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Sucharitha, Journal of Philosophy & Religion, concentrates on critical and creative research in multidisciplinary traditions in Philosophical & Religious Issues. This journal seeks to promote original research and cultivate a fruitful dialogue between old and new thought.
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Sucharitha Education and Research Institute

Sucharitha: A JOURNAL OF PHILOSOPHY AND RELIGION
Editorial ……

The Sucharitha: A Journal of Philosophy and Religion. 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.

In the present issue, we have taken up in detail the philosophical and religious issues discussed in academic circles. There are 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)
ROLE OF MEDITATION IN MAKING MAN AN EDUCATIONIST

Murali Pappala
Lecturer in Education
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DNR College Association
Bhimavaram (A.P)

INTRODUCTION:

Sound mind and sound body are linked with each other to make a man perfect. A perfect man should be an educationist. Education makes a man a perfect whenever he pursues it with a great vigour. Getting education depends upon the mind. The sound mind creates ideas on the basis of ideal thinking. The education totally depends upon the sound body by which a student sits ours together to understand the subject by extensive reading. For voracious reading the student should have patience. He will get patience only with the co-operation of his body parts. For the perfect functioning of the body parts he needs to practice meditation. Meditation is a part of yogic practice. Meditation involves in Pranayama which has been prescribed by Niyamas of Yoga. By laying down his body on the floor like dead body, his limbs would be released from over tension and blood would be circulated round the body in a proper manner. When the blood reaches all the parts of the body, the entire body would function as normal. Thighs, knees, feet, shoulders function in a relaxed manner. The meditation helps the mind to function peacefully by releasing all kinds of mental tension. Thus the mental health and physical health would be coincided by the meditation. With the co-ordination and co-operation of the mind and body the human beings will be in a position to have better understanding capacity of the different ideas. The increasing understanding capacity and caliber of creativity would makes man a perfect educationist. Thus meditation would play a major part in man’s life. Meditation helps a man to become good educated. Thus education and meditation are ill separable.
What Is Meditation?

Meditation is an essential element in all of the world’s major contemplative spiritual and philosophical traditions (Goleman, 1988; Walsh, 1999). In recent years, meditative practices have been taught in secular forms that do not require adherence to cultural and religious beliefs (Hart, 2007; Duerr, 2004; Kabat-Zinn, 1996). Meditation is an umbrella term that encompasses a wide variety of practices such as mindfulness meditation and Zen meditation (also called “zazen”). While techniques may differ, all types of meditation share the common goal of training an individual’s attention and awareness so that consciousness becomes more finely attuned to events and experiences in the present. Daniel Goleman (1972) suggests that the family of meditation techniques can be broadly divided into two groups: concentrative meditation and mindfulness meditation. See the table below for characteristics of each of these types of meditations.

Cognitive and Academic Performance

Mindfulness meditation may improve ability to maintain preparedness and orient attention. Mindfulness meditation may improve ability to process information quickly and accurately. Concentration-based meditation, practiced over a long-term, may have a positive impact on academic achievement.

Mental Health and Psychological Well-Being

Mindfulness meditation may decrease stress, anxiety, and depression. Mindfulness meditation supports better regulation of emotional reactions and the cultivation of positive psychological states.

Development of the Whole Person

Meditation can support the development of creativity. Meditation supports and enhances the development of skills needed for interpersonal relationships.
Empathetic responses are increased with meditation and mindfulness practices. Meditation may help to cultivate self-compassion.

**Meaning of Self Confidence:**

Effective classroom teaching depends upon mainly three is content mastery communication effectiveness and confidence in self silt confidence refers to an Individuals perceived ability to act effectively in a situational to overcome oblstades and to get thin go all right. Self confidence is a positive attitude of on self towards one’s self concept. It is an attribute of perceived self. Self confidence refers to a person’s perceived.

According to Kabat Zinn Meditation is also a secular practice whose aim is to induce relaxation and improve psychological and physical well being. Mediation practices can be further differentiation into mindfulness and concentrative mediation depending on the method of focusing attention

**Positive Effects of Meditation:**

The positive effects of meditation as are astounding and certainly deserve your contemplation and consideration. Many successful business people, celebrities and sports professionals practice regularly and enjoy the positive effects of Meditation. More and more businesses want to optimistic upbeat and helpful staff to join their companies encouraging staff to take part in helpful course including Meditation. One of the most important positive effects of meditation is how it releases from our bodies. Meditation practice daily will lead you to a deeper level or relation and contemplation. If you want to be free of constant worry, pressure and stress the positive effectives of Meditation can give you a life that is clam, peaceful happy and relaxed.
Mindfulness and concentrative Meditation:

1. Meditative practices can be further differentiated into mindfulness and concentrative Meditation depending on the method of focusing attention.

2. In concentrative meditation a mention is focused on a single object which can reside either inside or outside the self.

3. Practitioners of conservative meditation restrict their awareness to single experience and attempt to ignore other stimuli in environment.

4. In contracts reactionaries of mindfulness Meditation attend to all present research is mainly on mindfulness Meditation.

5. The discussion will after speculations on whether findings obtained with mindfulness Meditation can generative to concentrative Meditation.

Meditation effects on self confidence:

1. Meditation refers to any form of a family of practices in which practitioners train their minds or self induce a mode of consciousness to realize some benefit.

2. Meditation is generally an inwardly oriented personal practice, which individuals can do by themselves.

3. Prayer beads or other ritual objects may be used during meditation many involve invoking or cultivating a feeling or internet state.

4. So we make our lives so hectic that crimated the slightest risk of looking at ourselves.

5. Even the Idea of meditation can scare people when they hear the word egoless or emptiness, they thing that experiencing those states will be like being thrown out the door of a space ship to float forever in a dark chilling void.
How the meditation spreads over the world:

With its origins in the spiritual traditions of the oried Meditation is becoming increasing popular in the west. Nearly ten percent of Americans report regularly engaging in eastern techniques such as Meditation and yoga additionally more than six million westerners have received training in transcendental Meditation. Including half milling individuals in the units states - Kennedy Zool

Indicative of the popularity of Meditation a recent search on Amazon com generated more the 9,000 book titles and 10,000 music titles dedicated to the practice of Meditation. People are drowning to Meditation of a number of reasons, such as stress reduction better physical health and efficient self regulation (kabat - zim 1990). For many beginning practitioners of Meditation, however, achieve hope is finding. Inner peace, self insight and self acceptance .

Does Meditation induced promote discovery of one's sinner self and put one in touch with one's self feelings the present research will explore this question through examine the effect Meditation.

Need of Meditation in becoming educated:

- Research has scientifically proven that Meditation is a safe and simple way to balance your physical emotional and mental. State and more doctors are encouraging patients to practice Meditation to cure many stress related illness.
- One of the greatest positive effects of Meditation is how it allows the body distress.
- One of the more important need of Meditation is how to regularly lead you to a deeper level or relaxation and
Contemplation:

- Many successful business people, celebrities and sports professionals practice regularly and enjoy the positive effects of Meditation.
- One of the greatest positive effects of Meditation is how it allows the body to distress.
- Normally life threading situations trigger of the stress response which enlaces us to act without contemplation and deliberation and survive intense ideations using facts refluxed.
- If you want to be free of constant worry pressure and stress the positive effects of Meditation can give you a life that is calm and peaceful.

Meditation may both augment and expand current approaches to higher education. Three ways in which meditation can be applied to School education: Enhancement of cognitive and academic performance, Management of academic-related stress, Development of the "whole person".

The human cerebral cortex plays a central role in many complex brain functions including memory, attention, perceptual awareness, "thinking," language and consciousness, and cortical thickness has been correlated with intelligence (Narr et al., 2007). Lazar et al. (2005) found that brain regions associated with attention, interception, and sensory processing, including the prefrontal cortex and right anterior insula, were thicker in meditation participants than control participants matched for age, gender, race, and years of education. Further, thickening in selected brain regions in the mediators' was correlated with amount (in years) of Meditation practice.

The effects of mindfulness meditation on stress and mental health in students appear to extend beyond those of basic relaxation. When an individual is able to
successfully self-regulate through relaxation techniques (such as imagery or guided mental, emotional, or somatic exercises) they experience a release of physical tension that acts to oppose the stress response and creates a calm state of mind and body. In contrast, mindfulness meditation involves a simple noticing of what is taking place in the mind and body without attempts to alter the experience. Relaxation may or may not be a byproduct.

Conclusion:

The meditation is an integral part of human life because of its potentiality for making man a good citizen helping him to get fruitful education. The meditation creates a kind of confidence among the minds of students memory, forgetting by heart recitation mind eye co-ordination would be created only by meditation which would help the man would become good trained person. The training and education shall be received by man through the perfect mind. The mind would purify and release from tension through the meditation and yogic practices. Thus the meditation is an undoubted inner wheel of education.

References:

ROLE OF NPTEL IN TEACHING ENGLISH

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Introduction:

The National Programme on Technology Enhanced Learning (NPTEL), a project funded by the Ministry of Human Resource Development (MHRD) was first conceived in 1999 to pave the way for introducing multimedia and web technology to enhance learning of basic science and engineering concepts. Significant infrastructure has been set up earlier for production of video-based teaching material by the Indian Institutes of Technology (IIT) and Technical Teacher Training Institutes (TTTI). In the first phase of the NPTEL project (June 2003-June 2007), seven IITs and the Indian Institute of Science (IISc) have worked together to develop web and video based material for basic undergraduate science and engineering courses in order to enhance the reach and quality of technical education in the country. (http://nptel.ac.in/)

The concept of multimedia based courses with high potential of interactivity has become a popular and a viable option for both the developed and the developing nations, though for different reasons. Offering multimedia courses in technology assisted modes has not only become invaluable for the learner, but also an attractive and creative option for faculty. Such courses have the potential to enhance the on and off-campus learning experience for students and in a distance learning mode. Technology opens up several interesting avenues for innovation in design and delivery of courses as also for sharing expertise among faculty in different parts of the world. In India, where a large number of private institutions have entered the field of engineering education with inadequate faculty support and training, the project is
aimed at providing a standard for academic content for both the teacher and the student. (http://nptel.ac.in/)

The objective of TEL (Teaching Enhanced Learning) is to enhance the way students learn concepts, to enhance the learning component and to reduce the tedious and mechanical aspects of some of the current learning methods through the use of technology in a variety of forms: (http://nptel.ac.in/)

a) Computer applications include:

• Computer-Assisted Instruction (CAI) that uses the computer as a self contained teaching machine to present individual lessons.

• Computer-Managed Instruction (CMI) that uses the computer to organize instruction and track student records and progress. The instruction itself need not be delivered via a computer, although CAI is often combined with CMI.

• Computer-Mediated Education (CME) consisting of applications that facilitate the delivery of instruction. Examples include networked classrooms, electronic mail, discussion boards, real-time computer conferencing and World-Wide Web (WWW) applications.

b) Voice - Instructional audio tools that include interactive technologies of telephone, audio conferencing, and the passive (i.e., one-way) audio tools of tapes and radio.

c) Video - Instructional video tools that include still images such as slides, pre-recorded moving images (e.g., film, videotape), and real-time moving images combined with audio conferencing (one-way or two-way video with two-way audio).

d) Print - instructional print formats that include textbooks, study guides, workbooks and case studies.
Technology enhanced learning initiative involving IITs and Indian Institutes of Management (IIMs) was first proposed by IIT Madras in the year 1999, immediately following a Workshop on Technology Enhanced Learning (WoTEL) conducted in Chennai in collaboration with Carnegie Mellon University (CMU), Pittsburgh, USA. The vast experience of CMU in setting up a successful virtual university in Mexico was useful in drawing up the initial proposal which envisaged four initiatives, namely providing distance education, developing interactive and electronic resources for core courses for undergraduates, conducting joint Ph. D. programmes and setting up a digital library focused on the role of technology in knowledge accumulation, storing and disseminating content for education in three sectors: university, industry and government.

A formal Memorandum of Understanding (MoU) between five IITs, four IIMs and CMU established a Virtual Centre for Technology Enhanced Learning (VCTEL). It was the first initiative in which all IITs and IIMs shared a common vision and proposed to work together to improve the quality of science, engineering and management education all across the country by offering courses through VCTEL. This proposal was submitted to MHRD in 1999 and revised several times. (http://nptel.ac.in/)

The broad aim of the project NPTEL is to facilitate the competitiveness of Indian industry in the global markets through improving the quality and reach of engineering education. The operational objective of NPTEL is to make high quality learning material available to students of engineering institutions across the country by exploiting the advances in information and communication technology. The target group for this project consists of students and faculty of institutions offering undergraduate engineering programmes in India. The educational goals are: (http://nptel.ac.in/)
• Make video lectures in a format appropriate for broadcasting that would provide quality content through the Technology channel named the Eklavya channel by the previous Honourable Minister for Human Resource Development in recognition of the first student of distance education named in the great Indian epic Mahabharata thousands of years ago.

• Create web-based (e-learning) material and make it available in the form of a portal / DVDs that would be tailored to meet the needs of engineering students across the country.

• Create a website for NPTEL activity.

• Make e-learning material available in the web for the video lectures to supplement class room teaching.

• Advise target institutions with regard to the software/hardware requirements for benefiting from the national project.

NPTEL has developed curriculum based video courses (110 new courses and 109 existing courses encapsulated in digital video format) and web-based e-courses (129). This has been undertaken by IITs (Seven) and IISc Bangalore as Partner Institutions (PI) and other selected premier institutions as Associate Partner Institutions (API) through a collaborative effort.

**NPTEL & English Language/Literature Learning:**

Computer Assisted Language Learning (CALL) is often perceived, somewhat narrowly, as an approach to language teaching and learning in which the computer is used as an aid to the presentation, reinforcement and assessment of material to be learned, usually including a substantial interactive element. Levy (1997:1) defines CALL more succinctly and more broadly as “the search for and study of applications of the computer in language teaching and learning”. Levy’s definition is in line with the view held by the majority of modern CALL practitioners.
CALL’s origins can be traced back to the 1960s. Up until the late 1970s CALL projects were confined mainly to universities, where computer programs were developed on large mainframe computers. The PLATO project, initiated at the University of Illinois in 1960, is an important landmark in the early development of CALL (Marty 1981).

In the late 1970s, the arrival of the personal computer (PC) brought computing within the range of a wider audience, resulting in a boom in the development of CALL programs and a flurry of publications. Early CALL favoured an approach that drew heavily on practices associated with programmed instruction. This was reflected in the term Computer Assisted Language Instruction (CALI), which originated in the USA and was in common use until the early 1980s, when CALL became the dominant term. There was initially a lack of imagination and skill on the part of programmers, a situation that was rectified to a considerable extent by the publication of an influential seminal work by Higgins & Johns (1984), which contained numerous examples of alternative approaches to CALL. Throughout the 1980s CALL widened its scope, embracing the communicative approach and a range of new technologies. CALL has now established itself as an important area of research in higher education.

Traditional CALL programs presented a stimulus to which the learner had to provide a response. In early CALL programs the stimulus was in the form of text presented on screen, and the only way in which the learner could respond was by entering an answer at the keyboard. Some programs were very imaginative in the way text was presented, making use of colour to highlight grammatical features (e.g. gender in French and case endings in German) and movement to illustrate points of syntax (e.g. position of adjectives in French and subordinate clause word order in German). Discrete error analysis and feedback were a common feature of traditional CALL, and the more sophisticated programs would attempt to analyse the learner’s response, pinpoint errors, and branch to help and remedial activities. A typical example of this approach is the CLEF package for learners of French,
which was developed in the late 1970s and early 1980s by a consortium of Canadian universities.

Early personal computers were incapable of presenting authentic recordings of the human voice and easily recognizable images, but this limitation was overcome by combining a personal computer and a 12-inch videodisc player, which made it possible to combine sound, photographic-quality still images and video recordings in imaginative presentations - in essence the earliest manifestation of multimedia CALL. The result was the development of interactive videodiscs for language learners such as Montevideosco (Schneider & Bennion 1984), Expodisc (Davies 1991), and A la rencontre de Philippe (Fuerstenberg 1993), all of which were designed as simulations in which the learner played a key role.

In 1992 the World Wide Web was launched, reaching the general public in 1993. The Web offers enormous potential in language learning and teaching, but it has some way to go before it catches up with the interactivity and speed of access offered by CD-ROMs or DVDs, especially when accessing sound and video files. For this reason, Felix (2001:190) advises adopting hybrid approaches to CALL, integrating CD-ROMs and the Web and running audio conferencing and video conferencing in conjunction with Web activities. The Web Enhanced Language Learning (WELL) project, which has been funded under the FDTL programme of the HEFCE, aims to promote wider awareness and more effective use of the Web for teaching modern languages across higher education in the UK.

An increasing number of professional associations devoted to CALL are emerging worldwide. The older associations are grouped together under WorldCALL, which is in the process of establishing itself as an umbrella association of associations. WorldCALL held its first conference at the University of Melbourne in 1998, and the second WorldCALL conference will take place in Banff, Canada, 2003: http://
The current professional associations represented in WorldCALL are:

EUROCALL: The leading European professional association for CALL. The ReCALL journal is published by Cambridge University Press on behalf of EUROCALL: http://www.eurocall-languages.org


CCALL/ACELAO: Currently in the process of establishing itself as a formal professional association in Canada. No website is available at present.

LLA: The Language Laboratory Association of Japan, also known as LET, which now embraces a wider range of language learning technologies:. http://langue.hyper.chubu.ac.jp/lla

ATELL: The Australian Association for Technology Enhanced Language Learning consortium: http://www.arts.uq.edu.au/ATELL. ATELL used to publish On-CALL, which has now merged with CALL-EJ (Japan).

An individual trying to access NPTEL contents can go through the following process:

Web Courses:

Option 1: Download
Download Procedure:

• Please go to the website http://nptel.ac.in

• Go to the course of interest.

• If it is a PDF, then do a “File-> Save as” in the browse menu and save file to your local machine.

• In case of other formats, mark the section of text required and copy into your local machine. They are working on providing downloads as PDF, for HTML lectures also.

• For the new courses there is a link as “Course downloads”, from which handouts, assignments, lecture notes, others can be downloaded by clicking the links provided.

Video Courses:

Option 1: Download

Download Procedure:

• Please go to the website http://nptel.ac.in

• Go to the course of interest.

• Under the “download” tab, all the lectures of that course are listed.

• Every lecture can be downloaded in MP4 or 3GP format.

• The size of the download is also indicated.

• Click on the mirror links provided, to start download.

Option 2: DVDs

Obtain DVDs for Rs. 200 per course title. (30 to 45 lectures) + Postage.

Option 3: Videos from YouTube
NPTEL Video lectures are also available on http://www.youtube.com/nptelhrd, from which also you can download by using any browser add-ons.

List of Lectures based on English Language/Literature undertaken by NPTEL:

Table 1:

<table>
<thead>
<tr>
<th>Course Name</th>
<th>Type</th>
<th>Coordinator</th>
</tr>
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<tbody>
<tr>
<td>Better Spoken English</td>
<td>Video</td>
<td>Prof. Shreesh Chaudhary</td>
</tr>
<tr>
<td>Communication Skills</td>
<td>Video</td>
<td>Dr. T. Ravichandran</td>
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<tr>
<td>Contemporary Issues in Philosophy of Mind &amp; Cognition</td>
<td>Web Dr. Rajakishore Nath Dr. Ranjan K. Panda</td>
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<tr>
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<tr>
<td>Contemporary Literature</td>
<td>Web</td>
<td>Dr. Aysha Iqbal Viswamohan</td>
</tr>
<tr>
<td>Contemporary Literature</td>
<td>Video</td>
<td>Dr. Aysha Iqbal Viswamohan</td>
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<tr>
<td>Cultural Studies</td>
<td>Web</td>
<td>Dr. Liza Das</td>
</tr>
<tr>
<td>Cultural Studies</td>
<td>Video</td>
<td>Dr. Liza Das</td>
</tr>
<tr>
<td>Introduction to Film Studies</td>
<td>Web</td>
<td>Dr. Aysha Iqbal Viswamohan</td>
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<tr>
<td>Introduction to Film Studies</td>
<td>Video</td>
<td>Dr. Aysha Iqbal Viswamohan</td>
</tr>
<tr>
<td>Introduction to Modern Linguistics</td>
<td>Video</td>
<td>Prof. Rajesh Kumar Prof. Shreesh Chaudhary</td>
</tr>
<tr>
<td>Philosophy of Language</td>
<td>Web</td>
<td>Dr. Satya Sundar Sethy</td>
</tr>
<tr>
<td>Technical English</td>
<td>Web</td>
<td>Dr. G.P. Ragini</td>
</tr>
<tr>
<td>Translation Studies and Theory</td>
<td>Web</td>
<td>Prof. Mini Chandran</td>
</tr>
<tr>
<td>Understanding Creativity and Creative Writing</td>
<td>Video Prof. Neelima Talwar</td>
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<tr>
<td>Communication Skills</td>
<td>Web</td>
<td>Dr. T. Ravichandran</td>
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<tr>
<td>English Language and Literature</td>
<td>Video</td>
<td>Dr. Krishna Barua Dr. Liza Das</td>
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</table>
Conclusion:

By this article, I would like to put forth a proposal to the CALL association worldwide to accept NPTEL as one of the content providers. NPTEL has a large database of Web contents and Online Video lectures on English Language and Literature. Thereby, I would like to propose NPTEL as an authentic Computer Based Instruction tool.

References


   See also http://web.mit.edu/fll/www/projects/Philippe.html


Sucharitha : एक पारस्परिकता - प्रातिबंधितता - सम्प्रतिकर्तारता

Sucharitha : A JOURNAL OF PHILOSOPHY AND RELIGION
ప్రతిమాంకములు ఆసందకము‌ల్యము చెప్పాలి చూసాలి తెలియాలి. ఇది మాత్రం ప్రతిమాంకము‌ల్యమును ఎంపికిపెట్టడం మరో ముఖ్యమైన విషయం. అది మరింత ప్రతిమాంకము‌ల్యము‌ పైన ఉండాలి. మేము సాధించిన ప్రతిమాంకము‌ల్యము పైన ఉంటుంది. మేము సాధించిన ప్రతిమాంకము‌ల్యము పైన ఉంటుంది. 

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పైన ఉండాలి. “పెంపితే ప్రతిమాంకముల్యము” (6-130)

మేము సాధించిన ప్రతిమాంకము‌ల్యము 
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ప్రతిమాంకముల్యము” (15-2-74)

అయితే ఆసందకము చెప్పాలి చూసాలి 
ప్రతిమాంకము‌ల్యము పైన ఉండాలి. సాధించిన 
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ప్రతిమాంకము‌ల్యము పైన ఉండాలి.
Sucharitha: A JOURNAL OF PHILOSOPHY AND RELIGION
“ஆனால் நான் என்னைத் தெரிக்கிறது என்று கூறினார் இஸ்ரயேல் (1-47)
இ்ந் தென்முகம் மிகுதியாக நேரானைத் தெரியாதது
உடன் கருதியும் போட்டியடையும் நேர்
சந்தை செய்தென்னு ஒவ்வொருவரும் மறைந்துச் சென்றார்கள்”
கள் குறுக்குச் சுருக்கும்படி

“மண்டு மண்டு செட்டு மண்டு
நீரிலே நினைவு விளை வருக”
அன்னையுண்டு இரு, இயற்கையுரையை
நேரத்தைச் செண்டுக்குடன் கூறுகி வெளியிலே நிறைந்து வருவதை நகர்த்துதீர்த்தார். அன்னையின்
சுற்றும் வெளியிலே

“தான் சார்ந்தவரை ஓவிக்கு வருகை
யாரும் கவர்ந்து வருகை
வெளியிலே வருங்க கூடும் போது
வெளியிலே விளையாடும் வேலை விளை”
(5-18) என அது செல்வேற்று

சுருக்குக்கு சிலோரல் செய்த ராகிய செயல், அன்னையுண்டு குறுக்கு நானை
சந்தை செய்தென்னு பேண்டுச் சென்றார்கள் என்று பார்ந்தசெயல். அவள்பற்பை, அன்னை
அதிகார் குறுக்கு, சிற்சிறிய பூச்சியை நான்கு என்று தெரியாதது. அவள்பற்பை
சந்தை செய்தென்னு ஒவ்வொருவரும் நேரானைத் தெரியாதது. அவள் தென்முகம் நேரானைத் தெரியாதது அவளுக்கு
சந்தை செய்தென்னு ஒவ்வொருவரும் நேரானைத்

“சார்ந்தவரை ஓவிக்கு வருகை
யாரும் கவர்ந்து வருகை

…………………………………………

மண்டு மண்டு செட்டு மண்டு
சந்தை செய்தென்னு ஒவ்வொருவரும்”
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"वेदान्तः तद्यथा "सिद्धशास्त्रानि"

Chapter Title:

Author(s):

Publication Details:

Pages: 1-44

Abstract:

The article discusses the significance of Vedanta, a significant school of Hindu philosophy, in modern times. It highlights the relevance of Vedanta in contemporary society and its impact on various fields. The author explores the evolution of Vedanta through different periods and its influence on various philosophical traditions. The study concludes with a reflection on the future prospects of Vedanta in addressing contemporary challenges.

Keywords:

- Hindu Philosophy
- Vedanta
- Modern Times
- Contemporary Society

References:

- Source 1
- Source 2
- Source 3

Conclusion:

The study concludes by emphasizing the enduring relevance of Vedanta in addressing contemporary issues. It advocates for a renewed interest in Vedanta as a means of fostering wisdom and ethical living in modern society.

Further Research:

The article suggests that further research could be conducted on the application of Vedanta principles in addressing specific contemporary challenges, such as environmental sustainability, social justice, and global peace.
1) A Study of Vishnu :
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PHILOSOPHY OF EDUCATION IN INDIAN PERSPECTIVE

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Introduction

Philosophy is defined to different philosophers who have given different definitions of philosophy. While some philosophers have laid emphasis on psychological facts, others have given more importance to values. Philosophy is both critical as well as synthetic. Literally speaking, the work ‘philosophy’ involves two Greek words – ‘Philo’ meaning love and ‘Sophia’ meaning knowledge. Thus literally speaking, philosophy means love of wisdom. This definition of philosophy is different from the sense in which the word ‘Darśan’ has been taken in India. The literal meaning of philosophy shows that the philosopher is constantly and everywhere engaged in the search for truth. He does not bother so much to arrive at final conclusions and continues with his search for truth throughout his life. His aim is the pursuit of truth rather than its possession. Those who enjoy journey do not care so much about the destination, neither are they perturbed when the destination is lost in sight in spite of continued long journey.

Meaning of Education:

The word education has its origin in the Latin word ‘educatum’, itself composed of two terms, ‘E’ and ‘Duco’. ‘E’ implies a progress from inward to outward while ‘Duco’ means developing or progressing. In its most literal sense, education means becoming developed or progressing from inside to outside. Education is the process of developing the inner abilities and powers of an individual. The term is also often connected with the Latin ‘educere’, meaning propulsion from the internal
to the external. This Latin term means to educate through a change brought about by practice or usage. In this manner, education implies some kind of change for the better in person.

When the word education is accepted in its more liberal meaning, it is granted that at all times and places an individual is imbibing some education. Education is not limited merely to the classroom. It can be obtained from all individuals, even from Nature. Considered from this standpoint, it can be said that the child gets education not only from his teacher but also from the entire complexity of his environment, each object in which is a means of educating him. It must be granted that, with this definition, the subjects of education cannot be determined, for they are far too numerous. Education is, therefore, also not limited to students but comprehends all human individuals, of all sizes and ages, races and groups.

Meaning of Education in India:

Education in Indian approach, it becomes necessary to include the spiritual aspect because it is accepted as a part of the development by education. In fact, Indian thinkers have special emphasis upon this. Sankaracarya maintained that education is that which leads to salvation. Gandhi defined education as:

"By education I mean an all round drawing out of the best in child and man, body, mind and spirit. Literacy is not the end of education not even the beginning. It is one of the means whereby man and woman can be educated. Literacy in itself is no education."

The Indian Philosophical Tradition

The concerns of Indian philosophy begin with the Vedic tradition. Of the four Vedas—Rig, Atharva, Sama and Yajur—the Rig Veda is most imbued with philosophical resonance. In this text, a collection of hymns composed over a stretch
of time, one can distil three distinct metaphysical positions that attempt to give an account of reality. The first position, polytheism, posits a transcendent realm populated by multiple gods, each representing a natural force. The second position, christened kathanotheism by scholar Ninian Smart (1996), operates within a broadly designed polytheistic structure but posits nonetheless that one god rules supreme over the others. In this shift, one can discern a philosophical move that economises the horizon of the transcendent through a gradual privileging of the one over the many. Thirdly, in the developmental history of the Rig Vedic hymns, the Nasadiya hymn (the Hymn to Creation) proclaims that the gods came after creation and that the highest of the gods may or may not know the answer to the mystery of creation (The Rig Veda, trans. O'Flaherty, 1981). Crucially, this hymn injects an attitude of scepticism into early Indian philosophical thinking and, perhaps even more importantly, erases the earlier Vedic inscriptions about the transcendent in order to reopen the question of Being. The open-ended critical spirit of the philosophical enterprise can be located in these early hymnal texts, whereby positions are developed and then critically dismantled to make way for further thinking.

The second important textual constellation, collectively called the Upanishads, attempts to rethink the question of Being in a way that avoids the posture of theism, namely, the belief in god, singular or multiple. The fundamental thesis of the Upanishadic literature posits a structure of reality that grounds the empirical reality of everyday cognition. A pure level of consciousness underlies and holds together the flux of subjective (psychological) and objective (physical) realities, called Atman and Brahman respectively. These metaphysical notions, immensely important for the later development of Indian philosophy, are articulated in the Upanishads in non-theistic lines as they are impersonal entities not to be confused with the personality-endowed gods of the Rig Veda. ...
An Ideal Philosophy of Education

From the evolution of the educational philosophies of these contemporary thinkers we can draw some conclusions regarding their suggestions for evolving an educational policy which is suitable to the present conditions and which will make the Indian education, effective and more efficient and which will make it highly functional and value oriented. After a critical analysis of these thinkers, we can arrive at some agreement to attempt for possible synthesis.

Integral aim of Education

There is the general agreement among the Indian philosophers of education that the aim of education must be integral. The educator should keep in his mind all the aspects of education. Thus it should aim at all round development of all the educands without distinction of caste, creed, race, sex, social or economic status etc.

Integral Psychology

Indian philosophers have given an all round and integral picture of human nature. Man must be seen from every perspective and it should be remembered that each element in his nature has right for full freedom and development. The rational, infra rational and supra rational aspects of human nature must find a place in humanist scheme of education. These thinkers (the traditionalists) accept that man has a soul, a body, a mind and an intellect and therefore, education must provide opportunities and facilities for the fullest development of all these different aspects of man.

Wide based curriculum

The curriculum should be wide based. There should be teaching of science, arts, literature, and technology, along with moral religious and spiritual teaching. They have not only accepted the value of sense training and physical education, along
with 153 academic moral and religious education, but emphasized it as necessary for the all round development of the education.

Mother Tongue as medium of instruction Humanism and internationalism do not contradict nationalism, but in face fulfill them. The wider the circle of human relationships the more it fulfills the narrow circle and does not contradict it. Therefore the education everywhere should fulfill local need. The best medium of the early and even secondary education should be through the mother tongue. Education through the mother tongue help the students understand better way and can develop originality. Taking these factors into consideration our contemporary philosophers of education have unanimously supported the need of early education through mother tongue.

**Three language formula**

They have also emphasized the need of the growth of national language. They also supported the view that one can learn an international language. In fact some of them are also well versed in foreign languages. But they have always given primary position to mother tongue and the national language.

**Democratic Culture**

Humanist culture is democratic culture. In order to be a humanist one must know how to live democratically. It is possible only when one grows up in democratic tradition. Apart from home, the child grows in the culture of the educational institutions, where he grows while learning. So the educational institutions must be organized in democratic fashion.

In this pattern the student and the teacher will participate in all the aspects of school management, like the method of teaching which is suitable, extracurricular activities etc. the educational institutions must be absolutely democratic, so that the students may develop democratic values.
Nationalism and Internationalism

Humanism stands for Internationalism. But this does not mean Humanism is against Nationalism. Sound and healthy Nationalism everywhere fulfils the humanist aim of the growth of rich human culture. In the community of human culture, each nation has to contribute its share through its own culture. The synthesis of the National and International ideals should be developed through educational institutions. The impact of freedom movement is found on all contemporary educational philosophers. Every facet of human endeavour, politics, economics, culture, literature and education etc., are influenced by the freedom struggles of various hues. They worshiped the nation and yet in a true humanist spirit they supported Internationalism and cooperation. The university at Santhiniketan, founded by Tagore, Auroville bear testimony to this fact. The educational Ideals of Sri Aurobindo, Swami Vivekananada, Rabindranath Tagore and Dayananda and Mahatma Gandhi, Radha Krishnan and certain aspects of Jawaharlal Nehru and M.N. Roy’s, thought will be most useful in formulating a scheme of National Education, which is based on moral principles and noble values and at the same time a high quality, modern scientific education which is suitable to the needs of the twenty first century.

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आधुनिक हिन्दी नाटकों में राष्ट्रीय गीत

पी. डी. सत्यलता

चु.जी.सी. - पोट्स डायरेक्टर फेलो

राष्ट्रीय भावना का एक प्रमुख सूत्र राष्ट्रीय स्वतंत्रता है। राष्ट्र की स्वतंत्रता राष्ट्रीय जन की अपने प्राणों से भी प्रिय होती है। गण्ड के प्रति तीव्र एवं गहन अपनाव और समस्त की भावना से राष्ट्रीयता का जन्म हुआ है। राष्ट्रीयता से एक सामुहिक भाव है, एक प्रकार की साहसिक भावना है तथा पारस्परिक सहानुभूति है जहाँ राष्ट्र शाखा समाज, जाति तथा रंग नवजीवन ज्ञान के लिए व्यापक रूप में प्रयुक्त होता है, परन्तु आम्दीव दृष्टिकोण के अंतराल राष्ट्र शाखा जो अथवा ज्ञान का पर्यावरण है, अपने में एक विशेष महत्व रखता है।

राष्ट्रीयता की मूल में देश-स्तर बीजगति में विश्लेषण रहता है। देशाधिकता के बिना राष्ट्रीयता की कल्पना नहीं की जा सकती। राष्ट्रीयता जाति, वर्ण और रंग के खिलाफ राष्ट्र के उत्थान और कल्याण की भावना से अनुप्रेरित होती है। जातीयता राष्ट्रीयता के निर्माण का एक तत्त्व है। राष्ट्रीयता जन-समुदाय के सहयोग, एकता, अनुशासन प्रयत्न जैसी भावनाओं से विकसित होती है।

भारतेन्दु नाटककार एक नवीन हिन्दीकोण लेकर देश और जाति के विशाल प्रांगण में प्रविष्ट हुए। उनके प्रवेश के साथ इस शृंगार में नई चेतना का सृजनात्मक हुआ। नई शिक्षा और परम्पराओं के विचारों का प्रकाश तेजी से फैल लगा। देश अपनी निर्भरता का छोड़कर व्यक्तिवाद का साक्षात्कार करने लगा। एक नया रूप का आविष्कार हुआ। देश-प्रेम से आकृत, नव-निर्भर के उत्कल से प्रेरित होकर प्रभाव जननभूति की सेवा करने की तात्कालिक और राष्ट्रीयता जागरूकता की भूमि प्रसारित कर दी। भारतेन्दु हरिधरक तथा उसके खुले के नाटककारों ने अपने वर्गों और जीवन तथा पुरास्तों तथा इतिहास से संबंधित स्वीकार की। जीवन का पूरा कर जन-मान की कला से नवीन ज्ञान अंकार हुआ। भारतेन्दु नाटक सततत्व में प्राप्त राष्ट्रीयता प्रशासनिक है। भारतेन्दु युग के नाटककारों की राष्ट्रीय भावना राजनीतिक थी। उस काल का राजनीतिक देश भक्ति का अंग समान हो जाहिए।

देश के क्षेत्र में किया गया किसी प्रकार का भी काम देश-प्रेम के अन्तर्गत है। देश-प्रेम का लुत्फ अर्थ अपनी पृथ्वीमूर्ति की विशालता, गर्व, भारतवृक्ष सुधा आदि के प्रति अदृढ़ आकर्षण का भाव
है। हमारे देश में धर्म तथा भूमि का अपूर्व सामंजस्य दिखाई पड़ता है। भारतेन्दु यूग के नाटककारों में देश के प्रति उल्कप्न अनुभाग की भावना परिलक्षित होती है। इस भावना से प्रेरित होकर वे बार-बार देश की वर्तमान दुर्घटना तथा गौरवपूर्ण अवस्था का वर्णन करते हैं।

श्री राधाकृष्ण गोविन्दलाल भारत के उद्भव भविष्य की शुभ कामना करते हुए देश के प्रति अर्पना के पूर्व इस प्रकार अर्थित करते हैं—

“जय भारत, जय भारत, भारत कहूं रे।
भारत की भक्ति करो, भारत में रहूं रे।”

‘श्री शरद कुमार चुंबकालास्थ’ ने भी मानवभूमि के प्रति प्रगाढ भक्ति प्रकट की है। भारतीय नाटकों में ज्यादा तक उद्धृत और जागरूक का संदेश दिया गया है। नाटककारों ने देशोंपर्वत की भावना से प्रेरित होकर भारत वासियों को आलस्य, पौरा, स्वाभाविकता, संविधान आदि दुनियों को लगाने की गलती दी। इस यूग में नाटककार देश की परवर्तीत को देखकर अवज्ञ दुनिया हुए थे। देश को स्वाधीन बनाने के लिए नाटकों की रचना की है। भारतेन्दु यूग में ग्रामीणता का बीमारीपण हुआ तथा उस यूग में सांस्कृतिक राजनीति ही प्रचलन थी। इस यूग में हुई राष्ट्रभक्ति का प्रादूर्भाव हुआ। इस कालीन नाटकों में अभिव्यक्ति की वर्णन सीमा है। आलोचक कालीन नाटकों में श्री जयशंकर प्रसाद जी का स्वातंत्र्य प्रमुख था। तत्कालीन राजनीति की पूर्ण अभिव्यक्ति प्रसाद के समान अन्य किसी नाटककार में नहीं प्राप्त होती। अधिकांश नाटकों में उनका विशेष भारत वर्ष है।

‘स्वदेश प्रेम ग्रामीणता’ का अभिव्यक्ति तक है। प्रसाद के नाटकों में अन्य देश भक्ति के उद्धारण प्राप्त होते हैं। उल्कप्न देशभक्त के कारण ही उन्होंने स्वदेश के गौरवपूर्ण प्राचीन इतिहास का उद्धारण करना अपना लक्ष्य बना लिया था। “टम्बूल” में संहरण अलका से कहता है कि “जनभूमि के लिए जीवन है।” अलका “देश के प्राचीन अनु-परमाणु से अवाग मनाल संभाल है।” विद्वेशी कन्या कानैलिंग ने भारत की सुयमा और महला का गीत गाया है—

Sucharitha: A Journal of Philosophy and Religion
लक्ष्मीनारायण मिश्र के "अशोक" नाटक में भारतदेश और भारतवासियों का गुणगान किया गया है।

"कितना छुट्टे यह देश है
मानो एक खिला हुआ सीतवे
एक गुलाम हुआ संपूर्ण
एक जागता हुआ प्रकाश है
मानव गौरव की कहानी है,
जिसका कोई अन्य नहीं
प्रेम की एक कल्पना है,
जिसका कोई परिणाम नहीं
आनंद की एक पशेली है
जिसका कोई अर्थ नहीं।"

बद्रीनाथ भट्ट के अनेक नाटकों में स्वदेश प्रेम के भाव व्यजित हुए है, चन्द्रगुप्त में एक गीत है जो राष्ट्रीय धातानों से उत्प्रेरित है-

"भारत वर्ष हमारा प्यारा भारतवर्ष हमारा है
दुनिया भर में प्रकृति देव की ऑग्स का यह तारा है
इसका मुकुट किरंगा हिमालय है, है यशोपतित गंगाजल।
फलकर इसमें विविध फूल, पत, सुरम्भ सुप्रस विच्छिन्न।"

प्रेमचन्द के नाटक "रोपिता" में भी भारत की चंदना की गई है- 

"जय-भारत, जय-भारत, जय मय प्राण पते।"
भाल विशाल चमकूँत सित हिम गिरि राजे,
परस्त बाल प्रभाकर हेम प्रभा बाजे।"

एतिहासिक नाटकों का तत्काल देश में राष्ट्रीय-विश्वात्मक को उदय करना तथा राष्ट्रीय आंदोलनों को अतीत की पुष्पमूली में अभिव्यक्ति प्रदान करना है।

सन 1922 से 1934 तक के पश्चात नाटक साहित्य में राष्ट्रीयता की भावना के अनर्गु नवीन प्रकृतियों का समावेश हुआ। गृहीतावी सिवाराघर साहित्य की पूर्व समय भावना करती रही। इस युग के नाटकों में राष्ट्रीयता के महान उद्वोधन विचार मिलते हैं। देश के प्रति बंदना, सुरू, प्रशंसित तथा उपासना के उद्घाटन नाटककारों का व्यक्ति किए हैं। भारत का तथा भारत विश्वात्मकों का प्रशंसित-गान ही उस युग के नाटककारों का धर्म बन गया था। "सुइर गोविन्ददास” नाटक 'हरि' में भारत के भौगोलिक सीमाओं का अनन्त प्राप्त होता है। तत्कालीन नारायण मिश्र सदस्य महात्मीता और भारत भूमि की प्रशंसा वर्ष सत्रों में दिखाई पड़ते हैं।

'अलोक्य कलाएज नाटककर समस्त देश वासियों के साथ वह प्रतिज्ञा दुरुस्त है कि - हम सब अनुशासन बढ़ सैनिकों की तरह पूरी कत्याविवेक और निम्नस्थापी से देश की रुक्का में तन-मन-धन से पूरा-पूरा सहयोग देंगे।' प्रसाद युग में राष्ट्रीयता के नये आयाम विनिवृत्त हुए। राजनीति में उत्कृष्ट आने के साथ ही साथ साहित्य में भी उत्कृष्ट आयी। गृहीतावी से समग्र सेवा राष्ट्रीयता व्यापक, उद्दर्द और भानितवाद की ओर अग्रसर हुई।

श्री जगनाथ प्रसाद पिलिया की "जय जनतात्मा" गीत में मातुमूली की महानता और पवित्रता की झलक दिखाई पड़ती है। यह राष्ट्रीय गीत ओजपूर्ण समूह गान है।

"भारत में जो भी टकराता
वह है अपनी मुख्य बुलाता।
भारत के योगदा मृत्यु-जग
कदम बढाते रथ में निगम
चहालों से निश्चय भारत।"
भारत की काया चढ़ानी
तीखे तलवारों का पानी
जन जन का मन है वलिदानी
भादुभूमि पर प्रणाम चढ़ाता।''

जवाहर की जब भारतमाता ने देश-सेवा करने के लिए पुकारा तब उन्होंने दिल खोलकर देश-सेवा की। वहीं मशा स्वादेश प्रेम है। आंबेदकर भवन के मोटी ''जवाहर'' में सर्वनाथ स्वदेश प्रेम इस्लाम पढ़ता है। श्री कृष्ण उद्धवकोटि के राष्ट्रीय नाटककार है। देश भक्तों के चरित-विचरण करने में वे सिद्ध हर्ष है। प्रस्तुत गीत में राष्ट्र-प्रेम उपदेश है।

''लाल फ़िले पर समा सिरंगा,
बीर जवाहर ने फहराया।
गौंड उठा जयहिंदी पवन में,
मौटबन्द भी दुसःकाया।
तुमें पुत्राकर बीर जवाहर,
लो भारत आजाद तुम्हारा।''

देवी प्रसाद जी का नाटक ''सावरमती का संत'' में वह राष्ट्रीय गान वलिदान की भावना से जोड़ी है। इसमें भारतीय बीरों को अद्वैतलिखित समर्पित की गयी है।

''आज हमारा पुष्प दिवस है
घड़ियाँ अपमान की देश देश में उड़ी पताका
हिंद, हिंदुस्तान की
इसी दिवस के लिए, जवानों में कुर्बान जवानी की
इसी दिवस के लिए, वह जीवोत्सवी रानी थी
नानागार्ध, तासव मेडे की उक्त कहानी थी
अद्वैतलिखित इन्हें मेट है

Sucharita : A Journal of Philosophy and Religion
हम सब के समान की देश देश में उड़ी पताका हिंदुस्तान की मौ की बंधन पीड़ा में जो अपनेपन को भूल गया।

याद करो उस भगतसिंह को जो फरी कर पड़ गया।

भोजी और नवाब को इस नाम शूर्ति को याद करो।

याद करो नालानी को उस अग्र कीर्ति को याद करो।

सदियों गानी गाया, इस सब के गीत के गान की देश देश में उड़ी पताका हिंदुस्तान की।

सदियों से घरती पर कोई संत न ऐसा आया था।

सय अहिंसा का जिससे इस जग को पाठ पढ़ाया था
इकलाव कर देश में, पर घर अलख जगाया था।

याद रहेगी अगर कहानी भायू के बलिदन की

देश देश में उड़ी पताका हिंदुस्तान की।

इस नाटक में राष्ट्रीय गान के द्वारा नाटककार के बलिदन की महत्ता व्यक्त किया गया है। यह राष्ट्रीय गान बलिदन का संदेश भारतीय नव युग को देता है।

“विजयी विज्ञ तिरंगा प्यारा
झंडा की रहे हमारा
इस झंडे के नीचे निभाया
ले त्याग यह अचित्न

बीती भारत माता की जय

एकत्वता है ध्येय हमारा
झंडा जैवित्त रहे हमारा.

आओ जारे भीरों आओ
देश-भर में बलिदन जाओ
तू सब मिलकर गाओ।
प्यारा भारत देख हमारा
झंडा उठा रहे हमारा
आन न इसकी जान पाए
छाहे जन मले ही जाये
विश्व-गुप्त करके दिखलाओं
तब होते प्रत पूर्व हमारा
झंडा उठा रहे हमारा।”

इस राष्ट्रीय गीत में इसका क्रिया और भारतमाता के गुण गान के बारे में बताया गया है। व्यक्तित्व के बारे होता ही सिधियाँ और देश की प्रजा का कर्त्तव्य है। इस गीत नवम्बर के लिए प्रेमण दायित्व है।

इस में राष्ट्रीय भावनाएं लक्षित है।

नाटककार मिलिन्द भारत नासियों को संदेश देता है कि “निरंतर सत्य रहने की आवश्यकता है।

“स्वतंत्रता तथा जनतंत्र की रक्षा सत्ता एवं स्वाक्षर साबुधानी ही से ही जा सकती है। स्वतंत्रता और जनतंत्र संसार के लिए बरदान है। जनतंत्र, बलिदान और स्वतंत्रता के पाथों से यह गीत ओपन्शोत है-

“हम स्वतंत्र मानव धरणी के
अगरी के अभियान
है अवेग जनतंत्र हमारा
अश्वर्स है बलिदान।”

नियुक्त: कहा जा सकता है कि आधुनिक नाटककारों ने राष्ट्रीय स्वतंत्रता की सुरक्षा का संदेश देकर जागरूकता और राष्ट्रीय भावना का परिवर्तन दिया है। युगोन हिंदी नाटक सहित में नवन्येपककारणी भावना पूर्णत: मुखित रही थी। नाटककारों ने राष्ट्रियत और राष्ट्र कल्याण की तीव्र भावना प्रकट की। इसलिए, सालोचन हृदय नाटक सहित में प्राप्त राष्ट्रीयता श्रंखणीय है।

Sucharitha : A Journal of Philosophy and Religion
Dr. B.R. Ambedkar was one of the top most politicians and statesman of modern India who served the nation for about four decades. He was an academician and a brilliant scholar. He distinguished himself as a champion of the millions of untouchables and depressed classes. The country is celebrating his birth Centenary as a year of Social Justice in 1991. On April 12, 1990 his portrait way unveiled in the central hall of the Parliament and after two days on April, 14, President, R. Venkataraman conferred the Bharat Ratna Award on him, as a mark of respect and in recognition of his lifelong struggle and search for human dignity.

He was a social rebel and had revolutionised and influenced social thought in India. In 1919, when he was hardly 28 years of age, he emerged as a fairy fighter for the cause of the submerged sections of society. A great critic of Hindu social order, he opposed the practice of untouchability, a cruel system of slavery.

Apart from being a crusader of the oppressed, he was an economist, able administrator, educationist and visionary.

In the word of Pandit Jawaharlal Nehru, Dr. Ambedkar was, a symbol of revolt against all the oppressive features of the Hindu society. A champion of the oppressed and the suppressed class. He had rebelled against something which we should all rebel. No work could challenge the rightness of the feeling, the feelings of suppressed classes, who have suffered throughout the ages. Dr. Ambedkar had done the utmost to remove the stigma of the ages on the Hindu society.
His constant faith for social change and social equality has no parallel in the world history. Dr. B.R. Ambedkar was one of the few national leaders in India, who were actively associated with all the socio-political reforms and deliberations of self-governing constitution making, since Monford Reforms (1919) to Cabinet Mission Plan (1906) on every sphere of social and political activity he left by imprint during this period. Jinnah has instrumental in dividing India, Dr. Ambedkar as a true patriot has cemented the broken India, into a strong and powerful nation.

He ably served as Chairman of the Drafting Committee and proved his genius as an eminent constitutionalist and modern law giver. His services in drafting the India’s Constitution, were widely acknowledged and rightly praised not only in India, but in the whole world. Prime Minister, Pandit Nehru, rightly remarked and his role on framing India’s Constitution that:

“Dr. Ambedkar has often been described as one of the Chief architects of the Constitution on his part, he knew of one who took greater care and trouble over Constitution making. He played a very important and constructive role”.

When the nation faced political challenges and constitutional crisis and related issues Dr. Ambedkar emerged as a saviour of democratic traditions in the country.

As a great son of the India, he efficiently served the countrymen in various capacities; as member of the Bombay Legislative Council and Legislative Assembly, as member of Committees and Commissions appointed by the Government of India, as a Labour: Member of the Viceroy’s Executive Council, member of the Constituent Assembly and later Chairman, Drafting Committee and Minister of Law in the Nehru Cabinet for about twenty four years.

While in the history of the modern India, the Congress and Mahatma Gandhi will be remembered for achieving the country’s independence. Dr. Ambedkar will
be known and remembered as emancipation of oppressed people, who lived a degraded life, worse than animals and slaves for centuries.

He has become an immortal soul by his actions and visions, his deeds and views and all his love for the countrymen.

This volume, first in the six volume series is being published as a humble tribute on the occasion of his birth centenary. So that his role in serving the people is better known, specially the oppressed and the unprivileged sections of the society.

Based on his selected speeches, writings, memorandums and notes and writings of various authors, an attempt has been made to emphasise the philosophy of Dr. B.R. Ambedkar in this study.

At the very outset, it is appropriate to highlight some points in the introduction. It gives the background for this study in which an attempt has been made to outline the birth and work and influences on Ambedkar.

Dr. B.R. Ambedkar was one of the greatest political thinkers and leaders of Modern India. He launched different social and political movements to emancipate the depressed classes from slavery. He made significant contribution to Indian Public life, and the present Indian Constitution is the standing example for this. Therefore, his social and political ideas have political relevance. In order to understand the different relevant features of his political legacy, the various studies are being conducted. Dr. B.R. Ambedkar and his thought is more controversial at present in Indian Society than during his days.

His thought is a controversial in India as Karl Marx’s thought in the world. Because of the peculiar social system in Indian soil, the Caste System, the communalism, the gender justice, the labour problems, the feudalism are to be understood and solutions to be found out.
Ambedkar provided solutions to all these problems in his own style. Ambedkar’s views, which are identified as Ambedkarism are to be critically understood in order to evaluate their relevance at present in India as no thought which is outdated need not be studied.

In the present socio-economic conditions in society after 47 years we got freedom, how far Ambekarism is relevant and is always a point. The significance of his thought forced the nation to observe his birth centenary as “social justice year” and to confer on Ambedkar “Bharat Ratna” which itself shows the importance of Ambedkar. Now no Indian can ignore Ambedkar even though he was defeated several times in elections during his life time. For him politics is not a profession, it is a mission.

Dr. B.R. Ambedkar is a unique figure in the social history of India. He is an historical necessity in colonial country to become a fighter for the emancipation of the depressed class. He is a person who achieved greatness mostly by his own abilities and efforts even though born among the untouchables, downtrodden for some centuries. With his sheer industry and perseverance, he rose to the position of a great scholar and statesman, leader and liberator and the architect of the Indian Constitution.

As rightly pointed out by Justice Krishna Iyer, former Supreme Court Judge, he is a promethean humanist, a passionate rebel, fighting against feudal castism and dehumanisation in life. He is a rare combination of constitutional statesman and creative iconoclast. Indeed, Dr. B.R. Ambedkar was the practical, political intellectual and a spiritual leader of the destruction of a socio-political system charged with decadent adharma.

It is in this dialectical dimension we have to measure the greatness of Dr. B.R. Ambedkar and his thought. However, Ambedkarism which consists of
Ambedkar's Social thought which is nothing but annihilation of caste and social democracy and political and economic thought which is nothing but his commitment to Social Justice, Equality, Parliamentary Democracy, Constitutionalism should be understood in the light of its relevance in the present day conditions of Indian Society.

Ambedkar was a leader of the depressed classes in India. He fought against the evils of caste and untouchability practised by high caste Hindus. He was a leader who was much misunderstood during his life time. In his approach to the problems of the depressed classes he combined thought and action, which helped him in formulating his ideas and ideals.

Among the untouchable communities in the fold of Hindu society, the Mahara are a robust, adaptable, intelligent, fighting, brave and a leading community. It is held by some that the Mahara were original inhabitants of Maharashtra was the term of two words, viz., Mahar and Rashtra. The Mahara were the first to come into contact with the Europeans in India. They formed part of the army. But the recruitment of Mahars in the army was discontinued after 1882. Ramji, father of Ambedkar, protested against this unjust order and approached M.G. Ranade and interviewed the Governor of Bombay. The order banning the untouchables in the army was withdrawn in February 6, 1917 and a Mahar Battalion (111) was raised in the First World War (1914-1918).

There were three schools of Bhakti (devotion) prevalent among untouchable, especially the Maharas. They were Kabir, Ramanand and Nath. In 1896, Ramji Ambedkar became the follower of Kabir. This bhakti school of thought found consolation in compassion, benevolence and resignation to God. Kabir condemned the caste system, and hence the untouchables, who suffered untold miseries on account of the caste system, turned to the Kabir Cult.
Maloji Sakpal, Ambedkar's grandfather, came of a good Mahar family from Ratnagiri district. He was a retired military man. Ramji, also a retired military man, had 14 children. Ramji rose to the rank of a Subedar-Major and was a head instructor in a military school for about 14 years. After retirement in 1891 on a pension of Rs.50 per month he settled in Depoli in Ratnagiri district. In 1894, he was re-employed as a store keeper in the Public Works Department, Ratnagiri, and was later transferred to Satara.

Bhim Rao entered the Government High School, Satara in 1900 in the first standard. His name in the school was Bhim Rao Ramji Ambavadekar. Original surname of the family was Sakpal. But his ancestors preferred to call themselves after their ancestral village Ambavade which is in Khed taluka in Ratnagiri district. One teacher named Ambedkar in the Satara High School loved Bhim Rao very much and often fed him. He was obliging and kind. As a mark of love and respect to this teacher Bhim Rao began to call himself Ambedkar and, throughout his life, remained grateful to this teacher who treated him so kindly during his school days. When Ambedkar went to the Round Table Conference, this teacher has sent him a congratulatory letter.

Thus Ambedkar had the opportunity to be born at least in an educated Mahar family. He utilised this opportunity and raised to the occasion during his entire life.

Because of his early suffocations by the practice of untouchability, he fought against untouchability. His entire social and political ideology was moulded in this social setting.
References


