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<table>
<thead>
<tr>
<th>Volume 1</th>
<th>Issue 2</th>
<th>May-July 2013</th>
</tr>
</thead>
<tbody>
<tr>
<td>G Editorial</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G Universal Religion of Swami Vivekananda: The Secular Aspect of Neo-Vedantism</td>
<td>P.I.D evaraj and Syamala.K</td>
<td>1</td>
</tr>
<tr>
<td>G Decline on Religious Values: Study on Christianity, Hinduism, Islam and Tribal Religion</td>
<td>Rejina Marandi</td>
<td>10</td>
</tr>
<tr>
<td>G The Epistemological Real Distinction: The Problem of Subjectivity and Intentionality</td>
<td>Sarat Chandra Bibhar</td>
<td>20</td>
</tr>
<tr>
<td>G Life and Works of Vethathiri Maharishi</td>
<td>B Sekhar Babu</td>
<td>33</td>
</tr>
<tr>
<td>G Samaji Nyay Aur Upanyaskar Nagarjun</td>
<td>Nalla Satyanarayana</td>
<td>39</td>
</tr>
<tr>
<td>G Youth Issues in Society</td>
<td>Nitika Jain</td>
<td>43</td>
</tr>
<tr>
<td>G A Contrast between Ayurveda and SâCkhya Philosophy: on Puruca and Prakrti</td>
<td>Dipika Bhatia</td>
<td>50</td>
</tr>
<tr>
<td>G Gandhian Outlook and Philosophy</td>
<td>K Pramila Rao</td>
<td>72</td>
</tr>
<tr>
<td>G ‘योगार्थत्तुतांतरीगतं’ श्रवण न्यायाः</td>
<td>Acharya Shailak Ram</td>
<td>83</td>
</tr>
<tr>
<td>G Effects of Different Intensities of Aerobic Running on The Resting State Blood Glucose, Platelet Account and Plasma Fibrengen among Type II Diabetics</td>
<td>C Kiran Chakravarthi and M V Srinivasan</td>
<td>95</td>
</tr>
<tr>
<td>G Continuous and comprehensive evaluation (CCE) - Teachers’ perception</td>
<td>R Siva Prasad</td>
<td>103</td>
</tr>
<tr>
<td>G Opinions of Secondary Teachers Towards Continuous and Comprehensive Evaluation (CCE)</td>
<td>K Jayaram</td>
<td>114</td>
</tr>
<tr>
<td>G The Significance of Philosophy of Religion</td>
<td>Victor Babu Koppula</td>
<td>126</td>
</tr>
</tbody>
</table>
The journal you are reading from your hand is the second issue of Sucharitha: A Journal of Philosophy and Religion. The first issue was a huge success, more than what we thought of. The rave reviews we received were heartening. Your support and encouragement facilitated us to come out with the next issue on time without compromising on the standard style. The journal has and the quality of the articles.

The current issue deals with the Universal Region of Swami Vivekananda, Decline on Religious Values, Life and Works of Vethathiri Maharishi, Sankhya Philosophy, Gandhian Philosophy and Significance of Philosophy of Religion. These applied topics are a fund of knowledge for their utilization.

In the present issue, we have taken up in detail the philosophical and religious issues discussed in academic circles. There are Eleven, well written articles covering a wide range of issues that are thought provoking as well as significant in the contemporary world.

My thanks to the Members of the Editorial Board, to the readers, and in particular I sincerely recognize the efforts of the subscribers of articles. The journal thus receives its recognition from the rich contribution of assorted research papers presented by the experienced scholars and the implied commitment is generating the vision envisaged and that is spreading knowledge. I am happy to note that the readers are benefited.

My personal thanks to one and all.

(Dr. Victor Babu Koppula)
India today is beset with many problems of disappearance of moral and ethical values, corruption, communalism, casteism, nepotism, utter selfishness, lethargy etc. All these maladies have erupted mainly because moral and spiritual values have not been given due importance. Politics of modern civilization is nothing more than a game of deception, exploitation, coercion, and suppression which tend to foment quarrels, divisions, cultural fascism and criminalization. In other words, it is a symbol of power politics and is little concerned with duty and service of human kind which should be the real goal of real politics. Indian society is now based dangerously caste oriented under the influence of identity politics. Power politics has nourished religious communalism as well as parochialism. Caste equations are also exploited in promoting parties or for winning elections. This situation has taken a turn for the worse during last four decades. It sees that the feeling of unity, liberal and socialist values, scientific and rational temperament which were developing during freedom movement and ensuing three decades have been pushed back. If the system does not adhere to, uphold or protect the democratic values and the society does not promote a democratic way of life, the democratic system will lose its credibility and it may be successfully challenged.

In this war-shattered Indian society when people is under constant threat of annihilation because of man’s selfish error and intolerance, the ideals of the Neo-Vedanta philosophy of Swami Vivekananda is highly relevant. The Neo-
Vedantic ideals of universal religion, search for truth, oneness of humanity, ideal of social service based on socialism and secularism serve as a beaconing light to show humanity the right direction. In the above existential situation the ideals of Swami Vivekananda will be certainly a solace to the humanity. Swamiji has already applied these Neo-Vedantic ideals for giving a spiritual enlightenment during the period of 19th century. As one of the greatest figure of modern Indian thought Vivekananda was the most effective exponent of the Vedanta in modern age. He emerged as a strong messenger of Indian spiritualism. He realized that the crisis of India can be resisted only by reinterpreting and re-establishing the Vedic-Upanishadic tradition. This new interpretation of the Vedantic wisdom is popularly known as Neo-Vedantism. Most of his popular ideas were based on Vedantic tradition which was re-interpreted according to the needs and demands of time and Universal Religion is not an exception. When we look deep into this concept we find Universal religion of Swami Vivekananda is nothing but an application of Vedantic ideals to the modern concept of secularism. Here in this paper our attempt is to examine the concept of Universal Religion and to highlight it as the secularist aspect of Neo-Vedanta of Swami Vivekananda. We hope that it is highly relevant as we are celebrating the 150th birth anniversary of this great Vedantist and when we are facing untold harm and miseries in the name of religions.

**Neo-Vedantism of Swami Vivekananda:**

Vivekananda realized that the crisis of India were due to the decline of Vedic religion. So he made up his mind to re-establish the Vedic-Upanishadic tradition in such a way that it proved itself to be truly relevant to the modern era. His philosophy of Neo-Vedantism was scientific, humanistic, universal and in tune with the demands of our modern age. He found that Vedanta which was the crest jewel of all philosophies in India was alienated from the common people. It was not related to the life of common man. According to Swami Smaranananda “Vedanta
epistemology and ontology have been discussed for centuries, but their practical application in day-to-day life was not seriously attempted. It was Swami Vivekananda who first brought the message of Advaita Vedanta to the common people in modern times, presenting its essential features in a simple way and working out the means to apply these to daily life”¹. Thus Vivekananda’s reconstruction of Indian Philosophy was an attempt to re-interpret the doctrine of philosophy as an answer to life’s problems.

Swami Vivekananda presented the essential features of Vedanta in a simple way and worked out the means to apply these to daily life. He introduced several changes in the understanding of Advaita in order to make it more relevant to the needs and conditions of the modern world. This was expressed by Swami Ranganathananda when he stated “Swami Vivekananda took it (Vedanta) out of monasteries and books and brought it before all humanity in India and abroad who responded to it with joy. This tremendous interest will ultimately help us to overcome the present human distortions and establish a more peaceful humanistic world in the coming decades. That is the importance of Vedanta.”² Neo-Vedanta stressed the experimental aspect of Vedanta and gave greater importance to the immanent aspect of Brahman rather than the transcendent aspect. Vivekananda brought about the reconciliation of Vedanta with modern science and showed that Vedanta itself is a science—the science of consciousness. Thus we can see that the Vedanta philosophy expressed through the mahavakyas form the basis of the message of Swami Vivekananda. He said “I base my teachings on the great Vedantic truth of the sameness and omnipresence of the soul of the Universe.”³ According to him Hinduism teaches equality as it is based on the Vedanta philosophy according to which there is one essence underlying everyone. His advaita philosophy recognizes the unity of all religions asserts the basic principles of the divinity of man and essential spirituality of man.
Vivekananda advocates spirituality where each and every member of the society contributes to the development of inherent divinity. He inspires us to rise above the low spirit and eliminates all narrowness of the mind and the heart in order to be justified to the service of the society. He ensures a new form of social consciousness where spirituality acts as a guiding spirit of the ascent of man. To him there is no difference but service of man and worship of god, between manliness and faith, between true righteousness and spirituality. With its rational approach Vedanta fulfils the need for a universal religion. It embraces the whole of existence as it is not confined to any race caste, creed or community. According to it, atman is the true basis of whole existence. It doesn’t make the body the most important entity in life and so it doesn’t discriminate on the basis of sex, color, caste or creed. It gives humans hope and strength, fearlessness and same sightedness. Thus Swamiji has shown how Vedanta knowledge can serve as the basis of morality, basis of inner strength and courage, and as the basis for social justice and equality as well. Neo-Vedanta of Swami Vivekananda thus provides a philosophy and religion that brings out one’s high qualities and provides the wherewithal to face the realities of life with strength, hope, peace and tranquility. Hence we can say that if we are to get over the present crisis and lift India to a better condition, it is essential to remould the concept of secularist spirit in conformity with the Neo-Vedantic ideals which will help for a human transformation resulting in social transformation.

Secularism in India:–

The concept of secularism was not planted in India from the West. The Western concept of secularism implying anti-religious ideology cannot be applied to India because ours is a multi-religious and multi-racial society. Secularism in India does not exclude religion. On the contrary, it promotes peaceful co-existence of all religions. The attitude of ‘live and let live’ became characteristic of India’s
ethos and that is responsible for the popularity of all those religious cults and movements of in India.

In India, secularism was woven into the fabric of her ancient society. From the dawn of her history, India has given to the world the message of brotherly love and universal compassion. It is because of this ethos of tolerance and culture of secularism that century ago, Christians, Jews and Parsis found no difficulty in finding a home in India. The tradition of tolerance was thus found existing in India since time immemorial. Secularism has been the most effective cementing force in the context of meeting the demands of multi-religious, multicultural, and a multi-lingual society like India. The concept of secularism is also relevant in the process of nation building. Without secularism as a binding force, uniting the citizens of India, we cannot imagine to construct the polity in the right perspective. Secularism besides being a pre-requisite to the presentation of the new nation's integrity is also a necessary aspect of modernization. As far as modern India was concerned, it was impossible to go back to that conception which the world had outlined and that which was completely out of tune with modern outlook. The necessity of the secular state arouse also from certain practical considerations. The government of a country like India with its plurality of religions can function satisfactorily in the modern age only on a secular basis. The progress of a state depends on national unity and solidarity. If special status was given to one particular religion, it would create a feeling of suspicion among the adherents of other faiths and it will inevitably lead to friction and conflicts. Thus secularism in India was the need of the society and country as a whole. It was essential for peace, unity, integrity and progress. This form of secularism which respected the religion of all individuals was designed to ensure the emergence of a strong and cohesive polity in India. In simple words, Indian secularism means a protection and equal treatment of all religions and absence of state religion. "It (secularism)
does not obviously mean a state where religion is discouraged. It means freedom of religions and conscience, including freedom of those who have no religion, subject only to their not interfering with each other or with the basic conception of our state.”

Hence we can say that it does not stand for the abolition of religion, but only for the separation of state and religion.

Secularism is a philosophy of life and its ideal is progress in human life in the present world irrespective of man’s religion, sect, caste, color and creed. It does not accept anything which makes difference between man and man. Humanism based on reason and not on religious dogmas is the silent feature of secularism. The ideal of secular state implies a social structure in which the individual is not subject to the social inequalities imposed by religious sanctions. Religious attitudes may hamper the growth of a free atmosphere, necessary for the building up of a democratic and secular state. Religions were not debarred from public life but it was dissociated from the state. The spirit of religious tolerance was thus combined with strict neutrality of state to all religions and a clear demarcation of religious and secular spheres with autonomy of the latter. Thus Indian secularism does not exclude religion, but promotes peaceful co-existence of all religions.

Universal Religion: The secular aspect of Neo-Vedanta:

The above mentioned secularist trends can be clearly seen in the salient features of the Universal Religion of Swami Vivekananda which is one among the important facets of his Neo-Vedanta. It is based on the extract of different religious truths freed from dogmas, sacraments, rites and ceremonies. Vedanta, he thought, as the most suitable philosophy to establish harmony between different religions. This was clearly stated in the editorial of Prabuddha Bharata that, “A secularism that ignores religion is bound to be dysfunctional in a society that is overwhelmingly religious. It is therefore important that we try to understand religion and religious
diversity as undeniable existential facts. Any such study would require a suitable framework. According to Swami Vivekananda, Vedanta provides such a framework."^5 It alone could become the basis of Universal Religion as it embraces all human beings from the lowest to the highest. Thus we see that Vedanta was given a universal significance for the first time by Swamiji. He broadened it into a religion which included every faith and every noble effort of man. It reconciled spirituality and material advancement, faith and reason, science and mysticism, work and contemplation and service to man and absorption in God. By following this religion we can not only broaden our own understanding of religion and deepen our spiritual lives but also learn to have a sympathetic view of religious diversity. As it was mentioned by B. K. Lal, "the elements of Universal religion would consist in recognizing that there may be various and different ways of approach to the religious object. It gives perfect liberty to the individual in this regard. But at the same time, the spirit of universal religion demands that every approach must be large-hearted enough to have a respect for the other ones".\(^6\) By doing so we would be able to discharge our secular duties without losing our religious mooring.

There is one significant aspect of Universal Religion which was always stressed by Swami Vivekananda and this is slightly different from the modern aspect of secularism which is described above. The one watch-word for Universal Religion, according to Vivekananda, is acceptance. As Dr.S.Radhakrishnan has clearly remarked, "...he criticized the word ‘toleration’ which we employ and said we have to appreciate, we have to accept, and we have to take for granted all these religions which help us to reach the Supreme. People in every sect, in every community and in every religion have been able to see the Supreme. They belong to one community of spirit; they belong to one fraternity, to one fellowship".\(^7\) Acceptance is not just tolerance. Tolerance is negative in its import. It implies, at least at times, that something is being allowed, in spite of being wrong. Vivekananda
recommends positive acceptance. That is why he says that we can worship in any form with any individual or sect. The believer in the Universal Religion has to be broad minded and open hearted, he would be prepared to learn from the scriptures of all religions and keep his heart open for what may come in the future.

Swami Vivekananda said that we should not accept any kind of religion which does not believe in service to humanity. His conception of Universal Religion was based on the belief that God manifests himself through all beings. Social services, compassion, feeling of oneness are the chief characteristics of the Universal Religion. These are the lessons which Vivekananda taught us in his great life. These lessons have a purpose, a validity and relevance even today. We have seen that the main problem for the present crisis of India is due to the decline of the secular ideas as envisaged by the makers of our constitution. Because of the over emphasis on religion by the political parties for filling their vote banks, our country has more or less lost its secular trends. This has led to this pathetic condition which made us once again remember the words of Swami Vivekananda. If we want to overcome this crisis we will have to go back to the real secularist spirit in which religion is kept as a private affair where it has nothing to do in the public life of an individual. This can be done by following the above said ideals of Universal Religion of Swami Vivekananda because the principles of Vedanta developed by swami Vivekananda are likely to have a great impact on world thought and in the culture and progress of mankind in the coming centuries.

References:


Introduction

It is said that man does not live by bread alone. For there is no community on earth whether simple or sophisticated, which live merely by the problems and satisfaction of his everyday life. Each stretches its hands into the past as well as future, and try to build up a world-view by weaving its immediate experience with what it has learnt from the past; to which are added the hopes and fears which it project into the dimly visible future. Therefore religion is important for humankind.

Religion is the way of life which calms down the disturbed human mind and gives hope and peace. When reason fails faith begins and in hope people live trimmed life. Different religion has different way of belief, hope, and faith, in God, and accordingly they follow. Similarly, the tribal people living in this world are following the tribal religion. These tribal people are not much expose to the world but they are comparatively living peacefully in their area without disturbing others. According to the holy scripture of the world major religions like Christianity, Islam, and Hinduism etc. Gives a meaningful thought to life and teaches how to live a meaningful life in this world and how to achieve salvation, but today religion has become a big power for a group of people who follows. World today is experiencing the religious superiority and hence trying to rule over the others. In the process the true meaning of religion is vanishing and people are going astray.
from their religion and it has become a pseudo religion. In other word religion has become mask to wear it for the sake of family, society, country etc. Which is no longer a religion but a name sake religion without it value understanding. Tribals are constantly following their religion as their forefathers taught them and they have not adopted the superiority feeling towards others. This kind of religious scenario makes me to look into the tribal religion and world major religions in order to understand the base of religion.

**World’s major religions**

Taking up three major religion of world: Christianity, Islam, and Hinduism are a leading religion today. These religions have many followers from different countries. But why this religion is bringing Chaos and not peace to the humanity? The rational being need religion but not the non rational but comparatively non rational are living more peaceful then the rational. Few important teaching of the holy books according to these religions can be analyse bellow:

**Christianity**

Christianity is one of the world major religions; it has many followers across the world. Taking up from its holy scripture the commandments of God to human being can be discussed as:

The Ten Commandments according to the Bible:

1. I, the Lord, am your God. You shall not have other gods besides me.
2. You shall not take the name of the Lord God in vain
3. Remember to keep holy the Lord’s Day
4. Honour your father and your mother
5. You shall not kill
6. You shall not commit adultery
7. You shall not steal
8. You shall not bear false witness
9. You shall not covet your neighbour’s wife
10. You shall not covet your neighbour’s goods.²

Looking into these commandments in the Bible, it teaches the best way to lead a life. But examining in today’s context very less peoples are bothered about the knowledge behind these commandments. Philosophy behind these commandments are: In the First commandment God says that he is God and there can be no God other than him one should not make an image of him and bow down and worship them. The second commandment says that one should not disrespect God by taking his name in vain where there is no necessity and doing this gives respect to creator who has provided everything for humankind. Third commandment says remember the holy day. Holy day is kept aside by the Christian to give time to lord their God and worship him. But very less Christian keep this commandment, now a day’s people are busy in earning to live in this world. Fourth commandment says honour your father and mother. But there is an incident where a pastors son kill his father “I have felt since the night is sadness, anger and confusion,” 19-years old Evan J innings told the reporter on the eve of his father’s memorial service on Tuesday June 19, 2013.³ In this incident it shows the son going against this commandment, and it has not taught the pastors son to respect his father and mother. Fifth Commandment says one should not kill, because he cannot give life. Sixth commandment says you should not commit adultery. Moses wrote that the man “who commits adultery moicheusetai with another’s wife is subjected to death.”⁴ Here, one should not disturb others wife or life. Seventh commandment says you should not steal. But a person in this world living in
poverty finds no other way to survive many times. Eighth commandment says you shall not bear false witness. But many people today bears falls witness in order to save themselves and also others which makes them faultier. Ninth commandment says that you shall not covet your neighbour’s wife. This can ultimately lead to adultery and sin. The tenth commandment says you shall not covet your neighbour’s goods. But one should earn and have it for himself. Obedience to these commandments can give better out look to human life.

But examining these Ten Commandments in today’s context the things are not found in Christian life but it is carried away by the system of world today. And religion is left behind in their living. Due to lack of knowledge of these words in Bible people are disturbed in their lives.

**Hinduism**

Hinduism is a religion which is followed mainly in India. The famous Quotations from Bhagavad-Gita can be examined as:

1. That man succeeds - who take up Karma Yoga, with his mind controlling his senses, (But not merely closing them).\(^5\)

2. When mind is dwelling on object of attraction and repulsion (mere closing of eyes, ears etc. Is delusion and hierocracy.)\(^6\)

3. Absolute peace is his who conquer ego and desire.\(^7\)

4. His wisdom is steady and permanent- who has absolute control over his senses and can retain from sense object at will.\(^8\)

5. A man without sense-control has no discrimination either.\(^9\)

6. If mind is not peaceful there is neither happiness nor wisdom.\(^10\)
7. If you free your mind from attraction and aversions- your senses come under control and mind becomes absolutely peaceful.\textsuperscript{11}

8. Anger creates delusion- which creates confusion- which ruins reason- which leads to man’s self destruction.\textsuperscript{12}

9. His wisdom is constant, whose senses are totally under his control.\textsuperscript{13}

10. Work done with great skill is yoga.\textsuperscript{14}

From these above quotations it clearly reflects the meaningful way of living life. First quotation mean that one should do a selfless service in which ego is given up in his desire to serve the divine in everything it might be man, animal, plant and any inanimate object. Second quotation- mind may dwell in object of attraction and repulsion but one should overcome all these temptation. Third quotation- If one control ego and desire he can never misunderstand others, he will keep a room for understanding. Forth quotation- Selfless action is steady and permanent if there is control over senses. Fifth quotation- sense-controlled man will make no discrimination, he well look others in equals. Above quotations clears that how one can have a peaceful mind, lack of it can lead to neither happiness nor wisdom. Quotation 6 & 7 clears how to have peace full mind and control anger because anger can only ruin a life and lead to destruction. Ninth quotation says wisdom will never change when senses are totally under controlled. Lastly, tenth quotation teaches that work done with great skill is yoga. Where a man can control all his senses and concentrate up particular thing.

There are several other quotations in Bhagavad-Gita which has a great philosophy behind it. This is so much helpful to the people who are following this religion but ultimately in today’s context things are totally upside down. The deep meaning of these words of wisdom in Bhagavad-Gita is lost. People are dying of without understanding their lives.
Islam

Islam is one of the world major religions. Some of the best Islamic quotation from Quran can be examined as:

1. "Surely those who guards (against evil) are in secure place in gardens and springs;"15
2. "But if any shows patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs."16
3. "Hold to forgiveness; command what is right; But turn away from the ignorant." 17
4. "Let there be no compulsion in religion. Truth stands out clearly from error; whoever rejects evil and has faith is in God has grasped the most trustworthy, unfailing handhold. And God hears and know all things. God is protector of those who have faith: from the depths of darkness he will lead them forth into light.18
5. "To God belongs the east and the west, whosoever you look is the face of God."19

Similarly, as examined in above religions: Christianity and Hinduism, Islam religion has a valuable teaching towards meaningful life. Above quotations from Qurans shows that one should guard him from evil doing, ones patience and forgiveness can engage himself in good conduct. It also teaches that there is no compulsion in religion but truth stands out of error.

From the above discussion of the three world major religion it is very clear that every religion has laid down an importance teachings of human life- How to live in harmony with each other and understand each other. Going into the depth of these holy books it has given it best to harmonize humanity. But religion has
failed to give meaning to lives. Still there are indigenous people who comparatively are in better condition in religious position. This can be discussed below:

**Tribal Religion**

Tribal religion is centred in nature and animistic. And among the animistic tribe, all places are holy and they are seat of spirits. One of the universal features of tribal religion is that all being are supposed to be endowed with a living spirit. The animals, plants, river and mountains are within this rule. In the forest where some of the more isolated community lives, a few trees are never touched or cut, for they represent the primal grove. The mountains are holy; and there are rocks of extraordinary shape, or even colours, which are taken as proof of their sacredness. This feeling of holy places remind them of the spirits residing everywhere from this conclusion can be drawn that they fear to misuse the nature and do any kind of unholy work. According to them extraordinariness of nature is taken to be sacred and is protected by them.

The tribes acknowledge spirits not only as protector of their villages, but also intimately concern with well-being. They are believed to guide them in every concern of life and also order of human event. The tribes also keep a great respect for the ancestor and worship their spirit.

The ancestor worship is the belief that at the death of an individual his social personality is not abolished but transformed. Malinowski points out ‘is the result of belief in immortality which is the result of deep emotional revelation, standardised by religion rather than the primitive philosophical tradition’ The dead, who are no more existing in this material world of object apparently, are worshiped and remember. They believe that they are living with them in the shape of offspring in the present generation. From their above belief it is clear that this people are obvious to retain their religion and continue to lead their lives as they
are thought by their forefathers. It also shows great respect and love towards their Parents and relatives.

The tribal's acknowledge the gift receive from the nature and worship nature from various manifestations like natural objects, plant and animals etc. Md. Ayub Mallick says that it is the religico-spiritual approach to ecological balance or the totemistic interpretation of ecology which is our urgent need in the face of a man over exploitation of forest and environment. The social customs and festivals of the tribal communities are associated with economic activity and govern by religious concept and idea. There are several festivals as: Harvesting in January, Flower feast in March-April, Rice showing in April-May, Post-transplantation season of rice, Rain-charm in May-June, Harvest in November, Cattle adoration in October-November, Exorcising the evil spirit in August.

From the above activities of the tribes conclusion can be drawn that whole through the year they are engage in religious activities. They never forget to worship the spirits responsible for the different activities. In other words both fear and respect to the supernatural ally are equally widespread and natural in the religious belief pattern of the tribe.

**Conclusion**

From the above discussion this can be concluded that man is created and send in this world full of natural things. Man is some way or the other related to natural thing and cannot avoid it. Nature is a gift to human being and rejecting and misusing of it would lead to destruction of human life. Nature is so much related to human being, that man may create an artificial thing but it satisfactions last for few days. But nature can protect us from globe warming, unexpected seasonal change. But man has come to the extreme condition of rejecting and misusing nature and which has made a hole in human life and hence people are
trying to satisfy themselves with different religious belief but from the other side nature do not support their living. The relationship between the nature and human being is lost today in other religions. Hence, one cannot control his own life.

Looking into all the major religions of the world people has missed the central teaching of their religion. It has not only increase the misunderstanding towards the others but also the nature. The nature is base of the tribal religion. It can only be found in tribal’s that they are till today retaining their eco-friendly religion but many of the tribal people are now a day’s influence by other religion and they also could not protect the nature any more. But those tribal’s living in forest are retaining happy and cheerful life.

Even though tribal peoples seems to be backward, illiterate, and ignorant to so many things but unknowingly they worship nature, but this nature of eco-friendly people world is falling short today. Of course non tribal religion has thought us many things about our life but people took more steps away from nature. This has brought imbalance in our living. For example: a man cannot concentrate in his prayer either he has to put on air conditioned or go to the forest side to pray. In other word nature is created for us and human being for nature hence it goes hand in hand. Today nature has loss it balance and started falling in human being.

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THE EPISTEMOLOGICAL REAL DISTINCTION: THE PROBLEM OF SUBJECTIVITY AND INTENTIONALITY

Sarat Chandra Bibhar
Centre for Philosophy
Jawaharlal Nehru University
New Delhi

The mind-body problem becomes more intractable with the notion of intentionality and consciousness. Recent debates on mind-body problem has direct bearings with the question of intentionality: having accepted the representational character of the mental how we can make sense of the fact of intentionality, if we accept that mind and body are distinct substances. These are questions for which no satisfying solution has been found. If we have a close reading of Descartes' original text one can find that Descartes' main concern at the bottom was epistemological. He was looking for certainty through skeptical method. So it is important to give a thought on the mind-body problem from epistemological perspective.

The representational character of mind or consciousness - its being 'of' or 'about' something - is "intentionality". Hence mental states are representational and they are contentful and are always object directed. By accepting the ontological real distinction where mind and body are two separate substances the question arises that how do we make sense of the manifest fact of intentionality, the fact that mental states have content or representational characteristics? By accepting mind and body as two separate substances where do you locate the fact of intentionality? We can locate intentionality either in the mind side or the world side of the distinction. Gregory McCulloch says these two choices will lead us to two horns of a dilemma.\(^1\) If we locate intentionality in the mind side then mind
would be itself intrinsically cut off from the world. It makes intentionality mysterious. If we locate intentionality in the world side then there is no genuine content or subjectivity on the mind side of the things. This is known as two horns of the Demonic dilemma. Hence there is a need to reformulate the mind-body dualism thesis and come to advocate a form of deeper dualism. This form of dualism, according to McCulloch is a distinction between self-contained mind and mindless world.

**Self-Containedness of Mind**

According to self-containedness of the mind my mental experience can exist without having any body or it can occur even if nothing bodily exists.

"It might seem that the self-containedness doctrine does not follow immediately from this immaterialist point alone, since immaterialism is compatible with the idea that thinking involves being related in a certain way to, say, structures in the brain. But one could not content as Descartes does that thinking is essential to the immaterial substance's existence, since if the substance can exist without the brain, it would be able to exist without thinking (without appropriately related to structures in the brain)."\(^3\)

Thinking involves being related in a certain way to the structure of the brain states, that is, if there is a certain structure of the brain we get a particular pattern of thinking. If there is no such structure of the brain there are no such pattern of thinking. One may feel that the doctrine of self-containedness does not follow from this, because self-contained mind is distinct from their body and does not depend on anything for its existence. From this it follows that the existence of mental states like having my present experience is compatible with any possible bodily state of affairs whatsoever including the state of affairs where there are no
bodies at all. In this way any mental state can exist just as it is without depending on other bodies or even the body that it inhabits.

Mindless world

The individual minds are self-contained with respect to their bodies. If the minds are self-contained with respect to the material world then the material bodies of the world are exterior to the mind. And here comes the traditional problem how do the self-contained mind and the world or bodies which are exterior to the mind connect with each other. However my concern is not to establish the relationship between self-contained mind and mindless world. The question is how we formulate an argument that these material things around us are exterior to our mind.

When we say something is external to us we always attempt to know about the external thing or inquire what can be known about it. Here we need to distinguish the two different concepts: externality and exteriority. The concept of exteriority we discussed before is completely ontological. Exteriority is concerned with the dependency of the existence of one thing on the other.

Let’s take vat-brain example given by Hillary Putnam. In the vat-brain example one can treat vat-brain as sharing the same cognitive profile including having the same conscious thoughts of any one whose brain it matches independently of the context or surrounding which is similar to Descartes demon story. What both demon scenario and the story of evil scientist tell us is my conscious thought or my world directed thinking can take place when there is no such external world to which it can be directed. On the one side I have my self-contained mind and on the other hand there is a mindless world. Of course in both cases there is something that stimulates them but the sources of stimulation do not comprise the environment. Because sources are not what the vat-brain or immaterial mind intends to direct their thinking. Thus we can see a deeper
distinction of self-contained mind and mindless world beneath the mind-body Cartesian substance dualism. Within this Cartesian substance dualism the picture of phenomenology (intentionality), externalism and epistemology is very much blurred. Due to which we need to accept a deeper dualistic distinction a self-contained mind and a mindless world.

To give a credible account of mind we must incorporate an intelligible conception of intentionality. Gregory McCulloch suggests that to give a credible account of intentionality we need to abandon the ontological real distinction and accept the radical externalist conception of mind. And this involves developing an account of phenomenology of mind both at the first person and the at the third person level. At the first person level it is to give an account of what it is like to have thoughts and experiences. At the third person level it involves giving an account of interpretation and our grasp of the minds of others. He argues that we will have correct conception of phenomenology of content only if we have correct conception of the subject as embodied and if we approach the issue from the perspective of an epistemological real distinction that is there is an important distinction between mind and body, a distinction between the ways we should know our minds as opposed to knowing the rest of the world. Therefore this involves three major aspects which are very much necessary to give credible and proper theory of mind.

1. Radical externalist conception of mind.
2. Phenomenological and intentional conscious states both at the first and third person level.
3. A proper account of epistemological real distinction of mind and body.
Radical Externalism

A significant aspect of the Internalism-Externalism debate involves setting out exactly what counts as internal to a person. The meanings you grasp at least depend not just on how things are inside you but also on what your surroundings are like. Here grasping meaning itself a mental affair implicated in ones' thinking and directed at worldly things. And there is no gap between thought and its object and thus Demonic Dilemma will not come into play. This is a way in which we can avoid Demonic Dilemma by rejecting Ontological Real Distinction and also embracing some form of externalism called content externalism. However the points to be noticed here: first, we should give importance to external factors to get meaning. Secondly grasping meaning is nonetheless a mental phenomenon. So in grasping meaning both mental aspect and external aspect are interwoven with each other. Therefore the meaning is not just in the head nor is it just outside the head. To grasp meaning we should give importance to agent’s mental phenomenon as well as agent’s environment. Thus we see a play of both phenomenological content and externalist content here. The theory of mind here propounded is radical externalism- the subject is embodied in a meaning-laden world and not just that mental states are relational states having intrinsic properties related to some external factors. Subject does not include the object but the subject embodies itself with the object.

Phenomenological and Intentional Conscious States

Consciousness and intentionality are perhaps the two central phenomena in the philosophy of mind. According to McCulloch,

"Contemporary discussion on consciousness is always concentrated on the deliverance of the senses; things like visual experiences, or bodily sensations like tickles and stings. It is uncontroversial that such things figures in the
stream of consciousness are part of the mind's phenomenology although what this means is of course vexed. But far less attention is paid to something that is, or ought to be, equally uncontroversial: namely that episode of reasoning or thinking can also figure in the stream of consciousness in the same sense whatever that is.”

Besides the conscious bodily sensations and awareness there is also an aspect which takes place very much along with the stream of consciousness, which is the act of thinking or believing. This thinking aspect is always paid less attention when we talk about phenomenological conscious states. The occurrence of this thought in the stream of consciousness is always with content. Hence there is a first person phenomenological dimension of content. There is also third person intentional dimension of content like what others say and think about something. Thus in this case, other people's content figure as part of my phenomenology. So to give any account of intentionality one must accommodate the fact that content can appear in consciousness or has a phenomenological dimension both at the first and third person's way.

It is true that someone who thinks consciously that 'it is raining' can clearly notice that this is what he or she is thinking. So a phenomenon is what the mind notices, then my consciously thinking that 'it is raining' can figure in my phenomenology. It is just like seeing that 'it is raining' is a way of directing my consciousness at the intentional object 'rain' so that I can be thinking that 'it is raining'. The content that 'it is raining' can figure in my phenomenological domain when I consciously think of it. My conscious thinking informed by the content that 'it is raining' my consciousness is directed to the appropriate intentional object. This is when the content can be phenomenological and relate directly to the first person point of view.
It is also important to notice that there is another way which implicates that content is phenomenological at the third-person point of view. Suppose there is a person who speaks the language he speaks you understand. On the other hand there is a person who speaks a language you do not understand. In both the cases you have auditory sensations. But in one case you only hear the utterance of the sound alone. Whereas listening to someone who speaks your language is definitely a different kind of experience from hearing someone whose language you do not know. This suggests that phenomenological embraces some of the public aspect of thinking, speaking and understanding. In communication the shared content are very much part of one’s sensory experience.

Now the question arises how the first person aspect of phenomenology of content relate to the third person aspect of the phenomenology of content. It is in the successful engagement or communication or interpretation with the other that I can find out what it is like to be that other person. It is true that knowing the consciousness of another is a component of knowing their intentional states. But knowing the intentional states of other requires the knowledge of its content. This requires interpretation. So in order to interpret someone consciously one must consciously entertain the content of that person’s thought. An interpreter cannot understand the interpreted unless he or she understands its component. Interpreting someone involves processing the concepts or ways of thinking that they deploy in their conscious life on it. It links with the Epistemological Real Distinction. Understanding another as a thinker requires re-enactment of their thought which is a defensible, full-blooded Epistemological Real Distinction which I will deal in the next section.

**Epistemological Real Distinction**

Knowledge of the mind as mind is fundamentally different from the knowledge of the body. If mind do not come under the coverage of physical science then we cannot
have knowledge of the mind by using the same method and concept of physical
science. Hence there is a clear distinction in knowledge of mind and knowledge of
body. This thought gives us the room for Epistemological Real Distinction.

Understanding others and their doings as the manifestation of their minds involve
a methodology and a kind of knowledge that is radically different from methodology
and knowledge involved in the physical science. According to Quine:

“When we quote a man’s utterance directly we report it almost as we might
a bird’s call. However significant the utterance, direct quotation merely
reports the physical incident and leaves any implication to us. On the other
hand in indirect quotation we project ourselves in to what, from his remarks
and other indication, we imagine the speaker’s state of mind to have been.
And then we say what in our language, in natural and relevant in the state
thus feigned. In the strict scientific spirit we can report all the behavior,
verbal and otherwise, that may underlie our imputation of propositional
attitudes, and we may go on to speculate as we pleased up on the cause and
effects of this behaviour; but so long as we do not switch muses, the essential
dramatic idiom of propositional attitudes will find no place.”

When we utter a direct quotation we report it like bird does. But the case if
reporting indirect quotation we project ourselves in to what we imagine the speaker
has in his mind. Here we arrive at intentional attribution concerning others by
imagining how things are from their perspective. And we make certain predictions,
what they will do in that particular state of mind.

But what can be highlighted here is that understanding another’s words
even as they themselves understand them is not the same as being able to use
those words in their way. For example, the words might belong to a language of
which one has partial grasp. Still, it is clear that only unusual reticence or disability
could prevent a move from understanding to use in the intralinguistic case: an ordinary English-speaker who understood would also be able to use them. And even in the interlinguistic case, it is arguable that full understanding of a decent range of the foreigner’s utterances requires more than mere passive understanding. Certainly this is so in the important case of the skilled translator as we shall see below. Other-understanding, in the normal case, involves not just understanding their words in their way, but also the ability to use those words in their way, as vehicles of self-expression.

Quine in his book World and Object treats translation as the exercise of correlating expressions in the alien language with expressions in the home language. McCulloch writes,

"The principal job of the translator is to make what is alien familiar, to render the exotic in terms that make it comprehensible to the home audience. There is thus a well-known pattern of trade-offs covered by the bland phrase ‘translator’s licence’. On the one hand, the aliens have to be brought closer to us if we are to understand: on the other, we have somehow to be nudged or moved towards them if it is them we are to end up understanding, howsoever imperfectly. The bigger the cultural gap, the more licence there is, and the more plausible are claims that more or less of the alien lore ‘has no exact translation’. Here the essential translator’s skill is as developer of analogy and purveyor of hints and winks and nudges."

The fact that we acknowledge all these, the cultural gap and translator’s license is not to embrace meaning-scepticism, because there is no plausible requirement that if something can be said at all it can be said in any natural language. "It is to acknowledge that something deeper underlies successful
translation, namely the ability of the translator to understand the alien discourse in its own terms.”

The practice of rendering the alien familiar cannot even begin if we do not accept that there is something deeper underlies in successful translation.

But for Quine the correct focus should not be on translating, but on going native: becoming bilingual so as to be able to ‘bicker with the native as a brother’. This suggests that the person who goes native to the alien language should be able to converse with the alien as like his/her own in his language. In this whole process first of all the outsider has no knowledge of the Alien’s language. Therefore the outsider first should acquire knowledge of it as a set of object, because the alien might present her/his with a complex written lexicon and grammar. Again the outsider should learn to recognize all of these linguistics objects as uttered. This will help the outsider to report accurately whatever the alien uttered. For example let’s take a statement that ‘Gavagai Schmavagai’ as (M). Through these process the outsider learns the meaning of (M) ‘Gavagai Schmavagai’ and translate in his/her own language as (U) ‘Rabbit is coming’.

McCulloch says there are two important things happen here moving from(M) ‘Gavagai Schmavagai’ which is objectifying knowledge to (U) ‘Rabbit is coming’, acquiescent knowledge. First, the outsider getting to know what the words of Alien mean. Secondly, translating the Alien’s word ones learned. “Whatever the problems and license involved in any rendition from Alien to Home, this two-step procedure will start with the outsider’s having to ‘go native’ competence with Alien sentence such as ‘Gavagai Schmavagai’.” The difference between (M) ‘Gavagai Schmavagai’ and (U) ‘Rabbit is coming’ depends upon the ascriber’s competence with (U) ‘Rabbit is coming’.
The more alien the culture, the more the outsider will have to detach him/herself from his/her ordinary world-directed stance and engage in various kinds of pretence. This involves learning to think in terms of an arbitrarily different world-view. McCulloch says, “In coming to understand the Aliens’ initially unintelligible dealings with them, he may have to learn mechanics all over again, perhaps in a radically unsatisfactory form. This is why utterances of attitude ascriptions, even if they essentially involve a dramatic idiom, might still be caused by underlying ‘knowledge’ structures rather than off-line deliberation.”

Understanding another as a thinker requires re-enactment of their thought. This re-enactment and imitation in acquiring knowledge of mind other language do not echo in physical science. So there is a distinction between knowledge of the mind and gaining knowledge of the world which brings out Epistemological Real Distinction. In gaining proficiency with align concepts I as an outsider make available to myself new forms of consciousness, new way of seeing the world. Here, I as an outsider have to gain access to the third person phenomenology of their behaviour and learn to see and hear meaning where there was just noise and movement. So having ‘gone native’ in Quine’s language the translator would have already the access to the Alien’s meanings and made them his own. This process is not possible by physical science. That is how the epistemological real distinction flows rather naturally out of the idea that intentional attribution or attitude ascription is essentially dramatic idiom.

**Conclusion**

Epistemological Real Distinction emphasizes that there is a difference between the way we know our own mind and the mind of others. Which means a
purely scientific understanding of the mind cannot be the right way of understanding of the embodied subject and their thoughts. And to know the mind of others we need to re-enact their thoughts. To understand others I need to understand them as they themselves understand. However when I want to know my mind I am privileged to have direct access to it as opposed to the knowledge of the world.

The world we experience cannot be neutral world. It is we who give certain values and meaning to the world. These values and meanings are given from our point of view. The point of view can be individual or it can also be collective forming an intersubjective world of experience and meaning. To consider the world we experience that cannot be neutral, we must be in communication with each other. Unless this happens there would be nothing to base our idea of being wrong or being right in giving certain values and meaning to the world or whatever we say or think. This requires a shared environment of an intersubjective world. The collective point of view can emerge only in a shared world, an intersubjective world where two or more people share with each other. Thus we see the meaning and the values we give to the world becomes collective forming an intersubjective world of experience and meaning.

To understand intentionality of the mental we can no more accept the Ontological Real Distinction of mind and body propounded by Descartes. This gives us a challenge to find an alternative: Instead of accepting mind and body as diametrically opposed substances, we need to accept an embodied subjectivity and mindful objectivity. Intentional mental states are essentially individuated in terms of object and properties external to the thinker’s body. The position of radical externalism is that mental states are not just intentional states having inner or intrinsic nature but are related to external factors. Thus we come to the meaning of embodied subjectivity. To accommodate the fact of intentionality we must take
into account of both the moral and cognitive externalism and the fact that content is a phenomenological notion. Hence any thinking about any aspect of the world has to be conceived as the presentation of the world itself to the mind. This is the conception of phenomenological externalism where, the subjective cannot exclude the objective. The picture that one gets is clearly of a self-in-the-world.

References

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LIFE AND WORKS OF VETHATHIRI MAHARISHI

B. Sekhar Babu
Research Scholar
Department of Philosophy
S.V University, Tirupati
Andhra Pradesh

Shri Vethathiri Maharishi was born in 1911 in a Weavers family in Guduvancheri, a village located 30 km South of Chennai, South India. From his youth he was driven by the desire for knowledge and in particular strove to find answers to three questions: “What is God”? “What is life?” and “Why is there poverty in the world?” The search to find these answers as well as the necessity to further his lot in life lead into various fields of endeavour, including becoming a qualified practitioner of two systems of Indian indigenous medicine, namely Ayurveda and Siddha, and certified in homeopathy as well. Enlightened through several years of intense meditation, he has written over 2000 poems on topics such as the origin and functions of the cosmos, as well as on all aspects of human life. After his own realization of truth he dedicated the rest of his life time to serving humanity. Through his speeches and writing he conveyed his understanding of the one Supreme power, its transformation into universe, the evolution of living beings and his vision of world peace based on one World Government. He wrote over 70 books in Tamil and English and his book entitled World Peace written in 1957, he reviewed the condition in problems affecting of humanity, and identified the mankind and delineated a comprehensive plan for bringing about total transformation in society so as to achieve peace and prosperity for all. He has given a system of simple physical exercises for health maintenance, and a meditation technique called Simplified Kundalini Yoga. He has enquired into ancient teachings regarding Kaya Kalpa. (Techniques that can promote longevity and convert sexual energy to spiritual energy) and synthesized a simple practice that has been widely taught in South India. His teachings and practices...
are relevant irrespective of class, creed and gender. He has introduced Introspection techniques for "self-correction of desire" and "analysis of thought". All his teachings are rational and have a logical consistence. For him there is no superstition or belief system based on faith. From 1972 to 1993, Maharishi travelled to foreign countries annually, lecturing and teaching extensively. His teaching comprises an integrated system of simple daily exercises, meditation introspection and his philosophy of pantheistic monism. Several universities in India have made Maharishi’s philosophy a part of their curriculum. By unification of Science and Philosophy, Shri Vethathiri made significant contribution to Contemporary Philosophy, Science and Literature. On March 28th 2006, nearing the completion of his 95th year, Shri Vethathiri Maharishi attained Samadhi.

The Principal works of Vethathiri Maharishi are:


Vethathiri Maharishi’s thoughts are based upon sustained research of traditional Tamil Siddha Philosophy, meditation on the self and his concern for mankind. He held the view that training of the mind, introspection and reformation of negative habits are absolutely necessary for achieving success, health, peace, happiness and wisdom.

For this, he has systematized a Science of living through:

(a) Physical Exercises
Let us discuss these teachings of Maharishi in detail.

(a) Physical Exercises

According to Maharishi physical exercise ensures the proper flow of blood, heat, air, energy and bio-magnetic circulation leading to better health and general well being. The system comprises seven sections dealing with every part of the body. They are simple enough to be practiced daily by any one from the age of eight to eighty.

(b) Kaya Kalpa Yoga

Kaya means ‘body’ and kalpa means ‘immortal’. Kaya Kalpa yoga has a three-fold objective:

- Retarding the ageing process
- Maintaining youthfulness and good health
- Delaying death until one reaches spiritual perfection.

Through this, sexual energy is transmitted into spiritual energy by directing it to the crown chakra and beyond. As this practice is a natural restructuring process of the body, no medicine is involved, unlike health and spiritual benefits keeping the practitioner free from many troubles associated with ageing.

(c) Simplified Kundalini Yoga

This is a form of meditation to merge the mind with the subtle life force. This practice reduces the frequency of brain waves, enhance awareness, intelligence and understanding. Sincere practice can advance one from limited body
consciousness to cosmic consciousness. This meditation includes a separate
technique to strengthen the resistance of the mind and body to adverse effects of
planetary position. This system includes practices to understand and increase
one’s personal bio-magnetism for optimum physical and mental strength. One is
also taught to use bio-magnetism for healing others by passing energy.

(d) Introspection and Self-Realisation

Introspection is the means for purification of the self. It includes self-
analysis to sublimate the personality. In order to enjoy peace, prosperity, health
and happiness, one must eliminate undesirable aspects of one’s personality.
Therefore Introspection is an valuable guide for selecting desirable habits of
thought, word and deed and rejecting the unwanted ones.

The five primary aspects of introspection are as follows:

1. Moralization of Desires
2. Neutralization of Anger
3. Eradication of Worries
4. Analysis of Thoughts
5. Realization of Self

Through this way, one can suitably alter one’s personality for the best and
make optimum use of one’s potential.

(e) Truth, Peace and Harmony

Maharishi has propounded his philosophy in a simple, rational manner
using modern terminology to make it easily understood by the majority. He makes
us understand that we are at an evolutionary stage of the supreme being the Space
and through practical teaching methods makes us understand oneness running
through the entire universe and beyond. The realization of this oneness is liberation. Only such a person would be able to imbibe in himself the mindfulness of the Buddhist, the ahimsa of the Jain, the service to humanity of the Muslim and the love and tolerance of the Hindu. When this comprehensive knowledge spreads among people, harmony and peace in society will be enhanced through every individuals understanding of the realities and functions of the microcosm and the macrocosm.

In 1958, Maharishi founded the World Community Service Center in Chennai. He has been invited abroad many times and has taught extensively in the USA, Malaysia, Singapore, Mexico, South Korea and Japan. In 1974, he was invited to the United Nations for a talk on the value of Yoga and Meditation. Maharishi has dedicated himself to promoting harmony and peace in the world. In order to achieve this end, he has constituted a global trust called the Brain Trust. This is a grand experiment to transform individuals into healthier, loving and self-realised citizens radiating peace and positive thought.

In order to introduce people to his philosophy, regular training sessions are conducted at the Temple of consciousness, situated in natural surroundings on a 20-acre Campus at Aliyar, 25 km south of Pollachi near Coimbatore, India. There are auditoria, class rooms, dormitories and guest rooms for the convenience of the trainees. Annually, 15 days are set aside for observing silence and in praying for world peace. Courses on personality development and Brahma Gnana are being conducted regularly. Kaya Kalpa and introspection courses are held every month.

Attracted by the life and message of Maharishi, persons from various walks of life with international repute visited Aliyar. On March 13-14, Reverend Alexorbito of Philippines, an internationally renowned psychic surgeon, accompanied by D.R. Karthi Keyan (former Director, CBI) and others visited Aliyar.
References:


नागार्जुन हिंदी के प्रवाद, उपन्यासकार नामक खंड अपनी ग्रंथों एवं पद्धतियों से नागार्जुन ने आधुनिक हिंदी साहित्य को समृद्ध बनाया है। सामाजिक विषय में नागार्जुन ने स्वयं जीवन जिस्मा है। इसलिए, सामाजिक विषय के दृष्टि परिक्षण के तथा पुनर्प्रस्तावित है। अतः सामाजिक विषय के दृष्टि परिवर्तित है। सामाजिक समानता किसी एक के बाहर या संघर्ष से मिलते वह लहरा नहीं है। इस बात को वे अभी तक जानते थे। अतः इसके लिए, उनकी प्रवचन संपत्तियों पर जोर दिया है। वास्तविकता यह है कि संगठन की लड़ाई जीत की लड़ाई होंगी। किसी भी तरह की लड़ाई को सेल, यदि हम संगठित होकर लड़े, तो जीत हमारी होगी, परंतु यह आज न मिले। सन् 1946 में इस का "पागे" उपन्यास प्रकाशित हुआ है। यह पागली भाषा में लिखा गया है। इस में विभेद विवाह के दुष्परिवर्तित का वर्णन किया गया है।

'तिनाय व चाँदी' में फ्रें - वास्तव और गाय - हृदय की अनुमतियों में संतुलन मानव की कल्याणी, और उन कल्याणीयों के बीच से उनकी शक्ति को रेखांकित किया गया है। वर्ण - पेश की लगता है कि आधार गानका "बलचनामो" लिखा गया है। इस में सर्वस्था वर्ण के वाचन का पता को भाग तोड़कर की रचना अपनी जान देखर सुनकर पड़ी। 'नई रीढ़' में उपन्यासकार ने सामाजिक विषय के अर्थव्यवस्थाओं में नई पीढ़ी की बुद्धियों को रेखांकित करने की शक्ति की है। 'बाला वेदान्तसाहित्य' ने ग्रिहिता मांगन्यायवाद की दोहरी शासन प्रणाली द्वारा भारतीय संस्कृति के आरंभिक और सामाजिक शोधन की कथा कही गई है।

'कुंजी मीठे में' में अन्तर्विश्वास, भूल - बुद्धि, विश्वास, विश्वास तथा वास्तव यौगिक सामाजिक उपलब्धियों को सूची बनाने का प्रयास किया गया है। 'वर्णों के बेटे' उपन्यास में नागार्जुन ने वर्ण एवं शंख को विशेषता किया। 'कुंजी मीठे में' में भूल और गाय यौगिक लोचनों के गायन के पेश - वास्तव जैसे कार्य करने वाले की विवशता और इस धर्मी हेतु मुक्ति प्राप्त हेतु संपर्कित उनकी समझदारी पर प्रकाश डाला गया है। अभिमान विवाह की सामाजिक है। नागार्जुन ने सामाजिक संरक्षण में उदाहरण किया गया है। अधिकृत और धार्मिक ग्रामीणों के श्रीमान की श्रीमान के मिलित किया गया है। 'ज्ञानियों का बाला - उपन्यास का उद्देश्य समान में पूर्ण अनुमानित कर उपन्यास का उद्देश्य समान में पूर्ण अनुमानित कर उपन्यास का उद्देश्य समान में पूर्ण अनुमानित कर उपन्यास का उद्देश्य समान में पूर्ण अनुमानित कर
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40
‘बत्तानाम’ उपन्यास में नागाजुन ने जैमिनी प्रथा में संिधित दुःखों के विस्तार विलचन करार अपने हक का आंध्र ध्वनिमात्र है। जिसके कारण उपन्यास में निगमन आ-वोलन का रूप लिया। नागाजुन ने इस उपन्यास में विलचन करार निकलाकर अपने हक की लड़ाई लड़ सके। इस विषय में यह भी बताया है कि हमलों की समय का निशान हेतु दलितों की ही नेतृत्व की आवश्यकता है। क्योंकि वे भूत भोगी होते हैं और भूत भोगी तत्ता ही अपने सर्वक्षणों की समय को समझ सकते हैं।

‘दुःखीमोचन’ नागाजुन का एक ऐसा उपन्यास है जिसमें नागाजुन ने इस उपन्यास को नाकार दुःखीमोचन लाया दलितों की दुःखों को दूर करने का प्रयास किया है। उन्हें अपने अधिकारों के प्रति जगणने के प्रयास किये हैं। दुःखीमोचन का ऐसा प्रयास है, जो हमलों की विलचन और परोसा देता है तथा उनके अधिकारों के प्रति उन्हें सजीव करता है। दुःखीमोचन ने दलितों को न देखन सामान्य नौर पर आधारक बनाया, बल्कि वैश्विक नौर पर भी उन्हें बताए रहे के चेतना की। ‘उपन्यास’ नागाजुन का नारी उपन्यास विविध उपन्यास है जिसमें नागाजुन ने नारी के प्रति पुष्प भाव की उपस्थापना की व्याख्या की है। नारी, जो हमली के द्वारा प्रभावी संस्कृति को दूर की हुई ठीक भी अन्य इतिहास के प्रति गले परिवर्तित होती है, और ही तन है जिसी पुष्प की गमनी धी ठीक सबकुछ न हो, श्मशन होती है। अवलोकन होते ही सबकुछ देखती है। जो नागाजुन ने वड़ूबी प्रकाशी की है।

‘भूमिपाल’ नागाजुन का नारी शोधन प्रारंभिक उपन्यास है, जिसमें उपन्यास के अधिकांश नारी पहले ने किन रूप में पुष्पों के शोधन के विकार है, इस शोधन के दृष्टि में नारियों जो एक भारी धरणी हैं, वे बदली हो दीजाती है। वहाँ हो रही दुर्भागी हो नवीकन है। नागाजुन ने इस अभिव्यक्ति में दलित नारियों की स्वास्थ्यविश्वास करार पानी में अवश्य होने का प्रयास किया। नागाजुन का जीवन दलितों के संघर्ष में भीता। उन्होंने साथ अपनाया जीवन जिम्मा। अतः दलित के जीवन में वे सहानुभावी रहने और लाने के प्रयास थे। उन की यही एक उपन्यास उपन्यास में लश्कराधार के प्रयास से समाप्त होता दिखाया गया है।

‘भक्तिवद्ध’ उपन्यास नागाजुन के जीवन में बृहत प्रयास में संबंधित है। उपन्यास का प्रमुख पात्र नाम है। जिस के इस प्रयास में सभी पुस्तकीय कार्य पूरी होती है। शास्त्रीय तथा, विज्ञान, विज्ञान और पत्रिकाओं की असाधारण है। उन्होंने जीवन के नाम पर भोगी - भालू दलित जनजातियों को ठगा जाता था। वाहा की यह
आधम विशेष पिय था। कारण इस क्षेत्र में विभूतियों का बाहुल्य था। जो भाला - भाला तो होता ही है। साथ ही अन्यविचारी भी, जिन्हें कारण बावा को अपना तरीका गिराने में ज्यादा भलनत नहीं करनी पड़ी।

'पारा' उपन्यास अनेक विवाह की समस्या पर आधारित उपन्यास है, जिस में यह बताया गया है कि अनेक विवाह एक प्रकार से दिलेशी की अकाल गृहु है। उपन्यास की नायिका पारा का अनेक विवाह होता है, जिस से उन की असमय मृत्यु हो जाती है। इस उपन्यास में नागार्जुन ने विवाह भैया से दूल्हियों में जानवर लाने का प्रयास किया है। नागार्जुन ने अपने सभी उपन्यासों में किसी न किसी दृष्टि में दूल्हियों को जानवर ने प्रयास किया है। जिन्हें उन्होंने भूल नहीं, परमाणुक युद्धात्मक ज्ञान निकाल है।

नागार्जुन ने अपने उपन्यासों में दूल्हियों के जीवन तथा उस जीवन के अन्तर्देशों को उन्माद किया है। इस प्रकार उपन्यासकार नागार्जुन ने दूल्हियों की आर्थिक एवं सामाजिक स्थिति में गुप्तार लाने की गांठ की है। इस बारे के तत्वों की समस्याओं पर नागार्जुन ने प्रकाश पाया है। इसके बाह्य एवं अंतर्गतीक जीवन में तन - नाद को कई स्तरों में दिखाई देता है। अस्तित्वात्माओं को कूर करना और मानकों की कसोटी पर उपाधियों की व्याख्या दिलाना में दो प्रक्षेपियों नागार्जुन के उपन्यासों में प्रमुख वह से पानी जाती है।
Introduction:

It could be said that youth problems today are multiplied - in both quantity and seriousness. Whether or not that is the case, there is no shortage of topics. As we’ve noted, it’s best to write about what affects or interests you - if you care about the issue, it will come through in topic. If they are habitually interacting in an environment where violence is condoned and or encouraged then the youth has a greater probability of being violent. Any youth’s problem can be traced back to what they are experiencing around their environment and if you have an unconcerned parent who is not looking at the big picture the youths problem increase in frequency and level of brutality. Too many times i have heard a parent say that they can’t control their youth anymore and that they are out of control and that they can’t do anything for them anymore. This is ridiculous. If the parent were making the effort early on to keep the child in check and to train them in the ways of growing up then they would have never gotten to that point.

Recognizing the importance of youth in shaping the world they will live in as adults, the General Assembly adopted an international strategy in 1995 — the World Programme of Action for Youth to the Year 2000 and beyond. This World Programme focuses in particular on measures to strengthen national capacities regarding youth and to increase the quality and quantity of opportunities available to young people for their full participation in society.
Youth: A Key Asset for Society

Youth are at the forefront of global social, economic and political developments. In addition to their intellectual contribution and their ability to mobilize support, young people bring unique perspectives that need to be taken into account. The progress of our societies is based, among other elements, on each society’s capacity to involve young women and men in building and designing the future.

Youth Participation: A Critical Priority

What are the problems facing today’s youth?

The world has experienced fundamental political, economic and socio-cultural changes during the 1990s which will continue into the twenty-first century. But in many countries, the shifting global situation has created conditions that have made it more difficult for youth to be involved.

The problems facing youth challenge today’s societies and future generations as well. They include: limited resources available for funding youth programmes and activities; inequities in social, economic and political conditions; gender discrimination; high levels of youth unemployment; armed conflict and confrontation; continuing deterioration of the global environment; increasing incidence of disease, hunger and malnutrition; changes in the role of the family; and inadequate opportunity for education and training.

The situation of youth worldwide remains precarious. In both developing and developed countries, the needs and aspirations of young people are still largely unmet. Economic difficulties experienced in many developing countries are often more serious for young people. Youth are also affected by a growing incidence of substance abuse and juvenile delinquency. In addition, in many developing countries, unprecedented numbers of young people are migrating from rural areas.
to urban centres. Although young people in industrialized countries comprise a relatively small proportion of the total population due to generally lower birth rates and higher levels of life expectancy, they comprise a social group that faces particular problems and uncertainties regarding the future — problems due in part to limited employment opportunities.

There are different youth issues:-

- **Drug and alcohol abuse** - Research the current trends and find out if drug and alcohol abuse has increased or decreased among teens. Other aspects could be the age when experimentation began, the effects of anti-drug programs and what types of drugs are most prevalent.

- **Sex education** - As schools struggle with how to present sex education, students are making decisions that could affect them for life. How much information should be presented and at what age, and where should education fall - it could range anywhere from teaching abstinence to handing out condoms. A cross-sectional study was conducted to find out the knowledge and attitudes of school teachers regarding sex education. Information was collected from 476 senior secondary school teachers belonging both to the government and public schools, selected randomly in National Capital Territory of Delhi using pre-tested close ended questionnaires.

- **Bullying** - Even as schools become more aware of the problem of bullying and endeavour to prevent it, serious cases of bullying and hazing continue to come to light.

- **Suicide** - Difficult to discuss or understand, suicide evokes many questions. What are the warning signs? Can it be prevented? Are there other underlying issues, such as depression or drug abuse?
- **Poverty** - The economic recession and high unemployment are common topics in the news today, but what effect do they have on the kids? If one or both parents become unemployed, it could have a drastic effect on the children’s lives.

- **Teenage pregnancy** - There are reality shows on TV that have made celebrities of some teenage mothers – some say they glorify teen pregnancy. How does pregnancy affect the lives of the teenager, family members and others? What options do the young parents have?

- **Smoking** - Despite the fact that cigarettes are known to cause deadly diseases, most smokers acquired the habit in their youth. Why do teens start smoking – to be rebellious, to fit in, or what other reasons?

- **Public school arts funding** - Some say the arts are essential to a well-rounded education, while there are others who say it should take a back seat to basic learning. Limited funds are available for schools’ budgets – where should the money go? Another angle could be arts programs competing with school sports for funding.

- **Homelessness** - Poverty can sometimes lead to situations of homelessness and hunger. Teens and their families who do not have a home also may face prejudice and deal with feelings of shame and embarrassment.

- **Sexually transmitted diseases** - STDs are an unintended consequence of sexual activity. They can endanger not only physical health, but relationships as well. And whose responsibility is it to teach safe sex practices?

- **Sexual orientation and gender issues** - Youth often struggle with finding their identity and part of this can be related to gender and sexual
orientation issues. How do they gain acceptance from their families and friends? Other aspects of this issue could be gay marriage and hate crimes.

- **Divorce** - When parents’ divorce, children often have to deal with difficult changes in their lives, such as relocation or changes in lifestyle, feelings of sadness and loss, redefining family relationships, etc.

- **Child labor** - It is a big problem in some less developed countries. There have been outcries against stores that sold clothing produced in countries where child labor is a prevalent problem. Do manufacturers try to prevent child labor, or are they just focused on the bottom line?

- **Gangs** - Many youth are drawn to them to gain a sense of belonging, but underlying problems include drugs and violence.

- **Physical or mental illness** - Imagine all the stress and emotion of the teen years ... now add to that a physical disability or mental illness such as depression. What additional coping methods are needed? Is there too much emphasis on medication for learning disabilities?

- **Eating disorders** - Body image is very important to teens, and the stress sometimes leads to compulsive overeating or extreme dieting. Both conditions are unhealthy and can become dangerous.

- **War** - Wars throughout the world affect the lives of those living in the war zone, as well as youth whose parents serve in the military and must leave home for long periods of time.

**Conclusion:**

An attempt has been made in this paper to conceptualize youth violence and the context within which the problem. The analysis in this paper shows that
youth involvement in violence, as manifested in India is evidence of poverty, suicide, child abuse, smoking and teenage pregnancy among other causative factors.

Towards addressing the problem of youth violence, therefore, the following suggestions are hereby proffered. First and foremost, governments at all levels must disassociate themselves from violence and from those who maintain their position through coercion. There is no doubt that government supportive of violence will only continue to promote violence rather than reducing the menace.

Since the youth are the future leaders, special efforts should be made to encourage and promote activities that are of interest to the young people in a way to promote tolerance, trust and cosmopolitanism among them.

The problem of youth violence could partly be dealt with using specially designed radio and television programmes, jingles and group discussions. Such programmes could be aimed at discouraging youth violence. The station has many radio jingles aimed at discouraging violent acts within the state.

The menace of youth violence can also be arrested through the creation of an enabling environment for job, educational, healthcare delivery in the rural areas. This is necessary in order to reduce the rapid rate of rural-urban drift, especially among the youths.

Furthermore, family and religious institutions have important roles to play in arresting upsurge in youth violence and crime. At the level of family, parents should be a good role model for their children. They should eschew violence, pay enough attention to their children and avoid all forms of child abuse. Equally, religious organisations should be more pro-active in preventing and transforming youth violence through sermons, exhortations, preaching and provision of social as well as humanitarian services for the youths. If the above recommendations
are adopted for action, it is believed that they will go a long way in curtailing and transforming the upsurge of youth violence in the society.

References:
2. Sanjiv Kumar Bhasin, O. P. Aggarwal

(Footnotes)
3. Sanjiv Kumar Bhasin, O. P. Aggarwal
A Contrast between Āyurveda and Śaṅkhya Philosophy:
On Puruṣa and Prakṛti

Dipika Bhatia
M.Phil Research Scholar
Department of Philosophy
University of Delhi, Delhi

Āyurveda or ‘The Sophisticated Science of Healthy Life’ is the most ancient and traditional form of medication available to human beings. It primarily emphasizes on the ‘well-being’ of the individual with specific reference to the importance of having a good healthy life. Literally, Āyurveda refers to ‘Āyu’ meaning ‘life’ and ‘Veda’ meaning ‘Knowledge’, i.e., it means ‘Knowledge of Life’. This has been stated clearly in Agnivesa’s Caraka-Samhita which is regarded as the most authenticated text for the study of Āyurveda, wherein ‘Life’ is characterized into four types and the essence of Āyurveda, in each type, can be accounted for.

As it is stated:

‘That (science) is designated as Āyurveda where advantageous and disadvantageous as well as happy and unhappy (states of) life along with what is good and bad for life its measurement and life itself are described.’ [41]

The essential Āyurveda has its roots embedded in Atharva Veda and so is being regarded as sacred and pure for it is the only science that put great emphasis on the health of individuals and strives to grant beings good and prosperous ‘present life as well as the life beyond’.

Also, Āyurveda has been thought of as being ‘eternal’ in nature. This is because the entire process of life or living in the world is continuous and has no beginning as such. Secondly, there is ‘eternity’ of natural manifestations of elements or substances inherent in nature, which is pure and free from any artificiality. As it is said, ‘like the heat of the fire and liquidity of water, the Āyurveda or the Science of life is innate and it does not involve any artificiality (effects of mortals).’ Moreover, the eternity of Āyurveda is also ascribed to the way it has been originally conceived by Lord Brahmā and was passed on to Dākṣa Prajāpati, who in turn passed this knowledge to the Aśhwin Twins (the divine doctors), then onto Indra.
It was sage Bharadvāja who went to Indra to receive this knowledge of life, and further imparted it to Ātreya, who in turn made it available to Punnarvasu and, then, to Agni Deva.\(^3\)

Now, in concern with ‘longevity’, the subject matter of Ayurveda is ‘Puruṣa’- an individual constituted of mind, soul and body. And ‘Life is nothing but the combination of this tripod. However, this science prioritizes the body and the mind of a being than soul, for ‘soul manifests itself only when it is combined with mind and the body.’\(^6\) And it is this body that serves as a medium to experience the four puruṣartha- Dharma, Artha, Kāma and Mokṣa. In other words, ‘Puruṣa’ is the very constitution of human body which consists of five elements- space (Ākāsa), air (Vāyu), fire (Agni), water (Āpaḥ), and earth (prithvi). These elements combine into the Tridosha (vāta, pitta, and kapha), the balance or equilibrium of which is responsible for the healthy life. Here, it is important to note that each individual or Puruṣa has a unique combination of the Tridosha or ‘biogenetic forces’\(^7\) that determines its physical constitution and in Ayurvedic terminology, this unique constitution of every individual (Puruṣa) is known as ‘Prakṛti’.

Quite evidently, the Ayurvedic system of medicine is influenced by the Sāṃkhya tradition of Indian Philosophy, especially regarding the theory of creation and specifically, the terminology being used. However, their philosophical approach on Puruṣa and Prakṛti is quite distinct from each other. According to Sāṃkhya philosophy (unlike Ayurveda), Puruṣa is ‘consciousness’ which is pure and eternal, and Prakṛti is ‘primordial matter’ which has an innate capacity to produce the material world.

So the approach of two philosophical systems is radically different and this is my concern as, in this paper, I intend to bring out the contrast between Ayurvedic and Sāṃkhya philosophy on the concept of Puruṣa and Prakṛti. Yet, in my opinion the two strong positions can be reconciled in terms of importance of the balance or equilibrium to be maintained in order to have a peaceful existence. And with this background, I will first start with the exposition of
Puruṣa and Prakṛti in Āyurveda, followed up by the Sāṃkhya philosophical position. Further, to bring out the contrast between them and finally, the reconciliation between two philosophical accounts—emphasizing on the importance and value of balance or equilibrium to be maintained.

Āyurveda - The Sophisticated Science of Healthy Life

Living in this world and being exposed to the environment around, each individual or sentient being is endowed with the feelings of pleasure and pain. The individual in concern, here, is the ‘Puruṣa’ (or the empirical self) being constituted of mind, soul 1, and body. And this Puruṣa is the subject matter of Āyurveda or ‘The sophisticated science of healthy life’. The main aim of this science is the ‘well-being’ of Puruṣa such that even after the treatment of the disease (which causes pain) of the individual is done, measures are adopted so that the disease should not affect the individual again. Hence, it is a ‘Quest for Longevity.’

This Puruṣa which is the very constitution of the human body consists of five elements (pañca- mahabhutas) which are—space (Ākāsa), air (Vāyu), fire (Āgni), water (Āpaḥ), and earth (Pṛthvī). These are the subtle elements that have specific attributes and certain characteristics that are perceptible in nature. This can be presented in the following way:

<table>
<thead>
<tr>
<th>Five Elements</th>
<th>Attributes</th>
<th>Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Space (Ākāsa)</td>
<td>Sound (Śabda)</td>
<td>All Pervasive</td>
</tr>
<tr>
<td>Air (Vāyu)</td>
<td>Touch (Śparsa)</td>
<td>Mobility (Cakratva), Unobstructibility (Aṣṭāṅgahatātra)</td>
</tr>
<tr>
<td>Fire (Āgni)</td>
<td>Vision (Jāga)</td>
<td>Heat (Uṣṇīṣa)</td>
</tr>
<tr>
<td>Water (Āpaḥ)</td>
<td>Taste (Rasa)</td>
<td>Liquidity (Dravatva)</td>
</tr>
<tr>
<td>Earth (Pṛthvī)</td>
<td>Smell (Gandha)</td>
<td>Roughness (Kharatva)</td>
</tr>
</tbody>
</table>

1 In Āyurveda Philosophy, soul is manifested only when the body exist. Existence of mind and body is of prime importance in this philosophical system and as long as an individual exists in this world, he is conscious. The concept of soul in Āyurveda is not that of Sāṃkhya or Vedānta. But it merely emphasize that soul exist, only in association with mind and the body.
Each subtle element has one specific natural attribute (as listed above) and the succeeding elements have, along with the natural one, the attributes of the preceding elements as well.⁷

Now, these subtle elements (pañca māhābhūtas) serve as a foundation of human body which is a blend of twenty-four elements, namely, mind, ten indriyas – sensory organs (viz., eyes, ears, nostrils, tongue, and skin) and motor organs (viz., hands, feet, anus, phallus, and organs of speech-tongue), five objects of sense organs (viz., audition, touch, vision, taste, and smell), and Prakṛti- consisting of five māhābhūtas, ahamkāra (ego), maha (intellect), and avyakta (primordial matter).⁸

The five elements (as a base) gradually develops the Tridosha in the body that further take action on the tissue elements known as ‘Dhātus’ which give rise to ‘Māla’ or metabolic products.⁹ The well-being of the Puruṣa is determined by the balance or equilibrium of the Tridosha — vāta, pitta, and kapha in the body which depends on our way of living, our eating habits and our surroundings. Any ignorance in terms of our requirements of daily life, i.e., eating, living or even distress, brings significant changes in the balance as a result of which beings suffer from diseases and so are not well off.

So any hindrance in maintaining the balance of Tridosha affects the health of this Puruṣa in a negative way. That is why, the Tridosha – vāta, pitta, and kapha are considered to be the ‘pathogenic factors’ of the body. More so, being influenced by Sāṃkhya tradition of philosophy, Āyurveda borrowed the aspect of Guna or qualities, wherein according to Āyurvedic system, the pathogenic factors of the mind are rajas and tamas (and mind itself is satva) only as they are responsible for the negativity or ignorance of Puruṣa in terms of desire, greed, fear etc.
Now, as Tridoṣa are derived from the five subtle elements, it is maintained that Vāṭa doṣa consists of air and space; Pitta doṣa consists of fire and water; and Kapha doṣa consists of water and earth. Of these, Vāṭa doṣa is of prime importance which is accountable for the principle of movement of the body. The overall physiological function of the body inclusive of the regulation of mind is ascribed to Vāṭa factor.” And so, it is being described as having properties like ‘rough, cool, light, subtle, mobile, non-slimy and coarse.”15 Secondly, Pitta doṣa is accountable for ‘the biochemical activities, including the production of heat.’”16 This factor of Pitta is described as having properties like ‘unctuous, hot, sharp, liquid, sour, fluid, and pungent.”17 And lastly, Kapha doṣa is accountable for the preservation of body, maintenance of its strength and vitality.”18 This factor of Kapha is described as having properties like ‘heavy, cool, soft, unctuous, sweet, immobile and slimy.”19

It is important to note that the categorization of Doṣa- vata, pitta and kapha is only a basic one. As mentioned earlier, the balance of Tridoṣa is essential for the healthy life of Puruṣa. And each Doṣa has a subtle form which influence the positive ‘well-being’ of the individual. The positive or ‘health-giving-aspect’ of Vāṭa, Pitta and Kapha are ‘Prāṇa, Tejas and Ojas’ respectively.”17 Dr. David Frawley and Dr. Subhash Ranade emphasise on this essential aspect of Tridoṣa by saying:

‘Ojas itself is the essence of all the tissues as the essence of the reproductive tissue. It holds our primal energy reserve and our congenital strength and sustains our immune function. Ojas, which is very subtle oily substance, when heated creates Tejas which is the fire of courage, will power and motivation. Tejas in turn generates energy or Prāṇa, which . . . [governs] the functioning not only of the body but also of the mind . . . Prāṇa, Tejas and Ojas are part of the deeper level of healing that requires working with subtle energy.”18
Moving on, the Tridoṣa take action on the tissue elements known as 'Dhātu' which are seven in number and are equally responsible for the maintenance of healthy life. In a way, these tissue elements (Dhātu) in order to perform their actions are completely dependent on the three Doṣa. The Dhātu (also made up of five subtle elements) give strength to the body. They are like a support system to the ‘Life’. The seven Dhātu are – Plasma (Rasa), Blood (Rakta), Muscle (Māṇṣa), Fat (Meda), Bone (Asthi), Nerve and Marrow (Majjā) and Reproductive tissue (Shukra). These Dhātu further give rise to the metabolic products or ‘Mala’ that are excreted from body in the form of waste material. The reason that ‘Mala’ is important in Āyurveda is the fact that proper excretion and elimination of waste products from body leads to the good health of the individual. But, in case, if they are not being excreted from the body, then Puruṣa will be prone to diseases and thus, leading to his bad health. Hence, like the tripod of mind, soul and body, even Doṣa, Dhātu and Mala constitute a tripod governing the health of Puruṣa (all of which are derived from the five subtle elements). Their relation can be represented in the following way:

<table>
<thead>
<tr>
<th>Elements</th>
<th>Doṣa</th>
<th>Dhātu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Water</td>
<td>Kapha</td>
<td>Rasa</td>
</tr>
<tr>
<td>Fire</td>
<td>Pitta</td>
<td>Rakta</td>
</tr>
<tr>
<td>Earth</td>
<td>Kapha</td>
<td>Māṇṣa</td>
</tr>
<tr>
<td>Earth + Water</td>
<td>Kapha</td>
<td>Meda</td>
</tr>
<tr>
<td>Air + Space</td>
<td>Vāta</td>
<td>Asthi</td>
</tr>
<tr>
<td>Water</td>
<td>Kapha</td>
<td>Majjā</td>
</tr>
<tr>
<td>Water</td>
<td>Kapha</td>
<td>Shukra</td>
</tr>
</tbody>
</table>

So it is ‘Puruṣa’ – the living human being that occupies a central place in the Āyurvedic philosophical system. And the importance of this Puruṣa has been described in Caraka Samhitā by recognising it to be a ‘causative factor’. It is maintained that one can explain the occurrence of intelligence, ignorance, virtuous an
vicious acts etc. only by admitting the existence of Puruṣa. Without Puruṣa as a cause, there won’t be any meaning for birth, death, liberation, knowledge or ignorance etc. Thus it is the Puruṣa – the body that serves as a medium for the puruṣārthas – Dhārma, Artha, Kāma and Mokṣa.21 As it is stated, ‘. . . there is a permanent entity known as Puruṣa who is the causative factor for the action as well as for the enjoyment of its fruits.’

Now, according to Āyurvedic philosophy, each individual or Puruṣa is unique in its own way. Every individual has a unique combination of the Tridosha- vāta, pitta and kapha that determines its physical constitution known as ‘Prakṛti’. It is a ‘natural condition of the body’23 constitutive of the predominance of either of vāta, pitta or kapha that each individual possess uniquely. Since every individual has a different combination of Tridosha, so their susceptibility towards diseases and even the course of Āyurvedic medicine varies in each individual. Āyurveda is accredited of this aspect of Prakṛti for they maintain that the Prakṛti of each individual is genetically determined. It is determined at the time of conception in the womb of the mother. The Prakṛti of the foetus in the womb depends upon ‘the condition of sperm and ovum at the time of conception, condition inside the uterus, food and lifestyle of mother during pregnancy and nature of the elements comprising the foetus.’

Generally, seven types of ‘the natural condition of the body’ are considered keeping in mind the predominance of Dosha. These are – vāta, pitta, kapha, vāta-pitta, vāta-kapha, pitta-kapha, and vāta-pitta-kapha or ‘sāma prakṛti’. Each type of constitution has its own essence and particularity, and is permanent in nature of the individual. But it is ‘sāma prakṛti’ which is supposed to be the most balanced and healthy constitution of the individual.21 And apart from the bodily constitution, there is also the mental constitution of the individual that depends on the Guṇas (or qualities)- sattva, rajas and tamas. But this constitution is not permanent like bodily constitution. They change according to the change in one’s environment, surroundings
and daily practices of life. And it is this Prakṛti which also determines the ‘span of life’ of each individual.²⁶

So different physical constitutions (Prakṛti) have been ascribed to different individuals (Puruṣa) naturally, as a result, in spite of plurality of Puruṣa in this world, a sense of uniqueness dominates. Thus, Ayurveda being a holistic system of medicine is purely ‘humanistic and person- centred medicine that shows us how to find our own natural health and unfold our deeper energy potentials for the fullness of life.’²⁷ And regards the individual (Puruṣa) as a part and parcel of this universe, a divine creation. As it has been stated in Caraka-Samhitā:

‘An individual is an epitome of the universe as all the material and spiritual phenomena of the universe are present in the individual and all those present in the individual are also contained in the universe.’²⁸
An Account of Śāmkhya Philosophy

The Śāmkhya system of Indian Philosophy is one of the most significant and long-standing tradition in the realm of philosophy. Sage Kapila is regarded as the founder of this school but the presentation of its philosophical account is accredited to Iśvarakṛṣṇa. The uniqueness of the Śāmkhya philosophical system lies in the adherence to its ‘ontological dualism’ of Purusa and Prakṛti – the two principles responsible for the creation of the universe. The former is pure consciousness or spirit and the latter is primordial matter, a productive element...
that has an innate capacity to produce the world. Although these two principles are held to be completely distinct from each other, yet it is maintained that Prakṛti cannot evolve the material world without the presence of Puruṣa. Here, the presence of Puruṣa for evolution is not to be understood by any actual physical contact with Prakṛti, but it is “the bare presence of spirit being sufficient to disturb the equipoise of the constituents of Prakṛti and induce change and evolution.”

Both Puruṣa and Prakṛti are absolute principles with opposite characteristics. Whereas, Puruṣa is not caused, unevolved; it is Prakṛti which is necessarily caused, evolved; it is regarded as “the first cause of the universe”. This aspect is clearly stated in Sāṃkhya-kārikā of Iśvarakṛṣṇa:

heatumat, anityam, avyāpi,  
sakṛtyam, anekam, āśritam, lingam /

sāvayavam, paratantram  
vyaktam, viparitam avyaktam //

The evolved is caused, non-eternal, non-pervasive, mobile, manifold, dependent, mergent, conjunct and hetero-nomous; the unevolved is the reverse (of all these). So, according to Sāṃkhya philosophical system, Puruṣa is essential spiritual entity, a pure consciousness which is eternal in nature. It is a knower, a subject who is beyond all materiality, does not have any attribute, it is serene and calm by all means. It is “constant beyond all mutations (kūjāsthēmitya)” – no movement, no bondage, not active. It is absolutely free (Kaivalya) and unconditioned.

Now, opposite to that of Puruṣa; Prakṛti is productive in nature. All materiality of this world is ascribed to Prakṛti. It is the very source out of which the universe is evolved. Prakṛti itself is uncaused (for it is absolute) but it is “the first cause of the universe”. It is “the matrix of the whole psycho-physical universe.” The Prakṛti is composed of three constituents (Guṇas), the
balance or equilibrium of which is extremely important for its essence. The three Guṇas are satva, rajas and tamas which are intertwined (like strands) to make up the rope of Prakṛti. Satva (goodness) is of the nature of Pleasure, it is the principle of intellect which is responsible for the subtle manifestation. Rajas (passion) is of the nature of Pain, it contains in it the movement, the dynamism, and it is the cause of the movement within Prakṛti. And Tamas (darkness) is of the nature of indifference; it is heavy, dense and helps in the grossification of subtle things. The role of each of the Guṇas has been described in Sāṃkhya-kārikā of Śrīvāctrasūtra:

*sattvam laghu prakāsakam
istam upaśāmbhokām calam ca rajoh,
guru varūnakam eva tamaḥ,
pradipave vā ‘ritho vritiḥ //

Satva (alone) is considered to be buoyant and illuminate-ing, Rajas (alone) to be stimulating and mobile. Tamas alone is heavy and enveloping; their functioning for the goal (of the spirit) is like (the action of) a lamp. These Guṇas which constitute Prakṛti are never separate, they conflict yet co-operate with one another, and are always found intermingled with the predominance of one over another. Now, with the conflict of the Guṇas (as swayed by Puruṣa), a sort of tension arises within Prakṛti because of which creation proceeds.

*prakṛtār mahāṁ tato ‘hankāras
	tasmād guṇas ca śoḍaśakoḥ /
tasmād api śoḍaṣaṅkāt
	pañcabhiḥyaḥ pañcaśabdhāni //

From Primal Nature proceeds the Great One (intellect), thence individuation, thence the aggregate of the sixteen and from out of these sixteen, the five gross elements.
This arrangement brings with it the twenty-five principles of Sāṁkhya philosophy wherein Puruṣa is a separate twenty-fifth principle and Prakṛti along with its evolutes comprises the twenty-four principles. As the creation proceeds, from Prakṛti emerges the Great One, i.e., Mahat (intelect) which is determinative, ‘unindividuated’.

This further gives rise to Ahamkāra (individuation) which is egoistic or the very individuality which is constructed (‘I’). This individuality further, precedes the creation into two divisions of ‘eleven-fold aggregate’ and ‘five-fold subtle elements’. The former is over-ruled by satvā guṇa (Vaiśvānara) and the latter is over-ruled by tamas guṇa (Bṛhadādī); whereas it is the rajas guṇa which form the base for both satvā and tamas guṇa. Thereby, all these evolutes constitute the twenty-four principles and this implies that Prakṛti is (again) constituted of body, mind and intellect.

The entire process of creation can be represented in the following way:

---

Sucharitha : A Journal of Philosophy and Religion
(1) 

Purusya
(Pure Consciousness)

(2) 

Prakriti
(Primal Nature or materiality consisting of satva, rajas and tamas)

(3) 

Mahat (Intelect)

(4) 

Ahamkāra (Igo or Individuality)

Ahamkāra as Vaiśeṣika
(Satva-mode)

Ahamkāra as (Taijas or Rajas-mode)

Ahamkāra as Hitiñādi
(Tamas-mode)

(5) 

(6-10) 

(11-15) 

Manas
(Mind)

Jnānendriyas
(Organs of Cognition)

Eye

Ear

Nose

Tongue

Skin

Karmendriyas
(Organs of Action)

Voice

Hands

Feet

Organ of Excretion

Organ of Generation

Tanmatras
(Subtle Elements)

- Sound (Śabda)
- Touch (Sparśa)
- Form (Viṇa)
- Taste (Rasa)
- Smell (Viṣṇa)

(21-25)

Mahābhūtas
(Gross Elements)

- Space (Ākāsa)
- Air (Vāyu)
- Fire (Agni)
- Water (Āpura)
- Earth (Prthvi)

(Figure 2)
Hence, it is Prakṛti (and not Puruṣa) which is the source of production, manifestation of the universe. It itself is not an evolute, but evolves materiality through it. As being stated in Sāṃkhyakārikā of Iśvarakṛṣṇa:


\[
\text{mūlaprakṛtir avikṛtir} \\
\text{Mahadāyath prakṛtī - vikṛtayaḥ sapta /} \\
\text{ṣoḍaśakas tu vikāro} \\
\text{Na prakṛtir na vikṛtih puruṣah //}
\]

Primal Nature is not an evolute; the seven, beginning with the Great One (the intellect) are both evolvents and evolutes, the sixteen (the five organs of sense, the five of action, the mind and the five gross elements) are only evolutes; the spirit is neither evolvent nor evolute.³⁹

On the whole, the dual principles of Sāṃkhya philosophy, i.e., Puruṣa (consciousness) and Prakṛti (matter), though are of opposite nature but are not contradictory. They are mutually-exclusive principles; in a way, these principles are non-accommodative of the other (as matter does not accommodate itself in consciousness). And it is Puruṣa who is the knower and Prakṛti is the known. For Prakṛti will not be able to produce the world without the presence of Puruṣa. Metaphorically, it is explained that Puruṣa is a lame man and Prakṛti is a blind man. Like a lame man is suitable to guide a blind man, similarly it is Puruṣa who guides Prakṛti.

But the association between these two principles is merely purposeful, this is so because at one stage, Prakṛti is merely an object of enjoyment for Puruṣa but when, later on, this enjoyment leads to discriminative knowledge, it is Prakṛti which is responsible for the freedom (from bondage) of Puruṣa.³⁹ As mentioned in Sāṃkhyakārikā of Iśvarakṛṣṇa:


\[
puruṣasya daṁśanartham \\
\text{Kāvalyārtham uahu pradhānasya /} \\
pangy-andhavadd ubhaya
gapi samyogas tatpratitah sargah //}
\]
The association of the two, which is like that of a lame man and a blind one, is for the (dual) purpose of Primal Nature being contemplated by the spirit, and the release of the spirit (from three-fold misery), from this association creation proceeds. ⁴¹

Thus, unlike Purusa, it is Prakṛti which is matter and not the iota of consciousness. It has an innate or inert capacity to generate the world. Prakṛti evolves; it undergoes a self-transformation and so is dynamic in nature. The entire world of objects is implicit in the bosom of Prakṛti.

A Contrast between two philosophical systems

A strong connection between Ayurveda and Sāṃkhya Philosophy has always been accounted for in the historical context, especially regarding the theory of creation. However, their philosophical approach on Purusa and Prakṛti is quite distinct from each other. A sharp contrast between the two philosophical systems can be witnessed, even in their approach toward the terminology being used. As discussed earlier, for Sāṃkhya philosophy, Purusa is pure consciousness, eternal, bereft of materiality; and Prakṛti is productive element, having a body, mind and intellect. It is a primordial matter which is responsible for the evolution. Quite opposite to this, Ayurveda (which is although influenced by sāṃkhya tradition) considers Purusa to be a tripod of mind, soul and body. The Purusa, here, is the empirical self grounded in this material world and having the sensation of pleasure and pain through body. And Prakṛti is the very constitution of this Purusa which is different in each one of them. Each individual possess Tridosha – vata, pitta and kapha (along with Dhatu) differently and this is the natural constitution of the body (Prakṛti) which is genetically determined and is permanent in nature.
This constitutes the very fundamental difference between the two philosophical systems and this implies that both the systems are radically opposite to each other. Just too elaborate, in Sāṁkhya philosophy, it is Prakṛti which gives rise to the evolutes—mind, sensory and motor organs; whereas in Āyurveda, this factor is attributed to Puruṣa itself. Moreover, regarding the Guṇas, according to Sāṁkhya philosophy, Prakṛti is determined by the equilibrium or unity of the Guṇas—sattva, rajas and tamas which are necessarily intermingled with each other. However, these Guṇas—sattva, rajas and tamas, in Āyurvedic terminology, are qualities of the mind only and both rajas and tamas guṇa are considered as the ‘pathogenic factors’. And in terms of body, it is vāta, pitta and kapha which are considered to be the ‘pathogenic factors’. So the two philosophical systems have different interpretations and approach.

Again, according to Āyurveda, Puruṣa is capable to identify itself with the entire universe, but this is not acceptable to Sāṁkhya system for according to them, Puruṣa cannot identify itself with the universe, it is absolute and eternal, pure and serene by all means. More so, in Āyurveda, Puruṣa is considered to be the cause of the creation (Kāraṇa)\(^2\), whereas in Sāṁkhya philosophy, this is not the case as it is Prakṛti which is considered to be the cause of the universe—'the first cause', and so there cannot be any causal nature of Puruṣa as he is an observer.

Moving on, one of the important elements to bring out the contrast between these two philosophical system is the aspect of 'accommodation'. In Sāṁkhya philosophy, both principles of Puruṣa and Prakṛti are non-accommodative in nature; they are distinct from each other and are mutually-exclusive principles. But, as against this view, in Āyurvedic philosophical system, both Puruṣa and Prakṛti are accommodative in nature, rather they are necessarily together. Prakṛti resides in every Puruṣa in a permanent, fixed way and there is no way that Puruṣa can get rid of its Prakṛti. Unlike Sāṁkhya wherein Puruṣa and Prakṛti are of totally opposite characteristics, it is in Āyurveda where the very presence of Prakṛti
constitutes the essence of Puruṣa. Also, according to Śāmkhya philosophy, Prakṛti is
dynamic; it keeps changing, whereas according to Āyurveda, Prakṛti is static and permanent
in nature.
Lastly, for Āyurveda, both Puruṣa and Prakṛti are reckoned to be the knower (of the corpus)⁴⁴,
whereas on the other hand, in Śāmkhya philosophy, Puruṣa is the knower and Prakṛti is the
known. And also, for Āyurveda, sense-faculties are evolved out of the five Mahābhūtas, but
in Śāmkhya philosophy, the sense-faculties are evolved out of the Ahamkara (Ego).⁴⁴ Just to
add further, according to Śāmkhya philosophy, Prakṛti is constituted by the balance or
equilibrium of the Gunas and it is Puruṣa whose mere gaze creates tension within Prakṛti as a
result of which, the balance of Gunas is disturbed. However, it is in Āyurvedic content that
the balance of Puruṣa is determined by the balance of Prakṛti. And any disturbance in the
balance of Prakṛti (physical constitution of the body) leads to the illness of Puruṣa due to
which he loses on his health severely.
To present it short, the contrast between Āyurveda and Śāmkhya Philosophy can be
represented in the following way:

<table>
<thead>
<tr>
<th></th>
<th>Āyurveda</th>
<th>Śāmkhya Philosophy</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>On Puruṣa</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2) Consists of five elements that further combine into Tridosha, then Līhātu and Māla.</td>
<td>Essentially spiritual entity, beyond all productive attributes.</td>
<td></td>
</tr>
<tr>
<td>3) Can identify itself with the entire universe.</td>
<td>Cannot identify itself with the entire universe.</td>
<td></td>
</tr>
<tr>
<td>4) Is considered to be the cause of the creation.</td>
<td>Is certainly not the cause of the creation.</td>
<td></td>
</tr>
<tr>
<td>5) Mind of Puruṣa possess the qualities (Gunas).</td>
<td>Is beyond every quality or Gūpā.</td>
<td></td>
</tr>
<tr>
<td><strong>On Prakṛti</strong></td>
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<tr>
<td>6) A physical constitution or the natural</td>
<td>A primordial matter, a productive element</td>
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<tr>
<td>7)</td>
<td>condition of the body.</td>
<td>Genetically determined and is fixed, permanent in nature.</td>
</tr>
<tr>
<td>8)</td>
<td>Is not considered as the cause of the universe.</td>
<td>Is considered as the first cause of the universe.</td>
</tr>
<tr>
<td>9)</td>
<td>Consists of Tridosha- vata, pitta and kapha along with Dhatus and Malas.</td>
<td>Composed of three constituents (Gunas) sattva, rajas and tamas.</td>
</tr>
<tr>
<td><strong>The two main systems</strong></td>
<td></td>
<td></td>
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<tr>
<td>10)</td>
<td>Purusha consists of the twenty-four elements including Prakriti. There is no twenty-fifth element.</td>
<td>There are twenty-five principles in the entire process of creation. Purusha is the twenty-fifth principle and Prakriti along with its evolutes constitutes the twenty-four principles.</td>
</tr>
<tr>
<td>11)</td>
<td>Purusha and Prakriti are necessarily linked together. They are accommodative in nature. Prakriti resides in every Purusha.</td>
<td>Purusha and Prakriti are non-accommodative of each other. They are mutually-exclusive principles.</td>
</tr>
<tr>
<td>12)</td>
<td>The very presence of Prakriti constitutes the essence of Purusha.</td>
<td>The presence of Prakriti does not constitute the essence of Purusha. Purusha is the knower and Prakriti is the known.</td>
</tr>
<tr>
<td>13)</td>
<td>Both Purusha and Prakriti are reckoned to be the knowers (of the corpus).</td>
<td></td>
</tr>
<tr>
<td>14)</td>
<td>Sense faculties gradually develop from the five elements.</td>
<td>Sense faculties gradually develop from the Ahamkara (Ego).</td>
</tr>
<tr>
<td>15)</td>
<td>Purusha is influenced by Prakriti.</td>
<td>Prakriti is influenced by Purusha.</td>
</tr>
</tbody>
</table>

**Conclusion**

Thus to conclude, though there is a sharp contrast between Ayurveda and Samkhya Philosophy, yet in my opinion, the two strong positions can be reconciled in terms of the importance of the balance or equilibrium to be maintained. 'Equilibrium' plays a central role in both philosophical systems. It is in Samkhya philosophy wherein Prakriti is composed of the Guṇas- sattva, rajas and tamas that are held in equilibrium or balance with each other. This brings forth the essence of balance to be maintained amongst the Guṇas because of which Prakriti remains at ease. It is only when the disturbance happens in the balance of Guṇas, tension emerges within Prakriti. Likewise, in Ayurvedic philosophical system, Suchartha: A Journal of Philosophy and Religion
‘balance’ or equilibrium plays a cardinal role in the ‘well-being’ of the individual (Purusa). The ‘well-being’ of the individual is determined only with the maintenance of proper balance in the Tridosha along with Dhātus and Mala. Only when these primal constituents perform their respective actions in a balanced way, leads to the well-being or the healthy life of the individual which, in turn, depends on the adequate utilizations or the balanced activities being performed by the individual himself. But if the balance is disturbed then it leads to the suffering of the individual as, then, he is susceptible to diseases and so creates hindrance to his well-being. But if such is the case of dealing with the bad health or pain of the individual, the Ayurvedic system adopts measures to bring back the balance of three Dōsa within him, which help him (again) to lead a healthy life. Hence, Ayurveda is ‘The Sophisticated Science of Healthy Life’.

So in spite of many differences in approach, both Ayurveda and Sāmkhya Philosophy can be reconciled on the importance of balance or equilibrium to be maintained in order to have a rich-healthy life as well as to contemplate the abundance of inherent serenity and purity.

Reference Notes


2. Ibid., 26.

3. Ibid., 601-602.

4. Ibid., 602.


18 Ibid., 54-55.
19 Ibid., 48.


22 Ibid., 524.


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31 Ibid., 116.


33 Ibid., 11.
34 Sāṁkhya-kārikā of Iśvarakṛṣṇa, trans. S.S. Suryanarayana Sastri, ed. Dr. N.C. Panda, 
(Delhi: Bharatiya Kala Prakashan, 2009), 124.


36 Ibid., 174-175.

37 Jadunath Sinha, Indian Philosophy, Volume II (Delhi: Motilal Banarsidass Publishers 
Private Limited, 1999), 17.

38 See Sāṁkhya-kārikā of Iśvarakṛṣṇa, trans. S.S. Suryanarayana Sastri, ed. Dr. N.C. Panda, 
(Delhi: Bharatiya Kala Prakashan, 2009), 27; and Gerald James Larson, Classical 
Sāṁkhya: An Interpretation of its History and Meaning, (Delhi: Motilal Banarsidass 
Publisher's Private Limited, 1969), 236.

39 Sāṁkhya-kārikā of Iśvarakṛṣṇa, trans. S.S. Suryanarayana Sastri, ed. Dr. N.C. Panda, 
(Delhi: Bharatiya Kala Prakashan, 2009), 63.

40 Ibid., 170-173.

41 Ibid., 170.

42 Dr. Ram Karan Sharma and Vaidya Bhagwan Dush, Agniveśa's Caraka- Samhitā, Volume. 

43 Ibid., 328.

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GANDHIAN OUTLOOK AND PHILOSOPHY

K. Pramila Rao
Research Scholar
Department of English
Andhra University, Visakhapatnam

India has produced many great men in the past like Buddha, Guru Nanak, Swami Dayanand etc., Mahatma Gandhi was also a great son of India. He devoted his life for preaching the gospel of love, non-violence and truth. He was one of those great saints like Lord Christ, Lord Buddha and Guru Nanak who changed the course of human history in their teachings. Like Socrates the great, he was passionately a devotee and seeker of truth all his life. He sacrificed his life at the altar of communal amity and human fraternity. In reality he did not belong to India alone but like all saintly messengers of God he belonged to the whole mankind.

Gandhiji was more of a spiritual philosopher than a political philosopher. He made great contribution towards the struggle for India’s independence. He was the father of the Indian nation. He organized a novel method of fighting against the greatest imperialist power on this earth with the help of non-violence and ‘Satyagraha’. He was a great humanitarian and a crusader against injustice and tyranny. He was primarily a religious person and did not have any malice or ill-will even against his opponents.

Gandhiji was not an arm-chair political philosopher or a political theoretician like the western political thinkers. He was a practical philosopher who practised whatever he preached. No doubt, we do not find certain inconsistencies and contradictions in his ideas here and there but this charge is also true in the case of other political philosophers like Plato, Rousseau, Marx etc. In reality, the reason for these contradictions in Gandhian philosophy is that he developed his
ideas not as a systematic philosophy but according to the situations and the problems as and when they cropped up. In spite of this there is one basic consistency in his thought which is his devotion to Truth and Ahimsa. His greatest contribution to the modern Indian political thought is the systematic and scientific techniques of non-violence, satyagraha, non-co-operation, fasting, civil disobedience etc. which he successfully used during the struggle for India’s independence against the foreign rulers.

In Gandhi’s thought the emphasis is not on idealism but on practical idealism. It is rooted in the highest religious idealism but is thoroughly practical. One label that Gandhi was happy to have pinned on him was that of ‘practical idealist’. The important principle of compromise is relevant here, as it is the acknowledgement that perfect truth and perfect non-violence can never be attained while the spirit is embodied. Gandhian philosophy is certainly considered by Gandhians as a universal and timeless philosophy, despite the fact on the more superficial level it is set in the Indian social context. They hold that the ideals of truth and non-violence which underpin the whole philosophy are relevant to all humankind.

There were many influences on Gandhiji which moulded his philosophy of life. In his childhood he was greatly influenced by the religious and spiritual nature of his mother. Many Jain and Vaishnava saints used to visit his house when he was a child. He was much impressed by their religious ideas. He was also highly impressed by the life story of ‘Satyawadi’ Raja Harish Chandra and his absolute devotion to the principle of truth, even at the cost of his life. Gandhiji had seen a number of times the drama ‘Satyawadi’ Raja Harish Chandra during his childhood which was played by a drama company near his town. He was also influenced greatly by the teachings of ‘Bhagwad Gita’ the holy book of Hindus. He was a firm believer in this principle and remained a ‘Karma Yogi’ till his death. He borrowed the idea
of 'Ahimsa' from the Jain religion, and made it one of the basic principles of his philosophy. He was also influenced by the Life history of Lord Christ and his teachings as contained in the Holy Bible. From the Bible he adopted the idea of love and universal brotherhood. From the life of Lord Christ he borrowed the idea that if somebody strikes a person on one side of the face, instead of retaliating he should offer the other cheek also to put the aggressor to shame and win him through love and non-violence. Although he respected all religions alike, but he confessed that out of all religious books he was influenced the most by the teachings of 'Bhagwad Gita'.

Besides these influences, he was also profoundly impressed by the philosophy of his contemporary philosophers. He was much influenced by the American philosopher Thoreau and the famous Russian philosopher writer Tolstoy. Ruskin's book 'Unto this Last' also influenced the ideas of Gandhiji. Although Gandhiji borrowed his ideas from many sources, he developed them into original and systematic techniques with which he fought against tyranny and injustice. His techniques have also been successfully used in many parts of the world.

Gandhiji was a God-fearing and religious philosopher. He has his firm belief in the existence of God. According to him God and truth are the two aspects of the same coin. By means of truth we can realize God. To follow truth, according to him, is to worship God, because God is the ultimate Truth. He gave great importance to the upholding of Truth under all circumstances. He believed that we could serve him the best through love and service of mankind. He saw God even in the lowliest person and called the poorest 'Daridra Narayana'. He was a highly religious man and believed that religion was something which accompanied man even after his death. All religions, he said, ultimately teach the same principles of love, Ahimsa and Truth. Religion does not divide the people. In reality, a truly religious person does not hate the people belonging to any other religion. Although
every person should believe in his own religion and study its tenets, but he should not hate those professing any other religion. Gandhiji was himself the admirer of all religions Hinduism, Buddhism, Jainism, Sikhism, Islam, Christianity, etc. He condemned religious fanaticism, dogmatism, intolerance and communalism. Humanism according to him was the highest religion of all. He did not discriminate between human beings on the basis of religion, caste, colour, sex, etc. He used to go to all religious places of worship like mosque, Church, Gurudwara, Temple, etc.

Being a highly spiritual and ethical minded person, Gandhiji gave great importance to ends and means. According to him, for good and permanent ends moral and good means are very essential. He believed that it is only through good and moral means that we can realise permanent results. If the means are not good ends can never be good. Through the use of deceit, hatred and violence we can never realise good ends. Here Gandhiji differs in his approach from Karl Marx who believed that ends justify the means.

But you will not injure even the enemy. You desire victory by non violence alone and never transgress your self-imposed limits of courtesy and chivalry and that is what reduces us to sheer helplessness”.

The technique of ‘Satyagraha’ is Gandhi’s unique and distinctive contribution not only to politics, but also to the human philosophy. It is a new science or a philosophy in action. ‘Satyagraha’ is the technique of resisting all that is evil, unjust, impure and untrue. According to Gandhiji ‘Satyagraha’ is a vindication of Truth by bearing witness to it through self-suffering. ‘Satyagraha’ is the weapon of the strongest person. A ‘Satyagrahi’ is a true man of god who seeks to conquer evil through the use of moral force. A ‘Satyagrahi’ is twice blessed according to Gandhiji. It blesses him who practices it and against whom it is
practices it and against whom it is practiced. Through the method of 'Satyagraha' Gandhiji wanted to win over even the worst enemy. A Satyagrahi should have noble ideals. He should not run away from danger. He should never try to injure even the feelings of his opponents. In reality the fight of a Satyagrahi is a moral and spiritual one. It is a 'Dharma Yudh' or a just war with love, sacrifice and suffering. A Satyagrahi tries to bring about a mental change in the outlook of the ruler of the oppressor by his unshakeable faith in the victory of Truth and non-violent methods. A Satyagrahi should never leave the path of Ahimsa and Truth. The technique of Satyagraha may take the form of non-cooperation, civil disobedience, strike, Hijarat or fasting. A Satyagrahi should have his firm belief that ultimately truth will triumph. A Satyagrahi is a fighter against injustice, untruth and cruelty everywhere. He does not know what defeat is because he fights for the sake of truth. Even if a 'Satyagrahi' dies in the course of his fight for Truth and Justice, it is a sort of deliverance for him, and if he is sent to the prison it is a gateway to liberty. A true Satyagrahi has no malice even against his opponent because he hates the sin, but not the sinner.

Another great contribution of Gandhiji to the political thought is his contribution towards the development of the concept of non-violence. In his theory of non-violence Gandhiji was influenced greatly by the teachings of Jain and Vaishnava saints. He laid great emphasis on the observance of non-violence as an effective weapon to fight against the oppressors and the tyrants. He believed that violence is the trait of the beast, whereas non-violence is divine and the quality of human beings. According to him violence brutalizes a person and makes him, inhuman, whereas Ahimsa or non-violence exalts a person. Non-violence is not the weapon of the coward or the weak. It is the weapon of the bravest and the strongest. It is the weapon of the person who has the power to strike back and use physical force but he does not use force as a faith. Gandhiji believed that violence
does not solve any problem. On the other hand, violence complicates the problem. A Satyagrahi should be non-violent in his deeds, thoughts and in his belief. A follower of non-violence should not ever injure the feelings of others. Non-violence should not be used as a policy but as a ‘Dharma’ - a creed. It is better for a person according to Gandhiji, to use violence against his opponents, than be non-violent and rear the thoughts of violence in his mind. In his own life also there were many incidents when Gandhiji was manhandled and assaulted but he always remained a firm believer in non-violence. He did not even want to prosecute those persons who had manhandled him.

Gandhiji wanted to make religion the basis of politics. He believed that without religion politics would become vicious and corrupt, “there are no politics”, said Gandhiji “devoid of religion”. Politics bereft of religion is a death trap, because it kills the soul. For him religion and politics were not apart from each other like body and soul. He says “at the back of every word that I have uttered since I have known what public life is and of every act that I have done, there has been a religious consciousness and a downright religious motive”.

Gandhiji did not admire the present state because he felt that in the present state the powers are concentrated in the hands of the bureaucracy. In such a state the citizens have no active participation in the affairs of the state. According to him the ideal society will be based upon the concept of ‘Ram Rajya’ the legendary rule of Lord Rama, where the lion and the goat used to drink water at the same spot. Gandhi’s ideal state is based upon non-violence, truth, love and sacrifice. Here the maximum power is with the people. He wanted decentralization of powers in his ideal state. People do not hate each other but they are full of love and affection for everybody. In the ideal state there will be no differences on the basis of caste, colour, creed, sex etc. Gandhiji envisaged India to become a federation of autonomous village republic. In Gandhi’s ‘Ram Rajya’ people would be highly
religious, truthful and non-violent. They would lead a simple of high ideals. Gandhiji did not want the state to perform many functions. He wanted the state to be entrusted with the minimum functions. He believed that any increase in the powers of the state would be harmful to the interests of the individual. He believed that in the villages, 'Panchayats' should be established to run the village administration. The villages should be made self-sufficient in their own affairs. They should not depend too much upon the Central Government for their needs. The villagers should not run to the courts and indulge in unnecessary litigation. They should solve their problems in the Panchayats at the village level itself. He believed 'Swaraj' can only be established when even the lowliest person has a share in the Government. "Swarajya for me" Gandhiji said, "means freedom for the meanest of our countrymen".

Gandhiji did not like the sort of education which was being given in India in his time and which is still being continued. He had developed his concept of basic education or 'Buniyadi Taleem'. According to Gandhiji along with the traditional theoretical education, the students should also be given vocational training in certain arts and crafts, so that they could become useful citizens of the society after getting their education. He believed that students must be given practical training in such subjects as agriculture, gardening, carpentry, painting, photography, etc., so that after completion of their education they are able to make their life comfortable by earning for themselves and not depending on others. He wanted to develop a sense of dignity of labour among the students, so that after getting education they would not hanker after white collared jobs only and would not hate manual labour. He wanted that the students from the villages should return to their soil and should not be attracted by the easy life of the city. According to him students should be imparted religious education, so that they become fully acquainted with their religious books and follow them. The moral character of
the students should also be taken care of, because without moral values and
spiritual training students cannot become good citizens. Thus Gandhiji wanted
that vocational training must be imparted to the students along with traditional
education. If we had taken care to apply his theory of education in India many of
our problems in the field of education would have been finished long back and the
problem of unemployment among the educated persons would not have cropped
up. Of course, the new pattern of education of 10+2+3 is a right step in this
direction.

Gandhiji was a firm believer in socialism and an egalitarian society. But he
did not believe in the Marxian of Communistic methods of revolutionary socialism.
He on the other hand wanted to bring about social, economic, political and religious
equality through the evolutionary and peaceful methods. He wanted to appeal to
the conscience of the rich and propertied persons to use their wealth and property
for the welfare of the poor, backward and the working classes. He did not want
that their wealth should be expropriated by force. Gandhiji propagated the concept
of trusteeship. According to this principle the rich and the propertied persons
should not consider themselves as the owners of their wealth and property. They
should simply consider themselves as the trustees of the wealth on behalf of the
society. According to Gandhiji, wealth belonged to the society and not to the
individuals.

These rich people should use wealth only for their personal use which is
very essential for their minimum use and rest of the wealth they should employ
for the welfare of the society as a whole. Gandhiji did not believe in class struggle
or class war. He believed that there is no animosity between the capitalist, and the
workers because their aim is the same. The capitalists and the workers should
work in co-operation with each other. The capitalists should recognize the
contribution of the workers, because without their labour, capital will remain
useless. Similarly, the workers should also recognize the contribution of the capitalists, because without capital, their labour will remain idle.

Gandhiji was not in favour of the large scale use of machinery in India because he was quite aware of the serious unemployment prevailing in the country. He believed that mechanization will not solve the problem of unemployment rather it will throw thousands of workers out of their jobs. Gandhiji wanted to promote labour-oriented and self-employed industries. He propagated the use of ‘Khadi’ so that millions of people could get employment in Khadi industry. Similarly, he propagated the development of cottage and small scale industries, so as to provide employment to the maximum number of people. Cottage and small scale industries according to him would also obviate the concentration of wealth in the hands of the capitalists. Of course, he was of the opinion that for arduous and dirty work machines can be used to relieve the human beings from these occupations. Thus, he wanted to use machinery for the welfare of the workers and not for their detriment.

Some people believe that communism minus violence is Gandhism but they are totally mistaken here. Although there are certain similarities between Gandhism and Marxism yet their dissimilarities are more glaring than their similarities. Of course, Gandhiji and Karl Marx both were humanitarians both believed in the welfare of the masses, both wanted to ameliorate the conditions of the suppressed classes, both believed in a classless and casteless society. Again both believed that capital belongs to the society as a whole and not to the individuals. But here these similarities end and their difference are more basic and significant. Karl Marx was out and out an atheist and believed that religion is an opium which is given to the poor people. On the other hand Gandhiji was a firm believer in God and religion. Karl Marx was a high priest of violence and believed in violent revolutions to establish a communist society. Gandhiji, on the other
hand, was an apostle of non-violence and believed in the evolutionary methods. Karl Marx was a thorough going materialist and wanted to dispossess the capitalists of their wealth by violent means. He wanted to eliminate both the capitalists and capitalism. Gandhiji was a spiritual and idealistic type of person. He hated the sin but not the sinner. He wanted to abolish capitalism but did not want to eliminate the capitalists. Marx again was a materialist and believed that ends justify the means. Gandhiji believed firmly that means should justify the ends, bad means cannot bring permanent ends.

Thus we see that Gandhiji was a saintly and spiritual type of political philosopher. He wanted to revolutionise politics by his moral principles and by the use of truth and non-violence. He was a great exponent and practitioner of the theory of non-violence and ‘Satyagraha’. His unique techniques of ‘Satyagraha’, fasting, non-cooperation, etc. have been successfully tried even in foreign countries by freedom fighters against cruelty and injustice. Gandhiji was a humanitarian. He devoted his whole life to the noble and worthy causes like the upliftment of Harijans, the poor and downtrodden, women, villager, etc. Throughout his life he worked for the removal of many social and moral evils like untouchability, casteism, communalism, drinking, dowry, etc. Ultimately, he became a martyr for the noble cause of religious amity a cause which was dearest to his heart, when a religious fanatic shot him dead on 30th January, 1948. Thus he laid down his life for the sake of love, brotherhood and amity.

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7. Sarma D.S. Gandhi Sutras, 1938-1938;1, Madras.
योग साधना करने हेतु विभिन्न विभिन्न भारतपुरी पर सार्वजनिक संस्थाओं से विचारांक संग्रह है। योग व इसके अंतर्गत प्रत्यार्पण, धारणा, ध्यान व समाधि को साधना हेतु उपवनशेषों, मिठाई, समाधिकथा, अर्थों, योगी व सदस्यों ने भाव-भावन प्रवृत्ति, मानसिकता व जीवनशैली के व्यक्तियों हेतु योग-गतिविधियों को खोज की, ताकि किसी भी प्रवृत्ति, मानसिकता व जीवनशैली को आंक कोई भी व्यक्ति सहलता से ले सको। इस सुदृढ़ दास्तान पर रहने वाले प्रत्येक व्यक्ति का यह अभिकार है कि वह साधना की विभिन्न विधियों का प्रयोग करके आत्म-साक्षात्कार कर सके। प्रवृत्ति-प्रदर्शन भौतिक रूप से साधनों का धारणा उपयोग करके पर्याप्त कर वाला व्यक्ति का अभिकार है। अपने चित्रों द्वारा उपलब्धि करने 'रथ' में प्रवेश करके आत्मान्त्र व परस्परतार की अनुभूति तथा भोग, कीर्तिवन व निर्माण में अंतरिक्ष रूप से बिना किसी भोजनशास्त्र के अभिकार है। इस सर्वोत्तम लक्ष्य को प्राप्ति हेतु अर्थात् ने सभी के लिए निर्देशांक रूप वेंडी को प्रकट किया है। आधुनिक, सिद्धांत बुद्धि व जैन पदार्थ ने तंत्रों का नहीं अपना वेंडी के नाम से होंगे, पारंपरिक, आध्यात्मिक, भौतिक, हिंदू व शैक्षिक ज्ञान उस रहा था; उसका खंडन किया था। सिद्धांत ने तो इसलिए अपने ध्यान का उद्देश चाहे आध्यात्मिक और सात में शामिल भवनशेषों तथा भौतिक शुद्धिक भारतीय-दर्शन, धर्म व नीति को संबंध में हम प्रकार के तंत्रों व सत्संग का जाननी दिलाने लगे हैं। महार्षि परमेश्वर के संबंध में भी अनेक पूर्वोक्त तथ्य न सत्य है, लेकिन जन युगलकर आज तक छिपा...
जाता रहा है। इसके बाद को तल्ले-सीधे तर्क वेकर सिद्धांत बुद्ध के आचार का थोपित कर दिया गया। गार्हस्थ्य व भारतीय-वर्तमान सिद्धांतकारों के नामकरणात्मक भारतीय विद्वानों का अर्थव्यत आर्क संरक्षित रहा है। हां, वैदिक भी इस पर गहनता से विचार करने का कठोर नहीं किया। ‘सूखवसूर’ व ‘योगसूत्र’ को सहलपर माना गया है। सिद्धांत बुद्ध ने शरीर अपनी साधना को ‘सूखव-योग’ के अभिव्यक्तियों में प्रकट किया था। यहाँ पर वह योग के कार्य को सिद्धांत बुद्ध से अनेक शायद पूर्व से बुद्ध थे और इन्होंने यह उल्लेख-परिवर्तन में सिद्धांत बुद्ध ने अपनी योग साधना की भी। ऐसे गुरु होने गठियों को सिद्धांत बुद्ध के बारे का सिद्ध करना संकीर्णत, भौतिक तथा अभासित की पराक्रम ही कही साप्ताह। यहाँ आचार-लघु-संस्कृति का बुद्ध ने सिद्धांत शरीर के सिद्धांत बुद्ध तथा अनुसूचित के बिंदुदर्शन सिद्धांत को नकलगाह है। चार भागों सेतु सिद्धांत बुद्ध को जोई नवीन खोज नहीं है।

सनातन आर्चिक संस्कृति के इन विश्वासी विद्वानों ने समस्त भारतीय प्राचीन साहित्य को विकृत, धौद्धात्म्यार, संकेतान्तर तथा युद्धात्म्यार ज्ञानकार की है। ब्रह्म, तपस्यार, वर्णव, महाकाव्य, धर्मसूत्र, स्मृति आदि भौतिक के साथ एक सत्ता से होने गजक ही किया है। अग्रेजी साहित्य के संग्रह वाणि जनकरण राज के समय यात्रि दन्तीरसी शासन के शुरू से ही मैटेड आर्चिक ने इसी विना विद्वानों के साथ कंगक किया एक अर्थी भारतीय संस्कृति के साथी रहा था, जिसमें तनसे विकिन-विद्वानों को संहितिलिप्त किया। इंग्लैंड बैंक के दो ही था कि कैसे भारतीयों का संस्कृति तथा संस्कृति की होन, निम्न, नीच, गोवर तथा इंग्लैंड निकट रूप से दोहरात्म्य बुद्ध तथा संस्कृति (ईसाईत्व) को संहितिक, गुणी,
वैज्ञानिक उ सम्प्राणपुनुत लिख किया जा सके। समूचे भारत को ईसाईत के रूप में रंग देने का कुछक उनकी एक सांस्कृतिक सागर भी। इसी के लिए उन्नेंसे आँतनालग, चैबर, गौरिजो, लूक्लिग, युजलर, जौली, योजालिन, बिंदिनलिस, खुह, बिल्लना, मेहस्मूल, मोहिनिर बिलियम, मेहजोनल, वीज आदि का पत्त ली। गैकसान्गले वैजी लिखना, जिन्हें सब भारतीय दर्शन, भारत उ संस्कृति का प्रथम बिहान मानते हैं; ये चालक में संस्कृति भाषा, वर्ण, भर्ती उ संस्कृति के भाषातीत आदि थे। अंतिमक 56 है कि 7-8 ईसाईं ‘ईसाई ढंडणा कंपनी’ ने केंद्र ईसाईं नेताध्यक्ष का कार्य सौंपा था कि तापक ने भारतीय संगठन संस्कृति, सभ्यता, वर्ण, भर्ती, नीति आदि को धारण, धोखाधड़ी, संकेतण, सुविधासहित व्याख्या कर सके। गैकसान्गले के अर्धगुरु एवं अध्यात्मिक धर्म-वादियों के बुध संदर्शन को धार्मिक आधार पर लोक-मार्गक रूप से प्रमुख करने का धार्मिकता के उल्लेखित करके भ्रात्रियाँ भारतीयों को ईसाईत में भागीदारित करके भ्रात्रिया राजन का सुदृढ बनावा जा सके।\’

‘योग-वियमा’ के संगठन में भी ऐसे भाषा कैशा लिखा गया कि जैसे सिध्धार्थ बुध से पूर्व भारत में वह विभा थी। ही ही नहीं तथा परमात्मा सहित सभी योगियों ने सिध्धार्थ बुध का अनुक्रमण करके ही ही अपने सिद्धांतों का स्थापना की हो। गुहा ने वैजी बनाया तथा वैजी को गुहा की उपाधि से अलग कर दिया गया। इस सब अवधारण का बिहारक वो ही बुधा है, परंतु अभी इसकी संस्कृतियों का प्रचार-प्रसार नहीं उठा है तथा न ही बिहार-वर्ण इसे स्वीकार कर पाया है। गुहा द्वारा भी समाधान वर्णन के विश्वसन, समर्थन, सामाजिक, विश्वसन वर्णन तथा जो यह कार्य संक्षेपा से ही संकेत इंग्लिश में भी सिद्धार्थ बुध संस्कृति एक वेदांत था। वैजी आदि संस्कृत हिंदू संस्कृत में आई सिद्धांतों को पूर्व करने हेतु ही वे हेतु
भारतभूमि पर अभावित हुए थे। वर्ष-शालन के जरिए, तर्क-पूर्ण एवं
पहली हस्ताक्षर प्रस्ताव पर साधारणीय करने के बजाय वे व्यक्तिहरू भारत
पर बो-बीन राष्ट्रियों पर चारा ही उनको जुल्स स्थापित, आजीविका-लोकपति एवं
वैज्ञानिक संस्कृति से वेदान्त सबूत रेप दाने लोगों को लगा दिया। ये गौरवः
वैदिक शिक्षाओं का ही प्रचार-प्रसार करते थे। उनके तत्त्वज्ञानी शिक्षा शिक्षी
पारी शिक्षाओं को तोड़-नरोदण, रेपर करने, नाटकों, कहानी से, भूर्ति से,
एवं सिधार्थ-बुध के साथों अपने नाम को अभाव करने के यहां नए तहत
अनेक लाख, सिधार्थ, मन, तकाची के विचार-विचार महल चढ़े, कर लिए
कि स्वयं सिधार्थ-बुध भी यदि उनके गृह्य आ जाते तो साहित्य उनका का
लोककार करते । लिखी की लिखित लिखितमने देखिए कि जिन तुरंतियों
का सिधन स्वयं सिधार्थ-बुध ने किया था, तेहरी को दीवारा से किसी अन्य
रूप में उनके रिश्ते गृह्य सातकी से प्रचारित प्रसारित करने लगे । सिधार्थ
बुध के नाम पर खड़े किए गए गुरुकुल, शाखाएं, ग्यार, तथा राष्ट्र-विषयक एवं
राष्ट्र-विवाद के मुख्य को सकर करने तेह्री जैसी प्रतिष्ठा बांधने के
योगों तथा आधुनिक पुरुषों कुमारिल भट्ट व राजकुमार आदि ने इस धरा पर
अभाव के आधारित किया। उनके प्राशंकवर्ण भारत में बौद्ध संप्रदाय का क्रोध
नागलेखा भी नहीं बचा। इस देशी, स्वयं बौद्ध दार्शनिक, विचार, विश्लेषण,
रसर्गरों व शिक्षक रामणीय है। नहीं तो यह एकत्री गणना मात्र है
कि वो शारीरत की अभाव का आरोप रहा हो, वह एकदम से नष्ट
हो जाए । यह अभाव कं प्रभु के सकरता तथा इसका कारण भी स्वयं
बौद्ध-संप्रदाय हो हूँ। दिशी उमालालों द्वारा या हिंदू दार्शनिकों द्वारा बौद्ध
विवाद को नष्ट किए जाने की कथा ही निरोगी बहकावास न बचकानी वात है।

Sucharitha : A Journal of Philosophy and Religion
| 86 |
हिंदू धार्मिक ‘ब्रजंद्रेत’ को नष्ट करते तो इसे भारत में पता चलते ही कवियों वेले तथा बांधे होते। इसलिए, सीक्षा की नक्सल की धीरे-धीरे नष्ट करने और कविता नष्ट करने की जरूरत नहीं थी?

‘योग’ है जीवात्मा का लक्ष्य के साथ संयोग अर्थात् संयोग प्राप्ति का उपाय। इसी तथ्य की प्राप्ति की ‘साधना’ कृत्ति द्वारा बुद्धि ने अपने ‘जारी आर्य सल्ल’ में तथ्यक फिल्म किया है। यह योग के विषयों के द्वारा बुद्धि ने बनाया था। उन ही स्वयंत्र पर्याप्त शासनों के द्वारा प्रशासन की थी। ने सत्ता पाकर हिंदू और अर्थात् जीवन धीरे-धीरे बदलते ही निरोगित किया। बांधे-संयोग के प्रशासन में यह ही दृष्टिकोण महानीक स्थान का था।

'योग' के माध्यम से ‘चित्त की वृत्तियों का निरोध’ तथा ‘चित्त की वृत्तियों का प्रबोध’ ये दोनों प्रकार की साधनाएँ अनन्तिकाल से सही आ रही हैं। ये साधनाएँ हैं। जो दार्शनिक, तर्कवाद या विचारक इस्तेमाल करते हैं। ध्यान-ध्यान या विश्वास परंपरा की साधनाएँ मानते हैं, ये इस योग का क, ख, ग भी नहीं जानते। ऐसे विचारक मात्र शिक्षा है। राजनीति से खेल ही खेलना इसकी आज़ादी का है तथा साधनाएँ उन्होंने कभी न हो नहीं। योग-संयोग पर हैं वे ती-ती साधनों की जगत अधिकता का पहुंचते हैं। ‘निरोध’ तथा ‘प्रबोध’ आर्यों पीछे न डाकते साधन-साधन चलाते हैं। साधना करने वालों हेतु ही इस तथ्य अपनी सब्ज की अवधिशमिता हर तत्त्व पर आसता जाता है। आर्य के आदिपुरुष श्रेष्ठों तक में इन दोनों का बिविध परम्परा होती है। योग-साधना के प्रश्न कहें जाने वाले उपमानक भी इनके निर्देश से ध्यान पाए हो। महाभारत परम्परा के ‘योगसुत्र’ में भी ‘निरोध’ तथा ‘प्रबोध’ के संबंध में विवरण मिलते हैं। समाजशास्त्र सहस्त्राधूर्व एवं सामाजिक जितने कुशल वृत्तियाँ तथा आर्यों रजनीति के प्रवेश के वालों इस्ती की जरूर होगी जाता संबंध होता है।
महर्षि परसज्जि ने ‘प्रित की बृत्तियों के निरोध’ को योग कहा है।

इन द्वारा रचित योग-सूत्र का ध्यानपूर्वक पढ़ने से यह सार हो जाएगा कि सूत्र ‘योगरिचालक्युर्विशिष्टता’ से ही ‘निरोध’ या ‘प्रबोध’ को तरफ संकेत भिन्नता है। कर्म, क्रिया या किसी न किसी प्रकार को खारिज हर समय करते रहने वाला ठीक सेम्बल करने की ही भाषा में साधन का जिल्ला है। ‘न करने’ या ‘अक्रिया’ या ‘अकर्म’ का भाषा को यह सहज में समझ

जाता है। इस सूत्र का अर्थ सब रोज न करने की ही भाषा में आज तक

किया गया है। लेकिन इसमें यह भी स्पष्ट है कि कुछ सामग्री, सारणा या

योग-साधना करने देने परिशुद्ध यह अवस्था तत्पर ही जाए कि

‘योगरिचालक्युर्विशिष्टता’ की रक्षा करें। उह उह। परमेश्वरी अवस्था

‘विशिष्टक्षणिरोध’ को है पुराणी अवस्था ‘विशिष्टक्षणप्रबोध’ को है।

‘प्रित की बृत्तियों का निरोध कारण’ तथा ‘प्रित की बृत्तियों का निरोध हो

जाना’—इन दोनों साधनाओं का रहस्य इस योग-सूत्र में स्पष्ट है। महर्षि

परसज्जि ने इस सूत्र को पढ़ने संदर्भ में प्रयोग किया है। जिसने कोई

साधना नहीं को है थान कि नवायुक हेतु। इस सूत्र का अर्थ है कि इसे

कुछ साधनाओं द्वारा विषय की पृष्ठियों का संरक्षण करता है। पूर्ण साधन

हेतु इसका यह अर्थ है कि अब प्रयास करना र्माने हैं। अतिम अनुभूति

तो प्रबोध, होरा, जागरण, अभिव्यक्ति आदि रों ही अनुभूत होगी। जिनसे

पूर्णतयाः में ‘निरोध’ को साधनाएँ कर रखी है हेतु। इस प्रकार जन्म में

‘निरोध’ को साधनाएँ करने की जरूरत नहीं है अलिपु उन्हें तो साध्य ही

‘प्रबोध’ को साधनाएँ करनी पड़ती हैं। ‘निरोध’ को साधना के लिए नोए

कोई भी साधन ‘प्रबोध’ को साधना नहीं कर सकता। यदि कोई अष्टाघ्रक,

कृषि, गौद्य, शंकराचार्य या कुपायूर्ति ऐसा कुछ कहने तो करने का
वाचा करता भी है तो इसका यही अर्थ है कि इन्होंने अविनाश ही पूर्वज-मात्र में ‘निरोध’ को साधनाएं को हार्गी।

इसके साथ-साथ यह भी सत्य है कि इन दोनों साधनाओं को आँके-आँके करना असंभव है । ‘निरोध’ करने समय ‘निरोध’ प्रकाश प्रभाव रहता है, परंतु शोकी मात्रा में ‘प्रशांत’ भी होता ही है । इसी तरह से ‘प्रशांत’ करने समय ‘प्रशांत’ प्रकाश प्रभाव रहता है, परंतु शोकी मात्रा में ‘निरोध’ भी रहता ही है । यह विषय अथवा कार्यों साधनाएं एवं अनुभूति से जुड़ता है, अतः शाश्वत के माध्यम से इसे कहने इसका अथवा कारण कारण करने का प्रयास सर्वभौमिक ही घोषित करने वाला सिद्ध होता है, तो यदि इस विषय को पूरी तरह से जानना चाहिए है, तो साधना से गुजरना पड़ेगा । ।

केवल राजनीतिक अथवा अनुषंक दूर तक काम नहीं दे पाएगा। विवाद होता भी इसीलिए है कि केवल विद्वान लोग राजनीतिक अथवा अनुषंक दूर तक काम नहीं दे पाएगा। विवाद होता भी इसीलिए है कि जबकि विद्वान लोग राजनीतिक अथवा अनुषंक दूर तक काम नहीं दे पाएगा। विवाद होता भी इसीलिए है कि जबकि विद्वान लोग राजनीतिक अथवा अनुषंक दूर तक काम नहीं दे पाएगा। विवाद होता भी इसीलिए है कि जबकि विद्वान लोग राजनीतिक अथवा अनुषंक दूर तक काम नहीं दे पाएगा। विवाद होता भी इसीलिए है कि जबकि विद्वान लोग राजनीतिक अथवा अनुषंक दूर तक काम नहीं दे पाएगा। विवाद होता भी इसीलिए है कि जबकि विद्वान लोग राजनीतिक अथवा अनुषंक दूर तक काम नहीं दे पाएगा। विवाद होता भी इसीलिए है कि जबकि विद्वान लोग राजनीतिक अथवा अनुषंक दूर तक काम नहीं दे पाएगा। विवाद होता भी इसीलिए है कि जबकि विद्वान लोग राजनीतिक अथवा अनुषंक दूर तक काम नहीं दे पाएगा। विवाद होता भी इसीलिए है कि जबकि विद्वान लोग राजनीतिक अथवा अनुषंक दूर तक काम नहीं दे पाएगा।
कोहरा–राधौं तथा अन्य मिश्रकोषरांदि का जब हम अध्ययन करते हैं
तो हत ‘गां’ राशि के अनेकों अर्थ झालेमालें होते हैं। इनमें ‘गां’ राशि
का अर्थ छोड़ा, मिलाना, संपक, प्रथम, पर्च, फल, जुना, माहन,
कवच, योगिना, न्यायमय, दंव–पैंच, तरकोप, कामिण, तपचार,
देवाल, जयंत, भन–देशत, निगम, गराम, द्राहो, ऐंहिना, शान्त,
नास्त्रुंग फा गारा, कोई निरोद समय, निर्धार, निर्धारसुक समय, अर्थ,
मिलकलपना, मिलकलपना, निर्धारसुक, मद्दर्श निर्धार का योगसूत्र, अर्थ में
जों, अन्तरंग में दो गुहा का जों आगि पढ़ने को मिलते हैं। गां
जो सारथा पार्बते–चरित्र जिसका जितने की बृहतों का निरोध करते–करते
एक रिभति ऐसी भी आती है कि जहाँ पर ‘निरोध’ से ओ होना होता है
तो हो नूका होता है। ऐसा अर्थ में प्रमोक्ष करना होता है। पहले
निरोध, फिर प्रमोक्ष और इसके परमात्मक कलामों लगते हैं अस्तित्व में।
अर्थ की कारागार से मुक्त हो जाती है तथा बनता है सिन्ह अस्तित्व।
इसे निदर्श फूलमूर्ति की भाषा में कहते हैं – 'Mind Meditating
without the meditation' श्लोकों तीन–चार में हमें मुक्त के पास
अस्तित्व में ‘फूल’ की काराग्रह है। ‘सेलक’, ‘में’ ही काराग्रह है। छोटा
काराग्रह है लोकण बड़ा है। तबके बाहर विराम का विस्तार है, जहाँ
रजनितिवति है, बहु गुरुतित है। इसके अक्षरक्ष इस तरह के कहते हैं कि
जब ‘में’ नहीं है तब ‘मोश’ है। जब ‘में’ है तब ‘कंबम’ है। ऐसा
मानकर विनिष्ठम पहचन करने या लघुगाम को इससे मुक्त होना।’ इसके स्वर्ण,
बंदगारत्व इसके स्वर्णविध्वंस–या के गहक प्रभाव प्रभावक करते हैं कि
सर्व खंड तमस्क्रम से मुक्त होना योगसूत्र प्रक्रिया सभ्य प्राणीयों में अपने को
और अपने में सभ्य प्राणियों को प्रदेश है।
‘चित्तृत्तिनिषोध’ की साधना से बेहतर, विचार, प्राण व भावों की गुणि होने के परमार्थ हैं देख विचार सुबोध होता रहता शुद्ध व पावन हो जाता है कि अन्यत्र इसके भीतर उत्तर सके। अन्यत्र के इसके भीतर उत्तर सके अलग अविस्मरण की ओर से कौई बाधा या किसी भी आशा नहीं है। किसी या बाधा सिर्फ व्यक्ति की तरफ से है। जिस प्रकार से कोई व्यक्ति भ्रमण होने पर भी अपने पार के चिन्तकों व दर्शकों को बेंट रखो वो प्रकाश भीतर प्रवेश नहीं कर पाएगा। प्रकाश चिन्तकों व दर्शकों पर वस्तुक है।

इसमें गलती सूची के प्रकाश को नहीं आयुक्त व्यक्ति को ही उपरोक्त तथ्य सूची के प्रकाश के भीतर प्रवेश करने के साथ शरीर भंड बने रहे हैं। यदि वह भी ध्यान रेते कि भास्वर्ण में समानता से करके, विज्ञान, खंडन-मंडन का, साधना, योग, धर्म, अध्ययन से साध में सम्मिलित संबंध रहे हैं। इन दोनों में सर्वेश्व सह-अस्वर्ण, परमार्थ समापन की भावना तथा साद-साधन व्यक्ति की प्रदूषि रही है। भारतीय नैसानिक ने ‘विज्ञान’ और ‘योगासादु’ को ध्यान-पूजन के नहीं किया। वो ऐसे भेंटे हुए हैं जैसे कि एक नी हार्दिक हुई सागर से निलंब जाता है। भारतीय राष्ट्र ‘नैसानिक’ उसे कहते हैं जो योगी भी रहे। इसी कारण अपरिवर्तृत धर्मों में चुढ़ जा गया है और जीवात्मा जो अंत चुढ़ से संयुक्त होता है वह ‘विज्ञानालया’ माना गया है।

‘प्रभोध’, ‘विरोध’ से गहन अवस्था है। जहाँ पर ‘विरोध’ में चुढ़ न कुछ साधन करना गढ़ता है, बहरी पर ‘प्रभोध’ में तात्साहित, बिधियाँ या कृत्य चुढ़ देने पड़ते हैं। ‘करने’ में ‘न करने’ में प्रेम की ‘प्रभोध’ कहते हैं। महाभिषेक होते हैं ‘किसप्रकार’ कहते हैं। उनके आंदोल
समाधि-लाभ में स्थान का कोई नियम नहीं, वह विज्ञानात्मक से होता है। प्रेमों और निरोधों के भरोसे, विज्ञानात्मक आलोक प्रक्षाल हो, भोजन हो, सुगमता हो, खाली हो, रसस्विता हो, मंदिर हो, बोध हो, कर्म हो। वह विज्ञानात्मक परमाशक आलोक में प्रविधित होता है। हे सोम्य! जो छायारंग, रासीरंग, श्रृंगरंग, सुभ अश्व को जान लेता है वह उस परमास्त्र को प्राप्त कर लेता है। वह पूर्ण हो जाता है। वह सर्वत्र हो जाता है।” प्रबोध की अवभाव मा की नहीं है। वह मां से पार की अवभाव है। साहसीभाव या प्रबोध अवभावों से पार की अवभाव है। यहाँ पर विचार समाप्त हो जाते हैं। चित्त समृद्ध व सतत परिवर्तनशील है जबकि सात्तिया वा प्रबोध अविरविन्यास है। विचारों का सात्तिया विचारों से सदैव अलग होता है। पूर्वोक्त तभी गठन है जब निरोध से प्रबोध में प्रवेश होता है। वह प्रबोध, होश, सात्तियाः, जगण्य या अविन्यास चित्त का विषय नहीं है बल्कि यह अनुभूतिसंस्पन है। पायथान देशों में एक भी व्यक्ति व दीनों का यहाँ कारण है कि न वैदिक न ही अवभाव को भी विचार, तबके, वास-विचार से पाना आढ़ते है। इसलिए परिस्थित के देशों में ‘फिलिस्ती’ का जन्म दृश्य, ‘दर्शन’ को नहीं। ‘दर्शन’ का जन्म देशवल भारत में ही हो पाए है। भारतभूमि दर्शन, योग, अश्वत्त तथा भय का परशु है। भारतीयों ने सदैव से तत्त्व को विचार भी है तथा अनुभूति भी किया है। विचारों में तक व विचार सहभोगी हो सकता है, तत्तु जानने में ‘योग’ ही हमारी सत्ता करते हैं और समाधि है।

यहा पर यह भी विचारवाणी है कि योग के शब्दों में ‘निरोध’ या ‘प्रबोध’ को समान रूप से महत्त्व दिखा गया है। लेकिन ‘प्रबोध’ को
साधना तक साधन कब ही पहुंच चाहे है। 'गिरोध' से साधन को अनेक सिद्धियाँ मिलती हैं तथा यह इन्हें ने उलझकर रह जाता है, 'प्रबोध' तक वह जा ही नहीं पाता है।

साधना, योग, ध्यान, अध्यात्म व अभ्यासाधि की संबंध से बुझ लोगे। यह तक कि मानियों में भी यह भ्रम पैदा हुआ है कि ये सब अभ्यासाधि गाने के प्रतियों हेतु ही लाभकारी हैं तथा रासायनिक औषधि गें इनकी जोड़ी महत्ता नहीं है। लेकिन यह सब दुखपूर्वक है। जोई व्यक्ति यदि 'प्रकृतिपरूणायणक', 'कौनसर्य', 'मोक्ष', 'अपरमं', 'परमाणु', 'नाते-नाति', 'अनाश्वानुपूर्वक' आदि का न भी पाना चाहिए तो भी उन साधन-को दिन-प्रदिन के जीन में इस साधना, योग, ध्यान, अध्यात्म, अभ्यासाधि का बहुत लकड़ा महत्व है। राजन, वम्भ, संस्कृत, तनाश-रहितलता आदि की प्राथित हेतु, यह स्वीकार शुभ है बिना इसके लाभविधेय होता आता है। आज के आधुनिक विश्व-प्रभाव से हम, इनसी जबान न महत्ता और भी अभिभ कहसुस का जा रही है। इस धरा पर जगह-जगह गान की विभिन्न विविधाओं से आज भी लाख लाखों जा रहे हैं। तनाव, जुटाव, कलह, जिद्द, तिरवार, अवसाद, दंड, दुःख, बाधाओं की भावना, कामकाज व आर्थिकवाद से प्रभाव साकारीण भूमि में ध्यान की विविधाहों की सार्थिकता है। विधायक विद्वाण, साधारण जीवन-दृष्टि, समाजसाधनक दृष्टिकोण से यह कर्माणु किरदार हेतु भी भरोसे 'संस्कृतविद्वेदकत्व' के अनुसार अ भाषा की भरोसा से ही पूरा किया जा सकता है। भविष्यक शोध-लेख को प्रस्तुत करने का उद्देश्य भी यही है। विमल, वस्त्रिव, समाज, राजन, राशी, विवर्त इन संगठन ब्राह्मण हेतु ध्यान व गान की समस्यागत, सार्थिकता व भरोसे के शोधों को समझाने में इन शोध-लेख का महत्व अवश्य ही स्पष्टांगी दोनों, ऐसी रास्ताएँ की पावन सोच है।
समयानीय युग की जस्तातें, आशाओं, आपातकार्यां एवं अभिलाभाएँ को केंद्र में रखकर यथि भावनपूर्ण रेखात्र जाते हैं ताय ध्यान, योग, अभ्यास न साधन हो की आधारहीता सन्धिक न हैं। भौतिक श्रेणी में चालकदारिक तरकको धे वायुम भी व्यक्ति की विश्वास, उमकर तनाव, उमकी हताशा, जुटाना, इक्ष्य, बदले की भावना, वासना व ईंधना से ग्रस्त रहता: समाज का अर्थात्, सुसिद।

कुश्चरुण एवं कुस्वत बने रहते: राज्य का सुदृढ़ता, आर्थिकमत, तपस्विता एवं अत्मसत्ता बने रहता तथा समाज संसार का 'वन्दुलियाउंक' एवं 'कुस्वतिविशिष्टावशी' एवं 'सर्व भर्तू भुक्तिन' से संबंधित बनता। अर्थ लागो से यह सिद्ध हो रहा है कि समयानीय युग हेतु प्ररेखणावाती एवं भागिनवािक का नार्थ संस्थापण, भावात्मक न गोग ही कर सकता है तथापि प्रसूत राधा गोर्गा को अस्तित, इसकी उपायें, इसकी प्राविकता एवं इसका अभ्यास आति आधारम है।

संदर्भ

1. डॉ० नृ. नृ. गार्नेल्ल, वैकस्मनिक हारा नंतर का निर्णितकरण, पू. 20
2. चौ पुर्त्त, भेंड नृ. भौतिक लक्ष, पू. 72
3. डॉ० विमत विनंत सिंह, विश्वास युक्त: जीवन एवं दर्शन, पू. 127
4. यह धृत भोगी राज्योत्तर की पुस्तक के 'वर्तम-पर्याध' , 'प्रथम और ध्यान युक्त', 'विश्वासविशेषता' तथा 'हिदु कृष्मामूर्ति' की पुस्तक के 'ध्यान, 'प्रथम और अंतम सुक्षिन', 'जीत से मुक्त', 'जीवन-वर्तम' आदि पुस्तकी जाएँ।
5. डॉ. कानिसारा गोकुली, मियाओविष्ट्ट्विक धर्म कृष्मामूर्ति, भूमिका
6. अगोरो राज्यी, बेहतर का पुर्त्त, पू. 102
7. (दीेंता) जीवन भर्तू जीवन, अभ्यासक गादी, पू. 144
8. पहला और ऐतिहासिक, अभ्यास 5, शरण 24
9. चौ पुर्त्त, विवेक और विवेक, पू. 37-51
10. पहला कोयला, संज्ञामूर्तु, 6-31
11. प्राचीन पारम्परिक, नयुः प्रथम, शरण 9-10
EFFECTS OF DIFFERENT INTENSITIES OF AEROBIC RUNNING ON THE RESTING STATE BLOOD GLUCOSE, PLATELET ACCOUNT AND PLASMAFIBRINOGEN AMONG TYPE II DIABETICS

C. Kiran Chakravarthi  
Research Scholar  
Dept. of Physical Education & Sports  
Sri KrishnaDevaraya University  
Anantapuram

Dr. M.V. Srinivasan  
In charge  
M.P.Ed Course  
S.K.University, Anantapuram

Introduction:

1. To identify whether the selected four different intensities of aerobic running induces and carry any significant changes in the selected criterion variables viz. plasma fibrinogen, platelet count and resting state blood glucose.

2. To study and analyze which intensity of aerobic running would bring comparatively more significant changes when compared with in the different intensities on the selected criterion variables of the study (purpose).

Moderate Aerobic running will minimize the risk for type 2 diabetes. Exercise has optimistic advantages for diabetics. It will decrease the blood sugar levels, advance insulin sensitivity and support the heart. Strength training, which comforts muscle and reduces fat and thus be predominantly helpful for diabetics. For advancing control of glycemic, the American Diabetes Association prefers at least 150 minutes in a week of moderate-intensity physical activity with 50 to 70% of maximum heart rate or at least 90 minutes in a week of vigorous Aerobic running, more than 70% of maximum heart rate. At least 3 days exercise in a week, and without physical activity do not go more than two continuous days. After decades, Ronald J. Sigal, Glen P. Kenny, David H. Wasserman et.al (2006), Exercise along with diet and medication, it was measured as a cornerstone of diabetes management. Till recently, a high-quality proof on the significance of
exercise and fitness in diabetes was lacked. In the present document, it is summarized the most clinically relevant and recent advances are coupled to people suffering with type 2 diabetes and the recommendations followed from these. The present statement focuses on diabetics having Type-2 diabetes. Two sampled trials that the lifestyle interventions counting 150 min/week of physical activity and diet-induced 5–7% weight loss reduced the risk of development from impaired glucose tolerance (IGT) to type-2 diabetes by 58%. A group-randomized test found that diet and exercise alone and joint diet, exercise were equally effective in decreasing the advancement from IGT to diabetes. Hence, there is compact and steady evidence that programs of increased physical activity and modest weight loss reduce the occurrence of type 2 diabetes in persons having IGT.

The study included 63.0% women and 47.3% nonwhite participants who were a mean (SD) age of 55.8 years (8.7 years) with a baseline HbA1c level of 7.7% (1.0%). Compared with the control group, the absolute mean change in HbA1c in the combination training exercise group was “0.34% (95% confidence interval [CI], “0.64% to “0.03%; P = .03). The mean changes in HbA1c were not statistically significant in either the resistance training (“0.16%; 95% CI, “0.46% to 0.15%; P = .32) or the aerobic (“0.24%; 95% CI, “0.55% to 0.07%; P = .14) groups compared with the control group. Only the combination exercise group improved maximum oxygen consumption (mean, 1.0 mL/kg per min; 95% CI, 0.5-1.5, P < .05) compared with the control group.

**Methodology**

Independent Variable or Experimental variable:

Four different intensities of aerobic running were selected for the study and the effects were analyzed. The selected intensities were low, medium, sub maximal and maximal intensity. Hence, there were four experimental groups and
one control group for the study. The effect of the four intensities of running were compared among for the selected factors viz. resting blood glucose level, resting plasma fibrinogen, resting platelet level among type 2 diabetics. The intensities were decided keeping in view of their maximum heart rate and heart rate reserve percentage. Hence, the target intensities for aerobic running for four groups were fixed keeping in view of the reserve heart rate and throughout the experimentation period the percentage was maintained.

Criterion variables of the study:

1. Blood Glucose

The amount of glucose (sugar) in the blood is termed as blood sugar level and also known as plasma glucose level. It is expressed as mill moles per liter (mmol/l). The amount of glucose i.e. sugar C6H12O6 is known as blood sugar concentration or blood glucose level present in the blood of human beings or animals. The Mean normal blood glucose level in humans is about 4 mM (4 mmol/L or 72 mg/dL, i.e. milligrams/deciliter). However, this level varies throughout the day. Glucose levels are usually low in the morning, before the first meal of the day i.e. termed “the fasting level” and glucose levels will rise after meals for an hour or two by a few milli-molars. Unless it was treated, blood sugar level moves outside these limits, in diabetes. The human body naturally firmly regulates blood glucose levels as a part of metabolic homeostasis. Glucose is the primary source of energy for the body’s cells, and blood lipids (in the form of fats and oils) are primarily a compact energy store. Cell amalgamation is possible via the hormone insulin, produced in the body mostly in the islets of langerhans of pancreas while Glucose is transported from the intestines or liver to body cells via the bloodstream,
Abnormal Blood sugar levels can be referred to as hyperglycemia where as low levels are referred to as hypoglycemia. Diabetes mellitus is determined by constant levels of hyperglycemia. A provisionally elevated blood sugar level may also yields from severe stress, like trauma, stroke and myocardial infarction.

2. Blood Platelet count:

   Resting blood platelet count in individuals is another criterion variable. This measure was done for both pre-experiment and post-experimentation period in the individuals. One day before the experiment started, this was measured and a day after the whole protocol of experimentation was over.

3. Plasma fibrinogen level:

   Resting plasma fibrinogen levels for pre-experiment and post-experimentation in the individuals and this measure was done for both pre-examination and post experimentation period of the individuals. A day before the experiment, this was measured and a day after the whole protocol of experimentation was over.

Independent or experimental variable

Aerobic running of four intensities was assigned to four different groups basing on the Karvonen’s target Heart Rate Reserve (HRR) percentage as the intensity for the aerobic running. Heart rate reserve (HRR) is the difference between resting heart rate (RHR) and maximum heart rate (MHR).

\[ HRR = MHR - HR\ rest \]

\[ MHR = 220 - \text{age}. \]

Heart rate reserve is used to determine the target exercise intensity for aerobic running. The formula proposed by Karvonen is used to calculate the target heart rate of aerobic running and to determine the exercise heart rates or given percentage training intensity.
Target Heart rate = percentage of target intensity (MHR - HR rest) = HR rest.

For example: Target intensity of 70% of Heart rate reserve for a person with MHR of 201 and HR rest 50 = 70 % (201-50) = 50 = 155 beats per minute.

Target intensities were fixed as following intensities for four groups of experimentation.

Low intensity aerobic running group: 45 - 55 % heart rate reserve was kept as target intensity for low intensity aerobic running group.

Medium intensity running group: above 55 - 65 % heart rate reserve was kept as target intensity for medium intensity aerobic running group.

Sub maximal intensity running group: above 65 - 70 % heart rate reserve was kept as target intensity for sub maximal intensity aerobic running group.

Maximal intensity running group: Above 70 - up to 75 % heart rate reserve was kept as target intensity for sub maximal intensity aerobic running group.

Hence, the target heart rates were fixed basing on every month ending resting heart rate and hence the target heart rates were set for four times in the five months of experimentation for each individual of the study.

Results

The selected different intensities of aerobic training caused significant change in the selected criterion variables. Medium and sub maximal intensity aerobic training caused more significant changes in selected criterion variables when compared to the other two selected intensities viz. low and maximal intensity aerobic running.

Significance

0.05 level of significance is used to test the statistical derivatives
Figures and Tables

Analysis on Criterion variables of the study:

Table 1
ANCOVA for resting state Blood Glucose

<table>
<thead>
<tr>
<th>Source</th>
<th>SS</th>
<th>df</th>
<th>MS</th>
<th>F</th>
<th>Cr.F</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjusted means</td>
<td>4692.50</td>
<td>4</td>
<td>1173.12</td>
<td>23.61</td>
<td>0.00014</td>
<td></td>
</tr>
<tr>
<td>Adjusted error</td>
<td>5911.70</td>
<td>119</td>
<td>49.68</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adjusted total</td>
<td>10604.20</td>
<td>123</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table II
ANCOVA for resting state Platelet count

<table>
<thead>
<tr>
<th>Source</th>
<th>SS</th>
<th>df</th>
<th>MS</th>
<th>F</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjusted means</td>
<td>4692.50</td>
<td>4</td>
<td>1173.12</td>
<td>23.61</td>
<td>0.00014</td>
</tr>
<tr>
<td>Adjusted error</td>
<td>5911.70</td>
<td>119</td>
<td>49.68</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adjusted total</td>
<td>10604.20</td>
<td>123</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
References:


CONTINUOUS AND COMPREHENSIVE EVALUATION (CCE)-
TEACHERS’ PERCEPTION

Dr. R. Siva Prasadh
Principal (I/c)
Institute of Advanced Studies in Education (IASE)
Visakhapatnam, Andhra Pradesh

The satisfaction of knowing is the removal of ignorance which is an important task in evaluation. Evaluation is more essential to a sound educational system for decision making. It is evident that man learns continuously throughout his life in order to perform different roles under different circumstances and conditions. Therefore, a well organized systematic structure of continuing education is required for this purpose where continuing education has to meet the growing needs for the development of vocational and professional skills for improving the quality of life of the people and for creating of awareness and also leisure time activities. Its main aim is up gradation of skills and development of knowledge among people.

If we wish to discover the truth about an educational system, we must look into its evaluation procedures. Examinations in their present form are not the real measure of students’ potential because they cover only a small fraction of the course content. They do not cover all the evaluation of all abilities. Nor do they provide for the application of multiple evaluation techniques which can assess the cognitive as well as the non-cognitive abilities of learners. Continuous and Comprehensive evaluation facilitates students’ effective learning as well as their all round development of personality with its multiple evaluation tools and techniques and corrective measures. It is utmost important to make continuous
and comprehensive evaluation as an integral part of teaching and learning process to promote standards of school education.

In view of the existing evaluation practices prevalent in schools and based on the recommendations of NPE followed by the National curriculum framework for school education, it was considered necessary to develop a scheme of evaluation in order to improve the evaluation system. A school Based Evaluation scheme was conceived at implementing the idea of continuous and comprehensive evaluation in school situation by the unit of Department of Educational Evaluation and measurement, NCERT in Demonstration Multipurpose Schools of all RIEs in 2001. The project aimed at developing students' achievement through continuous assessment, diagnosis and remediation, assessment in co-scholastic areas and personal and social qualities. Monitoring and supervision was another important component of the scheme that aimed at effective implementation of the scheme as well as for providing timely interventions for its smooth functioning. The scheme also aimed at the involvement of parents in improvement of learners' progress in both scholastic and co-scholastic areas. By continuous evaluation, children can know their strengths and weaknesses. It can motivate children to develop good study habits, to correct errors, and to direct their activities towards the achievement of desired goals. It helps a learner to determine the areas of instruction in which more emphasis is required.

This study is an attempt to find out teachers' perception about some part of the continuous and comprehensive evaluation (CCE).

**Objectives of the Study**

1. To find out the opinion of the teachers towards CCE in education.
2. To ascertain the level of independent variables of teachers like gender, teaching experience and management of the school are positively
associated with CCE for the better and active performance in their functioning.

3. To ascertain the level of achievement of functional skill and developments are closely associated with educational, administrative and student performance factors.

**Hypotheses**

1. There is no significant difference in the opinions of male and female secondary teachers towards educational, students’ performance and administrative factors of CCE.

2. There is no significant difference in the opinions of teachers with different span of teaching experience on educational, students performance and administrative factors of CCE.

3. There is no significant difference in the opinions of teachers working in different managements of school on educational, students performance and administrative factors of CCE.

**Design of the Study**

For the present investigation the investigator selected single group design. In this study the opinion of 200 teachers’ gender, teaching experience and management of the school (independent variables) towards educational, performance and administrative factors (dependent variables) of CCE are considered. The teachers belong to urban area of Visakhapatnam district.
Treatment of the Data (Statistical)

The computations were made by performing t-tests and tables constructed with 0.01 and 0.05 significance levels. The analysis was performed with respective means and standard deviations of groups in the variables.

Tool used for the Study:

The structured questionnaire is a five point scale comprising 50 items. It covers three areas of the study i.e., educational, student performance and administrative factors.

The educational factors are 20 items such as I.Q. tests, aptitude tests, completion of syllabus within time, effective teaching, change in teaching methods, unbiased results, etc. The student performance factors are also 20 items such as completion of weekend assignments, improve in language, logical and arithmetic skills, removal of habit of by-heart, achievement in subject knowledge, improve in competitive spirit, preparation of designs and charts, utilization of leisure time in co-curricular activities etc. The administrative factors are 10 items that covers suggestions to the teachers in valuation, intimation of students achievement to parents, providing pleasant learning environment, observation of homework etc.
Verification and Interpretation of First Hypothesis:

The first hypothesis of the study states that “there is no significant difference in the opinions of male and female secondary teachers towards educational, students performance and administrative factors of CCE.” This is tested and results are shown in the following table.

**TABLE 2: Opinion of male and female secondary teachers on educational, student performance and administrative factors of CCE**

<table>
<thead>
<tr>
<th>Grouping : GENDER (df-198)</th>
<th>Group 1: Male - 140 ; Group 2: Female - 60</th>
</tr>
</thead>
<tbody>
<tr>
<td>Factors</td>
<td>Mean</td>
</tr>
<tr>
<td>Educational Factors</td>
<td>65.79</td>
</tr>
<tr>
<td>Students Performance</td>
<td>78.90</td>
</tr>
<tr>
<td>Administrative Factors</td>
<td>96.67</td>
</tr>
</tbody>
</table>

*Not significant. **Significant @ 0.05 level.

The ‘t’ values in the above table are found to be significant regarding the educational and administrative factors, but found to be insignificant in case of student performance factors. This shows that there is significant difference between male and female secondary teachers on educational and administrative factors of CCE but there is no difference on student performance factors. Hence, part of the null hypothesis is rejected and part of it is accepted.

Verification and Interpretation of Second Hypothesis:

The second hypothesis of the study is “there is no significant difference in the opinions of teachers with different span of teaching experience on educational, student performance and administrative factors of CCE.”
This hypothesis is tested with respect to different span of teaching experience (i.e., below 5 years, between 5-10 years and above 10 years of teaching experience) of teachers. The results are given in the following tables considering two groups of teaching experience in each table.

**TABLE – 3: Opinions of teachers with below 5 years and between 5-10 years of experience on educational, student performance and administrative factors of CCE**

<table>
<thead>
<tr>
<th>Grouping: TEACHING EXPERIENCE (df-133)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group 1: Below 5 yrs-59; Group 2: Between 5 to 10 yrs-76</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Factors</th>
<th>Group 1</th>
<th>Group 2</th>
<th>t-value</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Educational Factors</td>
<td>Mean 66.71</td>
<td>Mean 65.55</td>
<td>0.8220*</td>
<td>0.4125</td>
</tr>
<tr>
<td>Students Performance</td>
<td>Mean 79.02</td>
<td>Mean 77.38</td>
<td>1.1949*</td>
<td>0.2505</td>
</tr>
<tr>
<td>Administrative Factors</td>
<td>Mean 37.41</td>
<td>Mean 36.97</td>
<td>0.5450*</td>
<td>0.5867</td>
</tr>
</tbody>
</table>

*Not Significant.

From the above table, it is learnt that the ‘t’ values are found to be not significant for all the three factors of CCE. This shows that there is no significant difference in the opinions of teachers with degree and post-graduation qualifications on educational, student performance and administrative factors related to CCE. Hence, part of the second hypothesis is accepted.

**TABLE – 4: Opinions of teachers with below 5 years and above 10 years of teaching experience on educational, student performance and administrative factors of CCE**

<table>
<thead>
<tr>
<th>Grouping: Teaching Experience (df-122)</th>
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</thead>
<tbody>
<tr>
<td>Group 1: Below 5 yrs -59; Group 2: Above 10 yrs -65</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Factors</th>
<th>Group 1</th>
<th>Group 2</th>
<th>t-value</th>
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<tbody>
<tr>
<td>Educational Factors</td>
<td>Mean 66.71</td>
<td>Mean 65.17</td>
<td>1.0400*</td>
<td>0.3004</td>
</tr>
<tr>
<td>Students Performance</td>
<td>Mean 79.02</td>
<td>Mean 79.86</td>
<td>0.5264*</td>
<td>0.5996</td>
</tr>
<tr>
<td>Administrative Factors</td>
<td>Mean 37.41</td>
<td>Mean 35.42</td>
<td>2.3117**</td>
<td>0.0225</td>
</tr>
</tbody>
</table>

*Not Significant. **Significant at 0.01 level.
In case of educational and student performance factors, the 't' values in the above table are found to be not significant. This shows that there is no significant difference in the opinions of teachers below 5 years and above 10 years of teaching experience on CCE related to educational and student performance factors. Hence, part of the second hypothesis is accepted.

In the variable of administrative factors, the 't' value is found to be significant at 0.01 level. This shows that there is significant difference in the means of opinions of both the groups on CCE related to administrative factors among teachers. Hence, part of the second hypothesis is rejected.

**TABLE - 5: Opinions of teachers between 5-10 years and above 10 years of teaching experience on educational, student performance and administrative factors of CCE**

<table>
<thead>
<tr>
<th>Grouping</th>
<th>TEACHING EXPERIENCE (df-139)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group 1: Between 5 to 10yrs</td>
<td>Group 2: Above 10yrs</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Factors</th>
<th>Group 1</th>
<th>Group 2</th>
<th>t-value</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Educational Factors</td>
<td>65.55</td>
<td>65.17</td>
<td>0.2751*</td>
<td>0.7837</td>
</tr>
<tr>
<td>Students Performance</td>
<td>77.38</td>
<td>79.86</td>
<td>1.8196*</td>
<td>0.0710</td>
</tr>
<tr>
<td>Administrative Factors</td>
<td>36.97</td>
<td>35.42</td>
<td>1.7637*</td>
<td>0.0800</td>
</tr>
</tbody>
</table>

*Not Significant.

It is learnt from the above table that the 't' values are found to be not significant for educational, students performance and administrative factors of CCE. This shows that there is no significant difference in the opinions of teachers between 5-10 years and above 10 years of teaching experience on CCE. Hence, part of the second hypothesis is accepted.
Verification and Interpretation of Third Hypothesis:

The third hypothesis of the study is "there is no significant difference in the opinions of teachers working in different managements of school on educational, student performance and administrative factors of CCE."

This hypothesis is tested with respect to teachers working in different managements of school (i.e., mandal parishad, zilla parishad and government). The results are given in the following tables considering two groups of school managements in each table.

**TABLE - 6: Opinions of Mandal Parishad and Zilla Parishad teachers on educational, student performance and administrative factors of CCE**

<table>
<thead>
<tr>
<th>Grouping: TYPE OF SCHOOL (df=68)</th>
<th>Group 1: Mandal Parishad -24;</th>
<th>Group 2: Zilla Parishad-46</th>
<th>t-value</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Factors</td>
<td>Mean S.D.</td>
<td>Mean S.D.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Educational Factors</td>
<td>70.71 8.04</td>
<td>62.76 9.35</td>
<td>3.5355**</td>
<td>0.0007</td>
</tr>
<tr>
<td>Students Performance</td>
<td>78.54 6.49</td>
<td>78.24 9.17</td>
<td>0.1437*</td>
<td>0.8862</td>
</tr>
<tr>
<td>Administrative Factors</td>
<td>38.42 3.54</td>
<td>33.89 6.94</td>
<td>2.9914**</td>
<td>0.0039</td>
</tr>
</tbody>
</table>

*Not Significant. **Significant @ 0.01 level.

In case of educational and administrative factors, the ‘t’ values in the above table are found to be significant at 0.01 level. This shows that there is significant difference in the opinions on CCE related to educational and administrative factors among mandal parishad and zilla parishad school teachers. Hence, part of the third hypothesis is rejected.

In the variable of student performance factors, the ‘t’ value is found to be not significant. This shows that there is no significant difference in the means of opinions of both the groups on student performance factors related to CCE among teachers. Hence, part of the third hypothesis is accepted.
TABLE – 7: Opinions of Mandal Parishad and Government teachers on educational, student performance and administrative factors of CCE

<table>
<thead>
<tr>
<th>Grouping : TYPE OF SCHOOL (df-152)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group 1: Mandal Parishad -24; Group 2: Government-130</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Factors</th>
<th>Group 1</th>
<th>Group 2</th>
<th>t-value</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>S.D.</td>
<td>Mean</td>
<td>S.D.</td>
</tr>
<tr>
<td>Educational Factors</td>
<td>70.71</td>
<td>8.04</td>
<td>65.92</td>
<td>7.33</td>
</tr>
<tr>
<td>Students Performance</td>
<td>78.54</td>
<td>6.49</td>
<td>78.85</td>
<td>8.55</td>
</tr>
<tr>
<td>Administrative Factors</td>
<td>38.42</td>
<td>3.54</td>
<td>37.22</td>
<td>3.85</td>
</tr>
</tbody>
</table>

*Not Significant.  ** Significant @ 0.01 level.

In the variable of educational factors, the ‘t’ value is found to be significant at 0.01 level. There is significant difference in the opinions of government and mandal parishad school teachers on CCE related to educational factors. Hence, part of the third hypothesis is rejected.

In the variables of student performance and administrative factors, the ‘t’ values are found to be not significant. This shows that there is no significant difference in opinions on CCE related to student performance and administrative factors among government and mandal parishad school teachers. Hence, part of the third hypothesis is accepted.

TABLE – 8: Opinions of Zilla Parishad and Government teachers on educational, student performance and administrative factors of CCE

<table>
<thead>
<tr>
<th>Grouping : TYPE OF SCHOOL (df-174)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group 1: Zilla Parishad-46; Group 2: Government-130</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Factors</th>
<th>Group 1</th>
<th>Group 2</th>
<th>t-value</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>S.D.</td>
<td>Mean</td>
<td>S.D.</td>
</tr>
<tr>
<td>Educational Factors</td>
<td>62.76</td>
<td>9.37</td>
<td>65.99</td>
<td>7.32</td>
</tr>
<tr>
<td>Students Performance</td>
<td>78.24</td>
<td>9.17</td>
<td>78.85</td>
<td>8.55</td>
</tr>
<tr>
<td>Administrative Factors</td>
<td>38.89</td>
<td>6.94</td>
<td>37.22</td>
<td>3.85</td>
</tr>
</tbody>
</table>

*Not Significant.  ** Significant @ 0.01 level.
In the variable of educational factors, the ‘t’ value is found to be significant at 0.05 level. This shows that there is significant difference in the opinions of zilla parishad and government school teachers on CCE related to educational factors. Hence, part of the third hypothesis is rejected.

In the variables of student performance and administrative factors, the ‘t’ values are found to be not significant. This shows that there is no significant difference in the means of opinions of both the groups on student performance and administrative factors related to CCE. Hence, part of the third hypothesis is accepted.

**Conclusion**

Evaluation is more essential to sound educational decision making. The present study shows that there is significant difference between male and female secondary teachers on educational and administrative factors of CCE but there is no difference on student performance factors. There is no significant difference in the opinions of teachers on CCE with respect to their teaching experience. There is significant difference in the opinions of teachers of different managements on CCE related to educational factors. The results of the study would help the school administration to identify the major problems that the teachers encounter in the classes while executing CCE and take up the appropriate steps in the areas where teachers seek help. The results of the study revealed The teachers are not adequately prepared for the effective execution of CCE in government schools. Further the study revealed that the large number of students in the classes, lack of appropriate training, inadequate infrastructure and teaching materials and increased volume of work act as barriers in smooth execution of CCE.
References


OPINIONS OF SECONDARY TEACHERS TOWARDS CONTINUOUS AND COMPREHENSIVE EVALUATION (CCE)

Dr. K. Jayaram  
Lecturer  
Dr. L. Bullayya College of Education  
Visakhapatnam, Andhra Pradesh

Introduction:

The undue importance given to examinations in the context of their number and native has made teaching and learning a restricted affair, a closed and narrow activity. The principal goal of education is the development of human abilities not only cognitive but also conative and effective. Unfortunately examinations have restricted themselves to the measurement of knowledge only, that is why the educational commissions have felt about the crippling effect of the examination. Evaluation is used in guidance to aid in decision making process and to facilitate self understanding on the part of students.

The process of reconstruction of experiences is a continuous one. It helps in the proper development and adjustment of the personality of an individual. Education is the most important enterprise in one society and therefore it is crucial that we evaluate its process and products. All students, teachers, administers and parents all work hard towards achieving educational goals and they want to ascertain the degree to which those goals have been realized. That the satisfaction of knowing is the removal of ignorance.

The modern concept of educational evaluation puts the child, and not the subject matter in the centre (Child - centered evaluation), Caters to the child's psychological needs and interests, aptitudes and appreciation (need - based evaluation), Puts more stress on learning than teaching (learning - oriented
evaluation), attempts to measure a comprehensive range of objectives of the modern school curriculum rather than a subject-matter achievement only (comprehensive evaluation) and employs a variety of techniques, methods and procedures of appraisal and modern evaluation includes integration and interpretation of the various indices of behavior into an inclusive portrait of an individual (all inclusive evaluation).

**Need and importance of CCE**

"Without Testing, no measurement-Without measurement, no evaluation-Without evaluation, no feedback-Without feedback, no good/correct knowledge of results-Without knowledge of results, no improvement of learning- without learning, there cannot be the school". Hence the successful survival of the school depends on proper testing.

Learning is a life long process and is not only confined to one's youth or to classroom or school and colleges but also to teachers. The teacher has to change his teaching of same lesson in different ways in different times and judge himself to justify the job. For that he should maintain CCE in his lessons.

The success of educational decision-making can be considered in terms of the three related concepts - Tests, measurement and evaluation. Further, the three indicate a functional relationship, where evaluation encompasses measurement, which in turn includes testing too. Educational evaluation in its part is based on sound psychological and educational principles, and on a strong scientific footing striving to make it as reliable and as valid as possible, as explained in the following lessons.

CCE never ends just after testing, but Continuous to find the limitations in the objectives, methods, curriculum, evaluation tools and techniques, and then modifying them in order to make continuous improvement in the whole educational
process. CCE is a more comprehensive concept than is implied in conventional tests and measurement. CCE emphasizes upon broad personality changes and the major objectives of an educational program. It is supposed to judge the worth of all the educational outcomes brought about as a result of teaching-learning process. CCE involves a self-appraisal by the students of their success and failure from time to time. By this way, the students come to know of their own drawbacks and try to improve. CCE helps the teacher in diagnosing the pupil’s difficulties and determining the potentialities and interests of every student. In this way evaluation provides information essential for an effective guidance program. It brings out the factors that are inherent in student growth such as proper attitudes and habits, manipulative skills and appreciations. CCE is never static, but is dynamic, because education is a process of growth and development, and its aims are changing from time to time, it is essential that our evaluation techniques should also change.

**Objectives of the Study:**

1. To find out the opinion of the secondary teachers towards CCE in education.

2. To ascertain the level of independent variables like gender, age and community of teachers with CCE for the better and active performance in their job factors.

3. To ascertain the level of achievement in awareness towards educational, student performance and administrative factors in promotion of child performance closely related to their development.

**Hypotheses**

1. There is no significant difference in the opinions of male and female secondary teachers towards educational, students' performance and administrative factors of CCE.
2. There is no significant difference in the opinions of secondary teachers belong to different age groups towards educational factors, students' performance and administrative factors of CCE.

3. There is no significant difference in the opinions of secondary teachers belong to different communities towards educational, students' performance and administrative factors of CCE.

Design of the Study

The investigator selected single group design. In this study the opinion of teachers with gender, age and community (independent variables) towards educational, students' performance and administrative factors (dependent variables) of CCE are considered.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Variables</th>
<th>Group</th>
<th>Frequency</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Gender</td>
<td>Male</td>
<td>140</td>
<td>200</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Female</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Age</td>
<td>&lt; 25 yrs</td>
<td>95</td>
<td>200</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Between 25-35 yrs</td>
<td>85</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>&gt; 35 yrs</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Community</td>
<td>S.C</td>
<td>19</td>
<td>200</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S.T</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>B.C</td>
<td>121</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>O.C</td>
<td>44</td>
<td></td>
</tr>
</tbody>
</table>

Sample

The sample consists of 200 secondary teachers in the urban area of Visakhapatnam district. The investigator took necessary care to include teachers with respect to gender, age and community category.
Treatment of the Data (Statistical)

The computations were made for age, sex, community wise on educational factors, student performance factors and administrative factors of the school. They are calculated by performing t-test and tables constructed with significance levels. The analysis was performed with respective means and standard deviations of groups in the variables.

Tool used for the Study:

The structured questionnaire is a five point scale comprising 50 items. It covers three areas of the study i.e., educational factors, student performance factors and administrative factors.

The educational factors are 20 items such as I.Q. tests, aptitude tests, completion of syllabus within time, effective teaching, change in teaching methods, unbiased results, etc. The student performance factors are also 20 items such as completion of weekend assignments, improve in language, logical and arithmetic skills, removal of habit of by-heart, achievement in subject knowledge, improve in competitive spirit, preparation of designs and charts, utilization of leisure time in co-curricular activities etc. The administrative factors are 10 items that covers suggestions to the teachers in valuation, intimation of students achievement to parents, providing pleasant learning environment, observation of homework etc.

Verification and Interpretation of First Hypothesis:

The first hypothesis of the study states that “there is no significant difference in the opinions of male and female secondary teachers towards educational, students performance and administrative factors of CCE.” This is tested and results are shown in the following table.
The 't' values in the above table are found to be significant regarding the educational and administrative factors, but found to be insignificant in case of student performance factors. This shows that there is significant difference between male and female secondary teachers on educational and administrative factors of CCE but there is no difference on student performance factors. Hence, part of the null hypothesis is rejected and part of it is accepted.

**Verification and Interpretation of Second Hypothesis:**

The second hypothesis of the study is "there is no significant difference in the opinions of secondary teachers belong to different age groups towards educational, students performance and administrative factors of CCE." This hypothesis is tested with respect to different age groups of secondary teachers. The results are given in the following tables considering two age groups in each table.

**TABLE 2: Opinion of male and female secondary teachers on educational, student performance and administrative factors of CCE**

<table>
<thead>
<tr>
<th>Factors</th>
<th>Group 1</th>
<th>Group 2</th>
<th>t-value</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>S.D.</td>
<td>Mean</td>
<td>S.D.</td>
</tr>
<tr>
<td>Educational Factors</td>
<td>66.70</td>
<td>8.36</td>
<td>66.73</td>
<td>7.84</td>
</tr>
<tr>
<td>Students Performance</td>
<td>78.90</td>
<td>8.88</td>
<td>78.13</td>
<td>7.39</td>
</tr>
<tr>
<td>Administrative Factors</td>
<td>30.97</td>
<td>5.47</td>
<td>30.42</td>
<td>3.57</td>
</tr>
</tbody>
</table>

*Not significant. **Significant @ 0.05 level.

**TABLE 3: Opinions of secondary teachers below 35 and between 35-60 years of age on educational, student performance and administrative factors of CCE**

<table>
<thead>
<tr>
<th>Factors</th>
<th>Group 1</th>
<th>Group 2</th>
<th>t-value</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>S.D.</td>
<td>Mean</td>
<td>S.D.</td>
</tr>
<tr>
<td>Educational Factors</td>
<td>66.22</td>
<td>8.18</td>
<td>65.32</td>
<td>8.49</td>
</tr>
<tr>
<td>Students Performance</td>
<td>78.42</td>
<td>8.29</td>
<td>79.02</td>
<td>8.28</td>
</tr>
<tr>
<td>Administrative Factors</td>
<td>37.37</td>
<td>3.99</td>
<td>30.29</td>
<td>5.41</td>
</tr>
</tbody>
</table>

*Not significant. **Significant @ 0.05 level.
The 't' values in the above table, are found to be not significant for educational and student performance factors, but found to be significant for administrative factors. This shows that there is no significant difference in the opinions of secondary teachers below 35 and between 35-50 years of age on educational and student performance factors of CCE, but there is significant difference for administrative factors. Hence, part of the second hypothesis is accepted and part of it is rejected.

### TABLE-4: Opinions of secondary teachers below 35 and above 50 years of age on educational, student performance and administrative factors of CCE

<table>
<thead>
<tr>
<th>Grouping: Age (df=113)</th>
<th>Group 1: below 35 years - 95</th>
<th>Group 2: above 50 years - 20</th>
</tr>
</thead>
<tbody>
<tr>
<td>Factors</td>
<td>Mean</td>
<td>S.D.</td>
</tr>
<tr>
<td>Educational Factors</td>
<td>66.22</td>
<td>8.18</td>
</tr>
<tr>
<td>Students Performance</td>
<td>78.42</td>
<td>8.20</td>
</tr>
<tr>
<td>Administrative Factors</td>
<td>37.37</td>
<td>3.90</td>
</tr>
</tbody>
</table>

*Not significant. **Significant @ 0.05 level.

The 't' values in the above table are found to be not significant for educational and student performance factors but found to be significant at 0.01 level for administrative factors. This shows that there is no significant difference in the opinions of secondary teachers below 35 and above 50 years of age on educational and student performance factors, but found to be different for administrative factors of CCE. Hence, part of the null hypothesis is accepted and part of it is rejected.

### TABLE-5: Opinions of secondary teachers between 35-50 years and above 50 years of age on educational, student performance and administrative factors of CCE

<table>
<thead>
<tr>
<th>Grouping: Age (df=103)</th>
<th>Group 1: Between 35 to 50 years - 85</th>
<th>Group 2: Above 50 years - 20</th>
</tr>
</thead>
<tbody>
<tr>
<td>Factors</td>
<td>Group 1</td>
<td>Group 2</td>
</tr>
<tr>
<td>Mean</td>
<td>S.D.</td>
<td>Mean</td>
</tr>
<tr>
<td>Educational Factors</td>
<td>65.25</td>
<td>8.49</td>
</tr>
<tr>
<td>Students Performance</td>
<td>79.02</td>
<td>8.28</td>
</tr>
<tr>
<td>Administrative Factors</td>
<td>36.23</td>
<td>5.41</td>
</tr>
</tbody>
</table>

*Not significant.
In the variables of educational, students performance and administrative factors the 't' values in the above table are found to be not significant. This shows that there is no significant difference in the opinions of secondary teachers between 35-50 and above 50 years of age on educational, student performance and administrative factors of CCE. Hence, part of the null hypothesis is accepted.

**Verification and Interpretation of Third Hypothesis:**

The third hypothesis is "there is no significant difference in the opinions of secondary teachers belong to different communities towards educational, students' performance and administrative factors of CCE."

This hypothesis is tested with respect different community categories of secondary teachers. The results are given in the following tables considering two community groups in each table.

**TABLE-6: Opinions of secondary teachers of OC and BC community on educational, student performance and administrative factors of CCE**

<table>
<thead>
<tr>
<th>Grouping : Community (df-163)</th>
<th>Group 1: OC</th>
<th>Group 2: BC</th>
<th>t-value</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Factors</td>
<td>Mean</td>
<td>S.D.</td>
<td>Mean</td>
<td>S.D.</td>
</tr>
<tr>
<td>Educational Factors</td>
<td>64.59</td>
<td>7.62</td>
<td>65.02</td>
<td>8.21</td>
</tr>
<tr>
<td>Students Performance</td>
<td>78.70</td>
<td>9.72</td>
<td>78.62</td>
<td>8.37</td>
</tr>
<tr>
<td>Administrative Factors</td>
<td>37.02</td>
<td>3.80</td>
<td>36.14</td>
<td>5.54</td>
</tr>
</tbody>
</table>

*Not significant.

In the variables of educational, students performance and administrative factors the 't' values in the above table are found to be not significant. This shows that there is no significant difference in the opinions of secondary teachers of OC and BC community on educational, student performance and administrative factors of CCE. Hence, part of the null hypothesis is accepted.
In the variables of educational factors, students performance and administrative factors of CCE the ‘t’ values in the above table are found to be not significant. This shows that there is no significant difference in the opinions of secondary teachers of OC and SC community. Hence, part of the null hypothesis is accepted.

The ‘t’ values in the above table show that there is a significant difference in the opinions between OC and ST community group secondary teachers on CCE related to educational factors. Hence, part of the null hypothesis is rejected. But there is no significant difference in the opinions on CCE related to student performance and administrative factors. Hence, part of the null hypothesis is accepted.
In the variables of educational, students performance and administrative factors of CCE the ‘t’ values in the above table are found to be not significant. This shows that there is no significant difference in the opinions of secondary teachers of BC and SC community. Hence, part of the null hypothesis is accepted.

The ‘t’ values in the above table say that there is significant difference in the opinions between BC and ST community group secondary teachers on CCE related to educational factors. Hence, part of the null hypothesis is rejected. But, there is no significant difference between BC and ST community group secondary teachers in the opinions on CCE related to student performance and administrative factors. Hence, part of the null hypothesis is accepted.
In the variable of educational factors, students performance and administrative factors the ‘t’ values in the above table are found to be not significant. This shows that there is no significant difference in opinions on CCE related to educational factors, students performance and administrative factors among SC and ST community group secondary teachers. Hence, part of the null hypothesis is accepted.

**Conclusion:**

The satisfaction of knowing is the removal of ignorance which is an important task in evaluation. Teachers are the torch-bearers of the progress of education system and in turn progress of mother India. In the present study secondary teachers have shown different opinions towards the aspects of CCE. Male and female teachers are similar in views of aspects in CCE. In case of community, majority category of teachers do not differ in their views on aspects of CCE. But they do differ in educational factors. In case of age group of secondary teachers, they do differ in administrative factors but remain similar on the other two factors of CCE. The results of the study would help the school administration to identify the major problems that the teachers encounter in the classes while executing CCE and take up the appropriate steps in the areas where teachers seek help. The results indicate moderate acceptability of CCE by the teachers.
References

The Significance of Philosophy of Religion

Dr. Victor Babu Koppula
Editor-In-Chief, IJ MER
Visakhapatnam, Andhra Pradesh

Philosophy of religion is a branch of philosophy concerned with questions regarding religion, including the nature and existence of God, the examination of religious experience, analysis of religious vocabulary and texts, and the relationship of religion and science. It is an ancient discipline, being found in the earliest known manuscripts concerning philosophy, and relates to many other branches of philosophy and general thought, including metaphysics, logic, and history. Philosophy of religion is frequently discussed outside of academia through popular books and debates, mostly regarding the existence of God and problem of evil.

The philosophy of religion differs from religious philosophy in that it seeks to discuss questions regarding the nature of religion as a whole, rather than examining the problems brought forth by a particular belief system. It is designed such that it can be carried out dispassionately by those who identify as believers or non-believer.

Philosophy of religion is the philosophical examination of the central themes and concepts involved in religious traditions. It involves all the main areas of philosophy: metaphysics, epistemology, logic, ethics and value theory, the philosophy of language, philosophy of science, law, sociology, politics, history, and so on. Philosophy of religion also includes an investigation into the religious significance of historical events (e.g., the Holocaust) and general features of the cosmos (e.g., laws of nature, the emergence of conscious life, widespread testimony of religious significance, and so on). Section one offers an overview of the field and
its significance, with subsequent sections covering developments in the field since the mid-twentieth century. These sections will address philosophy of religion as studied primarily in analytic departments of philosophy and religious studies in English speaking countries.

Philosophy of Religion is an inquiry into the general subject of religion from the philosophical point of view i.e., an inquiry employing the accepted tools of critical analysis and evaluation without predisposition to defend or reject the claims of any particular religion. This is a definition, which in a broad sense says what philosophy of religion is. Religion is a principle of unification. The word religion is derived from Latin (Religion is; Re= back, Ligare=bind). It means unification of two objects, which were originally unified and temporarily separated. Religion thus in the general sense of the term based on the notion of unity of Man and God, finite and infinite.

Religion is defined in different ways by different philosophers each dealing with certain aspect of religion as their subject matter but no one’s definition is adequate.

Hegelians like professor Metagart says “Religion is clearly a state of mind…. It seems to me that it may best be described as an emotion resting on a conviction at harmony between ourselves and the universe at large.” Schleirmcher exalt the element of feeling as the main characteristic of religion. He says “The sum total of religion is to feel that, in its highest unity, all that moves in feeling is one; to feel that ought, single and particular is only possible by means of this unity; to feel, that is to say, that our being and living is a being and living in and through God”. Bradley defines “Morality is led beyond itself into a higher form of goodness, it ends in what we may call religion”
Some religious thinkers consider religion to be an instinct and hence not possible to analyze it. Every religion has a code of conduct and as such some people consider religion to be essentially ethics. But we may find cases where a man appears to be religious by performing the set rituals of his religion yet unethical in his behavior, and we also find some people who does not profess any religion yet full of morality. We also find ethical theories based not on religion but on analysis and speculation. These are not based on any set of religious dogmas and take no scripture or prophet as authority.

Religion may effect a change in a person or in a group of people and may make them moral and we can also find persons and societies, who are moral without being religious, yet there is relation between religion and ethics. In the history of human race we find many races and major religious groups following a code of conduct, which is sanctioned by their respective religions. Speculation on moral philosophy based on reason and analysis is of recent origin.

Among the specific questions which are part of philosophy of religion in general are, the nature of religion, the function and value of religion, the validity and claims of religions knowledge, the relation of religion to ethics, the character of ideal religion, the nature of evil, the problem of theology, religion revealed versus natural, soul and its destiny the relation of the human to the divine as to the freedom and responsibility of the individual and the character of divine purpose, whether there is divine purpose, prophecy, intuition, revelation, inspired utterances, prayer, immorality, rituals, rites, meaning of human existence, reality, the nature of belief and faith etc.

There are some scholars who consider that philosophy of religion is not a discipline given to any inquiry. Every philosophy of religion is a particular religious philosophy. Then it becomes apologetic or defense of an already
accepted religious faith. While the data for this subject include the so-called classical religious, philosophy of religion takes for its material religions expressions of all types, whether classical or not, together with all the psychological material available on the nature of the human spirit and man's whole cultural development.

It is natural and proper to preface the study of the various religions professed in our country with a short account of the vital role played by religion in general in human life and its nature and meaning. And it seems to be logical to prepare the mind of the reader for a better understanding of the nature of religion by first setting forth the important place it occupies in human society. It is all the more necessary to stress its importance in view of the prevailing secular view of life and society. We are not only members of a secular state, but are also profoundly conditioned and molded by western civilization which is secular in its present form.

Today philosophy of religion is a robust, intensely active area of philosophy. Almost without exception, any introduction to philosophy text in the Anglophone world includes some philosophy of religion. The importance of philosophy of religion is chiefly due to its subject matter: alternative beliefs about God, Brahman, the sacred, the varieties of religious experience, the interplay between science and religion, the challenge of non-religious philosophies, the nature and scope of good and evil, religious treatments of birth, history, and death, and other substantial terrain. A philosophical exploration of these topics involves fundamental questions about our place in the cosmos and about our relationship to what may transcend the cosmos. Such philosophical work requires an investigation into the nature and limit of human thought. Alongside these complex, ambitious projects, philosophy of religion has at least three factors that contribute to its importance for the overall enterprise of philosophy.
Philosophy of religion addresses embedded social and personal practices. Philosophy of religion is therefore relevant to practical concerns; its subject matter is not all abstract theory. Given the vast percentage of the world population that is either aligned with religion or affected by religion, philosophy of religion has a secure role in addressing people’s actual values and commitments. A chief point of reference in much philosophy of religion is the shape and content of living traditions. In this way, philosophy of religion may be informed by the other disciplines that study religious life.

Another reason behind the importance of the field is its breadth. There are few areas of philosophy that are shorn of religious implications. Religious traditions are so comprehensive and all-encompassing in their claims that almost every domain of philosophy may be drawn upon in the philosophical investigation of their coherence, justification, and value.

A third reason is historical. Most philosophers throughout the history of ideas, east and west, have addressed religious topics. One cannot undertake a credible history of philosophy without taking philosophy of religion seriously.

References:


