचनाओं का पटल काफी विस्तृत है। आशा प्रभात जी ‘समग्र साहिर’ की भूमिका में कहती हैं-“साहिर लुधियानवी की रचनाओं का हिंदी लिप्यंतरण करते हुए लगातार यह आश्चर्य बना रहा है कि किसी एक इंसान या शायर के अंदर एहसास के इतने सारे रंग क्या मुमकिन हैं? उनकी रचनाओं में एक ओर जहाँ चाहत का बेकराँ (असीम) समन्दर ठाठें मार रहा है, वही दूसरी ओर उसी शिद्दत से गम का ज्वालामुखी भी धधक रहा है।”

मेरे प्रिय शायर का जिक्र आते ही मेरे सामने सबसे पहला नाम आया साहिर का, उनके गीतों का, उनकी शायरी का। लोगों ने उनकी शायरी पर असीम प्रेम किया। “मैं पल दो पल का शायर हूँ, पल दो पल मेरी कहानी है” कहने वाले साहिर की कहानी का कोई अंत नहीं है। वे अपनी शायरी के माध्यम से आज भी हमारे बीच मौजूद हैं और न ही केवल मौजूद हैं तो जवाँ भी। “क्यों कोई मुझको याद करें... क्यों वक्त अपना बरबाद करें” कहने वाले इस शायर ने अपनी याद को, अपनी पहचान को, अपनी हस्ती को अपने शब्दों में भरकर हमारे सामने छोड़ दिया है। उनके शब्द हमें हँसाते हैं, रूलाते हैं, सताते हैं और जताते भी हैं। इसलिए साहिर हमें बार-बार याद आते हैं। ‘तल्खियाँ’ की भूमिका में अमृता प्रीतम ने उनकी शायरी के बारे में लिखा है-“नज्मों के बारे में कुछ नहीं कहूँगी, क्योंकि साहिर की शायरी का मुकाम लोगों की रूह और तारीख की रंगों का हिस्सा बन चुका है।” शायर के रूप में साहिर काफी लोकप्रिय बन गए। उनके लेखन के प्रारंभिक दिनों में भी उनके बिना कोई मुशायरा अधूरा माना जाने लगा था। फिल्म दुनिया से जुड़ने के बाद उनकी लोकप्रियता तुफान की तरह फैलती है। उनके जिगरी दोस्त अहमद राही कहते हैं-“पाठकों ने जितना प्यार साहिर से किया है, उतना प्यार मैंने अपनी जिंदगी में फैज साहब के अलावा किसी दूसरे शायर के लिए नहीं देखा।” 8 मई, 1921 को लुधियाना शहर में साहिर का जन्म हुआ। उनकी माँ का नाम था सरदार बेगम

तथा पिता का नाम था चैधरी फ़जल मुहमद जो एक ऐयाशी जमीनदार थे। उनकी माँ ने पिता के अत्याचारों से तंग आकर पति का घर छोड़ दिया। अपने बच्चे के पालन के लिए उनको काफी संघर्ष करना पड़ा। पिता से प्रेम की जगह पर साहिल को केवल दुःख मिला। अपने एक शिक्षा मंत्री पड़ोसी अब्दुल हई को गालियाँ देने के लिए उन्होंने अपने बेटे का नाम रखा था 'अब्दुल हई'। 1937 में उन्होंने इस नाम से छुटकारा पाकर अपना नाम अब्दुल हई से साहिर लुधियानवी रख दिया। और यह नाम फिल्म तथा साहित्य जगत् में उमर हो गया।

उनके जीवन का दर्द उनकी रचनाओं में झलकता है। ज के दिनों से ही वे उर्दू और पंजाबी साहित्य के रंग डूबते जा रहे थे। उनके साहित्य में मनुष्य अपने विस्तृत फलक के साथ आता है। उनकी मातृभाषा पंजाबी थी। उनके दोस्त अधिकांश रूप में शिख और हिंदू थे। कहा जाता है कि अमृता प्रीतम, सुधा मल्होत्रा, महेंद्र कौर, ईश्वर कौर ये चार औरतें उनके जीवन में आयी जिनमें दो हिंदू और दो सिख थी। अतः उनके जीवन एवं साहित्य में धर्म या तो उपस्थित नहीं है और है भी तो अपने व्यापक मानवीय संदर्भ में। देश के बटवारे के बाद अक्टूबर 1947 में वे अपनी माँ की खोज में पाकिस्तान गए और दोस्तों के दबाव में देड़ साल तक वे वहाँ पर जम गए। 'सवेरा' पत्रिका का वहाँ उन्होंने संपादन भी किया। पर वहाँ के माहौल में उनका मन लगा नहीं और वे भारत आ गए और साहित्य तथा फिल्म की दुनिया में छा गए।

1945 में साहिर का प्रथम काव्यसंग्रह 'तल्लियाँ' प्रसिद्ध हुआ और वे साहित्य जगत् में खासतौर पर उर्दू-पंजाबी में लोकप्रिय हो गए। उसके बाद उन्होंने 'सामराज' और 'कार्ल मार्क्स' नामक दो किताबों का उर्दू में अनुवाद किया। फिर 1955 में तीसरे विश्वयुद्ध की आशंका पर आधारित लंबी कविता प्रकाशित हुई-परछाइयाँ। उसके बाद 1960 और 1973 में क्रमशः उनके और दो काव्यसंग्रह आए-'गाता जाए गंजारा' एवं 'आओ कि कोई ख्वाब बुने'। उन्होंने 'शाहराह', 'प्रीतलड़ी', 'अबदे-लतीफ' आदि पत्रिकाओं का संपादन कार्य भी किया। साहित्य के साथ समांतर रूप में उन्होंने फिल्मों में गीतलेखन भी किया और 1950 से 1980 तक-अपनी मृत्यु तक-फिल्मी दुनिया पर छाए रहे। उनकी रचनाओं में एक रंगीन और चुस्त भाषा है जो हमें लुब्ध करती है। उनका दर्द उनकी रचनाओं में मोती बनकर उभरता है। उनकी रचनाओं में उन्होंने अपने दर्द को, अपनी पीड़ा को मूर्त रूप दिया है, जिससे उन्हें लगाव हो गया था। आशा प्रभात कहती है-"शायद साहिर को अपने गर्मों से लगाव हो गया था या वे उस पीड़ा को सहने के इतने आदी हो चुके थे कि खुशी के हल्के से झोंके से भी डर जाते थे।"

महाविद्यालयीन जीवन से साहिर आजादी तथा साम्यवाद के लिए छिड़े देशव्यापी युवा आंदोलन से जुड़ गए थे। कम्युनिस्ट पार्टी, स्टूडेंट फेडरेशन तथा प्रगतिशील लेखक संघ से जुड़कर उन्होंने कार्य किया। उनकी यह वैचारिक प्रतिबद्धता उनकी रचनाओं में इत्र-तत्र झलकती है। अपनी लंबी कविता 'परछाइयाँ' की भूमिका में साहिर अपनी वैचारिक प्रतिबद्धता (साहित्यिक प्रतिबद्धता) को स्पष्ट करते हुए लिखते हैं-"मैं समझता हूँ कि हर नौजवान नस्ल को ये कोशिश करनी चाहिए की उसे जो दुनिया अपने बुजुर्गों से विरसे में मिली है, वह आइन्दा नस्लों को उससे बेहतर और खूबसूरत दुनिया देकर जाये। मेरी ये नज्म इस कोशिश का अदबी रूप है।" इसी कविता में उन्होंने समाज की दुर्दशा का चित्रण निम्न रूप में किया है-

“धूल उड़ने लगी बाजारों में, भूक उगने लगी खलियानों में  
हर चीज दुकानों से उठकर, रूपोश हुई तहखानों में”  
“बदहाल घरों की बदलाही, बढ़ते-बढ़ते जंजाल बनी  
महँगाई बढ़कर काल बनी, सारी बस्ती कंगाल बनी”

एक तरफ तहखानों में सारा बाजार कैद है तो दूसरी तरफ सारी बस्ती कंगाल बन गई है। विषमता की इन स्थितियों से खलिहानों में भूक उग रही है। अभाव से पैदा इस भूक का आक्रोश साहिर की शायरी में दिखाई देता है। कवि अपने इर्द-गिर्द देख रहा है भूक के मारे किसान, गरीब, बेसहारा लोग और उनकी सिसकती नजरों को तब उन्हें लगता है कि मैं चाहूँ भी तो राग-रंग का आनंद देनेवाले और नींद लानेवाले तराने गा नहीं सकता। ‘कुछ बातें’ नामक कविता में कहते हैं कि-

“देश के इद्बार की बात करें  
अजनबी सरकार की बात करें  
अगली दुनिया के फसाने छोड़कर  
इस जहन्नम-जार की बात करें”

जमींदारों ने और पूँजीपतियों ने किसानों और मजदूरों के मेहनत और मेहनत की कमाई दोनों रूप में उनका शोषण किया है। साहिर का संवेदनशील मन यह देखकर अपनी कविताओं, गजलों के माध्यम से कई सारे प्रश्न हमारे सामने उपस्थित करता है। जमीं ने क्या इसी कारण अनाज उगला था कि नस्ले, मनुष्य जाति बिलक-बिलक के मरे? मिले क्या इसीलिए रेशम के ढेर बुनती है कि वतन की बेटियाँ तार-तार को तरसे? चमन को इसलिए माली ने खूँ से सींचा था कि उसकी अपनी निगाहें बहार को तरसे? ‘किसी को उदास देखकर’ कविता में किसी को कई दिनों से उदास देखकर कहते हैं कि तुम कौन-सा सदमा उठा रही हो? यूँ उदास रहकर मेरे दिल को और रंज न दो क्योंकि मेरी जिंदगी को मिटाने के लिए और बहुत सारे गम हैं, जिसको वे अपनी शायरी में निम्न रूप में चित्रित करते हैं-

“ये उँचे-उँचे मकानों की इयोढ़ियों के तले  
हर एक गाम पे भूके भिकारियों की सदा  
हर एक घर में है इफलास और भूक का शोर  
हर एक सिम्त ये इंसानियत की आहो बुका  
ये कारखानों में लोहे का शोरो-गुल जिसमें  
है दफन लाखों गरीबों की रूह का नग्मा  
ये शाहराहो पे रंगीन साढ़ियों की झलक  
ये झोपड़ों में गरीबों के बेकफन लाशे  
ये माल रोड़ पे कारों की रेल पेल का शोर  
ये पटरियों पे गरीबों के जर्द रू बच्चे  
ये जग और ये मेरे वतन के शोख जवाँ  
खरीदी जाती है उठती जवानियाँ जिनकी



**ये बात-बात पे कानूनो जाबिते की गिरिफ्त  
ये जिल्लतें, ये गुलामी, ये दौरे-मजबूरी”**

‘ताज’ कविता में सुमित्रानंदन पंत ने ताज के निर्माण पर प्रश्नचिह्न उठाया, जबकि मनुष्य का जीवन विपन्नता एवं अभाव से आक्रांत है। साहिल भी सौंदर्य के मिसाल और प्रेम के इस प्रतीक पर प्रश्न उठाते हुए मार्क्सवादी अर्थ में उसका मूल्यांकन करते हुए कहते हैं-

**“ताज तेरे लिए इक मजहरे-उल्फत ही सही  
तुझ को इस वादिए-रंगी से अकीदत ही सही  
मेरी महबूब कहीं और मिला कर मुझसे  
बज्मे शाही में गरीबों का गुजर क्या अर्थ?”**

साहिर ने केवल अपनी कविता और गजल में ही नहीं तो फिल्मों के गीतों में भी अपने प्रगतिशील विचारों को पिराने का महत्वपूर्ण कार्य किया है। 1955 में आयी ‘रेल्वे प्लेट फॉर्म’ फिल्म के एक गीत में एक मजदूर के माध्यम से भगवान के बदलने की बात करते हैं, जो हमें भूख और बेकारी और उनको (शोषित) लक्ष्मी का वरदान दे रहे हैं। ‘फिर सुबह होगी’ फिल्म में वे विषमता का चित्रण करते हुए कहते हैं कि सेठ लोगों ने बड़ी-बड़ी बिल्डिंगें बाँट ली हैं बम्बई का फुटपाथ हमारा आशिया है। मजदूरों के बच्चों को अच्छी शिक्षा भी नहीं मिलती।

साहिर केवल सामाजिक विषमता का चित्रण नहीं करते बल्कि वे शोषितों को उससे निकलने की प्रेरणा भी देते हैं। उनको लगता है कि संसार के सारे मेहनतकश खेतों और मिल्नों से निकलेंगे। दुनिया शांति और खुशहाली के फूलों से सजाई जाएगी। और यह सुबह हमी से आएगी। इसलिए ‘नया दौर’ फिल्म के गीत में मेहनतकश लोगों से कहते हैं-“साथी हाथ बढ़ाना, एक अकेला थक जाएगा। मिलकर बोझ उठाना।” और उनके मिलने से सदियों से पैरों में पड़ी दौलत की जंजीरे टूट जायेगी। अब हम घुट-घुटके नहीं मरेंगे। 1953 में आयी ‘बाबला’ फिल्म के गीत में उन्होंने कहा-

**“रात के राही थक मत जाना, सुबह की मंजिल दूर नहीं  
धरती के फैले आँगन में पल दो पल है रात का डेरा  
जुल्म का सीना चीर के देखो, झाँक रहा है नया सवेरा  
ढलता दिन मजबूर सही, चढ़ता सूरज मजबूर नहीं  
सदियों तक चुप रहने वाले अब अपना हक लेके रहेंगे  
जो करना है खुल के करेंगे, जो कहना है साफ कहेंगे  
जीते जी घुट-घुटके मरना इस जुग का दस्तूर नहीं”**

ऐसे दुनिया को समानता एवं मानवता का संदेश देने वाले प्रगतिशील एवं संवेदनशील शायर साहिर लुधियानवी का 25 अक्टूबर 1980 में दिल का दौरा पड़ने से निधन हुआ। उनके साहित्यिक कार्य के लिए 1971 में भारत सरकार की ओर से उन्हें ‘पद्मश्री पुरस्कार’ से नवाजा गया। दो बार फिल्म फेअर अवार्ड से भी वे पुरस्कृत हैं। ऐसे महान प्रगतिशील शायर को शतशः नमन !

**संदर्भ ग्रंथ**

१. साहिर समग्र-संपा.आशा प्रभात, राजकमल प्रकाशन, नई दिल्ली, अगस्त 2016

## 'समकालीन काव्य में भाषिक संवेदना'

**डॉ. पांडुरंग ज्ञानोबा चिलगर**

सहयोगी प्राध्यापक, हिंदी विभाग महात्मा फुले महाविद्यालय, अहमदपुर जि. लातूर

**शोधसार :** अस्सी का दशक समकालीन हिन्दी कविता का प्रस्थान बिंदु माना जाता है। भाव, विचार, संवेदना और भाषा आदि अनेक स्तरों पर समकालीन हिन्दी कविता अपनी पूर्ववर्ती कविता से भिन्नता लिए हुए है। अस्सी से पूर्व की कविता को मोहभंग, निषेध और विद्रोह की कविता माना जाता है। जबकि अस्सी तक आते आते कविता छद्म भावों और कृत्रिम शब्दों से मुक्त होकर वस्तुस्थिति का साक्षात्कार कराने वाली बन जाती है। सामाजिक, राजनैतिक एवं सांस्कृतिक स्तर पर संवेदनशील मनुष्य के साथ-साथ निर्णय लेने में सक्षम विवेकवान व्यक्ति की पक्षधर कविता का नाम समकालीन कविता है।

**बीज शब्द:** संवेदना, मोहभंग, निषेध, विद्रोह, त्याग, प्रेम, अनुभव, कृत्रिमता, जीवन कोश, बाजारवाद, उपभोक्तावाद, उपनिवेशवाद आदि।

**भूमिका :** अलोकतांत्रिक तत्वों का साहसपूर्ण प्रतिकार और अपने वातावरण के प्रति सजगता ही समकालीन काव्य की विशेषता है। जीवन की बिडम्बना को भाषा के माध्यम से उजागर करना समकालीन कवियों की भाषिक संवेदना और सामर्थ्य का प्रमाण है। जो कविता अँधेरे में डूबे लोगों के भीतर चैतन्य का विस्तार नहीं करती - समकालीन कवि उसे कविता नहीं मानता। कविता का वह तत्व जो मनुष्य को संवेदनशील, चिंतनशील और क्रियाशील बनाता है - कवि उसे कविता की आग कहता है। यह आग शब्दों की टकराहट से उत्पन्न होती है और सर्वग्रासी अँधेरे को नष्ट कर देती है। जिस कविता में यह आग नहीं है, वह निष्प्राण कविता है -

‘मेरी मेज पर  
टकराते हैं  
शब्द से शब्द  
एक चिंगारी उठती है  
और कविता में आग की तरह  
फ़ैल जाती है  
आग नहीं तो कविता नहीं’<sup>1</sup>

कविता का मर्म उसकी भाषा में सुरक्षित रहता है- “कविता के अंदर यथार्थ को पाना भाषा के स्तर पर ही उसे पाना है - उसकी मूर्तता, उसका अमूर्तन दोनों उस भाषा के अधीन हैं जो रचाव भर नहीं होती, एक पूरी दुनिया संवेदना या एक संश्लिष्ट मानसिकता होती है।”<sup>2</sup> इस लिहाज से देखा जाये तो समकालीन कविता भाषिक संवेदना की कविता है। समकालीन कवियों को गढ़े हुए, बनावटी-सजावटी, चिपकाये हुए शब्दों से परहेज है। वे अपनी माटी की खुशबू लिए हुए, अनगढ़, देशी स्वाद वाले, चुटीले-नुकीले, हँसते-बोलते और सवाल करते हुए शब्दों को अपनी कविता में पिरोने वाले कवि हैं। उनके शब्द उनके अनुभव, संवेदना और दृष्टि के संवाहक हैं। वे ऐसे शब्दों के प्रेमी हैं, जो सहजता से काव्य संवेदना को प्रकट कर सकें। उनका मानना है कि भाषा संप्रेषण और सुबोध तभी बन सकती है जब वह कृत्रिमता से मुक्त हो -

‘ठोक पीटकर जो गढ़ते हैं शब्द  
मै उनमें से नहीं हूँ  
मेरे भीतर शब्द बच्चों की तरह बड़े होते हैं।’<sup>3</sup>

समकालीन कविता की बड़ी विशेषता यह है कि वह वस्तु जगत के रूप-रंग, भाव-विचार, स्वप्न-संघर्ष को जगत की भाषा में ढाल देती है। जगत विषय के साथ भाषा भी देता है; जो रचनाकार विषय को जगतभाषा के रंग में और जगतभाषा को विषय के रंग मिला देता है, वही रचनाकार अपनी रचना को संवेदना की भूमि पर बड़ा बना देता है। कथन और कथ्य के 'परस्पर वर्धमान' सम्बन्ध को भाषा के स्तर पर साधना ही रचनाकार की सृजनात्मक प्रतिभा का प्रमाण है। दरअसल भाषा के प्रति संवेदनशील होना मानवीय सभ्यता और संस्कृति के प्रति संवेदनशील होना है। रूपवादी और वस्तुवादी अतिवाद से मुक्त कवि ही पूरे आत्म विश्वास से यह कह पाता है कि – 'मैं भाषा में मनुष्य को रच रहा हूँ।'<sup>4</sup>

समकालीन काव्यभाषा अभिजात्यपन से पूरी तरह से मुक्त है। वह लोकभाषा की सहजता, सरलता और आत्मीयता से युक्त है; उसमें गाँव के रंग, गंध और स्वाद विन्यस्त हैं। वह विद्यापति की 'देसिल बयना सब जन मिट्टा' वाली भाषिक संवेदना की कविता है। लोक का अनुभव जब काव्य संवेदना में घुल-मिल जाता है तब उसकी अभिव्यक्ति का सहज रूप ही उसका भाषिक सौन्दर्य बन जाता है। लोकभाषा में कवि के अनुभव जगत का भौगोलिक संदर्भ समाया होता है। समकालीन कविता की भाषा शब्दकोश से नहीं, जीवन-कोश से निर्मित है इसलिए समकालीन कविता लोक संवेदना की कविता बन जाती है –

'जैसे चींटियाँ लौटती हैं/ बिलों में/ कठफोड़वा लौटता है/ काठ के पास/ वायुयान/ लौटते हैं एक के बाद एक/ लाल आसमान में डैने पसारे हुए/ हवाई-अड्डे की ओर/ ओ मेरी भाषा/ मैं लौटता हूँ तुम में/ जब चुप रहते-रहते/ अकड़ जाती है मेरी जीभ/ दुखने लगती है/ मेरी आत्मा।'<sup>5</sup>

भाषा सांस्कृतिक तत्वों की वाहक होती है। आज बाजार की भाषा हमसे हमारी भाषिक अस्मिता छीनती जा रही है। लुभावने विज्ञापन और उपभोक्तावादी संस्कृति अंग्रेजी भाषा के माध्यम से बाजारवादी वर्चस्व को मजबूत कर रही है, इसलिए उपनिवेशवादी भाषा अंग्रेजी दिनों दिन हमें हमारी मातृभाषा से काटती जा रही है। अपनी भाषा से कट जाना अपनी सांस्कृतिक अस्मिता को खो देना है। समकालीन कवि मातृभाषा के माध्यम से स्थानीय पहचान को बचाए रखने की जद्दोजहद करने वाले कवि हैं। उनके अनुसार जो अपनी मातृभाषा के प्रति संवेदनशील नहीं है, वह कवि नहीं है –

**'अगर कविता में /न आये  
मेरी मातृभूमि /मैं कवि नहीं।'<sup>6</sup>**

समकालीन कवि स्थानीय बोध के कवि हैं। इसलिए वे जमीनी भाषा के हिमायती हैं। उनका मानना है कि कवि की भाषा आम लोगों की भाषा होनी चाहिए - उसमें माटी की गंध और ताजे टपके हुए महुए जैसा स्वाद होना चाहिए क्योंकि उसमें मौलिकता, नवीनता और अर्थ गंभीरता पाई जाती है। इसलिए समकालीन कवि उसी भाषा में लिखना पसंद करता है जो उसे जानती है-

**'मैं लिखता हूँ /  
उस भाषा में /  
जो मुझे जानती है।'<sup>7</sup>**

कवि का सृजन उसी भाषा का अनुगामी होता है जो कवि को जानती है। जिस भाषा में समय, समाज और संस्कृति से जुड़े अनुभवों-दृश्यों की समायी न हो, समकालीन कवि को वह भाषा स्वीकार नहीं है। समकालीन कवि समाज की भाषा को जीवंत भाषा मानता है। उसके अनुसार समय, समाज की संवेदना उसकी अपनी भाषा में ही सार्थक अभिव्यक्ति पाती है। समकालीन कविता की भाषा अपने पाठकों को नए स्वप्नों की सहयात्री बनाती है और बाजार की चकाचौंध में अँधा होने से बचाती है धीरे धीरे भाषा लुटाती है अपना बेचैन खजाना। विकट से विकट और विषम से विषम स्थिति में नवसृजन के पौधे रोपती है –

**'मेरी भाषा सपनों की सह यात्री है/**

**जैसे कल देखा मैंने सपना/  
बरस रही थी आसमान से आग/  
आज मेरी भाषा/  
यह पौधा रोप रही है ।'<sup>8</sup>**

भाषा की सुन्दरता साहित्यिक संवेदना के अनुरूप शब्द चयन में है। शब्द चयन एक कलात्मक विवेक है। सही शब्द चयन का कार्य अत्यंत दुष्कर किन्तु अंतर्वस्तु को अर्थवान और प्रासंगिक बनाने वाला है। शब्द पारखी होना जीवन पारखी होना है, क्योंकि जीवन को दिशा-दृष्टि, पहचान और संबल देने वाले सांस्कृतिक सूत्रों का संधान शब्द बोध के बिना संभव नहीं है। जीवनानुभूति को सहज और सटीक शब्दों में ढाल कर प्रस्तुत करना समकालीन कवियों की प्रमुख विशेषता है – 'रचना हृदयपरिवर्तन की एक अहिंसक प्रक्रिया है। हिंसा उस बिंदु से शुरू होती है जहाँ शब्द की शक्ति चुक जाती है।'<sup>9</sup>

भाषा का सामर्थ्य ही एक रचना को हिंसा के विरुद्ध विकल्प के रूप में खड़ा करता है, जो अनुभूति को करुणा में बदल दे वही साहित्य है क्योंकि साहित्य का महाभाव करुणा है। जो समाज करुणाहीन होता है, वह समाज पतनोन्मुख होता है। करुणा का आशय दुःख या शोक नहीं है बल्कि वह संवेदनशीलता है जो एक दूसरे से जोड़ती है- "करुणा वह भीतरी नमी है जिसके सूख जाने पर मनुष्य में कोई कल्याणकारी भाव पैदा ही नहीं हो सकता।'<sup>10</sup> साहित्य की नमी यानी संवेदना को सुरक्षित करने वाली भाषा ही उस साहित्य की सुन्दरता है। समकालीन कविता साहित्य की नमी सोख लेने वाले शब्दाडम्बर से मुक्त कविता है अस्तु वह दोहरे चरित्र वाले कवियों व समझौतापरस्त बुद्धिजीवियों पर व्यंग्य करने वाली है। उसका व्यंग्य भावुक उड़ान की उपज या चमत्कारिक प्रयोग नहीं बल्कि विषय की संवेदना को गहराई प्रदान करने वाला है। समकालीन कविता सिर्फ प्रहार ही नहीं करती बल्कि भाषा के हलके में गुल खिलाने की चाहत को पूरा करने के लिए प्रश्न भी करती है –

**'ई ससुरी कविता को/  
जंगल से जनता तक /  
ढोने से क्या फायदा /  
आपै जवाब दो /  
मै इसका क्या करूँ /  
तितली के पंखों में पटाखा बांधकर /  
भाषा के हलके में /  
कौन सा गुल खिला दूँ ।'<sup>11</sup>**

कवि उस कविता को रचने से इंकार करता है जो सिर्फ कवि कर्म है जिसका कोई अर्थ या सरोकार नहीं है। कविता का सरोकार उसकी भाषा में बद्ध होता है। पेशेवर भाषा तस्करों की इबारतों में अर्थ खोजना व्यर्थ है। वर्तमान जटिलताओं में कविता भाषा तस्करों के लिए सिर्फ माल है। हंसाने गुदगुदाने सहलाने और ऊपर से छूकर निकल जाने वाली भावुक तरंगे पैदा करने की कला में माहिर लोग दरअसल किसी बड़े परिवर्तन के हिमायती नहीं होते बल्कि भाषा की चासनी में अपनी कुटिलता का जहर मिलाकर आम जन की भाषिक अस्मिता को बाजार में गिरवी रखने वाले होते हैं। समकालीन कविता बाजार की इन षडयंत्रकारी स्थितियों में फंसे आदमी का संक्षिप्त एकालाप है- 'कविता घेराव में /किसी बौखलाए हुए आदमी का/ संक्षिप्त एकालाप है ।'<sup>12</sup>

एकालाप की भाषा को सुनना और उसे दर्ज करना समकालीन कविता की भाषिक संवेदना का सबसे बड़ा प्रमाण है। बाजार के सामने लाचार भाषा को देखकर समकालीन कवि कराह उठता है – 'सच कहूँ तो अब के पहले / कभी इतनी लाचार नहीं हुई थी हमारी भाषा ।'<sup>13</sup> बाजारवाद के सामने दिनों दिन सार्थकता खोते शब्दों

को देखकर कवि का निराश होना स्वाभाविक है –“भाषा का एक अदना कवि /जब खो चुके हों शब्द अपनी सार्थकता / क्या करे ?”<sup>14</sup>

कुछ न कर पाने की लाचारगी के बावजूद समकालीन कवि भाषा की बिडम्बना को उजागर करता है - यही है हमारे समय का सबसे बुरा बिम्ब /और एक दिलचस्प प्रहसन भी / कि जो जगह भरी होती थी कभी खुबसूरत शब्दों से / वहां अब चमकदार जूते भरे हैं ।<sup>15</sup> भाषा की यह बिडम्बना हिंदी समाज की मानसिक बुनावट तथा हिंदी के प्रति उसकी हीनभावना का परिणाम है। जब साहित्य की भाषा सच की संवाहक नहीं होती तो वह बाजारवादी प्रपंचों के षडयंत्र का शिकार हो जाती है। बाजार भाषा का खेल खेलता है। शब्द को उसके मूल अर्थ से स्थानांतरित करके अपने रंग में रंग लेता है। यह काम विज्ञापन के द्वारा आभासी सच दिखाकर करता है। समकालीन कवि बाजार के इस रवैये के विरुद्ध आवाज उठाता है –‘शब्दों में नहीं है अगर तुम्हारी आत्मा की झिलमिलाहट तो वे झूठे हैं।’<sup>16</sup> इस तरह समकालीन कवि आत्मा की आवाज यानी सत्य के पक्ष में कलम चलाने की बात करता है। जो रचना सत्यान्वेषी नहीं है वह साहित्य के उद्देश्य के विपरीत है। भाषा पाखंड के प्रति प्रतिकार धूमिल की कविता कुछ इस तरह से करती है-‘ भाषा उस तिकड़मी दरिन्दे का कौर है /जो सड़क पर और है / संसद में और है ।’<sup>17</sup>

जमीनी सच्चाई को विज्ञापन की भाषा ढक लेती है। विज्ञापन की भाषा भावहीन, संवेदनहीन और सत्य से परे गुमराह करने वाली होती है। समकालीन कवि बाजार की नियति के विपरीत शब्द के भीतर बैठे हुए दहकते सच की तह तक जाना चाहता है। राजेश जोशी के अनुसार –‘हर शब्द के भीतर बैठा है एक दहकता हुआ सच / सच की ताकत जानते हो ? नंगा कर सकता है वह तुम्हारे सारे ताम झाम को ।’<sup>18</sup> कवि का दहकता हुआ सच बाजार के सारे तामझाम को अनावृत्त करने के लिए पर्याप्त है। इस तरह समकालीन कविता शब्द के भीतर समाये सच को खोजने वाली कविता है। शब्द भाषा को सार्थक बनाते हैं- शब्द भाषा को ऊर्जावान बनाते हैं – शब्द भाषा को गतिशील बनाते हैं –शब्द भाषा को जीवन देते हैं। जब शब्दों की जगह चमकदार वस्तुएं ले लेती हैं तो शब्द अपना मूल अर्थ खोकर बाजारवादी दोहन के शिकार हो जाते हैं।

समकालीन कवि के लिए शब्द का महत्त्व अन्न के समान है जैसे अन्न जीवन देता है वैसे ही शब्द भाषा को जीवन देते हैं; एकांत श्रीवास्तव के अनुसार- ‘अन्न हैं मेरे शब्द’ इसलिए समकालीन कवि शब्दों के संस्कार को बचाने वाले कवि हैं। अगर बात की जाए की समकालीन कविता का शब्द सौन्दर्य क्या है ? समकालीन कविता में शब्द सागर में मछली की प्यास की तरह मनुष्य की अतृप्त इच्छाओं को व्यक्त करते हैं, धरती की लय में आदिम राग की तरह गूंजते हैं, जन जन में ऊर्जा भरने वाले अभिनव प्रकाश की तरह चमकते हैं तथा श्रम सौन्दर्य की तरह मानवीय गरिमा को अभिभूत करते हैं।

**‘कवि ने बार बार सोचा**

**उसके शब्द क्या हैं**

**उसके शब्द :सागर में जैसे मछली की प्यास ...**

**कर्म सौन्दर्य में पगा**

**जन जन में भरता ऊर्जा का अभिनव प्रकाश।’<sup>19</sup>**

जीवनदृष्टि और कलादृष्टि के पारस्परिक द्वंद्व से कविता का विकास हुआ है। जटिल और भयावह स्थितियां भवितव्य को अबूझ बना देती हैं, ऐसी स्थिति में समकालीन कवि को काव्याभिव्यक्ति के लिए परम्परागत कलावादी भाषा असमर्थ प्रतीत होती है। समकालीन कवि नई भाषा भंगिमा ईजाद करने वाली कवि हैं जिनके शब्द नहीं चमकते बल्कि अर्थ भास्वर हो जाते हैं। भाषा की तमाम रूढ़ियों को तोड़ते हुए भाषा की यह भंगिमा बयान की तरह आती है। बयान समकालीन कविता की भाषा का मुख्य सौन्दर्य है। कई बार एकदम गद्य सा सपाट विन्यास काव्य भाषा में एक रचनात्मक तनाव ले आने का ढंग बन जाता है। जहाँ एक ओर भाषा का यह

रूप समाज के काम चलाऊ ढाँचे के अंतर्विरोधों को उजागर करता है, तो वहीं दूसरी ओर कठोर वस्तु स्थितियों के बीच मानवीय संबंधों के बदलाव को नयी संवेदनात्मक दृष्टि देता है।

संवेदना और अनुभूति से रहित बयान पाठक को प्रभावित नहीं कर पाते, वे अखाबरीपन के शिकार हो जाते हैं। रघुबीर सहाय की कविता अखाबरी होने के कारण आगे के कवियों के लिए प्रतिमान नहीं बन सकी। आज का कवि रघुबीर सहाय की अपेक्षा धूमिल के निकट अधिक जाना चाहता है। समकालीन कवि अखाबरीपन से अधिक नाटकीयता, कहन की अपेक्षा संवाद पर अधिक बल देता है। संवाद के लिए सहज भाषा की जरूरत होती है। समकालीन कविता सहज संवाद की कविता है। जहाँ भाषागत स्वाभाविकता टूटती है, वहीं कलावाद हावी हो जाता है। कला का अतिरेक कविता के कथ को ढक लेता है, जिससे कविता कमजोर हो जाती है।

समकालीन कविता परम्परागत कला मूल्यों व प्रतिमानों की पूर्णतः विरोधी नहीं है परन्तु वह उन प्रतिमानों को नये जीवन बोध से युक्त करके अधिक संप्रेष्य बनाने की कोशिश करती है। समकालीन कविता कलाविहीन नहीं है बल्कि अपनी अंतर्वस्तु के अनुरूप कला को समाहित करने वाली कविता है। यहाँ भाषा का सौन्दर्य जीवन बोध की नवीनता के साथ विकसित होता है। भाषा शब्द, रूप और भावव्यापी होती है। सृजन द्वारा शब्द सार्थक हो जाता है। इस प्रकार कहा जा सकता है कि सार्थक सृजन में भाषा कलात्मक उत्कर्ष पाती है।

समकालीन कवि अपने समय की सरहदों को पार कर कभी अतीत की स्मृतियों से, कभी भविष्य के स्वप्नों से जुड़ जाता है। जहाँ से वह ताकत पाता है- पाथेय निर्मित करता है किन्तु अपने पाठक को किसी नास्टेल्लिया का शिकार नहीं बनाता है। मामूलीपन के बीच यह कविता उभर कर मानवीय व्यवहार के मुक्कमल अनुभव की कविता बन जाती है। इस प्रकार समकालीन कविता स्वप्नों- स्मृतियों, जीवन की धड़कनों और प्रकृति के राग- रंगों से जोड़ने वाली भाषा की कविता बन जाती है। आज का कवि जीवन से जुड़ी भाषा का प्रेमी है। वह बाजार की भाषा के स्थान पर जीवन की भाषा को महत्व पूर्ण मानता है, उसे बाजार के शोर में खो गए जीवन को तलाश है। उसे ऐसी भाषा प्रिय है जिसमें जीवन के सभी रंग खिलखिलाते हों - ऐसी हो भाषा / कि उसमें हो पूरे जीवन का रंग।<sup>20</sup>

जिस भाषा में जीवन जगत न धड़कता हो वह भाषा कविता की भाषा नहीं बन सकती। जीवन की अनुगूँज समकालीन कविता के शब्द-शब्द में समायी है – 'शब्दों के अर्थ में जन-जन के चेहरे जगमगाते हैं- चमकती हैं आँखें ये अनुभव दमकते हैं।' <sup>21</sup> क्रिया की अन्तस्फूर्ति से शब्द को जोड़कर अर्थदीप्ति पैदा करना – शब्दों के तनाव में व्यंजना की कौंध विकसित करना – कथन की भंगिमा में अर्थ तरंग पैदा करना – पद्य को गद्य की बांह में वक्तव्य की तरह टांग कर सटीक किन्तु सीधे अर्थ संप्रेषित करना – शब्द की गूँज मात्र से वाक्य की गति में अनोखे अर्थ भर देना – कविता को भीतरी और बाहरी तनाव से मुक्त कर अर्थ की नवीनता विकसित करना-भाषा को स्थानीय रंग में रंगना और भाषा की आडम्बरपूर्ण दीवार गिराकर बिम्बों, चित्रों की वास्तविक दुनिया को सर्वसमावेशी बनाना ही समकालीन काव्यभाषा का वैशिष्ट्य है।

**सारांश:** समकालीन कविता के कथ और कथन को किसी विशेष सांचे में बांधा नहीं जा सकता है। उसके वैविध्य व गतिशील स्वरूप को देखते हुए बस यही कहा जा सकता है कि समय चाहे जितना जटिल और चुनौतीपूर्ण क्यों न हो, जीवन के राग, रंग और गंध से भरे शब्द कविता को संजीवनी देते रहेंगे। जहाँ कविता का भाषिक सौन्दर्य उसकी वस्तु संवेदना के अनुकूल शब्द विधान है तो वहीं वस्तुसौन्दर्य कवि की अनुभूतिपरक - मूल्यपरक चेतना है। कह सकते हैं कि शब्दों की अदालत में अन्याय के विरुद्ध बुलन्द आवाज ही समकालीन कविता है।

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## संस्कृत साहित्यात उपनिषदांचे महत्त्व

प्रा. अभय सखाराम पाटील

संस्कृती विभाग प्रमुख

पुण्यश्लोक आहिल्यादेवी होळकर महाविद्यालय राणीसावरगाव ता. गंगाखेड जि. परभणी

उपनिषदांचे संस्कृत साहित्यात महत्त्व खूप व्यापक आणि वैशिष्ट्यपूर्ण आहे. या ग्रंथांमध्ये मानवाच्या जीवनाचा उद्देश, आत्मा, ब्रह्म, आणि जीवनाच्या सत्याचा शोध याबाबत मौलिक विचार मांडलेले आहेत. उपनिषदांमध्ये प्रामुख्याने ब्रह्मज्ञानाच्या रहस्यांची चर्चा होते. ब्रह्म आत्मा आणि जगाशी संबंधित कुतूहल हा तत्त्वज्ञानाचा विषय आहे. भारतीय तत्त्वज्ञानाच्या विचाराचे प्रारंभिक स्वरूप उपनिषदांमध्ये दिसते, अध्यात्मिक प्रगती आणि मानव जातीच्या अंतिम प्रगतीसाठी या ग्रंथाचा अभ्यास अत्यंत महत्त्वाचा आहे. भारतीयांची तत्त्वज्ञानावर नेहमीच गाढ श्रद्धा आहे. श्रीमद्भगवद्गीतेप्रमाणे उपनिषदांनाही भारतीय समाजात विशेष स्थान आहे. आज भारतीय समाजाला योग्य दिशा दाखवण्यासाठी भारताच्या सांस्कृतिक ज्ञान आणि तात्विक संपत्ती बद्दल लोकांमध्ये पुन्हा आस्था आणि आकर्षण निर्माण करण्याची गरज आहे.

उपनिषदांच्या अभ्यासाने जीवनाचे ध्येय निश्चित करण्यात मदत होते. जीवनाला तत्त्वज्ञानाचा आधार लागतो, तत्त्वज्ञानाचा आधार नसलेले जीवन पशुवत असते. ज्याला उत्कर्ष, विकासाची अभिलाषा आहे. त्याला तत्त्वज्ञानाचा आश्रय घ्यावाच लागतो. उपनिषदातून तत्त्वज्ञान मिळते. जीवनाच्या अंतिम ध्येयापर्यंत पोहोचवण्याचा मार्ग उपनिषदे सांगतात. आद्य शंकराचार्यांनी 'वेदो नित्यमधीयतां' असा उपदेश केला आहे. वेदाचा अभ्यास रोज करा हा याचा अर्थ आहे. उपनिषदे ही वेदांचाच हा भाग असल्यामुळे, त्यांचा नित्य अभ्यास करणे हे शंकराचार्यांच्या उपदेशाचे पालन आहे.

उपनिषदांच्या अभ्यासातून हे लक्षात येते की परमात्मा हाच ब्रह्मांडाचा निर्माता, संरक्षक व संहारकर्ता आहे. ब्रह्मांडात काय घडते ते त्याच्या इच्छेनेच घडते हा विचार जर मनात दृढ झाला. तर मनात अहंकाराला स्थान राहत नाही. तुकाराम महाराज म्हणतात. **झाडाचेही पान हाले, त्याची सत्ता। मग तेथे अहंता अली कोठे।** जे घडते त्याच्या सत्तेनेच हा विचार मनात दृढ झाला तर मना प्रमाणे काही घडले नाही तर माणूस निराश होत नाही. परमात्म्यानेच ब्रह्मांड व्यापले आहे ही भावना मनात स्थिर झाली तर माणूस कोणाचाही द्वेष, मत्सर करणार नाही.

उपनिषदे हा भारतीय संस्कृतीचा अनमोल ठेवा आहे. ज्याची माहिती करून घेणे हे प्रत्येक भारतीयांचे कर्तव्य आहे. मानवाचे एका बाजूला देव आहे, एका बाजूला दानव आहे, देव बनायचे का दानव हे ज्याचे त्याला ठरवावे लागते. दानव बनण्यासाठी कष्ट पडत नाहीत. घसरणे नेहमीच सोपे असते. चढणे मात्र उघड असते. चांगल्या गोष्टीकडे वाटचाल करायची इच्छा माणसाला असली तर उपनिषदे उत्तम मार्गदर्शन करतात. ज्यांना इंद्रियांचे चोचले पुरविण्यातच धन्यता वाटते, त्यांनाही उपनिषदांच्या वाचनाने आपण जे करतो आहोत, ते किती घातक आहे, याची जाणीव होईल चंगळवाद्यांनी उपनिषदांचा अभ्यास करावा. तो त्यांच्या हिताचा आहे.

तसेच स्वतःला भक्त समजणाऱ्यांही उपनिषदांचा अभ्यास करावा म्हणजे परमात्म्याच्या यथार्थ स्वरूपाची त्यांना कल्पना येईल. परिणामतः त्यांची भक्ती विशुद्ध स्वरूपात घडेल. यासंदर्भात श्रीकृष्णाचे



ज्ञानेश्वरांनी सांगितलेले मनोगत असे. **येर माते नेणोनि भजन । तें वायांचिगा आनेआन म्हणोनि कर्माचे डोळे ज्ञान । ते निर्दोष होआवे ।** माझे स्वरूप न जाणता जे भजन करतात. त्यांचे भजन व्यर्थ ठरते. याकरिता माझे भजन कर्म ज्या ज्ञानाने होते, त्या ज्ञानाची दृष्टी स्वच्छ असली पाहिजे.

### 1. आध्यात्मिक प्रबोधन:

उपनिषदांमधील तत्त्वज्ञान मानवी जीवनाला अंतर्गत शांतता आणि आत्मज्ञानाकडे घेऊन जाते. आजच्या धकाधकीच्या जीवनात मानसिक ताणतणाव कमी करण्यासाठी उपनिषदांमधील विचार मार्गदर्शक ठरतात. उपनिषदांचे वाचन केल्याने आपला वेळ सतकरणी लागतो रहस्यमय कथा वाचण्यापेक्षा उपनिषद वाचणे चांगले उपनिषद वाचनाने शरीर, मन, बुद्धी यांच्यावर चांगला परिणाम होतो.

आपल्या दोषांची जाणीव होणे प्रगतीसाठी आवश्यक असते. उपनिषद हे स्वतःचे तटस्थपणे आत्मपरीक्षण करावयास लावते. असे केल्याने आपल्याला स्वतःचे दोष कळतात दोष कळाले तर त्यांच्या निर्मूलनाची शक्यता असते. व्यक्तिमत्त्वाचा विकास म्हणजे दोषाची वजाबाकी व गुणांची बेरीज असते. उपनिषदांच्या अभ्यासाने आपले काय चुकले आहे, आपल्यात कोणते दोष आहेत, याची जाणीव होते.

आत्मदर्शन होण्यासाठी कोणत्या गुणांची आवश्यकता आहे. याची जाणीव होताच हे गुण आपल्यात विकसित करावेत, अशी तळमळ आत्मज्ञानाची अभिलाषा असणाऱ्यांच्या मनात निर्माण होते. हे उपनिषदांच्या अभ्यासाने होते.

उपनिषद सांगते की परमात्म्यावर विश्वास ठेवा विश्वाचालक शक्ती म्हणजेच परमात्मा ही शक्ती आजच्या प्रगत विज्ञानानेही मान्य केली आहे. मग अशा श्रेष्ठतम शक्तीवर विश्वास का ठेवू नये परमात्म्यावरचा विश्वास हा मने सुस्त करतो व त्याच्या भीतीमुळे गुन्हे कमी होतात. त्याच बरोबर कर्म सिद्धांतावर श्रद्धा ठेवली पाहिजे कर्म सिद्धांत हा अत्यंत शास्त्रशुद्ध सिद्धांत आहे व तो आजच्या प्रगत विज्ञानाला मान्य होऊ शकेल असे वाटते त्याच्यावर श्रद्धा ठेवली तर सर्व लोक चांगले वागतील व समाजात शांती नांदेल.

### 2. मानवी मूल्ये आणि नैतिकता:

उपनिषदांमध्ये सत्य, अहिंसा, करुणा, आणि सहिष्णुता यांसारख्या मूल्यांचा प्रचार आहे. आधुनिक समाजात नैतिकतेचे महत्त्व अधोरेखित करण्यासाठी हे विचार प्रेरणादायी आहेत.

**अतिथी देवो भव । अतिथीला देव माना.** त्याला अन्न, वस्त्र, निवारा द्या. यामुळे भूकबळी कधी होणार नाही. **मातृ देवो भव । पितृ देवो भव । आचार्य देवो भव ।** माता, पिता, गुरु यांना देव माना. सर्वच मातृतुल्य, पितृतुल्य व गुरुतुल्य व्यक्तींचा मान राखा.

सत्य पाळा. सत्याचरणामुळे सर्व भ्रष्टाचार नष्ट होतील. नोकरी धंदा व्यवसाय सत्याला स्मरून करा. कर्तव्य पालन करणे हेही सत्यच आहे. त्यामुळे राष्ट्र भक्कम होईल.

सर्व भूतावर प्रेम व दया करा क्षमा व शांती यांना अंगीकारा तिरस्कार करू नका कोणाचाही मत्सर करू नका. स्त्रियांचा मान राखा त्यांना संरक्षण द्या पर स्त्रियांना मातेसमान व बहिणी समान माना एक पत्नी व्रत पाळा स्त्रियांच्या संरक्षणात संतती नियमन आलेच एक किंवा दोनच मुले होऊ द्या.

**यानि अनवद्यानि कर्माणि, तानि सेवितव्यानि नो इतराणि ॥** ज्या व्यवहाराची कोणी निंदा करणार नाही अशीच शिष्टाचार संपन्न वागणूक आपली असावी अयोग्य कर्मे करू नयेत.

### 3. वैज्ञानिक दृष्टिकोनः

उपनिषदांतील अनेक संकल्पना (जसे की विश्वाच्या एकात्मतेची कल्पना) वैज्ञानिक दृष्टिकोनाला पूरक ठरतात. "सर्वं खल्विदं ब्रह्म" ही संकल्पना क्वांटम फिजिक्सशी सुसंगत वाटते.

आपले शरीर मन व परिसर स्वच्छ राखा शरीर रक्षणासाठी आरोग्याचे सर्व नियम पाळा आरोग्यासाठी भोवतीचा सर्व परिसर स्वच्छ राखा सार्वजनिक आरोग्याचे नियम पाळा रोज स्वच्छ आंघोळ करा त्याने शरीर व मन दोन्ही स्वच्छ, निर्मळ होतात. स्नानानंतर देवाची पूजा करा देव म्हणजे माता, पिता, आचार्य किंवा अतिथी होय.

अन्न म्हणजे परब्रह्म हे ओळखून अन्नाची नासाडी टाळा. अन्न टाकण्याची फॅशन धिक्कारा या जगात उपाशी लोक खूप आहेत. याची जाण ठेवा. अन्नाची उपासना या रीतीने करा शिवाय अधिक अन्नाचे उत्पादन करा. 'अन्नं न परिचक्षीत -तद् व्रतम्'।

अन्नाचा अनादर करू नये या नियमांचे व्रताप्रमाणे पालन करावे.

### 4. मानसिक आरोग्यः

ध्यान आणि योगाच्या माध्यमातून आत्म-प्रेरणा व ताणतणावावर उपाय शोधण्यासाठी उपनिषदांमधील तत्त्वज्ञान उपयुक्त ठरते.

मन ताब्यात ठेवा. अपेक्षा कमी करा. स्वार्थ सोडा. त्याशिवाय सुख लाभत नाही. परोपकार करीत रहा. शक्य तितका, शक्य तेथे. परतफेडची अपेक्षा मात्र करू नका. आज धकाधकीच्या जगात टिकण्यासाठी नुसते अध्यात्म न बघता विज्ञान सुद्धा चाखावे. अध्यात्म व विज्ञान यांचा समतोल राखणे हेच शेवटी महत्त्वाचे आहे. म्हणून विद्या किंवा अविद्या यापैकी फक्त एकच जो उराशी बाळगतो तो अंधकारात पडेल असे उपनिषदातील ऋषी सांगत असत. 'महामना स्यात्' आपले मन उदार व विशाल असावे.

### 5. जागतिक एकात्मताः

"वसुधैव कुटुंबकम्" (संपूर्ण विश्व हे एक कुटुंब आहे) या तत्त्वज्ञानामुळे जागतिक शांतता आणि एकात्मतेचा संदेश दिला जातो, जो आजच्या काळात अत्यंत महत्त्वाचा आहे. अहिंसा पाळा त्यामुळे समाज शांत होईल. क्रौर्य नष्ट होईल. दंगे थांबतील, रक्तपात टळेल, प्राण्यांची हत्या सुद्धा कमीत कमी करा. प्राणी मारणे आवश्यकच असेल तर निदान एका प्राण्यांच्या देखत दुसऱ्याला मारू नका. प्राण्यांनाही मने असतात हे विचारात घ्या. प्राणी ठार मारताना क्रूरपणा करू नका. त्याला चटकन मरण येईल अशी युक्ती योजा. ज्ञानासाठी विच्छेदन करावयाचे असेल तर त्या प्राण्याला चांगली भूल देऊन पूर्ण बेशुद्ध करा. आज सगळीकडे अर्धवट भूल देऊन पणे विच्छेदन केले जाते ते प्राणी तडफडतात व विद्यार्थी हसतात या प्रकरणातूनच विद्यार्थ्यांच्या मनावर क्रूरपणाचे संस्कार होतात व तो विद्यार्थी इतर माणसांशी क्रोन्याने वागू लागतो यातून पुढे सर्व समाज क्रूर होतो हे टाळले पाहिजे.

### 6. शिक्षण आणि जीवन कौशल्यः

उपनिषदांतील शिकवणी विद्यार्थ्यांना जीवन कौशल्ये, विवेक, आणि आत्म-विश्वास शिकवते, जे वैयक्तिक आणि व्यावसायिक जीवनात उपयुक्त ठरते. शिक्षण घ्या आणि शिकवा स्वतः ज्ञान कमवा व दुसऱ्याला शिकवा यामुळे सर्व समाज ज्ञानी होईल.

विद्या व अविद्या यांचा समन्वय साधा. भौतिक विद्याने अभिरुद्धे साधा व अध्यात्म विद्येने शांती मिळवा.

**स्वाध्यायान्मा प्रमदः!**अभ्यासाची कधीही हेळसांड करू नये.

**आचार्याधैव विद्या विदिता प्रापति ।** गुरु कडून प्राप्त केलेली विद्या अतिशय श्रेष्ठ असते. कारण ती अंतःकरण्यात सुदृढ होते.

### 7. सुखी जीवनाचा मार्गदर्शकः

सुख आणि समाधान प्राप्त करण्यासाठी अंतर्मुख होणे आणि आत्मज्ञान शोधणे हे उपनिषदांमधून शिकता येते. रोज ध्यान करावे ध्यान म्हणजे एकच विषयाचे चिंतन शक्यतो ब्रह्म किंवा आत्मा यांचे चिंतन करावे. किंवा आपल्या देवाचे चिंतन करावे. अंतर्मुख होऊन आपल्याकडेच बघावे. आपल्या मनाकडे बघावे. यामुळे मन शुद्ध व शांत होते. रोज सकाळी किंवा रात्री झोपण्यापूर्वी किंवा जेव्हा निवांतपणा असेल अशावेळी पंधरा मिनिटे ते अर्धा तास ध्यान करावे. ध्यान करताना समाधीत जाण्याचा प्रयत्न करावा. निर्विचार होणे म्हणजेच समाधी होय. ध्यान करताना आपण स्वतः भोवतीचे जग व ध्यानाचा विषय हे तिन्ही विचार नाहीसे व्हावयास हवेत तरच समाधी साधली जाते. समाधीमुळे ज्ञान मिळते. तसेच आरोग्यही मिळते. समाधी साधली नाही तरी नुसत्या ध्यानाने सुद्धा मनाला शांती मिळते. मनाची ताकद वाढते व त्याचा परिणाम म्हणून शरीर बळकट व आरोग्य संपन्न होते.

### 8. धर्मनिरपेक्षताः

उपनिषदांचे तत्त्वज्ञान कोणत्याही धर्माशी मर्यादित नसून सर्वांसाठी मार्गदर्शक आहे. त्यामुळे ते आंतरधर्मीय समन्वयासाठी उपयुक्त ठरते.

हिंदूंचे सर्व देव हे माता-पिता आचार्य हेच आहेत. त्यांनी चांगली शिकवणूक दिलेली आहे. राम कृष्ण हे असेच देव आहेत इतर धर्मियांनी बुद्ध, महावीर, ख्रिस्त, महंमद पैगंबर, इत्यादी यांची पूजा करावी. कारण ते त्यांचे आचार्य म्हणजे देव आहेत. स्वच्छ अन्न रांधावे स्वतः खावे तेच दुसऱ्यांना द्यावे.

### निष्कर्षः

उपनिषदांमधील विचार कालबाह्य नसून प्रत्येक युगासाठी उपयुक्त आहेत. आधुनिक जीवनातील आव्हानांना सामोरे जाण्यासाठी त्यांचा विचार उपयोगी ठरतो.

वरील उपनिषदातील तत्त्वे आर्य धर्माची द्योतक आहेत. या तत्त्वांना कोणाही सुजांचा विरोध असणे शक्य नाही ख्रिश्चन, मुस्लिम इत्यादी अन्य धर्मीय लोकांचाही या तत्त्वांना विरोध असण्याचे कारण नाही. मग ते तत्त्वे अमलात आणली तर साऱ्या जगाला शांती निश्चितच मिळेल. सर्व जगाने ही तत्त्वे पाळण्यासारखी आहेत. म्हणूनच ती विश्वधर्माची आहेत. जगभर हा धर्म पाळला गेला तर धर्मयुद्ध कुठेच होणार नाहीत. साहजिकच शांतीचे साम्राज्य पृथ्वीवर चालू होईल या तत्त्वामुळे प्रत्येक व्यक्तीला धर्म अर्थ काम मोक्ष यांचा लाभ होईल. या धर्माने वाघणाऱ्या माणसाला अर्थ आवश्यक तेवढा मिळेल. मर्यादित काम असल्याने तोही पुरवला जाईल व साहजिकच अंतिम मुक्ती मिळेल. मग आणखी मिळवण्यासारखा पुरुषार्थ राहिला कुठे ? तेव्हा आजच या धर्माप्रमाणे वागायला सुरुवात करायला पाहिजे म्हणजे स्वार्थ व परमार्थ दोन्ही साधेल. भौतिक अभ्युदय मिळवून आत्मिक उन्नती साधता येईल.



### संदर्भ ग्रंथ

- आल्हाद उपनिषदांचा दिलीप गोगटे दिलीप राज प्रकाशन शनिवार पेठ पुणे
- उपनिषदांचे विज्ञान अनिष्ट निरूपण प वि वर्तक शोभना वर्तक प्रकाशन शनिवार पेठ पुणे
- अष्टादशी विनोबा परमधाम प्रकाशन वर्धा
- उपनिषद संग्रह द. वा. जोग मु.द.जोग डोंबिवली
- उपनिषदों की बोध कथाएं शशी तिवारी मेहेरचंद पब्लिकेशन दिल्ली

# योग आणि आयुर्वेद: जागतिक आरोग्यासाठी भारताची देणगी

प्रा. डॉ. बकुल भगवानराव कांबळे

संस्कृत विभाग

संजीवनी महाविद्यालय, चापोली .ता. चाकुर जि. लातूर. 413513

## 1. प्रस्तावना:

वर्तमान स्थितीमध्ये जागतिक आरोग्याचा विचार करता असे लक्षात येते की ज्याप्रमाणे सर्व क्षेत्रात प्रगती व आधुनिकीकरण झपाट्याने होताना दिसते तसेच वैद्यकीय क्षेत्रात ही प्रगती व आधुनिकीकरण झपाट्याने होताना दिसत आहे तसे पाहता आरोग्याचा संबंध केवळ वैद्यकीय क्षेत्राशी जोडणे योग्य नाही कारण प्रथमतः आरोग्याचा संबंध हा आहार- विहाराशी येतो. त्यानंतर सर्वच सामाजिक, आर्थिक, राजकीय, भौगोलिक, घटक हे आरोग्यावर परिणाम करत असतात. त्या मुळे जनसामान्यांचे जीवन हे अतिशय धावपळीचे झाले आहे त्याबरोबर ताण तणाव मानवी जीवनावर मोठ्या प्रमाणात परिणाम करित आहे बदलते जीवनमान ,बदलते ऋतुचक्र, आहार - विहारातील बदल याचा सरळ सरळ मानवी आरोग्यावर गंभीर परिणाम होताना दिसतो आहे अशा परिस्थितीमध्ये भौतिक बदल अथवा परिवर्तने टाळणे तर अशक्य प्राय आहे परंतु अशा परिस्थितीत शारीरिक आणि मानसिक सुदृढतेसाठी योग आणि आयुर्वेद हे उत्तम वरदान ठरते कारण भौतिक परिवर्तनांना सामोरे जात असताना शारीरिक आणि मानसिक परिवर्तन ही घडत असतात त्या परिवर्तनांना योग आणि आयुर्वेदाच्या साहाय्याने सहज स्वीकारता येऊ शकते अन्यथा त्यांचे संतुलन बिघडून भयंकर शारीरिक व मानसिक व्याधींना मनुष्य बळी पडताना दिसतो आहे आज जागतिक पातळीवरची ही गंभीर समस्या आहे विज्ञान आणि कितीही प्रगती केली असली तरी त्याने केवळ शारीरिक विकारांवर उपाय करणे शक्य होते पण मानसिक विकार मात्र कुठल्याही आधुनिक तंत्रज्ञानाने बरा होऊ शकत नाही त्याकरिता योग हे महत्त्वपूर्ण ठरतात. हे योग शारीरिक स्थैर्याबरोबर मानसिक स्थैर्य व शांती मिळवून देण्यास सहाय्य ठरतात. म्हणून योगाला मोक्षाचे साधन ही म्हटले आहे. दीर्घ व निरोगी आयुष्याची प्राप्ती आयुर्वेदाने होत असली तरी ते आयुष्य आनंदी व समाधानी जगण्याची कला मात्र योग शिकवते. असे हे योग आणि आयुर्वेद: जागतिक आरोग्यासाठी कशा प्रकारे भारताची देणगी ठरते पुढील विवेचनावरून लक्षात येते.

## 2. भारतीय योगपरंपरा -

भारतीय ज्ञानपरंपरेमध्ये योगपरंपरा अति प्राचीन मानली जाते. युज् या धातूपासून योग हा शब्द तयार झाला आहे.

### योगश्चित्तवृत्तिनिरोधः

अर्थात चित्तवृत्तिचा निरोध म्हणजे योग होय. अशी व्याख्या पातंजलयोग दर्शनामध्ये पतंजलीने केली आहे. भारतीय संस्कृती व परंपरेमध्ये योगाचे अनन्यसाधारण असे महत्त्व आहे वेद, उपनिषद, स्मृति, पुराण या सर्वांमध्ये योगाभ्यासाचे वर्णन आढळते. अगदी वैदिक काळापूर्वीपासून योगाभ्यास अस्तित्वात असलेला पहावयास मिळतो. शिवयोग, माहेश्वरयोग, अथवा पाशुपतयोग. सर्वात प्राचीन योग मांडले आहेत. उदा. हडप्पा-मोहनजोदडो च्या उत्खननातील अवशेषांवरील पाशुपतींच्या योगमुद्रेतील प्राप्त मूर्तींवरून हे लक्षात येते की त्यावेळी योग विचाराचे अस्तित्व कोणत्या ना कोणत्या स्वरूपात नक्की असावे. २. त्याबरोबरच उपनिषदे

महाभारत आणि भगवद्गीतेमध्येही योगा विषयी भरपूर चर्चा झालेली दिसते भगवद्गीते मध्ये कृष्ण अर्जुनाला म्हणतात

**इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।**

**विवस्वानन्मनवे प्राह मनुरिक्ष्वाकवेब्रवीत् ॥३**

म्हणजेच हे अर्जुना हा अविनाशी योग सूर्याला सांगितला होता, सूर्याने आपला पुत्र वैवस्वत मनूला सांगितले आणि मनुनी त्याचा पुत्र इक्ष्वाकु ला सांगितले.

तसेच जैन आणि बौद्ध धम्म व तत्वज्ञानाच्या उत्कर्षाच्या काळात योगाच्या यम आणि नियम, अहिंसा, सत्य, ब्रम्हचर्य, अस्तेय, अपरिग्रह, शौच, संतोष, तप आणि स्वाध्याय या अंगावर जास्त जोर देण्यात आला. अश्वघोषांनी ेबुद्धचरितम् या आपल्या महाकाव्यामध्ये कशाप्रकारे सिद्धार्थाने योगसामर्थ्याने परम शांती व ज्ञान प्राप्त केली याचे वर्णन केले आहे नान्तर्बहिश्च लोकेषु त्वात्मनं दृष्टवान् क्वचित्।

**अष्टाङ्गिकेन मार्गेण परमां शान्तिमययौ ॥४.**

अर्थात या इहलोकामध्ये बाहेर आत कुठेही आत्म्याला पाहिले नाही अशा प्रकारे अष्टांग योग मार्गाने परम शांती मिळवली.

यानंतर पुढे चालून पतंजलीने या योगविद्येला एकत्रितपणे सुव्यवस्थित मांडले यामध्ये त्यांनी 195 सूत्रांना एकत्रित केले त्याची आठ अंग आहेत त्यात यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान आणि समाधी होय . या काळातच म्हणजेच इसवी सन पूर्व 200 ते 500 इ. योग संबंधित अनेक ग्रंथरचण्यात आले त्यात पातंजलीचे योगसूत्र आणि बुद्धघोषांचे विसुद्धीमग्ग, योगयाजवल्क्य, इत्यादींचा समावेश होतो.

आधुनिक काळामध्ये स्वामी विवेकानंदांनी योगाचा संपूर्ण विश्वाला परिचय करून दिला. त्याबरोबरच महर्षी महेश, योगी परमहंस योगानंद, रमण महर्षी, सारख्या अनेक योगींनी या ज्ञानाचा प्रचार व प्रसार पाश्चिमात्य देशांमध्ये केला तसेच टी. कृष्णमाचार्य, आणि त्यांचे शिष्य बी. के. एस. आय्यंगर, पट्टभी जोईस, आणि टी. वी. के देशीकाचार यांनीही वैश्विक स्तरावर योग लोकप्रिय केला.5. अशा प्रकारे योग परंपरा विस्तृतपणे स्पष्ट करता येते.

### 3. आयुर्वेद एक वरदानः

**धर्मार्थकाममोक्षाणामारोग्यं मुलंमुत्तमम् ॥६.**

धर्म, अर्थ, काम आणि मोक्ष या चार पुरुषांच्या प्राप्तीसाठी आरोग्य हेच प्रधान कारण आहे. आरोग्य हेच सर्व सिद्धींचे मूळ आहे आणि अशा या आरोग्याबाबतीत ज्याद्वारे जाणले जाते त्याला आयुर्वेद असे म्हटले आहे. आयुर्वेदाची भारताला सुमारे 3000 वर्षांपासूनची उत्तुंग व व्यापक परंपरा लाभली आहे. आयुर्वेद हा अथर्ववेदाचा उपवेद आहे याला पंचमवेद असेही म्हटले आहे. आयुर्वेदाची व्याख्या करीत असताना सुश्रुत म्हणतात आयुरस्मिन् विद्यते, अनेन वाऽऽयुर्विन्दत्यायुर्वेद।

आयुष्यासंबंधी ज्ञान तसेच दीर्घायुष्याच्या उपायांची ज्यात चर्चा केली आहे तो आयुर्वेद होय. तसेच चरक संहितेत—

**हिताहितं सुखं दुःखमायुस्तस्य हिताहीतम् ।**

**मानं च उच्य यत्रोक्तमायुर्वेदः स उच्यते ॥७.**

हित आयु तसेच अहित आयु आणि दुःख आयु तसेच आयु साठी जे हितावह आहे अथवा अहितकारक आहे यांचे तसेच आयुष्याच्या प्रमाणाचे लक्षण यांचे वर्णन ज्या शास्त्रात केले जाते त्यास आयुर्वेद म्हटले जाते. अशा या आयुर्वेदाची परंपरा सांगताना चरक म्हणतात या संपूर्ण आयुर्वेद शास्त्राचे सर्वप्रथम दक्ष प्रजापतीने ब्रम्हा कडून ग्रहण केले, यानंतर दक्ष प्रजापतींकडून अश्विनी कुमारांनी, त्यांच्याकडून इंद्रास हा उपदेश प्राप्त झाला. प्रजेच्या हिताकरिता इतर शिष्यांना हा उपदेश देण्यात आला.

अशा या आयुर्वेदातून आठ अंग मांडले आहेत .

- 1 शल्य - अंग प्रत्यारोपण
- 2 शालाक्य - डोके, , कान या रोगांच्या चिकित्सा.
- 3 कायचिकित्सा - रोगी शरीर परीक्षा
- 4 भूतविद्या - मनोरुग्णांची चिकित्सा
5. कुमारभृत्य - प्रसूतीशास्त्र, कुमारभरण, बाळंत रोगांची चिकित्सा
6. अगदतंत्र - विष आणि निर्विषीकरण यांची चिकित्सा
7. रसायन - वार्धक्य थोपवून युवावस्था, सशक्तिकरण
- 8 . वाजीकरण - यात स्वस्थ संततीच्या जन्मा विषयी विचार .

या प्रमुख आठ चिकित्सांमुळेच याला अष्टांग आयुर्वेद असे म्हटले आहे. यावरून असे लक्षात येते की वैद्यकीय शास्त्रात आज कितीही प्रगती झाली तरी आयुर्वेद मूळ शरीर प्रवृत्तीला जाणून रोग निर्माणच होऊ नये म्हणून शरीराची रोगप्रतिकारक शक्ती वाढविण्याचे काम करते. व रोग उद्भवलेच तर त्यास आयुर्वेदिक उपचारांनी समोर नष्ट करून त्यास पुन्हा उद्भवू देत नाही उदाहरणार्थ जुनाट सर्दी, खोकला त्वचा विकार ऍलर्जी इत्यादी. यामुळेच आज आयुर्वेद जागतिक पातळीवर लोकप्रिय होताना दिसत आहे या आयुर्वेदाच्या साहाय्याने सुदृढ व दीर्घायुष्य होणे अशक्य राहिले नाही म्हणूनच संपूर्ण विश्वानेच या आयुर्वेदाला आनंदाने स्वीकारले आहे. आजही हे आयुर्वेद संपूर्ण जगासाठी वरदान ठरत आहे.

#### 4. योग आणि आयुर्वेद समन्वय-

भारतीय ज्ञानपरंपरेतील योग आणि आयुर्वेद या दोन ज्ञान शाखा म्हणजे स्वास्थ्यरूपी एका नाण्याच्या दोन बाजू आहेत. जणू एका शिवाय दुसरी अपूर्ण आहे इतके परस्परावलंबन या दोन्ही ज्ञानशाखेत दिसून येतील पुढील उदाहरणावरून हे स्पष्ट करता येते.

**शरीरेन्द्रियसत्त्वात्मसंययोगो धारि जीवितम्।**

**नित्यगश्चानुबंधश्च पर्यायोरारुच्यते।।8.**

अर्थात शरीर इंद्रिये मन आणि आत्मा यांच्या संयोगाला आयु म्हटले जाते. धारी, जीवित, नित्य आणि अनुबंध हे आयुचे पर्यायवाची शब्द आहेत. असे आयुर्वेदाचे लक्षण सांगितले जाते. म्हणजेच शरीर स्वास्थ्य हे इंद्रिय, मन आत्मा या चित्त वृत्तींच्या स्थिरतेवरच अवलंबून आहे. सुश्रुत संहितेत चार प्रकारच्या व्याधी सांगण्यात आल्या आहेत अगंतुक रोग, शारीरिक रोग, मानसिक रोग आणि स्वाभाविक रोग यातील मानसिक रोग म्हणजे क्रोध, दुःख, भय, आनंद, खंत, असूया, दैन्य, मत्सर, काम, लोभ, इत्यादी पुष्कळ मानसिक विकार शरीर स्वास्थ्यावर परिणाम करतात पण याकडे आयुर्वेदात जास्त लक्ष देण्यात आले नाही . तेथेच पतंजली योगशास्त्रामध्ये

### मैत्रीकरूणामुहितोषेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनात- चित्तप्रसादनम्॥9.

अर्थात् सुख दुःख पुण्यत आत्मा आणि पापात्मा याचे क्रमाने विषय आहेत. अशा मित्रता, दया, प्रसन्नता, आणि उपेक्षेच्या भावनेने चित्त स्वच्छ होते पुढे असेही म्हटले आहे की

### प्रच्छर्दनविधारणाभ्यां वा प्राणस्य॥10.

अथवा प्राण वायूला सारखे- सारखे बाहेर काढणे आणि थांबविण्याच्या अभ्यासाने चित्त निर्मळ होते. अशा चित्ताच्या निर्मळतेचे उपाय सांगून मनाच्या स्थिरतेचा उपाय सांगितला आहे.

### वितरागविषयं वा चित्तम्॥11.

राग -द्वेष यासारखे विषय सर्वथा नष्ट करण्यानेही चित्त स्थिर होते.

अशाप्रकारे अनेक सूत्राद्वारे चित्ताची स्थिरता म्हणजे समाधी अवस्था आहे असे स्पष्ट केले आहे. या विवेचनावरून असे लक्षात येते आयुर्वेद शारीरिक रोग नष्ट करते तर योग मानसिक रोग नष्ट करून चित्त स्थिर करते शरीर आणि मन जसे एकमेकास पूरक ठरते तसेच आयुर्वेद आणि योग ही शास्त्री ही एकमेकास पूरक ठरतात. योग आणि आयुर्वेद या दोघांचेही अधिष्ठान सचेतन शरीरच आहे आयुर्वेदाची आठ अंगे आहेत तर योगाची ही आठ अंगे सांगितली आहेत आयुर्वेद जरी शरीरनिष्ठ असले तरी ते शरीर मनविरहित असू शकत नाही आणि हे मनच योगाचे अधिष्ठान आहे त्यामुळेच संपूर्ण स्वास्थ्य प्राप्तीसाठी योग आणि आयुर्वेदाचा समन्वय साधने महत्त्वपूर्ण ठरते.

### 5.जगाला अमूल्य देणगी:

आज जगाचा विचार केला तर सर्व क्षेत्रात नेत्रदीपक अशी प्रगती सुरू आहे जगाच्या स्पर्धेत भारत देश मात्र अजूनही प्रगतीशीलच मानला जात असला तरी भारतातील अति प्राचीन ज्ञान म्हणजेच आयुर्वेद व योगशास्त्र मात्र संपूर्ण जगाला आपल्या योग्यतेने आकर्षित करित आहेत आज आयुर्वेद व योगशास्त्र या विद्याशाखानां संपूर्ण विश्वाने स्वीकारलेली दिसते कारण भारताने कोरोनाच्या काळात ह्या आयुर्वेद आणि योगाचा प्रत्यक्ष अनुभव घेत कोरोनावर विजय मिळवला होता, आयुर्वेदातील नैसर्गिक व सर्वसामान्यांना शक्य होईल अशी उपचार पद्धती आणि या तांत्रिक युगामध्ये विमनस्क-मनोरुग्ण होत असलेल्यांना योगामुळे मोठी समाधान लाभले आहे. धर्म ,जात, लिंगभेद ,पंथ आणि कोणत्याही वयोमानासाठी उपयुक्त अशी ही शास्त्र आंतरराष्ट्रीय पातळीवर मान्यता प्राप्त होऊन घराघरात पोहोचली आहेत ही शास्त्रे मन आणि शरीर स्वास्थ्य उत्तम ठेवण्याचे काम करतात जर माणसाचे शरीर आणि मन स्वस्थ रहात असेल तर त्याची कुटुंब ही स्वस्थ राहते जेव्हा कुटुंब स्वस्त राहते तेव्हा समाज व पर्यायाने देशाचे ही आरोग्य उत्तम राहते यामुळे आयुर्वेद व योगशास्त्र हे जगाला भारताने दिलेली अमूल्य देणगी आहे असे म्हणणे वावगे ठरणारे नाही.

### 6. निष्कर्ष :

शेवटी या सर्व विवेचनाअंती पुढील निष्कर्षापर्यंत आपण पोहोचतो

- आयुर्वेद व योगशास्त्र यांनी शाखा अति प्राचीन असल्या तरी आजही तितक्याच उपयुक्त आहेत.
- आयुर्वेद व योगशास्त्रांच्या बळावर आजच्या धावपळीच्या जीवनात ही शरीर स्वास्थ्य व मनोज स्वास्थ्य मिळविणे शक्य झाले आहे.
- जात धर्म पंथ लिंगभेद प्रांतभेद भाषा या सर्वांच्या पलीकडे जाऊन या आयुर्वेद योगशास्त्राचा स्वीकार संपूर्ण जगाने केला आहे.



- आज कोणता विषाणू कसा पसरेल व जग व्यापेल ही सांगता येत नाही अशा परिस्थितीमध्ये आयुर्वेदिक उपचार पद्धती व योगशास्त्र वरदानच ठरले आहेत याचे जिवंत उदाहरण म्हणजे कोरोनाचा काळ होय.
- शारीरिक व मानसिक आरोग्याचा समतोल साधून सशक्त समाज निर्मितीस उपयुक्त हे आयुर्वेद व योगशास्त्र देशाच्या प्रगतीमध्ये महत्त्वपूर्ण ठरते.
- असेही आयुर्वेद व योग भारताने जगाला दिलेली अमूल्य देणगीच आहे.

## 7. समारोप

### योग आणि आयुर्वेद:

जागतिक आरोग्यासाठी भारताची देणगी या विषयाला अनुसरून भारतीय योग परंपरा तसेच आयुर्वेद एक वरदान योग आणि आयुर्वेद यांचा समन्वय आणि योग आणि आयुर्वेद जगाला दिलेली अमूल्य देणगी या मुद्द्यांच्या अनुषंगाने वरील प्रमाणे विवेचन करता येते आणि आणि खरोखर योग आणि आयुर्वेद आजच्या काळामध्ये भारताने संपूर्ण विश्वाला दिलेली एक अमूल्य देणगीच आहे या निष्कर्षा प्रत आपण पोहोचतो अशाप्रकारे योग आणि आयुर्वेदाचे महत्त्व स्पष्ट करित ते कशा रीतीने जागतिक आरोग्यासाठी देणगी ठरले आहे याचे विवेचन करता येते.

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# केनोपनिषदाची आधुनिक काळातील उपयोगिता

प्रा. डॉ. प्रशांत बिरादार

संस्कृत विभाग प्रमुख, महात्मा फुले महाविद्यालय, अहमदपूर

## प्रस्तावना

भारतीय प्राचीन साहित्यामध्ये उपनिषदांचे ज्ञान हे सर्वोत्तम असून ते आजच्या काळात ही अत्यंत उपयुक्त आहे देश विदेशातील विद्वानांना व साधकांना ते प्रेरणादायी ठरलेले आहे पारंपारिक कर्मकांडापेक्षा अंतर्मुख करून जीवनाला योग्य वळण देण्याचे तत्वज्ञान सांगून उपनिषदांनी अध्यात्मिक जीवनात क्रांतीचे व प्रगतीचे पाऊल उचललेले आहे उपनिषदांच्या अभ्यासाशिवाय खरा धर्म खरे अध्यात्म व खरा जीवनाचा उद्देश कळणार नाही या उपनिषदांच्या मधील एक अत्यंत महत्वाचे उपनिषद म्हणजे केनोपनिषद होय प्रस्तुत शोधनिबंधात किरणोपनिषदाची आधुनिक काळात उपयोगिता व प्रासंगिकता कशी आहे याचा शोध घेण्याचा प्रयत्न केला आहे.

## बीज शब्द-

अस्मिता, कर्माहंकार, प्रतिबोध, इंद्रिये

## केनोपनिषदाचा सामान्य परिचय

केनोपनिषद हे सामवेदाच्या तवलकार शाखेचे उपनिषद आहे म्हणून याला तवलकारोपनिषद सुद्धा म्हणतात. याचे ऋषी जैमिनी आहेत. यातील पहिला मंत्र केन शब्दाने आरंभ होतो म्हणून याला केनोपनिषद म्हणतात. यात चार खंड आहेत. पहिल्या दोन खंडात तत्वज्ञान तर उर्वरित दोन खंडात एक कथा वर्णन करण्यात आली आहे.

## आत्मनिरीक्षण

केनोपनिषदाची सुरुवात जिज्ञासेने होते आणि ती जिज्ञासा म्हणजे भौतिक जगाची किंवा वस्तूची नव्हे तर स्वतःची किंवा आत्म्याविषयीची आहे त्यात आत्मनिरीक्षण., आत्मविश्लेषण करून ध्यान व एकाग्रतेने आत्मसमर्पणाचा मार्ग विशद करण्यात आला आहे. कोणामुळे आपले मन प्रेरित होते, कोणामुळे आपल्या शरीरात पहिल्यांदा प्राण श्वासोच्छ्वास घ्यायला लागतो, कोणाच्या प्रेरणेने प्रेरित होऊन ही आपली वाणी बोलायला लागते, कोणाच्या शक्तीने हे डोळे पाहायला लागतात, हे कान ऐकायला लागतात <sup>1</sup>

उपर्युक्त जिज्ञासेतून हे सर्व कोणी केले आहे .म्हणजेच मी स्वतः केले नाही असा अर्थ निघतो. मीच करत असल्यावर प्रश्न कशाला विचारेल ? तसेच तू म्हणजेच आई वडील हे असे करते उत्पादन कारण नाहीत ते फक्त निमित्त कारण आहेत. मग मी नाही व तुम्हीही आई-वडील ही नाही तर कोणी हे केले असावे.

अशा प्रकारचे आत्मपरीक्षण करण्यात आले आहे.

## आत्मविश्लेषण

केनोपनिषद मध्ये केवळ आत्म निरीक्षण करूनच थांबण्यात आले नाही तर त्यापुढे जाऊन आत्मविश्लेषणही करण्यात आले आहे. मला मिळालेले जीवन, मला मिळालेल्या या सर्व इंद्रियासाठी मी स्वतः किंवा आई-वडिलांमुळेच नाहीत तर यामध्ये यामागे कोणतीतरी अन्य शक्ती आहे. ती शक्ती या सर्व शक्तींच्या स्रोत आहे, अर्थात तो

‘या श्रवण इंद्रियांचा इंद्रिय आहे तो मनाचा मन आहे, तो या वाणीचा वाणी आहे, प्राणाचा प्राण आहे, तो नेत्रेन्द्रियाचा नेत्र आहे अशा प्रकारे जाणून धैर्यशील लोक या मृत्यूलोकातून गेल्यावर अमृत होतात.<sup>2</sup>

ज्या शक्तीमुळे आपले ज्ञानेंद्रिय चालतात, त्याच इंद्रियांच्या साह्याने त्या शक्तीला जाणता येईल का ? याचेही विश्लेषण करण्यात आले आहे. त्या शक्तीला आपले डोळे पाहू शकत नाहीत, त्यापर्यंत आपली वाणी पोहोचू शकत नाही, नाही मन त्याचे चिंतन करू शकते एवढेच नाही तर त्याला आपल्या बुद्धीनेही जाणता येत नाही.<sup>3</sup>

अर्थात तो इंद्रियांच्या परे आहे असे सांगून आपल्यातील ज्ञानेंद्रिय व मन, बुद्धी यांच्या मर्यादा काय आहेत हे विशद केले आहे. अशा प्रकारे आत्मनिरीक्षणानंतर आत्मविश्लेषणही केनोपनिषद करते.

### भ्रम व आडंबरापासून सावध

केनोपनिषद आपल्याला भ्रम आडंबर, ढोंग इत्यादींपासून सावध करते. ईश्वराच्या नावाखाली भ्रम निर्माण करणाऱ्या मला ईश्वराचे दर्शन झाले, मला त्याची वाणी ऐकू येते इत्यादी म्हणून फसवणाऱ्या लोकांपासून आपल्याला सतर्क करते.

केनोपनिषदानुसार आपण त्या शक्तीला ज्याला आपण चैतन्य, ईश्वर, ब्रम्ह इत्यादी अनेक नावाने संबोधतो. ती शक्ती आपल्या डोळ्याला दिसत नाही अर्थात तिचे दर्शन होत नाही. ती निराकार आहे मग जे लोक त्याला दृश्य मानतात. त्याला रूप आकार असल्याचे मानतात ते खोटे बोलतात.

जे डोळे पाहतात ते नाही तर ज्यामुळे डोळे पाहू शकतात त्या शक्तीला ब्रह्म समजा त्याला नाही ज्याला तुमचे डोळे पाहतात<sup>4</sup>

याचप्रमाणे मन हे केवळ विषयाचे चिंतन करते म्हणून मनाने त्याचे मनन केले जाऊ शकत नाही तर ज्यामुळे मन म्हणून करण्याची शक्ती धारण करते त्याला ब्रह्म समजावे.

### स्वानुभूतीला महत्त्व

केनोपनिषदाने ब्रह्मज्ञान प्राप्तीच्या साधनात केवळ आत्मानुभूतीलाच मान्य केले आहे. इंद्रिये ही ब्रह्मज्ञान प्राप्तीच्या साधनात अतिशय असमर्थ आहेत. त्यांच्या एक विशिष्ट मर्यादा आहेत. त्या मर्यादे पलीकडे इंद्रियाद्वारे ज्ञान प्राप्त करता येत नाही. जसे डोळे अंधारात पाहू शकत नाहीत, अतिशय प्रकाशात सुद्धा पाहू शकत नाहीत. त्यांना अतिशय सूक्ष्म व अतिशय स्थूल, विशाल दिसत नाही. अतिशय जवळचे व खूप दूरवरचे सुद्धा ते पाहू शकत नाहीत. अशा डोळ्यांनी त्या शक्तीला कसे पाहता येणार ज्याला रूप व आकार ही नाही.

मन फक्त विषयाचे चिंतन करते. पण ते ब्रह्म काही विषय नाही म्हणून मनाने त्याचे मनन चिंतन करता येत नाही. त्याला जाणता येत नाही आपल्यातील सर्वोत्तम शक्ती म्हणजे बुद्धी होय, जी तर्क करते कल्पना करते पण तो ब्रह्म हा ज्ञानाचाही विषय नाही म्हणून तो बुद्धीची आहे परे आहे. श्रीमद्भगवद्गीता मध्येही म्हटले आहे की तो बुद्धीच्या परे आहे.<sup>5</sup>

अशाप्रकारे इंद्रियजन्य ज्ञान तर्क व प्रमाण यांच्या आधारावर त्या चैतन्याला जाणता येत नाही पण त्यांची अनुभूती घेता येते असे उपनिषद म्हणते. प्रतिबद्धाने त्याला अनुभवता येते म्हणून केवळ स्व अनुभूतीलाच उपनिषदात महत्त्व दिले आहे.

### जीवनाचे महत्त्व

अनेक वेळा आपल्याला मिळालेल्या जीवनाची निंदा केलेली पाहायला मिळते की हा जन्मा मर्तलोकात मिळाला आहे

तो पापी आहे तो बांधलेला आहे या जन्मातून त्याला पुढच्या कोणत्यातरी अज्ञात लोकांत जायचे आहे इत्यादी पण केनोपनिषद मानवाच्या या जन्माला खूप महत्त्वपूर्ण मानते. मानवाला मिळालेला हा जन्म खूप महत्त्वाचा असून याच जन्मात माणसाने चांगले प्रयत्न करावे. इतर पशु पक्षाप्रमाणे न जाता मानवाने आत्मचिंतन विश्लेषण ध्यान इत्यादीच्या माध्यमाने मानवी जीवनाचा खरा उद्देश जाणावा.

आपल्याला मिळालेल्या शक्तींचा सदुपयोग करावा इंद्रियांना केवळ भोगातच न रमवता आत्मचिंतन करावे अंतर्मुख व्हावे जीवनाचे खरे सुख बाह्य जगात नसून ते अंतरिक जगात आहे त्याला जाण्याचा प्रथम प्रयत्न करावा बुद्धाने अत दीपो भव अगोदर स्वतःला प्रकाशित करा म्हटले होते तोच संदेश उपनिषदाने कितीतरी वर्षांपूर्वी दिला आहे की अगोदर स्वतःला जाणार स्वतःला जाणल्यावरच जीवनाचे खरे महत्त्व कळते.

### कर्म अहंकारापासून सतर्कता

कर्मांमुळे माणसाचा अहंकार पोहोचला जातो कोणतेही केलेले कर्म हे माझ्यामुळे झाले असे माणसाला वाटते व तो त्याकर्माच्या करतेपणाचा अहंकार जोपासायला लागतो अशा अहंकारापासून सतर्क राहण्याचा सल्ला उपनिषद देते यासाठी उपनिषदामध्ये एक गोष्ट आली आहे.

त्यात देवतांनी असुरा सोबत युद्धात विजय मिळवल्यावर तो आमचाच विजय आहे असा अहंकार बाळगू लागले. त्यांचा अहंकार दूर करण्यासाठी ब्रह्म यक्ष रूपात त्यांच्यासमोर येतात. पण देवतांना समजत नाही की हा यक्ष आहे. इंद्राच्या आदेशानुसार सर्वप्रथम अग्नी देवता त्याला ओळखण्यासाठी जातो एक्ष त्याला विचारतो की तू कोण आहेस त्यावेळेस अग्नी अहंकाराने म्हणतो की मी जात वेदा आहे लक्ष त्याला त्याचे सामर्थ्य विचारतो त्यावर अग्ने म्हणतो की मी हे संपूर्ण जग भस्म करू शकतो तेव्हा यक्षाने त्याच्यापुढे एक गवताची वाळलेली काडी टाकली. व त्याचे सामर्थ्य काढून घेतले अग्नीने संपूर्ण सामर्थ्याशी त्या काडीला जाळण्याचा प्रयत्न केला पण तो जाळू शकला नाही शेवटी तो वापस इंद्राकडे आला.

इंद्राने पुन्हा वायुला पाठवले आणि त्या यशाला जाणून घेण्यास सांगितले. वायु यक्षाकडे गेला त्याने सांगितले मी वायू आहे आणि मी सर्वकाही उडवून लावू शकतो यक्षाने त्याच्या समोरही एक गवताची काडी टाकली आणि याला उडवून दाखव म्हटले वायू ने संपूर्ण सामर्थ्याशी त्याला उडवण्याचा प्रयत्न केला पण तो उडाला नाही तोही आहारलेल्या मानसिकतेने वापस आला तेव्हा इंद्र स्वतः पाहण्यास गेला की तो यक्ष कोण आहे पण यक्ष तिरोहित झाला. तेव्हा उमा देवीने इंद्राला ब्रह्मज्ञान सांगितले. <sup>6</sup>

थोडक्यात या कथेमध्ये आपण केलेल्या कर्मांचा आपल्याला अहंकार होतो व तो अहंकार आपण बाळगू नये कारण आपल्या कृतीमध्ये त्या चैतन्याचा भाग असतो हे जाणून विनम्र असावे असे उपनिषद शिकवते.

### संदर्भ:-

- 01 केनोपनिषद खंड०१ मंत्र०१
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- 04 तत्रेवं खंड एक मंत्र सात
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- 06 केनोपनिषद खंड०३,४

## बौद्ध तत्त्वज्ञान आणि आंतरिक शांती (Inner Peace)

प्रा. डॉ. शंकर धारबा घाडगे

संस्कृत विभाग

पुण्यश्लोक अहिल्यादेवी होळकर, महाविद्यालय राणीसावरगाव, ता. गंगाखेड जि. परभणी महाराष्ट्र

**प्रस्तावना:**

बौद्ध तत्त्वज्ञान आंतरिक शांती (Inner Peace) साधण्यासाठी प्रभावी मार्गदर्शन देते. गौतम बुद्धांनी जीवनातील दुःख, त्याची कारणे आणि त्यावर उपाय शोधण्यासाठी एक शिस्तबद्ध विचारसरणी मांडली. बौद्ध तत्त्वज्ञानानुसार, आंतरिक शांतीसाठी मुख्यतः चित्तशुद्धी, तत्त्वज्ञानाचे आचरण, आणि ध्यानाची साधना यावर भर दिला जातो.

सिद्धार्थ गौतमाला ज्ञान प्राप्तीसाठी चार आठवडे ध्यानमग्न राहावे लागले. गले. चवथ्या आठवड्याच्या शेवटच्या दिवशी, वैशाख पौर्णिमेच्या रात्री बोधिवृक्षाखाली दुःखाच्या विषयावर ध्यान करीत असतांना त्यांचा मार्ग प्रकाशित झाला. त्यांना स्पष्टपणे दिसून आले की, जगात दोन समस्या आहेत. जगामध्ये दुःख आहे, ही पहिली समस्या; आणि हे दुःख कसे नाहिसे करावे व मानवजातीला कसे सुखी करावे, ही दुसरी समस्या. नव्या प्रकाशाच्या प्राप्तीसाठी सिद्धार्थ गौतम जेव्हा चिंतनास बसले, तेव्हा त्यांच्या मनावर महर्षी कपिलांच्या सांख्य तत्त्वज्ञानाची पकड होती. महर्षी कपिलांनी दुःखाचे अस्तित्व मान्य केले होते; परंतु ते कसे नाहिसे करावे याचा मार्ग मात्र सांगितला नाही. म्हणून दुःख कसे नाहिसे करावे या प्रश्नावर सिद्धार्थ गौतमांनी आपले चित्त केंद्रित केले. त्यांनी स्वतःला पहिला प्रश्न विचारला की, “व्यक्तिमात्राला भोगाव्या लागणाऱ्या दुःखाची व कष्टाची कारणे कोणती ?” त्यांचा दुसरा प्रश्न असा होता की, “दुःख नाहिसे कसे करता येईल ?” या दोन्हीही प्रश्नाचे उत्तरे त्यांनी शोधले. दुःखाचे उगम कसे होते आणि त्यातून मुक्त कसे व्हायचे याचा शोध फक्त गौतम बुद्धांनी लावला. दुःख, दुःख समुदय, दुःख निरोध व दुःख निरोधगामिनी प्रतिपदा या चार आर्यसत्यांचा शोध भगवान बुद्धांनी लावला.

तथापी डॉ. बाबासाहेब आंबेडकरांनी ‘बुद्ध आणि त्यांचा धम्म’ या ग्रंथाच्या ‘परिचय’ मध्ये चार प्रश्न उपस्थित केले. त्यापैकी एका प्रश्नात ते म्हणतात की, “चार आर्य सत्यांचा भगवान बुद्धांच्या मूळ शिकवणीत अंतर्भाव होता काय, की ती भिक्खूंनी नंतर दिलेली जोड आहे? कारण हे चार आर्यसत्य बुद्धांच्या आचारतत्वांना निराशावादी ठरवतात.” त्याच ग्रंथात बौद्ध धम्म निराशावादी आहे काय ? या प्रश्नाला ते उत्तर देतांना म्हणतात की, “जगात दुःख आहे असे पहिल्या आर्यसत्यात भगवान बुद्ध म्हणतात. तसेच कार्ल मार्क्सही असे म्हणाला होता की, जगात शोषण सुरु आहे, आणि श्रीमंत लोक अधिक श्रीमंत केले जात आहेत व गरीब लोक अधिक गरीब केले जात आहेत. तरीही कार्ल मार्क्सचा सिद्धांत निराशावादी आहे असे कोणी म्हणत नाही. तर मग भगवान बुद्धांच्या सिद्धांताबाबत निराळा दृष्टिकोन कां ?” भगवान बुद्ध दुसऱ्या आर्यसत्यात दुःखाचा नाश केला पाहिजे यावर विशेष भर देतात. म्हणूनच त्यांना दुःखाचे अस्तित्व सांगावे लागले. असे असतांना बुद्धांचा धम्म निराशावादी आहे असे कसे म्हणता येईल ?

सिद्धार्थ गौतमाला ३५ व्या वर्षी बुद्धत्व प्राप्त झाले. त्यानंतर पंचेचाळीस वर्षे भगवान बुद्धांनी दुःख आणि दुःखमुक्तीचा मार्ग याचीच शिकवण दिली आहे. भगवान बुद्धांचे उपदेश या चार आर्यसत्यावर आधारलेले आहेत. ज्याप्रमाणे पृथ्वीतलावर चालणाऱ्या प्रत्येक प्राण्याच्या पायाचा ठसा हत्तीच्या पायाच्या ठशात बसू शकतो,

त्याचप्रमाणे भगवान बुद्धांची शिकवण या चार आर्यसत्यांच्या शिकवणीत सामावली आहे. बुद्ध धम्म समजून घेण्यासाठी ही चार आर्यसत्य समजून घेणे अत्यंत आवश्यक आहे. त्रिपिटकात चार आर्यसत्यांचा उल्लेख अनेक ठिकाणी आलेला आहे. ही चार आर्यसत्य भगवान बुद्धांच्या धम्माचा पाया आहे असे म्हटले जाते. भगवान बुद्धाने प्रथमतः पांच परीव्राजकांना सारनाथ येथे या चार आर्यसत्यांचा उपदेश केला.

भगवान बुद्ध या प्रथम धम्मचक्र प्रवर्तन सुत्तात म्हणतात की, “माझ्या धम्माचा ईश्वर, आत्मा, कर्मकांड व मरणोत्तर जीवनाशी कसलाही संबंध नाही. माणूस आणि माणसाचे माणसाशी या जगातील नाते हा माझ्या धम्माचा केंद्रबिंदू आहे. मनुष्यप्राणी दुःख, दैन्य आणि दारिद्र्यात राहात आहेत. हे सर्व जग दुःखाने भरले आहे. म्हणून हे दुःख नाहिसे करणे हा माझ्या धम्माचा उद्देश आहे. दुःखाचे अस्तित्व मान्य करणे आणि ते नष्ट करण्याचा मार्ग दाखविणे हा माझ्या धम्माचा पाया आहे.

### आंतरिक शांतीसाठी बौद्ध तत्त्वज्ञानातील मुख्य तत्त्वे:

#### 1. चार आर्यसत्ये (Four Noble Truths):

चार आर्यसत्य हा बौद्ध धम्माचा पाया होय. साधारणतः २५७५ वर्षापूर्वी बनारस जवळील सारनाथ (ईशान्य भारत) येथे बुद्धांनी पहिला धम्मसंदेश आपल्या पाच शिष्यास दिला होता. व त्यावेळी चार आर्यसत्य सांगितले होते –

१) जगात दुःख आहे.

२) त्या दुःखाला कारण आहे.

३) हे कारण म्हणजे तृष्णा (इच्छा आणि हव्यासा) होय.

४) इच्छा व हव्यासा नियंत्रित करणे हाच दुःखाच्या निरसनाचा उपाय / मार्ग आहे.

बौद्ध तत्त्वज्ञानाचा पाया या चार आर्यसत्यांवर आधारित आहे:

#### 1) दुःख :

दुःखाचे कारण: तृष्णा (इच्छा) आणि आसक्ती दुःखाला कारणीभूत आहेत. दुःख तथा विफलता दैनंदिन जीवनातील प्रश्नांशी निगडित आहे. जन्म, वृद्धत्व, आजार, मृत्यू, क्लेश आणि सर्वप्रकारचे वैफल्य म्हणजे दुःख होय. अनावश्यक वस्तूची प्राप्ती तथा आवश्यक वस्तूची अप्राप्ती म्हणजे दुःख होय. दुःख: जीवनात दुःख अटळ आहे. दुःख हे पहिले आर्यसत्य आहे. या जगांत दुःख आहे हे मनुष्याने प्रथमतः जाणले पाहिजे. ज्याला दुःख नाही किंवा माहित नाही असा एकही व्यक्ती जगात सापडणार नाही. जन्म दुःखकारक आहे. मूल जन्मताच दुःख बरोबर घेऊन येते. व्याधी, आजारपण दुःखकारक आहे. महातारपण दुःखकारक आहे. मरण दुःखकारक आहे. आयुष्यामध्ये अनेक शोकाचे प्रसंग येतात, तेहि दुःखकारक आहे. अप्रिय पदार्थांशी किंवा प्राण्यांशी संबंध आला म्हणजे तेहि दुःखकारक आहे. प्रिय पदार्थांचा किंवा प्राण्याचा वियोग झाला तरी दुःख होते. एखाद्या वस्तूची इच्छा करून ती न मिळाली म्हणजे त्यापासूनहि दुःख होते. थोडक्यात सांगायचे म्हणजे रूप, वेदना, संज्ञा, संस्कार व विज्ञान हे पांच उपादान स्कंध दुःखकारक आहे

#### 2) दुःखाचे मूळ (दुःख समुदय) :

हे दुसरे आर्यसत्य होय. बुद्धांनी दुःखाच्या उगमस्थाना विषयी सांगितले आहे की, प्रत्येक दुःखाच्या मूळाशी उत्कट इच्छा असते. त्याचा परिणाम म्हणजे अज्ञान व भ्रंती होय. उत्कट इच्छा आनंद प्राप्तीकरिता, अस्तित्वाकरिता किंवा आत्मनाशाकरिता असू शकते.

आपली तीव्र इच्छा (तृष्णा, वासना, आवड, पसंती) हिच दुःखाचे मूळ कारण होय. उदा. आकाश ला मोटारसायकल हवी आहे. तो त्यासाठी रात्रंदिवस मेहनत करतो. १५, १६ तास अविश्रांत काम करतो, पैसा मिळवतो. अतिरिक्त श्रम केल्याने तो आजारी पडतो. त्याला दुःख होते. यावरून तीव्र इच्छा ही मूळ दुःखाचे कारण आहे. सामान्य माणसाने जे आहे त्यातच आनंद मानून जीवन प्रवाह चालू ठेवावा.. म्हणजे गरीबच राहावे असे नाही तर [[मध्यम मार्ग] याचा अवलंब करून संयमाने आपल्या उन्नती वा प्रगतीसाठी प्रयत्न करावे.

मनुष्याला दुःख कां होते? त्याला दुःख कां भोगावे लागते? त्याला लहानपणापासून असे सांगण्यात येते की, त्याच्या दैवातच, नशिबात तसे लिहिले आहे. ते देवाचे देणे आहे किवा ते मागील जन्माच्या पापाचे फळ आहे. म्हणून त्याच्या नशिबी असे दुःख आले आहे. अश्या विचारसरणीमूळे मनुष्य दुःख भोगत असतो. परंतु दुःख हे विधिलिखित नसते किंवा ते देवाचे देणे नसते किंवा पूर्व जन्मिच्या पापाचे फळ सुध्दा नसते तर ते कारणामूळे निर्माण होते. ज्या कारणामुळे दुःख निर्माण झाले ती कारणेच नसतील तर ते दुःख होणार नाही. असे सांगणारे भगवान बुध्द पहिले मार्गदाते होते. त्यांनी कार्यकारण नियम किंवा प्रतित्यसमुत्पाद ह्या सिध्दांताचा शोध लावला. पुन्हा पुन्हा उत्पन्न होणारी, लोभ आणि विकाराने युक्त असलेली, अनेक विषयात रममाण होणारी तृष्णा हे त्या दुःखाच्या मागचे कारण असते. लोभाने किवा द्वेषाने माणसाला एखाद्या गोष्टीचा हव्यास वाटू लागतो, त्या गोष्टीसाठी तो तडफडतो, तेव्हा त्या लोभमूलक किवा द्वेषमूलक हव्यासाला तृष्णा असे म्हणतात. माणसातील लोभ, द्वेष आणि मोह या विकारांनी तृष्णा निर्माण होते. तृष्णा आहे म्हणून दुःख आहे. तृष्णा नसेल तर दुःखही राहणार नाही.

### तृष्णा तीन प्रकारची आहे. कामतृष्णा, भवतृष्णा, व विभवतृष्णा.

कामतृष्णा म्हणजे सुखाच्या उपभोगासाठी निर्माण झालेली लालसा.

#### 1) कामतृष्णा :

कामतृष्णेमूळे वैयक्तिक सुखाच्या व फायद्यासाठी घरा-घरात भांडणे लागतात. सुख कधिही टिकून राहत नाही. एका सुखाची पूर्तता केली की दुसऱ्या सुखाची लालसा निर्माण होते. त्यामागे मनुष्य धावत असतो. ज्याप्रमाणे वारा मिळाल्यावर अग्नीचा जोर वाढत जातो, त्याच प्रमाणे कामपूर्तिने कामतृष्णा अधिकाधिक वाढत जातो.

#### 2) भवतृष्णा:

भवतृष्णा म्हणजे शाश्वतवादी दृष्टी. आत्मा अमर आहे अशी मिथ्यादृष्टी बाळगणे म्हणजे शाश्वतवादी दृष्टी. जिवंत राहण्याची किंवा पुनःपुन्हा जन्म घेण्याची लालसा. या लालसेमूळे जगाच्या दुःखात मोठी भर पडली आहे. शंभर वर्षे जगूनही मनुष्य अतृप्तच राहतो. मरणाला माणूस भित्त असतो. म्हणून डॉ. बाबासाहेब आंबेडकर म्हणायचे की, शंभर वर्षे शेळी होऊन जगण्यापेक्षा एक दिवस वाघासारखे जगा !

#### 3) विभवतृष्णा :

विभवतृष्णा म्हणजे उच्छेदवादी दृष्टी. उच्छेदवाद्यांना नैतिक बंधन नसते. खा, प्या आणि मजा करा कारण उद्या मरणारच आहे, अशा दृष्टिकोनातून ते स्वार्थांध बनतात आणि शेवटी दुःख ओढवून घेतात.

#### 3) दुःखाची समाप्ती (दुःख निरोध) :

दुःखनिरोध म्हणजेच निर्वाण. निर्वाण म्हणजेच तृष्णेपासून मुक्ती, तृष्णेचा नाश करणे. तृष्णेचा क्षय करणे. ज्याला निर्वाण प्राप्त झाले तो तृष्णेपासून मुक्त होतो. म्हणजेच त्याला कोणत्याही प्रकारचा लोभ, द्वेष,

मोह राहत नाही. तृष्णेमुळे लोभ निर्माण होते. एखादी गोष्ट त्याला आवडायला लागली की, तो त्यावर आसक्त होतो. तिचा लोभ धरतो. पण तिच गोष्ट त्याला मिळाली नाही की, त्याचा द्वेष करतो. प्रत्येक गोष्ट हे अनित्य असते, असे भगवान बुद्धांनी सांगितले आहे. त्या गोष्टीचे अनित्य असलेले खरे स्वरूप न कळल्यामुळे त्याला मोह किंवा भ्रंती होते. अशा तऱ्हेने तो लोभ, द्वेष, मोहाला बळी पडून दुःख ओढवून घेतो.

तृष्णा सोडल्याने दुःख संपवता येते. बौद्ध धम्माचा मूळ उद्देश आहे तो दुःख निरोध वा दुःख निवारण. लोभ, द्वेष व भ्रम यांचा नाश करणे हा मूळ हेतू आहे. जेव्हा तृष्णा तथा उत्कट इच्छेची जागा निर्वाण घेईल त्यावेळी शाश्वत आनंत प्राप्त होतो. लोभ, द्वेष व भ्रम यांना क्षीण करण्यासाठी मनुष्याने धम्म जाणला पाहिजे व तो आचरणात आणला पाहिजे. अष्टांगिक मार्गाचा अवलंब केल्यास तृष्णा क्षीण होते व मनुष्यात दुःखापासून मूकती मिळते.

#### 4) दुःख निरोधाचा मार्ग :

दुःख निरोधगामिनी प्रतिपदा हे चवथे आर्यसत्य होय. दुःख निरोधगामिनी प्रतिपदा ही भगवान बुद्धाची फार महत्वाची शिकवण आहे. दुःख निरोधगामिनी प्रतिपदा म्हणजे दुःखाचा निरोध करणाऱ्या दिशेने घेऊन जाणारा मार्ग. या मार्गानेच दुःखाचा निरोध होऊ शकतो. बुद्ध धम्म जीवनाचा मार्ग दर्शवतो. धम्म म्हणजे नीति होय. नीतिचा विकास म्हणजे दुःख निरोध होय. नीति आचरणात आणल्यास मनुष्य निश्चित उद्दिष्टापर्यंत पोहचू शकतो. त्यालाच धम्म शिकवणूकीप्रमाणे अष्टांगिक मार्ग म्हणतात. अर्थात दुःख दूर करण्याचा मार्गः अष्टांगिक मार्गावर चालणे. अष्टांगिक मार्ग म्हणजे आठ घटकांचा मार्ग आहे. यास मध्यम मार्ग सुद्धा म्हणतात.

#### 2. अष्टांगिक मार्ग (Eightfold Path):

(पाली: अरियो अठ्ठिङ्गको मग्ग) हा गौतम बुद्धांनी सांगितलेला वासना, राग, द्वेष, इत्यादी दोष दूर करून जीवन निर्मळ करण्याचा सदाचाराचा मार्ग आहे. याला मध्यम मार्ग सुद्धा म्हणतात. धम्मचक्रातील आठ आरे हे अष्टांगिक मार्ग दर्शवतात.

बौद्ध धर्माच्या शिकवणुकीत अष्टांगिक मार्गाला फार महत्त्व आहे. अष्टांगिक मार्गाचा परिपूर्ण अवलंब केला तर मानव निर्वाण प्राप्त करू शकतो. निर्वाण म्हणजे मृत्यू नव्हे. डॉ. बाबासाहेब आंबेडकरांनी ही कल्पना समजावून देताना म्हणले आहे की, निर्वाण म्हणजे धम्म मार्गावर वाटचाल करता येईल इतका पुरेसा ताबा आपल्या प्रवृत्तींवर असणे. निब्बाण (निर्वाण) म्हणजे निर्दोष जीवन. काम, क्रोध, द्वेष वगैरे दोष आपले जीवन दूषित करून सोडतात. हे दूर करून जीवन निर्मळ करण्याचा मध्यम मार्ग म्हणजे अष्टांगिक मार्ग. हा मार्ग मानवाला पाहायला शिकवतो, जाणायला शिकवतो, ज्ञान देतो. त्यामुळे मनाला शांती लाभू शकते. मानवाच्या दैनंदिन जीवनात मानव या मार्गाने जितकी वाटचाल करतील तितके जीवन अधिक आनंदी होत जाईल.

जेव्हा त्या पांच परीव्राजकांनी भगवान बुद्धांना विचारले की, “दुःखाचे अस्तित्व मान्य करणे आणि ते नष्ट करण्याचा मार्ग दाखविणे हा जर धम्माचा पाया असेल तर आपला धम्म दुःख कसे नाहिसे करतो ते सांगा” . तेव्हा भगवान बुद्ध म्हणाले की, “माझ्या धम्मानुसार जर प्रत्येकांनी पावित्र्याचा, सदाचरणाचा व शिलमार्गाचा अवलंब केला तर दुःखाचा निरोध होईल.” हा मार्ग पावित्र्य म्हणजे पंचशिलाची, सदाचार म्हणजे अष्टांगिक मार्गाची व शिलमार्ग म्हणजे दहा पारमिताची शिकवण देतो. ह्या तिन्ही शिकवणूकीचा उल्लेख डॉ. बाबासाहेब आंबेडकरांनी दिलेल्या २२ प्रतिज्ञेमध्ये केला आहे. अकरावी प्रतिज्ञा म्हणजे, “मी भगवान बुद्धाने सांगितलेल्या



अष्टांगिक मार्गाचा अवलंब करीन.” बारावी प्रतिज्ञा म्हणजे, “मी भगवान बुध्दाने सांगितलेल्या दहा पारमिताचा अवलंब करीन.” तेरावी ते सतराव्या प्रतिज्ञेमध्ये पंचशिलाचा अंतर्भाव केलेला आहे. तेरावी प्रतिज्ञा म्हणजे, “मी सर्व प्राणीमात्रावर दया करीन, त्यांचे लालनपालन करीन.” चवदावी प्रतिज्ञा म्हणजे, “मी चोरी करणार नाही.” पंधरावी प्रतिज्ञा म्हणजे, “मी व्यभिचार करणार नाही.” सोळावी प्रतिज्ञा म्हणजे, “मी खोटे बोलणार नाही.” सतरावी प्रतिज्ञा म्हणजे, “मी दारु पिणार नाही.” जेव्हा आपण ह्या प्रतिज्ञा घेतो, तेव्हा आपल्याला अष्टांगिक मार्ग व दहा पारमिता म्हणजे काय ते माहित असणे आवश्यक आहे. तरच खऱ्या अर्थाने आपण त्या प्रतिज्ञेचे पालन करू शकतो.

आंतरिक शांती मिळवण्यासाठी हा मार्ग दिला आहे:

तो पुढिलप्रमाणे –

- 1)सम्यक दृष्टी
- 2)सम्यक संकल्प
- 3)सम्यक वाणी
- 4)सम्यक कर्म
- 5)सम्यक उपजीविका
- 6)सम्यक व्यायाम
- 7)सम्यक स्मृती
- 8)सम्यक समाधी

### 1) सम्यक् दृष्टी :-

नैसर्गिक नियमांविरुद्ध कोणतीही गोष्ट होऊ शकत नाही ही गोष्ट मानणे. सम्यक दृष्टी म्हणजे सत्य आणि वास्तव समजून घेणे. एखाद्या व्यक्तीविषयी मनात राग असेल किंवा काही पक्षपात असेल तर ती व्यक्ती जे काही करेल त्यात आपल्याला दोषच दिसू लागतात. कधी कधी मन विषादाने भरून गेले असले की भव्य आकाश, तेजस्वी नक्षत्रे, सुगंधाची आणि सौंदर्याचे वर्षाव करणारी फुले यांच्या दर्शनाने आनंद होत नाही. मूळ वस्तू जशी आहे तशी न बघता विकारग्रस्त मनाने बघितली की तिच्या बाबतीतील आपली समज दूषित होते. म्हणून माणूस, वस्तू, निसर्ग सगळ्यांकडे शांत, समतोल, पक्षपातविहीन दृष्टीने बघावे, जेणेकरून पाहणाऱ्यात आणि पाहिल्या जाणाऱ्यात योग्य संबंध प्रस्थापित होतात.

### 2) सम्यक संकल्प :

सम्यक संकल्प म्हणजे योग्य निर्धार, विचार,अहिंसा, करुणा, आणि आत्मनियंत्रणाचे पालन. आपला संकल्प, आपले ध्येय हे फार आवाक्याबाहेरचे नको तसेच फार साधे, अगदी सहजसाध्य, कुवतीपेक्षा पुष्कळ कमी असेही नको. आपल्या नेहमीच्या जगण्यात, विशेषतः आजच्या काळात तर सम्यक संकल्प फार महत्वाचा ठरतो. आपल्या मुलांसाठी अवास्तव अपेक्षा बाळगणारे पालक मुलांसमोर न झेपणारे ध्येय ठेवतात. त्या ध्येयाकडे वाटचाल करताना मुले आणि पालक दोघेही दुःखी होतात. ध्येय साध्य झाले नाही की आत्मविश्वास ओसरू लागतो. ताण येतो. आपण पालकांच्या अपेक्षा पुऱ्या करू शकलो नाही याचे दुःख होते. अशा वेळी आत्यंतिक निराशेने मुलांनी आत्महत्या केल्याचीही उदाहरणे आहेत. याखेरीज संकल्पामध्ये दुराग्रह असू शकतो. खोटी प्रतिष्ठा आणि अहंकारापायी अमुक एक करून दाखवीन आणि मगच विसावेन, या संकल्पामुळे

आयुष्यातील मौल्यवान काळ फुकट जाऊ शकतो. मनापासून नको असलेली गोष्ट करणे म्हणजे मानसिक शक्तीचा अपव्यय असतो. दुसरीकडे आळशीपणा करून, आपल्याकडे असलेली शक्ती, ताकद, कौशल्य फुकट घालविणे हे सुद्धा दुःखदच म्हणावे लागेल. ही माणसे आपले आणि समाजाचे नुकसान करीत असतात. तेव्हा कुवतीनुसार समतोल ध्येय म्हणजे सम्यक संकल्प आवश्यक असतो

### 3) सम्यक् वाचा :-

सम्यक वाणी म्हणजे सत्य आणि हितकारक बोलणे. दयाशील व सत्यपूर्ण वाचा (बोल) ठेवण्याचा प्रयत्न करणे. आपले बोलणे सत्य, सरळ आणि प्रिय असावे. खोटेपणा, ढोंग फसवणूक आपले अनेक तऱ्हांनी नुकसान करतात. आपल्या रोजच्या जगण्यात पुष्कळदा आपण आत काहीतरी दडवतो. एखाद्याबद्दल राग असताना बाहेर मात्र गोड गोड बोलतो. राग दडपल्यामुळे तो वेगळ्या प्रसंगी वेगळ्या मार्गाने बाहेर पडू शकतो. अशी माणसे अकारण हिंसक होऊ शकतात. विपरीत किंवा बदलून न सांगता जे आहे जसं आहे तसं सांगायला हवे. राजाचे हेर किंवा मंत्री खोटे आणि गोड बोलू लागले तर राज्याचा विनाश ओढवेल. स्तुतीही नव्हे आणि निंदाही नव्हे. साधेपणी अहिंसात्मक तऱ्हेने सत्य सांगणे. गरज नसताना वृथा न बोलणे या सर्व बाबी सम्यक वाणीत समाविष्ट होतात.

### 4) सम्यक् कर्मान्त :-

सम्यक कर्म म्हणजे नैतिक आणि परोपकारकता करणे. उत्तम कर्म म्हणजे योग्य कृत्ये करणे. योग्य ते आणि योग्य तेवढं कर्म करणं म्हणजे सम्यक कर्मांत. यात आत्महत्या, चोरी, हिंसा, परस्त्रीविषयी लोभ, अशी सारी कर्मे निषिद्ध आहेत. दुसरीकडे कितीही मिळाले तरी, 'अजून हवे' ची लालसा न सुटणे, त्यासाठी जिवाच्या आकांताने कर्म करीत राहणे हे सुद्धा वर्ज्य असावे. सगळे ज्ञानी लोक याचा उद्घोष करतात. या संदर्भातील टॉलस्टॉयची कथा प्रसिद्ध आहे. एका माणसाला सांगितले गेले की, सकाळपासून संध्याकाळपर्यंत तू जिथपर्यंत धावत जाशील तेवढी जमीन तुझी होईल. सूर्यास्तापर्यंत खूप अंतर पार करायला हवे म्हणून तो लोभामुळे जोराने धावत राहिला. सूर्यास्त झाल्यावर तो थांबला आणि अतिश्रमाने मृत्यू पावला. त्याला पुरण्यास साडेतीन हात जमीन पुरेशी झाली. आपल्याला योग्य असे साध्य ठरविल्यावर त्या दिशेने शांतपणे कर्म करत राहणे, म्हणजे सम्यक कर्मांत.

### 5) सम्यक् आजीविका :-

सम्यक आजीविका: प्रामाणिक व नीतिमूल्यांशी सुसंगत व्यवसाय.वाईट मार्गाने आपली उपजीविका न करता ती सन्मार्गानेच करणे. आपली उपजीविका ही आपल्या आवडीनुसार असावी. परंतु त्यापासून इतरांना त्रास, दुःख, कष्ट, कोणतीही इजा होता कामा नये. उपजीविका सन्मार्गाने करावी. चोरी, फसवाफसवी, पाप, हिंसा करून उपजीविका करू नये. आपण जितक्या खोट्या गोष्टी करून आणि इतरांना त्रास देऊन उपजीविका करतो तितके आपण अपराधी, भीतिग्रस्त, संतापी असतो. समाधानी, शांत जीवनापासून वंचित राहतो. चंबळच्या डाकूंना सुद्धा ही गोष्ट अनुभवाला आली म्हणून त्यांनी खून, दरोडे, मारामार्या, लुटालूट सोडून विनोबांपुढे शस्त्रे ठेवीत शरणागती पत्करली व शेतीसारखी कष्टाची पण शांत, समाधानी उपजीविका पत्करली.

### 6) सम्यक् व्यायाम :-

सम्यक प्रयत्न म्हणजे मनातील वाईट विचार दूर करणे आणि चांगले विचार वाढवणे. तसेच वाईट विचार निर्माण झाल्यास त्याचा त्वरित नाश करणे. वाईट विचार मनात उत्पन्न होऊ नये म्हणून प्रयत्न करणे. उदा.

दुसऱ्याचे धन हडप करावे असा विचार मनात नसतो, पण तशी संधी समोर आली तर मोह होऊ शकतो. अशा प्रसंगीही वाईट विचार न करण्याचे वळण मनाला लावायला हवे. वाईट विचारांनी फक्त विध्वंस घडतो. त्यामुळे एकतर मनाला टोचणी लागते किंवा अधिक विध्वंसाची आग भडकते. चांगली कृत्ये करणे, मनात सुविचार उत्पन्न होतील असा प्रयत्न करणे, सुविचार मनात नीट रुजविणे, ते पूर्णत्वाला नेऊन जीवनात त्यांचा अंतर्भाव करणे या मानसिक प्रयत्नांना सम्यक व्यायाम म्हणतात.

### 7) सम्यक् स्मृती :-

सम्यक स्मृती म्हणजे वर्तमानात एकाग्र राहणे. तात्त्विक गोष्टींचे स्मरण करून मनाला सजग ठेवणे. व्यर्थ ते विसरणे आणि सार्थ ते स्मरणात ठेवणे दैनंदिन जीवनात घडावयास हवे. पण उलटच घडते. वाईट गोष्टींच्या स्मृती पक्क्या होतात. कोणी आपल्याकरता काय केले हे लक्षात राहात नाही. उलट काय केले नाही तेवढे मात्र लक्षात राहते. दैनंदिन जीवनात हे दुःखाला कारणीभूत ठरते. आपल्या शरीरमनातील सुखदुःखादींचे साक्षित्वाने अवलोकन करीत त्यांचे स्वरूप समजावून घेणे, त्याबाबतीत मन सावध, जागृत व संतुलित असणे म्हणजे सम्यक स्मृती.

### 8) सम्यक् समाधी :-

सम्यक ध्यान म्हणजे ध्यानाद्वारे मन स्थिर करणे. कोणत्याही वाईट विकारांना स्पर्श होऊ न देता दुष्ट प्रवृत्तीपासून मन दूर ठेवून मनाला प्रसन्न आणि शांत ठेवणे. दैनंदिन जीवनात त्याचा अवलंब करणे कठीण आहे. दुःख आणि षड्रिपूंच्या पलीकडे जात अंतिम सत्यापर्यंत पोहोचण्यासाठी सात्त्विक मार्गाने जगता जगता हळूहळू मनाची तयारी होऊन 'हर्ष खेद ते मावळले' अशी स्थिती आली की मन विशुद्ध आनंदाने भरून जाते. अंतर्त्यामीच्या या स्थितीला सम्यक समाधी म्हणता येईल.

### 3. मध्यम मार्ग (Middle Path):

तिसऱ्या आर्य सत्यात सांगितल्या प्रमाणे आशावादी सुत्राचे व्यवहारीक प्रात्यक्षिक म्हणजे चवथे आर्य सत्य होय. दुःखाचे निरोध (दुःखमुक्त) करण्यासाठी बुध्दानी मध्यम मार्ग सांगितला आहे. अति भौतिक सुख किंवा अति तप (त्याग) हे दोन्ही टोकांचे मार्ग न अवलंबिता मध्यम मार्गाने दुःखाचा नाश करणे होय. बुध्द म्हणतात जीवनाचे आठही अंग मध्यम मार्गाने चाला व दुःखमुक्त जीवन जगा.

हा मध्यम मार्ग म्हणजे आर्य अष्टांगिक मार्ग होय. हा मार्ग प्रज्ञा, शील, समाधि वर आधारीत असून ह्याचे तिन भागांत वर्गीकरण केले आहे-

- 1) प्रज्ञा – सम्यक दृष्टि, सम्यक संकल्प
- 2) शील- सम्यक वाचा, सम्यक कर्मात सम्यक आजीविका
- 3) समाधि- सम्यक व्यायाम सम्यक स्मृती, सम्यक समाधि

अति-इंद्रियसुख आणि अति-त्याग या दोन्ही टोकांचा त्याग करून संतुलित जीवन जगणे. तथागत गौतम बुध्दांना जेव्हा सम्यक ज्ञानाची प्राप्ती झाली तेव्हा सर्वात प्रथम आपण कोणाला उपदेश करावा या उदात्त हेतुने त्यांनी सारनाथ येथील मृगदायनवनात पंचवर्गीय भिक्खुना पहिले प्रवचन दिले. त्यात त्यांनी तपश्चर्येला नकार देत म्हणले जिवनाची आत्यंतीक अशी दोन टोके आहेत. एक सुखोपभोगाचे तर दुसरे आत्मक्लेशाचे म्हणजेच खडतर तपश्चर्येचे होय. एक म्हणतो खा, प्या, मजा करा कारण उदया आपण मरणारच आहोत. तर दुसरा म्हणतो सर्व वासना मारून टाका कारण त्या पुर्वजन्माचे मूळ आहेत. हे दोन्हीही मार्ग माणसाला न शोभण्यासारखे आहेत.

म्हणुनच ते तथागतांनी नाकारले. तथागतांनी जास्त सुखोपभोगाचाही आणि जास्त आत्मक्लेशाचाही मार्ग न घेता यातुन सुवर्णमध्य काढताना मधला मार्ग अवलंबीला.ज्याला पाली भाषेत “मज्जिम पतिपद’ असे म्हणतात.जो पर्यंत मानवाचे स्वत्व कार्यप्रवृत्त असते आणि त्याला ऐहिक व परलौकिक भोगाची अभिलाषा असते तो पर्यंत त्यानी केलेले आत्मक्लेश,खडतर तपश्चर्या ही व्यर्थच आहे.आत्मक्लेशाच्या मार्गाने जर आपला कामाग्नी शांत करू शकत नाही तरआत्मक्लेशाचे दरिद्री जीवन जगुन आपण स्वतःला कसे काय जिंकू शकू ? जेव्हा आपण स्वतःवर विजय मिळवु तेव्हाच कामतृष्णे पासून आपण मुक्त होऊ. मग तूम्हाला ऐहिक सुखोपभोगाची इच्छा होणार नाही आणि नैसर्गिक गरजांच्या तृप्तीमुळे तुमच्यात मलीन विकार निर्माण होणार नाहीत.तूमच्या शाररिक गरजांनुसार तूम्ही खा,प्या. सर्व प्रकारची विषयासक्ती ही नेहमीच उत्तेजीत असते.विषयासक्त मनुष्य हा कामवासनांचा गुलाम बनतो.सर्व प्रकारची सुखआसक्ती अधःपतन करणारी व नीच कर्म करणारीच असते. तथापि जीवनाच्या स्वाभाविक गरजांची पूर्तता करणे ही वाईट गोष्ट नाही.शरीराचे आरोग्य राखणे हे आपले कर्त्यव्य आहे त्याच्याशिवाय तुम्ही तुमचे मन सुदृढ आणि स्वच्छ ठेवु शकणार नाहीत.आणि प्रजाही जागृत करू शकणार नाहीत. उपरोक्त अशी ही दोन टोके आहेत की, माणसाणे त्याचा कधिही अवलंब करू नये.एक टोक म्हणजे ज्या गोश्टीचे आकर्षण कामतृष्णेमुळे होते. अशा गोश्टीत आणि विशेशतः अशा विषयासक्तीत फार काळ डुंबुन राहुन तृप्ती मिळविण्याचा हा मार्ग अगदी हलक्या दर्जाचा, रानटीपणाचा, अयोग्य आणि हानीकारक आहे.तर, दुसरे टोक म्हणजे आत्मक्लेश किंवा तपश्चर्या हा मार्ग देखील दुःखदायक,अयोग्य आणि हानीकारक आहे.हि दोन्ही टोके टाळुन असा एक मध्यम मार्ग आहे त्याच मार्गाचा माणसाणे विचार केला पाहीजे,त्याच मार्गाची माणसाणे निवड केली पाहीजे, त्याच मार्गावर माणसाणे आरूढ झाले पाहीजे.या मार्गालाच धम्म असेही म्हणता येईल त्याचा ईश्वर अथवा आत्म्याशी काहीही कर्त्यव्य नाही.त्याचा मरणोत्तर जीवनाशी कसलाही संबंध नाही.तसेच त्या धम्माचा कर्मकांडाशी काडीचाही संबंध नाही. माणुस आणि माणसाचे माणसाशी या जगातील असलेले नाते हाच तर या धम्माचा केंद्रबिंदु आहे. मध्यम मार्ग व्यक्तीला स्थिरता आणि शांतीकडे घेऊन जातो.पवित्र असा मार्ग अनुसरणे म्हणजेच चांगल्या जीवनाची पाच तत्वे स्वीकारणे

#### पंचशीलः

- 1) कोणत्याही प्राण्याची हिंसा न करणे व त्याला इजा न करणे
- 2) चोरी न करणे किंवा दुस-याच्या मालकीची वस्तु न बळकावणे.
- 3) व्यभिचार न करणे
- 4) असत्य न बोलणे
- 5) मादक पदार्थाचे सेवन न करणे.यालाच पंचशील असेही म्हणतात तर दुस-या भाषेत याला विशुद्धी मार्ग असेही म्हणतात या पवित्र मार्गाचे अनुसरण करणे हे समस्त मानवजातीस आणि सर्व समाजास लाभदायकच आहे.

**शील मार्गाचे अवलंबन करणे :-** पुढील सद्गुणांचे पालन करणे होय.

1) **शील :-** शील म्हणजे नितीमत्ता वाईट गोश्टी न करण्याकडे आणि चांगल्या गोश्टी करण्याकडे असलेला मनाचा कल

2) **नैश्कर्म्य :-** म्हणजे ऐहिक सुखाचा त्याग

3) दान :- स्वार्थाच्या किंवा परतफेडीची अपेक्षा न करता दुस-याच्या भल्यासाठी स्वतःची मालमत्ता, रक्त आणि देह अर्पण करणे इतकेच नव्हे तर प्राणत्याग करणे.

4) वीर्य :- हाती घेतलेले काम यत्किंचितही माघार न घेता अंगी असलेल्या सामर्थ्यानिशी पूर्ण करणे.

5).शांती :- शांती म्हणजे क्षमाशीलता, व्देशाला व्देशाने न शमविता ते प्रेमाने शमविणे.

6) सत्य :- सत्य म्हणजे खरे, नेहमी सत्यच बोलणे

7) अधिष्ठान :- ध्येय गाठण्याचा दृढ निश्चय

8) करुणा :- मानवाविषयीची प्रेमपूर्णदयाशीलता

9) मैत्री :- सर्व प्राण्याविषयी, मित्रांविषयीच नव्हे तर, शत्रुविषयी देखील, मनुष्यप्राण्याविषयीच नव्हे तर सर्व जिवमात्राविषयी बंधुभाव बाळगणे

10) उपेक्षा :- औदासीन्याहून निराळी अशी अलिप्तता, अनासक्ती होय. फलप्राप्तीने विचलीत न होणे. म्हणजेच निरपेक्षतेने सतत प्रयत्न करीत राहणे. म्हणजेच उपेक्षा

या आपल्या कुवतीनुसार प्रत्येकाने या सद्गुणांचे पालन केले पाहिजे यालाच पारमिता असे म्हणतात. प्रत्येकाने या धम्मानुसार 1) पवित्र असा विशुद्धी मार्ग 2) सदाचरणाचा मार्ग आणि 3) शील मार्गाचे अवलंबन करणे म्हणजेच तथागत गौतम बुद्धांच्या धम्मावरील मध्यम मार्गाचे अनुसरण, आचरण करणे होय.

#### 4. अनित्य आणि अनात्म (Impermanence and Non-self):

अनित्य: सर्व गोष्टी बदलत्या आहेत; त्यामुळे आसक्ती सोडणे गरजेचे आहे. अनात्म: "मी" किंवा "माझे" या कल्पना तात्पुरत्या आहेत. स्व-शून्यता स्वीकारल्याने अति-भावनात्मिक प्रतिक्रियांपासून मुक्ती मिळते.

#### 5) आंतरिक शांतीसाठी साधना:

##### 1. ध्यान (Meditation):

विपश्यना ध्यान: स्वतःच्या मनावर निरीक्षण करून चित्तशुद्धी साधणे. अनापानसती: श्वासोच्छ्वासावर लक्ष केंद्रित करून मन शांत करणे.

##### 2. करुणा आणि मैत्रीभाव (Loving-Kindness):

सर्व प्राण्यांबद्दल करुणा आणि मैत्रीभाव बाळगल्याने मनात शांतता येते.

##### 3. मनोनिग्रह (Mindfulness):

वर्तमान क्षणावर लक्ष केंद्रित करणे, भूतकाळातील दुःख किंवा भविष्याची चिंता टाळणे.

#### बौद्ध तत्त्वज्ञानाचे फायदे:

- 1) इच्छांवर नियंत्रण आल्याने मानसिक अस्थिरता कमी होते.
- 2) स्व-स्वरूपाची जाणीव होऊन ताणतणाव दूर होतो.
- 3) अतिरेकी भावना (लोभ, द्वेष, मोह) कमी होतात.
- 4) नीतिमूल्ये पाळून समाजाशी सुसंवाद साधता येतो

#### सारांश:

भगवान बुद्ध या प्रथम धम्मचक्र प्रवर्तन सुत्तात म्हणतात की, "माझ्या धम्माचा ईश्वर, आत्मा, कर्मकांड व मरणोत्तर जीवनाशी कसलाही संबंध नाही. माणूस आणि माणसाचे माणसाशी या जगातील नाते हा माझ्या धम्माचा केंद्रबिंदू आहे. मनुष्यप्राणी दुःख, दैन्य आणि दारिद्र्यात राहात आहेत. हे सर्व जग दुःखाने भरले आहे.

म्हणून हे दुःख नाहिसे करणे हा माझ्या धम्माचा उद्देश आहे. दुःखाचे अस्तित्व मान्य करणे आणि ते नष्ट करण्याचा मार्ग दाखविणे हा माझ्या धम्माचा पाया आहे. अष्टांगिक मार्गामध्ये सम्यक दृष्टी, सम्यक संकल्प, सम्यक वाचा, सम्यक कर्मांत, सम्यक आजीविका, सम्यक व्यायाम, सम्यक स्मृती व सम्यक समाधी याचा अंतर्भाव होतो. अष्टांगिक मार्गाचे प्रज्ञा, शील व समाधी असे तीन भाग पडतात. सम्यक दृष्टी, सम्यक संकल्प हे प्रज्ञा मध्ये येते. सम्यक वाचा, सम्यक कर्मांत, सम्यक आजीविका हे शील मध्ये येतात. सम्यक व्यायाम, सम्यक स्मृती व सम्यक समाधी हे समाधी मध्ये येतात. दहा पारमितामध्ये शील, दान, ऊपेक्षा, नैष्कर्म, विर्य, शांती. सत्य, अधिष्ठान, करुणा व मैत्री याचा अंतर्भाव होतो.

अशा प्रकारे भगवान बुध्दाने दुःखाचा व ते दुर करण्याचा व मानवाचे कल्याण करण्याचा पहिल्यांदा विचार केला. त्यानंतर डॉ. बाबासाहेब आंबेडकरांनी असा हा मानवतावादी बुध्दाचा धम्म स्विकारून व ईतरांना धम्मदीक्षा देऊन मानवाच्या कल्याणाचा मार्ग सुकर केला. म्हणून डॉ. बाबासाहेब आंबेडकर दिक्षाभूमीवरील भाषणात म्हणतात की, “आपण उत्तम रितीने धर्म पाळण्याचा निर्धार आणि दृढ निश्चय केला पाहिजे. हे जर आपल्याला साधले तर आपण आपल्या बरोबर देशाचा, इतकेंच नव्हेतर जगाचाहि उध्दार करू. कारण बौध्द धर्मानेच जगाचा उध्दार होणार आहे.”

बौध्द तत्त्वज्ञान आंतरिक शांती मिळवण्यासाठी जीवनशैलीतील साधेपणा, ध्यान, आणि सम्यक दृष्टीचा अवलंब करण्यावर भर देते. हे तत्त्वज्ञान व्यक्तीला स्वतःच्या दुःखांचे कारण समजून त्यावर मात करण्याचा मार्ग दाखवते, ज्यामुळे जीवन अधिक आनंददायी आणि शांत होते.

#### संदर्भ ग्रंथः

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## “श्रीमद्भगवद्गीते मधील स्थितप्रज्ञांची लक्षणे”

डॉ. कल्पना गोरले

मराठी विभाग

श्रीमती राधादेवी गोयनका महिला महाविद्यालय, अकोला.

प्रस्तुत शोधनिबंधामध्ये श्रीमद् भगवद्गीतेमधील स्थितप्रज्ञाची लक्षणे सांगितलेली आहेत.

मानवी जातीचा उद्धार करणे हा भगवद्गीतेचा उद्देश श्रीमद्भगवद्गीतेत पहावयास मिळतो. अर्जुनाला ज्याप्रमाणे कुरुक्षेत्र येथे युद्ध करण्यासाठी अडचणी येत होत्या त्याप्रमाणे प्रत्येक मनुष्य हा नाना प्रकारच्या अडचणीमुळे त्रस्त झालेला दिसून येतो. अर्जुन श्रीकृष्णांना शरण गेल्यामुळे त्याला भगवद्गीता सांगण्यात आलेली आहे. आपल्यापैकी प्रत्येक जण हा भौतिक जीवनामुळे चिंताग्रस्त झालेला पहावयास मिळतो. जेव्हा मनुष्य आपल्या जीवनाची मूळ ध्येय विसरतो तेव्हा त्या ध्येयाची पुनर्स्थापना करण्यासाठी भगवान श्रीकृष्ण येथे अवतार घेतात. भगवद्गीते मध्ये वास्तविक ध्येय जाणणाऱ्या अनेकानेक व्यक्ती पैकी एखादाच खऱ्या अर्थाने स्वतःचे स्वरूप जाणू शकतो व अशा मनुष्यासाठीच भगवद्गीता सांगितलेली दिसून येते. समाजातील आपणा सर्वांना अज्ञानाच्या वाघिणीने गिळंकृत केलेले आहे. पण भगवंत सर्व जीवाबद्दल विशेष करून मनुष्य प्राण्याबद्दल अत्यंत कृपाशील आहेत याच कारणासाठी त्यांनी आपला मित्र अर्जुन याला स्वतःचा शिष्य करून भगवद्गीता सांगितलेली दिसते.

**भारतीय दर्शने :**

१. वैदिक : सांख्य, योग, न्याय, वैशेषिक, पूर्वमीमांसा व उत्तर मीमांसा

२. अवैदिक : बौद्ध, जैन व चार्वाक

श्रीमद्भगवद्गीते मध्ये अठरा अध्यायाचे विवेचन करण्यात आलेली दिसून येते.

- अर्जुनविषादयोग
- संख्यायोग
- कर्मयोग
- ज्ञानकर्म संन्यास योग
- कर्म संन्यास योग
- ध्यान योग
- ज्ञान विज्ञान योग
- अक्षर ब्रह्म योग
- राजविद्या राजगुह्ययोग
- विभूती योग
- विश्वरूप दर्शन योग
- भक्तीयोग
- क्षेत्र क्षेत्र ज्ञानविभागयोग

- गुण त्रय विभाग योग
- पुरुषोत्तम योग
- देवासुर संपत विभाग योग
- श्रद्धा त्रयविभाव योग
- मोक्षसंन्यासयोग

स्थितप्रज्ञाची लक्षणे श्रीमद् भगवद्गीतेत अध्याय दुसरा 'सांख्ययोग' यामध्ये सांगितलेली दिसून येतात. धनुष्यबाण युद्ध न करण्याच्या दिशेने विषण होऊन बसलेल्या अर्जुनाला भगवान श्रीकृष्ण म्हणतात. "हे अर्जुना तू क्षत्रिय वीर आहेस हा असा नामदर्पणा तुला शोभत नाही. मनाचा दुबळेपणा टाकून तू उठ आणि युद्धाला तयार हो त्यावर अर्जुन म्हणाला, स्वजणांना व पुज्य गुरूजनांना ठार मारून आम्ही राज्य व सुखोपभोग मिळविणार. पण ते सर्व राज्यापभोग रक्ताने माखलेले असणार. श्रीकृष्ण माझे मन अगदी गोंधळून केले आहे. कर्तव्य काय हेच मला समजत नाही श्रीकृष्णा मी तुझा शिष्य आहे तुला शरण आलो आहे मला निश्चित व श्रेयस्कर काय ते सांग"( पृष्ठ क्र. ७९)

स्थितप्रज्ञ योगी: श्रीमद् भगवद्गीतेचे महत्त्व शब्दात वर्णन करणे कठीणच आहे गीतेतील प्रत्येक शब्दात मोठे रहस्य दडल्याचे प्रत्यययास येते. श्री वेद व्यासांनी महाभारतात गीतेचे वर्णन करताना असे म्हटले आहे की ते म्हणतात श्रीमद् भगवद्गीता रूपी असे एक अनुपम शास्त्र सांगितले की ज्यात सदुपदेशा व्यतिरिक्त एकही शब्द नाही.

या संदर्भात श्री गीता सार या ग्रंथाचे लेखक डॉ. उदय कुमटेकर यांनी " योग्याच्या स्थितप्रज्ञाची लक्षणे या संदर्भात विवेचन केले आहे" ते म्हणतात- ' योगाची आचरण समत्व बुद्धीने केले पाहिजे' या कृष्णाच्या निरूपणावर अर्जुनाने स्थितप्रज्ञांची लक्षणे विचारली आहेत त्यानंतर २.५५ ते २.७२ अशा १८ लोकातून स्थितप्रज्ञ योग्याच्या लक्षणाचे वर्णन आले अर्थातच हा स्थितप्रज्ञ योगी म्हणजे आणि जीवनदृष्टीनुसार वर्णाश्रमोचित स्वधर्म पालन करणारा कर्मयोगी आहे हे इथे लक्षात घेणे आवश्यक आहे"(१)

सांख्यशास्त्राचा आधार घेऊन भगवान श्रीकृष्ण अर्जुनास मनाने अर्जुना ज्या गोष्टीचा शोक करायचा नाही त्याविषयी तू शोक करीत आहे सर्व प्राण्यांच्या शरीरात असलेला आत्मा हा अवध्य अविनाशी आहे. देह नाशवंत आहे. मरण आत्म्याला नसून शरीराला आहे. ज्याप्रमाणे माणूस जुने झालेले कपडे टाकून दुसरे नवीन कपडे घेतो त्याप्रमाणे आत्मा निर्णय किंवा अकार्यक्षम झालेल्या शरीराचा त्याग करून दुसऱ्या नव्या शरीरात प्रवेश करतो त्याप्रमाणे देहाचे अनित्यत्व व आत्म्याचे नित्यत्व सांगून श्रीकृष्ण पुन्हा म्हणाले अर्जुना मृत्यू व पुनर्जन्म अशा प्रकारे नित्य घडत असल्यामुळे त्याविषयी शोक करण्याचे तुला कारण नाही. आणि युद्धात कर्तव्य म्हणून केलेल्या कृत्यामुळे पाप लागेल यालाही विचार करण्याचे कारण नाही अर्जुना कर्म करण्याचाच तुझा अधिकार आहे कर्माच्या फळाविषयी नाही तेव्हा कर्म न करण्याचा विचार तू सोडून दे आणि दुसरे असे की क्षत्रियांना अशा योद्धा पेक्षा अधिक श्रेय कर असे दुसरी काहीच नाही म्हणून तू हर्ष, शोक, सुख, दुःख, जय, पराजय सर्व समान मानून युद्ध कर अतिशय महान असा संदेश श्रीमद् भगवद्गीतेतून कृष्णाने अर्जुनाला दिलेला दिसून येतो. भगवद्गीता हे एक योगशास्त्राची उपनिषद आहे हे दिसते. भगवद्गीते मध्ये प्रत्येक अध्यायाच्या शेवटी इति श्रीमद् भगवद्गीता निशसू ब्रह्मविद्या योगशास्त्रे.... या शब्दात वर्णन पहावयास मिळते. योगशास्त्राला ब्रह्मविद्या म्हणून जाणले गेले आहे हे दिसून येते.



समाधीत स्थित व परमात्माला प्राप्त झालेल्या योग्याला स्थिर बुद्धी किंवा स्थिर प्रज्ञा म्हणतात .असा योगी मनात राहणाऱ्या सर्व कामनांचा त्याग करतो व आपल्या आत्म्यात संतुष्ट असतो हे दिसून येते. त्यांच्या मनात कोणताच उद्देश नसतो सुखदुःखाच्या बाबतीत पूर्णतः तो निष्क्रिय असून त्यांचे राग भयमोह उद्देश नष्ट झालेले दिसून येतात. बुद्धी सदैव स्थिर राहते त्याने आपले सर्व इंद्रियाची विषय आवरून घेतलेले दिसतात. त्यांची केवळ विषयापासूनच नव्हे तर सर्व आसक्तीपासून निवृत्ती झालेली पहावयास मिळते इंद्रिये त्याला वश झालेली दिसून येतात.

श्रीमद् भगवद्गीतेत अशा स्थितप्रज्ञ सिद्ध योग यांची वर्णन अनेक श्लोकातून केलेली दिसून येतात.

श्लोक: “प्रज्ञ हाती येता कामा नये सर्वाना पार्थ मनोगतान।

आत्मन्यवात्मना तुष्ट : स्थित प्रज्ञस्तदोच्यते।।”

भ. गीता२/५५

अर्थ: भगवान श्रीकृष्ण म्हणतात हे अर्जुना ज्यावेळी पुरुष मनात असलेल्या संपूर्ण कामनांचा चांगल्या प्रकारे पूर्णतः त्याग करतो व आत्म्याने आत्म्यात संतुष्ट राहतो त्यावेळी त्यास स्थितप्रज्ञ म्हणतात .स्थितप्रज्ञ म्हणजे ज्यांची बुद्धी स्थिर आहे त्यांची मन बुद्धी एकमेकांशी संलग्न असते मन शांत झाल्याने सर्व वृत्तेचा लय होतो व बुद्धीने कोणताच विषय न मिळाल्यानेही तीही शांत होते ध्यान साधनेसाठी स्थिर शांतक व निर्विकल्प असणे अत्यंत आवश्यक आहे म्हणून पातंजन योगात सुरुवातीलाच योगाची व्याख्याच मुळी योग निश्चय वृत्ती निरोध म्हणून केलेली दिसून येते. ध्यान साधनेसाठी स्थिर बुद्धीचे महत्त्व येथे प्रतिपादलेले आहे हे दिसून येते.

श्लोक: “दुःखेव नु दिग्मनाः सुखेषु विगत स्पृहः।

वीतराग -भय-क्रोधः स्थितधीमुनिरुचते ।।”

भ. गीता२/५६

अर्थ: जो त्रिविधता द्विधा मनामध्ये विचलित होत नाही किंवा सुखामध्ये हर्षलोसित होत नाही. आणि जो आसक्ती, भय आणि क्रोध यापासून मुक्त झाला आहे त्याला स्थिर मन झालेली मुनी असे म्हटले जाते. दुःखप्राप्त झाल्यावर ज्यांच्या मनात उद्वेग होत नाही जो सुखाच्या प्राप्तीत निष्पृह आहे तसेच ज्यांचे राग भय व क्रोध नष्ट झाले आहेत.

श्लोक: “यः सर्वत्रानभिस्नेहस्तप्राप्य शुभाशुभम।

नाभिनदति न दृष्टी तस्य प्रज्ञा प्रतिष्ठिता ।।”

भ. गीता२/५७

अर्थ: या भौतिक जगतात जो कोणी शुभ अथवा अशुभ गोष्टीच्या प्राप्तीपासून प्रभावित होत नाही आणि जो अशा प्राप्त शिवाय गोष्टीची स्तुती अथवा नंदायी करीत नाही तो पूर्ण ध्यानामध्ये दृढपणे स्थिर झालेला असतो जो शुभ वस्तू प्राप्त झालेले ना प्रसन्न होतो किंवा अशुभ वस्तू प्राप्त झाल्याने द्वेष करतो त्यांची बुद्धी स्थिर समजावी स्थिर बुद्धी एकाग्रतेत अत्यंत जरूर असते समाधी टिकून राहण्यास तिची योग साध्य अत्यंत गरज असते .

श्लोक: “यदा सहरते चायं कुर्माऽङ्गीव सर्वशः।

इन्द्रियानीयाभयस्य प्रज्ञा प्रतिष्ठिता ।।”

भ. गीता २/५८

**अर्थ:** ज्याप्रमाणे कासव आपल्या अवयव आपल्या कवचात आवरून घेतो त्याप्रमाणे जो आपल्या इंद्रियांना इंद्रिय विषयापासून आवरून घेतो तो पूर्ण चेतनेमध्ये दृढपणे स्थिर होतो. जेव्हा पुरुष विषयापासून इंद्रियांना सर्व प्रकारे दूर खेचून घेतो तेव्हा त्यांची बुद्धी स्थिर होते. कोणत्याही योगी भक्त किंवा आत्मसाक्षात्कारी जीवाची कसोटी ही आहे की तो आपल्या योजनेप्रमाणे आपल्या इंद्रियांना नियंत्रित करू शकत असतो परंतु अधिक तर लोक गुलाम असतात आणि म्हणून ते इंद्रियांच्या मार्गदर्शनाखाली कार्य करित असतात योगी कोणत्या प्रकारे स्थित असतो या प्रश्नाचे हेच उत्तर पहावयास मिळते इंद्रियाची तुलना ही विषारी सर्पाशी केली जाते त्यांना अनिर्बंध आणि स्वेर आचरण करावयाचे असते योगी किंवा भक्ताने गारुड्या प्रमाणे सर्परूपी इंद्रियांना नियंत्रित करण्यामध्ये अत्यंत खंबीर असले पाहिजे तो आपल्या इंद्रियांना स्वतंत्र रीतीने वागवण्याची मोकळी कधीच देत नाही शास्त्रामध्ये अनेक आदेश नियम आहेत व त्यापैकी काही विधात्मक (सकारात्मक) आहेत तर काही निषेधार्थक (नकारात्मक) आहेत. जोपर्यंत एखादा स्वतः इंद्रिय तृप्ती वर बंधन घालत नाही व या सकारात्मक आणि नकारात्मक आदेशाचे पालन करित नाही तोपर्यंत तो कृष्ण भावनेमध्ये दृढपणे स्थिर होऊ शकत नाही या ठिकाणी उल्लेख केलेले कासवाचे उदाहरण हे सर्वोत्तम आहे कासव हे कोणत्याही क्षणी आपल्या इंद्रियांना आवरू शकते व विशिष्ट कार्याचे वेळी ती पुन्हा इंद्रियांना प्रकट करते त्याप्रमाणे कृष्ण भावना भावित व्यक्तीची इंद्रिये ही भगवंताच्या सेवेसाठी उपयोगात आणली जातात नाहीतर ती आवरली जातात. या ठिकाणी आपल्या संतुष्टी करिता इंद्रियाचा उपयोग न करता त्याचा उपयोग भगवत सेवेमध्ये अर्जुन आणि कसा करावा हे त्याला शिकवण्यात आले आहे इंद्रिय आवरून घेणाऱ्या कासवाच्या उदाहरणावरून आपली इंद्रिय सदैव भगवंत सेवेमध्ये कशी सलग्न करावी हे या ठिकाणी दर्शविण्यात आलेले आहे.

श्लोक: “विषया विनिवर्तते निराहारस्य देहिनः।

रसवर्जःरसोस्य परं दृष्ट वा निवर्तते ॥”

भ. गीतार/५९

**अर्थ:** इंद्रियांनी विषयाचे रसग्रहण न करण्याचे पुरुष केवळ विषयापासून जरी निवृत्त झाले तरी ते आसक्ती पासून निवृत्त होत नाही. इंद्रिये व आसक्ती यापासून निवृत्त होणे हे स्थितप्रज्ञ योग्याचे लक्षण आहे.

देह धारी जीवात्मा जर इंद्रियप भोगापासून निवृत्त झाला तरी त्यांची इंद्रिय विषयाबद्दलची गोडी राहतेच परंतु उच्च तर रसाचा अनुभव घेऊन असे कार्य थांबविल्यास तो चेतनेमध्ये स्थिर होतो. मनुष्य जोपर्यंत दिव्य स्तरावर स्थित होत नाही तोपर्यंत तो इंद्रिय तृप्तीपासून पूर्णपणे परावर्त होऊ शकत नाही. विधी विधाना द्वारा इंद्रिय उपभोगापासून निवृत्त होण्याची पद्धत ही काहीशी रोगी मनुष्याने विशिष्ट खाद्यपदार्थापासून पथ्य पाळल्याप्रमाणे आहे पण रोग्याला अशी बंधने ही आवडत नाहीत आणि त्याची खाद्यपदार्थांमध्ये रुची ही नाहीशी होत नाही. त्याप्रमाणे अष्टांग योगा सारखे काही अध्यात्मिक मार्ग ज्यामध्ये यम, नियम, आसन, प्राणायाम, प्रत्याहार धारणा, ध्यान इत्यादी येतात. हे ज्या व्यक्तींना श्रेष्ठ ज्ञान नाही अशा अल्पभूती लोकांसाठी आहे परंतु आपल्या कृष्ण भावनेच्या प्रगतीत ज्या व्यक्तीने भगवान श्रीकृष्णाच्या अप्रतिम सौंदर्याची गोडी चाखली आहे त्याला निर्जीव भौतिक गोष्टीविषयी मुळीच गोडीच राहत नाही. म्हणून जीवनातील आध्यात्मिक प्रगतीपथावर असणाऱ्या अल्प बुद्धी नव साधक व्यक्तीसाठी बंधने असतात. परंतु अशी बंधने जोपर्यंत एखाद्याची कृष्ण भावनेमध्ये वास्तविक गोडी निर्माण होत नाही तोपर्यंत केवळ चांगली आहेत जेव्हा

एखाद्या खऱ्या अर्थाने कृष्ण भावना भावित होतो तेव्हा त्यांची आपोआपच अशा निरर्थक गोष्टीमध्ये गोडी कमी होते.

श्लोक: “क्रोधादभवति समोहः संमोहातिविभ्रमः ।

स्मृतिभ्रशाद बुद्धीनाशो बुद्धीनाशाप्रणशति ॥”

भ. गीतार/६३

**अर्थ :** क्रोधापासून समूह निर्माण होतो आणि मोहापासून स्मृतिभ्रमित होते जेव्हा स्मृती भ्रमित होते तेव्हा बुद्धी दास होते. आणि मनुष्याचे पुन्हा भौतिक अंश रूपात पतन होते.

भक्त हा कृष्ण भावनेमध्ये प्रसाद ग्रहण करतो तर अभक्त त्याचा भौतिक बळाचा पुरस्कार करतो म्हणून निर्विशेषवादी त्यांच्या कृत्रिम तथाकथित वैराग्यमुळे जीवनाचा आनंद घेऊ शकत नाही आणि याच कारणास्तव मनाच्या येत किंचित विचारणामुळे ही त्यांचे भौतिक अस्तित्वाच्या ज्यादयाळात पुन्हा पतन होते असे म्हटले आहे की असा जीव जरी पक्षाच्या अंतिम स्तरावर पोहोचला तरी त्याला भक्तिपूर्ण सेवेचा आधार नसल्यामुळे त्यांचे पतन होते

श्लोक: “रागद्वेषवियुक्तस्तु विषयानिन्द्रीचरन ।

आत्मवस्येविधेयात्मा प्रसादमधीग छति ॥”

**अर्थ:** आसक्ती आणि अनासक्ती यापासून मुक्त असणारा आणि स्वातंत्र्याच्या नियमक तत्वानुसार यांना नियंत्रित करण्यामध्ये समर्थ असणारा मनुष्य भगवंताची पूर्ण कृपा प्राप्त करू शकतो कृष्ण भावनाशक्ती मनुष्याला केवळ श्रीकृष्णाच्या सदृष्टी पदे असता असते आणि इतर कशाचीही आस्था नसते. म्हणून तो सर्व प्रकारच्या आसक्ती आणि विरक्ती पासून मुक्त असतो जर कृष्णाची इच्छा असेल तर सामान्यतः अनावश्यक असणारी कोणती गोष्ट भक्त करू शकतो आणि श्रीकृष्णाची इच्छा नसेल तर तो असे कधीही करणार नाही की जे सामान्यतः त्याने आपल्या तृप्ती करिता केली असते म्हणून कर्म करणे अथवा न करणे हे त्यांच्या अधिक आहे कारण तो केवळ श्रीकृष्णाच्या मार्गदर्शनानुसारच कार्य करीत असतो ही भावनांमध्ये भगवंताची अहेतुकी कृपाच आहे फक्त हा जरी वैश्विक स्तरावर असत असला तरी तो या अहे दोघी कृपेची प्राप्ती करू शकतो. स्थित प्रज्ञाची वर्णन जीवनमुक्त या संदर्भात भगवद्गीतेच्या दुसऱ्या अध्यायात श्लोक क्र. ५५ ते ६३ यामध्ये दिसून येतात.

जीवन मुक्तीचे वर्णन गीतेमध्ये स्थितप्रज्ञ या नावाने केलेली दिसून येते

**स्थितप्रज्ञ चे महत्व:**

१. आत्मज्ञान आणि मोक्ष प्राप्तीचा मार्ग सुकर होतो.
२. नैतिकता आणि संयम जीवनात दृढ होतो.
३. मानसिक शांतता प्राप्त होते.
४. समाजासाठी आदर्श व्यक्तिमत्त्वाची निर्मिती होते.
५. आधुनिक जीवनात स्पर्धा ताण-तणाव, भौतिक सुखे यामुळे माणूस मानसिक दृष्ट्या अस्थिर होत आहे. अशा परिस्थितीत भगवद्गीतेतील स्थितप्रज्ञ संकल्पना ही मानसिक स्वास्थ्यासाठी अतिशय आदर्श ठरते.

भगवद्गीतेतील सहाव्या अध्यायामध्ये ध्यान योग आत्मसंय योग मध्ये योग्य ची लक्षणे सांगितलेली दिसतात

### जीवन मुक्ताचे वर्णन -

- १) स्थितप्रज्ञ
- २) योगिन
- ३) अहत
- ४) बोधिसत्व

जीवन मुक्ताचे वर्णन प्रत्येक दर्शनांनी प्रत्येक धर्मांनी केलेले दिसून येते. जीवन मुक्त ज्ञानी पुरुषाच्या बाबतीत ज्ञानामुळे संचितकर्माचा नाश होताना दिसतो आणि अहंकाराचा व कर्तव्य अभिमानाचा लोक झाल्यामुळे क्रियामान कर्म उत्पन्न होत नाही परंतु प्रारब्ध कर्माचा नाश मात्र त्याचे फळ भोगल्याशिवाय होत नाही म्हणून ब्रह्मसाक्षात्कारानंतरही मुक्त पुरुष शरीर धारणा करताना दिसतो हे प्रत्ययास येते.

भगवद्गीता हे एक महान रहस्य आहे. सर्व भौतिक कार्य ही भौतिक प्रकृतीच्या तीन गुणांच्या क्रिया व प्रतिक्रिया मुळे घडून येत असल्याचे दिसते सर्व भौतिक प्रकृतीत बद्ध करणाऱ्या कर्मफल प्राप्ति करिता असतात सर्वसामान्य लोकांचा इंद्रिय तृप्तीच्या क्षेत्रातून आध्यात्मिक स्तरापर्यंत क्रमाक्रमाने उदार करण्यासाठीच वेद हे विशेषतः सकाम कर्माचे विवेचन करताना दिसतात.

भगवान श्रीकृष्णाचा सखा व शिष्य अर्जुन याने वैदिक तत्त्वज्ञानाच्या दिव्य स्तरापर्यंत स्वतःला उन्नत करावे असा सल्ला देण्यात आला हे दिसून येते. वैदिक तत्त्वज्ञानाचा आरंभ ब्रह्म जिज्ञासा किंवा सर्वोच्च आध्यात्मिक ते विषयीच्या प्रश्नापासून झालेला दिसतो. भौतिक विश्वाच्या निर्मितीनंतर अशा लोकांसाठी कसे राहावे आणि भौतिक बंधनातून कसे मुक्त व्हावे हे शिकविण्यासाठीच भगवंतांनी वैदिक ज्ञान दिलेली दिसून येते. जेव्हा इंद्रिय तृप्तीच्या कार्याचा अंत होतो अर्थात कर्मकांडाचा अध्याय संपतो तेव्हा उपनिषदांच्या रूपामध्ये आध्यात्मिक साक्षात्कार प्राप्तीची संधी उपलब्ध झालेली दिसते. ज्याप्रमाणे भगवद्गीता ही पाचव्या वेदांचा म्हणजेच महाभारताचा एक भाग आहे त्याप्रमाणे उपनिषदे ही विविध वेदांचा भाग आहेत हे दिसून येते. उपनिषदापासून आध्यात्मिक जीवनाचा प्रारंभ झालेला दिसतो जोपर्यंत भौतिक शरीराचे अस्तित्व असते तोपर्यंत भौतिक गुणांच्या क्रिया आणि प्रतिक्रिया घडत असताना दिसतात. श्रीमद्भगवद्गीता स्पष्टपणे सांगते की सर्व प्रकारच्या इंद्रिय तृप्तीच्या इच्छांचा मनुष्याने त्याग करणे आवश्यक आहे

**योग्याची लक्षणे-** पातंजलीय योगदर्शन वैदिक जड दर्शनापैकी एक आहे न्याय वैशेषिक सांख्य योग पूर्वमीमांसा व उत्तर मीमांसा अशी सहा दर्शने दिसून येतात. योग या विषयावर वेगळे दर्शन नाही वैदिक परंपरेत ज्ञानयोग, भक्तियोग, कर्मयोग मंत्रयोग, हटयोग इत्यादी प्रकारचे योग सांगितलेले दिसतात. योग प्रकार म्हणजे दर्शन नाही हे एक प्रकारचे संप्रदाय आहेत. हे दिसते दर्शन शास्त्र ही वेगळी विचारप्रणाली दिसते. योगदर्शन हे समग्र जीवनदर्शन आहे कोणत्याही चित्र वृत्तीचा येथे आंधळा करण्याचे आव्हान नाही हे सत्य दर्शनाचे प्रभावी साधन दिसून येते.

योग म्हणजे सर्व दुःखाची निवृत्ती नित्य नवनूतन सुखाची व परमानंद प्राप्ती ही विद्या अध्यात्म विदेशी जुळली असल्याने आत्मिक व परमतेची मांडली गेलेली आहे. योग विद्या म्हणजे मानवाच्या अपूर्ण तेला पूर्ण करून देणारे साधन दिसून येते. योग विद्या सर्व विजयांचा मूलमंत्र आहे हे प्रत्ययास येते. युगाची धारणा ही

आहे की mind and matter मन व पदार्थ हे विश्वाच्या चेतनाचेच अविष्कार असून मनाच्या समर्थन पदार्थ निर्मिती करतात हे प्रत्ययास येते.

भगवद्गीतेतील सहाव्या अध्यायामध्ये ध्यान योग आत्मसंयम योग मध्ये योग्याची लक्षणे सांगितलेली दिसून येतात. योग्याची लक्षणे ही दोन प्रकारचे पहावयास मिळतात.

- १) सिद्धयोगी
- २) साधक योगी

सिद्धयोगी होण्यासाठी साधकांनी कोणकोणत्या गोष्टी करायला हव्यात तसेच त्यांनी कोणकोणते नियम पाळायला हवे हे पाहिली पाहिजे जेव्हा सिद्ध योगी होण्याच्या मार्गाकडे साधक जात असतो तो शिकत असतो किंवा प्रयत्न करीत असतो तेव्हा तो साधक योगी असतो हे दिसून येते.

**योगी कसा असावा:-**

अध्याय: “अनाश्रितः कर्मफलं कार्यं कर्म करोति यः।

स संन्यासी च योगी च न निरग्नीन चक्रिय ॥१॥”

**अर्थ:** या अध्यायात भगवंतांनी मन आणि इंद्रिये संयमित करण्याचे माध्यम म्हणून अष्टांग योग पद्धतीचे वर्णन केलेले दिसून येते तरीही सामान्य लोकांना विशेषतः वर्तमान कधी युगामध्ये या पद्धतीचे आचरण करणे अतिशय कठीण झालेले दिसते. जरी या अध्यायात अष्टांग योग पद्धतीची शिफारस करण्यात आली असली तरी भगवंत विशेष जोर देऊन सांगतात की कर्मयोग अथवा कृष्ण भावना भावित कर्म करणे हे अधिक श्रेष्ठ आहे या जगामध्ये प्रत्येक मनुष्य आपले कुटुंब आणि त्याच्या साधनांच्या पालन पोषणार्थ कर्म करीत असताना दिसतो .परंतु कोणीही काहीतरी वैयक्तिक स्वार्थ वैयक्तिक तृप्ती वाचून मग ती वैयक्तिक असेल किंवा व्यापक असेल कर्म करीत नाही हे दिसते. कर्मफलाचा उपभोग घेणाऱ्या दृष्टीने कर्म न करता कृष्ण भावना भावित कर्म करणे हीच पूर्ण तिथे ची कसोटी दिसते. कृष्ण भावना युक्त कर्म करणे हे प्रत्येक जीवाचे कर्तव्य आहे .कारण सर्व जीव स्वरूपतः भगवंताचे अंश आहेत शरीराची अवयव संपूर्ण शरीराच्या संतोषी पित्यर्थ कार्य करीत असताना दिसतात. शरीराचे अवयव व तृप्ती करिता कार्य करीत नसून संपूर्ण शरीराच्या संतोषी पित्यर्थ कार्य करीत असताना दिसतात त्याप्रमाणे रुजू वैयक्तिक संतोष शांत कर्म करता परम सत्याच्या संतोषार्थ कर्म करतो तो परिपूर्ण असा संन्यासी किंवा योगी आहे हे दिसून येते. कृष्ण भावना भाविक मनुष्याला वैयक्तिक संतोषीची मुळीच इच्छा नसते श्रीकृष्णांना संतोष करणे हीच त्याची यशाची व्याख्या असते आणि म्हणून तो परिपूर्ण संन्यासी किंवा परिपूर्ण योगी असतो हे दिसते.

अध्याय: “यदा हि नेन्द्रीयाथेशु न कर्मस्वनुशज्जते ।

सर्वसङःकल्पसंन्यासी योगारूढोच्यते ॥ ४॥”

**अर्थ:** श्रीमद् भगवद्गीतेतील सहावा अध्याय ध्यान योग मधील योगी कसा असावा हे अध्याय चौथ्या मध्ये सांगितलेले दिसून येते. इंद्रियाच्या भोगात किंवा कर्मातही पुरुष अस्त होत नाही त्यावेळी सर्व संकल्पनाचा त्याग करणाऱ्या पुरुषाला योगारूढ म्हटले जाते हे दिसून येते. जेव्हा मनुष्य भगवंताच्या भव्य प्रेम मई सेवेमध्ये पूर्णपणे युक्त होतो तेव्हा तो स्वतःही तृप्त होतो आणि याप्रमाणे तो इंद्रिय तृप्ती किंवा सकाम कर्मांमध्ये संलग्न होत नाही अन्यथा कर्म केल्या वाचून राहूच शकत नसल्यामुळे त्याला इंद्रिय तृप्तीमध्ये रक्त व्हावेत लागते कृष्ण भावनेशिवाय तो सतत स्व केंद्रीत किंवा व्यापक स्वार्थकर्माच्या शोधातच असतो परंतु कृष्ण

भावना भावित मनुष्य हा श्रीकृष्णाच्या संतुष्टी करिता सर्व काही करू शकतो आणि त्या योग्य तो इंद्रिय तृप्तीपासून पूर्णपणे अनासक्त राहू शकतो ज्या मनुष्याला या गोष्टीचा साक्षात्कार झालेला नाही त्याला योग्य रूपी सोपानाच्या सर्वोच्च स्तरावर्त उन्नत होण्यापूर्वी भौतिक इच्छातून मुक्त होण्यासाठी यंत्रवत प्रयास करावे लागतात हे दिसून येते.

अध्याय: “ज्ञान विज्ञान तृप्तात्मा कूटस्थो विजितेन्द्रिये :।

युक्त इत्यच्यते योगी समलोष्ठामकांचन ॥८॥”

**अर्थ:** ज्यांचे अंतकरण विज्ञानाचे तृप्त आहे ज्यांची स्थिती निर्विकार आहे ज्याने इंद्रिय पूर्णपणे जिंकली आहेत आणि ज्याला माती दगड आणि सोने समान आहे तो योगी पुरुष असे म्हटले आहे.

भगवद्गीता म्हणजे कृष्ण भावनेचे विज्ञान आहे केवळ संसारिक पंडित्याद्वारे कोणीही कृष्ण भावना भावित होऊ शकत नाही शुद्ध भावना युक्त व्यक्तीचा सत्संग होण्याइतपत मनुष्याला भाग्यवान असावे लागते श्रीकृष्णाच्या कृपेमुळे कृष्ण भावना भावित मनुष्याला साक्षात्कारित ज्ञान असते कारण तो विशुद्ध भक्तीपूर्ण सेवेने तृप्त झालेला असतो साक्षात्कारी किंवा अनुभूती द्यानाद्वारे परिपूर्णतेला प्राप्त होते. दिव्य ज्ञानाच्या आधारे मनुष्य आपल्या श्रद्धेमध्ये दृढ राहू शकतो परंतु केवळ पुस्तकी ज्ञानाने तो सहजपणे मोहित होऊ शकतो आणि वरकरणी विरोधाभासामुळे गोंधळून जाऊ शकतो आत्मसाक्षात्कारी जीव हा वास्तविकपणे आत्म संयमी असतो कारण तो श्रीकृष्णांना शरण गेलेला असतो तो दिव्य असतो कारण त्याला संसारीक पंडित्याशी मुळीच कर्तव्य नसते संसारिक विद्वंता आणि मानसिक तर्कवाद जरी इतरांना सोन्याप्रमाणे भासत असले तरी त्याच्या लेखी मात्र त्यांना खडे किंवा दगडापेक्षा अधिक मूल्य नसते.

अशाप्रकारे श्रीमद्भगवद्गीतेमध्ये सांख्य योग्य दुसऱ्या अध्यायामध्ये स्थितप्रज्ञांची लक्षणे सांगितलेली दिसतात. अर्जुन भगवान श्रीकृष्णांना शरण जाऊन त्याची शिष्यत्व पत्करतो नश्वर भौतिक शरीर आणि नित्य आत्मा यांच्यातील मूलभूत अंतर स्पष्ट करून श्रीकृष्ण आपल्या उपदेशाला सुरुवात करतात देहांतरांची पुनर्जन्म प्रक्रिया परमेश्वराची अहेतुकी सेवा आणि साक्षात्कारी पुरुषांची लक्षणे यांच्या विषयी भगवान श्रीकृष्ण उपदेश करताना दिसून येतात. त्याचप्रमाणे भगवद्गीतेतील सर्व अध्याय ध्यान योग या अध्यायामध्ये अष्टांगयोग, मन आणि इंद्रिये नियंत्रित करून परमात्म्यावर ध्यान केंद्रित करून या प्रक्रियेचा कळस म्हणजे समाधी किंवा परमेश्वराचा पूर्ण साक्षात्कार हे या अध्यायात दिसून येतो.

अशाप्रकारे या शोधनिबंधात श्रीमद् भगवद्गीतेतील अध्याय दुसरा 'सांख्ययोग' आणि अध्याय सहावा 'ध्यान योग' या संदर्भात थोडक्यात विवेचन करण्यात आलेले आहे.

**संदर्भ ग्रंथ:**

1. कुमठेकर उदय, श्री गीतासार सम्यक-कुशल प्रतिष्ठान, नांदेड, प्र.आ.२५ डिसेंबर २०२४, पृष्ठ (१६)