

Amalgamation of Hellenistic and Indian Elements

Prof. Anita Goswami
Dr. Raj Kumar



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Editors:

**Prof. Anita Goswami
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Neoplatonism and Upanishad in The Light of Atman and Brahma

Prof. Anita Goswami

International conference on

**Greek world and India; history, culture and trade from
Hellenistic period to modern times**

Venice Italy
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Abstract

Greek and Indian civilisations have a great heritage and culture together to share and to cherish for centuries. It has been a great pleasure to acknowledge the similarities of the two civilisations through process philosophy, culture, history and religion. Sometimes we can find India at the place where it has influenced Greek thoughts and philosophy for some instance, Plotinus was a great philosopher in Greece and has drafted various philosophical understandings which were having some kind of similarities with the Indian Upanishad. We know that the upnishad are dealing with spirituality at a high repute and specially matter that related with the assimilation of atman with brahmana and this important factor we find in the philosophy of Plotinus and his thought Neoplatonism.

The Upanishads thus teach the intimate unity of the self of man and Brahman. The knower of Brahman becomes merged with Brahman. The individual self sees its true reality as the source of all (Kaivalya U. 20-23). It is the task of the individual Self to become the Universal Self, and this is not attainable through the Vedas, intellectual

Amalgamation of Hellenistic and Indian Elements

knowledge, discipline or brain power (Subala U. IX.15), but only through a union. This union is very similar in neoplatonism as it says that while the soul will unite with One or the supreme being it will find its last and final goal. Here in this paper we will try to find out the similarity as well as the other thoughts of soul and supreme God.

This union is the transformation of the soul, the absorption in the divine, seeing one's self in all beings and all beings in one's self (Isha U.6). One who realises this is released from sorrow, as all sorrow results from duality. The self loses itself, casting off all name and form, enters into the non manifest (Mundaka U. III.2.8). Such is a release from the cycle of birth and death. The wheel of time and change, the achieving of the state Kaivalya, aloneness (Kaivalya U.25). All of this of course corresponds to Plotinus' flight of the alone to the Alone, perhaps it will find more surprising that how these ideas transferred from India to Greece or how they are so similar with each other and my paper will try to find these equations and answers to find its reality with the Upanishadic thoughts as how they become common with Neoplatonism.

In the Neoplatonism of Plotinos, (A.D. 205-70) we have the fruits of the religious syncretism which arose from the conquests of Alexander the Great and the undertakings of the Roman Empire. It revived the mystic tradition of the Greek cults and its resemblances not only to Alexandrian Judaism but to Vedicanta philosophy are well known. Ritter introduces his account of Neoplatonic philosophy with his general title "Diffusion of Oriental modes of thought among the Greeks."

The following are the chief points of the system. The original essence is pure being and absolute causality. It is also the good in so far as everything finite is to find its aim in it a being without magnitude, without life, without thought. One should not even call it existence, it is something above existence and above goodness, and at the same time an operative force without any substratum. As operative force it is continually begetting something else, without being itself changed or moved or diminished. The first principle is perfect self-sufficiency.

Similarity we find here in a verse of Ish and Brihadaranyak Upanishad that :-

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

*purnam adah, purnam idam, purnat purnam udacyate
purnasya purnam adaya purnam evavasisyate.*

"That (Brahman) is infinite, and this (universe) is infinite, the infinite proceeds from the infinite.

(Then) taking the infinitude of the infinite (universe), it remains as the infinite (Brahman) alone."

-Translation by Swami Madhavananda

"From infinite or fullness, we can get only fullness or infinite". The above verse describes the nature of the Absolute or Brahman which is infinite or full, i.e., it contains everything. Upanishadic metaphysics is further elucidated in the Madhu-vidya (honey doctrine), where the essence of every object is described to be same to the essence of every other object. The Brihadaranyaka Upanishad looks at reality as being indescribable and its nature to be infinite and consciousness-bliss. The cosmic energy is thought to integrate in the microcosm and in the macrocosm integrate the individual to the universe.³

Plotinos (205-70 A.D.) the founder of Neo-Platonism explained the universe in a manner complex, abstruse and logical, though comprehensible only to an educated minority of Greeks. His system has certain affinities with the Indian religions; and Plotinos himself made a serious effort to visit India to learn from the Brahmins. Thus, the possibility exists that Neo-platonism owes something to Indian influences.

Plotinos himself spent much of his life at Alexandria, where he was presumably in contact with the important intellectual currents of his time. Originally from Lykopolis (Asyut) on the Nile he was probably a Hellenised Egyptian⁴, which suggests that his philosophy may bear some traces of native Egyptian thought patterns. As a young

man he went to Alexandria to study philosophy, but was dissatisfied with all his teachers there until he discovered Ammonios Sakkas, whose student he remained for eleven years⁵. Various attempts have been made to interpret the designation of "Sakkas" is most probably the variant of "Shakya" - the name of the Buddha's tribe in India, or might mean Indian or a Greek of Buddhist sympathies seems presumptuous; yet linguistic arguments indicate that "Sakkas" is more likely to mean "Shakya" than anything else. We know there were Buddhist at Alexandria during his lifetime; so it is not impossible. According to Porphyrios, Plotinos as a mature thinker propounded the system he had learned from Ammonios⁵. Thus, we do not even know to what extent Plotinos was original.

Unquestionably he demonstrated more than just a passing interest in Indian wisdom. Wishing to seek knowledge at first hand from the Magi of Persia and the Brahmins of India, he attached himself to the army with which the Roman emperor Gordianus III was about to march into Asia. Nonetheless, in embarking upon so dangerous an adventure at the mature age of 39, Plotinos must have had some definite notion of the content of Indian (and Persian) philosophy. Presumably he had acquired this at Alexandria, the most cosmopolitan city of the age. Perhaps too he was influenced by the prevalent Hellenistic view that the divine revelation had first appeared in the East, or that Brahmins, Magi, Egyptians or Hebrews had furnished the sources for Greek philosophy. For an Alexandrian thinker of the 3rd century to attempt to visit India merely establishes him as a product of his times.⁶

Plotinus philosophical ideas are recorded in 54 treatises, now arranged into six sets of nine; or Enneads. All were written in his late middle age. When he was 50 Plotinos went to Rome, where he held philosophical lectures open to the public, the Enneads are apparently their result⁷. They are not systematic expositions of doctrine; each one already presupposes knowledge of the entire system⁸.

The central concepts of Plotinus' philosophy are: 1) the infinity of the knowable world, and 2) the unity of the human soul with the

essential, underlying nature of the universe. Both are exceptional in Greek philosophy. The Greeks viewed the cosmos as a limited and defined structure (thus a sphere was considered the perfect form). However, certain notions suggestive of Plotinos' ideas about the soul do occur in the thought of some of his predecessors⁹.

Similarity :- here we can find the similarity about the unity of human soul with the essential we find it in Brihadaranyaka Upanishad with chapter 1 and shlock 9 it says that:-

"The Brahmana 4 in the first chapter, announces the Upanishad's non-dual, monistic metaphysical premise that Atman and Brahman are identical Oneness, with the assertion that because the universe came out of nothingness when the only principle existent was "I am he", the universe after it came into existence continues as Aham brahma asmi (I am Brahman). In the last brahmana of the first chapter, the Upanishad explains that the Atman (soul) inspires by being self-evident (name identity), through empowering forms, and through action (work of a living being). The Soul, states Brihadaranyaka, is the imperishable one that is invisible and concealed pervading all reality."¹⁰

The Brihadaranyaka Upanishad (Sanskrit: बृहदारण्यक उपनिषद्, Bhṛhadaranyakopaniṣat) is one of the Principal Upanishads and one of the oldest Upanishadic scriptures. A key scripture to various schools of Hinduism, the Brihadaranyaka Upanishad is tenth in the Mukti or "canon of 108 Upanishads". The Brihadaranyaka Upanishad is a treatise on tman (Soul, Self), includes passages on metaphysics, ethics and a yearning for knowledge that influenced various Indian religions, ancient and medieval scholars, and attracted secondary works such as those by Madhvacharya and Adi Shankara.¹¹

However, Plotinos' philosophy belongs to the dominant Greek tradition both in its rationalistic ordering of principles and in the importance it attaches to intelligence (Nous) as the spiritual principal pervading the universe. For Plotinos the world is a fixed intellectual order, a hierarchy extending downward from the Supreme Being - the One-through the Intelligence, the World-Soul, and finally the world of

the senses. As such it connects the lowest forms of physical life with the highest forms of spirituality. Souls are the organising forces in physical bodies and also their governors; thus every natural force is a soul¹². He considered individual souls as parts of the World Soul, but not in the same sense in which physical particles constitute separate portions of a larger corporeal whole. Plotinos' World-Soul is pure spirit. Its power arises from its ability to contemplate and penetrate the higher orders of being, firstly the Intelligence and finally the One.

It is difficult to understand the relation of souls to bodies in the system of Plotinos. His master Plato taught two different theories on this subject. Plotinos is similarly contradictory. On the one hand, he supposes that souls leap downward into bodies through their audacity and desire for independence, attracted by their own images. Association with the body produces the soul's impurity and vices. On the other hand, he regards the production of living bodies as a natural function of the soul owing to her desire to be fruitful, to adorn what is below her, and to develop her power¹³. Association of body and soul is therefore good and necessary. Some commentators have suggested that both the views of Plotinos were close to reality. As a religious thinker, he was conscious of the soul's need to abstract itself from material attachments in order to attain moral purity and ultimately to experience the mystic union with God. But as a metaphysician he regarded the existing structure of the universe as valid and necessary.¹⁴

The One

Directly above the World-Soul in Plotinos' scheme of things is the intelligence, including all things in the universe as well as the fixed, eternal relations among them. The intelligence is the cosmic order, the essence of everything, the totality of all cosmic realities, and the collectivity of the Platonic ideas. It is both one and many. Moreover, intelligence is a spiritual as well as a rational principle. Through contemplation the soul may attain a mystic vision of the various portions of the cosmic system, seen in their essential nature. In this way the individual soul can make intelligence prevail in itself. Thereby it ascends to the Supreme Intelligence which is its own higher principle.

Beyond the Intelligence lies the One, the ultimate source of all beings and the principle of cosmic unity. All things proceed from the One, which overflows to produce multiplicity. But whereas the supreme intelligence is unified by the system and order which binds the individual intelligences, the One is in no way multiple. It is the equivalent of Plato's supreme Idea, the Idea of the Good. Only by direct intuition can it be known, not through any intellectual or rational processes. The soul ascends to the One by way of the Intelligence, having prepared itself by a virtuous life and acts of purification. As it rises, it loses the characteristics which formerly bound it to the body. All normal consciousness disappears, because consciousness demands multiple objects. In this culminating mystic experience an immovable calmness reigns. There is neither knower or known; the soul is alone with God¹⁵. He felt that priests and temples, ceremonies and prayers were all superfluous. The soul could ascend by its own efforts, and the mystic vision would arrive as a consequence.

Plotinos undermines, with his distinct vision of the One, a principle that had apparently been fundamental to Greek thought that the limited and finite is the perfect, while the unlimited and infinite is the imperfect. In contrast, Plotinos claims infinity, unlimitedness and formlessness to be the One's nature, and then calls the ultimate ground. Plotinos here unveils a new awareness in western thinking, that of a positive infinity, no longer viewing indeterminateness as an imperfection. And because of this absolute transcendence of the One the most appropriate analysis of the One is a negative analysis.¹⁶

It is Plotinos's refusal to give ultimate status to form, individually and intelligence that radically sets him apart from the Greek tradition in which he operated. For the purpose of transition, let us again locate Plotinos's attitude toward intelligence. There seem to be two aspects of intelligence. First, there is the articulated system of definite notions, the intelligible order, the fixed model of the sensible order. This is the Greek and generally the western emphasis. Secondly we find thought directed toward itself, where subject object distinctions disappear, and where finally intelligence is transcended and the self is merged with the universal principle. This seems foreign to Greek and

most of western thought. The first considers rational knowledge of the universe, the second considers a mystical union of beings in the One. The relation of the individual to the universal had always been a Greek problem. But Plotinos moved to show that the universal is present in its entirety in all things without losing its universality. He no longer sought rational knowledge of the universal, but a mystical union where individual consciousness disappears. This is a withdrawal from particular forms, and all ethical and intellectual aspects of the soul, where the self is lost in contemplation. And it is generally this emphasis on contemplation as the ultimate reality that most conclusively connects Plotinos with the thought of India.

The Upanishads are fundamental to the philosophy of India. Each different form of Indian thought has always had to reconcile itself with them. With the coming of the Upanishads, Vedic hymns and rites were replaced by a search for the one reality behind all flux. This was also a movement from the "objective" to the "subjective". The key to the one is found within the depths of the human self. The Upanishads often criticise ritualistic religion: liberation is an internal, not external experience. The goal of the liberated self is not the bliss of a heaven or rebirth in a better world, but freedom from the objective, Karma and union with the Absolute, which is not in any "state".¹⁷

Absolute being is not an existing quality or object of thought. It transcends all attempts to grasp it, as it is the source of all manifestations. It can only be described negatively, as the formless, nameless, etc. In relation to concrete beings, it is non-being, but in itself it is the fullness of Being. In the Maitri U. (VI.3) we find that Brahman has two aspects, the formless and the formed. Though Brahman can take form, in the world, the formless is the fundamental reality, the "cause" of the formed effect. And in the Brihadaranyaka U. we hear the statement at IV.5.15 that Brahman is *neti neti*, not this not that.

Dialogue between Gargi and Yajnavalkya

It was the court of King Janaka. Yajnavalkya received questions from all learned sages and seers assembled there, and he kept offering answers to all of them.¹⁸ Among them was a female sage Gargi, the

daughter of Vachaknu. Addressing the assembly, she said, "Revered Brahmins, I shall ask Yajnavalkya two questions. If he is able to answer them, no one among you can ever defeat him. He will be the great expounder of the truth of Brahman."

Yajnavalkya said, "Ask, O Gargi."

Gargi said, "Yajnavalkya, that which they say is above heaven and below the earth, which is between heaven and earth as well, and which was, is, and shall be – tell me, in what is it woven, warp and woof?"

Yajnavalkya said, "That of which they say, O Gargi, that it is above heaven and below the earth, which is between heaven and earth as well, and which was, is, and shall be—that is woven, warp and woof, is the ether. "Ether (Akasha) is the subtlest element. So subtle that it is often indistinguishable from Consciousness. Without it nothing can exist. Yet there is more".

Gargi said, "Thou hast answered my first question. I bow to thee, O Yajnavalkya. Be ready now to answer my second question."

Yajnavalkya said, "Ask, O Gargi."

Gargi said, "In whom is that ether woven, warp and woof?"

Yajnavalkya replied, "The seers, O Gargi, call him Akshara – the Immutable and Imperishable Reality. He is neither gross nor fine, neither short nor long, neither hot nor cold, neither light nor dark, neither of the nature of air, nor of the nature of ether. He is without relations. He is without taste or smell, without eyes, ears, speech, mind, vigor, breath, mouth. He is without measure; he is without inside or outside. He enjoys nothing; nothing enjoys him."

"At the command of that Reality, O Gargi, the sun and moon hold their courses; heaven and earth keep their positions; moments, hours, days and nights, fortnights and months, seasons and years—all follow their paths; rivers issuing from the snowy mountains flow on, some eastward, some westward, others in other directions."

"He, O Gargi, who in this world, without knowing this Reality, offers oblations, performs sacrifices, practices austerities, even though

for many thousands of years, gains little: his offerings and practices are perishable. He, O Gargi, who departs this life without knowing the Imperishable, is pitiable. But he, O Gargi, who departs this life knowing this, is wise."

"This Reality, O Gargi, is unseen but is the seer, is unheard but is the hearer, is unthinkable but is the thinker, is unknown but is the knower. There is no seer but he, there is no hearer but he, there is no thinker but he, there is no knower but he. In Akshara, verily, O Gargi, the ether is woven, warp and woof."

Hearing these words from Yajnavalkya, Gargi again looked at the assembled Brahmins and said, "Revered Brahmins, well may you feel blest if you get off with bowing before him! No one will defeat Yajnavalkya, expounder of the truth of Brahman."

As in Plotinian thought, this absolute transcendence of Brahman demands that it be beyond intellect. Mind and sense, which operate through subject-object distinctions, are misleading, are avidya or "ignorance", if blind to the intuitive level of vidya or "wisdom" which characterises "knowledge" of Brahman. If the Real is seen as an object of knowledge, it cannot be known. True knowledge or vidya is an integral creative activity of spirit knowing nothing external to it. Truth is not an expression or reflection of reality, it is reality itself. The Mundaka U. (I.1.4) distinguishes between two kinds of knowledge, higher and lower, para vidya and apara vidya.¹⁹ This distinction seems to correspond to the Plotinian distinction between "knowledge" or vision of unity and knowledge of multiplicity. Para vidya is a knowledge of imperishable Being; apara vidya is a knowledge of perishable beings. The later is not false; one can seek Brahman in a particularised manner, yet if it is sought merely as particular and not grounded in para vidya, the result is still bondage and ignorance. It seems that apara vidya culminates in intellect and para vidya manifests as vision, an experience. Again this corresponds to the difference between Nous and the vision of the One. One can understand the Vedas and the teachings on Brahman, but this understanding will always be insufficient without the actual experience of one's ground, the vision, the clarity of

illumination. One can know God only by becoming godlike, not by thinking about God (thus the importance in Indian religion of yoga, or non-theoretical techniques to further expanded experience).

The Kena U. states that :

To whomsoever it is not known, to him it is known, to whomsoever it is known, he does not know. It is not understood by those who understand it; it is understood by those who do not understand it (Kena U. II. 3).

In the Svetasvatara U. (I.1) we find that Brahman is the cause of all things. So Brahman as cause is Brahman as Isvara, or Lord, the principle of creation. Isvara is the creator working through the power of maya. Brahman in relation to the world is Isvara; but Brahman's absolute nature transcends Isvara. This corresponds to Plotinos's notion that the One in relation to the universe is Nous, the divine Ideas as source of the universe.

Therefore, as the Mandukya U. tells us (2), Brahman has four quarters, this can be analysed as four levels of being : (1) A transcendence prior to any concrete reality, Absolute Brahman; (2) A causal foundation of all differentiation, Isvara or cause - Brahman; Isvara is looked on as prajna, a supreme intelligence which holds all things in an undifferentiated condition, a divine wisdom which sees things as a primordial whole, unlike human reason which sees things in parts and relations; (3) An interior essence of the world, a World-Soul, effect - Brahman, called Brahma or Hiranya-garbha. This World-Soul emanates from Isvara the creator (Svetasvatara U. III.4; VI.8; Mundaka U. I.19); (4) A manifest world of multiplicity, called viraj. These are four coexistent sides of one reality. The Absolute is not a sum of these, or an elimination of any. It is an ineffable unity in the midst of which conceptual distinctions are possible, but only to serve our understanding. Brahman has strict distinctions only phenomenally.

Now, if we look back over these four aspects of reality and compare them with the Plotinian realms: (1) One, the absolute, undifferentiated, formless source, (2) Nous, the divine ideas, principle

of creation; (3) World-Soul, the agent of creation; (4) the sense world- we find a remarkable similarity of structure.²⁰

So the levels of being as described in the Upanishads can be expressed through the following equations :

- 1 A = Visva = waking state = external objects = Viraj = world;
- 2 U = tajasa - dream state = internal objects = Hiranyagarbha - World-Soul.
- 3 M = Prajna - dreamless state = mass of cognition, wisdom = Isvara = creator;
- 4 Silence = turiya = transcendental state = source of all = Brahman = place.

And these levels can easily be seen to correspond to Plotinos's stages of reality:

- 1 Sense world and the individual soul immersed in its externality;
- 2 World-soul creating the world from within itself;
- 3 Nous, the creative principle, unity of divine Ideas;
- 4 One, undifferentiated source of all.

The Upanishads thus teach the intimate unity of the self of man and Brahman. The wise see God abiding in their self (Svetasvatara U. VI.12). The knower of Brahman becomes merged with Brahman. The individual self sees its true reality as the source of all (Kaivalya U. 20-23). It is the task of the individual Self to become the Universal Self, and this is not attainable through the Vedas, intellectual knowledge, discipline or brain power (Subala U. IX.15), but only through a union.²¹

This union is the transformation of the soul, the absorption in the divine, seeing one's self in all beings and all beings in one's self (Isha U.6). One who realises this is released from sorrow, as all sorrow results from duality. The self loses itself, casting off all name and form it enters into the unmanifest (Mundaka U. III.2.8). Such is a release from the cycle of birth and death. The wheel of time and change, the achieving of the state Kaivalya, aloneness (Kaivalya U.25). All of this of course corresponds to Plotinos's flight of the alone to the Alone.²²

In its initial condition, sometimes the soul is depicted as wandering about, thinking itself different from Brahman, looking on multiplicity as its sole reality (Svetasvatara U. 1.6). This is quite similar to Plotinos's image of the soul wandering through the sense world.²³ Union with Brahman cures the soul of this avidya, or individuality seen in itself independent of its ground, and brings about vidya, or awareness of Brahman. This avidya-vidya scheme is somewhat comparable to the Plotinian fall-return imagery.²⁴ Sorrow is seen as the helplessness, resulting from being lost in the objective world; salvation involves getting beyond object-thinking to the realm of pure Being (Svetasvatara U. IV. 7).

Conclusion

We have been able to see deep similarities of thought between Plotinos and the Upanishads. We find the soul initially trapped in a fallen awareness, attending to multiplicity and change as the only reality.²⁵ The task of soul is to purify and deepen its awareness to reveal the absolute, formless source behind these manifestations. And this awareness is not external but internal, found at the depths of the soul. The soul is this Absolute at its depths, hence its individuality is transcended, individuality as an ultimate principle is transcended.²⁶ The world is an emanation (immanence) of a formless ground (transcendence) form is not the ultimate reality, it must ultimately deny itself, transcend itself, and return to its ground. This is the process of reality, that of emanation and return, reflected in the thought of Plotinos and the Upanishads in a noticeably similar fourfold organisation.²⁷

While going with this research it was surprising to find more and more similarities with the Upanishadic thoughts and that of Plotinos, sometime it's looks like the same thing and then we click in mind that we are talking about the two different nations having philosophical similarities but situated at a long distance so I feel that this research should not stop and we have lot of things to discover like much more work can be done on the writings of Porphyry who describes Plotinos and his thoughts. Here I selected Upanishad because they are

talking mainly about the soul and we also seen that Plotinos is also giving possibilities for the soul's final destination.

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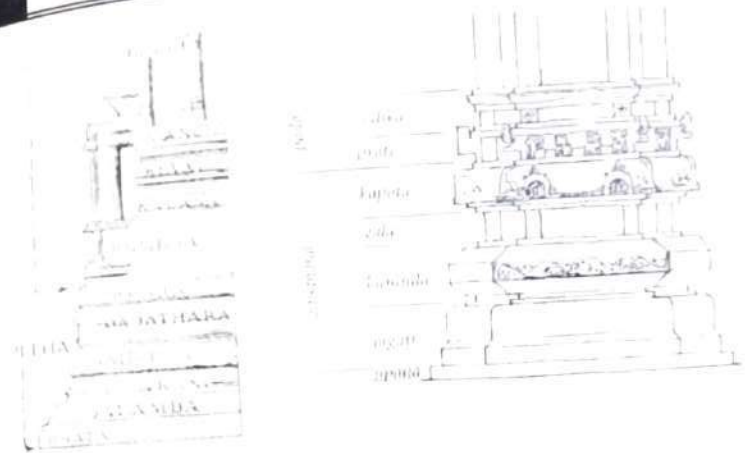
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GEOMETRY OF HINDU TEMPLE

Prof. Dr. Shahin Jahan A. Malik

5



Abstrat

A temple plan may be placed along a single linear axis or it may be placed in concentric rings. This chapter explains the geometry of Hindu temple with respect to the Hindu cosmology and philosophy based on the divine 'Vastupurushamandala' and its application to the temple structure.

Although, the elements of Indian temples may differ across regions, the real motive was derived from a single philosophy of design. All small and large Hindu temples built since historic times have been following the same philosophy. This philosophy has apparently percolated to the remotest parts of India. The Vastushastra and Shipshastra along with other general manuals on Hindu architecture are still referred for the construction of the sacred Hindu temples.

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Amalgamation of Hellenistic and Indian Elements

Prof. Anita Goswami
Dr. Raj Kumar



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AN ANALYSIS OF HELLENISM IN JOHN KEATS POETRY

Prof. Manika Chaudhary

7

Abstract

Hellenism may be narrated as conformity to imitation of the derivation to the culture of ancient Greece. Hence Hellenism refers to the Greek art, customs and culture particularly in regard to its influence on Keats is a Hellenist in the sense that he suffers to propagate Greek culture and ideal through his poetry and made an attempt to depict mythological symbols & characters to communicate his experience to his readers. This article highlights through mythological studies Greek culture and art of Keats's Odes. His poetry that is illustrated with meaning and a authentic Greek admiration, adoration and veneration of beauty will ever be a landmark for the readers of new century. The aim of this paper is to examine the theory of Hellenism and how Keats has employed that in his poetry to make it more rich and beautiful.

Introduction

Hellenism may be defined as a love of Greek art, literature, culture and way of life. Like Shakespeare he knew little Latin and less Greek. There is much truth in the statement of Henry that Keats owed his Hellenism more to Greek sculpture than to Greek literature. Sculpture important still are his Greek sculpture than to Greek literature. Sculpture important still are his temperamental affinity with the ancient Hellenic culture. He is of "Keats's *congenial sympathy with the treasures of Greece*". He had an *intrinsic love for the Greek spirit—their Religion of Joy and their Religion of Beauty*. Horace wrote to his friends "Be content that he never ceased to wonder at" "all that incarnate delight" of the Greek way of life. He was driven to the world of Greek Beauty.

V. M. P. Gait, *Keats's Art, English Museum*

because he wanted to escape imaginatively from the harsh realities of the present. In fact, however, he identified "Keats was a Greek" because he could enter lovingly and imaginatively into the world of the ancient and not because his knowledge of Hellenic is romantic and not realistic. Keats' mind was saturated with Greek literature and myths. He continually chose Greek stories and legends for his poems: Endymion, Hyperion, Lamia, Grecian Urn, Psyche etc. all have names borrowed from the Greeks. The Grecian Urn is a monument of the poet's power of entering imaginatively into another world. The reader feels that they have been transported and entirely to the Hellenic world of beauty, love, jealousy and ritual. It is permeated through and through with the Greek Spirit. It may also be mentioned that the Ode form which he made particularly his own and in which he excelled all other English poets is typically a Greek verse form. The Classical or Hellenic period often considered ancient Greece's golden age of Philosophy, art and literature was followed by the Hellenistic Age which began at the time of Alexander the Great's death (323 B.C.) & ended with Roman's defeat of Egypt (30 B.C.). Geographically, the Greeks during the Hellenistic age ruled a vast geographic area that included Eastern Mediterranean and the Middle East. The word 'Hellenism' has been derived from the Greek word 'Hellenismos', and it has been used basically to describe the people of Greek lineage or to describe a set of values for living.

Greek Themes, Allusions and Imagery

There are countless allusions to Greek legends and stories in poems which are not directly based on Greek themes. He frequently refers in all places to muses, Apollo, Pan, Narcissus, Endymion, Diana and a number of other classical Gods and Goddesses. In the Ode to Nightingale—an ode not based on a classical subject—We have references to Dryads the goddess Flora, and Bacchus and his pards. These allusions are not mere conventional personifications as with other poets. There is a tone of enjoyment in these allusions which shows that Greek mythology had really taken possession of his mind. He feels it's charm and regards it as "ever vital embodiment of ideas of beauty in the forms of beauty" (Rossetti). In I stood Tip-ice upon a Hill, berries

to show that classical legends are and outcome of eager sensitiveness to the lovely things of nature. Equally frequent are his references to ancient rituals and ceremonies performed to propitiate numerous pagan gods. His imagery is saturated with the spirit of the Hellenic and is a constant reminder of their activities, their ways of worship and their ways of living and thinking.

Keats also has the passion for perfection of the Greeks. He revised and revised, polished and re-polished everything that he wrote till perfection was reached. He uses the right word in right place, and says what he has to say in the fewest words possible. He has the epigrammatic terseness and brevity of the Greeks. He has the Greek love of the beautiful in form, in ideas, in nature and in the human personality, specially a woman's personality.

John Keats's Hellenistic attitude Towards Nature

The Greek temper of Keats is revealed particularly by his joy in the beauty of nature and his zest for an out of door life lived in her midst. The Greeks took a child like delight in his contemplation of the beauty of nature and saw a God or Goddess behind every object and phenomenon of the external world. This is exactly the way of Keats also. He takes a sensuous, child like pleasure in the forms, colours, scents and sounds of nature and is, as Mathew Arnold points out, "abundantly and enchantingly sensuous". Like the Greeks, he too personified the various activities and forces of nature. The Ode to Autumn is a remarkable example of such personifications. His personifications of nature have the clearness and solidity of Greek sculptor. As Leigh Hunt once wrote, he couldn't see an Oak without also seeing Dryad on it. In his poetry, every tree comes to have its Dryads, every wood it's Fauns and Satyrs and every spring it's Nymphs.

The Hellenic spirit was re-incarnated in Keats. Though his contact with Greek sculptor, he imbibed, as if by instinct, the classical discipline, simplicity and austerity. He was basically a romantic, and in the beginning his art is characterised by the romantic excess. He often surprises us by his fine excesses and he believed in loading every rift of his subject with or. But at times he could achieve the clearness

of outline, the directness and restraint and the austere, precise and finish of the classic. As Arnold points out, the last three lines of *Ode to Grecian Urn*, "Tears Greek as anything from Homer or their city, it is compared with the eye on the object, a colour and light, loveliness being added" similarly the stanza of this *Ode* beginning "Who are those coming to the sacrifice" has been described as having "the clear radiance of Greek style". He could often create the statuesque effects so peculiar to classic art. It is for this very reason that Sidney Colvin calls the *Ode to Autumn*, "the most Greek thing except the fragment, "to Melanthe", which Keats ever wrote". The learned critic adds "In execution it is more complete and faultless than any of them (the Odes).... in middle stanzas the touches of literary art and Greek personifications have exquisite congruity and ease".

In his descriptions, Keats often achieves not only clarity, directness and simplicity, but also the happy combination of movement with repose which charmingly terms Greek art. In the *Ode to Psyche* we have

Their lips touched not, but had not bade when

The instinctive Hellenism lies in his sensuous, imaginative, passionate searching for the proper essence of loveliness. For evident, Keats produce the first line of "Endymion",

"A thing of beauty is a joy forever"

So we can without much of a stretch supposition that all the bliss, euphoria and solace of his life was only magnificence. This otherworldly yearning of his life obviously features the Greek impact upon him. Again his profound aching and energy are communicated "Tribute to Psyche",

"Yes I will be thy priest and build a fane

In some untrodden region of my mind,

Where branched thoughts, new grown with pleasant pain

Instead of pines shall murmur in the wind....."

Here another brilliant count number is that Keats's splendour does no longer convey any philosophical message because he

loved the pure satisfaction of nature which does not convey any philosophical notice for him. The fact is that the Greeks additionally do not burden their literature with any philosophical note. Here researcher can locate every other pleasant similarity among Keats and Greek. Keats has become wonder on the sculptures of historical Greek. Consequently he expressed his emotional expressions in his poetry. It had made an outstanding flip in Keats's profession, a majority of these factors are found in his excellent sonnet "On seeing the English marbles", absolute confidence it indicates the effect of Greek sculptures upon him. Additionally in "Hyperion" and "On Indolence" Keats deals with the innocence, art, symmetry, simplicity, percentage of Greek sculpture however, it was the most energetic impact than every other externals, so as to discuss about the matter we should mention the name of the poem "On a Grecian Urn" which might be the great poem trusted this aspect. The idea of outside principals of splendor and decorative be aware on man or women is deeply expressed in "Grecian Urn". In it Keats wishes to mention that the ever unchangeable art will display its mastery over the character or person. This concept once more establishes the Greek effect upon Keats. For every other instance, in his superb sonnet "On seeing the Elgin Marbles" he gives the mingling of Grecian grandeur with the wasting of time. So it think there's absolute confidence that the scene of Greek sculpture became continuously in Keats's mind while he became writing his sonnet. I've already stated that the Greek legend Homer had strongly accounted for Keats. He was influenced not only by Homer, but also by many other Greek scholars. As a consequence, he generates his phrases in his writings in a very easy and direct way. We think he likely attempted to follow the academics of Greece. Such an attitude is the golden consequence of his Greekness, his passion for Pagan and Hellen.

Conclusion

Keats was not a Greek scholar. Whatever knowledge of Greek literature he was acquired by the study of the Elizabethans, the translation of the Greek masterpiece, and Greek sculptor. He was also a Greek by temperament. His Hellenism is seen in, his use of Greek themes for his poetry, his use of imagery derived from classical forms

of worship and ritual. His attitude towards nature is closely akin to that of the Greeks. Like them he is also a worshipper of beauty. He could often achieve the simplicity, charity and directness of Greek art. Keats also has the Greek zest for the enjoyment of life. He enjoys both the activity and energy of life as well as its serenity and quiet.

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हिंदी भाषा के
विकास में विदेशियों
और
हिंदीतर भाषियों
का योगदान

संपादक

प्रो. नवीन चन्द्र लोहनी

डॉ. अंजू / डॉ. आरती राणा / डॉ. राजेश कुमार

लेखक व प्रकाशक की लिखित अनुमति के बिना इस पुस्तक को पूरी तरह अथवा आंशिक तौर पर या पुस्तक के किसी भी अंश की फोटोकॉपी, रिकॉर्डिंग अथवा इलेक्ट्रॉनिक अथवा ज्ञान के किसी भी माध्यम से संग्रह व पुनः प्रयोग की किसी भी प्रणाली द्वारा इस पुस्तक का कोई भी अंश प्रेषित, प्रस्तुत अथवा पुनरुत्पादित न किया जाए। प्रस्तुत पुस्तक में लेखक के अपने विचार और सामग्री हैं, जिनसे प्रकाशक का कोई लेना-देना नहीं है।

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“हिंदी भाषा के विकास में हिंदीतर भाषियों का योगदान”

-प्रो. (डॉ.) स्वर्णलता कदम

अनेकता में एकता के तार पिरोने के लिये हिंदी को राष्ट्रभाषा का पद प्रदान किया गया। यह एक ऐतिहासिक एवं सांस्कृतिक महत्त्व का तथ्य है। 14 नवम्बर 1949 हिंदी भाषा के इतिहास में विशेष गौरव एवं अभिनन्दन की तिथि है क्योंकि उस दिन हिंदी को भारत के संविधान में भारतीय संघ की राष्ट्रभाषा के रूप में मान्यता प्राप्त हुई है। सर्वाधिक प्रचलित भाषा होने के कारण हिंदी को “राष्ट्रभाषा” का दर्जा प्राप्त हुआ है। “राजभाषा” शब्द का प्रयोग तो मात्र सरकारी भ्रम के निवारणार्थ किया जाता है। अपने विचारों की अभिव्यक्ति का नाम भाषा है। प्रत्येक मनुष्य भाषा के माध्यम से ही अपने विचारों को दूसरे के सामने प्रकट करता है। अज्ञेय ने कहा है—“मानवीय संस्कृति की सबसे मूल्यवान उपलब्धि भाषा है।” यह कहना गलत न होगा कि भाषा के विकास का आधार संस्कृति है वहीं ‘संस्कृति के प्रचार-प्रसार का माध्यम भाषा है। अज्ञेय ने लिखा है, “भाषा संस्कृति का सर्वाधिक शक्तिशाली और समृद्ध उपकरण है क्योंकि यह संगति और संबंध के बोध का सबसे महत्त्वपूर्ण कारक है।” हिंदी को राष्ट्रभाषा के रूप में सम्मानित होने के साथ ही पूरे भारत में एक भावात्मक क्रान्ति का उदय हुआ। इसके साथ ही अहिंदी प्रदेश के लोग भी हिंदी पढ़ने में विशेष रूचि दिखाने लगे। परिणाम यह हुआ कि अहिंदी प्रदेशों में भी बड़ी संख्या में हिंदी विद्वान तैयार होने लगे।

हिंदी पूरे भारत की भाषा है। वह साहित्य की जननी, सभ्यता की पोषिका एवं संस्कृति की प्रेरणा है। श्री गोपाल सिंह नेपाली ने कहा “हिंदी में गुजराती का संजीवन है, मराठी का चुहल (विनोद है) कन्नड़ का माधुर्य है एवं संस्कृत का अजस्र स्रोत है। प्राकृत ने इसका शृंगार किया है और उर्दू ने इसके हाथों में मेंहदी लगाई है। यह आर्यों के स्वरो में गाती है और अनार्यों के ताल पर नाचती है। हिंदी राष्ट्रभाषा है।”

आधुनिक भारतीय भाषाओं के विषय में प्रायः अनुमान किया जाता है कि उनमें से प्रत्येक किसी न किसी प्राकृत या अपभ्रंश से विकसित हुई है। लोग हिंदी के विषय में भी ऐसा ही विचार करते हैं। परन्तु हिंदी में निश्चित रूप से किसी एक ही प्राकृत या अपभ्रंश के रूप और लक्षण न मिलने के कारण उसे उनमें से किसी एक से ही व्युत्पन्न मानना युक्ति संगत नहीं प्रतीत होता। अद्योतन सूरि की 'कुवलयमाला' के अनुसार 8वीं-9 वीं शताब्दी में कम से कम सोलह प्रादेशिक भाषाएँ या बोलियाँ व्यवहृत थी। उत्तर में पंजाब और पूर्व में बिहार-बंगाल के बीच भाषाएँ और बोलचाल के रूप में अपनी-अपनी स्थानीय विशेषताओं के बावजूद भी शनैः शनैः एक समान आदर्श की ओर उन्मुख होती जा रही थी। 8 वीं से 12 वीं शताब्दी के अपभ्रंश ग्रंथों से यह स्पष्ट है कि इसी प्रवृत्ति के कारण उस समय की साहित्यिक भाषा का बहुत कुछ आदर्शाकरण हो चुका था, और लिखित रूप में उनके स्थानीय भेदों में बहुत अधिक अन्तर नहीं रह गया था। संक्रमण की इस प्रणाली से हिंदी भाषा तथा उसके साहित्य के उदय और विकास के सर्वोत्तम प्रमाण हमें मिलते हैं सिद्ध कवियों की कृतियों में। इसमें सन्देह नहीं कि हिंदी के प्राचीन से प्राचीनतम रूप हमें उन्हीं के ग्रंथों में प्राप्त होते हैं।

1996 ई. में स्वर्गीय पं. हरप्रसाद शास्त्री द्वारा "बौद्ध गान ओ दोहा" के नाम से सिद्ध कवियों के कुछ ग्रंथों के संग्रह के प्रकाशन के उपरान्त उनकी भाषा के सम्बन्ध में नाना प्रकार के सिद्धान्त प्रस्तुत किये गये। कुछ अन्य विद्वानों ने उसे बंगला का आदि रूप समझा। इसके विपरीत दूसरे महानुभावों ने उसमें उड़िया या मैथिली या भोजपुरी या मराठी के प्राचीन रूपों के दर्शन किये। सिद्ध ग्रंथों में से अधिकांश बिहार के प्रसिद्ध विद्यापीठ नालन्दा और विक्रमशिला में ही लिखे गये थे और इनके बहुत से लेखक इन्हीं क्षेत्रों के निवासी थे। उन लोगों की आधारभूत भाषा और इनके बहुत से लेखक इन्हीं क्षेत्रों के निवासी थे। उन लोगों की आधारभूत भाषा उस समय की प्रचलित मागधी या मगही का ही रूप रही होगी। उसी की नींव पर उन लोगों ने अपनी रचनाओं में पश्चिमी अपभ्रंशों के आदर्शाकृत रूपों तथा पार्श्ववर्ती पश्चिमी प्रदेशों के प्रचलित रूपों का निधड़क मिश्रण करके एक ऐसी साहित्यिक शैली का विकास किया जिसके माध्यम से वे अपने विचारों को अधिक विस्तीर्ण जनवर्ण जनवर्ग तक पहुँचा सकते थे और उन्हें प्रभावित कर सकते थे। फलतः एक ही रचना के दर्पण में अनेक रूपों की झलक दिखायी पड़ती है। वास्तव में हिंदी इस प्रकार के स्वाभाविक और यादृच्छिक मिश्रणों का परिणाम है, जिसके प्राचीनतम नमूनों का साक्ष्य हमें सिद्ध

साहित्य में मिलता है।

स्वर्गीय श्री काशीप्रसाद जायसवाल तथा श्री राहुल सांस्कृत्यायन पहले व्यक्ति थे जिन्होंने इन सिद्ध कवियों में हिंदी के उद्गम और विकास की ओर इस बात की ओर ध्यान आकर्षित किया। राहुल जी ने अपनी 'हिंदी काव्य धारा' में सिद्ध कवियों की थोड़ी सी चुनी हुई रचनाओं के नमूनों की जो हिंदी छाया दी है। सिद्ध-साहित्य में हिंदी या मागधी-हिंदी भाषा और साहित्य के उद्गम स्रोत के अस्तित्व के पक्ष में जो सबसे अधिक विश्वसनीय प्रमाण दिया जा सकता है वह यह है कि उनमें जो साहित्य-रूप और छन्द प्रयुक्त हुए हैं, विशेषकर दोहा, पदरि और पद, उनकी परम्पराएँ हिंदी में ही सुरक्षित और विकसित पायी जाती हैं तथा उनके रागात्मक तत्व बँगला और उड़िया की अपेक्षा हिंदी ध्वनियों के अधिक अनुरूप हैं।

यह सिद्ध कवि बौद्ध धर्म के व्रजयान सम्प्रदाय के थे जो सहजयान की एक शाखा था। इन सिद्ध कवियों में सबसे प्राचीन थे सरहपा। नाथपंथी के सन्तों में चौरंगीनाथ का नाम लिया जाता है। इनके 'प्राणसंकली, नामक ग्रंथ में हिंदी गद्य के प्राचीनतम नमूने मिलते हैं। जिनमें भोजपुरी और राजस्थानों के भी बहुत से रूप मिश्रित हैं। अवहट्ट ग्रंथों में भाषा के विकास के एक और महत्त्वपूर्ण पक्ष की ओर भी मैं ध्यान आकर्षित करना चाहती हूँ। इस काल की भाषा पर मुस्लिम संस्कृति का प्रभाव भी स्पष्ट रूप से पड़ने लगा था। अमीर खुसरों (1255 ई.) जैसे हिंदी कवि का आविर्भाव हुआ। यह वह समय था जबकि पश्चिम की ओर से कई सूफी फकीर पूर्व की ओर जा चुके थे और वहाँ की जनमंडली में उन्होंने मत का प्रचार किया।

इन सूफी सन्तों में से बहुत से अभी अज्ञात ही हैं और उनकी लिखित सामग्री बहुत कुछ अंधकार में ही पड़ी हुई है। इसलिए उनके द्वारा प्रयुक्त हिंदी के कुछ महत्त्वपूर्ण उद्धरणों का थोड़ा संकेत यहाँ रूचिकर होगा किसी हिंदू कवि ने विवेच्य विषय को बड़ी स्पष्टता से व्यक्त किया है। 'बाट भली पर संकरी' अर्थात् राह वही अच्छी होती है जो संकरी हो। इस पर संत ने दूसरी अंश के लिए ठहरे बिना उत्तर दिया, देस भला पर दूर अर्थात् देश वही अच्छा होता है जो दूर का हो। इससे उस जमाने में पश्चिम में मुलतान से लेकर पूर्व में बिहार तक हिंदी की विस्तीर्ण प्रसार और लोकप्रियता का पता चलता है।

“बाट भली पर सॉकरी नगर भला पर दूर।

नाँह भला पर पातरा नारी कर हर चूर॥

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आई कौन जन पखेरूआ जंगल करहिं उदास।

कंकर चुनि जल बीन्ह धनि तेही छूव न बास।।”

इन उद्धरणों में भाषा-मिश्रण के बड़े सुन्दर उदाहरण मिलते हैं। यहाँ एक ही साथ हमें अवधी, ब्रजभाषा, खड़ी बोली, पंजाबी, भोजपुरी, के स्वच्छन्द प्रयोग मिलते हैं। कबीर ने भी अपनी भाषा को पूर्व की बोली ही कहा है—

“बोली हमरी पूर्व की, हमैं लखै नहिं कोय।

हमको तो सोई लखै, जो धुर-पूरब का होय।।

जनसाधारण की बोलियों में यह हिंदी का तथा हिंदी में स्थानीय बोलियों का प्रतिबिम्ब इस बात का परिचायक है कि मुस्लिम फकीरों तथा अन्य सामाजिक संपर्कों के द्वारा जन-समाज में किस प्रकार अलक्ष्य रूप में से भाषायी सम्मिश्रण का व्यापार क्रियान्वित था इन मुस्लिम फकीरों के प्रभाव से हिंदी का प्रसार द्रुतगति से बढ़ता जा रहा था। इसी प्रकार ‘दक्खिनी’ के रूप में हिंदी के विकास में भी पारस्परिक सम्पर्क और मिश्रण की सक्रिय परम्परा का पता चलता है।

भारतीय भाषाओं में एकता का अनेकता का तत्व है। दक्षिण देश के लोगों ने हिंदी को अपनाया और उसका पठन-पाठन करके उस भाषा का प्रसारण किया। आजकल हिंदी भाषा हिंदी प्रदेश की नहीं बल्कि संपूर्ण देश की भाषा है। केरल में जैन, सिद्धों का आगमन केरल में हुआ था। मलयालम द्रविड परिवार की भाषा है। जैन, सिद्ध, और वैष्णवी लोगों के आगमन से केरल में हिंदी का प्रचार होने लगा। भारतीय भाषाओं में से सिर्फ हिंदी को ही यहाँ-वहाँ फैलाने का अवसर मिला है। हस्तलिखित ताड़पत्रीय नामक ग्रंथों में दक्खिनी हिंदी का केरलीय रूप देखा जा सकता है। “केरल के राज्य छोटे-छोटे रहे। अनेक धर्मों के लोग यहाँ का संपर्क अनेक भाषाओं से रहा है। बंगाल की तरह केरल का भी अंग्रेजी और अंग्रेजों के साथ घनिष्ठ संपर्क रहा। केरल ने इन सबका सहर्ष स्वागत किया। केरल की परंपरागत प्रवृत्तियों को सुरक्षित रखते हुए युग की पुकार को सुनना इसकी कुशलता है। केरल में हिंदी के विकास में बाधा न आने का कारण इनकी यही सहजता है।

तमिलनाडु के अलावा दक्षिण में शिक्षा के क्षेत्र में हिंदी को एक अनिवार्य भाषा की उपाधि दी गई।

गुजरात में गुजराती की ही नहीं, हिंदी काव्य-रचना की भी प्रशस्त परंपरा रही है। मध्यकाल में यहाँ के गुजराती में लिखने के साथ-साथ डिंगल, ब्रज, अवधी और खड़ी बोली में सुन्दर ग्रंथों का प्रणयन किया है। यहाँ के धर्म

संप्रदायों ने हिंदी को धर्माश्रय और राजाओं ने राज्याश्रय प्रदान किया था। वैष्णव, स्वामीनारायण, जैनसंत और सूफी संप्रदायों के आश्रय में यहाँ के कवियों के द्वारा हिंदी में विपुल साहित्य रचा गया है। यहाँ के राजाओं ने स्वयं हिंदी में रचनाएँ की हैं और उनके आश्रय में हिंदी साहित्य खूब फूला फला है।

डॉ. नागर के अनुसार—“एक तो हिंदी भाषी, प्रदेश का निकटवर्ती प्रदेश होने के कारण दूसरे वल्लभ संप्रदाय, जैन धर्म, स्वामीनारायण संप्रदाय और संत मत के कारण और तीसरे गुजरात के मुसलमान बादशाहों और राजपूत राजाओं के हिंदी प्रेम के कारण गुजरात के अंचल में हिंदी को फलने फूलने का पर्याप्त अवसर मिला था।”

विभिन्न धर्म संप्रदायों के व्यापक प्रभाव के कारण हिंदी का खूब प्रचार-प्रसार हुआ। गुजरात ने हिंदी भाषा और साहित्य के विकास में जो योगदान दिया है वह परिणाम और गुणवत्ता दोनों ही दृष्टियों से अत्यन्त महत्त्वपूर्ण है।

प्रवासी साहित्य जड़ों से निकलकर नयी राह बनाने वालों का साहित्य है। सत्तू लोटाख डोरी और एक रामचरितमानस की पोथी लेकर गिरमिटिया मजदूर के रूप में आज से लगभग 150 साल पहले गए भारतीयों ने दक्षिण अफ्रीका, फिजी, सूरीनाम, मॉरीशस, त्रिनिडाड एण्ड टोबैगो आदि देशों में जाकर अपने कठोर परिश्रम एवं दृढ़ जिजीविषा से कठिनाईयों पर विजय पाते हुए अनेक देशों में सत्ता के शीर्ष तक पहुँचने में सफलता पाई है। ब्रिटेन, लन्दन, अमेरिका, यू.एस.ए., कनाडा सहित खाड़ी देशों में से भी कई प्रवासी साहित्यकार तेजी से उभर कर सामने आए, जो साहित्य की हर विधा में उत्कृष्ट रचनाएँ दे रहे हैं। हिंदी भारत में नहीं वरन् पूरे विश्व में एक विशाल जनमानस की भाषा है।

निष्कर्षः—वस्तुतः हिंदी एक परंपरा का नाम है, एक सततवाहिनी सरिता का नाम है, जिसमें असंख्य नद-नालों की अंजलियाँ समर्पित होती रहती हैं, जिसमें पूरे भारत के प्राण तरंगित होते रहते हैं। हिंदी व्यापक हो, सर्वसुलभ हो, वह कोश की भाषा न होकर गली चौराहे, खेत खलिहान की जन भाषा हो। शताब्दियों पहले से हिंदी में क्षेत्रीय भाषाओं और बोलियों के साथ सम्मिश्रण तथा पारस्परिक अन्तर्भाव की जो प्रक्रिया सहज, स्वाभाविक रूप से काम करती आ रही है और जिसकी एक झाँकी ऊपर की गयी है, वह उसके विकास और प्रसार का प्रबल, प्रभावशाली साधन रही है। जो नींव का पत्थर बनकर मिटने के लिये तैयार है, वही शिखर की ऊँचाईयों के स्वप्न देखने का अधिकारी है। स्याही की बूँद ही फैलकर चित्र बनती है:-

“बीज जब मिट्टी में मिल जाये, वृक्ष तब बनता है, हे मित्र।

बूँद स्याही की गिरती जाय, फलक पर उठता जाता चित्र।”

हिंदी को विश्व भाषा बनाने के लिए विश्व स्तर पर हो रहे अनेक सम्मेलन, संगोष्ठियों, पत्र-पत्रिकाओं का हिंदी में प्रकाशन, आकाशवाणी एवं दूरदर्शन का हिंदी में रूपान्तरण, विश्व हिंदी दिवस आदि अनेक प्रकार के महत्वपूर्ण योगदान हिंदी के लिए शुभ संकेत हैं जो न अनेक केवल भारत में बल्कि विश्व में प्रेम एकता तथा शांति की भावना को बनाए रखने के लिए भी महत्वपूर्ण हैं।

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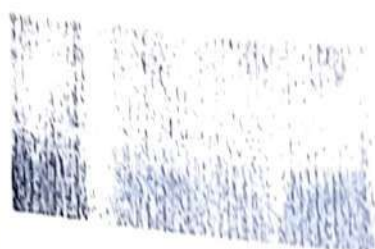
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उत्तरप्रदेश



इस पुस्तक के सर्वाधिकार सुरक्षित हैं। लेखक की लिखित अनुमति के बिना इसके किसी भी अंश को, फोटोकॉपी एवं रिकॉर्डिंग सहित इलेक्ट्रॉनिक अथवा मशीनी, किसी भी माध्यम से, अथवा ज्ञान के संग्रहण एवं पुनर्प्रयोग की प्रणाली-द्वारा, किसी भी रूप में, पुनरुत्पादित अथवा संचारित-प्रसारित नहीं किया जा सकता। पुस्तक में उल्लिखित विचार अथवा तथ्य लेखकों द्वारा उपलब्ध कराई गई सूत्रनों पर आधारित हैं एवं इनके लिए लेखक स्वयं उत्तरदायी होंगे। संपादक एवं प्रकाशक का इनसे कोई संबंध नहीं है।

Mahila Sashaktikaran: Vartamaan Paridrshy
By : Prof. (Dr.) Satish Kumar

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INDIAN ENGLISH LITERATURE

GLIMPSES OF FREEDOM STRUGGLE

Editor

Dr. Poonam Choudhary



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Who Sacrificed
Their Lives
For
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CHAPTER 22

Women's Voice in the
Writing of Partition*Dr. Usha Sawhney and Kiran Arya*

Partition literature has a subtle and appealing depiction of the traumatic tragedy of partition. It has been a raucous period in Indian history. It is extremely difficult to express the feelings, observations and bearings on the critical mis-happening of partition in just a few words. It is an amalgamation of history, conflict studies, border studies, psychology, mental traumatic issues, inter and innermost struggles and politics. The multilayered dynamics of the partition of India are not only political but its metaphoric, symbolic pertinence and consequences, are remembered and revisited from multiple angles in partition literature. The literary portrayal of the partition brings the racial experiences of separation in which they had to face the harshest moments. It also contains a nation's intermediacy and examines in-depth issues such as class, gender, religion, ostracisation, and the meaning of existence.

Independence for India came at a great cost which resulted Partition in becoming a historical event. It left a strong impact on India as well as Bangladesh and Pakistan. It was a period of overflowing with thirst for blood amongst two different religions. Partition witnessed the murders, rapes, disappearances, and end of relationships, loss of trust, faith and utter devastation felt by thousands of people leaving behind deep wounds that never could not stop and are still oozing out. A large number of stories have been written during the period of partition. Many female writers wrote to make people aware of the real incidents that happened while partition's happenings. Authors like Amrita Pritam, Khadija Master, Arifa Desai, Manju Kapoor, Bapsi Sidhwa and Gectanjali Shree have written heart-wrenching stories about loss, barbarity and the consequence of forced migration that left innumerable people

homeless, poor and dying with hunger. Through the voices of the female authors, this research paper shall reveal the pathetic crises of massacres and women's subjugations, abductions, rapes and killing cruelties.

Objective

Partition remains the recurring theme for literary writers as it seems to be an unresolved problem of the popular psyche on both sides of the border. Those women novelists wrote on this subject, they possess a direct or indirect connection to this period. They provide us a broad and factual information about this period when extreme racial discriminations were found. Human beings were turned into wild animals by deviating from the path of their religion and taking revenge by raping, and kidnapping women without any concern towards a religion. All Those women who were hijacked on kept captive by Muslim or Hindu men, became pregnant. When these women were brought to borders and announced for exchange, their parents, husbands, and brothers refuse to recognise them as their daughters, wives and sisters. It was an extremely heinous way of revenge in which women were crushed drastically. The Pain of separation can never be healed. Through the voice of women authors, is being shed light on the grey history of India during post-partition.

Introduction

Partition novels based on social, economic and political surroundings that interpret the mental and physical trauma of human consciousness. It was a huge disaster in the field of Indian history and culture which shattered the values of humanity and generosity. The British rulers had drawn a line on our land by dipping their pen in the blood of innocent human beings and broke it into two pieces, India (the secular one) and Pakistan (reserved for Muslim Community). After dividing one country into two parts, they left India without resolving the problem of boundary issues, which have caused continuing discord between India and Pakistan. These unresolved problems of boundaries filled the hearts of people with hate, anger, pain, regret, and abhorrence converting their beliefs from brotherhood into foe. On the basis of religion, people were announced to migrate from one place to another, and whoever denied refusing this decree was forcefully migrated, killed, looted or

burned alive. Women, children and old people also could not remain untouched by this massacre, women were forcefully kidnapped, raped or made victim to their religion into another. Statistically, over one million people were killed and around 14.2 million people migrated.

Amrita Pritam has successfully drawn the true picture of partition in her novel 'Pinjar'. It highlights the women's sufferings, exploitations and sacrifices because of dislocation and abduction during the partition. The novelist critically expresses the fate of the protagonist (Puro) who becomes victimised of this horrifying duration. Eventually, it becomes the same fate for thousands of women at the time of partition. The title 'Pinjar' means a cage or a skeleton is connected to the idea of de-valuing and reducing the position of women and considering them mere as an object of men's pleasure.

Another novel 'The Ice Candy Man' is a semi-autobiographical novel of Bapsi Sidhwa presenting the holocaust experience with a unique Parsi-Pakistani-Punjabi point of view. The narrator of the novel is a ten-year-old girl Lenny, a polio-stricken Parsee, who discovers the sudden change in the behaviour of these people who were friends erstwhile and now had become opponents with their strong religious sentiments. The novel explores the human understanding of being either a social insider or a social outsider depending upon a person's caste, religion, ethnicity, and economic status. Through the eyes of Lenny, Sidhwa explores the emotions of a physically disabled girl; the repercussions of the religious and racial conflicts; the slave state of women; arranged child marriages; prostitution; obsession with sexuality and the dangers of politically motivated violence. She also confronts India and Pakistan's historical, social and political complexities with humour and compassion.

Anita Desai's "Clear Light of the Day", explores the theme of post-partition India. In Clear Light of the day, she represents a family's dispute and its reunion. The novel also represents the realisation of love and affection for the all family members to which the protagonist belongs.

Geetanjali Shree's "Ret Samadhi", a Hindi novel is translated in English language by Daisy Rockwell with the name "The Tomb of Stone". It is an international Booker-winning story of an eighty-year-old woman who travels to Pakistan to reclaim her true identity which she had left behind in her childhood or adolescence. After her husband's death, she fell into a severe depression and then reappear

to gain a new lease on life. The protagonist is very desperate to travel to Lahore, and then Khybu-Pakhtunkhwa, where she goes looking for her lover, Anwar. The protagonist is known as 'Ma' throughout the story but in the final moments, her real identity is presented in the arms of her lover Anwar and is known as Anwar and Chanda. She confronts the unresolved trauma of her teenage experience of partition and re-thinks what it means to be a mother, a daughter, a woman or a feminist.

Review of Literature

After studying the views of many critics, authors and poets, an abundance of knowledge regarding the horrifying, traumatic scenario of massacres and migration on a large scale are acquired. The origin of large-scale migration carries the challenges of loss, violence, displacements, renegotiation of identity, and resettlement. The perceptions of some notable authors on this blood-thirsty violence are defined below.

Nisid Hajari, the author of "Midnight's furies: The Deadly Legacy of India's partition" states: 'Leaders of both sides of the border wanted that countries would be amalgamated like Canada and US because their climate, culture and economy were deeply intertwined. But the announcement of partition quickly rotated fraternity into hostility, riots and bloodshed. Bungalows and mansions were burned and looted, women were raped and abducted, and children were slain in front of their siblings. Trains carrying between the two new nations arrived full of cadavers, and the passengers were killed in the mid of the route by attackers. These were called 'blood trains'. All crossed the border in funeral silence, blood sleeping form under their carriage door.'

Krishan Chander, writer of the epistolary short story "A Prostitute Letter: To Pandit Jawaharlal Nehru and Qaid-e-Azam Jinnah" narrates the plight of two unnamed sex workers. One is Hindu and the other is Muslim. Both were bought by a prostitute and involved in prostitution after losing their families in communal violence. The writer tells about the downtrodden condition of women; they are treated as animals and oppressed to get involved in this bodily business.'

Kamla Bhasin a notable activist quote in her poem: "*Main umma par kadhideewarnahi, usdeewar par padidarar hu.*" (I am not the wall that stands at the border, I am the crack in that wall).

The moments of happiness may be forgotten for sometime, but the days of sorrow are not forgotten, because it has changed the lives of those who were injured not only bodily but mentally. 'Pinjar' by Amrita Pritam has a separate and important place in the world of fiction. It is a poignant story of partition and women's condition in plight, written in 1950, which was inspired by Amrita Pritam's own migration from Pakistan to India. This story probably encouraged the film industry to make a film based upon this novel; which created a history and became an award-winning film in 2003. The title 'Pinjar' suggests the subordinate condition of women, who were being turned into mere a skeleton due to the abduction by the men folk. Witnessed through the eyes of Hindu girl Puro, it represents a picturesque description of the dreadful conditions that grew into the state of hatred between two major religious groups Hindus and Muslims against each other during India's partition.

The novel's story delivers a description of the pre-partition and post-partition periods. Before the independence, women were bound to accept their husbands' decisions and had no privilege to get educated and marry with their own choice. 'Pinjar' is the story of fifteen years' old girl Puro, whose parents were passionate to find a suitable match for her marriage. She is the daughter of a rich money lender, who belongs to a renowned Shaho's family. The whole family reach their ancestral village Chattoani for her marriage ceremony's rituals with an affluent family boy Ramchand. Her dreams and happiness come to an end when she is kidnapped by a Muslim boy Rashid. Rashid's family has an ancestral dispute with Puro's family because Puro's grand-uncle handkidnapped Rashid's grand-aunt forcefully and then released her after sexual assault. His family was in the wrath of revenge so they never lost this chance to fulfil their swears by abducting Shaho's family daughter (Puro). Though, she manages to escape from the clutches and return to her parents, but her parents refuse to take her back saying that:

"Whose daughter is taken away, his respect is also gone away."

This quote describes that the worn-out social norms and traditions of society make the women responsible for those mistakes that are not committed by them or they are banned to enter into their own homes or be a part of their own society.

Rejection from the family devastated her mind because it is more painful than abduction. She has been doubly violated, first by abductor Rashid who violates her physically or inwardly; secondly,

she is being violated emotionally by her own family. Puro's belief shatters and comes back to Rashid to lead a life which is akin to that of 'Skeleton'. Her identity changes drastically after that forceful marriage. She becomes Hamida instead of Puro and starts to live with two identities. She contemplates:

"Hamida by day, Puro by night. In reality, she was neither one nor the other, she was just a skeleton, only a skeleton without any shape or name. (Page no.25)

However, his love for Puro was pure. He was in love with her since first sight and promised to keep her happy throughout his life in spite of the fact that he forcefully married her.

Later she comes in contact with three women, who were also the victims of gender violence. All three characters; Kammo, Taro and a mad woman were treated just as a body and not at all as human beings. Kammo was motherless, her father remarried another woman and moved to the city. Her aunt used to torture her badly and doesn't provide food and clothes. Puro was kind to her and she pampered Kammo as a mother and gave her all that she needed.

Taro was suffering from an unknown disease due to the forceful imposition of prostitution by her husband. Although, getting married in the same caste and religion never helped her to get the warmth that a woman wants. Her illness and her husband's behaviour towards her were intolerant, she desired for death and freedom from the cage of life. She complains Puro:

"What can I tell you? When a girl is given away in marriage, God deprives her of her tongue, so that she may not complain. For two years, I had to sell my body for a cup of pottage and a few rags. I am like a whore, a prostitute..... There is no justice in the world, nor any God. My (husband) can do what he likes. There is no God to stop his God's fetters were me and only my feet." (Page No.36-38)

Through the characters of Taro and Kammo, Amrita tries to unveil the facets of suppression, against women and her agony. Here she highlights the fact that women had to constantly prove their innocence and assert their right to dignity in our male dominating community.

Another character is a mad woman who was sexually assaulted and becomes pregnant. She was not aware of this heinous crime inflicted on her body and a child growing in her. Somebody had made a mad woman a victim of his lust, Puro thinks.

"What a man he was! He must be a savage beast to put a mad woman in this condition. She is neither young nor attractive, she is just a lump of flesh without a mind to go with it...a living skeleton...a lunatic skeleton picked to its bones by kites and vultures." (Page No.52)

Amrita shows here the polluted mind of males who got turned into kites or vultures just keen to see the body of a woman without any concern about the sanity or insanity of her mind. She also depicts the tremulous time of partition when men change into devils and raped many women and impregnated them.

Dr Archana Sinha comments: *"It has been a quite disturbing experience all over the world that any conflict, a war, civil strife, communal riots or disturbance women and children became the prime victims of violence. Children are orphaned and women are not only widowed but also become a victim of rape and abduction"* (Page No.43)

The novel presents the different dimensions of violence, the violence of partition, religious, social, and political as well as at physical and mental levels. In this religious and political violence, women are prime victims. Puro's dilemma is repeated when Lajo (her sister-in-law) was abducted by a Muslim during the crossing of the borders. The pain and sorrow of Ramchand on losing her sister shows the misery and anguish of thousands of parents and brothers whose daughters and sisters respectively were kidnapped during the migration to their homeland.

Eventually, Puro gets success to rescue Lajo and her honour with the help of Rashid and sends her safely at the refugee camp where Ramchand and Trilok (Lajo's husband) welcome her on returning home. Trilok has a tearful union with Puro and tells her, she can come back to her original home or own country. She refuses by saying she is where she belongs. She utters:

"My home is now in Pakistan." Whether one is a Hindu girl or a Muslim one, whoever reaches her destination, she carries along my soul also."

The novelist conveys the message through the voice of her protagonist that a woman doesn't get polluted, if she is abducted by someone. Her soul never forgets her roots and her body becomes a skeleton, just a skeleton (Pinjar). For example, Sita Ma, whose body was in Lanka but her soul was only with her husband (Ram).

The author of 'Pinjar' also portrays the various shades of emotions such as happiness, pains of separation, difficulties and agony of being away from loved ones. She clearly delineates the picture of the bloody era when the streets were full of blood and

corpses and nobody was there to bury and cremate them and the stench of corpses was spreading in the air. People were behaving like savage beasts without knowing the consequences of this act.

Some novels present women's self-mass-immolation, which is called 'Johar' in ancient Rajput times to avoid capturing or enslavement of the invading rioters. 'Tamas' by Bhism Sahani and Jyotirmoyee 'The River Churning' presents such incidents where women of Hindus and Sikhs Communities drown themselves in the well in order to save their honour. Sauna Singh Baldwin's novel 'What the Body remembers' also highlights the question of saving honour in which a woman 'Kusum' was killed by her father-in-law. She was also chopped into pieces and her womb was removed from the body as signified her being pure.

In this regard, Urvashi Bhutalia writes in her book *The other side of Silence: the voice from the partition of India*: *"Killing women was not violence, it was saving the honour of the community. Losing sight of children, abandoning them to who knows what fate was not violence, it was maintaining the purity of the religion; killing people for the others was not murder, it was somehow excusable."*

The above quote of the writer highlights the barbaric thoughts of their own family members. In order to keep them away from being hijacked, raped and converting their religion into another religion changing their identity. In many cases, they were slain and chopped into pieces giving the tag of 'martyr' for the sake of honour.

Conclusion

These women novelists elaborately reveal the real picture of the genocide period, which presents horror, fear, loath, and aversion in the heart of the people. At the announcement of the separation of boundaries of one country (India), millions of people completely lost their identity and became foreign to their homes and hearts. Love, brotherhood, fraternity, emotions and feelings for each other changed into fratricide and resentment in a jiffy. This sudden transformation of identity sow the seeds of fear, sorrow, and lament. A million women were widowed and killed and a million children were orphaned. This partition has an impact not only on the mind of survivors of both sides but also on the coming generations of them. Amrita Pritam, Bapsi Sidhwa, Ismat Chughtai, Urvashi Bhutalia and other female novelists are one of those survivors who have experienced this bloodshed. The remembrances of those days can

never help heal their conscience and live their lives better with the same feelings or emotions. The wounds on this partition were very deep and acute and could never heal from any emotional medicine or pills.

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CHAPTER 23

The Trauma of Partition: From the Eyes of 'Bishan Singh' in Saadat Hasan Manto's *Toba Tek Singh*

Gokul Chatterjee

Manto's dark and bitter story "Toba Tek Singh" is a reflection of how people had to suffer the aftermath of the partition of Pakistan and India. This is an account of the several thousands of own traumatic experiences of migration to Pakistan. Manto tried to propagate that peace is the only way to solve the problem irrespective of their nationalities. The story is a brilliant example of portraying that even they were not an exception of the partition's absurdity. The protagonist of the story is Bishan Singh, who comes from a village Toba Tek Singh. He is a mad man who has to cross the border and land in a new country. He is required to obey the orders. He thinks that he is a mad man in the madland, common to both the countries. He is a mad man because of his dislocation from the native land. He is a mad man because he really belongs, mentally, to the madland. He is a mad man because the irony is that the decision makers of the partition of India and Pakistan about the present people's peace of mind and the commoners could have done something to prevent the confrontations. *Toba Tek Singh* is a story of the mad people of the insane people in a madland. The story is a story of the people who tried to bring a peaceful and happy life to the people. Bishan Singh is one of the mad people who had to suffer the traumatic events of partition.

Partition of the Indian subcontinent was one of the most significant historical events that took place in the 20th century. It was a turning point in the history of independence. Lord Mountbatten, the last Viceroy and the 20-year long rule. He presided over the transfer of power to the

आर्थिक विकास एवं पर्यावरणीय अंतर्सम्बंध

(वर्तमान मुद्दे, अवसर और चुनौतियाँ)



संपादक
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श्री भगवंत राव कराडे
डॉ. योगेश अहिरवार

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वैधानिक चेतावनी

पुस्तक के किसी भी अंश के प्रकाशन - फोटोकॉपी, इलेक्ट्रॉनिक माध्यमों में उपयोग के लिए लेखक/संपादक/प्रकाशक की लिखित अनुमति आवश्यक है। पुस्तक में प्रकाशित शोध-पत्रों में निहित विचार तथा संदर्भों का संपूर्ण दायित्व स्वयं लेखकों का है। संपादक/प्रकाशक इसके लिए जिम्मेदार नहीं है।

भारत में विकास के क्रम एवं पर्यावरण क्रम में जैविक खेती अनुसंधान एवं भूमिका

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प्रस्तावना

प्राचीन समय से ही जैविक खेती को भारत में किया जा रहा है। प्राचीन भारत के किसानों को प्र.ति के अनुकूल कृषि प्रणालियों और प्रथाओं जैसे मिश्रित खेती, मिश्रित फसल और फसल रोटेशन, स्वस्थ फसल उत्पादन प्राप्त करने के लिए जाना जाता रहा है। जैविक खेती प्रदूषण मुक्त पर्यावरण में फसलों को पोषक तत्व एवं विकास प्रदान करने के लिए केवल जैव उर्वरकों का उपयोग कर प्राकृतिक तरीके से खेती करने पर जोर देती है। जैविक खेती के लिए पहला "वैज्ञानिक" दृष्टिकोण "बाद के वैदिक काल", 1000 ईसा पूर्व से 600 ईसा पूर्व के वेदों में उद्धृत किया जा सकता है (रंधावा, 1986; रंधावा, (1986) और परेरा, 1993) इसका मुख्य निस्कर्ष यह निकलता है, की प्रकृति का शोषण करने के बजाय, उसके साथ साझेदारी में रहना चाहिये। इस संबंध में, "वृक्षयुर्वेद" (पौधों का विज्ञान), "कृषिशाल" (कृषि विज्ञान) और "मृगयुर्वेद" (पशु विज्ञान) की मुख्य भूमिका रही हैं (महाले और सोरी, 1999)।

जैविक आंदोलन की उत्पत्ति मुख्य रूप से सर अल्बर्ट हॉवर्ड के काम से हुई, जिन्हें अक्सर आधुनिक जैविक कृषि के पिता के रूप में जाना जाता है, जिनका मानना था कि फसल उत्पादन के प्रकृति के तरीकों से नए तरीकों को अपनाने से मिट्टी की उर्वरता का नुकसान होता है (हॉवर्ड, 1943) 1905 से 1924 तक, उन्होंने भारत में एक कृषि सलाहकार के रूप में काम किया, जहां उन्होंने पारंपरिक भारतीय कृषि प्रथाओं का दस्तावेजीकरण किया और उन्हें अपने पारंपरिक कृषि विज्ञान से बेहतर माना। इन विधियों के उनके शोध और आगे के विकास को विशेष रूप से उनकी पुस्तक, "एन एग्रीकल्चरल टेस्टामेंट" में दर्ज किया गया है। यह उनका अग्रणी कार्य रहा, जिसने भारत में जैविक आंदोलन के बीज बोए, जिसमें रासायनिक उर्वरकों के कुल बहिष्करण के लिए खाद और पौधों के पोषक तत्वों के अन्य कार्बनिक स्रोतों के उपयोग पर अधिक जोर दिया गया।

पिछले 10 वर्षों के दौरान प्रमाणित जैविक खेती के तहत क्षेत्र में उल्लेखनीय

पर्यावरण अध्ययन



डॉ. वसुधकुम राजपूत

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पुरतक के बारे में

ग्रीन इकोनॉमी इस बात पर जोर देती है कि कुदरती संसाधनों के संरक्षण के लिए जो लक्ष्य तय किए गए हैं, उन्हें हासिल किया जाए। मानव के विकास का पथ ऐसा होना चाहिए जिसमें वो कुदरती संसाधनों के संरक्षण के साथ-साथ तरक्की कर सके और दोनों ही खुशी से साथ रह सकें। पर्यावरण को संरक्षित रखते हुये विकास के मार्ग पर आगे बढ़ना ही ग्रीन ग्रोथ है। जब पर्यावरण को बचाने के साथ आर्थिक विकास भी हो तो ये ग्रीन ग्रोथ इकोनॉमी कहलाता है। ग्रीन ग्रोथ इकोनॉमी के लिए कुछ जरूरी कदम उठाने आवश्यक हैं। पर्यावरण को संरक्षित रखते हुए विकास के मार्ग पर आगे बढ़ने के लिए ग्रीन ग्रोथ इकोनॉमी आवश्यक है। हरित अर्थव्यवस्था आने वाले मविष्य को ज्यादा से ज्यादा हस भस बनाने पर जोर देती है। प्राकृतिक संसाधनों के दोहन के साथ-साथ पर्यावरण संतुलन बनाने के लिए अब 'हरित विकास' के विचार को बढ़ावा दिया जा रहा है। भारतीय संस्कृति प्रकृति के साथ सहयोग और सह-अस्तित्व में विश्वास करती है। भारतीय वेदों में जानवरों और पौधों सहित प्रकृति के सभी घटकों में सर्वोच्च शक्ति ईश्वर की कल्पना की गई है। इसीलिए छोटे से छोटे पौधे या जानवर को अनावश्यक रूप से मारना या यहाँ तक कि नुकसान पहुँचाना भी वर्जित माना गया है। न केवल जीवित बल्कि निर्जीव वस्तुओं जैसे पहाड़, नदी, झील, आदि को परमात्मा का अभिन्न अंग माना जाता है और उनकी रक्षा के प्रयास किए गए हैं। प्रकृति के सूक्ष्मतम कण के साथ भी एकत्व का अनुभव करना और जहाँ तक हो सके प्रकृति को कम से कम नुकसान पहुँचाना भारतीय जीवन का आदर्श रहा है। यही कारण है कि प्राचीन भारतीयों के पास जो कुल भी थोड़ा बहुत था, उसी में संतुष्ट रहते थे। जब अधिक पाने, अधिक जमा करने और अधिक उपभोग करने की इच्छा प्रबल हो जाती है, तो प्राकृतिक संसाधनों का दोहन शुरू हो जाता है। हम प्रकृति से उतना ही निकालें जो प्रकृति को विकृत न करे। प्रकृति के पास खुद को फिर से जीवत करने और फिर से जीवत करने की असाधारण शक्ति है। भारतीय संस्कृति जियो और जीने दो में विश्वास करती है। आइए हम प्रकृति के प्रति संवेदनशील बनें और उसकी देखभाल करें। प्रकृति हमें हमारी भलाई के लिए बहुत अच्छा इनाम देगी।

लेखक के बारे में

डॉ. कुमकुम राजपूत, एम एस सी, एम.फिल, पीएचडी, कीटविज्ञान में विशेषज्ञता के साथ (जन्तु विज्ञान)। लेखक को एंटोमोलॉजी और नेगेटोलॉजी में गहरी रुचि है। उनके पास राष्ट्रीय और अंतरराष्ट्रीय प्रकाशनों के साथ शोध पत्रों और पुस्तकों का लेखकत्व है (इनकी पुस्तके आठ भाषाओ मे प्रकाशित है) उत्तर प्रदेश सरकार द्वारा राज्य स्तरीय सम्मान से सम्मानित।

Environmental Studies

A Green Economy

DR KUMKUM RAJPUT



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About the Book

Indian culture has always valued experiencing a sense of oneness with even the tiniest element of nature and creating as little damage to the environment as possible. The reason why the ancient Indians were pleased with what little they had was due to this. The exploitation of natural resources starts when there is a strong desire to obtain more, amass more, and consume more. Let's take away from nature as little as possible without changing it. The ability of nature to regenerate both internally and externally is astonishing. An important feature of the NEP- 2020 syllabus is the introduction of co-curricular courses each semester. In the third semester, students are expected to study a co-curricular course on the Environment. The course covers topics like Ecology, Environmental protection laws, and Bio-assessment of Environmental Quality. Theoretical content is supported by a series of multiple-choice questions (MCQ) at the end of the book.

About the Author

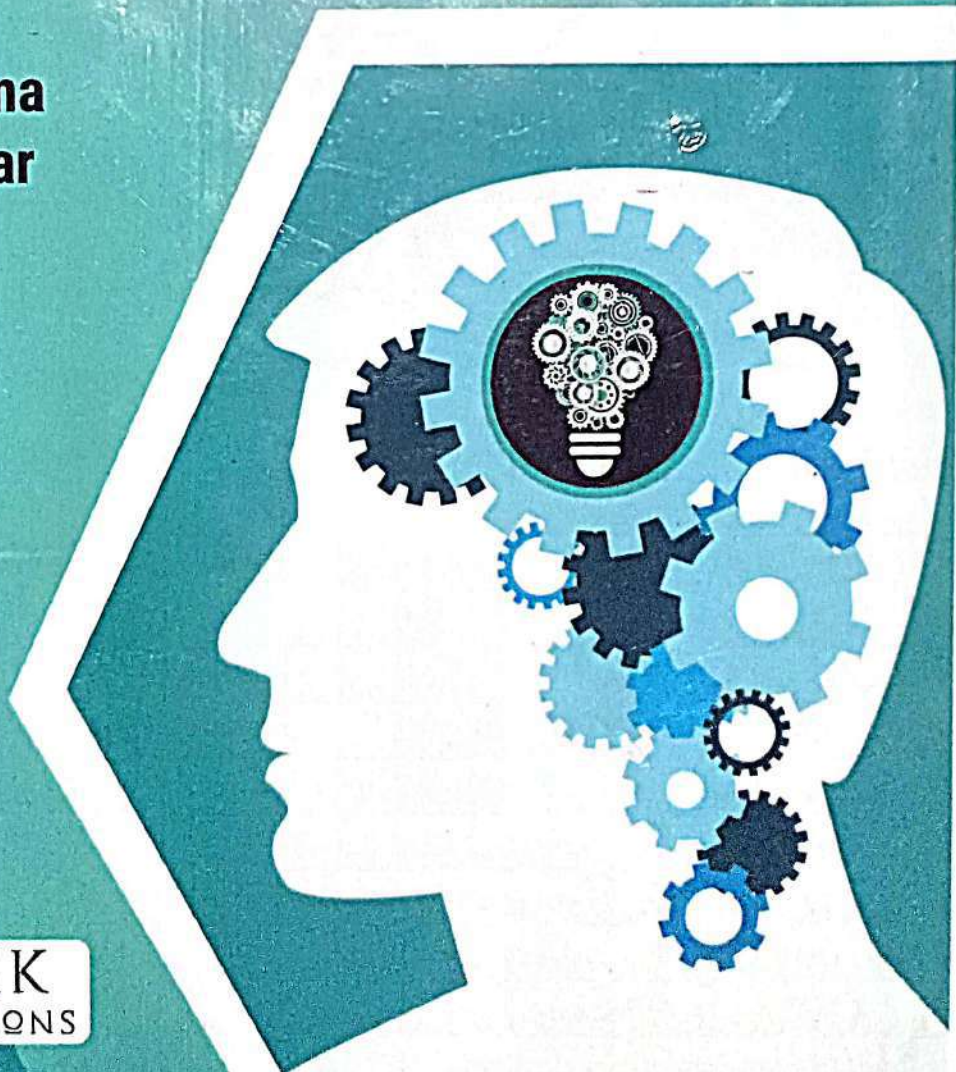
Dr Kumkum Rajput, M.Sc., M.Phil., PhD. In (Zoology) with a Specialization in Entomology. The author has a profound interest in Entomology and Nematology. She has authorship of Research papers and Books with National and International Publications (Trans. in 8 Lang.). Awarded by State level Award by Govt. of Uttar Pradesh.


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Chapter - 1
**AI in Sports: Revolutionize Performance,
Analysis and Fan Engagement**

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Chapter - 1

AI in Sports: Revolutionize Performance, Analysis and Fan Engagement

Bharti Sharma

Abstract

In this chapter, we will be discussing the role and scope of Artificial Intelligence in sports. As well as exploring potential possibilities for AI Technology. we offer a brief introduction to AI, covering the scope of AI in sports performance, sports excellence, optimization of training, data collection and analysis, data presentation, fan engagement and future trends and possibilities.

Keywords: Artificial Intelligence (AI), personalized training, data analytics

Introduction

Sports is always been full of enthusiasm, triumph, happiness, satisfaction and achievement. Sports from training to winning is a journey of challenges, experiments and attainments.

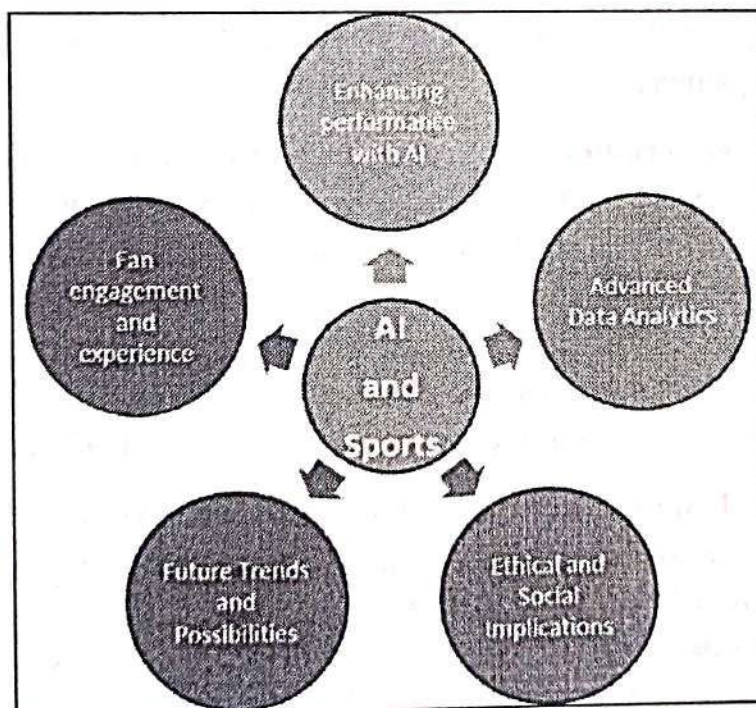


Fig 1: Understanding the Role of AI in Sports

No doubt, the humanity has passed a long road towards excellence in sports and escalation in technology. But the emergence of AI has remarkably changed the face of sport performance, analysis and fan engagement.

Enhancing Performance with AI

Utilizing AI for Athlete Performance Analysis and Optimization

In sports, where even minor gains may have a huge impact, AI has emerged as a game changer for athlete performance analysis and enhancement. Coaches, trainers, and athletes may gain new insights into many performance areas by integrating AI-powered technology, allowing them to implement customized training regimens and strategic modifications. Here's how AI is transforming one part of sports:

Data Collection and Wearable Technology: AI-enabled wearable gadgets and sensors have proven useful in gathering massive quantities of data during training and contests. These gadgets can measure variables like heart rate, acceleration, speed, distance traveled, and even bio-mechanical motion with surprising accuracy. This data may be examined in real-time using AI algorithms, providing quick feedback on performance and identifying areas for improvement.

Performance Analytics and Predictive Modelling: AI excels at processing complicated datasets and seeing patterns that humans may miss. AI systems can filter through massive amounts of data to derive useful insights about technique, stamina, injury risk, and recovery patterns. Furthermore, predictive modeling approaches may project future performance based on past data, allowing coaches to make more educated judgments about training programs and game tactics.

Personalized Training Programs: One of the most notable benefits of AI in sports is its capacity to personalize training programmes to specific players' requirements and skills. By assessing each athlete's performance data and physiological parameters, AI algorithms may create individualized training regimens that target particular deficits, strengthen strengths, and reduce injury risk. These programs may modify in real time based on the athlete's progress and comments, assuring the best outcomes over time.

Strategic Insights and Decision Support: AI-powered analytic solutions in team sports provide coaches with crucial strategic insights and decision-making help during games. AI algorithms may recognize developing trends, analyze opponents' strategy, and offer effective plays or substitutes in real-time by processing live data streams from several sources such as player

tracking systems, cameras, and sensors. This rapid feedback loop can provide a competitive advantage by allowing teams to make faster, more informed decisions on the sidelines.

Overall, incorporating AI into athlete performance monitoring and improvement signifies a paradigm change in how sports are handled and carried out.

Wearable Technology and Sensors Gathering Data for Performance Metrics

Wearable technologies and sensors have advanced significantly in their ability to collect data for performance measures across a wide range of sports. Here are few examples:

GPS Trackers: GPS trackers are extensively used in sports like soccer, rugby, and American football to measure players' movements and distances traveled during practice and games. These monitors collect data on characteristics including speed, acceleration, distance traveled, and player location on the field. Coaches and trainers utilize this data to evaluate player performance, adjust training loads, and develop tactical plans.

Accelerometers and Gyroscopes: Accelerometers and gyroscopes are motion sensors that can detect acceleration, rotation, and orientation. They are frequently included in wearable devices like smartwatches, fitness trackers, and clothes to monitor motions and biomechanical data during physical activity. In sports such as basketball, volleyball, and tennis, these sensors may measure leaping height, arm swing speed, racket or ball velocity, and other performance indicators that are critical for player development and injury prevention.

Heart Rate Monitors: Heart rate monitors are widely used in athletic training and monitoring. These devices, worn as chest straps, wristbands, or incorporated into clothes, continually monitor the wearer's heart rate while exercising. Coaches and athletes may measure training intensity, optimise workout routines, and avoid overtraining or fatigue-related problems by tracking heart rate variability (HRV) and recovery patterns. Heart rate data is very useful for endurance sports like distance running, cycling, and swimming.

Biometric Smart Clothing: Textile technological advancements have resulted in the creation of biometric smart clothing that incorporates sensors to monitor physiological factors. These garments, which include shirts, shorts, compression sleeves, and socks, may track metrics like muscle activity, body

temperature, hydration, and even breathing patterns. Athletes in sports such as triathlon, cycling, and athletics benefit from the non-invasive and seamless integration of biometric sensors into their clothing, which allows for real-time performance monitoring without limiting movement or comfort.

Force Plates and Pressure sensors: Force plates and pressure sensors are used in sports science laboratories and training facilities to evaluate athletes' ground response forces, balance, and gait patterns. Force plates placed in shoes or incorporated into training surfaces monitor the forces applied by athletes during leaps, sprints, and dynamic motions. Pressure sensors embedded in insoles or floor mats collect information on foot pressure distribution, gait asymmetry, and injury risk factors. This data helps with biomechanical analysis, injury prevention, and rehabilitation in sports including athletics, gymnastics, and martial arts.

These examples demonstrate the various applications of wearable technology and sensors in gathering data for performance metrics across a wide range of sports, providing athletes, coaches, and sports scientists with actionable insights to improve training effectiveness, optimize performance, and reduce injury risk.

AI Driven Personalized Training Programs for Athletes

AI-powered tailored training programs are a cutting-edge method to athlete development that tailors training regimens to specific requirements, skills, and goals. This is how these programs function.

Data Collection and Analysis: AI-powered individualized training programs begin with the collecting of detailed information about the athlete, such as physical characteristics, performance metrics, injury history, training history, and personal preferences. Wearable sensors, fitness trackers, medical records, and athlete assessments all contribute to this data.

Machine Learning and Algorithms: The acquired data is then analyzed using machine learning algorithms to uncover patterns, correlations, and trends that will be used to develop individualized training programs. These algorithms can swiftly and efficiently evaluate large volumes of data, generating meaningful insights that standard analytical methods may miss.

Individualized Training Programs: AI creates unique training regimens based on data analysis findings, suited to each athlete's exact requirements and goals. These programs consider fitness level, strengths and weaknesses, injury risk factors, recovery capacity, competition calendar, and performance objectives.

Dynamic Adaptation and Feedback: AI-driven training regimens may dynamically adjust to changes in the athlete's condition, progress, or external circumstances. Real-time feedback methods, such as wearable sensors and monitoring devices, continually measure the athlete's performance and physiological reactions throughout training sessions, allowing modifications to be made on the fly to improve training efficacy and reduce injury risk.

Optimization and Periodization: AI enhances training program design and periodization tactics to ensure gradual overload, recuperation, and peak performance during critical moments in the season or competition calendar. AI can anticipate ideal training loads, recuperation times, and tapering tactics based on each athlete's unique physiology and response to training stimuli.

Examples of Such Professional Teams Integrating AI into their Training Programs

IBM Sports Insights Central is an AI-powered platform that uses data from a variety of sources, such as wearables, video analysis, and medical records, to create individualized training regimens for players from various sports.

A Dream Team Data Machine

The Problem
Drafting the right player is a time-consuming manual process with lots of potential for mistakes.

The Solution
A data-driven, collaborative and research decision-making player evaluation tool that uses IBM Watson's technology to analyze vast amounts of data, including statistics, scouting reports and more to recommend the best players in minutes.

The Result
The immersive, digital war room environment is changing the way that franchises scout and it significantly improving the acquisition process by providing real-time access to the most relevant player data. The media is also calling data-driven talent analysis a "big data game" for the sports industry.

Courtesy: <https://www.fastcodesign.com/product/ibm-sports-insights-central>

Strava, a popular fitness tracking software, employs AI algorithms to evaluate athletes' training data and offer individualized insights and recommendations for increasing performance and avoiding injuries.

Advanced Data Analytic

- AI supported sports analytic during and after competition.

AI-powered analytics help teams obtain a competitive advantage by analyzing their opponents' strategy, habits, and vulnerabilities. Natural language processing (NLP) algorithms use textual data from scouting reports, match summaries, and press conferences to extract useful information about opponent clubs and players.

- Predictive analytic for player's performance.

AI systems use previous data to forecast future outcomes including game results, player performance, and injury risk. Predictive models take into account a variety of aspects, including player data, team dynamics, weather conditions, and opponent plans, to produce accurate projections and decision-making insights.

- Using AI algorithms for real time game analysis and strategic decision making.

Coaches and trainers may use AI-driven statistics to maximize player performance by identifying strengths, flaws, and areas for progress. Machine learning algorithms evaluate player biometric data, movement patterns, and game statistics to create training plans and strategies that enhance individual and team success.

Fan Engagement and Experience

AI Driven Fan Engagement

AI technology, such as computer vision and machine learning, can improve the viewing experience for viewers of sports broadcasts. Automated camera tracking, real-time statistical overlays, and tailored commentary may all help viewers feel more immersed and engaged during broadcasts.

Personalized Content Delivery through AI Algorithms

AI algorithms may use fan preferences, behaviors, and watching patterns to make tailored content recommendations. Personalized content, such as proposing related articles, films, or highlights, can increase fan engagement by giving specialized experiences.

Chatbots Providing Real Time Updates, Interaction and Statistics for Fans

AI-powered chatbots and virtual assistants may respond to fan requests instantly, providing information about future games, player data, ticket

availability, and more. This enhances the entire fan experience by delivering prompt and effective service, particularly during peak demand periods like as game days.

Ethical and Social Implications

To address ethical and social ramifications, sports organizations, policymakers, engineers, and ethicists must collaborate to establish responsible AI plans that stress fairness, transparency, privacy, and equality.

Ethical Concerns Related to Privacy, Data Security and Fairness

AI systems frequently gather and analyze massive quantities of data, including player performance analytics, health information, and even fan activity. There are ethical implications for athletes' and fans' privacy, particularly in terms of data collection, storage, and use. Transparent data practices and informed consent are critical for protecting individuals' privacy rights.

There is fear that AI-driven analytics and technology may exacerbate the divide between teams with more financial resources and those with fewer. Wealthier teams may have better access to AI technologies and data, providing them a competitive advantage over smaller or less well-off organizations. This may increase existing inequities among sports leagues.

Impact of AI on Employment in Sports Industry

Certain functions, including as data analysis, scouting, and even refereeing, may be automated using AI, potentially leading to employment displacement in the sports business. For example, AI-powered player analysis tools may replace or supplement conventional scouting duties. Sports organizations should examine the impact of AI adoption on employment and maybe engage in retraining programs for affected employees.

Strategies for Responsible AI Implementation in Sports

Future Trends and Possibilities

The future of AI in sports presents significant opportunities to alter numerous sectors of the business. Here are some upcoming trends and possibilities:

- Virtual Reality Training.
- Injury Prevention and Recovery.
- Advanced Player Analytic.
- Smart Stadiums and Facilities.

- Referee Assistance and Decision-Making.
- Emerging technologies such as computer vision and natural language processing in sports applications.
- Potential societal impacts and cultural shifts driven by AL in sports.
- Opportunities for further research and development.

Summary and Conclusion

AI in sports is a game changer, affecting everything from performance analysis and injury prevention to improved fan experiences and referee decision-making.

The possibilities are limitless, pointing to a future in which quality, fairness, and fan happiness are at the center of the game as AI develops and integrates further into the world of sports.

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डॉ०अमित कुमार दूबे

डॉ०अमित कुमार दूबे वीर बहादुर सिंह पूर्वांचल विश्वविद्यालय, जौनपुर, उ०प्र० से शिक्षक-शिक्षा विभाग में पी-एच०डी० की उपाधि प्राप्त की है। शिक्षक-प्रशिक्षण महाविद्यालय में अध्यापनरत एवं प्रशासनिक एवं शैक्षिक दायित्वों का निर्वहन कर रहे हैं। एम०ए० (मनोविज्ञान और अंग्रेजी) बी०एड०, एम०एड० (स्वर्ण पदक), पोस्ट ग्रेजुएट डिप्लोमा इन योग, पोस्ट ग्रेजुएट डिप्लोमा इन एजुकेशनल एडमिनिस्ट्रेशन की शिक्षा प्राप्त की है।

राष्ट्रीय पात्रता परीक्षा (शिक्षाशास्त्र) तथा विविध प्रतिष्ठित राष्ट्रीय और अंतरराष्ट्रीय पत्र-पत्रिकाओं में आलेख व शोध पत्र प्रकाशित हैं। हिन्दी कल्चरल सेन्टर टोक्यो, जापान के सदस्य और नेपाल के प्रतिष्ठित संस्था द्वारा सम्मानित भी है। इन्होंने 40 से अधिक राष्ट्रीय एवं अंतरराष्ट्रीय सेमिनार/ कॉन्फ्रेंसों में शोध पत्रों का प्रस्तुतीकरण किया है एवं 30 से अधिक राष्ट्रीय एवं अंतरराष्ट्रीय शोध पत्रिकाओं में लेख भी प्रकाशित हुए हैं। जिसमें से 14 शोध पत्र यू०जी०सी० लिस्टेड एवं यू०जी०सी० केयर लिस्टेड जर्नल एवं 16 सम्पादित पुस्तकों में अध्याय प्रकाशित है। इसके अतिरिक्त 22 पुस्तकें, अनेक पाठ्य सामग्री एवं मनोवैज्ञानिक परीक्षण भी निर्मित किए हैं। शिक्षा, साहित्य, भाषा, संस्कृति एवं विविध विमर्श से सम्बंधित 15 पुस्तकें प्रकाशित हो चुकी है।

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डॉ०भावना सिंह

डॉ०भावना सिंह चौधरी चरण सिंह विश्वविद्यालय से सम्बद्ध शहीद मंगल पांडे राजकीय महिला स्नातकोत्तर महाविद्यालय मेरठ में असिस्टेंट प्रोफेसर बी०एड० विभाग में अध्यापनरत हैं। इन्होंने एम०ए० (शिक्षाशास्त्र, प्राचीन भारतीय इतिहास), यू०जी०सी० नेट (2003), यू०जी०सी० जे०आर०एफ० (2004), एवं जे०आर०एफ० एवं एम०आर०एफ० छात्रवृत्ति के साथ इलाहाबाद विश्वविद्यालय इलाहाबाद से 2011 में डी०फिल० की उपाधि प्राप्त की है। 12

वर्ष का शिक्षण एवं शोध अनुभव भी है। इन्होंने 60 से अधिक राष्ट्रीय एवं अंतरराष्ट्रीय सेमिनार/ कॉन्फ्रेंसों में शोध पत्रों का प्रस्तुतीकरण किया है एवं 30 से अधिक राष्ट्रीय एवं अंतरराष्ट्रीय शोध पत्रिकाओं में लेख भी प्रकाशित हुए हैं। जिसमें से 15 शोध पत्र यू०जी०सी० लिस्टेड एवं यू०जी०सी० केयर लिस्टेड जर्नल एवं 15 सम्पादित पुस्तकों में अध्याय प्रकाशित है। एक राष्ट्रीय एवं तीन अंतरराष्ट्रीय सम्मान प्राप्त इसके अतिरिक्त तीन पुस्तकें अनेक पाठ्य सामग्री एवं e-content भी निर्मित किए हैं।

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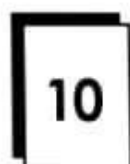
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Dr. Ambedkar and Women's Upliftment

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Dr. Ambedkar's place is paramount among those who fought against social evils in the Indian social structure. In the course of history, there are a few names who raised their voice against the status quo, evils prevailing in the society, superstitions, conventions, exploitation, oppression and inequality. Dr. Ambedkar not only gave a message against the fundamentalist, inhuman stereotypes, traditions and beliefs prevalent in his time, but also provided leadership to the struggle for resistance to injustice, justice system, equality and human rights. Woman is considered the better half of man. Women have been considered venerable in Indian tradition. Under women empowerment, sensitivity and concern is expressed on social, economic, political and legal issues related to women. In the process of empowerment, the society is made aware of the traditional patriarchal viewpoint, which has always considered the status of women as inferior. At the global level, the feminist movement and international organizations like UNDP have played an important role in achieving the political rights of women for social equality, freedom and justice. Women empowerment is the process of empowering women by creating self-confidence at all levels - material, spiritual, physical and mental. The aim of feminism theories is to understand the nature and causes of gender inequality and to explain the resulting gender discrimination and its impact on the principles of balance of power and politics. The basic tenet of the ideal of

feminist discourse says that gender should not be the basis of legal rights.

In modern India, the name of Bharat Ratna Dr. Bhimrao Ambedkar is taken prominently among the great men who worked for the upliftment of human rights, established social justice and gave Dalits the right to live a normal life. Dr. Ambedkar was born on April 14, 1891 in Mhow Cantonment of Madhya Pradesh. Ambedkar was the 14th child of his father. Ambedkar graduated from Elphinstone College, Bombay in 1912 and in June 1913 joined Columbia University in the United States for higher education. In 1917, he received a PhD degree from Columbia University on the title 'National Dividend of India - An Historic and Analytical Study'. Dr. Ambedkar, with the help of Kolhapur Maharaja, published a newspaper named 'Mook Nayak' in January 1920 to highlight the problem of untouchables. Although Dr. Ambedkar was not formally the editor of this newspaper, everyone knew that it was Ambedkar's mouthpiece. Through this letter, Dr. Ambedkar worked to propound a new social ideology to awaken the public against the evils and social injustice existing in the social system of India like untouchability, discrimination, slavery, servitude, oppression etc.

In the year 1913, Dr. Ambedkar started publishing a fortnightly newspaper 'Bahishkrit Bharat'. Bhimrao Ambedkar considered it necessary to organize the Dalits to fight against the social injustice being done by the upper castes. For this purpose, 'Bahishkrit Hitkarini Sabha' was established on 20 July 1924 and Ambedkar visited almost all the areas of Maharashtra to give impetus to the activities of this Sabha and he gave the message to the Dalits that their development and upliftment was based on education, organization. And this is possible only through active and effective struggle by them themselves. In April, 1925, Ambedkar presided over the Regional Depressed Classes Conference at a place called Nepani in Bombay Presidency. In this conference he publicly criticized Mahatma Gandhi's ideas regarding the eradication of untouchability. 'Bahishkrit Hitkarini Sabha', established by Bhimrao Ambedkar, besides awakening social consciousness for the upliftment of Dalits, started working to spread education among the Dalits.

Since ancient times, the condition of women society in India was pathetic. Many customs, evil practices, double mentality etc.

in the society always hindered the progress of women. Dr. Ambedkar wanted to make women partners of men in the social revolution. According to him, the role of women is important in the development of the country, without her it is meaningless to imagine the reforms taking place in the social and political fields. He expressed hope to all men and women that they should become courageous and fearless and contribute to the development of the country. Before Dr. Ambedkar in India, religious ideas had already emerged by religious reformers. Jyotiba Phule laid emphasis on women's education and gave full encouragement to it. Raja Rammohan Roy banned the practice of Sati. Swami Dayanad Saraswati laid emphasis on providing education to women equal to men. In medieval India, the Muslim invaders and the culture of the Mughals had a deep impact on the Indian society and the medieval culture always kept women away from education. Due to which their development was hindered and women lagged behind compared to men in the society. After the creation of the Indian Constitution, Dr. Ambedkar, realizing the need for reform in the Hindu society, started drafting the Hindu Code Bill. The human rights which Manu had deprived the Shudras and women.

The bill was presented in the Lok Sabha on 11 April 1947. It had 9 parts, 139 sections and 7 lists. This bill includes dissolution of marriage, divorce and adoption. There was the right to give equal share in the property as to the son and to appoint a successor etc. This was a challenge for the Brahmins, fundamentalists and abbots. While presenting this bill, Dr. Ambedkar had said that "If you want to protect Hindu culture and Hindu society, then do not hesitate at all in correcting the defects that have arisen in it. The Hindu Code Bill is applicable only in those parts. Wants the reformation of those who have become distorted. There is nothing more than that." After the above speech of Dr. Ambedkar, he was opposed. Dr. Rajendra Prasad was also among those who opposed this bill. Some Parliament members said that this bill will apply only to a particular community.

Dr. Ambedkar believed that if a woman understands and is determined, she can make an important contribution in removing the evils of the society and improving the society. Keeping in view the importance of women's role in social reform

and political movements. Ambedkar included women along with men in the fight for Dalits for social equality. He said that for the progress of Dalit society, Dalit women should also come forward along with men. They should live cleanly. Provide good education to your children. Be it your husband, brother or son, if he drinks alcohol, do not let him drink. Women should also receive education like men. On March 19-20, 1927, Dr. Ambedkar led the movement of Dalits to take water from Chobdar Tal of Mahad. On this occasion, while pointing out the Dalit women, he said that taking birth from your womb is considered a sin today. You are our mothers and sisters. Don't you feel bad if we are considered inferior? You yourself know very well the hardships you have to suffer in the society. Therefore, you have to clearly decide whether to participate in this Satyagraha or not because without struggle nothing can be achieved.

On the call of Dr. Ambedkar, a large number of Dalit women took part in the movements launched to give entry to Dalits in the temples at Kalaram Temple in Nashik and in places like Mahad, Pune, Kanpur, Lucknow and Madras etc. Apart from this, women also participated in the movement launched by Ambedkar to provide cultivable land to landless farmers. Among the women who participated in these movements, the names of Shanta Bai Dani, Geeta Bai Naikwad and Meena Bal Shivwaj are notable. While addressing the All India Dalit Women's Conference (July 20, 1942), Ambedkar told Dalit women not to rush into marriage. Marriage is a burden. The burden of marriage should not be imposed on children until they are capable of bearing the financial responsibilities of marriage. Those who marry should keep in mind that having more children is a crime. It is the responsibility of every parent to give their children a better start than themselves. The most important thing above all is that the girl who marries should claim friendship and equality with her husband. Refuse to become his slave. Ambedkar believed that if Dalit women did this, it would increase the respect not only of them but of the entire Dalit society. Dr. Ambedkar considered prostitution among women as a great evil. Addressing a gathering of Dalit prostitutes in Bombay on 16 June 1936, she said that if you want to live with all of us, then change your way of life. You get married and live a respectful family life like other women of the society. Apart from the disgusting life of prostitution,

there are hundreds of other means in the society to earn livelihood. Unless you give up the disgusting life of prostitution, you will not be able to get proper respect in the society.

Dr. Ambedkar said- "Women constitute half of the total population and we see that in the Indus Valley civilization, the importance of women was widespread in the entire society, but when we see in the latter part of the Vedic period that women had complete freedom. The related rights are taken away, which is seen in the form of Kanyadaan through a conspiracy of the Brahmanical system. This would make it clear that the power was gradually moving from the hands of women to the hands of the male class and it was gradually Gradually till the present time, it has become like a mere object. Various social reformers have worked to run reformist movements for women empowerment. But Dr. Bhimrao Ambedkar worked to end this inequality and anti-socialism in his own way. Dr. Ambedkar used to say that only that movement is successful in which half of the women participate. Ambedkar held Manu responsible for the downfall of women. He said that Manu, in order to strengthen Brahminism, made women not participants but Made into slaves, women were deprived of education, property and freedom. Manu has even said in the context of women that "A woman does not have enough power to take independent decisions, she should remain under her father in childhood, her husband in her youth and her son in her old age." Dr. Ambedkar had said on January 4, 1928. While mentioning the atrocities committed by Hindus on the women of an untouchable caste living in India in his book 'Jatibhed', he explains why such insult and misinformation is done in relation to women?

If women are given the right to knowledge, training and leadership, then this social discrimination based on inequality can be eliminated in a short time. Dr. Ambedkar has said in the context of women that with great regret I have to say that today women are facing slavery and Dalit women are facing double slavery. In March 1920, Ambedkar had called upon the Dalit women in the Chavdar Pond Movement and said that 'being born from your womb is considered a sin today. You are our mother and sister, don't you feel pain if we are considered inferior? You understand very well the oppression that society is inflicting on you. In such a situation, you will have to decide for yourself

whether you want to participate in this movement or not, because without struggle nothing is achieved and even today, the situation in front of us is exactly the same. Like the Mahar movement, Dalit women of the country participated enthusiastically in taking admission in many temples on the call of Ambedkar. Ambedkar had said that 'women should motivate their husbands and sons not to drink alcohol to stay clean, stay away from vices and give good education to their children. Ambedkar, while addressing the prostitutes in Bombay on June 16, 1936, said, 'If you want to live with us, then you will have to leave this disgusting life and by marrying like normal women, you can live a respectable life in the society.' With the aim of liberating women, Ambedkar had presented the Hindu Code Bill in Parliament in 1951, giving them the right to equality. Ambedkar said that "A community which does not know its history cannot build its future and history teaches lessons to those who do not learn lessons from history." Dr. Ambedkar has said that in ancient India we had a matriarchal system, even today mother is given importance among the natives of the country, and our society is not a feudal society but a painful society, whereas both men and women work shoulder to shoulder.

This was another constructive step of Baba Saheb Dr. Ambedkar towards the liberation of women from slavery and exploitation. Dr. Ambedkar, the originator of the Hindu Code Bill, presented this bill in the Lok Sabha on 5 February 1951 in the capacity of Law Minister. This bill had nine parts. It had 139 sections and 7 schedules. Under this bill, there were important provisions like divorce of women, right to adopt a son, equal share of daughter in father's property as that of son. When this bill was presented in the House, conservatives and status quo advocates strongly opposed this bill. Veteran politicians like Dr. Rajend Prasad, Sardar Patel, Shyama Prasad Mukherjee were also included in this list of opponents. In fact, this bill drafted by Dr. Ambedkar was a revolutionary bill to free women from the exploitation of men. Due to which the panic of conservative elements was clearly visible. There was protest, voices started being raised in the House to prove Dr. Ambedkar a traitor to society and religion. Narrow-minded people were saying, Dr. Ambedkar wants to tarnish the Hindu culture through the Hindu Code Bill and wants to put women on the path of vagrancy

and shamelessness. But Dr. Ambedkar did not care at all about it and said in clear words that "If you want to protect Hindu culture and Hindu society, then do not hesitate at all in correcting the defects that have arisen in it. The Hindu Code Bill seeks to reform only those parts which have been distorted. Nothing more than this. Only Pt. Jawahar Lal Nehru stood in favor of this bill".

Nehru ji also had to bow down due to the opposition of most of the members of the House. This important bill could not be passed due to intense opposition. Ultimately, Dr. Ambedkar resigned from the post of minister on 27 September 1951 regarding this issue. Surprisingly, this bill was later passed in different pieces. Perhaps the reason may have been that this warrior fighting for women's rights should not be revered as a god. For example, the Hindu Marriage Bill was passed on 18 May 1955, the Hindu Succession Bill on 17 June 1955, the Hindu Minority and Protection Bill on 25 August 1956 and the Hindu Adoption and Maintenance Bill on 14 September 1956. It is clear that Dr. Ambedkar did not even care about his ministerial post and came out of the House for women's rights. Only later, these were passed separately in order to equip women with such important rights. Women became free from the circle of exploitation and dominance policy of the male class. It has to be said that this was the result of the efforts of Dr. Ambedkar.

Truth and facts say that there are still more steps to be taken in the development of women. 75 percent of the people of our India live in rural areas, not only in villages but also in cities, women are still exploited and tortured. Therefore, not only rural but also urban women still have many steps left to climb in their progress. There is still a need for women's intervention in many areas dominated by men. Only then will the dream of complete revolution of women upliftment of Swami Vivekananda, Rajaram Mohan Roy, Jyotiba Phule and Baba Saheb Dr. Ambedkar be fulfilled. Nowadays women want a full moon, not a half moon.

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वर्तमान वैश्विक परिदृश्य में मानवीय मूल्य



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मूल्य संचारण में अध्यापक शिक्षा की भूमिका

डॉ. भावना सिंह

असिस्टेंट प्रोफेसर

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मूल्यपरक शिक्षा से तात्पर्य उस शिक्षा से है जिससे हमारे नैतिक सामाजिक सांस्कृतिक एवं अध्यात्मिक मूल्य समाहित हों। इसमें विभिन्न विषयों को मूल्यपरक बनाकर उसके माध्यम से विभिन्न मूल्यों को छात्रों के व्यक्तित्व में समाहित करने पर बल दिया जाता है जिससे उनका सन्तुलित एवं सर्वतोन्मुखी विकास हो सके। Valus शब्द की उत्पत्ति लैटिन भाषा के Valere शब्द से मानी जाती है जो किसी वस्तु की कीमत या उपयोगिता को व्यक्त करता है भावात्मक दृष्टि से मानव के गुण को भी अभिव्यक्त करता है।

प्रोफेसर अर्बन ने अपनी पुस्तक 'फण्डामेण्डल ऑफ ऐथिक्स' में लिखा है कि "मूल्य वह है जो मानव इच्छा की तृप्ति करे, जो व्यक्ति तथा उसकी जाति के संरक्षण में सहायक हो।" इस प्रकार मूल्य सत्य है जिसके लिए व्यक्ति जीता है और आवश्यकता पड़ने पर वह संघर्ष करने, दुख सहने तथा मृत्यु को भी स्वीकार करने के लिए तत्पर रहता है "मूल्य ऐसी आचरण संहिता या सदगुण है, जिसमें व्यक्ति अपने निश्चित लक्ष्यों की प्राप्ति हेतु अपनी जीवन पद्धति का निर्माण करता है। तथा अपने व्यक्तित्व का विकास करता है। इससे मनुष्य की धारणाएँ, विचार, विश्वास, मनोवृत्ति, आस्था आदि समाहित है। ये मानव मूल्य एक ओर व्यक्ति के अन्तःकरण द्वारा नियन्त्रित होते हैं तो दूसरी ओर उसकी संस्कृति एवं परम्परा द्वारा क्रमशः निस्सृत एवं परिपोषित होते हैं।

वैयक्तिक सन्दर्भ में मूल्यों का सम्बन्ध हमारी भावनाओं एवं संवेगों, पसन्द एवं नापसन्द से होता है ई. एस. ब्राइटमैन के अनुसार "प्रारम्भिक अर्थ में मूल्य से अभिप्राय है जो व्यक्ति वास्तव में पसन्द करता है, स्वीकृत करता है तथा उसका आनन्द उठाता है। इस दृष्टि से यदि हम देखें तो मूल्य हमारी इच्छाओं व भावनाओं को सन्तुष्ट करने का माध्यम है इनका सम्बन्ध तर्क से नहीं होता। डिक्शनरी ऑफ एजूकेशन गुड (Good) के अनुसार "मूल्य एक ऐसी विशेषता है जिसे मनोवैज्ञानिक, सामाजिक, नैतिक या सौन्दर्यात्मक विचारों के परिप्रेक्ष्य में उत्कृष्ट एवं महत्वपूर्ण समझा जाता है, तथा ये उस व्यक्ति में अन्तर्निहित रहते हैं। जो उसके विश्वास के अनुसार सुरक्षा व नैतिक सहायता प्रदान करते हैं।

समाजशास्त्रीय विचारधारा मूल्यों को सामाजिक विचारों, मान्यताओं, परम्पराओं व विश्वासों पर आधारित मानते हैं। वास्तव में यदि देखा जाये तो मूल्य वह है जो सभी बातों का निर्धारण

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Role of Yoga for the Wellbeing of Students

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Yoga is not an ancient myth buried in oblivion. It is the most valuable inheritance of the present. It is the essential need of today wellbeing and culture of tomorrow” – **Swami Satyananda Saraswati**

Yoga is a collection of spiritual, physical and mental practices. The term yoga; literal sense is union. Physical workout, poses, meditation, breathing exercises and techniques are associated with yoga .the word itself implies ‘yog’ or union of the physical with the spiritual within oneself. It is also represents the union with that of the Collective Consciousness of individual consciousness, indicating a complete harmony among mind and body, human and nature. The practice of yoga dates back over 2000 years to ancient India, with a focus on the unification of the mind, body, and spirit through the practice of physical movements, meditation and breathing exercises.

In this fast paced world, students are facing enormous emotional, psychological and other stressors that interferes overall physical. mental, well-being of life. The term Well-being defined by Mental Health Foundation as “a positive sense of well being which enables an individual to be able to function in society and meet the demands of everyday life with good mental health and have the ability to recover effectively from illness or misfortune.” Well-being is the condition of an individual or group. A high level of well-being means that in some sense the individual's or group's condition is positive. Wellness refers to diverse and interconnected dimensions of physical, mental, and social well-being that extend beyond the traditional definition of health. It includes choices and

activities aimed at achieving physical vitality, mental alacrity, social satisfaction, and personal fulfillment. There is a need to attain balance between mind and body which is possible through one of the ancient approaches of wellbeing like yoga. Yoga is the science of right living. Physical and mental wellbeing of a student is based on three principles of yoga which are as follows:

- Balancing the positive and negative energy poles.
- Purifying the body wastes.
- Conferring absolute health to one part or system of a body.

Student life is a very crucial period of one's life, these years can make or break a person. Students from all around the world have gained benefits by doing yoga. Yoga helps student's body to relax and soothes their mind. Also it helps to make student's body flexible and improves your concentration power.

Also students can gain various other benefits from yoga that will help them in completing their work perfectly and make them high scorers. Some proven studies have revealed that yoga and meditation essentially have a biochemical effect on the human body that resembles the benefits of antidepressant and anti-anxiety medications and thus can help a lot to relieve mental tension as well as stress. Several school-based stress management and wellness programs have been encouraged to prefer healthy living in students, as a result of which students have gained benefit. Aside from these programs yoga and meditation directly encourage the wellbeing of students in contributing to improving mental focus and concentration.

Yoga for student Wellbeing of Students

Here are some benefits of yoga for the wellbeing of students :-

- Yoga's innate ability to cease the mental chatter and live in the moment reduces stress and anxiety, Yoga helps students to deal with their stress and bring back some peace of mind. Those who regularly practice yoga not only report lower levels of stress and anxiety and subsequently improved academic performance.


- Yoga soothes our mind and body and encourages eliminating social and academic stress from students. Breath and movement combine yoga which encourages in soothing cramped and jammed bodies. It also encourages students in just concentration while completing assignment
- Several school-based stress management and wellness programs have been encouraged to prefer healthy living in students, as a result of which students have gained benefit. Aside from these programs yoga and meditation directly encourage in contributing to improving mental focus and concentration among students.
- Yoga brings out plenty of potential positive outcomes for students and many other people.
- Family pressure, academic performance standards, financial fear and peer groups are few of the reasons which may take a student's success in school. One of the primary benefits of yoga is to reduce stress from young students According to behavioral health services and research, it is established that a student who participated in yoga instead of physical education has more exhibited improvement in mood, perceived stress, and anxiety.
- Yoga has proved to be of vast concern in increasing concentration power and sharpness of brain. Movements of yoga provide time for mind and body to relax and count increased focus on long, deep, slow breaths as well as coordination of mental concentration. Yoga focuses on peace of mind.
- School-based stress management and wellness programs have been encouraged to prefer healthy living in students.
- Strength is very essential especially for students who struggle between rigorous activities all-round the day. Yoga and meditation help in increasing muscle strength if practiced regularly. All yoga poses encourage building your deep abdominal muscles and core strength, which encourage you in performing your daily activities quickly. With meditation and yoga, you tend to occur a great deal of strength and calmness of mind.

- Physical and mental health therapy is the most important benefits of yoga. It has been reported that conducting yoga has succeeded in improving asthma. Asthma can be controlled by doing yoga regularly.
- Yoga practice also results in low level of anxiety. Yoga and meditation help in controlling high blood pressure, which keeps mind relax. Yoga has proved to be of great benefit to students suffering from hypertension.
- Yoga practice also results in low level of anxiety. Yoga and meditation help in controlling high blood pressure, which keeps mind relax
- Students are usually distracted by various things which may seem more important than studies and career, their minds wander while they sit to study and everything else seems way more exciting than the book open right in front of them. Yoga will help the students in focusing on the more important things. Yoga will also calm their mind and make it less wandering, and this will help them in concentrating on what is important.
- Yoga is the best de-stress exercise, through breathing and meditation a person can overcome stress of any kind. Students who go to schools and colleges are stressed mostly because of running around, lack of proper eating, and pressure that mounts due to the age group. Yoga will make them stronger and help in de-stressing.
- Yoga through its various exercises helps the person in becoming smarter, sharper, confident and stronger.
- Yoga will help the student realize that he/she is very much a part of nature. They will feel more connected to the world and themselves. They will understand the meaning of breathing and respect life as a whole. Other than this yoga imbibes great and pure thoughts in a person's mind, him /her starts respecting fellow beings and also becomes compassionate. They also have a calm and rational mind. The overall persona of a person changes because with a perfect body, they get a clean soul and a calm mind. Practicing yoga at least once a

day will only help the students in becoming better human beings. They will also start performing well academically and otherwise.

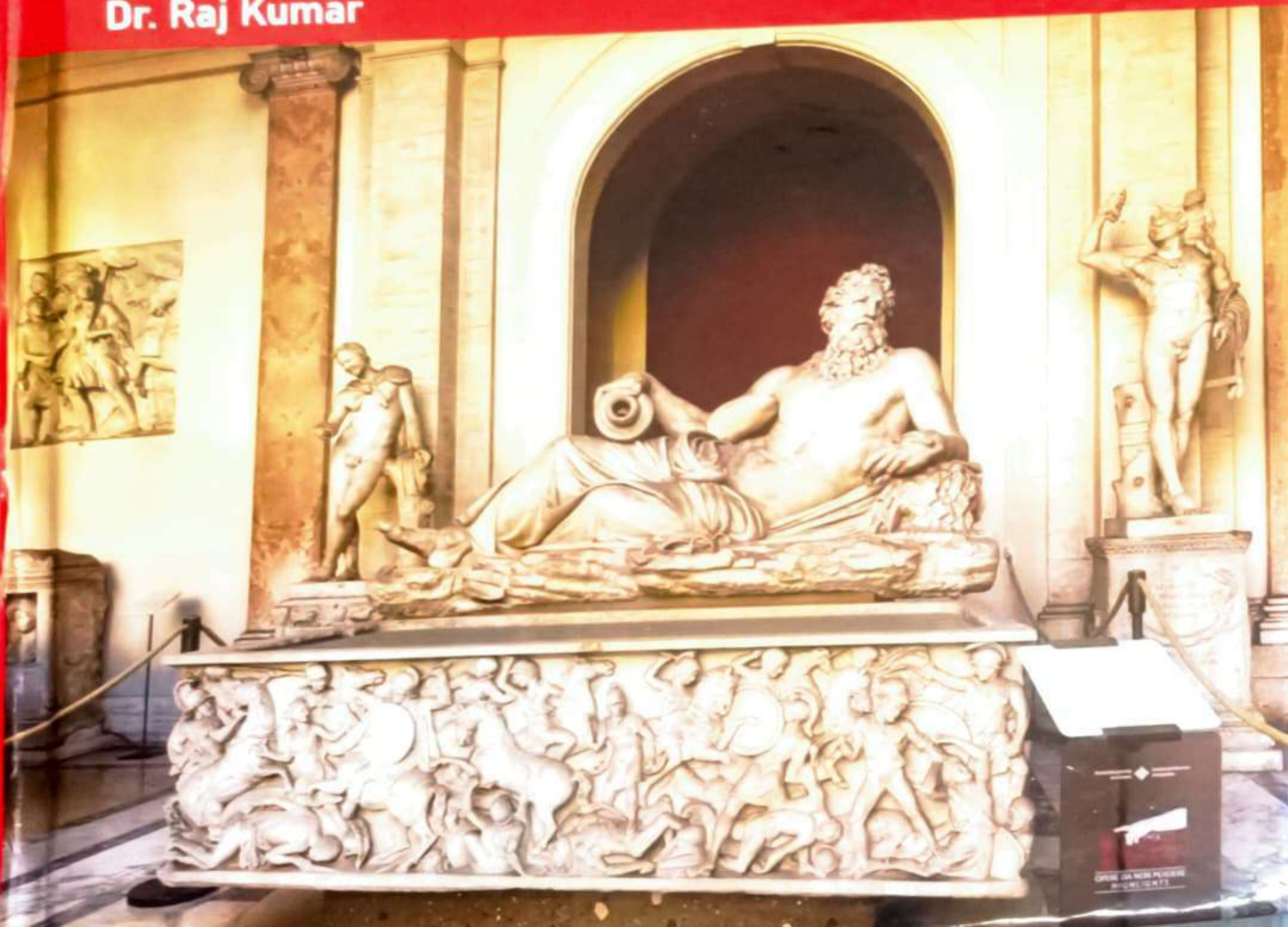
- Yoga teaches the students the art which can be used to master any other sport like tenacity, perseverance, focus, concentration and respect for fellow beings. Yoga can make a student all rounder and this change in the personality can never go unnoticed so the child will feel more confident. The overall opinion of the world about the child and the child's about him/herself will become better. Thus, yoga is a boon which benefits a student in his early life and will continue doing the same for a long time.
- Yoga improves your blood circulation. This means better transportation of oxygen and nutrients throughout the body. Improved blood flow also indicates healthier organs and glowing skin.
- Yoga teaches how to control and how to balance. With regular practice, your body will automatically assume the right stance.
- Practicing yoga on regular basis uplifts your mood instantly as it leaves your body with refreshing energy.
- Practicing yoga on daily basis enhances the blood circulation in the body. This enables oxygenation in the body due to which there is a significant reduction in the blood pressure as the body calms down.
- The internal organs are massaged when students practice yoga, thereby increasing their resistance to diseases. Also, once students are attuned to their body, after years of practice, students will be able to tell instantly if their body doesn't function properly.
- When yoga is performed on the regular basis, the anger is greatly controlled. The breathing and meditation calm the nervous system, thereby decreasing anger and hostility. Reduction in hostility means reduction in blood pressure. This automatically enables a stress free and healthier approach towards life.

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Amalgamation of Hellenistic and Indian Elements

**Prof. Anita Goswami
Dr. Raj Kumar**



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HELLENISTIC AND INDIAN AMALGAM IN THE REALM OF PHYSICS

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11

Abstract

This chapter explores the intermingling of Hellenistic and Indian philosophies in the realm of physics. The Hellenistic period, characterized by the spread of Greek culture and ideas following the conquests of Alexander the Great, witnessed a flourishing of scientific inquiry. At the heart of Hellenistic physics lay the philosophical traditions of Plato and Aristotle, whose works articulated fundamental principles about the nature of reality and motion. Plato's *Timaeus* elucidated a cosmology grounded in geometric forms and idealized structures, positing a harmonious universe governed by mathematical principles. Aristotle, in his *Physics*, explored the concept of natural motion and the dynamics of elements, laying the groundwork for empirical observation and classification. In the annals of intellectual history, the synthesis of Hellenistic and Indian philosophies represents

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...section of thought. This amalgamation, particularly in ... serves as a testament to the universality of human ... richness of cultural exchange. Rooted in diverse ... Hellenistic and Indian philosophies share foundational ... have shaped our understanding of the physical world. ... world witnessed a fascinating cross-pollination of ideas, ... currents flowed freely across continents, sparking ... and shaping the course of science. In this fertile ground, ... blossomed between the Hellenistic world, steeped ... of Greek thought, and the Indian subcontinent, ... of the intuitive philosophies of the East. This chapter delves ... amalgamation of Hellenistic and Indian elements ... tracing their harmonious blend and lasting impact ... of the universe.

Key Concepts

... scientific philosophy, Indian philosophy, physics, cross- ... of ideas, intellectual exchange, scientific inquiry, ... natural motion, the universality of human inquiry.

The Seeds of Convergence

The first tendrils of this intellectual exchange began with the ... of Alexander the Great in the 4th century BCE. Greek ... in India, encountering a civilization brimming with ... observations, intricate mathematical systems, and ... contemplations on the nature of reality. This encounter ... impression, influencing Greek ideas about cosmology, ... and even medicine. Meanwhile, India actively absorbed ... concepts. Indian astronomers adopted the zodiac and refined ... of planetary movements using Hellenistic models. ... treatises blossomed, incorporating Greek geometrical ... and notations. These cross-cultural dialogues laid the ... for a remarkable synthesis in the realm of physics.

The Harmony of the Cosmos

One of the most striking examples of this amalgamation is the ... of cosmological models. While the Greeks envisioned a

universe centered on Earth, Indian theories embraced a vast, cyclical ... often featuring multiple layers or realms. The confluence of ... these ideas led to the influential "concentric sphere" model, championed ... by astronomers like Aryabhata and Ptolemy. This model pictured the ... Earth nestled within concentric spheres carrying the planets, stars, and ... celestial bodies, offering a framework for understanding planetary ... and orbital periods.

Unveiling the Mysteries of Matter

Beyond celestial mechanics, this intellectual dance impacted ... our understanding of matter itself. Greek atomism, championed by ... thinkers like Democritus, proposed the universe as composed of tiny, ... indivisible particles. This resonated with Indian notions of "anu," ... infinitesimal particles constituting the essence of the matter. However, ... Indian thought extended beyond atoms, venturing into the realm of ... subatomic particles with concepts like "Tejas," a subtle energy believed ... to permeate the universe. These diverse perspectives laid the groundwork ... for future investigations into the fundamental nature of matter.

The Symphony of Numbers

Another crucial area of convergence was mathematics. Greeks ... excelled in geometric proofs and rigorous logic, while Indian ... mathematicians possessed a knack for number theory and computational ... algorithms. This fusion led to significant advancements. The decimal ... system, with its place-value notation and zero, blossomed in India, ... later influencing the Islamic world and eventually permeating the ... Western world. Trigonometric calculations, crucial for astronomy and ... navigation, were refined and expanded upon through collaborations ... between Hellenistic and Indian mathematicians.

Echoes of Influence

The impact of this intellectual partnership transcended its time ... and place. Islamic scholars, heirs to both Greek and Indian scientific ... traditions, built upon these foundations, further developing ... mathematical and astronomical knowledge. This enriched inheritance ... eventually reached Europe, sparking the Scientific Revolution and ... paving the way for modern physics.

Beyond the Material

The amalgamation of Hellenistic and Indian elements went beyond the realm of physical laws. Both traditions grappled with the nature of space and time, the relationship between the material and the existence of forces beyond the purely physical. These philosophical inquiries laid the groundwork for future investigations into consciousness, quantum mechanics, and the relationship between observer and observed.

A Legacy of Dialogue

The story of Hellenistic and Indian elements in physics is not merely a chronicle of past achievements. It serves as a powerful testament to the transformative power of cross-cultural dialogues. It reminds us that scientific progress thrives not on insular thinking, but in the vibrant exchange of ideas across borders and civilizations. As we continue to grapple with the mysteries of the universe, the practices of collaboration, open-mindedness, and the willingness to embrace diverse perspectives remain as relevant as ever. This chapter, however, represents only a glimpse into the rich tapestry of Hellenistic and Indian influences in physics. Further exploration awaits in specific areas like optics, mechanics, and the study of motion, each holding new stories of shared discoveries and transformative collaborations. In conclusion, the tale of this intellectual symbiosis is not just a historical footnote, but a vibrant reminder that the pursuit of knowledge, like the universe itself, is most fascinating when experienced as a shared journey.

Exploring the Cosmos

Concurrent with the Hellenistic period, India experienced its intellectual renaissance, marked by profound philosophical insights and scientific inquiry. Central to Indian thought were the concepts of dharma (cosmic order) and karma (cosmic causality), which intertwined the diverse schools of Hindu and Buddhist philosophy. In the Indian tradition, the exploration of physics was intertwined with metaphysical inquiry, as exemplified in the Vedas and Upanishads. The Samkhya school, founded by Kapila, delineated a dualistic

framework of Purusha (consciousness) and Prakriti (matter), offering profound insights into the nature of existence and consciousness.

Bridging East and West

The convergence of Hellenistic and Indian philosophies catalyzed a fertile exchange of ideas, enriching both traditions with new perspectives on the nature of reality and the workings of the cosmos. Central to this synthesis was the concept of universal principles governing the physical world, transcending cultural boundaries and linguistic barriers.

One of the most notable figures in this dialogue was the Greco-Bactrian astronomer and mathematician, Yavanacharya (Yavanaraj in Sanskrit), who flourished during the early centuries BCE. Yavanacharya's works, influenced by both Greek and Indian thought, exemplify the fusion of mathematical precision with metaphysical insight, laying the groundwork for later developments in astronomy and cosmology.

Exploring the Legacy: Physics and Beyond

The legacy of the amalgamation of Hellenistic and Indian elements in physics reverberates through the corridors of scientific inquiry and philosophical discourse. From the mathematical formulations of Aryabhata to the celestial observations of Ptolemy, the synergy of East and West shaped our understanding of the cosmos in profound ways.

Moreover, this synthesis transcends the confines of physics, permeating fields as diverse as ethics, aesthetics, and spirituality. In the Bhagavad Gita, the cosmic discourse between Lord Krishna and Arjuna reflects a profound engagement with the ethical dimensions of action and duty, resonating with the Stoic principles of moral virtue and self-realization.

Conclusion: Toward a Unified Understanding


As we reflect on the amalgamation of Hellenistic and Indian elements in physics, we are reminded of the timeless quest for understanding that transcends cultural boundaries and temporal constraints. In the synthesis of diverse traditions, we find the seeds of

innovation and the promise of a more integrated worldview one that honors the plurality of human experience while embracing the unity of cosmic principles. In the chapters that follow, we will delve deeper into the intersections of Hellenistic and Indian philosophies, exploring their implications for our understanding of reality, consciousness, and the nature of existence. Through this journey of inquiry and discovery, we endeavor to unravel the mysteries of the universe and illuminate the path toward a more harmonious synthesis of knowledge and wisdom. This chapter aims to offer a full-length perspective on the amalgamation of Hellenistic and Indian elements in physics. We can further personalize it by including specific examples of scientific advancements or key figures involved in this exchange. Delving deeper into specific areas of physics where this fusion was particularly impactful. Exploring the philosophical implications of this cross-cultural dialogue and its relevance to contemporary scientific advancements.

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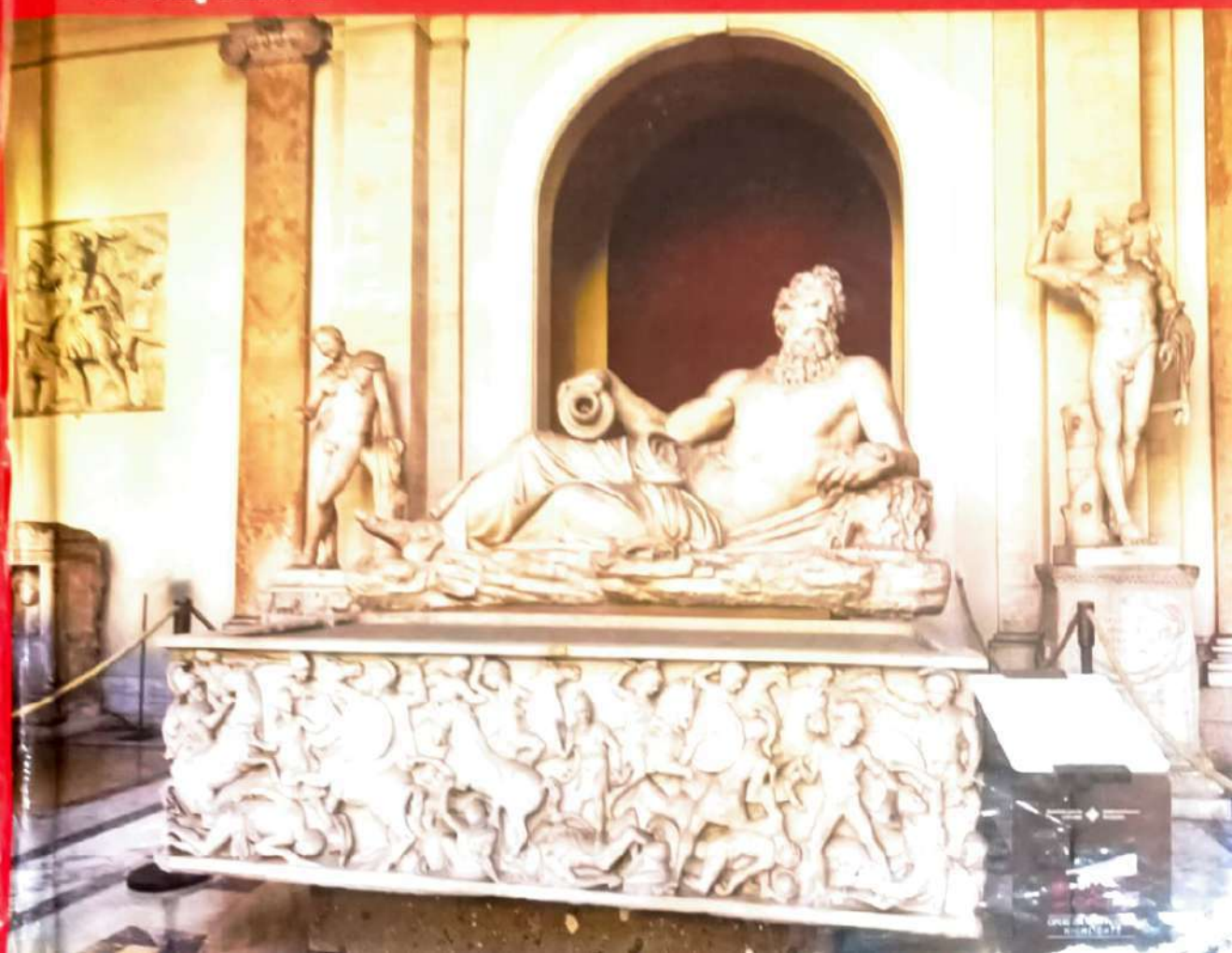
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THE AMALGAMATION OF HELLENISTIC AND INDIAN ELEMENTS IN HISTORY

Dr. Raj Kumar Singh¹

Rajeev Kumar²

14

Abstract

The fusion of Hellenistic and Indian elements stands as a testament to the rich tapestry of cultural exchange that characterized ancient Eurasia. The interaction between these two civilizations, facilitated by trade routes and conquests, led to a profound blending of ideas, art, philosophy, and governance. This chapter explores the historical context, key influences, and lasting legacies of this unique amalgamation. Across the ancient world, vibrant cultures interacted, their threads weaving fascinating tapestries of exchange and transformation. One such story is the remarkable amalgamation of Hellenistic and Indian elements, a cultural symphony played out over centuries on the canvas of history. This chapter delves into the rich tapestry of this cross-pollination, tracing its historical roots, artistic expressions, and lasting impacts.

Historical Background

The Hellenistic period, which began with the conquests of Alexander the Great in the 4th century BCE, marked the spread of Greek culture across vast territories, including parts of modern-day Greece, Egypt, Persia, and Central Asia. Meanwhile, Indian civilization flourished in the subcontinent, with the Maurya and Gupta empires emerging as powerful political and cultural forces.

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Interactions and Influences

The convergence of Hellenistic and Indian civilizations was primarily driven by trade along the Silk Road and the Indian Ocean routes. Greek merchants established settlements in the northwest regions of the Indian subcontinent, fostering cultural exchange and cross-cultural dialogue. Moreover, the campaigns of Alexander the Great brought Greek soldiers, administrators, and artisans into direct contact with Indian societies, leading to the exchange of ideas and practices.

Art and Architecture

One of the most visible manifestations of the amalgamation of Hellenistic and Indian elements is evident in the art and architecture of the period. The Gandhara School of Art, located in present-day Pakistan and Afghanistan, exemplifies the synthesis of Greek and Indian artistic styles. Statues of Buddha and Bodhisattvas, sculpted in the classical Greek tradition, feature idealized human forms and drapery reminiscent of Greek sculptures. Meanwhile, the use of Greco-Roman architectural elements, such as Corinthian columns and pediments, can be observed in Buddhist stupas and monastic complexes across the Indian subcontinent.

Philosophy and Religion

The encounter between Hellenistic and Indian philosophical traditions enriched both civilizations. Greek philosophical ideas, such as Stoicism and Epicureanism, found resonance among Indian intellectuals, contributing to the development of schools of thought like the Sarvastivada and Mahayana Buddhism. Conversely, Indian concepts of karma, dharma, and reincarnation influenced Greek philosophical discourse, as evidenced by the writings of philosophers like Pyrrho and Apollonius of Tyana.

Political and Administrative Systems

The administrative structures of Hellenistic kingdoms and Indian empires also experienced mutual influences. The concept of centralized monarchy, prevalent in both Hellenistic and Indian polities,

facilitated the integration of diverse ethnic and cultural groups within vast imperial territories. Furthermore, the dissemination of Greek administrative practices, such as coinage, urban planning, and bureaucracy, contributed to the standardization of governance systems in the Indian subcontinent.

The Spark of Contact

Our journey begins in the tumultuous aftermath of Alexander the Great's conquests. His campaigns reached the Indus Valley in 326 BCE, planting the seeds of Hellenistic influence in the fertile soil of Indian civilization. Trade routes like the Silk Road flourished, fostering a vibrant exchange of ideas, goods, and philosophies. The rise of kingdoms like the Indo-Greeks and Kushanas further cemented this interaction, creating a crucible where Hellenistic aesthetics and Indian spiritualism intermingled.

A Fusion of Form and Faith

In the realm of art, the results were breathtaking. Gandharan art, born in the northwestern regions of the Indian subcontinent, stands as a testament to this fusion. Hellenistic sculpting techniques breathed life into Buddhist narratives, with flowing draperies adorning serene Buddhas and intricately carved friezes depicting epic tales. The iconic image of the Gandharan Buddha, with its idealized features and draped robes, reflects the harmonious blending of Greek sculptural traditions with Indian spiritual sensibilities.

Beyond Stone and Canvas

The exchange transcended visual forms. Philosophical and religious systems engaged in a dynamic dialogue. Greek ideas on logic and inquiry resonated with Indian intellectual discourses, influencing the development of Buddhist epistemology. Conversely, Indian concepts of karma and dharma found receptive audiences in the Hellenistic world, enriching their ethical and spiritual landscapes.

The Resonance of Echoes

The impact of this amalgamation extended far beyond the immediate historical context. Greco-Buddhist art travelled along the

Silk Road, influencing artistic expressions in Central Asia and beyond. The legacy of this cultural interaction lives on in architectural styles, literary traditions, and even culinary customs. Even today, echoes of this ancient dialogue can be found in diverse fields, from archaeology and art history to philosophy and comparative religion.

Challenges and Controversies

However, this narrative is not without its complexities and controversies. Questions still linger about the extent of cross-cultural understanding and the agency of local populations in shaping this artistic synthesis. Debates continue on whether the Hellenistic elements served as mere ornamentation or played a deeper role in the evolution of Indian artistic and religious expressions.

A Tapestry of Significance

In conclusion, the amalgamation of Hellenistic and Indian elements stands as a powerful testament to the transformative potential of cultural exchange. It is a story not just of artistic brilliance, but also of intellectual curiosity, religious tolerance, and the enduring human capacity to create something new and beautiful from the meeting of diverse traditions. By studying this historical tapestry, we gain a deeper understanding of the interconnectedness of human cultures and the vibrant dynamism that emerges from their interactions. It reminds us that history is not a linear progression of isolated civilizations, but rather a kaleidoscope of interactions, where threads from afar can weave themselves into the very fabric of our own identities.

This chapter merely scratches the surface of this fascinating story. Each branch of this historical tapestry merits further exploration, from the intricacies of Gandharan iconography to the philosophical dialogues between Hellenic and Indian thinkers. As we delve deeper into this rich chapter of human history, we not only expand our knowledge of the past but also gain valuable insights into the complexities of intercultural communication and the enduring power of creative collaboration.

Conclusion

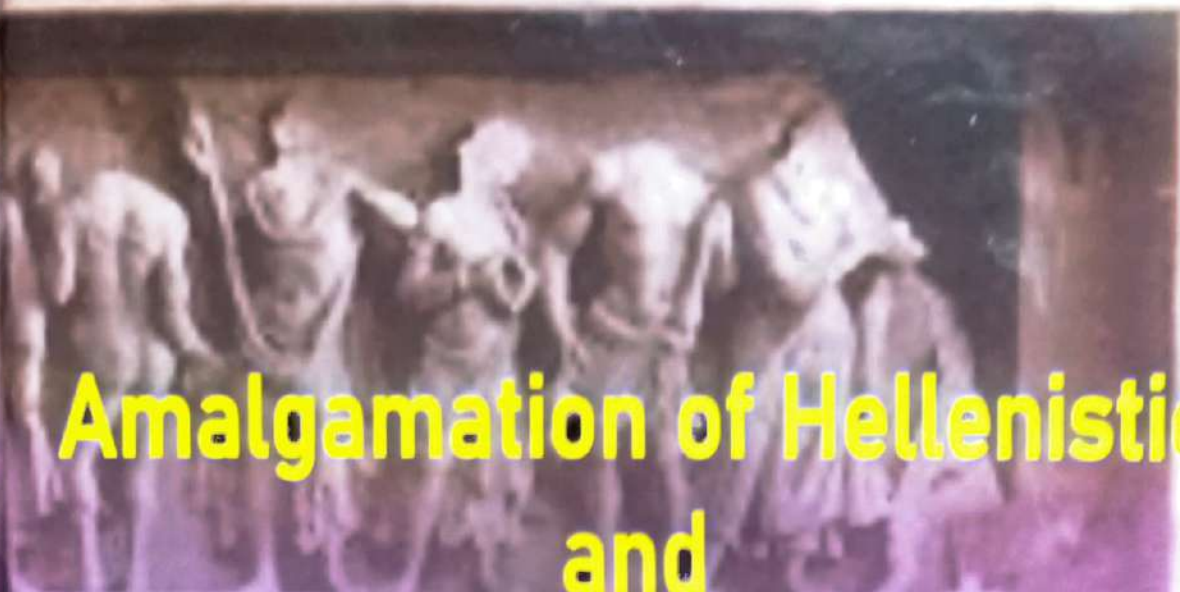
The amalgamation of Hellenistic and Indian elements left an indelible imprint on the cultural, artistic, and intellectual landscapes of Eurasia. Through trade, diplomacy, and conquest, these two civilizations transcended geographical boundaries to engage in a fruitful exchange of ideas and values. The enduring legacy of this interaction is evident in the shared artistic motifs, philosophical concepts, and administrative structures that continue to shape the cultural heritage of modern societies. In conclusion, the fusion of Hellenistic and Indian elements represents a remarkable chapter in the annals of human history, underscoring the transformative power of cross-cultural encounters and the enduring legacy of intercultural exchange. As we reflect on this historical phenomenon, we gain valuable insights into the complexities of human civilization and the boundless potential of cultural synthesis.

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Amalgamation of Hellenistic and Indian Elements

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AMALGAMATION OF HELLENISTIC AND INDIAN ELEMENTS IN DRAWING AND PAINTING: A COMPARATIVE STUDY

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15

Abstract

The fusion of Hellenistic and Indian elements in drawing and painting represents a fascinating cross-cultural exchange that occurred during ancient times. This research paper delves into the historical context, artistic techniques, and thematic influences that characterize this unique amalgamation. Drawing upon archaeological findings, art historical analysis, and cultural studies, this paper aims to explore how the convergence of Hellenistic and Indian artistic traditions gave rise to a rich tapestry of visual expressions. By examining specific artworks and motifs, this study sheds light on the diverse ways in which artists from both traditions synthesized aesthetic principles, religious

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symbolism, and socio-cultural narratives. Through a comparative approach, this paper seeks to deepen our understanding of the interconnectedness of ancient civilizations and the enduring legacy of artistic exchange. This research paper also examines the fascinating artistic dialogue between Hellenistic and Indian cultures, focusing on their amalgamation in drawing and painting techniques, styles, and subject matter. By delving into historical trade routes, political interactions, and philosophical exchanges, we uncover the fertile ground where these seemingly disparate traditions converged, leading to the birth of unique artistic expressions. The paper analyzes specific examples from the Gandharan school, Indo-Greek coinage, and Mughal miniatures, highlighting the fusion of naturalistic Hellenistic forms with expressive Indian symbolism and vibrant color palettes. Finally, it explores the lasting impact of this cross-cultural fertilization on the evolution of Asian and Western art forms, demonstrating the power of artistic exchange in enriching and transforming creative horizons.

Keywords

Amalgamation, Hellenistic, Indian, Drawing, Painting, Cross-cultural exchange, Artistic traditions, Symbolism.

Introduction

The fusion of artistic styles and motifs between the Hellenistic and Indian civilizations holds a significant place in the annals of art history. This paper aims to investigate the multifaceted interactions and influences that shaped the visual arts of both cultures, leading to the emergence of a distinctive amalgamation. Drawing upon primary sources, archaeological evidence, and scholarly discourse, this study seeks to unravel the complexities of cross-cultural exchange and artistic innovation in ancient times. The vast exchange of ideas and goods along the Silk Road fostered an artistic dialogue between seemingly distant cultures like the Hellenistic and Indian civilizations. This paper delves into the fascinating amalgamation of their drawing and painting traditions, revealing a vibrant tapestry woven with naturalistic forms, expressive narratives, and rich symbolism. We begin by traversing the historical landscape, exploring the key events and interactions that

facilitated this artistic fusion. Subsequently, we zoom in on specific examples from various periods and regions, dissecting the interplay of Hellenistic and Indian elements in their techniques, styles, and subject matter. Finally, we ponder the lasting legacy of this cultural exchange, tracing its influence on the artistic evolution of both hemispheres.

Historical Context

The Hellenistic period, characterized by the expansion of Greek influence across the Mediterranean and beyond, witnessed a vibrant exchange of ideas, trade, and artistic practices. Concurrently, India experienced a period of flourishing artistic endeavors during the Mauryan and subsequent Gupta dynasties, marked by profound achievements in sculpture, architecture, and painting. It was against this backdrop of cultural dynamism that the interaction between Hellenistic and Indian civilizations unfolded. The seeds of this artistic dialogue were sown around the 4th century BCE with the conquests of Alexander the Great, expanding Greek influence into Central Asia. Trade flourished along the Silk Road, fostering cultural exchange and artistic cross-pollination. The establishment of Indo-Greek kingdoms further blurred cultural boundaries, leading to the emergence of unique Greco-Buddhist art forms. Centuries later, the Mughal Empire in India witnessed a renewed interest in Hellenistic elements, resulting in captivating artwork that blended Indian and European aesthetics.

Artistic Techniques and Materials

Central to the amalgamation of Hellenistic and Indian elements in drawing and painting were the shared techniques and materials employed by artists of both traditions. The use of frescoes, mural painting, and stone carving facilitated the transmission of artistic ideas and aesthetic sensibilities across geographical boundaries. Moreover, the adoption of new pigments, brushes, and surface preparations enabled artists to experiment with novel approaches to representation and composition.

Thematic Influences and Iconography

The convergence of Hellenistic and Indian artistic traditions gave rise to a rich tapestry of thematic influences and iconographic motifs. From the depiction of mythological narratives to the portrayal

of deities and celestial beings, artists drew inspiration from a diverse array of sources. The blending of Greek mythological figures with Indian gods and goddesses resulted in hybrid forms that reflected the syncretic nature of cultural exchange.

Case Studies

This section examines specific artworks and artifacts that exemplify the amalgamation of Hellenistic and Indian elements in drawing and painting. From the Gandhara school of art to the Ajanta caves, these case studies offer insights into the stylistic evolution, thematic preoccupations, and technical innovations that characterized this cross-cultural encounter.

Gandharan art: This school, centered in present-day Pakistan, famously combined Hellenistic realism in depicting human figures with Indian drapery styles and iconographic conventions. Sculptures and paintings showcase the Buddha with flowing robes, expressive drapery folds, and serene facial expressions, reflecting Hellenistic influence on Indian Buddhist imagery.

Indo-Greek coinage: These coins display a fascinating meld of Greek and Indian artistic sensibilities. Portraits of rulers exhibit Hellenistic features and hairstyles, while the reverse sides often depict Indian deities and symbols, demonstrating the cultural integration within these kingdoms.

Mughal miniatures: The vibrant Mughal miniature tradition incorporated European techniques like perspective and realistic shading while retaining distinctive Indian elements like vibrant colors, intricate patterns, and emphasis on storytelling. This fusion, evident in works like Jahangir Receiving a Scholar, exemplifies the artistic exchange that occurred during the Mughal era.

Religious and Philosophical Significance

Beyond their aesthetic appeal, the amalgamation of Hellenistic and Indian elements in drawing and painting bore profound religious and philosophical significance. The representation of divinities, cosmic cycles, and esoteric doctrines served to convey metaphysical truths and spiritual aspirations. Through the language of symbols and allegories, artists sought to elucidate the mysteries of existence and the interconnectedness of all things.

Conclusion

In conclusion, the amalgamation of Hellenistic and Indian elements in drawing and painting exemplifies the richness and complexity of cross-cultural exchange in ancient times. By transcending geographical boundaries and cultural differences, artists forged a visual language that continues to captivate and inspire audiences to this day. As we reflect upon this fascinating chapter in the history of art, we are reminded of the enduring power of creativity to unite diverse traditions and illuminate the shared humanity that binds us all. Above examples highlight the diverse ways in which Hellenistic and Indian elements were amalgamated in drawing and painting. The focus on anatomical accuracy and naturalism borrowed from Greek traditions blended seamlessly with Indian expressive symbolism and vibrant color palettes. This cross-cultural pollination resulted in artworks that transcended geographical boundaries, conveying universal themes and emotions. The artistic dialogue between Hellenistic and Indian traditions left an enduring mark on both Eastern and Western art. Gandharan art paved the way for the development of Buddhist art across Asia. Indo-Greek coinage influenced later Indian and Central Asian artistic expressions. The Mughal miniatures.

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Recent Issues and Challenges of Teacher Education

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The Role of Teacher Education in Women Empowerment

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Abstract

Teacher Education play important role in women empowerment. In present scenario most teachers in early grades(Primary Education) of schooling are women, while men comprise the majority of educators in higher education .In primary Education percentage of female teacher in India was reported at 55.52% in 2021 according to world bank collection of development indicator 's. In India teacher 's are given the highest salary.

Teacher Education is playing a important role in women empowerment because it makes able them to reply to challenge, to comfort their traditional role and change their life. Teacher Education is one of the mediums to extend the message of women empowerment. However rich and humongous our country is no goals or dreams of our citizens will be achieved without effect Teacher Education. Teacher Education not only educates a person but also helps her realize that she is a very important part to the society. Occupational achievement, self-awareness and satisfaction are among the many things that can be ensured by effective use of Teacher Education. According Pandit Jawahar lal Nehru if a women is educated can be able to make her family Educated. There can because empowered. Teacher Education helps the women not only gained knowledge but also enables her to gaining confidence Teacher Education women plays an important role in a family dealing with moral and financial support to the family.

Keywords: *Teacher Education, Social empowerment, Economics Empowerment.*

Introduction

In present scenario most teachers in early grades (Primary Education) of schooling are women, while men comprise the majority of educators in higher education. In primary Education percentage of female teacher in India was reported at 55.52% in 2021 according to world bank collection of development indicator's. Moreover, research shaping knowledge and practice is most commonly supported at or in affiliation with institutions for tertiary levels of education. Only 35% of main or first authors are women (Bello and Galindo-Rueda, 2020). This not only suggests that female researchers may have less opportunity to both enter and advance in their fields but more critically, that much research, including research on syllabus and curriculum on teacher education, may be developed by men to be utilized by and for a majority workforce of women. Higher education is understood to be the site of knowledge production and knowledge validation. In order to challenge and change traditional knowledge and practice in teacher education and teaching, attending to gendered stories of teaching, learning, and teacher education is of prime significance.

Female Teacher's teach with depth and clears concepts. Most of us believe them to be calm and cool by nature. They can deal with love and patience with the learner. Students feel comfortable when the teacher is female (like a Mother). Teaching has always been one of the most desirable professions in India considering the wide range of opportunities it offers. Teaching also favourite profession of women. Teaching in a government school is one of the most profitable jobs high salary packages along with other benefits. However, it loses some of its shine in the private sector but mostly holds its ground for the salary that it offers.

To become a Teacher, aspiring candidates can pursue relevant undergraduate and postgraduate courses in the subject that they want to teach followed by teacher training courses along with a compulsory B.Ed degree. India is home to several top B.Ed

colleges across the country, that enrol students on the basis of both merits as well as B.Ed entrance exams.

The salary of a teacher tends to vary depending upon the level that they are employed. A primary teacher might earn minimum INR 50000 per month while a high school teacher will earn INR 70000 per month.

A government teacher in India earns a starting salary of INR 70000 per month in average while a private teacher earns INR 20,000 per month in average which is 22% below the national average.

Teachers are also employed across various online platforms with an average salary of around INR 25000 per month.

The salary of a teacher also depends on the se that they are associated with. The salary of a government school teacher usually ranges between INR 6.0 LPA- 12.0 LPA, difference in Proportions of Female Teachers in Different States Proportions of female teachers vary enormously in different states. Kerala has the highest proportion of female teachers. There are four other states where the proportion of female teachers is moderately high. In these states, the teaching profession could be said to be feminized. There are 11 states including Rajasthan where proportion of female teachers is considerably lower than the all India average. These include Bihar, Jharkhand Madhya Pradesh, Chhattisgarh, UP, and some of the eastern states West Bengal, Assam, Arunachal Pradesh, Tripura and Orissa. In the last twenty years, recruitment of female teachers has been given much importance in policy at primary level under Operation Blackboard and DPEP (District Primary Education Programine), and a primary and upper primary level under SSA (Sarva Shiksha Abhiyan), Operation Blackboard, 1990 explicitly recommended that all schools should have at least two teachers, one of whom should be a woman. This reflected the concern of NPE (National Policy for Education), 1986 on the need to increase the number of female teachers and also new education policy 2020,

There are a some qualitative studies which indicate that female teachers have a much more positive impact on primary education quality than male teachers. However, weaknesses of female teachers also come up. The first of these is a study in Hardoi district in UP (Jha and Bhardwaj, 2001) which included a large number of interviews with all stakeholders in primary education in rural areas. Education authorities and teacher trainers felt the role of female teachers to be critical for students in classes 1 and 2.

They also reported that they found women teachers to be more sincere and less involved in politics. The perceptions of children were also positive. The reasons, included, "Female teachers make us understand well; they do not snub us if we ask questions they are more sympathetic, they are more affectionate". On the flip side, it was felt that female teachers come late to school; and that female teachers want preferential treatment-to be posted to urban areas or to roadside villages.

A second study explored teacher motivation in 10 urban and rural government primary and upper primary schools in Tonk district in Rajasthan in 2004-05 (Ramachandran et al 2005). The study reported on perceptions of male and female teachers based on interviews and focus group discussions

Female teachers said that male teachers were more interested in local politics and other issues and took less interest in their work.

Male teachers also felt that female teachers were more motivated about their work, interacted well with children, and were less aggressive with children. At the same time, they said that female teachers tended to take more leave because of their home-making responsibilities

The study also found that both male and female teachers were just not engaged with issues of increasing bond with children and improving children's study levels. Even the more motivated teachers were primarily concerned with their presence

in school each day, compiling and sending the necessary data, and maintaining discipline.

Education is the right of all the citizens of a nation Teacher Education is the most powerful instrument to enhance capabilities of an individuals and to achieve the desired objectives for the economical and social development of a country. A Chinese saying rightly points out “if you are planning for one year, plant grains if you are planning for 10 years, plant trees if you are planning for 100 years plant men”.

Teacher Education is playing very important role in women empowerment because it empower them to reply to the challenges, to confront their traditional role and change their life. So that we cannot ignore the importance of Teacher Education in the context of women empowerment and India ready to becoming superpower in recent years. Teacher Education of women is the most powerful tool to change the position in society. Women education in India has been a need of the hour, as education is a foundation stone for the empowerment of woman. Teacher Education also brings a reduction in inequalities and functions as a means of improving their status within the family and develops the concept of participation. Women empowerment is the pivotal part in any society, state or country. It is a woman who plays a dominant role in the basic life of a child. Women are an important part of our society. Teacher Education as means of empowerment of women can bring about a positive attitudinal change. It is therefore, crucial for the socioeconomic and political progress of India. The Constitution of India empowers the state to adopt affirmative measures for prompting ways and means to empower women. Education significantly makes difference in the lives of women.

Women Empowerment is a global issue and discussion on women political right are at the forefront of many formal and informal campaigns worldwide. The concept of women empowerment was introduced at the international women conference at Nairobi in 1985. To see the development in

women education India is supposed to upcoming super power of the world in recent years. The increasing change in women education, the empowerment of women has been recognized as the central issue in determining the status of women. For becoming super power we have mostly to concentrate upon the women's education. By which it will force on women's empowerment. As per united national development fund for women the term women's empowerment means:

- To get knowledge and understanding of gender relations and the ways in which these relations may be changed.
- To develop a sense of self-worth, a belief in one's ability to secure desired changes and the right to control one's life.
- To get ability to generate choices exercise bargaining power.
- To get ability to organize and influence the direction of social change, to create a more just social and economic order, nationally and internationally.

Teacher education represents itself as a milestone for women to empower by facing many challenges to come out of their traditional role of woman.

Teacher education leads a woman to 'Complete living' with:

- **Self-confidence:-** Teacher Education helps the women not only in gaining knowledge but also enables her to earn a living.
- **Essential requirement of life:** - Money is Essential requirement in maintaining life and education helps in preserving Life.
- **Family welfare:-** An educated women plays an important role in a family, dealing with moral and financial support to the family.
- **Involvement in political and Social activities:-** Teacher education helps women to have a better understanding of social and political processes beyond the home in far reaching social structure and makes her a wise citizen with effective social and political action.

- **Complete Living:-** Complete living includes being physically and mentally strong.

Relation Between Teacher Education and Women Empowerment

- Teacher education definitely lift up women's status whether she contribute in the income of the family .
- Enhancing their confidence
- lift up their status in the family and society
- Bring awareness about their rights
- Boost up their self-esteem
- Increasing their self-efficacy
- Reducing their dependency
- bringing up of their children
- Increase their mobility
- Open up career opportunities

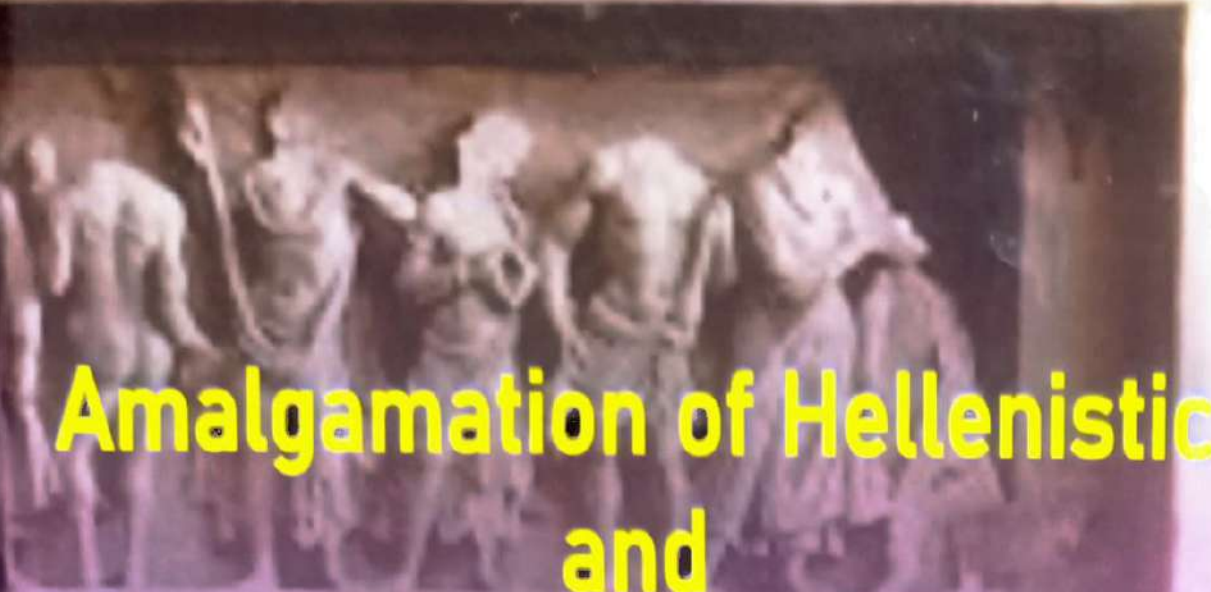
Conclusion

In conclusion, we can say teacher education play important role in women empowerment. the number of women in progressed in every field of success and it is to possible with Higher education. Women play and important role in making a nation progressive and guide it towards development. The education of women is the most powerful tool to change the society. Teacher Education also helps them in garnering information through the computer all over the world. Education not only educates a woman but enables her to take decisions and accept responsibilities at her home and outer world. Education helps a woman to understand her rights to equal treatment like a man in the society of this nation. Now in the 21st century when women are coming out in each field, empowering them is truly essential. By 2023 India is poised to be a superpower developed country and hence we cannot neglect the importance of women education in reference to women empowerment.

As a result, feminization of the teaching profession through increasingly high numbers of women entering the profession is potentially being perpetuated through a cycle of expectation that girls and boys are introduced to at an early age, shaping their attitudes towards viable careers. So just as a feminized profession on the one hand can present a positive example for girls offering a clear and often secure employment path.

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Amalgamation of Hellenistic and Indian Elements

Prof. Anita Goswami
Dr. Raj Kumar



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A REVIEW ON THE SCIENTIFIC ACHIEVEMENTS IN THE HELLENISTIC PERIOD

17

Dr. Daisy Verma

Abstract

Science is currently defined as a discipline of knowledge based on observation experiment and examination. Hellenistic Greek is the historical period of the country following classical Greece between the deaths of Alexander the Great in 323 BC and annexation of the classical Greek Achaean League heartlands by the Roman Republic. In this review paper we have discussed that the Greek scientist in various fields like physics, mathematics, astronomy and astrology and medical sciences had discovered many new concepts in that time. These discoveries broke many myths and mis-conceptions.

A key explanation for powerful advancements in Hellenistic science was the creation of applied science. During this period for the first time science began to be practically used in an effort to accomplish social, political and cultural objectives. The kings and aristocrats began to realize that scientific theories, if realized, could be used to their advantage and had the potential to yield high degrees of power and prestige. The early Ptolemies applied theoretical scientific knowledge in practical ways to benefit themselves. This is apparent in the construction of immense war machines, technological innovations, revolutionary medical and geographic activity, all of which in turn engendered more scientific developments.

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Keywords

Hellenistic, Scientific Achievements

Relation between Hellenistic and Physics

In ancient times, the systematic study of fundamental nature laws was not a huge concern. The concern was staying alive: Science primarily of agriculture and eventually engineering to improve and daily lives of the growing societies.

Prior to the third century B. C. physics had been a branch of philosophy. It was made a separate experimental science by Archimedes of Syracuse. Archimedes discovered the law of floating bodies or specific gravity and formulated with scientific exactness the principles of the lever, the pulley and the screw.

In the physical sciences, there were also developments. Leucippus (5th century B.C.E.) refused to accept the ancient supernatural explanations of nature. His student Democritus hypothesised that all matter is comprised of tiny particles which were so small that they could not be broken up. These particles were called 'atoms' from a Greek word 'indivisible'.

In addition he is known for many other significant facts: Outlined the mathematical principles the lever, one of the oldest machine. Created elaborate pulley systems. Defined the concept of the centre of gravity. Created the field of states using Greek geometry to find equilibrium states for states for objects that would be facing for modern physicists.

Hellenistic Achievements in Mathematics

The discoveries of several Greek mathematicians, including Pythagoras and Euclid, are still used in mathematical teaching today. Important developments include the basic rules of geometry, the idea of a formal mathematical proof, and discoveries in number theory, mathematical analysis, and applied mathematics. Ancient Greek mathematicians also came close to establishing integral calculus.

The First Mathematical Crisis: The Square Root of 2

After the Pythagorean theorem was established, the following question was put forth: If we had a square with each side a unit in length, and we also had a second square with double the area of the first square, how would the side of the second square compare to the side of the first square? This is the origin of the question regarding the square root of 2.

We know today that the square root of 2 is an irrational number, which means that it cannot be expressed by any simple fraction. However, the Greeks were not aware of this, so they kept trying to solve this riddle and come up with a valid answer. Try as they might, the Pythagoreans could not solve the puzzle, and they finally faced up to the reality that no ratio of two whole numbers could express the value of the square root of 2. The secret of irrational numbers was carefully kept by the Pythagoreans. The reason for this is that the secret created a sort of crisis in the very roots of Pythagorean beliefs. There is an interesting account (its historical accuracy is not certain) about one member of the Pythagorean circle who apparently divulged the secret to someone outside the brotherhood. The traitor was thrown into deep waters and drowned. This episode is sometimes referred to as the first martyr of science. However, we could also think about this person as one of the many martyrs of superstition, since it was not the scientific aspect of irrational numbers that was the root cause of this homicide, but rather its religious extrapolations that were seen as a threat to the foundation of Pythagorean mysticism.

The crisis of irrational numbers encouraged the creation of clever methods of approximation of the value of the square root of 2. One of the best examples of these is the method described in the following chart:

The Euclidian System

Euclid (c. 325- c. 265 BCE) was an ancient Greek mathematician who lived in Alexandria. He was familiar with all of the Greek mathematical work that had preceded him, so he decided to organize all this knowledge in a single coherent work. This work has

come down to us known as *The Elements*, and is the second bestselling book of all times, surpassed only by the Bible.

The Elements is remembered mostly for its geometry. The opening of the book begins with different definitions on basic geometry: A point is that which has no part, a line is breadth less length, the extremities of a line are points, a straight line is a line which lies evenly with the points on itself, a surface is that which has length and breadth only, the extremities of a surface are lines.

There is nothing original to Euclid in the contents of *The Elements*. However, the order of propositions and the overall logical structure of the work is largely Euclid's creation. It is without a doubt one of the most important and influential books ever written and a masterpiece of the Greek intellectual tradition.

The Importance of Mathematical Rigour in Greek Mathematics

The Greeks understood something that somehow eluded the Egyptians: the importance of mathematical rigour. Ancient Egyptians, for example, equated the area of a circle to the area of a square whose sides were $8/9$ of the circle's diameter. From the perspective of this calculation, the value of the mathematical constant pi is $256/81$. This is a very accurate calculation (around half percent error), but mathematically incorrect. For the purposes of Egyptian engineering, however, this half percent error was not actually important, otherwise their impressive monuments would have collapsed long ago. However, ignoring this half percent error neglects a fundamental property of the true value of pi, which is that no fraction can express it. It is also an irrational number.

Egyptians also rounded up other numbers, such as the value of the square root of 2 (with the fraction $7/5$). By using rounded up values, the irrational nature of these numbers was not noticed by the Egyptians. The Greeks were obsessed with mathematical rigour; for them rounding up was not good enough. They acknowledged the exactness of the mathematical language.

By not giving up in the pursuit of mathematical accuracy, the Greeks developed a mathematical knowledge that is, along with astronomy, perhaps the most admirable monument of their intellectual achievements.

The Medical Field

The ancient Greeks also made important discoveries in the medical field. Hippocrates was a physician of the classical period, and is considered one of the most outstanding figures in the history of medicine. He is sometimes even referred to as the "father of medicine." Most notably, he founded the Hippocratic school of medicine, which revolutionized medicine in ancient Greece by establishing it as a discipline distinct from other fields, and making medicine a profession.

Other notable Hellenistic scientists and their achievements include:

- Herophilus (335-280 BCE), who was the first to base medical conclusions on dissection of the human body and to describe the nervous system
- Archimedes (c. 287-212 BCE), a geometer, physicist, and engineer who laid the foundations of hydrostatics and statics, and explained the principle of the lever
- Eratosthenes (c. 276 BCE-195/194 BCE), who measured the distance between the Sun and the Earth, as well as the size of the Earth.

Astronomy and Astrology

The Hellenistic science of astronomy was one aspect of a distinction intellectual culture arising in the near east and western Mediterranean indeed in all three of the Antigonid, Seleucid and Ptolemaic Empires in the geographical areas briefly unified by the conquests of Alexander the great during a period roughly extending from late fourth century BCE to the rise of Arabic Astronomy. As a result of cultural contacts, some of longstanding and even more ancient roots the development of astronomy in this period came to bear the impress particularly of Babylonian influence is a key feature of the

astronomy in the Hellenistic period; whereas the same time the development of Babylonian astronomy itself reached its apex in Babylonia under Seleucid rule.

The only other astronomer of much importance in the Hellenistic age was Hipparchus, who did his most valuable work in Alexandria in the later half of the second century B.C. His chief contributions were the invention of the astrolabe the preparation of the beat chart of the heavens known to antiquity the approximately correct calculations of the diameter of the moon and its distance from the earth and the discovery of the precision of the equinoxes. His fame was eventually overshadowed by the reputation of Ptolemy of Alexandria the last of the Hellenistic astronomers.

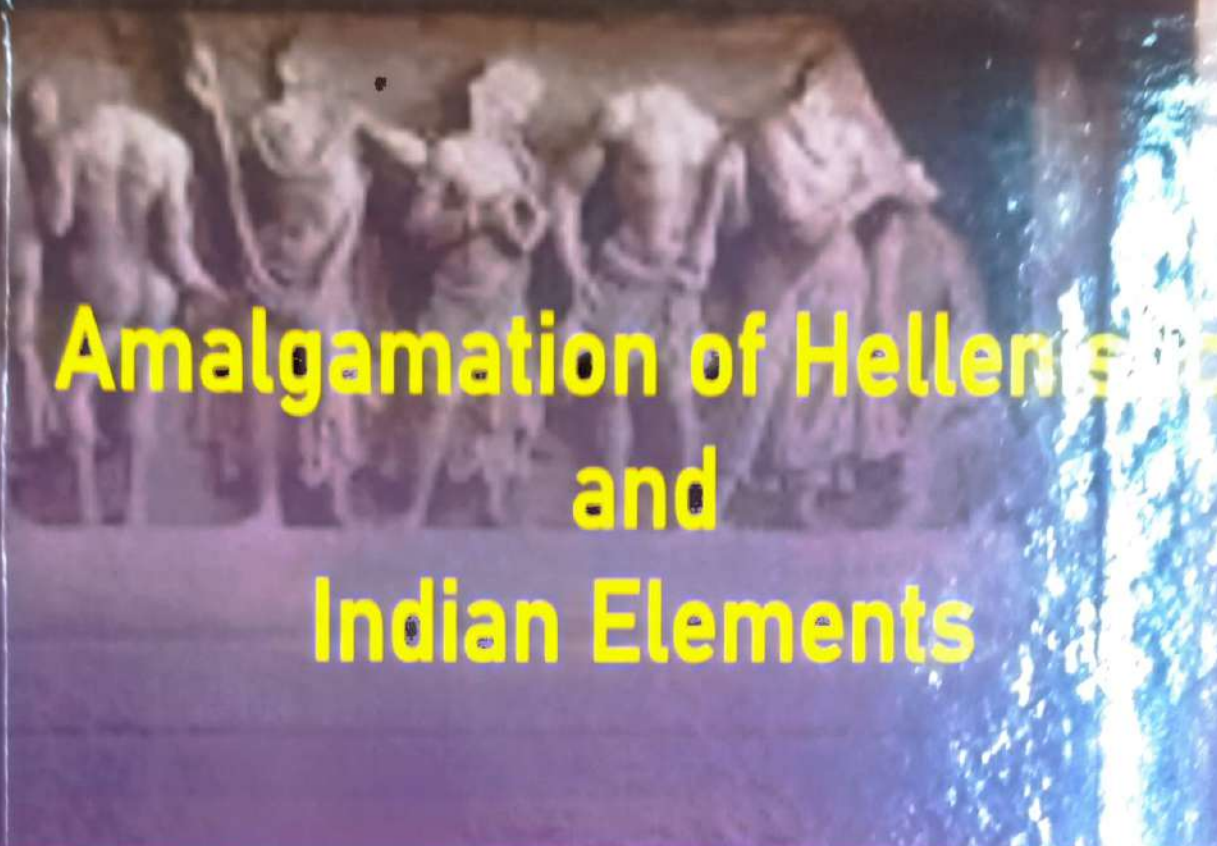
Initially in classical Greece astronomy was the branch of mathematics astronomers sought to create geometrical models that could imitate the appearances of celestial motions. This tradition began with the Pythagoreans who placed the astronomy among the four mathematical arts along with arithmetic geometry and music. The Greeks also developed the field of astronomy, which they treated as a branch of mathematics, to a highly sophisticated level. The first geometrical, three-dimensional models to explain the apparent motion of the planets was developed in the 4th century BCE, by Eudoxus of Cnidus and Callippus of Cyzicus. Their younger contemporary, Heraclides Ponticus, proposed that the Earth rotates around its axis. In the 3rd century BCE, Aristarchus of Samos was the first to suggest a heliocentric system. In the 2nd century BCE, Hipparchus of Nicea made a number of contributions, including the first measurement of precession and the compilation of the first star catalog, in which he proposed the modern system of apparent magnitudes.

The Antikythera mechanism, a device for calculating the movements of the planets, was the first ancestor of the astronomical computer. It dates from about 80 BCE, and was discovered in an ancient shipwreck off the Greek island of Antikythera. The device became famous for its use of a differential gear, which was previously believed to have been invented in the 16th century, as well as the miniaturization

and complexity of its parts, which has been compared to that of clocks produced in the 18th century.

Conclusions

In this review paper we have discussed that Greek researchers considered science as an essential activity. Doing science and research means exercising criticism as long as one has strength. Loving wisdom is not compatible with certain ways of living. Science arises as an activity that fights against the annihilation of critical consciousness. As the Greeks conceived it, science deals with two kinds of concerns. The first refers to the question, "What is real?" The answers search for identity behind difference (Nature of Being), or for the origin of movement and changes in nature (Causes of Being). The second refers to the question, "In nature what is happening?" The answers refer to related questions like "Why it is happening and how it is happening?" In science the answers to both concerns are intertwined. Greek scientists attempted to build a view of the world that would be compatible with a view of human existence. Thus, interest for human life and for nature goes essentially together. As a consequence, philosophy of nature, mathematics astronomy and astrology, medical sciences and physics are connected. But the ideal goal of speculative system, unity, coherence and simplicity continues to give direction to the actual adventure of our civilization.



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INDO-GREEK CULTURE EFFECTS ON SCIENCE: A REVIEW

12

Dr. Soshal¹, Dr. Jaivindra Tomar²

Abstract

The penetration of Indo-Greeks, similarly as of sakas, pahlavas and Kushans influenced the government, society, religion, literature and art of ancient India. The extent of Greek influence of Indian Civilisation is a most purpose. Regardless of the Greek influence that was felt by India came within the wake of Alexander's invasion of the east and therefore the settlement of Greeks in the Bactrian region. Relating to science, modern writers admit the greatness of the Greek scientists. It is admitted in the literature that the Greeks were like gods in science and they penetrated into India as so much as Pataliputra. Varahmihira, during the Gupta age was in the apprehend of Greek science and used variety of Greek technical terms in his works, it is conjointly argued that Charak was influenced by the works of Hippocrates, the father of Medicine, however there is no proof to substantiate this read. Thus it is tough to conjecture the extent to that ancient Indian scientist's scientific knowledge was based on Greeks. In this paper, we have a tendency to study the literature and write our views on Indo-Greek culture effects on science.

Introduction

The ancient Greeks were the "inventors" of a lot of components of civilization than the other individuals of the world. These

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components of civilization may be viewed among historical writings particularly related to Herodotus and Thucydides, and also the evolution of Democracy having foundational seeds in Athens. The Greeks view of the world was predominantly secular and rationalistic. It exalted the spirit of free inquiry and preferred knowledge to faith. With solely a restricted cultural inheritance of the past upon that to make, the Greeks made intellectual and creative monuments that had served ever since as standards of accomplishment. Thus in some ways that the one most legacy of the ancient Greece is the civilization in India and ancient era is especially influenced by the Greeks, particularly in Art, language, culture and mostly covers the all aspects of Human life. The Greeks further worth to the Indian intellect and cultural heritage in varieties of introducing industrial techniques development of astronomy and building the great School of Gandharasculptural who's inflowing penetrated into the so much corners of Asia.

The Greeks additionally introduced their own architectural and sculptural forms, like cupids, friezes and Corinthian columns into the Buddhist school. Many Greek mythological figures were incorporated into Buddhist architectural works, as well as Heracles, who became equated to Vajrapani. The Greek skills and techniques were endured until the epoch of Gupta. Gupta's realistic anthropomorphic representations of the Gautama Buddha mirror the legacy of the Greek creative influence.

To speak purpose wise, the primary influence of the Greeks was on the divine right theory of kingship. The Indo-Greeks took high sounding title like divine kings, sons of gods, etc. and maintained the parable of Empire. Even before Indo-Greek rulers established themselves in India the services of the Greeks were used. Ashoka appointed a Greek as very viceroy of his province. And once the Indo-Greek period, a Greek, during the period of Kushans, was entrusted with engineering work.

Talking of social life, variety of Greeks figure as donors in the inscription of the Karle caves. The Greek mode of sporting hair and also the habit of eating in a lying posture came into vogue. Additionally,

once a number of the Indo-Greeks settled in India, they took to trade and they became affluent merchants. Even Tamil literature refers to Greek ships conveyance cargoes, and the Greek section of Kaveripattanam was terribly prosperous. And a few of the Tamil kings unbroken Greek body-guards.

Contributions of Indo-Greeks

In the field of art, the Indo-Greeks did contribute to die cutters art. They showed a noteworthy talent in making the portraits of rulers. Additionally, the Greek kings adopt a number of the endemic ways of minting the coins. Although Indians failed to absolutely learn the creation of die-cutting, the coins of Indian rulers were influenced by the Greeks. Indian adopted the art of placing coins with two dies, the obverse and also the reverse.

The curious open air theatre that came into being during this period was directly a Greek legacy. The term Yavanika for curtain shows that Indian drama, at least on one purpose, was influenced by the Greek model, the Greek form of sculpture influenced the Gandhara art of the Kushan period. The school began in the Kabul valley where the Greek influence was the utmost. Consequently, tone author, the terracotta toys and plaques were all influenced by the Greeks.

The Indo-Greek rulers were the one whose coins carried the portrait of kings and their names. They were the primary rulers to issue gold coins. They influenced the Indian Science and astronomy. Here, we tend to give the outline of the vital facts associated with the Indo-Greek contribution in Science & Technology:

Mathematics

Indians were the primary to use the decimal number system and also the mathematician Aryabhata was related to it. Aryabhata considered the first great mathematician and astronomer as well. He gave the value of π (3.1416). He introduced some extraordinary progress, such as the calculation and rotation of the Earth related to the specific stars as twenty three hours, fifty-six minutes and 41 seconds (actual 23:56:4.091) and the length of the year was

as 365 days 6 hours, 12 minutes 30 seconds was just 3 minutes 20 seconds out of the length of the year. This calculation is called of sidereal year. However, there is a range of discoveries that have been attributed to the origin of ancient Greece. As an example we can mention here that Anaxagoras (510-428 B.C) explained first time that the Moon shines due to the reflected sunlight. The Earth spins are attributed to Philolus. Nevertheless, the involvement through the astronomic sciences by such Indian astronomers as Aryabhata and Brahmagupta were invaluable and, historically, second only to those of the ancient Greeks.

Knowledge of Geometry is reflected in the Sulvasutras of 5th century BC. Aryabhata (Surya Siddhanta) formulated the rule for finding out the areas of a triangle which led to the origin of Trigonometry.

Astronomy and Astrology

One of the earliest Indian writings on astronomy and astrology (although not the earliest, as the Vedanga Jyotisha is dated to around 1350 BCE), titled the Yavanajataka or "The Saying (Horoscopy to some) of the Greeks", is a translation from Greek to Sanskrit made by "Yavanesvara" ("Lord of the Greeks") in 149-150 CE under the rule of the Western Kshatrapa King Rudrakarman. The Yavana jataka contains directions on calculating astrological charts (horoscopes) from the time and place of one's birth. Astrology flourished in the Hellenistic world (particularly Alexandria) and the Yavanajataka mirrors astrological techniques developed in the Greek-speaking world. An astronomical mathematical method, like the calculation of the 'horoskopos' (zodiac sign on the eastern horizon) was used in the service of astrology. Another set of treatises, the Paulisa Siddhanta and the Romaka Siddhanta, are attributed to later Greek influence in India. The Paulisa Siddhanta has been tentatively identified with the works of Paulus Alexandrinus, who wrote a well-known astrological handbook.

Indian astronomy is widely acknowledged to be influenced by the Alexandrian school, and its technical nomenclature is essentially Greek. Jyotisha Vedanga (500 BC) is the earliest source dealing completely with astronomy. It contains rules for calculating the position

of new and full moon amongst the 27 nakshatras. Aryabhatta explained the actual reason for solar and lunar eclipses, stated that the Sun is stationary and the Earth rotates around the Sun, and stated that the Sun is spherical in shape in his book. Varahamihira stated that the Earth rotates round the Earth, and the Earth rotates around the Sun in his book BrihatSamhita (6th Century AD).

Medicine: Medicine, Botany and Chemistry were dealt by Charaka and Sushruta (Indians). Charakasamhita contains names of numerous plants, herbs from which drug was made. Indian physician relied on plants; the Sanskrit term is Oshadhi as a result medicine came to be known as Aushadhi. The process of pounding and mixing plants shows the knowledge of Indians in Chemistry.

Technology: In the technology also Indians benefited from Central Asia. Kamishkai seen long boots and trousers. Introduction of stirrup by Kushans. Making leather shoes began in their period. Kushane copper and gold coins were imitations of Rome.

Embassies were sent from India to the court of Roman Emperor Augustus 27-28 A.D. and to Trajan of Roman Emperor in 110-20 A.D. Operating in glass also was progressing during this period.

Military Technology: The armed forces of the Indo-Greeks during their invasion of India must have been quite extended, as recommended by their ability to topple native rulers, however also by the scale of the armed reaction of some Indian rulers. The ruler of Kalinga, Kharavela, claims in the Hathigumpha inscription that he led a "large army" in the direction of Demetrius' own "army" and "transports", and that he induced him to retreat from Pataliputra to Mathura. A "large army" for the state of Kalinga must indeed have been quite considerable. The Greek ambassador Megasthenes took special note of the military strength of Kalinga in his Indica in the middle of the 3rd century BCE.

Their weapons were spears, swords, longbow (on the coins of Agathokleia) and arrows. Apparently, around 130 BCE the Central Asian recurve bow of the steppes with its gorytos box starts to appear for the first time on the coins of Zoilos I.

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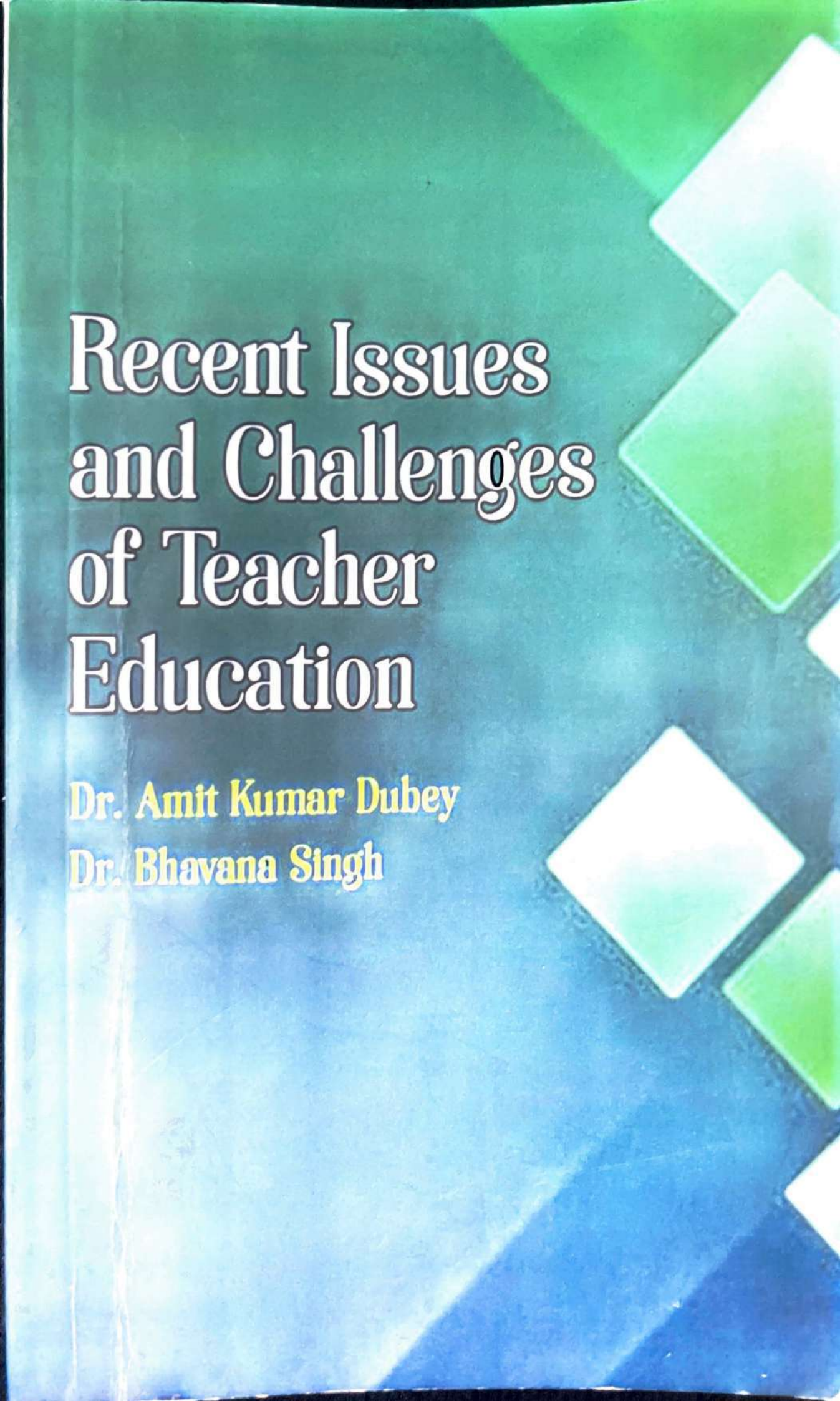
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Recent Issues and Challenges of Teacher Education

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Recent Issues and
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Leadership Capacities in Teacher Education: In the Context of NEP 2020

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Introduction

Teacher education is a critical component of any educational system. The effectiveness of teacher education programs directly influences the quality of instruction in schools, which, in turn, impacts students' learning outcomes. To enhance teacher education, fostering leadership capacities among educators and administrators is paramount. Teachers, when embraced as leaders, play a fundamental role in fostering effective classroom teaching and learning while nurturing a harmonious school environment. The Leadership Capacities of teachers assume a central role in the creation of a dynamic and sustainable classroom atmosphere.

This chapter deals with the significance of Leadership Capacities within teacher education, taking into account the considerations set forth by NEP 2020. These considerations focus on enhancing the leadership qualities of educators at every educational tier, ultimately contributing to the delivery of high-quality education.

Leadership Capacities in Teacher Education

Education is more than just imparting knowledge and pedagogical skills; it involves shaping future leaders who can inspire, innovate, and navigate the complex landscape of modern education. Leadership capacities in teacher education encompass a wide range of skills, qualities, and knowledge areas that enable educators to excel in their roles and drive positive change within the educational system.

1. The Role of Leadership Capacities in Teacher Education

- (a) **Vision and Mission:** Effective teacher education programs must in-still in future educators a clear vision and a sense of purpose. A strong educational leader has a vision of what quality education looks like and a mission to make it a reality. This involves understanding the needs and challenges of the educational system and working towards solutions.
- (b) **Adaptability:** The field of education is constantly evolving. Effective teacher educators need to be adaptable and open to change. They must possess the capacity to learn from their experiences, adapt to new teaching methodologies, and integrate technology into their instruction.
- (c) **Effective Communication:** Communication is fundamental to teaching and leadership. Teachers who are effective communicators can convey complex ideas to students and collaborate with colleagues, parents, and administrators. Leadership capacities in teacher education should encompass honing these communication skills.
- (d) **Innovative Pedagogy:** Leaders in teacher education should encourage innovative pedagogical approaches. They should empower future educators to experiment with new teaching methods and technologies, fostering creativity and critical thinking among their students.

- (c) **Reflective Practice:** Reflective practice is vital for teacher leaders. It involves self-assessment and a commitment to continuous improvement. Teachers who engage in reflective practice can identify areas for growth, adapt their strategies, and provide better support to their students.

2. The Impact of Leadership Capacities on Students

- (a) **Improved Learning Outcomes:** Teachers who possess leadership capacities are more likely to create engaging, well-structured lessons that cater to individual student needs. This results in improved learning outcomes and a more supportive learning environment.
- (b) **Enhanced Student Motivation:** Educators with strong leadership capacities can inspire and motivate their students. They model the behaviour and attitude they want to see in their students, fostering a positive learning atmosphere.
- (c) **Higher Levels of Student Engagement:** Leaders in teacher education should be adept at designing lessons that promote student engagement. Active, engaged students are more likely to retain knowledge and develop a lifelong love for learning.

3. The Role of Leadership Capacities in Educational Leadership

- (a) **Curriculum Development:** Educational leaders with strong leadership capacities are better equipped to develop and revise curricula that reflect current educational trends and address the needs of diverse student populations.
- (b) **Effective School Management:** Leadership capacities extend beyond the classroom. School administrators who have been through teacher education programs with a focus on leadership can manage resources, personnel, and operations more effectively.

- (c) **Professional Development:** Leadership capacities in teacher education extend to fostering professional development opportunities for educators. Effective leaders recognise the importance of ongoing training and support for teachers.

NEP 2020 and the Leadership Capacities in Teacher Education

The National Education Policy (NEP) of 2020 in India represents a significant reform in the country's education system. It introduces various changes and emphasises several aspects related to leadership capacities in teacher education. Here are key points regarding NEP 2020 and its impact on teacher education leadership capacities:

- **Focus on Multidisciplinary Education-** NEP 2020 promotes a multidisciplinary approach, encouraging teachers to develop expertise across various subjects. This necessitates leadership capacities that allow teachers to adapt to diverse teaching requirements and engage in cross-disciplinary collaboration.
- **Professional Development-** The policy underscores the importance of continuous professional development for teachers. Leadership capacities are vital in this context as teachers must take the initiative to enhance their skills and knowledge and guide their peers.
- **Innovative Pedagogy-** NEP 2020 encourages innovative and student-centric pedagogical approaches. Teachers with leadership capacities are better equipped to design and implement such approaches, fostering creativity and critical thinking in their students.
- **Autonomy and Decision-** Making The policy promotes autonomy for educational institutions. This means that teachers may need leadership skills to participate in decision-making processes at the school level, influencing curriculum design, assessment methods, and more.

- **Emphasis on Quality Education-** The NEP 2020 places a strong emphasis on delivering high-quality education. Teachers with leadership capacities can contribute to maintaining high standards in teaching and learning, while also mentoring other educators.
- **Mentorship and Support-** Leadership capacities are critical for teachers who take on mentorship roles. The policy encourages experienced teachers to guide and support their colleagues, thereby elevating the overall quality of education.
- **Holistic Development-** NEP 2020 advocates for the holistic development of students. Teachers, with leadership capacities, can play a pivotal role in fostering not only academic growth but also the social, emotional, and ethical development of their students.
- **Evaluation and Assessment Reforms-** The policy seeks to reform evaluation and assessment methods. Teachers need leadership skills to adapt to these changes and ensure fair and effective assessment practices.

NEP 2020 places a substantial emphasis on teacher education and leadership capacities. It recognises that teachers are at the core of educational transformation and that they must possess leadership qualities to effectively navigate the evolving landscape of education in India, ultimately ensuring the delivery of high-quality education and the holistic development of students.

NPST Stages of the Teaching Career: The new educational policy underscores that teachers' career advancement should be contingent upon their teaching quality, professional expertise, leadership acumen, and teaching effectiveness, with defined standards at each stage. The National Professional Standards for Teachers (NPST) document introduces a framework consisting of four distinct career stages, accompanied by specific professional standards tailored to each level.

- ❖ Aspirant - Teacher Education (Pre Service)

- ❖ **Beginner- Graduate Teacher (Newly Qualified)**
-Teacher registration to enter the Career at career stage 1
- ❖ **Proficient- Competency Mapping & Evaluation to process**
to Career stage 2
- ❖ **Expert - Competency Mapping & Evaluation to process to**
Career stage 3
- ❖ **Lead- competency Mapping & Evaluation to process to**
Career stage 4

(Source-National Professional Standards for Teachers)

The National Professional Standards for Teachers (NPST) document serves as a roadmap, offering teachers guidance and clear trajectories in their professional journey. It delineates the essential prerequisites for advancing in their teaching careers. These educational institutions adhere to the teacher education curriculum, equipping learners with the necessary skills and competencies.

Challenges and Considerations

It's important to acknowledge that building leadership capacities in teacher education can be challenging. Faculty and staff may require training and support to implement these changes effectively. Moreover, the evaluation of leadership capacities can be subjective, making it difficult to measure their impact.

Conclusion

Leadership capacities in teacher education are critical for shaping the future of education. Effective leaders in education not only impact their students but also the broader educational community. The cultivation of leadership capacities among teacher educators and administrators is an investment in the quality of education and the success of future generations. *By promoting a vision, adaptability, communication, innovation, and reflective practice, we can enhance teacher education and, in turn, transform educational systems.* In summary, the

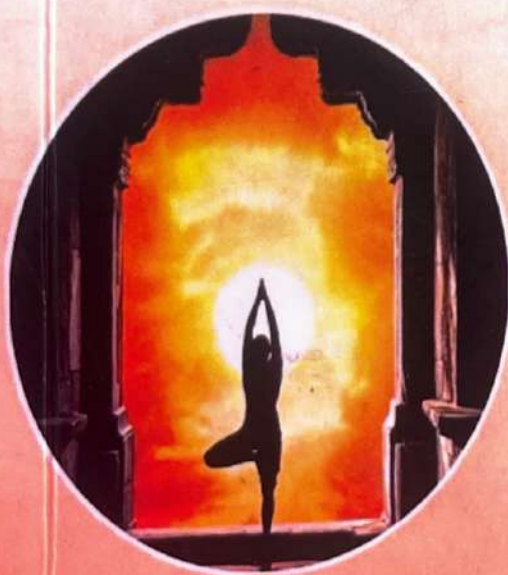
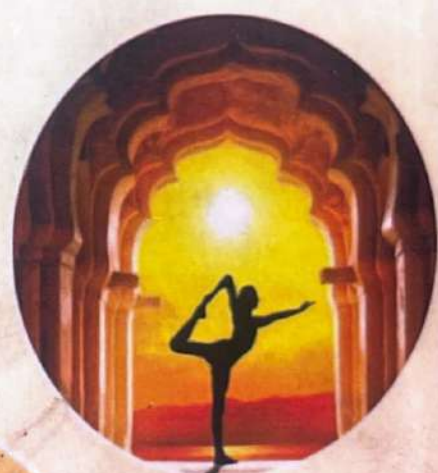
significance of leadership capacities in teacher education cannot be overstated. They play a pivotal role in improving learning outcomes, motivating students, and shaping the future of education. As teacher education programs continue to evolve, fostering leadership capacities should remain a top priority.

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डॉ. अमित कुमार दूबे



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परिचय

योग एक प्राचीन भारतीय पद्धति है। यह एक आध्यात्मिक प्रक्रिया है जो शरीर, मन और आत्मा को संतुलित और स्वस्थ बनाने के लिए विभिन्न योगासनों, प्राणायाम और ध्यान का उपयोग करती है। योग शब्द की उत्पत्ति संस्कृत शब्द "युज" से हुई है जिसका अर्थ है जोड़ना अथवा "एकीकृत होना"। यह शरीर, मन और आत्मा के बीच संतुलन स्थापित कर उन्हें एक रूप करता है और एक पूर्ण और स्वस्थ जीवन जीने में मदद करता है। योग सूत्र में पतंजलि ने लिखा है, "योगः चित्त वृत्ति निरोधः" अर्थात् योग का मूल उद्देश्य मन की अस्थिरता को दूर करना है। योग का अभ्यास करने से शारीरिक स्वास्थ्य सुधारता है। योगासन और प्राणायाम, शरीर की शक्ति और लचीलेपन को बढ़ाते हैं। यह मांसपेशियों को मजबूत और सुडौल बनाता है और शारीरिक दुर्बलता से बचाता है। योग के अभ्यास से श्वास और हृदय की गति सुधारती है, जिससे शरीर को अधिक ऊर्जा मिलती है, योग का अभ्यास करने से मानसिक स्वास्थ्य भी सुधरता है, ध्यान करने से मन शांत होता है और स्थिरता और शांति की अनुभूति होती है। योग के अभ्यास से विचारों को नियंत्रित किया जा सकता है और मानसिक रूप से अधिक स्थिर बना जा सकता है। योग के माध्यम से मन को शांत करके आत्म-विश्वास और एकाग्रता को विकसित किया जाता है। आधुनिक जीवनशैली में शरीर और मन को तनाव का सामना करना पड़ता है, योग के अभ्यास से इस तनाव को कम किया जा सकता है और एक स्वस्थ और सुखी जीवन जिया जा

सकता है। योग का अभ्यास करने से शरीर और मन शारीरिक, मानसिक और आध्यात्मिक रूप से स्वस्थ और सुखी रहता है जिससे अधिक ऊर्जा, स्थिरता, और आत्म-विश्वास का निर्माण होता है। योग के अभ्यास से जीवन को अधिक उच्चता और सामर्थ्य की ओर ले जाया जा सकता है। योग अपने स्वयं के अंदर की शक्ति को जानने और उसे विकसित करने का मार्ग प्रदान करता है। योग शिक्षा और मानसिक स्वास्थ्य दोनों के लिए बहुत महत्वपूर्ण है, इसलिए योग का अभ्यास नियमित रूप से करना चाहिए और इसे अपनी दैनिक जीवनशैली का हिस्सा बनाना चाहिए।

मानसिक स्वास्थ्य में योग का महत्व

मानव जीवन में मानसिक स्वास्थ्य का महत्व अत्यधिक है, क्योंकि यह हमारे सार्वजनिक और व्यक्तिगत जीवन के प्रत्येक क्षेत्र में प्रभाव डालता है। मानसिक दृष्टि से अस्वस्थ व्यक्ति जीवन की विभिन्न परिस्थितियों में अपने आप को समायोजित नहीं कर पाते हैं, उनमें आत्मविश्वास की कमी, संवेगात्मक अस्थिरता, निराशा, मानसिक समस्याएँ एवं व्यक्तित्व संबंधी समस्याएँ उत्पन्न हो जाती हैं। इस प्रकार जब व्यक्ति अपने वातावरण के साथ समायोजन नहीं कर पाता है तो व्यक्ति में मनोविकार उत्पन्न होने लगते हैं जैसे घृणा, द्वेष, तनाव अस्थिरता, संघर्ष, भावना-ग्रंथियाँ आदि। इन मनोविकारों से मानसिक स्वास्थ्य की समस्याएँ बढ़ रही हैं, और इससे जुड़े रोग भी वृद्धि कर रहे हैं। इस संदर्भ में, योग का महत्व अत्यंत महत्वपूर्ण हो जाता है। योग सम्पूर्ण शरीर को विश्राम देता है, इससे शरीर की चेतनता भावनाओं और मानसिक शक्ति में भी सुधार होता है जिससे आरोग्य प्रदान करने वाली जीवन ऊर्जा का प्रवाह भी सुधर जाता है। योग से कई शारीरिक बीमारियों के साथ साथ मानसिक विकारों जैसे घबराहट अवसाद एवं मनोविकारों के लक्षणों से भी छुटकारा मिलता है। योगाभ्यास करने से मानसिक अवसाद को दूर करने में भी मदद मिलती है।

योग के निम्नलिखित घटक हैं जिनको निम्न क्रम में ही नियमित योगाभ्यास से प्राप्त किया जा सकता है-

यम (सार्वभौमिक नैतिकता),

नियम (व्यक्तिगत नैतिकता),

आसन (शारीरिक मुद्राएँ),

प्राणायाम (सांस पर नियंत्रण),
प्रत्याहार (इंद्रियों पर नियंत्रण),
धारणा (मन की स्थिरता),
ध्यान (ध्यान), और
समाधि (आनंद)

योग और मानसिक स्वास्थ्य:

- तंत्रिका शक्ति- योग आसनों, प्राणायाम, और ध्यान के माध्यम से मानसिक शक्ति को विकसित करता है, जिससे विचारशीलता और निर्णय-लेने की क्षमता में सुधार होता है।
- तनाव प्रबंधन- योग तनाव को कम करने में सहायक होता है, जिससे मानसिक तनाव को दूर किया जा सकता है।
- आंतरिक शांति- योग ध्यान और प्राणायाम के माध्यम से मानसिक शांति प्रदान करता है, और मानसिक स्थिति को सुधारता है।
- स्वानुभव और आत्म-जागरूकता- योग आंतरिक भावनाओं को समझने में मदद करता है और आत्म-जागरूकता को बढ़ावा देता है।
- सुदृढ़ बुद्धि- योग विचारशीलता और मानसिक क्षमता को बढ़ावा देता है, जिससे व्यक्ति जीवन की मुश्किल चुनौतियों का सामना कर सकता है।
- अनुशासित जीवनशैली- योग के नियमित अभ्यास के माध्यम से एक अनुशासित जीवनशैली विकसित हो जाती है जो व्यक्तिगत एवं सामाजिक विकास के लिए अत्यंत आवश्यक है।

योग शिक्षा एवं मानसिक स्वास्थ्य

भारत में वर्तमान शिक्षा व्यवस्था आज एक संक्रमण काल से होकर गुजर रही है, शिक्षा को आधार प्रदान करने वाले हमारे जीवन मूल्य वर्तमान में अपना अस्तित्व खो रहे हैं लेकिन योग शिक्षा के माध्यम से हम इस स्तर को ऊपर उठा सकते हैं। योग शिक्षा के अनुसार शिक्षित व्यक्ति जो भी कार्य करता है वह नैतिक मूल्यों का पालन अवश्य करता है, स्वयं को सामाजिक हित के लिए समर्पित करते हुए मानव सुख शांति तथा आनंद का अर्जन कर सकता है जबकि

घृणा, तृष्णा, आकांक्षाएं जैसी स्वार्थ की प्रवृत्तियां केवल मनुष्य के दुख का कारण बनती हैं। योग जीवन को अच्छी तरह समझने और जीने की कला में पारंगत करता है। योग शारीरिक, मानसिक, आध्यात्मिक, चारित्रिक एवं नैतिक विकास, मूल्यों का विकास, धार्मिक विकास-सामाजिक विकास आदि में सहयोग करता है। विद्यार्थियों को शुरू से ही योग शिक्षा प्रदान की जाए तो उनका शारीरिक, मानसिक, सामाजिक, आत्मिक, आध्यात्मिक एवं संवेगात्मक विकास किया जा सकता है। वर्तमान समय में योग शिक्षा पाठ्यक्रम में सम्मिलित करके ही, भारतीय सभ्यता और संस्कृति के गिरते हुए स्तर को उठाया जा सकता है। योग शिक्षा विद्यार्थियों के सर्वांगीण विकास में सहायक हैं जिसके द्वारा सही मायने में समाज और राष्ट्र का विकास संभव है।

शिक्षा में मानसिक स्वास्थ्य का अत्यधिक महत्व है-

- **स्थायित्व और समर्पण-** अच्छी शिक्षा मानसिक स्थिति को स्थिर और पॉजिटिव बनाने में मदद करती है।
- **तंत्रिका शक्ति-** शिक्षा मानसिक बुद्धि को विकसित करने में मदद करती है और विचारशीलता को बढ़ावा देती है।
- **सामाजिक एवं भावनात्मक सीख-** यह शिक्षा के साथ साथ सामाजिक और भावनात्मक स्वास्थ्य का भी समर्थन करती है।
- **प्रतिस्पर्धा का प्रबंधन-** शिक्षार्थियों को दबाव और प्रतिस्पर्धा को संयमित रूप से संघटित करना सीखना चाहिए।
- **मानसिक रोगों की पहचान और समर्थन-** शिक्षकों को छात्रों के मानसिक स्वास्थ्य समस्याओं को पहचानने और समर्थन प्रदान करने के लिए प्रशिक्षित होना चाहिए।
- **स्वास्थ्य जागरूकता-** शिक्षा मानसिक स्वास्थ्य के महत्व को समझाने और इसके लिए समाज में जागरूकता फैलाने में मदद कर सकती है।
- **सहायता और समर्थन-** शिक्षा संस्थानों में मानसिक स्वास्थ्य सेवाओं की उपलब्धता और समर्थन की आवश्यकता होती है जिससे उचित समय पर उचित मार्गदर्शन प्रदान किया जा सके।

- सुरक्षित और सहानुभूति वातावरण- एक सुरक्षित और सहानुभूतिपरक शिक्षा वातावरण मानसिक स्वास्थ्य को बेहतर बनाता है।

इस प्रकार शिक्षा प्रणाली मानसिक स्वास्थ्य को बढ़ावा देने में महत्वपूर्ण भूमिका निभा सकती है।

उत्तम मानसिक स्वास्थ्य के लिए योगमय जीवन के घटक

आहार- योगाभ्यास करने वालों को अल्पाहार करना चाहिए,

हमेशा ताजा एवं पोषिक भोजन ही ग्रहण करना चाहिए, भोजन करते समय मन में सकारात्मक विचार होने चाहिए।

विहार- आसन प्राणायाम और ध्यान शरीर और मन की विश्रांति की स्थिति में ही की जानी चाहिए विश्राम के लिए गहरी नींद और मनोरंजन संबंधी गतिविधियां भी जरूरी हैं।

आचार- सकारात्मक सोच, सकारात्मक दृष्टिकोण अच्छी आदतें और इच्छाओं पर नियंत्रण व्यक्ति को निजी तौर पर और सामाजिक रूप से मजबूत बनाता है। यम और नियम अर्थात् नियंत्रण और पालन के योग्य सिद्धांत से व्यक्ति को अपनी इच्छाओं और भावनाओं पर नियंत्रण पाने में सहायता मिलती है और इनसे शांति तथा समरसता की स्थिति प्राप्त होती है

विचार- प्रत्याहार और ध्यान जैसे योगाभ्यास से विचारों पर नियंत्रण पाने और अपने जीवन में आशा का संचार करने में मदद मिलती है

व्यवहार- कर्मयोग में कहा गया है कि कार्य को पूरी निष्ठा से करना चाहिए और ऐसा करते समय हमें परिणाम की चिंता नहीं करनी चाहिए।

उत्तम मानसिक स्वास्थ्य हेतु विभिन्न आसनों का उल्लेख निम्नवत् है:

- ताड़ासन (त्रीकोणासन): यह आसन सिर, कंधों, और पेट की मांसपेशियों को मजबूत करता है और मानसिक स्थिति को शांति प्रदान करता है।
- पश्चिमोत्तानासन: इस आसन से पीठ, पेट, और जांघों की मांसपेशियों को खींचा जाता है और तनाव को कम किया जा सकता है।

- **विपरीतकरणी आसन:** यह आसन दिल को शांति देता है और मानसिक स्थिति को सुधारता है।
- **उत्तानासन:** इससे पीठ, पेट, और कमर की मांसपेशियों को मजबूती मिलती है और तनाव को कम करता है।
- **भ्रामरी प्राणायाम:** यह प्राणायाम ध्यान और मानसिक चिंता को दूर करने में मदद करता है।

इन आसनों को नियमित रूप से अभ्यास करके शारीरिक स्वास्थ्य को सुधारकर मानसिक स्वास्थ्य को बेहतर बनाया जा सकता है।

निष्कर्ष

योगाभ्यास में ध्यान और नियमितता महत्वपूर्ण होते हैं। प्राचीन काल में योग क्रियाओं का अभ्यास समग्र और सामान्य आरोग्य तथा आध्यात्मिक उन्नति के लिए किया जाता था, वर्तमान में योग को एक अतिरिक्त टैक्स चिकित्सा पद्धति के रूप में या मानसिक विकारों के उपचार के एकमात्र तरीके के रूप में भी इस्तेमाल किया जा सकता है इससे न सिर्फ रोगों के निदान में मदद मिलती है बल्कि व्यक्ति के समग्र में बदलाव लाया जा सकता है। योग शिक्षा द्वारा व्यक्ति अधिक सृजनशील होते हैं, योग शिक्षा के द्वारा छात्र-छात्राओं को अधिक आध्यात्मिक एवं संयम शील बनाया जा सकता है। योग का मानसिक स्वास्थ्य पर प्रभाव निश्चित रूप से होता है, योग के अभ्यास से ही मन की स्थिति में सुधार किया जा सकता है। योग के द्वारा तनाव कम होता है और मन में सकारात्मक भावनाएँ पैदा होती हैं, जिससे स्वस्थ निर्णय लेने की क्षमता में सुधार होता है। इसलिए योग का नियमित अभ्यास करना चाहिए जिससे स्वस्थ और सकारात्मक मानसिक स्वास्थ्य का आनंद उठाया जा सके।