

श्रीमद्भगवद्गीतायां स्मृतिशक्तिविकासोपायाः

डॉ. नन्दिघोषमहापात्रः

सहायकाचार्यः, सर्वदर्शनविभागः

केन्द्रीयसंस्कृतविश्वविद्यालयः

श्रीसदाशिवपरिसरः, पुरी, ओडिशा

E-Mail – nandiji85@gmail.com

प्रबन्धसारः –

साम्प्रतं लोकः भौतिकविषयेषु रमते । विषयेषु रम्यमाणं मनः चञ्चलस्वभावयुक्तम्। मनसः चञ्चलता कारणतः कर्मदक्षतायाः अभावः, कर्मदक्षताभावेन कर्मणि अरुचिः कर्मरुच्या चित्तचञ्चलं, चित्तचञ्चलेन अस्मृतिः, अस्मृत्या स्मृतिशक्तेः ह्रासो भवति। अतः चित्तशुद्धये, स्मृतिवृद्धये, कार्यदक्षतायै च मनसः स्थिरीकरण-मवश्यमेव सम्पादनीयम्। तस्य मनसः यावत् स्थिरता न जायते तावत् स्मृतिरपि नैव कदापि सुस्थिरा भवति । यदा मनः प्रसन्नं जायते तदानीमेव तत्स्थिरं भवति। मनसः स्थिरतायां सत्यां स्मृतिरपि स्थिरा जायते। प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ।

बीजपदानि - स्मृतिशक्तिः, चित्तम्, चित्तविक्षेपः, चित्तपरिकर्म, प्रसादः, अन्तःकरणम् ।

प्रपञ्चेऽस्मिन् अनेकानि तत्त्वानि विद्यन्ते, नैकाः विद्याः शोभन्ते, नैकानि साधनानि समुपलभ्यन्ते, नैके विचाराः प्रवर्तन्ते। इमानि सर्वाण्यपि तत्त्वानि किमपि तत्त्वमाश्रयन्ते। तत्तत्त्वं स्मृतितत्त्वमेव। विना स्मृत्या ज्ञानं न जायते । ज्ञानादृते च मुक्तिर्नाधिगम्यते । किञ्च विना मुक्तिं मानवजीवनं सार्थकं न भवति । अतः स्मृतिशक्तिविकासः ज्ञानाय अवश्यमेव स्यात्। अथ स्मृतिशक्तिविकासोपायाः के इति जिज्ञासायामुच्यते सन्ति हि शतशः उपायाः स्मृतिवर्द्धनाय परं शास्त्रोक्तः उपाय एव श्रेयः । तत्र शास्त्रमेव प्रमाणम् । शास्त्रप्रमाणप्रसङ्गे प्रस्थानत्रयान्तर्गतश्रीमद्भगवद्गीता विशिष्टं किञ्चित्स्थानमावहति । विश्वस्य अनन्यः ग्रन्थः श्रीमद्भगवद्गीता । इयं गीता भगवता श्रीकृष्णेन कुरुक्षेत्ररणप्राङ्गणे गीता। सर्वोपनिषत्साररूपेयं गीता। यथोक्तम् -

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥१

भारतामृतसर्वस्वमिदं गीताशास्त्रम् ।

भारतामृतसर्वस्वं विष्णोर्वक्त्राद्विनिसृतम् ।

गीतागङ्गोदकं पीत्वा पुनर्जन्म न विद्यते ॥²

अस्यां गीतायां किं नास्ति ? सर्वमपि तत्त्वं समाहितं वर्तते । सामाजिकं, राजनैतिकं, वैज्ञानिकं, मनोवैज्ञानिकं चेमानि सर्वाण्यपि तत्त्वान्यस्यां गीतायां समाहितानि सन्ति । मनोवैज्ञानिकतत्त्वमाधारीकृत्य स्थिरस्मृतेरुपायप्रदर्शने गीतेयमत्यन्तं विलक्षणं स्थानमावहति। चित्तस्य शुद्धतानुगुणमेव स्मृतिः स्थिरा भवति । आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिरित्यभियुक्त्यनुसारेण शुद्धभोजनेन बुद्धिः शुद्धा भवति स्थिरा च भवति । सात्त्विकभोजनेन सात्त्विकी बुद्धिः, राजसिकभोजनेन राजसिकी बुद्धिः, तामसिकभोजनेन च तामसिकी बुद्धिः सञ्जायते । श्रीमद्भगवद्गीतायां सात्त्विकादीनामाहाराणां प्रकाराः तत्परिणामश्च प्रदर्शितः । तदुक्तम् -

आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्या स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥³

अत्र आयुः इति कथनेन यद्भोजनेन मानवानामायुः वर्द्धते, सत्त्वम् - सत्त्वगुणः वर्द्धते, बलम् - शरीरमनोबुद्धिषु सात्त्विकबलमुत्साहश्चोत्पद्यते, आरोग्यम् - शरीरे निरोगतायाः अभिवर्धनं, सुखम् - शान्तिसुखयोः प्राप्तिः, प्रीतिविवर्धना - यस्य दर्शनमात्रेण प्रीतिः स्वतः वर्धते । स्थिराः - यन्न गरिष्ठभोजनं, यद्भोजनेन चिरं शरीरे शक्तिः वर्धते । हृद्या - हृदयाय शक्तिकारकाः, रस्याः - फलदुग्धादिसंयुक्ताः, स्निग्धाः - घृतादिस्नेहयुक्ताः । अत्र सत्त्वगुणयुक्ताः आहाराः भगवदुपवर्णिताः ते सर्वेऽपि सात्त्विकजनानां प्रियाः भवन्ति । पुनः -

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकमयप्रदाः ॥⁴

कटु - कारवेल्लादिकटुयुक्तखाद्यपदार्थाः, अम्ल-निम्बुकादि अम्लयुक्तं, लवणम् - लवणयुक्तखाद्यम्, अत्युष्णम् - अत्यन्तदाहप्रदखाद्यं, तीक्ष्णम् - यद्भोजनेन नासिकामुखादीनां ज्वलनं भवति, रूक्षम् - यस्य भोजने स्नेहाभावः वर्तते, विदाहिनः - दाहकारकाः खाद्यपदार्थाः । इत्यत्र प्रतिपादिताः गुणाः यस्मिन् खाद्यपदार्थे भवन्ति, ते सर्वेऽपि रजोगुणसमन्वितराजसपुरुषाणां प्रियाः भवन्ति । एतेन तेषां जीवनं दुःखशोकामयप्रदं भवति । अतः भगवानत्रोपदिशति मनुष्यैः सर्वदा ईदृशेभ्यः आहारेभ्यः निवर्तितव्यः एव । पुनः

यातयामं गतरसं पूतिपर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥⁵

अत्र यातयामम् - पक्काय समयभावः, अर्थात् अर्धपक्वं खाद्यं, गतरसम् - आतपादिभ्यः यस्य शुष्कत्वं वर्धितं, पूति - लसुनादि-दुर्गन्धयुक्तभोज्यपदार्थाः, पर्युषितम्-खाद्यपदार्थानां समयव्यतीतेन तेषां यत् विकृतित्वम्, उच्छिष्टम् - भुक्तावशेषः अर्थात्

भोजनात् अनन्तरम् अवशिष्टान्नम्, अमेध्यम् - मीनमांसाद्यपवित्रभोज्यपदार्थाः । एतादृशाः सर्वेऽपि आहाराः तमोगुणसमन्विततामसिकजनानां प्रियाः भवन्ति ।

अत्र सात्त्विकान्नानि एव भोज्यानि, इतरद्विविधानि अन्नानि त्यक्तव्यानि । यतो हि सात्त्विकभोजनेन चित्तशुद्धिः भवति, चित्तमेव हि संसारस्तत्प्रयत्नेन शोधयेत् इत्युक्तत्वात् चित्तस्य स्थिरता समायाति, तथा च स्मृतिशक्तेः विकासः सम्भवति किन्तु राजसिकतामसिकभोजनेन चित्तस्य चञ्चलता वर्धते, तद्वर्धनेन विस्मृतिर्जायते, तथा च ज्ञानकर्मणां व्यवहारः सम्यक्तया न भवति । अतः आहाराणाम् ईदृशं भेदं परिकल्पयन् भगवान् साक्षादत्रोपदिशति यत् शुद्धसात्त्विकभोजनेन यदि साधकः स्वतः प्रवर्तते, तर्हि तस्य बुद्धिः, ज्ञानं, स्मृतिश्चावश्यम् अभिवर्धते ।

चित्तस्य स्थिरीकरणार्थं नैके उपायाः शास्त्रेषु विहितास्सन्ति । यदा चित्तं प्रसन्नं भवति मनः प्रसन्नं भवति तदानीमेव स्मृतिरपि स्थिरा भवति । विषयासक्तं चित्तं न कदापि स्थिरतामाप्नोति । अतः विषयेभ्यः अनाशक्तः सन् परब्रह्मापरपर्यायस्य आत्मनः भगवतः आराधनेन चित्तं स्थितिपदं लभते इति श्रावयति कठश्रुतिः -

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।

बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥⁶

इन्द्रियाणि ह्यानाहुर्विषयांस्तेषु गोचरान् ।

आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥⁷

अत्र साक्षाद्धर्मराजः यमः नचिकेतसं कथयति - आत्मानं रथीति चिन्तय, त्वच्छरीरं रथ इति कल्पय, बुद्धिं सारथीति स्वीकुरु, स्वमनश्च प्रग्रह इति चिन्तय । ज्ञानिनः इन्द्रियाणि अश्वा इति वदन्ति, विषयाः अश्वानां मार्गाः इति कल्पयन्ति, अथ चापि आत्मेन्द्रियमनोयुक्तं जीवात्मानं भोक्तेति चिन्तयन्ति । एतदेव समर्थयति श्रीमद्भगवद्गीता -

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।

तस्येन्द्रियाण्यवश्यानि दृष्टाश्चा इव सारथेः ॥⁸

यः सदा अविवेकसम्पन्नः मूर्खः, अयुक्तः अर्थाद् वशीभूतः चञ्चलः, तेन चञ्चलमनसा च सदा तिष्ठति, तस्येन्द्रियाणि अनवधानदुष्टाश्ववत् अवशीभूतानि अर्थात् अवश्यानि तिष्ठन्ति ।

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।

तस्येन्द्रियाणि वश्यानि सदश्चा इव सारथेः ॥⁹

किन्तु यः सदा विवेकशीलः ज्ञानी, युक्तेन मनसा अर्थात् स्थिरमनसा तिष्ठति, तस्येन्द्रियाणि सावधानसारथेः, उत्तमाश्च इव वश्यानि अर्थात् निग्रहयुक्तानि तिष्ठन्ति ।

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।

न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥¹⁰

यः कश्चित्सदा विवेकहीनः निर्बोधः, असंयतचित्तः अपवित्रः सन् तिष्ठति सः तत् सर्वश्रेष्ठं ब्रह्मपदं न प्राप्नोति अपि च जन्ममृत्युरूपं संसारमधिगच्छति केवलम् ।

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।

स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥¹¹

किन्तु यः सदा विवेकशीलबुद्ध्या युक्तः, संयतचित्तोऽस्ति, पवित्रेण तिष्ठति सः तत्सर्वश्रेष्ठं ब्रह्मपदं प्राप्नोति । यस्मात्पदात् सः न पुनरावर्तते ।

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।

सोऽध्वनः परमाप्नोति तद्विष्णोः परमं पदम् ॥¹²

यो मनुष्यः विवेकसम्पन्नसारथियुक्तोऽस्ति, मनोसंयमवान् भवति सः दुःखरूपसंसारात् पारं गत्वा सर्वव्यापिपरब्रह्मणः तत्परमं पदमाप्नोति ।

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।

मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥¹³

यतो हि इन्द्रियेभ्यः विषयाः पराः अर्थात् श्रेष्ठाः भवन्ति, विषयेभ्यः मनः परम् अर्थात् बलवदस्ति, मनसोऽपि बलवती विद्यते बुद्धिः, अस्याः अपि महान् बलवानस्ति आत्मा ।

एवम् आत्मनः श्रेष्ठत्वं प्रतिपाद्य उपनिषद्वक्ति साक्षादात्मज्ञानेन बुद्धिशक्तिः, तथा च मनोशक्तिः वर्धते । मनोशक्तिवर्धनेन स्मृतिशक्तिः सम्बर्धते । तस्मात् स्मृतिशक्तिवर्धनाय आत्मज्ञानमेवापेक्षते ।

चित्ति संज्ञाने इत्यस्माद्धातोः क्तप्रत्यये कृते चित्तमिति पदं निष्पद्यते । चित्तानि प्रज्ञानानि ।¹⁴ इति वचनेन चित्तमेव प्रज्ञापरपर्याय इत्यवगम्यते । प्रज्ञायाः नामसु चित्तस्य परिगणनं कृतं वर्तते । तदाह अमरकोषे -

चित्तं तु चेतो हृदयं स्वान्तं हन्मानसं मनः ।¹⁵

बुद्धिर्मनीषा धीषणा धी प्रज्ञा शेमुषी मतिः ।

प्रेक्षोपलब्धिश्चित्संवित्प्रतिप्रज्ञाप्रचेतनाः ॥¹⁶

अन्तःकरणसामान्यमेव चित्तमित्युच्यते । वेदान्तशास्त्रे अन्तःकरणं मनबुद्ध्य-हङ्कारचित्तभेदेन चतुर्विधम् । तदुक्तम् -

मनो बुद्धिरहङ्कारश्चित्तं करणमान्तरम् ।

संशयो निश्चयो गर्वः स्मरणं विषया इमे ॥¹⁷

सांख्यशास्त्रे तु मनबुद्ध्यहङ्कारभेदेन अन्तःकरणं त्रिविधम् । तद्यथा -

अन्तःकरणं त्रिविधं दशधा बाह्यं त्रयस्य विषयाख्यम् ।¹⁸

आचार्यविज्ञानभिक्षुमतेन अन्तःकरणस्य चत्वारः भेदाः मनबुद्धिचित्ताहङ्काराः यद्यपि स्वीकृताः, तथापि एकस्यैवान्तःकरणस्य इमे भेदाः सन्ति । अतः शास्त्रेऽस्मिन् अन्तःकरणसामान्यं चित्तमेवेति । अत उक्तं योगवाशिष्ठे -

चित्तमन्तःकरणसामान्यम् ।¹⁹

सर्वतन्त्रस्वतन्त्रः आचार्यवाचस्पतिमिश्रोऽपि चित्तशब्दं बुद्धिरूपेणान्तःकरण-
रूपेण वा स्वीकरोति ।

चित्तशब्देनान्तःकरणं बुद्धिमुपलक्षयति ।²⁰ इति ।

किञ्च चित्तमनयो ईषद् भेदत्वादेव अनयोः पर्यायवत् प्रयोगः उपनिषदि विहितः ।
तद्यथा -

यथा निरिन्धनो वह्निः स्वयोनावुपशाम्यति ।

तथा वृत्तिक्षयाच्चित्तं स्वयोनावुपशाम्यति ॥

स्वयोनावुपशान्तस्य मनसः सत्यकामतः ।

इन्द्रियार्थविमूढस्यानृताः कर्मवशानुगाः ॥²¹

एवं चित्तं तादृशं साधनं येन संकल्पमननादयः फलितार्थाः भवन्ति ।

चित्तं वाव संकल्पाद् भूयः । यदा वै चेतयतेऽथ संकल्पयते । अथ मनस्यति । अथ
वाचमीरयति । तामु नाम्नीरयति । नाम्नी मन्त्रा एकं भवन्ति । मन्त्रेषु कर्माणि ।²²

चित्तमेव संसारस्य कारणम् । अतः प्रयत्नेन चित्तशुद्धये प्रयतेरन् इति श्रावयति
श्रुतिः -

चित्तमेव हि संसारस्तत् प्रयत्नेन शोधयेत् ।²³

किञ्च चित्तस्य बन्धकारणत्वं सूचयन्ती श्रुतिः उपदिशति -

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

बन्धाय विषयासङ्गि मुक्त्यै निर्विषयं मनः ॥²⁴

विषयसङ्गि मनः बन्धाय कल्पते तद्विपरीतं च निर्विषयं मनः मोक्षायः कल्पते
इति । मनसः शुद्धता नाम तस्य निर्विषयीकरणम् । विषयेभ्य मनसः उपरमणमित्यर्थः ।

वर्ततेऽनयेति वृत्तिः इति व्युत्पत्त्या वृत्तिर्व्यापारो भवति । वृत् धातोः करणे क्तिन्
प्रत्यये कृते वृत्तिशब्दोऽयं निष्पद्यते । चित्तस्य व्यापारः परिणामो वा वृत्तिः । चित्तस्य
वृत्तयः चित्तवृत्तयः, तासां वृत्तीनां चित्तव्यापाररूपाणां निरोधः चित्तवृत्तिनिरोधः ।
चित्तस्यानेकरूपपरिणतित्वादेव नैकाश्चित्तस्य वृत्तयः । परं सत्त्वादिगुणानां प्राधान्यात्
वृत्तयस्तिष्ठः सात्त्विकराजसतामसभेदात् । प्रकारान्तरेण प्रमाणविपर्ययविकल्प-
निद्रास्मृतयः पञ्चवृत्तयः ।

चित्ते सर्वाः वासनाः सञ्चिताः भवन्ति । तानि ह वा एतानि चित्तैकायनानि
चित्तात्मनि चित्ते प्रतिष्ठितानि । चित्तं ह्येवेषामेकायनम् । चित्तमात्मा । चित्तं प्रतिष्ठा ।²⁵
अर्थात् वाङ्मनसंकल्पानामधिष्ठानमेकमेव, तच्च चित्तम् । ते चित्तस्वरूपं भूत्वा चेतस्येव
प्रतिष्ठिताः भवन्ति । तदाहुः -

उदक्रमीच्चित्तम् । न शृणोति । न पश्यति । न वाचा वदति । न ध्यायति ।
अथास्मिन् प्राण एवैकधा भवति । तदैवं वाक् सर्वैर्नामभिः सहाप्येति । चक्षुः सर्वै रूपैः
सहाप्येति । श्रोत्रं सर्वैः शब्दैः सहाप्येति । मनः सर्वैर्ध्यानैः सहाप्येति ।²⁶

चित्तरहितपुरुषः न शृणोति, न पश्यति, न भाषते, न ध्यायति, परं यदा चित्ते प्राण एक्यं प्राप्नोति तदानीं चक्षुः रूपैः साकं, श्रोत्रं शब्दैः साकं, मनः ध्यानैः साकं परमपुरुषं प्राप्नुवन्ति ।

कथं तासां चित्तवृत्तीनां निरोधो भवतीति जिज्ञासायां भगवान् पतञ्जलिः ब्रवीति अभ्यासवैराग्याभ्यां तन्निरोधः²⁷इति । किञ्च भगवताऽपि गीतायामुक्तम् -

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥²⁸

वैराग्येण चित्तं बहिर्मुखप्रवाहात् अन्तर्मुखीकृत्य विवेकज्ञानरूपाभ्यासेन तासां वृत्तीनां निरोधकरणेन समाधिः सिद्ध्यति । स एव चित्तवृत्तिनिरोधः योगः । निरोधो नाम न वृत्तीनां सर्वथाभावः प्रत्युतः स्वकारणे चेतसि लयः इत्यर्थः । तदुक्तं राजमार्तण्डवृत्तौ आचार्यभोजदेवेन -

तासां निरोधो बहिर्मुखतया परिणतिविच्छेदादन्तर्मुखतया प्रतिलोमपरिणामेन स्वकारणे लयो योग इत्याख्यायते ।²⁹किञ्च वृत्तिनिरोधश्च चित्तस्य वृत्तिसंस्कार-शेषावस्था ॥³⁰ इति ।

चित्तं विक्षिपन्ति विषयेष्विति चित्तविक्षेपाः ।³¹चित्तविक्षेपकरकाः योगान्तरायभूताः व्याध्यादयः सन्ति । तदुक्तम् -

व्याधिस्त्यानसंशयप्रमादाऽऽलस्याविरतिभ्रन्तिदर्शनाऽलब्धभूमिकत्वाऽनवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ।³²

एतेषां विक्षेपानां सहवर्तिनः पञ्चविक्षेपाः वर्तन्ते । ते च -

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासविक्षेपसहभूवः ।³³

विक्षेपप्रतिषेधोपायमपि सूचयति सूत्रकारः -

तत्प्रषेधार्थमेकतत्त्वाभ्यासः ।³⁴

एकतत्त्वाभ्यासो नाम कास्मिंश्चिदभिमततत्त्वे एव चित्तस्य स्थिरीकरणमिति राजमार्तण्डवृत्तौ । परं व्यासभाष्ये एकमेव तत्त्वमीश्वरः तस्मिनीश्वरे चित्तस्य स्थिरीकरणमिति ।

वस्तुतः भगवत्कृपया एव मनुष्याणां विस्मृतिः भवति पदे पदे किन्तु मनुष्यः तन्नावगम्य स्वचित्तं विचालयति । परन्तु अत्र ध्यातव्यं यत् चित्तं यावत् स्थिरं न भवति अर्थात् चित्तस्य स्थिरीकरणाय यावत् प्रयत्नं न विधीयते साधकैः तावत् मनुष्याणां विस्मृतिः न दूरीभवति अर्थात् स्मृतिशीलता नागच्छति । अतः एतावत् चित्तस्य स्वरूपं प्रतिपाद्य चित्तस्थिरीकरणाय चर्चा जाता । यत्परिपाल्य अग्रे गमनेन अवश्यमेव स्मृतिशक्तेरभिवर्धनं भवेत् । पुनः भगवत्परायणो न भवनेन भगवद्विस्मृतिः, तथा च विषयचिन्तनम् अधिकं भवति । यतो हि जीवस्य एकस्मिन् पाश्वरे भगवान्, अपरस्मिंश्च पाश्वरे संसारः (विषयः) । यदा जीवः परमात्माश्रयं परित्यजति तदा सः संसारमाश्रित्य विषयमधिकतया चिन्तयति । एवं वारम्वारमधिकतया विषयचिन्तनेन कामः जायते,

कामात् क्रोधः, क्रोधात् सम्मोहः, सम्मोहात् स्मृतिविभ्रमः, स्मृतिभ्रंशात् बुद्धिनाशो जायते । तस्मादेव तस्य विनाशः अचिरादागच्छति । इममपि क्रमं भगवान् स्वभाषया निगदति -

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात् क्रोधोऽभिजायते ॥³⁵

क्रोधाद्भवति सम्मोहः सम्मोहात् स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥³⁶

किञ्च योगसूत्रे चित्तप्रसादनस्य निर्मलीकरणस्योपायान् सप्तभिः सूत्रैः प्रति-पादयति सूत्रकारः -

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां

भावनातश्चित्तप्रसादनम् ।³⁷

सुखितेषु दुःखितेषु पुण्यात्मकेषु अपुण्यात्मकेषु च क्रमशः मैत्री करुणा मुदिता उपेक्षायाः भावनायां विचारेण चित्तस्य प्रसन्नता भवति । अर्थात् सुखितेषु प्राणिषु मित्रताभावना, दुःखितेषु प्राणिषु करुणाभावना दयाभावना वा, पुण्यात्मकेषु पुरुषेषु प्रसन्नताभावना, अपुण्यात्मकेषु पुरुषेषु उपेक्षाभावना करणेन योगिनः चित्तम् निर्मलं भवति । एवं भावयतः योगिनः शुक्लो धर्मः उत्पद्यते । अर्थात् राजसधर्माणां तामसधर्माणां च निवृत्तिः भूत्वा शुक्लः सात्त्विको वा धर्मः उत्पद्यते । तदनन्तरं चित्तं प्रसन्नं भवति । प्रसन्नं चित्तम् एकाग्रं भूत्वा स्थिरतां प्राप्नोति ।

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ।³⁸

प्राणवायोः प्रच्छर्दनेन विधारणेन वा चित्तस्य एकाग्रतां सम्पादयितुं शक्यते । प्रच्छर्दनं नाम रेचकेण एकनासारन्ध्रेण उदरस्थप्राणवायोः शनैः शनैः बहिर्निष्कासनम् । अस्य नामान्तरं रेचकप्राणायामः । विधारणं नाम प्रच्छर्दनानन्तरं वायोः बाह्यकुम्भकम् । अर्थात् बहिर्निष्कासितस्य प्राणवायोः बहिरेव स्थापनं नाम अन्तः अप्रवेशः एव विधारणम् ।

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिसम्बन्धिनी ।³⁹

अभ्यासं कुर्वन् साधकः दिव्यविषयान् (शब्दस्पर्शरूपरसगन्धान्)साक्षात्करोति । नासिकाग्रे संयमेन योगिनः कृते यस्याः दिव्यगन्धसंवितः साक्षात्कारो भवति सा गन्धप्रवृत्तिः । जिह्वाग्रे संयमेन योगिनः कृते यस्याः दिव्यरससंवितः साक्षात्कारो भवति सा रसप्रवृत्तिः । तालुनि संयमेन योगिनः कृते यस्याः दिव्यरूपसंवितः साक्षात्कारः भवति सा रूपप्रवृत्तिः । जिह्वामध्ये संयमेन योगिनः कृते यस्याः दिव्यस्पर्शसंवितः साक्षात्कारो जायते स्पर्शप्रवृत्तिः । जिह्वामूलेसंयमेन योगिनः कृते यस्याः दिव्यशब्दसंवितः साक्षात्कारो भवति सा शब्दप्रवृत्तिः । एतेषां दिव्यविषयाणाम् अनुभवकुर्वाणा प्रकृष्टा वृत्तिरेव विषयवती प्रवृत्तिः । एतादृशी प्रवृत्तिरुत्पन्ने सति

साधकस्य संशयः नश्यति, तस्य चित्तं स्थिरं भवति, तस्य योगमार्गे विश्वासः उत्साहश्च वर्धते । एतदेव आत्मचिन्तने अभ्यासे च मनसः स्थिरीकरणे कारणं भवति ।

विशोका वा ज्योतिष्मती ।⁴⁰

शोकरहितज्योतिष्मती प्रवृत्त्युत्पन्ने सति मनसः स्थितिः सम्पादनं भवति । चित्तं सत्त्वगुणस्य परिणामः । ज्योतिः शब्देन सात्त्विकप्रकाशः उच्यते । प्रकाशस्वरूपं आकाश इव व्यापकं भवति चित्तम् । हृदयकमले तस्य एकाग्रता सम्पादिते सति चित्तं सूर्याकारं चन्द्राकारं मण्याकारं प्रभाकारं च भवति । अर्थात् कदाचित् सूर्याकारं कदाचित् चन्द्राकारं कदाचित् मणिप्रभायाः आकारं प्राप्नोति । चित्तस्य अयं साक्षात्कारः एव ज्योतिष्मती प्रवृत्तिरित्युच्यते । अस्यां प्रवृत्तौ सूर्यादयः अनेके विषयाः सन्तीति कारणतः इयं विषयवती इत्युच्यते । सा च ज्योतिष्मती प्रवृत्तिः द्विविधा भवति ।

१) विशोकाविषयवती ज्योतिष्मती प्रवृत्तिः

२) विशोका-अस्मितामात्रज्योतिष्मती प्रवृत्तिः

अस्मिताद्वारा स्थिरं चित्तं शान्तम् अनन्तम् अहंकारमात्रस्वरूपं भवति । अर्थात् अस्याम् अवस्थायां चित्तम् अहङ्काराकारेणाकारितं भवति । एतदेव अस्मितामात्रज्योतिष्मती प्रवृत्तिरित्युच्यते । इयं ज्योतिष्मती प्रवृत्तिः विशोका (शोकरहिता) भूत्वा चित्तस्य स्थिरतां सम्पादयति ।

वीतरागविषयं वा चित्तम् ।⁴¹

वीतरागं विषयत्वेन स्वीकृतस्य चित्तस्य स्थिरता भवति । अर्थात् रागशून्ययोगीनां (सनक-दत्तात्रेय-कृष्ण-व्यास-शूकदेवादीनां) चित्तेषु संयमेन ध्यानेन वा चित्तं स्थिरतां प्राप्नोति ।

रागः अनुरागः आसक्तिर्वा । रागमुक्तचित्ते विषयाणां चिन्तनमधिकं भवति । विषयान् प्रति यस्य योगिनः आसक्तिर्न भवति तस्य चित्तम् एकाग्रं भवति । अर्थात् यः योगी विषयाणामभिलाषः पूर्णतया त्यज्यति । तस्य चित्ते विद्यमानः अविद्यादीनां क्लेशानां संस्कारः पूर्णतया नश्यति । चित्ते सात्त्विकसंस्कारः प्रादुर्भवति एकाग्रं च भवति चित्तम् । एवं विषयरारहितावस्थां प्राप्य पूर्णवैराग्यं प्राप्तुं शक्यते ।

स्वप्ननिद्राज्ञानालम्बनं वा ।⁴²

अथवा स्वप्नज्ञानस्य निद्राज्ञानस्य आश्रयकारिचित्तं स्थिरतां प्राप्नोति । स्वप्नावस्थायां सात्त्विकज्ञानस्य विषयं भगवत्प्रतिमादिपदार्थस्य आश्रयकारिचित्तम् स्थिरतां प्राप्नोति ।

यथाभिमतध्यानाद्वा ।⁴³

स्वाभिमतस्य स्वाभीष्टस्य इष्टस्य ध्यानात् चित्तं स्थिरं भवति । भगवतः प्रतिमायाः ध्यानेन अपि चित्तं स्थिरं भवति ।

एतैः परिकर्मभिः चित्तं प्रसन्नं सत् समाहितं भवति । प्रसन्ने चेतसि बुद्धिः स्थिरा भवति । बुद्धौ स्थिरतायां सत्यां स्मृतिरपि चिरस्थायी भवति । जनमानसे तदेव तिष्ठति

यत्सुस्थिरमस्ति किन्तु प्रवाहमानसंसारे सर्वस्यापि गतिर्विद्यते अतः सर्वोऽपि संसारः प्रचाल्यमानः विद्यते । तर्हि कथं चित्तं स्थिरं भवेत् ? एतत्प्रश्नं समाधाय योगशास्त्रे परिकर्मव्यवस्था कृता, तदत्र सप्तभिः सूत्रैः प्रतिपादिता अतः योगदर्शनस्य अनया परिकर्मव्यवस्थया एव चित्तं स्थिरतामधिगच्छति, चित्तस्थिरतया स्मृतिशक्तिः समुत्पद्य स्थिरा भवति, तदा सः मानवः अस्मिन् जगति अत्यन्तं प्रतिभासम्पन्नरूपेण प्रख्यातो भवति । अतः स्मृतिशक्तिविकासाय चित्तस्थिराय च योगदर्शनस्य परिकर्माणि अवश्यमनुसर्तव्यानि एव । भगवताप्युपदिष्टम् -

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्येर्विधेयात्मा प्रसादमधिगच्छति ॥⁴⁴

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥⁴⁵

अत्रार्थोऽयमस्ति वशीभूतान्तःकरणसम्पन्नः कर्मयोगी साधकः रागद्वेषरहितैः निजवश्यैः इन्द्रियैः विषयेषु विचरणकारी अन्तःकरणस्य निर्मलतामधिगच्छति, अन्तःकरणस्य निर्मलतायाः प्राप्तौ सति साधकस्य समस्तदुःखानां हानिः अर्थात् नाशो भवति । इत्थम्भूतसाधकस्य बुद्धिः अचिरेणैव परमात्मनि पर्यवतिष्ठते ।

वस्तुतोऽत्र ध्यातव्योऽस्ति यत् - प्रसन्नतया, व्याकुलतया च अन्तःकरणं द्रवीभूतं भवति । अन्तःकरणद्रवीभूतभवनेन तस्मिन् यः कोऽपि भावः समागच्छति, सः स्थायी भवति, स्थायिभवनेन भावः कदाचित् उत्थापकः, कदाचिच्च पातकोऽपि भवति । अतः संसारस्य प्रियवस्तूनां प्राप्तौ प्रसन्नः, अप्रियवस्तूनां च प्राप्तौ अप्रसन्नः, उद्विग्नो वा न भवेत् । एवं समस्थिति एव चित्तस्थिरतायाः लक्षणम् । एतल्लक्षणेनैव स्मृतिशक्तिः स्वतः विकश्यते वर्धते च । नैकैः विषयैः विप्रतिपन्ना बुद्धिः यदा विकल्पवर्जिता सती समाधौ समाधीयते तदा स्थिरतामधिगच्छति ।

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥⁴⁶

स्थिरचित्तयुक्तस्य किं लक्षणम् ? कश्च स्वभावः ? कथं बुद्धिः स्थिरा भवति ? व्यवहारस्तस्य किमात्मकः? इत्यादीनां विषये भगवान् स्वयमेव वक्ति सर्वासां कामनानामिच्छानां त्यागः यदा सञ्जायते तदा तुष्टेः कारणं किमपि नावशिष्यते । स्वयमेव सन्तुष्टो भवति आत्मतृप्तो भवति जीवः । तदानीमेव बुद्धिः स्थिरा भवति ।

प्रजहाति यदा कामान्सर्वान्पार्थमनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥⁴⁷

सांसारिकदुःखमागतेऽपि यस्य मनः प्रक्षुभितं न भवति सुखागतेऽपि नष्टा यस्य स्पृहाः तस्यैव मनः स्थिरतामाप्नोति ।

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥⁴⁸

किञ्च यः शुभं प्राप्य न तुष्यति अशुभञ्च प्राप्य न हृष्यति तस्य बुद्धिः स्थिरा भवति ।

यः सर्वत्रानभिलेहस्तत्तत् प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥⁴⁹

कथं बुद्धिः अनर्थनाशपूर्वकं स्थिरतामधिगच्छति तस्याप्युपायः प्रदर्शितः । विषयेभ्य इन्द्रियाणां प्रत्याहरणं यदा सञ्जायते तदा अन्तरिन्द्रियमपि स्थिरं भवति । यथार्थज्ञानं सम्प्राप्य यदा जीवः विषयेष्वनासक्तः सन् इन्द्रियाणि वशीकरोति नाहं वश्यः इन्द्रियाणीमान्येव मे वश्यानि इति चिन्तयति तदा तस्य बुद्धिः सुप्रतिष्ठिता भवति ।

यदा संहरते चायं कुर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥⁵⁰

अस्य भावं प्रकटीकृत्यादिशङ्करः कथयति - यदा संहरते सम्यगुपसंहरते चायं ज्ञाननिष्ठायां प्रवृत्तौ याति कूर्मः अङ्गानि इव सर्वशो यथा कूर्मो भयात् स्वानि अङ्गानि उपसंहरति सर्वत एवं ज्ञाननिष्ठ इन्द्रियाणि इन्द्रियार्थेभ्यः सर्वविषयेभ्यः उपसंहरते । तस्य प्रज्ञा प्रतिष्ठिता इति उक्तार्थं वाक्यम् ।⁵¹

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥⁵²

श्लोकस्यास्य वास्तवार्थं शाङ्करभाष्ये एवं प्रकटितम् - यद्यपि विषयोपलक्षितानि इन्द्रियाणि अथ वा विषया एव निराहारस्य अनाह्नियमाणविषयस्य कष्टे तपसि स्थितस्य मुखस्य अपि विनिवर्तन्ते देहिनो देहवन्तः, रसवर्जं रसो रागो विषयेषु यः तं वर्जयित्वा । रसशब्दो रागे प्रसिद्धः स्वरसेन प्रवृत्तो रसिको रसज्ञः इत्यादिदर्शनात् । सः अपि रसो रञ्जनरूपः सूक्ष्मः अस्य यतेः परं परमार्थतत्त्वं ब्रह्म दृष्ट्वा उपलभ्य अहमेव तदिति वर्तमानस्य निवर्तते निर्बीजं विषयविज्ञानं सम्पद्यते इत्यर्थः । न असति सम्यग्दर्शने रसस्य उच्छेदः, तस्मात् सम्यग्दर्शनात्मिकायाः प्रज्ञायाः स्थैर्यं कर्तव्यमिति अभिप्रायः ।⁵³

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥⁵⁴

जगद्गुरुशङ्कराचार्योऽत्र वक्ति - यततः प्रयत्नं कुर्वतः अपि हि यस्मात्कौन्तेय पुरुषस्य विपश्चितो मेधाविनः अपि इति व्यवहितेन सम्बन्धः । इन्द्रियाणि प्रमाथीनि प्रमथनशीलानि विषयाभिमुखं हि पुरुषं विक्षोभयन्ति आकुलीकुर्वन्ति । आकुलिकृत्य च हरन्ति प्रसभं प्रसह्य प्रकाशमेव पश्यन्तो विवेकविज्ञानयुक्तं मनः ।⁵⁵

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥⁵⁶

अत्रोपदिशति भगवान् -

अतः साधकः (कर्मयोगी) सर्वाणि इन्द्रियाणि वशीकृत्य मत्परायणः सन् समुपविशेत्, यतो हि यस्येन्द्रियाणि वशे सन्ति तस्य प्रज्ञा प्रतिष्ठिता अर्थात् स्थिरा तिष्ठति ।

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥⁵⁷

अत्रापि भगवान् प्रज्ञायाः स्थिरतामुद्दिश्य कथयति -

हे महाबाहो ! यस्य मनुष्यस्य इन्द्रियाणि समस्तेन्द्रियार्थेभ्यः सर्वथा सर्वतश्च निगृहीतानि सन्ति, तस्य साधकस्यैव प्रज्ञा प्रतिष्ठिता अर्थात् स्थिरा भवत्येव । यस्यान्तःकरणं स्थिरं नास्ति तस्य मनः अशान्तं भवति तस्य वा सुखं कुतः इत्यत्र प्रसन्नचेतसः स्तावकेन चित्तस्थिरीकरणोपायः प्रदर्शितः ।

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सखम् ॥⁵⁸

एवं श्रीमद्भगवद्गीतायां स्मृतिशक्तिविकासोपायाः नैकधा प्रदर्शिताः । अस्याः पुनः पुनः अध्ययनेन अधीतानां पुनः पुनः अभ्यासेन तस्य च क्रियान्वयनेन व्यवहारप्रदर्शनेन निश्चयेन सर्वासामपि समस्यानां समाधानं नूनमेव भविष्यति । अधुनातने काले बालकेषु यः स्मृतिविभ्रमदोषः परिदृश्यते स्मृतिशक्तेः ह्रासः सञ्जायते तस्य निराकरणं नितरामेव भूयादिति ।

पादटिप्पणी -

- | | |
|------------------------------|--------------------------------|
| 1 - गीतामाहात्म्यम् | 2 - गीतामाहात्म्यम् |
| 3 - श्रीमद्भगवद्गीता - १७/८ | 4 - श्रीमद्भगवद्गीता - १७/९ |
| 5 - श्रीमद्भगवद्गीता - १९/१० | 6 - कठ. १/३/३ |
| 7 - कठ. १/३/४ | 8 - कठ. १/३/५ |
| 9 - कठ. १/३/६ | 10 - कठ. १/३/७ |
| 11 - कठ. १/३/८ | 12 - कठ. १/३/९ |
| 13 - कठ. १/३/१० | 14 - नि. ९-३३ |
| 15 - अ.को. १-४-३१ | 16 - अ.को. १-५-१ |
| 17 - वे.प.पृ. ९० | 18 - सां.का. ३३ |
| 19 - यो.वा.पृ - १२ | 20 - तत्त्ववैशारदी. पृ. ७ |
| 21 - मै.उ. ६/३४ | 22 - छा.उ. ७/५/१ |
| 23 - मै.उ. ६/३४ | 24 - मै.उ. ६/३४, वि.पु. ६/७/२८ |
| 25 - छा.उ. ६-५-२ | 26 - कौ.उ.-३.३ |
| 27 - यो.सू. १-१२ | 28 - श्रीमद्भगवद्गीता - ६-३५ |
| 29 - रा.मा.वृ.पृ. - ३ | 30 - यो.वा.पृ. - १० |

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|---------------------------------|------------------------------|
| 31 - भाष्य-विवरणम्- यो.सू. १-३० | 32 - यो.सू. १-३० |
| 33 - यो.सू. १-३१ | 34 - यो.सू. १-३२ |
| 35 - श्रीमद्भगवद्गीता - २/६२ | 36 - श्रीमद्भगवद्गीता - २/६३ |
| 37 - योगसूत्रम् - १-३३ | 38 - योगसूत्रम् - १-३४ |
| 39 - योगसूत्रम् - १-३५ | 40 - योगसूत्रम् - १-३६ |
| 41 - योगसूत्रम् - १-३७ | 42 - योगसूत्रम् - १-३८ |
| 43 - योगसूत्रम् - १-३९ | 44 - श्रीमद्भगवद्गीता - २/६४ |
| 45 - श्रीमद्भगवद्गीता - २/६५ | 46 - श्रीमद्भगवद्गीता - २/५३ |
| 47 - श्रीमद्भगवद्गीता - २/५५ | 48 - श्रीमद्भगवद्गीता - २/५६ |
| 49 - श्रीमद्भगवद्गीता - २/५७ | 50 - श्रीमद्भगवद्गीता - २/५८ |
| 51 - भ.गी.शा.भा - २/५८ | 52 - श्रीमद्भगवद्गीता - २/५९ |
| 53 - भ.गी.शा.भा - २/५९ | 54 - श्रीमद्भगवद्गीता - २/६० |
| 55 - भ.गी.शा.भा - २/६० | 56 - श्रीमद्भगवद्गीता - २/६१ |
| 57 - श्रीमद्भगवद्गीता - २/६८ | 58 - श्रीमद्भगवद्गीता - २/६६ |

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"संस्कृतवाङ्मये वाकोवाक्यविधेः योगदानम्"

डॉ. ए. सच्चिदानन्दमूर्तिः

सहायकाचार्यः, शिक्षाशास्त्रविभागः

राष्ट्रीयसंस्कृतविश्वविद्यालयः, तिरुपतिः

Email id- sdsrkm@gmail.com

उपोद्घातः

संस्कृतवाङ्मयम् अतिविस्तृतं वर्तते । अमुष्या संस्कृतभाषाया वाङ्मये चतुर्दश विद्या, इतिहासद्वयं, साहित्यशास्त्रम् आधुनिकसंस्कृतकृतयश्च समाहितास्सन्ति । अनेन ज्ञायते यत् संस्कृतभाषावाङ्मयसम्पत्तेः गरिमा क्रियानिति ।

संस्कृतशिक्षाव्यवस्थायां शिक्षणविधिस्तु प्राणभूता विराजते । शिक्षणविधिरेव शिक्षणपरम्परामपि सूचयति ।

भारतीयशिक्षणपरम्परा आरम्भिकयुगादेव सर्वाङ्गपूर्णा आसीत् । वैदिक-वाङ्मयस्य एतादृशः विस्तारः, तद्युगीयां शिक्षणपरम्परां सूचयति । वैदिकसाहित्यस्य अविरलप्रवाहा शिक्षणविधिकारणादेव प्रचलिता आसन् ।

वैदिकयुगे वेदभ्यासः श्रुतिपरम्पराप्रचलितः आसीत् । वेदाभ्यासे वेदस्वीकरणं, विचारः, अभ्यासः, जपः शिष्येभ्यो वेदानां दानञ्चेत्यादीनां पञ्चक्रियासु समावेशो भवति स्म । एवं प्रकारेण वेदाभ्यासेन एव तद्युगीनस्य शिक्षणविधेः बोधो भवति ।

"यतः सर्वाः प्रवृत्तयः" इति वचनानुसारं सर्वं वेदेभ्यः आगतम् । अतः वाकोवाक्यविधिः वैदिककालादारभ्य आसीत् । वैदिककालिक्याः शिक्षायाः अवलोकनेन ज्ञायते यत् केचन शिक्षणविधयः अतीव प्रचलिता आसन् । एतेषु अध्ययनम्, बोधः, आचरणं, प्रचारश्च प्रामुख्यं भजन्ते । अन्येऽपि विधयः आसन् । तेषु वाकोवाक्यविधिः अन्यतमः ।

न सोऽस्ति प्रत्ययो लोके यश्शब्दानुगमादृते ।

अनुविद्धमिव ज्ञानं सर्वं शब्देन भासते ॥

इति श्लोकवचनानुसारेण पूर्वं महर्षिभिः कविभिः वाकोवाक्यविधिः अनुसृतः ।

वाकोवाक्यस्य लक्षणम् उक्तम् –

"उक्तिप्रत्युक्तिमद्वाक्यं वाकोवाक्यं विदुर्बुधाः ।

द्वयोर्वक्त्रोस्तदिच्छन्ति बहूनामपि संगमे ॥

भाषायाः प्रधानं प्रयोजनं भावव्यक्तीकरणमेव भवतीति सार्वलौकिकोऽयं अंशः । परस्परभावविनिमया यत्र यत्र भवन्ति तत्र तत्र वाकोवाक्यस्यापि प्रवेशो भवत्येव । परस्परस्य हृदयावगाहनार्थम् उक्ति-प्रत्युक्तिः मुख्यं साधनं भवति । वेदेभ्यः आरभ्य एतावत्पर्यन्तं स्थितिः सर्वस्मिन् वाङ्मये मौखिके वा लिखिते वा उक्तिप्रत्युक्ति-रूपसंवादानां प्राधान्यम् अनुभवसिद्धम् । शास्त्रेष्वपि सिद्धान्तपूर्वपक्षरूपचर्चा उक्ति-प्रत्युक्तिरूपैवेति निश्चप्रचम् । एवमेव काव्यवाङ्मयेऽपि । नाटकवाङ्मयस्य तु एतदेव प्राणप्रदम् इति वक्तुं शक्यते ।

वैदिककाले वाकोवाक्यस्य महद्वैशिष्ट्यमवर्तत । शिक्षणं हि नाम जिज्ञासा-शान्तिः । यत्र जिज्ञासायाः स्थानं नास्ति तत्र शिक्षणं कथं सम्भवति ? न सम्भवत्येव । उक्तिप्रत्युक्तिवैचित्र्येण चाध्यापनमध्ययनं मनोरञ्जकं भवितुमर्हति । वेदेषु मनोरञ्जकस्य शिक्षणस्य पद्धतिः काचन प्रतिपादिता मन्त्रेषु । शिक्षकः जागरितो भूत्वा शिष्यान् सरसं पाठयेदिति वर्तते वेदेषु लिखितम् ।

वैदिकसाहित्ये वाकोवाक्यात्मकाः मन्त्राः बहुधा प्राप्यन्ते । तद्यथा 'किं स्वित् वन के स वृक्ष आसीत् ।'

एतेषु मन्त्रेषु पूर्वाद्धिवाक्यरूपप्रश्नः उत्तरार्धे तु वाक्यरूपोत्तरं वर्तते समाविष्टम् । अनेके एतादृशाः मन्त्राः वेदेषु वर्तन्ते ।

यत्र केवलम् आत्मनिरीक्षणाय प्रश्ना एवं वर्तन्ते समुपस्थापिताः तेषामुत्तराणि वर्तन्ते । अन्वेषणीयाः पाठकैः सृष्टिविषयका गभीरा मन्त्राः वाकोवाक्यविधिना विहिता ।

अयं विधिः न केवलं वेदेषु उपनिषद्साहित्येऽपि प्रयुक्तः । तत्र गूढातिगूढतत्त्वानां शिक्षणं वाकोवाक्यविधिना कृतं वर्तते । कठोपनिषदि यमनचिकेतसोः संवादः वैदिकयुगे वाकोवाक्यविधेः प्रचलनानुप्रयोगं प्रकटयति ।

व्याकरणदर्शनादिसूत्राणां महाभाष्यादयः तात्कालिकीं शिक्षणपरम्परामेव सूचयन्ति । तत्र समुपस्थापिताः प्रश्नाः येषामुत्तरं भाष्यकारेण वाकोवाक्यविधिना प्रदत्तं वर्तते । अनेन विषयस्पष्टीकरणे, सन्देहलेशोऽपि नावशिष्टो भवति ।

सूत्रवार्तिकयोः व्याख्यानभूते महाभाष्ये भगवता पतञ्जलिना समाश्रिता उक्ति-प्रत्युक्तिरूपा पद्धतिः वाकोवाक्यपद्धतिरित्युच्यते ।

"पाणिनीयव्याख्यानभूतत्वेऽपि इष्ट्यादिकथनेन

अन्वाख्यातृत्वादस्येतरभाष्यवैलक्षण्येन महत्वम्" इति

महाभाष्यसदृशः उत्कृष्टोऽन्यग्रन्थो न भूतो न भविष्यति । न केवलं शब्दसाधुत्वप्रतिपादनं, किन्तु सर्वेषां शास्त्राणां दर्शनानाञ्च बीजभूताः विषया लोकव्यवहाराः, युक्तयः न्यायाश्च सरलया संवादशील्या अत्र प्रतिपादिताः सन्ति ।

भाष्यकारः इष्टिमेव निर्दिशति । उदा 'देवश्चेत् वृष्टी निशपन्ना शालय ।' एवं शिष्टप्रयोगमनुसरता भाष्यकारेण सूत्रविरुद्धस्यापि शिष्टप्रयोगस्य प्रामाण्यमुररीक्रियते इष्टिञ्च प्रशस्यते ।

इत्थं वाकोवाक्यपद्धत्या रचितः सर्वविद्यानामाकरोऽयं ग्रन्थः न केवलं प्राचीनभारतस्य शब्दप्रपञ्चस्य परिचायकः, किन्तु समस्तानां मानवव्यवहाराणां शास्त्रविचाराणाञ्च महानिधिः । अस्य ग्रन्थस्य अध्ययनं विना व्याकरणाध्ययनमपूर्णं भवति । एतस्य महाभाष्यस्य अध्ययनेन अध्येता भाष्यान्तवैयाकरणा इति श्लाघ्यन्ते । अतश्च अनितरसाधारणेयं वाकोवाक्यपद्धतिरवश्यमुपादेया ।

गच्छता कालेन अयं विधिः साहित्येऽपि उपयुक्तः जिज्ञासूनां साहित्यपिपासूनाम् अनेन विधिना चमत्कारो जायते । अयं विधिः साहित्ये रसिकजनान् रञ्जयितुम् उपयुक्तः ।
हासस्य कारणानि

वाकोवाक्यविधिः प्रश्नोत्तरविधिः सदृशीव दृश्यते । अतः वाकोवाक्य-विधिविषये कोऽपि न जानाति । किन्तु द्वयोः साम्यं वर्तते प्रश्नोत्तरविधौ प्रश्नोत्तराणि भवन्ति । अत्र समाधानयोग्याः प्रश्नाः भवन्ति । प्रश्नोत्तरविधौ द्वयोः प्रश्नोत्तराणि भवन्ति । वाकोवाक्यविधौ बहूनाम् ।

परम्परगतविधौ ये पठन्ति ते संस्कृतवाङ्मये अगाधपाण्डित्यमवाप्नुवन्ति चेत् कुतो वा तस्य विधेरनादर इत्युक्ते परम्परगतविधिस्तु पारम्परिकपाठशालास्वेव अनुप्रयुज्यते । आधुनिकविद्यालयेषु पारम्परिकविधिना पाठनं दुष्करं चास्ति । तस्मात् प्राचीनविधीनां संरक्षणम् अवश्यं करणीयम् ।

श्लोकः -

बुद्धिर्दीपकला लोके यया सर्वं प्रकाश्यते ।

अबुद्धिस्तामसी रात्रिः यया किञ्चिन्न भासते ॥

उपसंहारः

संस्कृतवाङ्मयस्य प्रत्येकमपि शास्त्रं निर्दुष्टं सर्वाङ्गपूर्णं विमतानाम् अप्याह्लादकमिति । जगत्यद्य यद्दृश्यते तस्य मूलन्तु पारम्परिकविधिरेव ।

एवं रीत्या वाकोवाक्यविधिः न केवलं संस्कृतवाङ्मये उपयुक्ता अन्येषु वाङ्मयेषु अयं विधिः वर्तते । मुख्यतः संस्कृतवाङ्मये प्रख्यातिं भजते ।

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ब्रह्मानन्दे योगानन्दस्य वैशिष्ट्यम्

डा.दयानन्दपाणिग्राही

सहायकाचार्यः

अद्वैतवेदान्तविभागः

कलियाचकविक्रमकिशोर-आदर्शसंस्कृतमहाविद्यालयः

हेरिया, पूर्वमेदिनीपुरम्

मो. ९८६१५१४२३७

Email- dayananda356@gmail.com

शोधसारः

अद्वैतवेदान्ते पञ्चदशीति ग्रन्थविशेषः सर्वजनविदितः। वेदान्तशास्त्रप्रविविक्षुणां कृते स्वामिविद्यारण्येन कृतोऽयं ग्रन्थः अत्यन्तं सरलया गिरा स्पष्टश्लोकैः सामान्यजनानुद्दिश्य ग्रथिता इति प्रतीयते। अत्र प्रकरणत्रयं मूलरूपेण विवेक-दीप-आनन्द-इत्यनेन विविच्य तन्मध्ये पञ्च प्रकरणानि तैः ग्रथितानि सन्ति। अतः पञ्चदशीति नाम सार्थक्यं भजते। तत्र अन्तिमे आनन्दप्रकरणे योगानन्दप्रकरणमिति प्रथमं भवति। तस्मिन् प्रकरणे आनन्दस्य या मीमांसा प्रकटितास्ति तदत्र प्रपञ्चिता वर्तते।

कूटशब्दाः - आनन्दः, ब्रह्मानन्दः, योगानन्दः, आत्मविवेचनं, पञ्चदशी, विद्यारण्यमुनिः।

शोधमुख्यांशः

श्रीमद्भिः विद्यारण्यस्वामिभिः विरचितेषु ग्रन्थेषु पञ्चदशीति ग्रन्थ अनन्य असाधारणो भवति। अयं ग्रन्थः पञ्चदशाध्यायात्मकः, अतः अस्य नाम पञ्चदशी इति। ग्रन्थेऽस्मिन् प्रत्येकमध्याये एकैकस्य प्रकरणस्योपरि आलोचना भवति। तत्र क्रमानुसारं प्रकरणानां नामानि यथा तत्त्वविवेकप्रकरणम्, पञ्चभूतविवेकप्रकरणम्, पञ्चकोशविवेकप्रकरणम्, द्वैतविवेकप्रकरणम्, महावाक्यविवेकप्रकरणम्, चित्रदीपप्रकरणम्, तृप्तिदीपप्रकरणम्, कूटस्थदीपप्रकरणम्, ध्यानदीप-प्रकरणम्, नाटकदीपप्रकरणम्, ब्रह्मानन्दे योगानन्दप्रकरणम्, ब्रह्मानन्दे आत्मानन्दप्रकरणम्, ब्रह्मानन्दे अद्वैतानन्दप्रकरणम्, ब्रह्मानन्दे विद्यानन्दप्रकरणम्, ब्रह्मानन्दे विषयानन्दप्रकरणम् इति।

तत्र प्रथमप्रकरणपञ्चके आत्मानात्मवस्तुविषयकविचारालोचना भवति। तथा प्रथमप्रकरण-पञ्चकं विवेकप्रकरणमिति कथ्यते। द्वितीयप्रकरणपञ्चके शुद्धचैतन्यस्वरूपात्मविषयिणी आलोचना भवति अतः द्वितीयपञ्चकस्य नाम दीपपञ्चकमिति। तत्र तृतीयप्रकरणपञ्चके आत्मानन्दस्वरूपं प्रतिपादितमस्ति, अतः अस्य पञ्चकस्य नाम आनन्दपञ्चकमिति। एवं प्रकारेण पञ्चदशीग्रन्थे

वेदान्ततत्त्वानि सरलरीत्या प्रतिपादितानि सन्ति । अतः पञ्चदशीति ग्रन्थः ग्रन्थकारस्य विद्यारण्यमहाभागस्य अमरकीर्तिराजीति नास्ति संशयः ।

प्रस्तुतेऽस्मिन् शोधप्रबन्धे आनन्दप्रकरणान्तर्गतं योगानन्दप्रकरणं तद्वैशिष्ट्यमिति समासेनेह प्रपञ्चते । तत्रादौ यथा पञ्चदशीकाराः कथयन्ति -

योगेनात्मविवेकेन द्वैतमिथ्यत्वचिन्तया ।

ब्रह्मानन्दं पश्यतोऽथ विद्यानन्दो निरूप्यते ॥^१ इति ।

चित्तवृत्तिनिरोधरूपात् योगात् जायमानः कश्चिद् आनन्दविशेषः योगानन्द इति । अयमेव योगानन्दः ब्रह्मानन्देत्युच्यते । ब्रह्म एव आनन्दः, ब्रह्मरूप आनन्दः, ब्रह्मणः आनन्दो वा । ब्रह्म चासौ आनन्दश्चेति ब्रह्मानन्दः ।

“आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रत्यभिसंविशन्तीति^२” । इति ।

ब्रह्मानन्द ज्ञाता ऐहिकानामुष्मिकान् च अनर्थान् विस्मृत्य आनन्दरूपं ब्रह्मैव भवति । ब्रह्मवित् ब्रह्मैव भवति ।

अत्र ब्रह्मानन्दशब्देन ब्रह्मस्मरणरूपं मङ्गलाचरणं ब्रह्मरूपविषयः इष्टप्राप्त्यनिष्ठनिवृत्तिरूप-प्रयोजनद्वयं च सिद्धम् । ब्रह्मज्ञानिनः इष्टप्राप्त्यनिष्ठनिवृत्तिरूप-प्रयोजनद्वयं सिद्ध्यतीत्यत्र बहूनि श्रुतिप्रमाणवाक्यानि सन्ति । यथा -

“ब्रह्मविदाप्नोति परम्^३”

“आत्मवित् शोकं तरति^४”

“रसो वै सः । रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति^५”

“अहं ब्रह्मास्मि^६” इति ब्रह्मणि अभेदरूपां स्थितिं यः साधकः पश्यति सः भयरहितः भवति । ईषदपि उपास्योपासकादि रूपं भेदं पश्यति तदा सैव भीतो भवति । यथा -

“वायुः सूर्यो वह्निरिन्द्रो मृत्युर्जन्मान्तरेऽन्तरम् ।

कृत्वा धर्मं विजानन्तोऽप्यस्माद्धीत्या चरन्ति हि” ॥^७ इति ।

अपि च -

“भीषोऽस्माद् वातः पवते, भीषोदेति सूर्यः^८” ।

“भयादस्याग्निस्तपति भयात्तपति सूर्यः ।

भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः” ॥^९

ब्रह्मज्ञानेन अनर्थनिवृत्तिः आनन्दं च भवतीति श्रुति-पुराण-स्मृतयः अघोषयन् । ब्रह्मानन्दमवाप्तः जनः लौकिकभयहेतोः पापादेः वा भयं न प्राप्नोति । कस्मात् पुण्यं न अकरवम्? कुतः पापं तु कृतवान्? इत्येवं चिन्ता तं न सन्तापयति । अन्ये तावदनया चिन्तया सन्ताप्यन्ते एव ।

एवं विद्वान् पुण्यपापे द्वे कर्मणी परित्यज्य निरन्तरं आत्मानं स्मरेत् । यतः पुण्यपापयोः मिथ्यात्वानुसन्धानत्यागः कृतः ।

अतः तद्विषया चिन्तैव नास्ति, तन्निमित्तकस्तापोऽपि नास्ति । इदं सर्वं यदयमात्मा इत्यादि वाक्योक्तप्रकारेण देहेन्द्रियप्रवृत्त्या कृते पुण्यपापरूपे कर्मणी स्वात्मानुरूपेणैव पश्यति । तस्मात् पुण्यपापे स्वात्मभिन्ने पापप्रदे न भवतः । यतः आत्मदर्शनेन सर्वे संशयाः विनश्यन्ति ।

तदुक्तम् -

“इदं सर्वं यदयमात्मा”

“भिद्यते हृदयग्रन्थिश्चिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणितस्मिन् दृष्टे परावरे”^{१०} ॥ इति ।

अतः पुण्यपापे स्वात्मभिन्ने पापप्रदे न भवतः । परावरे साक्षात्कृते साक्षात्कृतजनस्य हृदयग्रन्थिः विनश्यति । सर्वसंशयाश्च विनश्यन्ति । श्वेताश्वतर-कठादयोऽपि आत्मवित् संसाररूपं मृत्युमतिक्रामतीति, सच्चिदानन्दरूपं देवं ज्ञात्वा अस्मिन्नेव जन्मनि हर्षशोकौजहातीति सविस्तरं प्रपञ्चितम् ।

एतैरुपनिषद्वाक्यैः ब्रह्मज्ञानेन अनर्थहानिः आनन्दप्राप्तिश्च भवतीति विशदीकृतम् ।

आनन्दस्त्रिविधो ब्रह्मानन्दो विद्यासुखं तथा ।

विषयानन्द इत्यादौ ब्रह्मानन्दो विविच्यते^{११} ॥ इति ।

अयमानन्दः त्रिविधः ब्रह्मानन्द-विद्यानन्द-विषयानन्द भेदात् । तत्र ब्रह्मानन्दः विद्यानन्दविषयानन्दयोः कारणम् । ब्रह्मणः आनन्दरूपतां बह्व्यः श्रुतयः प्रदर्शयन्ति । यथा -

भृगुः पुत्रः पितुः श्रुत्वा वरुणाद् ब्रह्मलक्षणम् ।

अन्नप्राणमनोबुद्धीस्त्यक्त्वाऽऽनन्दं विजिज्ञिवान्^{१२} ॥ इति ।

“यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व तद् ब्रह्मेति^{१३}” इत्यादि द्वारा अन्न-प्राण-मनो-बुद्धिषु अब्रह्मत्वं निश्चित्य आनन्दमयाकाशं ब्रह्मत्वेन ज्ञातवान् वरुणपत्रः भृगुः ।

आनन्दादेव भूतानि जायन्ते तेन जीवनम् ।

तेषां लयश्च तत्रातो ब्रह्मानन्दो न संशयः^{१४} ॥ इति ।

सर्वे प्राणिनः जीवधर्मनिर्वाहार्थम् आनन्दादेव उत्पद्यन्ते । विषयभोगार्थम् आनन्देन च जीवनं प्राप्नुवन्ति । तेषां जीवानां लयश्च सुषुप्तिकालिके स्वस्वरूपभूते आनन्दे एव भवति । सुषुप्तौ आनन्दातिरिक्तस्य कस्यापि अन्यस्य अनुभवस्य अभावाद् आनन्दो ब्रह्मैव इति सिद्धम् ।

छान्दोग्योपनिषदि सप्तमाध्याये सनत्कुमार-नारदसंवादेऽपि ब्रह्मणः आनन्दरूपता प्रदर्शिता । तद्यथा -

भूतोत्पत्तेः पुरा भूमा त्रिपुटीद्वैतवर्जनात् ।

ज्ञातृज्ञानज्ञेयरूपा त्रिपुटी प्रलये हि नो^{१५} ।। इति ।

पञ्चभूतानामाकाशादीनां चोत्पत्तेः पूर्वं ज्ञातृ-ज्ञान-ज्ञेय रूपायाः त्रिपुट्यायाः अभावात् भूमा^{१६} (ब्रह्म) आसीत् । यतः ज्ञातृज्ञानज्ञेयरूपं त्रिपुटी^{१७}द्वैतं प्रलयकाले न भवतीति सिद्धान्तः । अतः

ज्ञाता – भूमातः उत्पन्नः विज्ञानमयः कोशः अर्थात् बुद्ध्युपाधिको जीवः ।

ज्ञानम् – मनोमयकोशः अर्थात् मनसि प्रतिबिम्बितं चैतन्यम् इत्युच्यते ।

ज्ञेयम् – शब्दादयः ।

कार्यरूपमिदं त्रयं द्वैतसृष्टेः पूर्वं कारणरूपभूमातः भिन्नं नाभवत् । अर्थात् - यथा ज्ञात्रादित्रयाभावे तु द्वैतरहितः पूर्णः परमात्मा एव समाधि-सुप्ति-मूच्छासु अनुभवविषयो भवति, तथा सृष्टेः पूर्वं त्रयाभावात्पूर्णः परमात्मा एव तिष्ठति । तथाहि - यो भूमा सः सुखम् । देशकालादि परिच्छिन्ने अल्पे सुखं नास्ति इति छान्दोग्योपनिषदि नारदायातिशोकिने सनत्कुमारोऽवदत् । पञ्चवेदान् विविधानि च शास्त्राण्यधीत्यापि नारदः यतः आत्मविन्नासीत्, ततो शोकी अभवत् ।

पश्चात् वेदाभ्यास विस्मरणेन स्वतोऽधिकेन विदुषा तिरस्कारेण न्यूनदर्शनेन स्वबुद्धिगर्वेण दुःखितोऽजायत । तदीयोऽयं शोकः -

सोऽहं विद्वान्प्रशोचामि शोकपारं नयात्र माम् ।

इत्युक्तः सुखमेवास्य पारमित्यभ्यधादृषिः^{१८} ।।

इति नारदादेव सनत्कुमारं प्रति कथितात् वाक्यादवगम्यते । सनत्कुमारश्च अद्वितीयं सुखमेवास्य पारम् इत्यवोचत् । अद्वितीयमद्वैतसुखं कीदृशमिति चेदुच्यते -

यतो हि सांसारिकं वैषयिकं वा सुखं शोकसहस्रेण आच्छादितत्वात् विषयसंयुक्तमन्नवत् बहुदुःखमेवेति मत्वा नाल्पे सांसारिकपदार्थे सुखमस्तीति सनत्कुमारः नारदं प्राह । द्वैते संसारे सुखं नास्ति इति प्रश्नः । एवमद्वैतेऽपि सुखं नास्तीति प्रतिप्रश्नः । यदि अद्वैते सुखमस्ति तर्हि विषयसुखादिवदुपलभ्येत, तत्र सुखमुपलभ्यते इति स्वीकारे तु सुखानुभवस्य सुखानुभवितुः सुखानुभाव्यस्य पदार्थस्य च त्रिपुटी भवेत् । एवं द्वैतं भवेत् । अद्वैतं च गतं भवेत् इति प्रश्नः ।

तत्रेदं समाधानं यत् अद्वैतसुखमेवसुखस्वरूपमेव न तु सुखाधिकरणम् इति । अद्वैतं सुखमेव इत्यत्र किं प्रमाणमितिचेदुच्यते । अद्वैतसुखस्य स्वप्रकाशत्वात्प्रमाप्रश्न एवानुपपन्न इति समाधानम् । ननु अद्वैतसुखस्य स्वप्रकाशकत्वेऽपि किं प्रमाणमिति प्रश्नः । यतोद्वैतमस्तीति स्वीकृत्य अस्मिन् सुखं नास्तीति द्वैती भाषते । तस्मात् द्वैतिवाक्यमेवाद्वैतस्य स्वप्रकाशत्वे प्रमाणम् इति । यदि अद्वैतं नास्ति, द्वैतम् अस्तीति उच्यते तर्हि द्वैतात् पुरा किमासीदिति प्रश्नः । किमद्वैतमुत द्वैतम्, उताहो किञ्चिदन्यत् ? तत्र तृतीयपक्षोऽप्रसिद्धः । द्वैतात् पूर्वं द्वैतमिति द्वितीयपक्षोऽप्यनुपपन्नः । तदेवं द्वैतात् पूर्वं अद्वैतम् आसीदिति प्रथमपक्ष एव सिद्धः ।

-- सन्दर्भाः -

- १) पञ्चदशी, ११-१
- २) तैत्तिरीयोपनिषद्० ३-६-१
- ३) तत्रैव २-१-१
- ४) छान्दोग्योपनिषद्० ७-१-३
- ५) तैत्तिरीयोपनिषद्० २-७
- ६) बृहदारण्यकोपनिषद्० १-४-१०
- ७) पञ्चदशी० ११-३
- ८) तैत्तिरीयोपनिषद्० २-८-१
- ९) कठ०उ० २-३-३
- १०) मुण्डक० २-२-८
- ११) पञ्चदशी० ११-११
- १२) तत्रैव ० ११-१२
- १३) तैत्तिरीयोपनिषद्० ३-१
- १४) पञ्चदशी० ११-१३
- १५) तत्रैव ० ११-१४
- १६) यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा यत्रान्यत्पश्यत्यन्य-
च्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यम् (छान्दोग्योपनिषद्० ७-
२४-१)
- १७) त्रयाणां पुटानां समाहारः त्रिपुटी ।
- १८) पञ्चदशी० ११-२०

सन्दर्भग्रन्थसूची

- १) श्रीशङ्कराचार्यः । (सं० २०६७)। दशोपनिषद्भाष्यम् (सानुवाद) । गोरखपुरम्: गीताप्रेस्।
- २) श्रीशङ्कराचार्यः । (सं० २०६७)। तैत्तिरीयोपनिषद्भाष्यं (सानुवाद-शांकरभाष्ययुतम्) । गोरखपुरम्, गीताप्रेस् ।
- ३) श्रीशङ्कराचार्यः । (सं० २०७२) । छान्दोग्योपनिषद्भाष्यम् (सानुवाद-शांकरभाष्योपम्) । गोरखपुरम्, गीताप्रेस्।
- ४) श्रीविद्यारण्यः । पञ्चदशी। रामकृष्णटीकोपेता । वाराणसी : चौखम्बा संस्कृत प्रतिष्ठान ।
- ५) श्रीशङ्कराचार्यः । (सं० २०६५)। विवेकचूडामणिः । (हिन्दी - अनुवाद सहित) । गोरखपुरम्: गीताप्रेस्।
- ६) उपनिषदङ्क । (सं. २०६४)। गोरखपुरम्: गीताप्रेस्।
- ७) श्रीगजाननशम्भुसाघले । (१९९६) उपनिषद्वाक्यमहाकोशः । वाराणसी : चौखम्बा संस्कृत प्रतिष्ठान ।

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गीतायां त्रिविधा आहाराः, तेषां प्रकृतिः प्रभावः च

डॉ.राजेशमीना

सहाचार्यः, अनुसन्धान-प्रकाशनविभागः

राष्ट्रीयसंस्कृतविश्वविद्यालयः, तिरुपतिः - 517507

शोधसारः

गीता भगवता श्रीकृष्णेन अर्जुनाय प्रदत्तस्य ज्ञानस्य बहुविधसाधनस्य च अभिव्यक्तिः भवति । इयं केवलम् अर्जुनाय हितकारी इत्यस्मात्वरणीया अनुपालनीया वा न भवति, परन्तु समग्रमानवजातेः कल्याणाय उपदिष्टा अस्ति येन अनुसरणं कृत्वा प्रत्येकं नरः अभीष्टं लक्ष्यं प्राप्नोति । जीवनस्य प्रत्येकस्मिन् क्षेत्रे मानवस्य किम् अनुकूलं प्रतिकूलं च, ग्राह्यं त्याज्यं च, एतत्सर्वं गीतायाम् उपदिष्टमस्ति । आहारः मानवस्य अस्तित्वं तस्य आन्तरिकं बाह्यं च व्यक्तित्वं विकासयति नाशयति च । प्रस्तुते आलेखे गीतायां प्रतिपादितस्य आहारविषयकस्य विवेचनस्य अध्ययनानुशीलनम् अभिप्रेतम् ।

कूटशब्दाः - त्रिविधाहाराः - सात्त्विकः, राजसिकः, तामसिकः, आरोग्यम्, आहारः, षड्रसाः कटु-कषाय-तिक्त-मधुर-आम्ल-लवणाख्याः

महासागरसमं महाभारतं ज्ञानस्य विश्वकोशः । पुनरस्य सागरस्य मथनेन उद्भूतेषु रत्नेषु एकं वर्तते गीतारत्नम् । एते द्वे एव अनुपमे ग्रन्थरत्ने । भीष्मपर्वान्तर्गतं भवति महाभारतम् । गीता तस्य प्रतिपाद्यः, निविष्टविषयसामग्री च ज्ञानविज्ञानम्, अध्यात्म-तत्त्वविवेचनं, पुनः चराचरजीवजगद्वा, जीवात्मा परमात्मा वा सर्वेषु विषयेषु अथवा सृष्टेः मर्मोद्घाटनदृष्ट्यावैशिष्ट्यपूर्णा अस्ति । सर्वेषु युगेषु गीतायाः प्रासङ्गिकता वैज्ञानिकता च सिद्धा अस्ति । तत्र कारणम् इयं न केवलं ग्रन्थः अपि तु शास्त्रं भवति । गीताशास्त्रमिदं कर्तव्याकर्तव्यताम्, उचितानुचितम्, धर्माधर्मौ च बोधयति ।

गीता भगवता श्रीकृष्णेन अर्जुनाय प्रदत्तस्य ज्ञानस्य बहुविधसाधनस्य च अभिव्यक्तिः भवति । इयं केवलम् अर्जुनाय हितकारी इत्यस्मात्वरणीय अनुपालनीय वा न भवति, परन्तु समग्रमानवजातेः कल्याणाय उपदिष्टा अस्ति येन अनुसरणं कृत्वा प्रत्येकं नरः अभीष्टं लक्ष्यं प्राप्नोति । जीवनस्य प्रत्येकस्मिन् क्षेत्रे मानवस्य किम् अनुकूलं प्रतिकूलं च, ग्राह्यं त्याज्यं च, एतत्सर्वं गीतायाम् उपदिष्टमस्ति । प्रस्तुते आलेखे गीतायां प्रतिपादितस्य आहारविषयकस्य विवेचनस्य अध्ययनानुशीलनम् अभिप्रेतम् ।

जीवनाय सर्वेषां जीवानाम् कृते आहारस्य आवश्यकता सदा अस्त्यैव । सृष्टौ विद्यमानाः सर्वे जीवाः च अस्तित्वं विना अन्नं न सम्भवति । अपि तु तेषां जन्म अस्तित्वं च अन्नेनैव भवति । “अन्नाद्भवन्ति भूतानि”¹ “अन्ने प्रतिष्ठितो लोकः”¹ “अन्नाद्भवन्ति वै

¹ श्रीमद्भगवद्गीता ३/१४

प्राणाः”² । जीवस्य प्रवृत्तिम् आहारोऽपि नितरां प्रभावयति । यादृशमन्नं तादृशं मनः । जीवस्य वृद्धिः, बलं, पौरुषं, शक्तिः, ओजः, तेजः, सौन्दर्यं, आरोग्यम्, प्रकृतिः, वर्णः, रूपम् इत्यादयः तत्सेविताहारेणैव निर्धारिताः भवन्ति । जीवस्य आचरणं, मनोवृत्तिः, प्रकृतिः, गतिः इत्यादयः परिणामाः अपि अन्नाश्रिताः भवन्ति । अत एव कथितम् – “अन्नमयं हि सौम्यं मनः”³ ।

भगवान् श्रीकृष्णः जगन्नियन्ता लोकहिताय प्रादुर्भूतः । सः परमेश्वरः नारायणरूपेण अर्जुनमाध्यमेन प्रत्येकं पुरुषं गीताद्वारा मार्गदर्शनं कृतवान् । गीतायां विविधाहाराणां चिन्तनं दृश्यते । कीदृशं, किं, कदा, अनुकूलं, प्रतिकूलं, परित्यक्तं वा इत्येवंविधं ज्ञानं गीतायां विविधप्रसङ्गाणां माध्यमेन व्यक्तमस्ति ।⁴

गीतायां १७ तमे अध्याये आहारः त्रिविधः इत्युक्तः यथा - सात्विकः, राजसिकः, तामसिकः च । तत्र आहारस्वरूप-गुण-प्रभावादिविषयाः प्रतिपादिताः सन्ति ।

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥⁵

इत्युक्त्वा तस्य योगिनः योगः दुःखनाशकयोगः सिद्धः उच्यते यदा तस्य आहारः अन्यकर्मवत् उपयुक्तः भवति । गीतायाम् उल्लिखिताः कर्म-ज्ञानादियोगाः सर्वेषां मानवानां कृते आवश्यकाः । “न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।”⁶, “नियतं कुरु कर्म त्वं..... प्रसिद्ध्येदकर्मणः ॥”⁷ अन्येषां समानप्रत्ययानाम् अनुसारं प्रत्येकं जीवः निश्चितरूपेण केनचित् प्रकारेण योगे स्थितः भवति । आसक्तिहीनाः योगिनः शरीरं, मनः, बुद्धिः, इन्द्रियाणि च शुद्ध्यर्थं कार्यं कुर्वन्ति- “कायेन मनसा..... त्यक्त्वात्मशुद्धये ॥”⁸ आहारेऽपि एषा शुद्धिः अनिवार्या अस्ति । अतः प्रत्येकस्य जनस्य कृते समुचिताहारस्य सेवनम् आवश्यकम् । प्रतिकूलाहारैः मानवः अनेकदुःखानि आमन्त्रयति ।⁹ अत एव श्रुतिस्मृत्यादिषु सात्त्विकं हितकरं च सिद्धं भोजनं स्वीकर्तुम् उपदेशः प्राप्यते ।

1 महाभारत, अनुशासनपर्व ११२/११

2 महाभारत, अनुशासनपर्व ६३/८, ६३/५, ७

3 छांदोग्योपनिषद् ६/५/४

4 गीता ३/१३ – यज्ञाशिष्टाशिनः सन्तो मुच्यन्ते....ये पचन्त्यात्मकारणात् ।।

5 गीता ६/१७

6 गीता ३/५

7 गीता ३/८

8 गीता ९/११

9 गीता ३/३४, ४१—तस्मात्त्वमिन्द्रियाण्यादौ..... ज्ञानविज्ञाननाशनम् ।।

वाग्भट्टः “हितभुक्, मितभुक्, ऋतभुक्” ऋतुकाले मिताहारस्य सिद्धान्तं प्रतिपादयति । छान्दोग्योपनिषदि शुद्धसात्त्विकभोजनाख्यं साधनं मोक्षप्राप्त्यर्थम् आवश्यकमिति वर्णितम् । यथा -

**आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः ।
स्मृतिलब्धे सर्वग्रन्थीनां विप्रमोक्षः ॥¹**

यः शुद्धाहारंभुङ्क्तेसः सत्त्वशुद्धः भवति । सत्त्वशुद्ध्या स्मृतिः स्थिरा भवति । स्थिरस्मृतौ शास्त्रज्ञानं जायते । ततः मोक्षप्राप्तिः निश्चिता ।

गीतायां त्रिविधाहाराः

“आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः”² इत्येवं गीतायां त्रिविधं भोजनं प्राणिनां प्रियं वर्णितम् । तत्र त्रिविधाहाराः सात्त्विक-राजसिक-तामसिकाः मानवस्य कृते कीयत् हितकारी अहितकारी वा अधस्ताद् विवेचनात् स्पष्टीभविष्यति ।

सात्त्विकः -

आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥³

आयु-बलारोग्य-सुखादीन् अभिवर्धयन्ति, स्थिराः हृदयं बलं ददति, स्निग्धाः च आहाराः सात्त्विकस्य प्रियाः भवन्ति । मनुष्यस्य प्रवृत्तिः आहारेण ज्ञायते । सात्त्विकाहारेषु दूषितस्य अशुद्धस्य हिंसकस्य दुष्टस्य च आहारस्य समावेशः न भवति । अनुकूलः हितकारः च आहारः सात्त्विकः भवति । तथा च ये जनाः सात्त्विकाहारं सेवन्ते ते शक्तिशालिनः भवन्ति ।

सात्त्विकाहारेषु फलं, शाकम्, अन्नं, दुग्धं, रसं, घृतं, दधी, तैलादिभ्यः स्निग्धद्रव्येभ्यः च उत्पन्नाः पदार्थाः इत्यादयः अन्तर्भवन्ति । एते पदार्थाः अहिंसया च प्राप्यन्ते । न च एते व्यक्तीनाम् अनिष्टम् उत्तेजनं वा जनयन्ति । एतादृशं शुद्धं भोजनं खादन्तः जनाः स्थिरस्वभावाः भवन्ति । येन मानवस्य, परिवारस्य, समाजस्य, राष्ट्रस्य च कल्याणं जायते ।

एतादृशं भोजनं वैज्ञानिकदृष्ट्या, धार्मिकाध्यात्मिकदृष्ट्या अपि सर्वथा शरीरोपयोगी अनुकूलं वा भवति । मनुष्यस्य मनोवृत्तिः एतादृशेन आहारेण विकसितं परिष्कृतं वा भवति । सः सर्वदा शुद्धविचारैः उदात्तभावैः च परिपूर्णः तिष्ठति ।

¹ छान्दोग्योपनिषद् २/२८/२

² गीता १७/७

³ गीता १७/८

राजसिकः –

कट्वम्ललवणात्युष्णतीक्ष्णरुक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥¹

अतीवकटु-अम्ल-लवण-उष्ण-तीक्ष्णाहारद्रव्याणि रजप्रवृत्तियुक्तानां प्रियाः भवन्ति । एते पदार्थाः राजसिकवर्गे आगच्छन्ति । राजसिकाहाराणां प्रकृतिः स्वरूपं च कटुः, अम्लः, तीक्ष्णः च पदार्थः भवति । उत्तेजनं जनयन्तः पदार्थानां सेवनेन तृप्तो भवति, स्वादिष्टं च मन्वते राजसप्रवृत्तिजनः । आरोग्यदृष्ट्या सर्वथा अननुकूलत्वात् एतादृशं भोजनं रोगं जनयति । भोजनप्रभावेण विपरीतस्वभावयुक्ताः सिद्धाः भवन्ति । अनवतरं दुःखं, वेदना, चिन्ता च स्थास्यति । परिणामतः मनुष्यः सुखी न भवति ।

तामसिकः -

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥²

अर्धपक्वं, रसहीनं, दुर्गन्धयुक्तं, पर्युषितं, उच्छिष्टं, अशुद्धं च भोजनं तामसिक-प्रवृत्तिजनस्य प्रियम् । अस्मिन् प्रकारे अन्नस्य शुद्धसात्त्विकपदार्थानाम् अभावः भवति । पर्युषितः, दुर्गन्धयुक्तः, ऋतुतः ऋतुसमाप्तेः वा यावत् उत्पादितः, कृत्रिमरूपेण संरक्षितः एवंविधप्रकृतियुक्ताः भोजनपदार्थाः तामसिकाः भवन्ति । वस्तुतः एते पदार्थाः मनुष्यस्य प्राकृतिकभोजनं न भवन्ति । तामसभोजनस्य कारणेन मनुष्यस्य आचरणं व्यवहारः च अवनतं दूषितं वा भवति । वैज्ञानिकदृष्ट्या एतादृशं भोजनं मानवस्य स्वास्थ्ये प्रतिकूलप्रभावं जनयति । अनेकेषां रोगाणां कारणम् अस्ति । तामसिकभोजनप्रभावेन मनोवृत्तिः दूषिताविकृता वा जायते ।

वस्तुतः आहारस्य प्रत्यक्षः प्रभावः व्यक्तेः व्यक्तित्वे, समाजे, राष्ट्रे च भवति । यादृशं भोजनं भक्ष्यते तादृशः संस्कारः अपि निर्मायते । चाणक्यनीतौ उक्तम्-

दीपो भक्ष्यते ध्वान्तं कज्जलं च प्रसूयते ।

वदन्तं भक्ष्यते नित्यं जायते तादृशी प्रजा ॥³

गीतायामुक्तस्य आहारस्य स्वरूपं प्रभावं च दृष्ट्वा आत्मनः परस्य च सुखाय, रक्षणाय, आरोग्याय च सत्त्विताहारस्य सेवनं कर्तव्यम् । जगति स्वास्थ्यं विहाय अन्यत् किमपि सुखतमं नास्ति । स्वास्थ्यं केनापि द्रव्येण क्रेतुं न शक्यते । यथा उक्तं — “किं

¹ गीता १७/९

² गीता १७/१०

³ चाणक्यनीतिः ८/३

सौख्यम् ? नित्यमरोगिता जगति¹ । अपि च निरामिषेण भोजनेन स्वास्थ्यस्य रक्षणं भवति । रुचिकरं भोजनं दुःखदं परिणामं जनयति, रोगस्य, आकस्मिकमरणस्य च भयं सर्वदा भवति ।

निष्कर्षः – आहारः मानवस्य अस्तित्वं तस्य आन्तरिकं बाह्यं च व्यक्तित्वं विकासयति नाशयति च । मनुष्यस्य योगः उचितम् अनुकूलं वा आहारस्वीकरणेन सिद्धं सफलं वा भवति । तथा च रोगाः विकाराः अपि नष्टाः सन्तुलिताः वा भवन्ति । मनुष्यस्य प्रवृत्तीनां गुणानां वा आधिक्यं न्यूनं वा आहारेणापि निर्धारितः भवति । मनुष्यस्य प्रवृत्तिः सर्वदा क्षणिकभोगे सुखे च आसीत् । अन्नविषये अपि तदेव सत्यं द्रष्टुं शक्यते, यत्र गीतायां भगवान् श्रीकृष्णः अर्जुनं माध्यमं कृत्वा मनुष्यम् अन्नपानविषये चेतनं, शिक्षितं, अनुशासितं च कृतवान् स्वस्य उपदेशेन । गीतायां सर्वत्र विचाराः, नियमाः, प्रकृतिप्रवृत्तयः च अभिव्यक्ताः सन्ति यत् यथायोग्यं, सात्त्विकस्वभावं, उचितं, अनुकूलं, सकारात्मकं च उत्तमं परिणामं वा सिद्धं ज्ञातम् । अस्माभिः एतत् न विस्मर्तव्यं यत् पशुः केवलं क्षुधानिवृत्त्यर्थं, मनुष्यः रसाय, बुद्धिमान् आरोग्याय शक्तये वा, साधुः केवलं साधनाय च भोजनं गृह्णाति । अतः अस्माभिः बुद्धिमान् साधुः वा भवितव्यमिति ।

अद्यतने काले वयं द्रष्टुं शक्नुमः यत् मानवानां सात्त्विकभोजनापेक्षया तामसिकभोजने अभिरुचिः अधिका वर्तते इति । तामसिकभोजनं केनापि दृष्ट्या अनुकूलं समुचितं च सिद्धं नास्ति । अत एव आरोग्यस्य, धनस्य, समाजस्य, संस्कृतेः, पर्यावरणस्य, धर्मस्य, आध्यात्मस्य इत्यादीनां रक्षणाय प्रवर्धनार्थं च स्वं सात्त्विकं, नरोत्तमं स्थापयितुं च गीताद्वारा प्रस्तावितस्य शुद्धस्य, सात्त्विकस्य आहारस्य स्वीकरणं नितान्तम् आवश्यकम् ।

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¹ हितोपदेशः, मित्रलाभः १९५

Neurocognition as an Instrument of Teaching: An Analysis of Teachers' Knowledge

Tehseen Sartaj *

Research Scholar (PhD) Department of Educational Technology, Bharathidasan University
peerzadatehseen1920@gmail.com

S. Amutha **

Senior Assistant Professor Department of Educational Technology Bharathidasan University
amutha@bdu.ac.in

Mohammad Amin Dar***

Assistant professor, Department of education, University of Kashmir

ORCID ID: <https://orcid.org/0000-0002-6165-859X>
dar.aminali.ku78@gmail.com

ABSTRACT

Recent developments in neuroscience have yielded significant insights for educational researchers as a result a substantial volume of information based on neurocognition. Based on selected demographic variables such as gender, residential background, stream, and length of service, the present study was conducted to investigate the awareness of school teachers regarding neurocognition in an academic context. Descriptive survey method was used and a total of 400 school teachers including male 224 (56%) and female 176 (44%) teaching in different schools of south Kashmir Indiaparticipated. All the selected participants responded to the self-constructed 'Neurocognitive knowledge Inventory for School Teachers (NKIST)'. Results revealed that 66.94% of the teachers' knowledge range from a high level of awareness to a complete awareness about neurocognition. The teachers did not show any significant differences in their knowledge of neurocognition on the basis of gender, residential background and length of service. However, on the streamwise comparison, the teachers from science backgrounds had more knowledge about neurocognition as an instrument of teaching as compared to their counterparts. The conclusions and implications were drawn on the basis of the research findings.

Keywords: Neurocognition, Neuroscience, School teachers, Education, Kashmir, Gender, Stream, Teaching experience.

INTRODUCTION

A neuroscientific perspective adds, important dimension to the study of learning in education and educational knowledge could help direct neuroscience research towards more relevant areas. Neuroscience is creating new knowledge, which opens up new possibilities (Guerrero, 2017) within the framework of classroom learning. Without understanding the basic functions of the brain, it would not be possible to know different patterns of brain activities connected with expert performers compared with novices in understanding comprehension and mastery of the content. How learning can be effective, why it declines with age, or why certain difficulties in learning are apparent in particular students who cope well with other educational demands are some of the important questions which neuroscience has been addressing (Organization for Economic Co-operation and Development OECD, 2005). The OECD (2007) report makes the point that neuroscience does not have much to contribute right now to education, but the

OECD holds out the prospect that it will be in the future. The brain processes different types of learning that too through different pathways. The students learn new information in the class room as they possess the ability to remember or memorize information strongly during the first few instants of its transmission, **(Kandel & Squire, 2008 & Medina 2008)**. With the advent of cognitive neurosciences, the higher level process of neurocognition has been clearly understood via brain imaging technologies. Neuroimaging technology has enabled scientists to understand the complex processes underpinning speech and language, thinking, reasoning, reading and mathematics **(Joanette et.al. 2008)**. Therefore, it is imperative to implement brain function to explore educational processes. Understanding cell signalling and synaptic mechanisms is to be taken into account for understanding the learning process **(Goswami Usha, 2004)**.

THEORETICAL BACKGROUND

Neurosciences had been addressing questions related to how humans learn for decades **(Gazzaniga, 2004; Willingham & Lloyd, 2007)**. Academic areas such as biology, genomics, psychology and linguistics are part of the neurosciences and education. Brain based learning, ‘Neuroscience and Education’ **(Goswami, 2004)**, ‘Neurolearning’ **(Bruer, 2003)** and ‘Educational neuroscience’ **(Pettito & Dunbar, 2004)** are different terminologies which have been used from time to time in relation to neuroscience and education. There is a difference of opinion among academicians and researchers with respect to the efficacy of the partnership between neuroscience and education. **Pettito and Dunbar (2004)** found that this new discipline ‘provides the most relevant level of analysis for resolving today’s core problems in education.’ Others already look at education in cognitive terms, saying that ‘the purpose of formal education is to maximise the reinforcement of connections between relevant functional modules’ **(Geake, 2004)**. Opinions of other academics addressing the question fall throughout this range **(Bruer, 1997; Goswami, 2004; Ansari & Coch, 2006; Wasserman, 2007; Willingham & Lloyd, 2007)**. It is in this context the current research paper aimed to find out the awareness of neurocognition and use of Neurocognitive strategies among school teachers. The theory of brain based learning emerged during 20th century which was described as the decade of brain, where the neurologists explored and discovered many secrets of the brain **(Assalti, 2004)**. The neurocognitive concept was established to pave way to the emergence of brain-based learning. Neurocognitive process contains a number of functions through neuronal networks where brain cells communicate with each other through an electrochemical process. Neurocognition includes perceiving, recognizing, conceiving, judging and reasoning processes **(Melvin D. Levine, 2009)**. The researchers of the present study means “Neurocognition” as the ability of the teacher to employ his or her specific mental skills or capabilities to perform his or her act of teaching in a more specialized, sophisticated and effective manner to achieve better learning outcome.

REVIEW OF RELATED LITERATURE

Organisation for Economic Cooperation and Development (2008), Centre for educational research and innovations highlighted the role of brain research, it says that understanding the brain can revolutionize the sphere of education and it will open up a brand new window to academic research,

guidelines and practice. Neuroscience has the ability to renew educational system provided proficient and zealous teachers are to be selected and the impact of their teaching is to be accessed on the premise of the students. It will produce a system of education fully scientific and incredibly conformist in nature.

Rato, et al. (2011) accessed the attitude of teachers towards importance of understanding of brain functions in educational practice and the school teachers' perception of role of neuroscience in educational practice. The results revealed that the teachers attributed a great importance to the understanding of brain functions for identification of learning problems among students at the initial stage, support for children with special needs, application of teaching strategies, designing of educational programmes, decisions about curriculum and role of nutrition in educational practice was also given much importance by the participants. The teachers believed that introducing neuroscience in teacher training can be a key factor to achieve a better and meaningful bond between researchers and educators in neuroscience and education field.

The level of awareness on brain based learning of school teachers with relation to certain demographic variables (gender, subject taught, experience & educational degree) in Greater Mumbai Region India (**Kapadia, 2014**).Results of the study revealed that the teachers possessed above average level of knowledge and practice towards brain based learning. For the teaching learning process to be effective it must be aligned along the research based practices.

(**Madraza & Motz, 2005**) says that the understanding of the human brain and how it functions and affects the process of learning has a remarkable potential to inform the process of the teaching and learning.

Ramganes and Hariharan (2020) studied the awareness of teachers regarding teaching strategy based on neurocognition in relation to some demographic variables like gender, discipline, designation, type of college and their professional experience. Findings showed that the college teachers do not differ significantly based on gender (male & female), subject of teaching and teaching experience (below 6 & 6-10 years) with regard to awareness of neurocognition. However, a significant difference exists among the teachers based on their designation and type of college and teaching experience (6 & above 10 years). The findings of the study revealed that the knowledge of neurocognition is crucial for college teachers in order to be competent enough to face the students. **Fozia (2017)** explored Teachers' attitude towards brain based learning of the students at university level. The findings revealed that university teachers rarely practice brain based learning. Teachers' attitude towards brain based learning and achievement motivation of students show high level of correlation. Results show that it is imperative for all teachers to follow brain based learning.

RATIONALE OF THE STUDY

Teaching is a critical aspect of disseminating knowledge to students. The effectiveness of education depends on the use of innovative methods, techniques and strategies according to the needs of the learners. The challenging task can be

handled by a teacher who possesses the necessary skills and is competent enough. Effective learning takes place when the brain processes and retains information. Quite a few researchers concluded that neurocognitive strategies were effective in improving teacher effectiveness. This statement is supported by the research studies conducted by (**Hariharan and Ramganes, 2020; Parimala and Fathima, 2013; OECD, 2008; Rato et al., 2011**).

The advancement of neuroscientific research has prompted the need for redefining teaching competence to reflect the changing needs of the times (**Linda et al., 2020**). Learning leads to the processing of information, storing and retrieving of that information, so it is extremely important for teachers to be knowledgeable about the functions of the brain in order to be able to make their teaching effective. Thus, Effective teaching relies upon the evolution of innovative strategies and methods of teaching. A deeper understanding of brain mechanisms allows teachers to modify their teaching styles by using neurocognitive strategies to improve their effectiveness and enhance learning. Thus, it is imperative that teachers gain sufficient knowledge of brain and neurocognitive functioning in order to accomplish better learning outcomes among learners. Although numerous research studies have been conducted in this area in different parts of the world, a negligible number of them have been conducted in India. So, figuring out the significance of neurocognition at national as well as widespread degree, the investigators made an attempt to undertake this study on neurocognition along with secondary school teachers as its sample. The objective of the present study was to ascertain and compare the knowledge of school teachers about neurocognition by including demographic variables like Gender, Residential background, Academic stream and length of service so as to provide valuable recommendations for teachers to take cognizance of neurocognition as an instrument in their teaching towards desired learning outcomes of students. To realize the set objectives the following hypotheses were formulated:

HYPOTHESES

Hypothesis H₁: Majority of the school teachers possess knowledge of neurocognition.

Hypothesis H₀₂: There is no significant difference in the mean neurocognitive awareness scores of male and female secondary school teachers.

Hypothesis H₀₃: On neurocognitive awareness, there is no significant difference between the mean scores of rural and urban secondary school teachers.

Hypothesis H₀₄: On neurocognitive awareness, there is no significant difference between the mean scores of Science and Arts secondary school teachers.

Hypothesis H₀₅: With regard to length of service, there is no significant difference in mean neurocognitive awareness scores between school teachers.

RESEARCH DESIGN AND INSTRUMENTATION METHOD

Descriptive method with the normative survey technique was used to collect the data from the sample. Survey technique is generally used for the type of research that attempts to find out the normal or typical condition or practice at the present time (**Kelly et al., 2003**).

SAMPLE

The sample comprised 400 government school teachers from 25 secondary schools of south Kashmir India. The data was collected from 400 teachers both rural and urban areas in south Kashmir's Anantnag District. The sample was further divided on the basis of demographic characteristics gender including male 224 (56%) and female 176 (44%); residential background, rural 280 (70%) and urban 120 (30%); academic stream, arts 204 (51%) and science 196 (49%) and length of service below 5 years 152 (38%) 5 to 10 years 100 (25%) more than 10 years 148 (37%) The survey consisted of two parts. In the first part, participants provided their consent and background information regarding Gender, Residential background, Academic stream and Length of service. Second part consisted of items related to neurocognition which was completed by the participants. The participants were asked to respond the 5 point likert scale (NKIST) choosing one of the five options "Lack of awareness" (1) to "Complete awareness" (5).

Description of the sample

Variable	Sub type	N
Gender	Male	224
	Female	176
Residential background	Rural	280
	Urban	120
Academic stream	Arts	204
	Science	196
Length of service	Below 5 years	152
	5 – 10 years	100
	Above 10 years	148

INSTRUMENT

Self-constructed 40 item 'Neurocognitive Knowledge Inventory for School Teachers (NKIST)' was used to collect the data from the sample subjects. Initially the tool consisted of 52 items, based on factor analysis 12 items were removed from the inventory. Hence the final version of the inventory consisted of 40 items. The tool was standardised using content validity and factor analysis. Also, reliability of the items was checked by applying Chronbach's alpha reliability method and reliability coefficient was found as 0.75. The data was analysed using statistical software SPSS version 20.0.

ANALYSIS AND INTERPRETATION OF DATA

Table 1 Showing the neurocognitive awareness of school teachers (N=400)

Neurocognitive Awareness	Percentage
Complete awareness	29.02%
High level of awareness	37.92%
Average level of awareness	17.47%
Low level of awareness	11.45%
Lack of awareness	4.12%

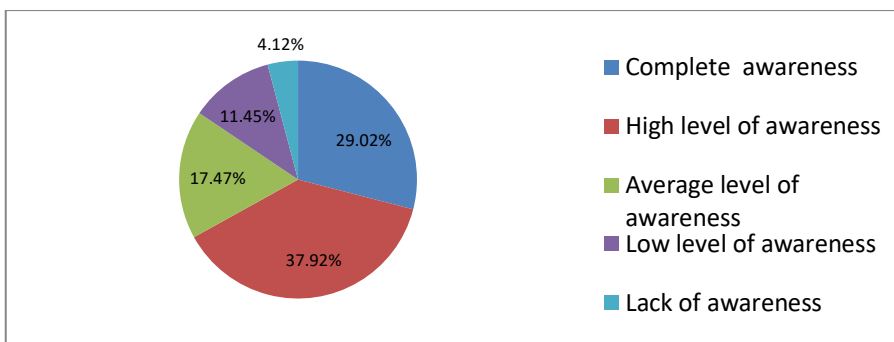


Fig. 1 shows the neurocognitive awareness among school teachers

The data presented in the table 1 and Fig 1 shows the percentage of teachers' awareness about neurocognition and it was found that most of the responses were recorded in the range of high level of awareness (37.92%) followed by complete awareness (29.02%) and. Only 17.74% teachers reveal average level of awareness followed by low level of awareness (11.45%) and lack of awareness (4.12%) about neurocognition.

Table 2 Showing the neurocognitive awareness of Secondary school teachers in respect of gender, residential background and stream.

Variables	No	Mean	SD	df	't' value	'P' value	Result
Gender	Male	224	148.16	21.29	98	1.225	0.225
	Female	176	152.97	16.97			
Residential Background	Rural	280	151.07	21.17	98	0.616	0.539
	Urban	120	148.43	15.34			
Academic stream	Arts	204	146.17	17.65	98	2.180	0.032
	Science	196	154.55	20.70			

***P* < 0.05**

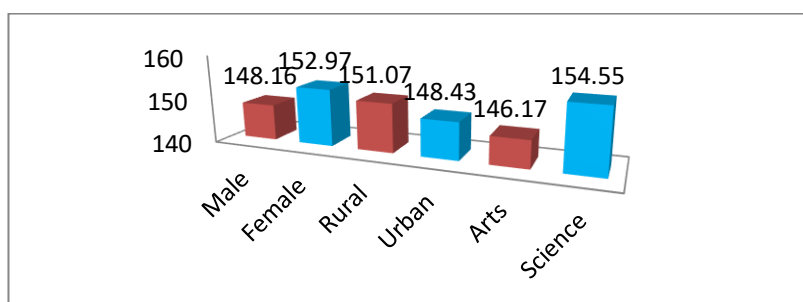


Fig. 2 showing the mean comparison in respect of demographic variables

The hypotheses 2, 3 and 4 have been tested by employing test of significance 't' and the results are presented in table 2 and Figure 2. It can be seen from the table 2 that male and female teachers do not significantly differ in their awareness of neurocognition as an instrument of teaching. Since the results confirmed that the gender did not determine the neurocognitive awareness the hypothesis 2 is accepted. Similarly on the basis of residential background the results reveal that teachers do not differ significantly in their knowledge of neurocognition hence, the null hypothesis 3 also stands accepted. Furthermore, the results with regard to academic stream confirmed that there is significant difference between the arts and science teachers in their awareness of neurocognition ($p=0.032$, $t=2.180$, $df=98$). The investigators found that teachers from science background possess more knowledge about neurocognition than those with arts background. Thus, it can be inferred from the above findings that science education can determine neurocognitive awareness of teachers. This inference needs further investigation as in this study the investigators have only examined difference in awareness not the impact or relationship.

Table: 3 Showing ANNOVA results of neurocognitive awareness of secondary school teachers between and within groups on the basis of length of service.

Variable	Source of variation	Sum of squares	df	Mean square variance	F value	sig
Length of service	Between groups	227.570	2	138.785	0.358	0.700
	Within groups	37630.590	97	387.944		
	Total	37908.160	99			

P<0.05

The ANOVA results confirmed that the school teachers' length of service is not the factor that could determine the neurocognitive awareness. The f-value (0.358) reveals no significant difference between and within the groups in respect of length of service. The ANOVA results thus lead the investigators to accept the null hypothesis No. 5. These results are in line with results of the study conducted by (Kapadia, 2014; Ramganes & Hariharan, 2020).

DISCUSSION

The major objectives of the study were to study variability in school teachers' knowledge of neurocognition across demographic factors such as gender, residential background, academic stream and length of service. The investigators administered five point Likert scale measuring neurocognitive awareness among school teachers. The investigators found that 29.2% of teachers have complete awareness followed by 37.92% of teachers with high level of awareness. While as the study reported that 17.47% of teachers possess an average level of neurocognitive awareness. Further 11.45% teachers fall under low level of awareness followed by 4.12% with lack of awareness. Based on these findings of the study confirmed that about 66.94% of teachers' knowledge ranges from high to

complete awareness about neurocognition. It demonstrates that the school teachers in Kashmir have a reasonable understanding and awareness of neurocognition. For the most part, there was no substantial change in teachers' neurocognitive awareness. On the basis of demographic variables the study revealed no significant difference between male and female teachers with regard to their neurocognitive awareness. The investigators also found rural and urban teachers do not differ in their knowledge of neurocognition. However, on the academic stream science teachers were found to have more awareness about neurocognition than arts teachers. The plausible explanation could be that the neurocognition is the result of neuroscience, biology and psychology. It can also be said that the science teachers may have studied the anatomy and functions of the brain during their bachelor's or master degree courses. Thus, it can be revealed that the science education can have its impact on the neurocognitive knowledge of teachers. **Kapadia, (2014)** found that teachers with a science background have more knowledge of brain-based learning than their non-science counterparts.

CONCLUSION

The researchers conclude that teachers in Kashmir have a good understanding and knowledge of neurocognition based on the findings of the study. Teachers' neurocognitive awareness is unaffected by their gender, residential background, or length of service. Teachers with a science background, on the other hand, have a better knowledge of neurocognition..

IMPLICATIONS

In the light of the research findings and discussion following implications have been drawn from the study:

The neuroscience teacher professional development will harness the power of teaching-learning methodologies and best educational practices, resulting in better teacher understanding of cognition and brain function, and thus enhanced student academic achievement. It will assist teachers in infusing neuroscience concepts into their classroom instruction in order to encourage higher order thinking among students. Teachers should embrace pedagogies involving modelling, experimentation, discussion, analysis, and synthesis which increase their cognitive engagement. The brain is incredibly powerful in terms of enabling learners to actively connect with content. Hence Teachers must be acquainted with neuroscience, cognitive neuroscience and educational neuroscience so that proper framework on neurocognition would make teachers deliver their goods efficiently. Incorporating the concept of neurocognition into education system can revolutionize the system of education. So, the teaching process must be programmed in consonance with the brain based learning. Incorporating neurocognitive strategies into their teaching will not only improve the process of teaching but it will improve the student achievement as well. Teachers must be trained in the area of neurocognition so as to adopt innovative teaching methods with changing circumstances in order to yield better results.

The institutions need to work collaboratively with other educational agencies teacher training institutions and universities etc. Training courses should be organized for teachers of all categories in the area of neurocognition. Teacher Training institutions should include courses in neurocognition in their basic

curriculum and prepare prospective teachers according to the changing circumstances. Present research study will serve as an eye opener for academicians, administrators, and policy makers so that more such research studies are encouraged at different levels of school education system.

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वेदेषु सर्वकल्याणमूलम्

डा. संकल्पमिश्रः,

सहायकाचार्यः

वेदव्याकरणविभागः

महर्षिपाणिनिसंस्कृतवैदिकविश्वविद्यालयः

देवासमार्गः, उज्जयिनी – 456010

चलदूरवाणी : +91-88270-87772

sankalpajpr@yahoo.co.in

शोधसारः

पुरा विविधकामनया इष्टिसम्पादनं प्रचलने आसीत् । यज्ञसम्पादनेन न केवलं सर्वेषां जनानां कल्याणम् अथ च समग्रस्य राष्ट्रस्य कल्याणमपि भवति । काम्येष्टीनां प्रयोगः श्रीकामनया, राष्ट्रकामनया, पशुकामनया, वृष्टि- कामनया वा क्रियते स्म । यागकर्मसु नैकाः जनाः प्रत्यक्षाप्रत्यक्षसहायकाः भवन्ति एवंविधसाहाय्येन ते विविधयागकर्मणां फलमपि प्राप्नुवन्ति स्म । यज्ञसम्पादनेन यज्ञफलस्य प्राप्तिः भवति परमेतदतिरिच्य दैनिकजीवनेऽपि व्यवहारपरिवर्तनमपि जायते । इत्थं वैदिकवाङ्मयेन सर्वविधकल्याणं जायते इति सुनिश्चितम् ।

प्रमुखशब्दाः (कीवर्ड्स)

वेदेषु राष्ट्रकल्याणम्, वैदिकयागेषु कल्याणचिन्तम्, काम्येष्ट्यः, यागानां प्रभावः, पशुकल्याणम् ।

भूमिका

वेदपदस्य ग्रहणे संहिता-ब्राह्मण-आरण्यक-उपनिषदां ग्रहणं सर्वत्र प्रसिद्धम् । वस्तुतः वेदाः प्रत्यक्षतया यागानां प्रतिपादनं कुर्वन्ति सहैव च अन्यविषयानपि प्रतिपादयन्ति । प्रसिद्धं हि - सर्वं वेदात् प्रसिद्ध्यति अनेन स्पष्टीभवति यत् सर्वेषां मूलप्रतिपादने वेदाश्रयः भवत्येव ।

राष्ट्रनिर्माणं केवलं मनुष्यैः न अपि तु पशुभिः, पर्वतैः, क्षेत्रैः, वनप्रभृतिभिः विविधस्वरूपैः भवति । अत एव सर्वेषां राष्ट्रस्य समष्टिरूप- प्रतिपादने परिगणनं सर्वैः क्रियत एव । शुक्लयजुर्वेदस्य प्रथमाध्यायस्य प्रथमकण्डिकायां श्रूयते पशून्पाहि¹ इति

1 इषे त्वोर्जे त्वा वायव स्थ देवो वसविता प्रार्पयतु श्रेष्ठतमाय कर्मणः ।

आप्यायध्वमघ्न्याऽइन्द्राय भागं प्रजावतीरनमीवाऽअयक्ष्मामावस्तेनऽईशत

माघशंसोध्रुवाऽअस्मिन् गोपतौ स्यातबह्वीर्यजमानस्य पशून्पाहि ॥शुक्लयजुर्वेदसंहिता 1.1

।अत्र पाहि पदे पा रक्षणे धातोः प्रयोगः पशूनां रक्षणार्थं प्राप्यते । प्रसंगेऽस्मिन् सर्वविधरक्षणं प्रार्थितम् । अनमीवा पदप्रयोगमाध्यमेन अमीवा अर्थात् व्याधितः रक्षणं, अयक्ष्मा पदेन प्रबलरोगराहित्यम्, अग्रे च स्तेनकर्म अर्थात् चौर्यराहित्यम् इतो पि च मारणराहित्यम् प्राप्यते । कण्डिकायामस्यां सर्वाः प्रार्थनाः गोभ्यः कृताः । एतादृशी महती कल्याणभावना यजुर्वेदे आदौ एव प्राप्यते ।

यागादीनां वैशिष्ट्यम्

वेदेषु यागानां वैविध्यं कर्मानुगुणं दृश्यते । श्रौतानुष्ठानानि मूलतः चतुर्विधानि - नित्य-नैमित्तिक-काम्य-निषिद्धभेदात् । एतेषु नित्यम् - यथा अग्निहोत्रकर्म, नैमित्तिकं - गृहदाहे सति क्रियमाणम् इष्टिकर्म, काम्यम् - कारीरीष्टिकर्म, निषिद्धम् - येषां निषेधः प्राप्यते यथान म्लेच्छाशुच्य- धार्मिकैः सह सम्भाषेत¹ ।

वैदिकयागभेदेषु इष्टयः भवन्ति । सर्वासाम् इष्टीनां प्रकृतिः दर्शपौर्णमासः । एवमेव सर्वे इष्टिकर्मणां धर्माः दर्शपौर्णमासतः एव स्वीक्रियन्ते । वस्तुतः यागादिरेव धर्मः इत्यादिवचनैः सर्वेषां यागानां सम्पादने धर्मत्वम् । दर्शपौर्णमासाभ्यां यजेत स्वर्गकामः इत्यादिवचनेन स्वर्गप्राप्तिकामना प्रत्यक्षतया श्रूयते तथापि दर्शपौर्णमासयागानां न केवलं स्वर्ग एव फलम् अपि तु अवान्तरफलान्यपि सन्ति । यतो हि यजुर्वेदस्य प्रथमा कण्डिका दर्शेष्टिप्रसंगे प्राप्यते अथ च कण्डिकायामस्यां प्रथमं पदं इषे वर्तते अत्र इषे पदेन अन्नस्य ग्रहणं विहितम् यतो हि यागपरिणामेन वृष्टिः भविष्यति वृष्टेरनन्तरं च अन्नोत्पत्तिः जायते । इत्थं सुस्पष्टं फलस्य मुख्यत्वं गौणत्वमपि दृश्यते । वृष्टिरूपफलं न केवलं वैयक्तिकमपितु अत्र लोककल्याणकरं भवति । वृष्टेः लाभः एकस्यैव न अपि तु सर्वेषां भवति ।

नैकाः काम्येष्टयः विविधकामनया भवन्ति - यथा मित्रविन्दा इष्टिः श्री-राष्ट्र-मित्र-आयुष्यादिकामनया सम्पाद्यते ।² अत्र प्रमुखदेवातासु अग्निः, सोमः, वरुणः, मित्रः, इन्द्रः, बृहस्पतिः, सविता, पूषा, सरस्वती त्वष्टा च सन्ति । एवमेव क्षामवदिष्टिः महामारिकाले अकालमृत्योः परिहारार्थं अनुष्ठीयते ।³ एतस्याः प्रयोगः गृहस्य दाहात् रक्षणार्थमपि क्रियते स्म । अत्र क्षामवते अग्नये अष्टाकपालस्य पुरोडाशः

1 गौतमधर्मसूत्रम् - 1.9.17

2 मित्रविन्दा श्रीराष्ट्रमित्रायुष्यकामस्य । कात्यायनश्रौतसूत्रम् 5.12.1

अथ मित्रविन्दा श्रीराष्ट्रमित्रायुष्यकामस्य । शतपथब्राह्मण(ह.भा.) 11.3.1.1

3 अग्नये क्षामवते पुरोडाशमष्टाकपालं निर्वपेत् । तैत्तिरीयसंहिता 2.2.8

निर्माय समर्प्यते । अस्मिन्नेव क्रमे कारीरीष्टिः वृष्टिकामनया अनुष्ठीयते ।¹ इष्टिकाले एकः अश्वः अग्निशालायाः समीपे स्थाप्यते । यदि सः शरीरकम्पनं क्रियेत अथवा मलं मूत्रं वा विसर्जेत तर्हि वृष्टिरनिवार्यतया भविष्यत्येवमनुमीयते ।

पुरा काले राजा राज्यं वा अभिशापयुतं यदा-कदा भवति स्म । अतः एवंविध अभिशापनिवृत्तये अभिशापनिवृत्तीष्टिः² सम्पाद्यते स्म । अत्र वैश्वानराय द्वादशकपालस्य पुरोडाशः वरुणाय चरोः दधिक्रावणे चरोः विधानं प्राप्यते । आग्नेयीष्टिः³ सर्वकामनया कयापि कामनया वा क्रियते स्म । विशिष्टश्रीवृद्ध्यर्थम् अधिकश्रीकामेष्टिः⁴ अनुष्ठीयते स्म । अत्र इन्द्राय एकादश- कपालपुरोडाशः समर्प्यते । आयुष्यकामेष्टिः⁵ दीर्घायुष्यप्राप्त्यै अनुष्ठीयते स्म । अत्र आयुष्मते अग्रये अष्टकपालपुरोडाशः समर्प्यते ।

अनया रीत्या ग्रामकामनया ग्रामकामेष्टिः⁶, दत्तस्य द्रव्यस्य प्राप्त्यर्थं दत्तद्रव्यप्राप्तिकामेष्टिः⁷, बृहदनुष्ठानाय महायज्ञकामेष्टिः⁸, ऐश्वर्यकामनया भूतिकामेष्टिः⁹, विशिष्टयागकामनया यज्ञकामेष्टिः¹⁰, रसकामनया रसकामेष्टिः¹¹, कान्तिकामनया रूक्मामेष्टिः¹², धनाभिलाषया वसुकामेष्टिः¹³, शत्रुनाशाय शत्रुघ्नीष्टिः¹⁴, सुवर्णलाभाय हिरण्यलाभ-कामेष्ट्यादयः¹⁵ अनुष्ठीयन्ते स्म ।

- 1 कारीर्या वृष्टिकामो यजेत । आपस्तम्बश्रौतसूत्रम् 19.25.16
- 2 वैश्वानरं द्वादशकपालं पुरोडाशं निर्वपेद्धारुणं चरुं दधिक्रावणे चरुम् । तैत्तिरीयसंहिता 2.2.5
- 3 आग्नेयं प्रतिकाममाहरेत् । कात्यायनश्रौतसूत्रम् 4.5.15
- 4 ऐन्द्रमेकादशकपालं निरवपत । तैत्तिरीयसंहिता 2.2.8
- 5 अग्रय आयुष्मते पुरोडाशमष्टकपालं निर्वपेत् । तैत्तिरीयसंहिता 2.2.3
- 6 इन्द्रायान्वृजवे पुरोडाशमेकादशकपालं निर्वपेत् ग्रामकामः । तैत्तिरीयसंहिता 2.2.8
- 7 इन्द्राय प्रदात्रे पुरोडाशमेकादशकपालं निर्वपेत् । तैत्तिरीयसंहिता 2.2.8
- 8 इन्द्रायार्काश्रमेधवते पुरोडाशमेकादशकपालं निर्वपेद् यद्यमहायज्ञो नोपनयेत् । तैत्तिरीयसंहिता 2.2.7
- 9 अग्रये जातवेदसेपुरेडाशमष्टकपालं निर्वपेद् भूतिकामः । तैत्तिरीयसंहिता 2.2.3
- 10 आग्रावैष्णवमेकादशकपालं निर्वपेत् । तैत्तिरीयसंहिता 2.2.9
- 11 अग्रये रसवतेऽजक्षीरं चरुं निर्वपेत् । तैत्तिरीयसंहिता 2.2.4
- 12 अग्रये रुक्मते पुरोडाशमष्टकपालं निर्वपेत् । तैत्तिरीयसंहिता 2.2.3
- 13 अग्रये वसुमते पुरोडाशमष्टकपालं निर्वपेत् । तैत्तिरीयसंहिता 2.2.4
- 14 ऐन्द्राबार्हस्पत्यं चरुं निर्वपेद्वाजन्ये जाते । आपस्तम्बश्रौतसूत्रम् 19.27.22
- 15 यः कामयेत हिरण्यं विन्देय । तैत्तिरीयसंहिता 2.3.2

इत्थं सर्वविध-इष्टिसम्पादनेन राष्ट्रस्य जनानां कल्याणमनेकरीत्या जायते । यतो हि जनानां समष्टिरेव राष्ट्रम् । अतः नैककामनया सम्पादिताभिः इष्टिभिः प्रत्येकस्य जनस्य कल्याणं भवति ।

सत्रानुष्ठानेन कल्याणम्

यज्ञेषु सत्रयागाः अपि सुप्रथिताः सन्ति । एतेषां भेदेषु गवामयनम्, द्वादशाहः, त्रयोदशरात्रसत्रम्, चतुर्दशरात्रसत्रम्, पंचदशरात्रसत्रम्, षोडश- रात्रसत्रम्, सप्तदशरात्रसत्रम्, अष्टादशरात्रसत्रम्, एकोनविंशतिरात्रसत्रम्, विंशतिरात्रसत्रम्, एकविंशतिरात्रसत्रम्, द्वाविंशतिरात्रसत्रम्, त्रयोविंशतिरात्रसत्रम्, चतुर्विंशतिरात्रसत्रम्, पंचविंशतिरात्रसत्रम्, षड्विंशतिरात्रसत्रम्, सप्तविंशतिरात्रसत्रम्, अष्टाविंशतिरात्रसत्रम्, एकोनविंशतिरात्रसत्रम्, त्रिंशद्रात्रसत्रम्, द्वात्रिंशद्रात्रसत्रम्, त्रयस्त्रिंशद्रात्रसत्रम्, चतुस्त्रिंशद्रात्रसत्रम्, पंचत्रिंशद्रात्रसत्रम्, षट्त्रिंशद्रात्रसत्रम्, सप्तत्रिंशद्रात्रसत्रम्, अष्टात्रिंशद्रात्रसत्रम्, एकोनचत्वारिंशद्रात्रसत्रम्, चत्वारिंशद्रात्रसत्रम्, एकोनपंचाशद्रात्रसत्रम्, एकषष्टिरात्रसत्रम्, शतरात्रसत्रम्, सविभागसंवत्सरसत्रम् यथा - गवामयनम्, आदित्यानामयनम्, अंगिरसामयनम्, वृतिवातवतोरयनम्, कुण्डपायिनामयनम्, सर्पसत्रम्, त्रिसंवत्सरसत्रम् । इतोऽपि च तापश्चितसत्रम्, अग्निसत्रम्, महासत्रम्, द्वादशसंवत्सरमहासत्रम्, षट्त्रिंशत् संवत्सरम्, शतसंवत्सरमहासत्रम्, सहस्रसंवत्सरमहासत्रं सारस्वत- महासत्रं चेति सन्ति ।

एते सर्वे सत्रयागाः उत श्रौतयज्ञाः वा राष्ट्रस्य ऐक्याय स्वयमेव भूमिकां सम्पादयन्ति । यथा - यदि यागेषु दुग्धस्य अपेक्षा अस्ति तर्हि दोहनकार्यं दोग्धा करोति एवमेव यदि कस्यापि पशोः संज्ञपनस्य आवश्यकता अस्ति तर्हि कार्यमेतत् शमिता करोति, यदि पात्राणामावश्यकता अस्ति तर्हि काष्ठमयपात्राणां निर्माणं तक्षा करोति, वस्त्राणामावश्यकता तर्हि कुविन्दस्य, मृत्पात्रस्य आवश्यकता तर्हि कुम्भकारः, सूचीनामावश्यकता तर्हि लोहकारः, कृष्णाजिनस्य (कृष्ण- मृगचर्मणः) आवश्यकता तर्हि चर्मकारः, क्षौरकर्मणे नापितः, यज्ञ- सम्पादनाय- कार्याधिक्यदृष्ट्या ब्रह्मगणस्य (ब्रह्मा, ब्राह्मणाच्छंसी, आग्नीध्र, पोता), होतृगणस्य (होता, मैत्रावरुण, अच्छ्वावाक्, ग्रावस्तुत्), अध्वर्यु-गणस्य (अध्वर्युः, प्रतिप्रस्थाता, नेष्टा, उन्नेता), उद्गातृगणस्य (उद्गाता, प्रस्तोता, प्रतिहर्ता, सुब्रह्मण्य) च ऋत्विजामावश्यकता, हविर्निमाणार्थं हविष्कृदः आवश्यकता, पशवे पशुपालस्य आवश्यकता, सोमरसस्य रक्षणार्थं ध्रुवगोपस्य आवश्यकता,

सोमवितरणाय चमसाध्वर्योः, सदस्यस्य ब्रह्मकर्मणि विशिष्टावधानाय आवश्यकता भवति ।

अनेन ज्ञायते यद् यज्ञकर्मणि ये नैकानि कार्याणि सम्पादयन्ति तादृशजनानां साहाय्यं भवति यस्य प्रत्यक्षाप्रत्यक्षत्वेन दर्शनं अनुभवश्च भवति । वस्तुतः पुरा काले यज्ञकर्मणां सम्पादनं यः करोति सः यजमानः स एव तस्य सुदीर्घकालिकस्य यज्ञस्य फलं प्राप्नोति इत्येवं न, अपि तु भूमिका-भेदेन तत्तद् कर्मणां सम्पादने ये अप्रत्यक्षकारकाः करणभूताः जना आसन् तेऽपि तस्य फलं प्राप्नुवन्ति स्म । अत्र कार्यगाम्भीर्यमासीत् औच्चनीचभावश्च नासीत् ।

अधुना लोके उच्च-नीचभावयोः सर्वत्र प्रसृतिः दृश्यते किन्तु वैदिककाले गाम्भीर्यदृष्ट्या कार्याणि आसन् गाम्भीर्यवशात् तत्कर्म- सम्पादकानां दृढव्यवहारं विज्ञाय जनानां मनसि तेषां उत्तमभावा आसन् ।

शतपथब्राह्मणे¹ आदौ व्रतोपायनस्य प्रसंगः प्राप्यते । यथा - व्रतमुपैष्यन् । अन्तरेणाहवनीयं च गार्हपत्यं च प्राङ्दितृष्टप उपस्पृशति तद्यदप उपस्पृशत्यमेध्यो वै पुरुषो यदनृतं वदति तेन पूतिरन्तरतो मेध्या वा आपो मेध्यो भूत्वा व्रतमुपायानीति पवित्रं वा आपः पवित्रपूतो व्रतमुपायानीति तस्माद्वा अप उपस्पृशति ।

प्रसंगेऽस्मिन् यज्ञपतिः व्रतमुपेत्य व्रतनियमानां पालनं करोति । इत्थं सः यावज्जीवपक्षे प्रतिपक्षे व्रतग्रहणं कृत्वा कर्मसमाप्तेरनन्तरं विसृजति । अत्र व्रतकाले स सत्यभाषणं करोति, भूमौ शेते, मनुष्यतः देवत्वं प्रति याति, देवताभ्यः हविर्दानात् प्राक् न भुंक्ते । अनेन न केवलं व्रतिनः कल्याणं जायते अपि तु प्रकारान्तरेण सर्वेषां कल्याणं भवति । कश्चन समाजे स्वस्याचरणेन जनानां स्वयमेवप्रेरकत्वस्य भूमिका निर्वहति । अनेन अन्ये जनाः स्वप्रेरिताः भूत्वा अग्निहोत्रादिनियमानां ग्रहणं कुर्वन्ति स्म ।

समाजे यदि जनाः वारं वारं यज्ञमाचरन्ति तर्हि तस्य यज्ञविशिष्टस्य नियमानां पालनमपि आवश्यकं भवति । अनेन यज्ञसम्बद्धव्रतपालनेन समाजजनानां व्यवहारः उत्तमः जायते । यदि कस्मिन्नपि राष्ट्रे जनाः एवंविधमाचरन्ति तर्हि राष्ट्रस्य कल्याणं समाजे बन्धुभावः, सद्भावहारः अन्ये च गुणाः स्वयमेव विकसिताः भवन्ति ।

¹ शतपथब्राह्मणम् 1.1.1.1

सन्दर्भग्रन्थसूची

1. शुक्लयजुर्वेदमाध्यन्दिनीयसंहिता, वेणीराम शर्मा गौड, चौखम्बा विद्याभवन, वाराणसी
2. गौतमधर्मसूत्रम्, प्रमोदवर्धन कौण्डिन्यायन, चौखम्बा विद्याभवन, वाराणसी
3. कात्यायनश्रौतसूत्रम्, विद्याधरशर्मा, अच्युतग्रन्थमाला कार्यालय, काशी
4. शतपथब्राह्मणम्, डा. वेबर, चौखम्बा संस्कृत सीरीज, वाराणसी
5. तैत्तिरीयसंहिता, श्रीपाद दामोदर सातवलेकर, स्वाध्यायमण्डल, पुणे
6. आपस्तम्बश्रौतसूत्रम्, चिन्नास्वामी शास्त्री, चौखम्बा संस्कृत सीरीज, वाराणसी

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शाकुन्तले भारतीयराजतन्त्रस्य मूल्यबोधः

डॉ. लक्ष्मीकान्तषडङ्गी

संस्कृतविभागाध्यक्षः

योगदा-सत्सङ्ग-पालपाडा-महाविद्यालयः

पालपाडा, पूर्वमेदिनीपुरम्, पश्चिमबङ्गः

दूरभाष-संख्या – ९९३३१२१८०४

अणुवाक्सङ्केतः – ls.sanskrit.yspm@gmail.com

भूमिका - प्रतिदेशस्य प्रतिराष्ट्रस्य वा आत्मा भवति संस्कृतिः । अनया संस्कृत्या एव परिचीयते राष्ट्रस्य गौरवम् । राष्ट्रस्य रीतयः नीतयश्चापि प्रभाविताः भवन्ति अनया संस्कृत्या एव । वयं भारतीयाः । महनीया खलु अस्माकं भारतीयसंस्कृतिः । यतो हि संस्कृतिरियं स्वगुणैरतिशेते निखिला अपि राष्ट्रस्तरीयाः संस्कृतिः । अस्माकीनेयं संस्कृतिः युनानी-रोम्-सुमेरू-चीनादीनां संस्कृतिस्तुल्या इति मान्यते । उच्यते च – ‘सा प्रथमा संस्कृतिः विश्ववारा’ इति । अर्थात् भारतीयसंस्कृतिः विश्वसंस्कृतिषु अन्यत्तमा । यत्र सृष्टेः प्रारम्भात् इदानीं यावत् मनुष्य-पशु-पक्षी-कीट-पतङ्ग-सरीसृपादिषु सर्वेषु एव दिव्यत्वस्य सत्तानुभूयते । यत्र वेदादारभ्य वाइवेल्इत्यादिषु ग्रन्थेषु, रामायणादारभ्य साम्प्रतिकसाहित्यादिषु च उदात्तमानवीनमूल्यबोधः मनीषिभिः गीयते । यत्र जलेस्थले चान्तरीक्षे दिव्यत्वस्य, परमसत्यस्य, शिवस्य, सुन्दरस्य, परमेश्वरस्य च सत्ता भारतीय-मनीषिभिरङ्गीक्रियते । यत्रापि मानवसमाजस्य कल्याणाय न केवलं देवानामपि तु दिव्यान्तरीक्षपृथिवीवनस्य न्यादीनामपि शान्तिप्रार्थना क्रियते । यत्र ‘वसुधैव कुटुम्बकम्²’ इत्युदात्तमन्त्रेण अखिलानपि “जनान् अमृतस्य पुत्राः³” इति स्वीक्रियन्ते ।

शोधसमस्या - एवं प्राचीनकालादेव भारतीयसंस्कृतौ सत्यपि सुव्यवस्थितायां सम्प्रति लोकव्यवहारेषु किञ्चित् परिवर्तनं परिलक्ष्यते । सम्प्रति एकविंशतकस्य मनुष्याः सर्वत्रैव परिवर्तनमेव जीवनम् इत्यामनन्ति । अतः कालक्रमेण मनुष्याः स्वकीय-सामाजिक-राजनैतिक-सांस्कृतिकादिषु क्षेत्रेषु स्वरुचिं परिवर्तयन्ति । अद्यतनीयाः मनुष्याः स्वसभ्यतां संस्कृतिं च विस्मृत्य पाश्चात्यसंस्कृतिं समनुसरन्ति । अनेन भारतीय-संस्कृतिरद्य अवक्षयमुखी निराश्रया च । अद्य मनुष्यसभ्यता विनाशशीला कुपथगामी च । फलस्वरूपं सम्प्रति समाजे न परिलक्ष्यते तदानीन्तन-सुसामाजिक-व्यवस्था, रीतयः, नीतयश्च । नैव परिदृश्यते तदानीन्तनमुनिजनमनहर्षमय-सुरम्य-प्राकृतिकपरिवेशः । नैव उपलभ्यते प्राचीनादर्शानां वैदिकगुरुकुलानां शिक्षादानव्यवस्था

1 यजुर्वेदः – ७.१७

2 महोपनिषद् – अध्याय-६-मन्त्र-७१

3 श्वेताश्वेतरोपनिषद्-२-५

।न परिलक्ष्यते तदानीन्तन-गुरुशिष्यसुसम्पर्कः । नाभिलक्ष्यते पारिवारिकजीवने आनन्द-मयपरिवेशः, नैवानुभूयते मनुष्याणां सुखशान्ति-पूर्ण-जीवनयापनविधिः नापि लक्ष्यते मनुष्याणांशतवर्षाणि यावत् निरामयं जीवनम् । एतेषां मूलकारणं तु अस्ति जनानां भारतीयसंस्कृतिं प्रति विरागभावः । भारतीयसंस्कृतिस्तु काले काले चिरकल्याणकारी, युगोपयोगी चासीत् । यतो हि अत्रैव भारतीयसंस्कृतौ समग्रविश्वमानवानां कृते शान्तिपूर्णं सुनिरामयं सुदीर्घ-शतायु-जीवनस्य मूलमन्त्रं निहितमस्ति । यथा – ‘भद्रं कर्णेभिः...’, ‘पश्येम शरदः शतम्’, ‘शतायुर्वैपुरुषः’ इत्यादिभिः ।

शाकुन्तले भारतीयराजतन्त्रम् -एवंविधपरिस्थितौ अस्माकं संस्कृतसाहित्ये विशेषतः ‘कालिदासस्य सर्वस्वम् अभिज्ञानशकुन्तलम्’ खलु अस्माकं भारतीयसंस्कृतेः दिग्दर्शकं पाथेयं चास्ति । यतो हि अत्रैवास्ति साम्प्रतिकयुगस्यापि सामाजिकार्थनैतिक-राजनैतिकादिषु क्षेत्रेषु महान्-सांस्कृतिकमूल्यबोधः । तेषु शाकुन्तले राजनैतिक-मूल्य-बोधप्रसङ्गमाश्रित्य दिङ्मात्रमत्र प्रदर्श्यते मया । उच्यते - “स्वधर्मः स्वर्गाय अनन्ताय च” । भारतीयसंस्कृत्यनुसारम् अत्र प्रजापालनमेव राज्ञः परमो धर्मः । राजा खलु देश-काल-कार्याभिज्ञः सन् स्वकर्तव्ये एव सुनिपुणः स्यात् । यतो हि राजा एकाधारेण एव बन्धुहीनानां बन्धुः, अपुत्राणां पुत्रः, निर्धनानां धनं, चक्षुहीनानाञ्च चक्षुस्वरूपमस्ति । पुनश्च प्रजानां सुखे एव राज्ञः सुखं प्रजानां दुःखे एव राज्ञः दुःखञ्च जायते । अतः सर्वदा प्रजानां कल्याणसाधनाय शाकुन्तले कालिदासेनोपदिष्टम् । तत्रोच्यते -“प्रवर्ततां प्रकृति-हिताय पार्थिवः” इति । अर्थात् पार्थिवः पृथिव्याः ईश्वरः, प्रकृतीनांप्रजानां हिताय कल्याणाय प्रवर्ततां प्रवृत्तो भवतु अर्थात् प्रजानां कल्याणसाधनमेव राज्ञः मुख्यधर्म अस्तु इत्यादयः । परन्तु साम्प्रतिके समाजे नैके राजनेतारः स्वार्थपरायणाः सन्तः प्रजाकल्याणं विहाय साधारणमनुष्यान् विविधोपायेन शोषयन्ति । राजनीतिस्तु नैतादृशी स्यात् । राजा कदाचित् स्वसुखं नेच्छेत् अपि तु सर्वदा लोकानां मङ्गलार्थं कार्यं कृत्वा पूजितः स्यात् । राजधर्मः अतीव कष्टदायकोऽस्ति । यथा पादपः दिवा सूर्यस्य प्रखरमातपं सोढ्वा अपि आश्रितानां जनानां कृते छायावितरणंकृत्वा तेषां दुःखापनोदनं करोति तथैव राजा अपि स्वयं कष्टं प्राप्य अपरेभ्यःशान्तिं प्रददाति । तद्यथा – “स्वसुख-निरभिलाषः खिद्यसे लोकहेतोः.. ” इत्यादिः । भारतीयसंस्कृतेः एतदेव वैशिष्ट्यम् । प्राचीनकालादारभ्य इदानीं यावत् भारतीयसंस्कृत्यानया प्रभाविताः सन्तः नैकेऽपि सज्जनाः, निःस्वार्थपरायणाः, त्यागशीलाः, सेवापरायणाः, भारतीयाश्च राजनेतारः राजनीतिक्षेत्रेषु विशिष्टपदवीम् अलंकुर्वाणाः यशस्विनः भवन्ति । “तेन त्यक्तेन भुञ्जीथाः” इत्युक्त्यनुसारं त्यागस्य, वलिदानस्य च अस्माकं भारतीया संस्कृतिः । अत्र सुप्राचीनकालादेव वेदोपनिषदादिषु त्यागादीनां मन्त्रं सुनिहितमस्ति । अत्र त्यागात् शान्तिः न तु भोगेन । अत्रोच्यते -

“दानेन पाणिः न तु कङ्कणेनस्नानेन शुद्धिः न तु चन्दनेन ।
विभाति कायः करुणापराणांपरोपकारैर्नतु मण्डनेन”¹॥

अत्र सत्कर्मणा त्यागादिभिश्च युगे युगे भारतीयाः मनीषिणः महात्मानः च जायन्ते । भारतीयाः खलु परार्थाय परोपकाराय च स्वजीवनमपि अर्पयन्ति । तेषां मतमिदं यत् –

“धनानि जीवितञ्चैव परार्थे प्राज्ञः उत्सृजेत् ।
सन्निमित्ते वरं त्यागो विनाशे नियते सति”²॥

विश्वस्य न कोऽपि जनः भारतीयानां निकटे अनात्मीयः । विश्वमानवा हि अस्माकं स्वजनाः वान्धवाश्च । विश्वभ्रातृत्वमेव भारतवर्षस्य संस्कृतिः । तत्र आत्म-सर्वस्वतायाः स्वार्थपरतायाश्च नास्ति लवमपि स्थानम् । तत्र शमदमादिगुणयुक्ता परार्थपरता ग्रहणीया अस्ति । यतः परार्थपराणां जनानां “वसुधैव कुटुम्बकम्” इति मनोभावः जायते । तस्य समीपे सर्वो जनस्तु आत्मीयस्वरूपः । अत्र नास्ति हीनचिन्ता सङ्कीर्णमनस्कता च । अस्मिन् ब्रह्माण्डे परोपकारिणो जनाः परहितानि साधयन्ति । यथा नदी निर्मलं जलं ददाति । तरवो सुमिष्टानि फलानि, गवादयः पशवो अमृतोपमं पयश्च ददति । शस्यसमृद्धये मेघाः वर्षन्ति । पादपाः तन्मूलेषु पथिकेभ्यः आश्रयं ददति, तेषां क्लान्तिं दूरीकुर्वन्ति च । उच्यते च –

“छायामन्यस्य कुर्वन्ति स्वयं तिष्ठन्ति चातपे ।

फलान्यपि परार्थाय वृक्षाः सत्पुरुषा इव”॥(संस्कृतसुभाषितानि)

शाकुन्तले राज्ञः शासननीतिः – राज्यलाभः सौभाग्यस्य विषयः । वास्तवदृष्ट्या विवेच्यते चेत्एवं राज्ञां राज्यलाभःकेवलं तेषां मानसिकीम् उत्कण्ठां प्रशमयति । नोचेत् एवं भूतस्य राज्यस्य कष्टकरः परिपालनभारः तस्मै राज्ञे अतीव कष्टं प्रददाति । यदा स्वकीयहस्तेन धृतम् आतपत्रं यथा स्वस्य आतपकष्टं यद्यपि निवारयति तथा महद्दुःखं प्रददाति । तेनैव प्रकारेण स्वहस्तधृतदण्डं राज्यमपि राज्ञां कृते कष्टदायकं भवति । अतः उच्यते – “औत्सुक्यमात्रमवसादयति प्रतिष्ठा क्लिश्राति लब्धपरिपालवृत्तिरेव” । राजा प्रजासमूहान् पुत्रसमः पालयति । यथा हस्तिराजः स्वदलं वने सञ्चार्य दिवा सूर्यस्य प्रखरकिरणेन उत्तप्तः सन् एकस्मिन् शीतलस्थाने विश्रामं करोति, तेनैव प्रकारेण एषः राजा अपि स्वीयपुत्रान् इव प्रजाः पालयित्वा अतीव क्लान्तः सन् जनशून्यस्थाने विश्रामं नयति यदुच्यते – “प्रजाःप्रजाः स्वा इव तन्त्रयित्वा निषेवतेश्रान्तमना विविक्तम्” । राजा धर्मचक्रप्रवर्तनाय धर्मसंस्थापनाय वा शासनदण्डद्वारा विपथगामि शृङ्खलयति, लोकानां कलहं प्रशमयति च । सर्वेषां मङ्गलाय रक्षणाय च कार्यं करोत । यदुच्यते – “नियमयसि विमार्गप्रस्थितानात्तदण्डः प्रशमयसि विवादं कल्पसे रक्षणाय” इति ।

1चाणक्यनीतिः -१७-१२

2हितोपदेशः -१-४३

“धर्मान्नि प्रमादितव्यम् ”इति न्यायेन राजा अहोरात्रं स्वधर्मपालने रतः स्यात् । यथा सूर्यस्य रथे एकवारमेव अश्वः संयुक्तः भवति, ततः परं स अविश्रान्ततया भ्रमति, यथा अहोरात्रं पवनः प्रचलति, यथा शेषनागः सदा एव पृथित्वाः भारं धारयति, तेनैव प्रकारेण असौ राजा अपि अविश्रान्ततया स्वकीयं धर्मं पालयेत् । तद्यथा –

“भानुः सकृद्युक्ततुरङ्गःएव रात्रिन्दिवं गन्धवहः प्रयाति ।

शेषः सदैवाहितभूमिभारः षष्ठांशवृत्तेरपि धर्म एषः ”॥ इति ।

शाकुन्तले प्रजापालननीतिः – ‘राजा पुत्र अपुत्राणाम्’इति न्यायेन यदि प्रजानां कश्चित् उत्तराधिकारी स्वकीयजनः न स्यात् तर्हि तस्य उत्तराधिकारिणः पुत्रस्य वा अपरस्य स्वजनस्य स्थाने स्वयं राजा एव स्थास्यति । एतदर्थं कालिदासेन शाकुन्तले दुष्यन्तमुखेनोक्तं यत् –

“येन येन वियुज्यन्ते प्रजाः स्निग्धेन बन्धुना ।

स स पापाते तासां दुष्यन्त इति द्युष्यताम् ”॥ इति ।

शाकुन्तलस्य चिन्तनस्यास्य प्रभावः साम्प्रतिकसमाजेऽपि परिदृश्यते । भारतवर्षेऽपि इदूरे अतीते कोरोना-काले ये सन्तानाः पितृमातृहीनाः सञ्जाताः तेषां पितृ-मातृहीनानां सन्तानानां लालन-पालन-दायित्वभारं स्वयं राज्यसर्वकारः एव गृहीतवान् । एवञ्च येप्रजाः उत्तराधिकारिविहीनाः असहायाः अकर्मण्याः वा तिष्ठन्ति, तेषां कृते अपि सम्प्रति राज्यसर्वकारः केन्द्रसर्वकारश्च विविधाभिः कल्याणकरयोजनाभिः वासगृहं दैनन्दिनखाद्यादिकं च प्रयच्छन्ति । सुष्ठुच्यते अन्यत्रापि “प्रजानां विनयाधानाद् रक्षणाद् भरणादपि । स पिता पितरस्तासां केवलं जन्महेतवः ”॥ इति ।

पुनश्च “राजाबन्धुरबन्धूनां राजा चक्षुरचक्षुषाम् ।

राजा पिता चमाता च सर्वेषां न्यायवर्तिनाम्”॥ इति ।

शाकुन्तले प्रजारक्षणनीतिः – साधूनां परित्राणाय राजा एवालं स्यात् । राज्ञे वर्तमाने सति प्रजानां न कदाचित् अपि भयः स्यात् । यदा सूर्यः पूर्णरूपेण उदेति तदा अन्धकाराविर्भावस्य प्रशतोऽपि नायाति । यदुच्यते – “आपन्नस्य विषयनिवासिनो जनस्य आर्त्तिहरेण राज्ञा भवितव्यम् 2”इति । एवञ्च

“कुतो धर्मक्रियाविघ्नः सतां रक्षितरि त्वयि ।

तमस्तपति घर्माशौ कथमाविर्भविष्यति3”॥ इति ।

“आर्त्तत्राणाय वः शस्त्रं न प्रहर्तुमनागसि4” । इति ।

1 पञ्चतन्त्रम् -२-३५०

2 अभिज्ञानशाकुन्तलम् -३

3 अभिज्ञानशाकुन्तलम् -२.१४

4 अभिज्ञानशाकुन्तलम् -१.११

“आर्तातां भयमपनेतुमात्तधन्वा दुष्यन्तस्तव शरणं भवत्विदानीम्¹”॥ इति ।

“आपन्नाभयसत्रेषु दीक्षिताः खलु पौरवाः²”॥ इति ।

अस्यानुरूपमुक्तिः पञ्चतन्त्रेऽपि परिलक्ष्यते । तद्यथा –

“चादुस्तस्करदुर्वृतैस्तथा साहसिकादिभिः ।

पीड्यमानाः प्रजा रक्षाः कूटच्छद्मादिभिस्तथा॥

प्रजानां धर्मषड्भागो राज्ञो भवति रक्षितुः ।

अधर्मादपि षड्भागो जायते यो न रक्षति॥

प्रजापीडन संतापात्समुद्भूतो हुताशनः ।

राज्ञः श्रियं कुलं प्राणान्नादग्ध्वा विनिवर्तते³”॥ इति ।

साम्प्रतिकसमाजे भारतीयसंस्कृतेः एतादृशी नीतिः अक्षुण्णा अस्ति । आपन्नानां रक्षणाय दुष्टदमनाय शिष्टपालनाय च सर्वकारेण न्यायव्यवस्थां परिचालयति । तत्र न्यायविचारव्यवस्थामाध्यमेन प्रजानां स्वाधीनता सुस्थिरा जायते । यत्र अद्यापि भारतीयसंस्कृतेः वेदादीनां वाक्यानि ध्येयवाक्यरूपेण व्यवहियन्ते । तद्यथा ‘सद्रक्षणाय खलनिग्रहणाय’ इति भारतीयमुम्बाइपुलिस्-विभागस्य, ‘यतो धर्मस्ततो जयः’ उच्चतम-न्यायालयस्य, ‘धर्मचक्रप्रवर्तनाय’ भारतीयलोकसभायाः चेति । भारतसर्वकारस्य एतादृशानि ध्येयवाक्यानि श्रीमद्भगवद्गीतायाः ‘परित्राणाय साधूनां विनाशाय च दुष्कृताम्’ इति वाक्यानुरूपमस्ति ।

शाकुन्तले करग्रहणनीतिः – “षष्ठांशभोगी भवतीह राजा⁴” – इत्युक्त्यनुसारं राजा प्रजाकल्याणाय प्रजाभ्यः एकषष्ठांशं कररूपेण ग्रहिष्यति । यतो हि संसारे सर्वं कार्यम् अर्थमूलम् । न किञ्चिदपि कार्यं विना अर्थेन सिध्यति । अतः राजा अपि प्रजाकल्याण-साधनाय प्रजाभ्यः षष्ठांशरूपं करग्रहणं करिष्यति । राष्ट्रहिताय प्रजाभ्यः करग्रहणनीतिः मनुना अपि उक्तमस्ति –

“यदधीते यद् यजते यद्दाति यदर्चति ।

तस्य षड्भागभाग् राजा सम्यग् भवति रक्षणात्⁵”॥ इति ।

यथा सूर्यः स्वकिरणैः पार्थिवरसं गृह्णाति । परन्तु प्रतिदाने सहस्रगुणैः तं वृष्टिरूपेण पृथिवीं प्रति अर्पयति, तथैव राजा अपि प्रजानां हिताय एव करं गृह्णीयात् । यदुक्तं मनुना –

1 अभिज्ञानशाकुन्तलम् - ६-२७

2 अभिज्ञानशाकुन्तलम् - २-१६

3 पञ्चतन्त्रम् - २-३४७, ३४८, ३४९

4 भार्गवराघवीयम् - ६-५४

5 मनुसंहिता - ८-३०५

“यथाल्पाल्पमदन्त्याद्यं वार्योक्वत्सषट्पदाः ।
 तथाल्पाल्पो ग्रहीतव्यो राष्ट्राद्राज्ञाष्टिकः करः¹”॥ इति ।
 महाकविकालिदासोऽपि स्वरचितशाकुन्तलादिषु अनुरूपमुक्तिं प्रकाशयति तद्यथा—
 “प्रजानामेव भूत्यर्थं स ताभ्यो बलिमग्रहीत् ।
 सहस्रगुणमुत्सृष्टमादते हि रसं रविः²॥
 एवञ्च यदुत्तिष्ठति वर्णेभ्यो नृपाणां क्षयि तद् धनम् ।
 तपः षड्भागमक्षय्यं ददत्यारण्यको हि नः³”॥ इति ।

प्राचीनभारतीयराजतन्त्रस्य इव करग्रहणनीतिः अद्यावधि अस्माकं देशे प्रचलति ।
 निष्कर्षः – भारतवर्षः स्वकीयसंस्कृत्या परम्परया च समग्रे विश्वे ख्यातिं लभते ।
 देशोऽयं प्राचीनकालात् विविधसंस्कृतिभिः परम्पराभिश्च समृद्धोऽस्ति । दोशोऽयं
 विश्वस्य प्राचीनसभ्यतासु अपि अन्यत्तमः । भारतीयसंस्कृतेः एवं महत्त्वपूर्णं तत्त्वम्
 सुशिष्टाचारः, संस्कारश्च समग्रविश्वस्य दृष्टिं समाकर्षति । सम्प्रति भारतभिन्नदेशानां
 जीवनशैली आधुनिकी भवति । परन्तु भारतीयाः अद्यापि स्वपरम्परायां सुसमृद्धाः
 गर्विताश्च सन्ति । अनेन वैशिष्ट्येन सम्प्रति भारतवर्षः विविधसंस्कृतेः परम्परायाश्च
 जनानां मध्ये घनिष्ठतां सम्पादयति । स्वदेशीयपरम्पराम् अनुसृत्य भारतवासिनः
 अद्यापि शान्ति-पूर्णरीत्या जीवन्ति । अतः सर्वेऽपि भारतीयाः यदि राजनीत्यादिषु
 क्षेत्रेषु एवं शास्त्रप्रदर्शितं सन्मार्गसमनुसृत्य राजकार्यादिकंनिर्वाहयन्ति तर्हि अचिरेणैव
 सर्वेऽपि वयं भारतीयसंस्कृतौ निहितं मूल्यबोधं साम्प्रतिककालेऽपि अनुभवितुं
 पारयिष्यामः इति शम् ।

॥ सहायकग्रन्थसूची ॥

- १) अर्थशास्त्रम्-(वांला)-यदुपति त्रिपाठी-वि.एन्.पाब्लिकेशन्, हेमन्त बुक् एजेन्सी
कोलकाता ।
- २) अभिज्ञानशाकुन्तलम्(ओडिआ), हरेकृष्ण शतपथी, कितावमहल, कटक, ओडिशा ।
- ३) उपनिषद्-नवकम्(संस्कृतम्), गीताप्रेस, गोरखपुरम् ।
- ४) पंचतन्त्रम्(संस्कृतम्), M.R.KALE-Motilal Banarasi Dass Publishers PVT. LTD
- ५) मनुसंहिता(वांला), मानवेन्दु-वन्द्योपाध्याय, संस्कृत-पुस्तक-भाण्डार, कलिकाता ।
- ६) भार्गवराघवीयम्(संस्कृतम्), रामभद्राचार्य्य, J.R.B.V, U.P.
- ७) रघुवंशम्(वांला), जनेशरंजन भट्टाचार्य, वि.एन्.पावलिकेशन्, कोलकाता ।

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1 मनुसंहिता -७-१२९

2 रघुवंशम् -१-१८

3 अभिज्ञानशाकुन्तलम् -२-१२

प्रातिशाख्ये कम्पस्वरः

Dr. Hemanta Duta

Assistant Professor, Dept. of Sanskrit

Govt. General Degree College, Lalgarh

Jhargram, West Bengal, PIN – 721516

Email – hemanta.bijoy@yahoo.com, Mob - 9679639322

सारसंक्षेपः - वेदोऽखिलधर्ममूलम् इति मनुवचनेन ज्ञायते यद् वेदोऽस्माकं भारतीयानां धर्मस्याधारभूतस्तम्भः । वेदस्य प्रत्येकमप्यक्षरं पूतं ज्ञानवर्धकञ्च मन्यते । तत्र परिवर्तनं स्वरूपच्युतिर्वा महतेऽपकाराय भवति । अतो वेदस्वरूपसंरक्षणाय प्राचीनैः भूयान् प्रयासः कृतः । तेषु प्रयासेषु शाखागतभेदप्रदर्शकः शिक्षाव्याकरणयो-रन्तर्भूतस्तथा च इदानीन्तनध्वनिविज्ञानस्य (भाषाविज्ञानस्य) आधारभूतः प्रातिशाख्य-ग्रन्थोऽन्यतमः । साम्प्रतमुपलभ्यन्ते षट् प्रातिशाख्यानि । यथा-(१) ऋग्वेदप्रातिशाख्यम् (२) तैत्तिरीयप्रातिशाख्यम् (३) वाजसनेयिप्रातिशाख्यम् (४) शौनकीयचतुरध्यायिका (५) अथर्ववेदप्रातिशाख्यम् (६) ऋक्तन्त्रम् । ऋग्वेदप्रातिशाख्यस्य – उदात्तश्चानुदात्तश्च स्वरितश्च त्रयः स्वराः । आयामविश्राम्भाक्षेपैस्त उच्यन्ते ॥ इत्यस्मिन् सूत्रे मुख्यस्वरूपेण उदात्त-अनुदात्त-स्वरित इति स्वरत्रयाणां ग्रहणं वर्तते । ऋग्वेदप्रातिशाख्ये स्वरितः सप्तविधो वैवृत्त-तैरोव्यञ्जन-तैरोऽवग्रह-जात्य-क्षैप्र-अभिनिहित-प्रक्षिष्टभेदेन । एतेषु उदात्ते स्वरिते वा परे सति जात्याभिनिहितक्षैप्रप्रक्षिष्ट-स्वरितस्वराणां कम्पस्वरो भवति ।

कूटशब्दाः – प्रातिशाख्यम् – स्वरः - कम्पस्वरः ।

शाखायां शाखायाम् इति सप्तम्यर्थतया वीप्सायामव्ययीभावे उपपद्यते प्रतिशाखशब्दः । शाखां शाखां प्रति इति विग्रहेऽपि प्रतिशब्दस्य वीप्सायां कर्मप्रवचनीयविधानसामर्थ्यात्तद्योगेनाव्ययीभावे प्रतिशाखशब्दः उपजायते । **प्रतिशाखं भवम्** इति भवार्थे ज्यप्रत्ययेन प्रातिशाख्यशब्दस्योपपत्तेः सम्बन्धात्तत्र प्रतिपन्नः वेदानां शाखागतविचारः । शौनकादय आचार्या वेदार्थविदो वेदार्थविविदिषूणां सुहृदो भूत्वा पुरुषशिक्षायै प्रतिवेदं प्रतिसंहितञ्च विरचयामासुर्विविधानि प्रातिशाख्यानि ऋग्वेदप्रातिशाख्य-वाजसनेयिप्रातिशाख्यादिक्रमेण । यथोक्तं दुर्गाचार्येण – स्वचरण-परिषद्येव यैः प्रतिशाखानियतमेव पदावग्रहप्रगृह्यक्रमसंहिता-स्वरलक्षणमुच्यते तानीमानि पार्षदानि प्रातिशाख्यानीत्यर्थः¹

¹ नि. – १/१७ दुर्गाचार्यभाष्यम्

वेदशाखागतशिक्षाच्छन्दोव्याकरणात्मकं शास्त्रं किञ्चिदनितरसाधारणं नाम प्रातिशाख्यम् । वेदाङ्गेष्वनन्तभूतं तद्वेदितव्यम् । चरणव्यूहे प्रातिशाख्यस्य छन्दो-भाषेति पदेन व्यपदेशत्वात् प्रतिपन्नमुपाङ्गत्वम्¹ । तथा चास्ति तैत्तिरीय-प्रातिशाख्ये –

प्रतिपदञ्चानुपदं छन्दोभाषासमन्वितम् ।

मीमांसान्यायतर्काश्चोपाङ्गानि विदुर्बुधाः ॥² इति

प्रातिशाख्यानां महत्त्वम्

शिक्षादीनि वेदाङ्गानि खलु सर्ववेदगतान् कांश्चन साधारणनियमानुप-दिशन्ति । तत्र संहितासु प्रातिशाखमध्येतृणां ये केचन विशेषनियमास्सन्ति ते तु प्रातिशाख्ये आलोचिताः । उक्तञ्चोवटाचार्येण ऋग्वेदप्रातिशाख्यभाष्ये –

शिक्षाच्छन्दोव्याकरणैः सामान्येनोक्तलक्षणम् ।

तदेवमिह शाखायामिति शास्त्रप्रयोजनम् ॥³ इति

तैत्तिरीयप्रातिशाख्येऽपि विद्यते यद् –

गुरुत्वं लघुता साम्यं ह्रस्वदीर्घप्लुतानि च ।

लोपागमविकाराश्च प्रकृतिर्विक्रमः क्रमः ॥

स्वरितोदात्तनीचत्वं श्वासो नादोऽङ्गमेव च ।

एतत्सर्वं तु विज्ञेयं छन्दोभाषामधीयता ॥⁴ इति

वस्तुतो वेदानां स्वरूपरक्षायै शिक्षाच्छन्दोव्याकरणादीनां यावन्महत्त्वमस्ति न तदीषन्नागपि प्रातिशाख्यानां महत्त्वम् । प्रत्युत अस्मिन्नंशे प्रातिशाख्यानि शिक्षा- व्याकरणादिभ्यो विशिष्यन्त एव यद् व्याकरणादीनि प्रायो वेदे सामान्यविषयकानि प्रातिशाख्यानि तु शाखाविशेषमवलम्ब्यैव प्रवृत्तानि ।

वैदिकस्वराः

स्वृशब्दोपतापयोः (भ्वादिः, सकर्मकः, वेट्, परस्मैपदी) इति धातोर्घप्रत्यये निष्पद्यते स्वरशब्दः । स्वर्यन्तेऽर्था एभिरिति स्वराः । स्वरशब्दस्य वागर्थे, प्राणार्थे, सूर्यार्थे, वर्णविशेषे, उदात्तादिध्वनिविशेषे च नैकेष्वर्थेषु प्रयोगो दृश्यते । वेदे स्वरो मुख्यतस्त्रिविध उदात्तानुदात्तस्वरितभेदेन । यथा चोक्तं शौनकाचार्येण –

1 तथा प्रतिपमनुपदं छन्दोभाषा धर्मो मीमांसा न्यायस्तर्क इत्युपाङ्गानीति ।

वेदशाखापर्यालोचनम् – पृ. – ६३

2 तै. प्रा. – २४/६

3 ऋ. प्रा. (उ. भा.) – पृ. – ३७

4 तै. प्रा. – २४/५

उदात्तश्चानुदात्तश्च स्वरितश्च त्रयः स्वराः ।

आयामविश्रम्भाक्षेपैस्त उच्यन्ते ॥¹ इति

एते उदात्तादयः स्वरा अक्षराश्रयाभूताः (स्वरवर्णैस्सहसम्बद्धयुक्ताः) । अर्थात् स्वराणामक्षरैः (स्वरवर्णैः) सहधर्माधर्मिसम्बन्धो न तु व्यञ्जनैः । उच्चैरुदात्तः, नीचैरनुदात्तः, उभयवान्स्वरितः इति तेषां लक्षणं प्रातिशाख्ये² प्रसिद्धम् ।

स्वराणां महत्त्वम्

वेदमन्त्राणामर्थावबोधे स्वराणां महन्महत्त्वं विद्यते । नैकप्रयोजनसम्पादन-हेतोः वेदेषु स्वराणामुपयोगो विधीयते । प्रथमं प्रयोजनन्तु तेषां वेदपाठपरिरक्षणम् अस्ति । द्वितीयं प्रयोजनमिदं यत् तैस्तत्तत्पदगतोऽर्थो निर्धार्यते । स्वरज्ञानेन विना मन्त्रार्थस्य सम्यग् ज्ञानं न भवति । यथा चास्ति सर्वानुक्रमण्याम् –

स्वरो वर्णोऽक्षरं मात्रा विनियोगोऽर्थ एव च ।

मन्त्रं जिज्ञासमानेन वेदितव्यं पदे पदे ॥³ इति

वेदार्थनिर्णये स्वरा दीपवत्सहायका भवन्ति । वाक्यार्थपरिज्ञानेऽपि स्वराणामपेक्षा भवति । यथा चोक्तं वेङ्कटमाधवेन ऋग्वेदानुक्रमण्याम् –

अन्धकारे दीपिकाभिर्गच्छन्न स्वलति क्वचित् ।

एवं स्वरैः प्रणीतानां भवन्त्यर्थाः स्फुटा इति ॥⁴ इति

अर्थाद् अन्धकारे गच्छतो जनस्य दीपसहायेन यथा मार्गं स्वलनं न जायते तथैव स्वरज्ञानेन वैदिकानां मन्त्रार्थज्ञाने दोषो न जायते ।

३.३. स्वरचिह्नानि

यत्रोपलब्धं संहिताग्रन्थानां मध्ये सप्त खलु तावत् सम्यगूपेण स्वरोऽङ्कितो भवति । त एत ऋग्वेदो माध्यन्दिनयजुर्वेदः काण्वयजुर्वेदस्तैत्तिरीययजुर्वेदो मैत्रायणीययजुर्वेदः कौथुमसामवेदः शौनकीयाथर्ववेदश्च सन्ति । ब्राह्मणारण्यकानां मध्ये च यानि चत्वार्यङ्कितस्वराण्युपलभ्यन्ते तानीमानि भवन्ति – काण्वमाध्यन्दिने शतपथब्राह्मणे च तैत्तिरीये ब्राह्मणारण्यके च । वेदशाखान्तरेष्वपि स्वरचिह्नानां वैषम्यं विद्यते । यथा –

1) ऋग्वेदे तैत्तिरीययजुर्वेदे चोदात्तो नाम मुख्यः स्वरः स्वतोऽनङ्कितः सन्नन्यतोऽधोरेखितप्रागनुदात्ततोऽन्यतश्चोर्ध्वदण्डितस्वरितोत्तराऽनुदात्ततो विज्ञप्तो भवति । तद्यथा - अग्रये इत्यत्र अत्राधोरेखितः अ अनुदात्तः, ये

1 ऋ. प्रा. - ३/१

2 वा. प्रा. - १/१०८ - ११०

3 सर्वानु. (वेदार्थदीपिका) - पृ. - ५८

4 ऋ. वे. अनु. - १/८/१२

ऊर्ध्वदण्डितस्वरितः, अत्रेदं ज्ञातव्यं यदेकस्मिन् पदे उदात्तात् परमनुदात्तस्य स्वरितः, तत्पश्चादनुदात्तानां प्रचयो नाम अनङ्कितः स्वरो भवति । तद्यथा - अग्निमीळे पुरोहितम् इत्यत्र ळे, तम् इति प्रचयः । अस्य खलु स्वरितोत्तरस्यानङ्कितस्य सतोऽनुदात्तस्योदात्ततयाऽऽभासो मा भूदित्यर्थं स्वरितस्य च तदुपरतनस्य च मध्ये सङ्केतविशेषौ ख्याप्येते । तथाहि - यदा स्वरितो ह्रस्वो भवति तदा १ इति । यदा चासौ दीर्घस्तदा ३ इति । यथा - अप्स्व१न्तः¹ । क्वे ३दानीम्² इति । उदात्तस्वरितान्यतरोदयोऽनुदात्तोऽधोरेखितो भवतीति । यथा - अग्निम्, कन्या इति । मन्त्रार्धादौ वा वाक्यादौ वा वर्तमानमनुदात्तात्प्रमनङ्कितं भवति । तद्यथा - अनुक्रामम् इति ।

2) अयमुक्तप्रकारः शौनकीयाथर्ववेदे माध्यन्दिनयजुर्वेदेकाण्वयजुर्वेदे यथामूलं कोशं कपिलकठयजुर्वेदे चापि लब्धप्रचारोऽभूत् । एवमपि तावदुदात्तानुदात्तयोर्विषये सामान्ये सत्यपि स्वरितस्य विषये सन्त्येव बाह्वृचतैत्तिरीयेतरग्रन्थीयाः केचिद् विषयाः । तथाहि - (अ) शौनकीयेऽथर्ववेदे स्वरितादुपरि ऽ इति सङ्केतो भवति । तद्यथा - वीर्यं ऽ म्, सर्वा ह्य ऽ स्मिन्³ । जेष्ठवरो ऽ ऽभवत्⁴ इत्यादौ उदात्तादुपरितनः स्वरितस्तु बाह्वृचवत् स्वाधारणेनोर्ध्वदण्डितात् सत उपरि १ इति सङ्केतो भवति । तद्यथा - व्यूर्ण्वन्तु सूनवे । उदात्तपरतो ह्रस्वात् स्वरितादूर्ध्वदण्डितात् सत उपरि १ इति सङ्केतो भवति । तद्यथा - अप्स्व१न्तः । तस्यैव दीर्घस्य सतस्तु सङ्केतो बाह्वृच- निर्विशेषो भवति । तद्यथा - विकेश्यो ३ विघ्नताम् इति ।

कम्पस्वरः

कम्पः कोऽपि स्वतन्त्रः स्वरो नास्ति, परन्तु स्वतन्त्रस्वरितस्योच्चारणसमये अवस्थाविशेषमात्रः कम्पः । ऋग्वेद-सामवेद-अथर्ववेद-तैत्तिरीय-मैत्रायणीय-संहितासु एवं ब्राह्मणेषु च कम्पस्वरस्य विधानं दृश्यते । ऋग्वेदप्रातिशाख्ये कम्पस्वरस्य लक्षणमेवमकारि शौनकाचार्येण -

जात्योऽभिनिहितश्चैव क्षैप्रः प्रक्षिष्ट एव च ।

एतेस्वाराः प्रकम्पन्ते यत्रोच्चस्वरितोदयाः ॥⁵ इति

अर्थाद् उदात्ते स्वरिते वा परे सति जात्याभिनिहितक्षैप्रप्रक्षिष्टस्वरितस्वराणां कम्पनं भवति । स्वरितस्य पूर्वभाग उदात्तादुदात्ततरः, अन्तिमभागश्चानुदात्तो भवति ।

1 ऋ. सं. - १/२३/१९

2 तत्रैव - १/३५/७।

3 अ.सं. - ११. ८. ३२

4 तत्रैव - ११. ८. १

5 ऋ. प्रा. - ३/३४

यदि स्वरितात् परमुदात्तो भवति, तर्हि उच्चारणे किञ्चित् स्खलनं जायते, उच्चारणेऽपि काठिन्यमनुभूयते । कारणमस्ति यत् – स्वरितस्योदात्तांशात्परमनुदात्तांशः, ततः पश्चात् पुनरुदात्तस्योच्चारणे उच्चारणावयवानां पौन्यपुन्येनोर्ध्वगमनमधोगमनञ्च भवति । अर्थात् स्वरितस्योदात्तभागस्योच्चारणे ऊर्ध्वगमनम् तत्पश्चादुदात्त-भागस्योच्चारणे अधोगमनम्, पुनः झटित्येवोदात्तस्योच्चारणे पुनरूर्ध्वगमनं भवति । अतः स्वरितस्यान्तिमभागस्यानुदात्तस्योच्चारणात् परमुदात्तस्योच्चारणकरणे कम्पनं जायते अतः तादृशस्य स्वरितस्य कम्पसंज्ञा व्यवहियते ।

ऋग्वेदे ह्रस्वस्वरितस्यानुदात्तभागः कम्पो भवति चेद् ह्रस्वस्वरितात् परम् १ संख्या एवं संख्याया उपरि स्वरितचिह्नमधोभागे चानुदात्तचिह्नं स्थाप्यते । यथा - न्य१न्यम् । अत्र पूर्ववर्ती न्य क्षैप्रस्वरितः, एवमुत्तरवर्ती न्य उदात्तः । अतः पूर्ववर्ती न्य (स्वरितः) इत्यस्यानुदात्तांशस्योच्चारणे कम्पो भवति । स्वरितो ह्रस्वत्वात् १ संख्या दीयते । यदि स्वरितो दीर्घो भवति चेत् ३ संख्या दीयते, तदुपरि च स्वरितचिह्नमधोभागे च अनुदात्तचिह्नं स्थाप्यते । यथा – तिष्यो३ यथा इति । प्रसङ्गेऽस्मिन् मैकडानलमहोदेनोक्तं यत् – “If an independent Svarita precedes an Udātta, it is marked with the numerical ‘१’ when it is vowel is short, and with ‘३’ when it is long, the figures receiving both the sign of the Svarita and that of the Anudātta which precedes an Udātta. The phenomenon is described by the Phoneticians with the words *Kampa* ‘quaver’, *vikampita*, and the verb ‘*Prakampa*.”¹ इति ।

कम्पस्वरितस्योदाहरणानि –

जात्यस्वरिते – तिष्यो३ यथा²>तिष्यः । यथा ।

अभिनिहृतस्वरिते – दिवो३ ऽस्मे³>दिवः । अस्मे इति ।

क्षैप्रस्वरिते – अहं न्य १ न्यम्⁴>अहम् । नि । अन्यम् ।

प्रक्षिष्टस्वरिते – अभी ३ दम्⁵>अभि । इदम् ।

उपर्युक्तेषूदाहरणेषु संहितापाठे स्वरितात् परमुदात्तस्वरो वर्तते । अतः स्वरितस्यानुदात्तभागस्य कम्पनं जातम् ।

1 A. A. Macdonell, History of Vedic Grammar, Ref. No. – 84(b), pp. – 78 --79

2 ऋ. सं. – ५/५४/१३

3 तत्रैव – ५/५४/१३

4 तत्रैव – १०/४९/८

5 तत्रैव – १०/४८/७

इदानीं स्वरितात् परं स्वरितो भवति चेत् तत्रापि पूर्ववर्तिनः स्वरितस्यान्तिमभागे कम्पनं भवति । यथा – शतचक्रं योऽहो वर्तिनिः¹ शतचक्रम् । यः । अह्यः । वर्तिनिः । इति ।

वस्तुतः वेदाधृणामित्थं विद्यते यत् तेः प्रतिस्वरं सूक्ष्मतयोच्चार्यते । यतो हि स्वरभेदेन महती हानिर्जायते । प्रातिशाख्यादिग्रन्थेष्वपि विषयेऽस्मिन् गहनविचारो दृश्यते । कम्पस्वरस्योच्चारणे उदात्तानुदात्तस्वरितोच्चारणेन साकं मात्राया अपि पूर्णं ज्ञानमावश्यकमिति ।

परिशीलितग्रन्थाः

- ऋग्वेदप्रातिशाख्यम् । अनुवादकः सम्पादकश्च – वर्मा वीरेन्द्रकुमारः । चौखम्बा संस्कृत प्रतिष्ठान । दिल्ली । २०११ ।
- तैत्तिरीयप्रातिशाख्यम् । व्याख्याकारः – पाठकः सुशीलकुमारः । सम्पादकः – पाठकः जमुना । चौखम्बा संस्कृत सीरीज आफिस । वाराणसी । २००७ ।
- वेदशाखापर्यालोचनम् - लेखकः श्रीकिशोरकुमारमिश्रः, चौखम्बा विद्याभवन, वाराणसी, १९९९ ।
- वैदिक स्वर मीमांसा - लेखकः युधिष्ठिर मीमांसकः, श्रीरामलाल कपूर ट्रस्ट ग्रन्थमाला, संख्या- २८ ।
- वैयाकरणसिद्धान्तकौमुदी(बालमनोरमात्त्वबोधिनीसहिता) । सम्पादकः - शर्मा श्रीगिरिधरः शर्मा श्रीपरमेश्वरानन्दश्च । मोतीलालबनारसीदासी । दिल्ली । २००८ ।
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सत्सङ्गदीक्षाशास्त्रस्य साम्प्रतिकसमाजे उपयोगिता

डा. सपनकुमारपण्डा

शासकीयसंस्कृतमहाविद्यालयः, भितरी, जिला-सीधी, मध्यप्रदेशः

Mob – 7655045758, e-mail – sapan.kpanda@mp.gov.in

शोधसारः

महर्षिभिः स्वकीयज्ञानचक्षुषा तपः प्रभावेन च समग्रं विश्वं अज्ञानान्धाकारात् परिरक्षितुं नैकविधानि दर्शनानि प्रवृत्तानि । तेषु दर्शनेषु परब्रह्मस्वामिनारायणप्रबोधित-मक्षरपुरुषोत्तमदर्शनं स्वीयमौलिकसिद्धान्तेन तत्त्वज्ञानपरिपूरितेन अध्यात्मवैशिष्ट्येन च महत्वपूर्णं स्थानमावहति । तस्यैव दर्शनस्य निधिभूतोऽयं ग्रन्थः प्रकटब्रह्मस्वरूपः श्रीमहन्तस्वामिमहाराजप्रणीतः सत्सङ्गदीक्षेति । गुर्जरभाषया लिखितस्य शास्त्रस्याऽस्य महामहोपाध्यायैः स्वामिभद्रेशदासचरणैः संस्कृतभाषया पद्यमयोऽनुवादो विहितः । ग्रन्थेऽस्मिन् न केवलं स्वामिनारायणसंप्रदायस्य अपि तु प्रपञ्चस्य जीवनशैली, सामाजिकप्रभावः, प्रशासनस्य नियमाः, राजधर्मः, जीवनदर्शनं, अध्यात्मज्ञानं, दिव्य-भक्तिः, धर्मशास्त्रप्रकारं गृहस्थधर्मस्य नियमाः, परिवारे के के संस्काराः पालनीयाः, गुरुशिष्ययोः संबन्धः, शिष्यस्य परमभक्तिः, सदाचारः, नित्यपूजनं, ध्यानमित्येतत्सर्वं सुष्ठु चित्रितमस्ति । तदेतत्सर्वं शोधप्रबन्धे अस्मिन् विस्तृतरूपेण विचार्यते ।

प्रस्तावना

सर्ववन्द्या सर्वहृद्या सर्वग्राह्या इयं मधुमयी संस्कृतिः स्वीया विलक्षणया शक्त्या समाकर्षति सचेतसां चेतसाम् । एतादृशविलक्षणसंस्कृतिपरिपूर्णेऽस्मिन् भारतदेशे देवाः अपि स्वलीलाप्रख्यापनार्थं रामकृष्णादिरूपेणावतर्तुं व्यग्राः भवन्ति । यत्र प्रवहन्ति गङ्गादिनद्यः, यत्र राजते साक्षात् नगाधिराजः हिमालयः, यत्र विलसन्ति पुरी-मथुरा-प्रभृतिनी भगवतः लीलाक्षेत्राणि, यस्या संस्कृतेः परिपोषकाः भवन्ति वसिष्ठ-भरद्वाज-विश्वामित्रप्रभृतयः महर्षयः सिद्धाः साधकाश्च । ते सर्वे विश्वस्य समग्रतया समृद्धये सर्वदा सर्वथा च प्रयत्नशीलाः आसन् । एतैः महर्षिभिः स्वकीयज्ञानचक्षुषा तपः प्रभावेन च समग्रं विश्वं अज्ञानान्धाकारात् परिरक्षितुं नैकविधानि दर्शनानि प्रवृत्तानि । तेषु दर्शनेषु परब्रह्मस्वामिनारायणप्रबोधितमक्षरपुरुषोत्तमदर्शनं स्वीयमौलिकसिद्धान्तेन

तत्त्वज्ञानपरिपूरितेन अध्यात्मवैशिष्ट्येन च महत्वपूर्णं स्थानमावहति । तस्यैव दर्शनस्य निधिभूतोऽयं ग्रन्थः प्रकटब्रह्मस्वरूपः श्रीमहन्तस्वामिमहाराजप्रणीतः सत्सङ्ग-दीक्षेति । गुर्जरभाषया लिखितस्य शास्त्रस्याऽस्य महामहोपाध्यायैः स्वामिभद्रेशदास-चरणैः संस्कृतभाषया पद्यमयोऽनुवादो विहितः । अनुवादश्चाऽयं मूलग्रन्थप्रतिबिम्बमिव राजते । तदिदं संस्कृतपद्यमयं सत्सङ्गदीक्षेतिशास्त्रमक्षरपुरुषोत्तमसंहिताऽऽख्ये

परमात्मस्वामिनारायणोपदिष्टभक्तिपरम्पराप्रतिपादके शास्त्रे स्वीयं स्थानं विभर्ति । शोधपत्रेऽस्मिन् सत्संगदीक्षेति शास्त्रस्य साम्प्रतिकसमाजे का उपयोगिता इति तथ्यस्य दिङ्मात्रमालोचनं विधास्यते ।

भगवतः स्वामिनारायणस्य वैदिकसनातनअक्षरपुरुषोत्तमेति नैसर्गिकसिद्धान्ताः परावाणीवचनामृतरूपेण क्षरिताः । ते एव पुनः अक्षरब्रह्मगुणातीतानन्दस्वामिनामुप-देशेषु उपसंबृहिताः । ते एव सिद्धान्ताः अद्य सत्सङ्गदीक्षारूपेणास्माकं समक्षं वर्तन्ते । अध्यात्मतत्त्वज्ञान-आन्तरिकसाधनाभक्तेः प्रवाहः - आचारपद्धतिरिति विविधाः नैसर्गिकाः विषयाः ग्रन्थेऽस्मिन्नुपनिबद्धाः ।

ग्रन्थेऽस्मिन् न केवलं स्वामिनारायणसंप्रदायस्य अपि तु प्रपञ्चस्य जीवनशैली, सामाजिकप्रभावः, प्रशासनस्य नियमाः, राजधर्मः, जीवनदर्शनं, अध्यात्मज्ञानं, दिव्य-भक्तिः, धर्मशास्त्रप्रकारं गृहस्थधर्मस्य नियमाः, परिवारे के के संस्काराः पालनीयाः, वेदान्तप्रकारं, दर्शनं, गुरुशिष्ययोः संबन्धः, शिष्यस्य परमभक्तिः, दिव्यभावः, अन्तर्भावः, सदाचारः, नित्यपूजनं, ध्यानमित्येतत्सर्वं सुष्ठु चित्रितमस्ति । अस्मिन् ग्रन्थे विषयद्वयं मुख्यत्वेन चित्रितम् आज्ञा उपासना च ।

परब्रह्मस्वामिनारायणस्य परावाणीभूतग्रन्थे वचनामृते आज्ञा-उपासना-सिद्धान्तः प्रबोधितोस्ति ।

गुणातीतानन्दस्वामी अक्षरब्रह्मस्वरूपं तथा भगवान् श्रीस्वामिनारायणः परब्रह्मपुरुषोत्तम इति सत्संगसिद्धान्तः प्रतिपादितः । अनेन बहूनां मुमुक्षूणां परममुक्तिः संजायते । अस्य ग्रन्थस्य नाम्ना एव वैशिष्ट्यमनुमीयते यतोहि दीक्षा इति शब्दस्य अर्थः सश्रद्धं मनसि दृढसंकल्पः अचलो निश्चय सम्यक् समर्पणं दृढाश्रय इति । सत्संगे एतादृशेन दृढसंकल्पेन आज्ञा-उपासनासिद्धिरूपं जीवनस्य प्रमुखं लक्ष्यं तथा मोक्षप्राप्तिरस्तु इति प्रयोजनम् ।

अस्य ग्रन्थस्य मंगलश्लोके समग्रस्य प्रपंचस्य परमशान्तिप्रतिष्ठापनार्थं प्रार्थनां विदधाति ग्रन्थकारः । समग्रस्य प्रपंचस्य परमशान्तिप्रतिष्ठापनार्थं भगवतः स्वामिनारायणसन्निधौ प्रार्थनाक्रियते । यथा -

स्वामिनारायणः साक्षाद् अक्षरपुरुषोत्तमः ।

सर्वेभ्यः परमां शान्तिम् आनन्दं सुखमर्पयेत् ॥ १ ॥

किंच ग्रन्थेऽस्मिन् नैकानि सामाजिकमूल्यानि, नैतिककर्तव्यानि, सामाजिक-व्यवहाराः प्रतिपादिताः । ते सर्वे अत्र संक्षेपेण संसूच्यन्ते ।

गुरुभक्तिः - श्रूयते हि -

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।

तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥

मुमुक्षोः यथा भगवति भक्तिः तथा गुरावपि भक्तिः भवेत् । भारतीयसंस्कृतौ गुरुणां महत्त्वं शिष्यस्य समग्रं जीवनं प्रभावयति । गुरुकुलपरंपरायाः शिष्यः गुरुणां चरणसन्निधौ स्वात्मानं समर्पणं कृत्वा विद्याध्ययनं करोति स्म । प्राचीनगुरुकुल-परंपरायां शिष्यः न केवलं ग्रन्थपठनमात्रम् अपि तु देशनिर्माणकौशलं, राष्ट्रभक्तिज्ञानं, युद्धकौशलज्ञानम् इत्यादिकमपि अर्जयति स्म । येन तदानीं भारतवैभवं विश्वगुरुत्वेन

आसीत् । अस्माकं प्राचीनानाम् ऋषिमुनीनां गुरुणां च देशसंचालने महती भूमिका दरीदृश्यते । वेदमहाभारतादिशास्त्रेषु परिशील्यते यत् तत्र गुरुणां ऋषिमुनीनां न्यायनिर्णयः समाजस्य दिग्दर्शनं करोति स्म । यदद्य तेषां अभावेन कलिप्रभावेण समाजः च दिग्भ्रान्तः जायते । प्रतिदिनं समाजस्य अधोगतिः परिलक्षते । अतः अत्र गुरोराज्ञा परिपालनीया इत्ययं अंशः प्रमुखमावहति । गुरुं विना शिष्यस्य विद्या निरर्थकी इति अत्र वर्णितम् अस्ति । तत्र हि सत्संगदीक्षाग्रन्थे -

गुरुं ब्रह्मस्वरूपं तु विना न संभवेद् भवे ।
तत्त्वतो ब्रह्मविद्यायाः साक्षात्कारो हि जीवने ॥२२॥
नोत्तमो निर्विकल्पश्च निश्चयः परमात्मनः ।
न स्वात्मब्रह्मभावोऽपि ब्रह्माक्षरं गुरुं विना ॥ २३ ॥
नैवाऽपि तत्त्वतो भक्तिः परमानन्दप्रापणम्
नाऽपि त्रिविधतापानां नाशो ब्रह्मगुरुं विना ॥ २४ ॥
अतः समाश्रयेन्नित्यं प्रत्यक्षमक्षरं गुरुम् ।
सर्वसिद्धकरं दिव्यं परमात्माऽनुभावकम् ॥ २५ ॥

व्यसनं त्याज्यम्

व्यसनं दुःखस्य कारणमित्युच्यते । अतः तस्य त्यागेन जनः सुःखी भवेदिति सत्सङ्गदीक्षाशास्त्रे निगदितम् । बहूनां रोगदुःखानाम् आमन्त्रणं व्यसनेन जायते इति अत्र ग्रन्थकारस्याशयः । दैनन्दिनजीवने भोजनस्य महान् प्रभावः वरीवर्तते । सुरापानेन, मांसभक्षणेन, धूम्रपानेन च शरीरं रोगग्रस्तं भवतीन्द्रियाण्यन्तःकरणान्यपि मलिनी-भवन्ति । अनेन समाजे व्यभिचारः वर्धते । तदर्थं शुद्धभोजनं कृत्वा व्यसनं त्यक्त्वा सन्मार्गे श्रमः क्रियते चेत् सामाजिकशृङ्खलायाः प्रतिष्ठा जायते । अतः शुद्धसमाज- निर्माणार्थं एतेषां नियमानां पालनं नितान्तमावश्यकमिति अत्रोपदेशः । तद्यथा -

सर्वं दुर्व्यसनं त्याज्यं सर्वैः सत्सङ्गिभिः सदा ।
अनेक रोगदुःखानां कारणं व्यसनं यतः ॥२६॥
सुराभङ्गातमालादि यद् यद् भवेद्धि मादकम् ।
तद् भक्षयेत् पिबेन्नैव धूम्रपानमपि त्यजेत् ॥२७॥
परित्याज्यं सदा द्यूतं सर्वैः सर्वप्रकारकम् ।
त्यक्तव्यो व्यभिचारश्च नारीभिः पुरुषैस्तथा ॥२८॥
पातव्यं गालितं पेयं जलं दुग्धादिकं तथा ।
खाद्यं पानमशुद्धं यद् गृह्णीयाद् वस्तु तन्नहि ॥२९॥

नारीसम्मानम् - श्रूयते हि -

यत्र यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।

यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥मनुस्मृति ३/५६॥

अस्माकं भारतीयसंस्कृतौ नारीणां वैशिष्ट्यं महदस्ति । वेदादिषु विदुषीणां नारीणां गार्गीमैत्रेयीत्यादीनां विशिष्टं स्थानमासीत् । भारतीयकुटुम्बेषु नारीणां देवीति परिकल्पनां कृत्वा तासां सम्मानं क्रियते । ग्रन्थेऽस्मिन्नपि नारीसम्मानं कथं कर्तव्यं तद्विषये वर्णितमस्ति । तत्र हि -

कुदृष्ट्या पुरुषैर्नैव स्त्रियो दृश्याः कदाचन ।

एवमेव कुदृष्ट्या च स्त्रीभिर्दृश्या न पूरुषाः ॥ १८० ॥

स्त्रीषु पुरुषाणां कुदृष्टिः न स्यादिति सत्सङ्गदीक्षाग्रन्थे सम्यगुपस्थापतिम् । समाजे नारीणां सम्मानं, बालिकानां सम्यक् पालनपोषणं, विद्यादानं, पुरुषैः सह समानः अधिकारः इत्यादिषु बिन्दुषु अत्रालोचतिमस्ति ।

स्वीयपत्नीतराभिस्तु रहसि वसनं सह ।

आपत्कालं विना क्वापि न कुर्युर्गृहिणो नराः ॥ १८१ ॥

तथैव नहि नार्योपि तिष्ठेयुः स्वपतीतरैः ।

पूरुषै साकमेकान्ते ह्यापत्तिसमयं विना ॥ १८२ ॥

नरः समीपसम्बन्धहीनां स्त्रियं स्पृशेन्नहि ।

नैव स्पृशेत् तथा नारी तादृशं पुरुषान्तरम् ॥ १८३ ॥

नारीणां समुन्नतौ समाजस्य प्रगतिः भवेदिति बहुधा दृश्यते । परिवारस्य समस्तभारः सा एव वहति । यदि सा सुष्ठु शिक्षिता तर्हि समग्रं परिवारमपि सा परिवर्तयितुं प्रभवति । नारीणां स्थानं सदैव उच्चतममावहति । सा माता-भगिनी-भार्या-पुत्री-इत्यादि स्थानेषु समाजस्य कार्यं निर्वहति ।

प्रशासननियमानुपालनम्

साम्प्रतं सर्वत्र भ्रष्टाचारः दृश्यते । भ्रष्टाचारस्य शाखाप्रशाखा विश्वस्य कोणानुकोणं प्रसारिता वर्तते । भ्रष्टाचारस्य मूलोत्पादने प्रयासं कर्तुम् अत्र सुष्ठु उपदेशः, मार्गः अपि दर्शितः । कार्यालये नियमानुपालने सर्वेषां मङ्गलं जायेत इति । कार्यसाधनार्थं कस्मादपि धनग्रहणं न करणीयम् । अनेन समाजे अशान्तिर्वर्धते । कर्तव्यसंपादने प्रशासनस्य आदेशानुसरामः चेत् समाजस्य महानुपकारः स्यात् । तदुक्तं सत्सङ्गदीक्षाग्रन्थे -

धनद्रव्यधरादीनां सदाऽऽदानप्रदानयोः ।

नियमालेखसाक्ष्यादेः पालनीया अवश्यतः ॥ १८९ ॥

लुब्धा कदापि न ग्राह्या कैश्चिदपि जनैरिह ।

नैव कार्यो व्ययो व्यर्थः कार्यं स्वाऽऽयानुसारतः ॥ १९३ ॥

कर्तव्यं लेखनं सम्यक् स्वस्याऽऽयस्य व्ययस्य च ।

नियमाननुसृत्यैव प्रशासनकृतान् सदा ॥ १९४ ॥

नैव विश्वासघातं हि कुर्यात् सत्सङ्गमाश्रितः ।

पालयेद् वचनं दत्तं प्रतिज्ञातं न लङ्घयेत् ॥ २०० ॥

अत्र स्वामिचरणानां आदेशानुसारं प्रशासने नियमान् अनुपालयामश्चेत् स्वच्छ-प्रशासनं चालयितुं शक्नुमः ।

विद्यार्थिजीवनम्

विद्यार्थिना कथं भाव्यं, तेन के नियमाः पालनीयाः, तेन कथमाचरणीयम् एतत्सर्वं सम्यक् प्रत्यपादि स्वामिभिः । विद्यार्थिजीवनस्य प्रत्येकं कार्यं भविष्यन्निर्माणस्य मूलसोपानमेव भवति । अस्मिन् समये यदि सत्कार्याणाम् अभ्यासः क्रियते चेद्बालः संस्कारयुक्तः स्यात्, तेन न केवलं परिवारस्य अपितु समाजस्य

राष्ट्रस्योन्नतिः सम्भवेत् । दैनन्दिनजीवने छात्रेणाभ्यासः कर्तव्यः , समयस्य अपव्ययो न करणीयः, सेवाप्रार्थनादिकं कार्यम् इत्यादयः प्रमुखाः विषयाः अत्र ग्रन्थकारैः सम्यक् सूचिता वर्तन्ते । तत्र हि –

उत्साहाद् आदरात् कुर्यात् स्वाऽभ्यासं स्थिरचेतसा ।
व्यर्थतां न नयेत् कालं विद्यार्थी व्यर्थकर्मसु ॥ २१० ॥
बाल्यादेव दृढीकुर्यात् सेवाविनम्रतादिकम् ।
निर्बलतां भयं चापि नैव गच्छेत् कदाचन ॥
बाल्यादेव हि सत्सङ्गं कुर्याद् भक्तिं च प्रार्थनाम् ।
कार्या प्रतिदिनं पूजा पित्रोः पञ्चाङ्गवन्दना ॥ २११ ॥
विशेषसंयमः पाल्यः कौमार्ये यौवने तथा ।
अयोग्यस्पर्शदृश्याद्यास्त्याज्या शक्तिविनाशकाः ॥ २१३ ॥

बाल्यकालादेव विद्यार्थी सेवाव्रतं स्वीकुर्यात् चेत् समाजः चारित्र्यवान् भवति । तेन बाल्यादेव हृदि दया-क्षमा एते गुणा अप्युत्पद्यन्ते । येन कस्यचन शान्तसमाजस्य निर्माणं जायते । सत्सङ्गतिः अपि बालानां महानुपकारं करोतीति अत्र महन्त-स्वामिमहाराजानाम् आदेशः विहितः ।

अहिंसा परमो धर्मः

श्रुतिस्मृतिपुराणादिशास्त्रेषु अहिंसायाः पराकाष्ठा प्रदर्शिता अस्ति । कस्यापि जीवस्य हानिः पीडादायिन्येव । यागादिकार्येष्वपि जीवहिंसा न कार्या । छागादीनां प्राणीनां हिंसनं कृत्वा कदापि सफलतां प्राप्तुं न शक्यते । अहिंसाद्वारा सर्वासां समस्यानां समाधानं कर्तुं शक्यते । सर्वेषु जीवेषु दया-क्षमाभावना स्थापनीया । तदुक्तम् यथा –

अहिंसा परमो धर्मो हिंसा त्वधर्मरूपिणी ।
श्रुतिस्मृत्यादिशास्त्रेषु स्फुटमेवं प्रकीर्तितम् ॥ ३४ ॥
यागार्थमप्यजादीनां निर्दोषाणां हि प्राणिनाम् ।
हिंसनं नैव कर्तव्यं सत्सङ्गिभिः कदाचन ॥ ३५ ॥
यागादिके च कर्तव्ये सिद्धान्तं सांप्रदायिकम् ।
अनुसृत्य हि कर्तव्यं हिंसरहितमेव तत् ॥ ३६ ॥

एवं नैके विषयाः अत्र प्रतिपादिताः ये च साम्प्रतिकसमाजस्य उपयोगिनः वर्तन्ते, निबन्धविस्तरभयान्न ते सर्वे अत्र विचारिताः । केचन विषयाः अपरित्यक्तव्याः एव अत्र क्रौडीकृताः इति दिक् ।

सहायकग्रन्थसूची –

१. सत्सङ्गदीक्षा - परमपूज्यमहन्तस्वामिमहाराजः, स्वामिनारायण-अक्षरपीठम्, अहमदाबाद ।
२. मनुस्मृतिः - चौखम्बा कृष्णदास अकादेमी, वारणसी ।
३. श्रीमद्भगवद्गीता - गीताप्रेस, गोरखपुरः ।
४. वचनामृत - नित्यानन्दः उपमन्युः, स्वामिनारायण-अक्षरपीठम्, अहमदाबाद ।

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आनन्दवर्धनः, तस्य ध्वनिसिद्धान्तश्च

ड.श्वेतपद्माशतपथी, सहायिकाचार्या

साहित्यविभागः

राष्ट्रीयसंस्कृतविश्वविद्यालयः, तिरुपतिः

ध्वनेः प्रस्तावनाक्षेत्रे आनन्दवर्धनाचार्यस्य प्रयास अद्भुत एव । प्रधानतया तस्य कृतिरस्ति ध्वन्यालोकः । एतदतिरिच्य तस्यापरं रचनाचतुष्टयमपि प्रसिद्धम् । यथा - (१) देवीशतकम्, (२) अर्जुनचरितम्, (३) विषमबाणलीला, (४) ध्वन्यालोकः । कदाचिद् बौद्धग्रन्थसम्बन्धीयाः ग्रन्थाः तेन लिखिताः । प्रायः देवीशतकम्, ध्वन्यालोकं च विहाय अन्ये ग्रन्थाः लुप्ताः सन्ति । एतेषु ग्रन्थेषु देवीशतकं तस्य प्रधाना कृतिः । अस्मिन्ग्रन्थे भगवत्याः देव्याः महिमा विर्णितः । आश्रयदातृरूपेण चिप्पडजयादित्यस्तथा तस्य पितुः नाम च प्रकाशितमस्ति । तत्परम् अर्जुनचरितं वीररसैः परिपूर्णः ग्रन्थोज्यम् । किरातार्जुनीयम् इत्यस्य कथावस्तुना अर्जुनचरितस्य विषये साम्यं परिलक्ष्यते । अस्मिन्महाकाव्ये पर्यवसाने अर्जुनविजयविषय एव वर्णित इति ध्वन्यालोकग्रन्थानुशीलनेन ज्ञायते । विषमबाणलीलाऽपि आनन्दवर्धनाचार्यस्यान्यतमा रचना । एकेन पद्येन विषमबाणलीलायाः परिचयः प्राप्यते तत्तु ध्वन्यालोकादेव । यथा -

न च(थ) तेषां सरनेवधिर्नयते दृश्यन्ते कदापि पुनरुक्ताः ।

ये विभ्रमाः प्रियाणामर्था वा सुकविकणोनाम् ॥(१)

अयं ग्रन्थः प्राकृतभाषायां विरचितः अस्ति । अपि च तस्य विशिष्टरचनासु ध्वन्यालोकः पृथग्वर्तते । श्रूयते यद् ग्रन्थकारस्य जीवनस्योत्तरार्धकाले तथा परिपक्वसमये तेन ध्वन्यालोकस्य विरचनं कृतम् । अनेकेषु स्थानेषु स्वयं सहृदयरूपेण एवं काव्यस्य सम्यक् निरीक्षणकर्तृरूपेणापि कथयति । यथा -

सत्काव्यतत्त्वविषयं स्फुरिताप्रसुप्त-

कल्पं मनः सुपरिपक्वधियां यदासीत् ।

तद्वाकरोत्सहृदयोदयलाभहेतो-

रानन्दवर्धन इति प्रथिताभिधानः ॥(२)

सामान्यतया त्रिषु विभागेषु ध्वन्यालोकः विभक्तः । यथा - (१)कारिकाभागः, (२) वृत्तिभागः (३) उदाहरणभागश्च ।

अभिनवगुप्तादयः अनेके आलंकारिकाः केवलं वृत्तिभागस्य प्रणेता आनन्दवर्धन एव इति मन्यन्ते । तर्हि कारिकाभागस्य रचयिता भिन्नः इति आलंकारिकाः वदन्ति । किन्तु अपरेऽस्मिन्पक्षे महिमभट्ट-कुन्तकयोः विचारे आनन्दवर्धनः एव कारिकाभागस्य

रचयिता । वृत्तिभागं कारिकाभागं च स्वीकृत्य बहवः मतभेदाः दृश्यन्ते । अतः ग्रन्थकाररूपेण तथा वृत्तिभागस्य रचयितृरूपेणानन्दवर्धनाचार्यः गृह्यते चेन्नास्ति काऽपि बाधा । यथा लोचनटीकायाः प्रारब्धे अभिनवगुप्ताचार्य आचार्यम् आनन्दवर्धनं वृत्ति-कारमिति कथयति यथा -

स्वयमविच्छिन्नपरमेश्वरनमस्कारसत्तत्त्वपत्तिचरितार्थोऽपि व्याख्यातृश्रोतृणाम् अविधेनाभीष्टव्याख्याश्रवणलक्षणपुण्यसम्पत्तये समुचिताशीःप्रकटनद्वारेण परमेश्वर-सामुख्यं करोति वृत्तिकारः स्वच्छेति ।(३)

अस्मिन्क्रमे ध्वन्यालोकस्य कारिकाभागं काव्यालोक-सहृदयालोकादिनाम्ना ज्ञायते । अभिनवगुप्तः कारिकाभागं काव्यालोकरूपेण नामकरणं कृतवान् । अपि च वृत्तिकार एव कारिकाकार इति तर्कं करोति, कदाचित्त्वृत्तिभागे कारिकाभागोऽपि उत्थापितः । एतदपि उच्यते वृत्तिभागे -

स्वेच्छाकेसरिणः स्वच्छस्वच्छायासितेन्दवः ।

त्रायन्तां वो मधुरिपोः प्रपन्नार्तिच्छिदो नखाः ॥(४)

अस्मिन्ध्वन्यालोके मङ्गलाचरणमस्ति आशीर्वादात्मकम् । अतः कारिकाभागे -

काव्यस्यात्माध्वनिरिति बुधैर्यः समाम्नातपूर्व-

सूतस्याभावं जगदुरपरे भाक्तमाहुस्तमन्ये ।

केचिद्वाचां स्थितमविषये तत्त्वमूचुस्तदीयं

तेन ब्रूमः सहृदयमनःप्रीतये तत्स्वरूपम् ॥

यदि आनन्दवर्धनः कारिकाभागस्य रचयिता, तर्हि ग्रन्थेऽस्मिन्सत्काव्यतत्त्व-विषयमित्यस्य वृत्तेः अन्तिमं पद्यं कारिकाभागस्यान्तर्भूतं भवेत् । किन्तु तथा नैव । ग्रन्थकारस्य स्वपरिचयः -

संस्कृतसाहित्ये विभिन्नालंकारिकेषु ध्वन्यालोककार आनन्दवर्धनाचार्यः श्रेष्ठः । आचार्यस्य परवर्तिकविषु मम्मटः, विश्वनाथः, जगन्नाथादयः विख्याताः, ये सर्वे आनन्दवर्धनस्य अनुसरणं कुर्वन्ति । राजतरङ्गिण्यां वर्णितमस्ति यत् अयमाचार्यः काश्मीरकः । यथा -

मुक्ताकणः शिवस्वामी कविरानन्दवर्धनः ।

प्रथां रत्नाकरश्चागात्साम्रज्येऽवन्तिवर्मणः ॥(५)

अर्थात् अवन्तिवर्मणः काले तस्य सभायाम् अनेके आलंकारिकाः ख्याताः । यथा- मुक्ताकणः, शिवस्वामी, आनन्दवर्धनः, रत्नाकरादयः प्रसिद्धाः । ख्री.सं ९१२-९३० मध्ये अवन्तिवर्मणः शासनकाल इति शिलालेखेषु लिखितमस्ति-राजानकोपाधिना आनन्दवर्धनः विभूषित आसीदिति । तस्य राजानकोपाधिना बुध्यते यदयम् आलंकारिकः काश्मीरकः । यतः केवलं काश्मीरप्रदेशे राज्ञः सभायां राजानक इति

उपाधिः समर्प्यते । संस्कृतालंकारिकेषु अभिनवगुप्तः, कुन्तकः, महिमभट्टादयः बहवः विद्वांसः काश्मीरका इति प्रमाणं प्राप्यते ।

आनन्दवर्धनाचार्यः स्वस्थितिकालविषये कुत्रापि न प्रकटयति । अतः विक्रम-नवमशताब्द्या उत्तरार्धे तस्य स्थितिकालः । प्रमाणानुसारं देवीशतके टिप्पट-जयादित्यस्य नाम उल्लिखितमस्ति, यस्य कालः अवन्तिवर्मणः प्रागेव । टिप्पटजयादित्यः कर्कोटक-वंशस्यान्तिमराजाऽऽसीत् । अवन्तिवर्मणः समयनिर्धारण-दृष्ट्या ९१२तः ९३० पर्यन्तं राज्यशासनं चालयति स्म । अतः रत्नाकरेण सार्धमानन्दवर्धनोऽपि राज्ञोऽवन्ति-वर्मणः काले मुख्यालंकारिकरूपेण परिचितः । राज्ञोऽवन्तिवर्मणः समयपर्यन्तम् आनन्द-वर्धनस्य ख्यातिः बहुदूरं यावत्सम्यक्तया परिव्याप्ता । विक्रमसंवत्प्रायः ८७० कालोऽस्ति आनन्दवर्धनस्य जन्ममुहूर्तः । ९० वर्षाणि यावत् आनन्दवर्धनस्य जीवनकालः व्यापृतः । अतः काव्यमीमांसाकारः राजशेखरोऽपि एतत्तथ्यमङ्गीकरोति । महिमभट्टपर्यन्तं तस्य प्रसिद्धिः व्यापकतया परिव्याप्ता इति सर्वे जानन्ति । अस्य प्रकृष्टप्रमाणमपि व्यक्तिविवेके प्राप्यते यथा -

इह सम्प्रति पतितोऽन्यथा वा

ध्वनिकारस्य वचोविवेचनं नः ।

नियतं यशसे प्रपत्स्यते

यन्महतां संस्तव एव गौरवाय ॥(६)

ग्रन्थकारस्य स्वकीयपरिवारविषये कुत्रापि उलेखनीयप्रमाणं नास्ति । केवलं देवीशतके हेमचन्द्रस्य काव्यानुशासने च अयमेव संकेतः प्राप्यते यत्तस्य पितुर्नाम नोणः, यः कश्मीरपरम्परायाः संकेतकः विद्यते । व्यक्तित्वदृष्ट्या सोऽतीव मृदुभाषी, कोमल-हृदयसम्पन्नरूपेण विराजितः । यथा जाम्बवती हरणे वर्णितमस्ति यत् -

अनुरागवती संध्या दिवसस्तपुरःसरः ।

अहो दैवगतिश्चित्रा तथापि न समागमः ॥

तस्य पण्डितानामुपरि महान् आदरोऽस्तीति परिलक्षितः । अतः तस्य द्वित्रा एव कवयः तथा द्वित्राण्येव काव्यानि इति कथनेन स्पष्टतया ज्ञायते । सः स्वयमानन्दवर्धन इति प्रथिताभिधानमिति उक्तवान् । अतः ज्ञायते व्यक्तित्वदृष्ट्या बुध्या च सः सर्वान् चमत्कृतवान् ।

त्रिविधात्मकध्वनेर्भेदस्य उत्पत्तिः

ध्वन्यालोकः सम्पूर्णतया उद्योतचतुष्टयैः परिपूर्णः अस्ति । तत्र प्रथमकारिकायां ध्वनेः स्थापनम् आचार्येण कृतम् । यथा -

काव्यस्यात्माध्वनिरिति बुधैर्यः समाम्नातपूर्व-

स्तस्याभावं जगदुरपरे भाक्तमाहुस्तमन्ये ।

केचिद्वाचां स्थितमविषये तत्त्वमूचुस्तदीयं

तेन ब्रूमः सहृदयमनःप्रीतये तत्स्वरूपम् ॥(७)

काव्यस्यात्मा कः भवतीति प्रसङ्गे बहवः मतभेदाः विद्यन्ते । तेषु आचार्येषु ध्वनिरेव काव्यस्यात्मा भवेदिति आनन्दवर्धनाचार्यस्य उक्तिः । अतः सर्वादौ प्रथमकारिकायां ध्वनेः प्रस्तावनां कृतवान् । अतः अस्यां कारिकायां बुधैः काव्यस्यात्मा ध्वनिरिति परम्पराक्रमेण निरूपणं कृतवन्तः । किन्तु अपरे तस्य अभावं जगदुः, अन्ये तं भाक्तमिति आहुः । भाक्तमर्थाल्लाक्षणिकोऽर्थस्तम् इति प्रतिपादयन्ति । भज्यते मुख्यार्थ-बाधेन प्रसिद्धतयोत्प्रेक्ष्यते इति भक्तिर्लक्षणा कथ्यते । ततः निष्पन्नः भाक्तो लाक्षणिकोऽर्थ इति व्यज्यते । केचन तदीयं तत्त्वं वाचां बहिर्भूतमिति वदन्ति । अतः ध्वनिः सहृदयानां प्रीतये पर्यवसितम् । तत्परम् अभाववादिनां त्रयः विकल्पाः ध्वनेः खण्डनं कृत्वा प्रतिपादिताः । ग्रन्थेऽस्मिन् तद्विषयमाधारीकृत्य उक्तमस्ति यत्पुनरपरे तस्याभावमन्यथा कथयेयुः । न सम्भवत्येव ध्वनिर्नामापूर्वः कश्चित् । कामनीयकमनतिवर्तमानस्य तस्योक्तेष्वेव चारुत्व-हेतुष्वन्तर्भावात् । तेषामन्यतमस्यैव वापूर्वसमाख्यामात्रकरणे यत्किञ्चन कथनं स्यात् ।

ध्वनौ तृतीयविकल्पानां ध्वनिखण्डनात्परम् अन्येध्वनिं भाक्तमिति लक्षणावृत्तिरिति उक्तवन्तः । यथा ग्रन्थेऽस्मिन्वर्णितमस्ति यत् - “भाक्तमाहुस्तमन्ये” इति ।

अर्थात् ध्वनिं गौणवृत्तिरूपेण अथवा लक्षणावृत्तिरूपेण परिकल्पनां कुर्वन्ति । अन्ये केचन, ध्वनिः गिरामगोचररूपेणापि केचनाभाववादिनां मतेषु परिकल्पयन्ति । ध्वनेः द्वितीयां कारिकां प्रस्तौति ग्रन्थकारः । यथा -

योऽर्थः सहृदयक्षाद्यः काव्यात्मेति व्यवस्थितः ।

वाच्यप्रतीयमानाख्यौ तस्य भेदावुभौ स्मृतौ ॥८॥

काव्यस्य हि ललितोचितसन्निवेशचारुणः शरीरस्येवात्मा साररूपतया स्थितः सहृदयक्षाद्यो योऽर्थस्तस्य वाच्यः प्रतीयमानश्चेति द्वौ भेदौ ।

अर्थात् वाच्यः प्रतीयमानार्थश्च ध्वनेः द्वौ भेदौ स्तः । ध्वनिः - वाच्यः, प्रतीयमानः । वाच्यमाधारीकृत्य ग्रन्थकारेण तत्परं प्रतीयमानार्थं सूचयति । अङ्गानां शरीरे लावण्यं सदैव विभिन्नेषु अङ्गेषु पृथग् रूपेण विभाति, तथैव महाकवीनां वाणीषु तथा काव्येषु प्रतीयमानार्थोऽपि अन्तर्भुक्तोऽस्ति । उक्तं हि -

प्रतीयमानं पुनरन्यदेव

वस्त्वस्ति वाणीषु महाकवीनाम् ।

यत्तत्प्रसिद्धावयवातिरिक्तं

विभाति लावण्यमिवाङ्गनासु ॥९॥

तत्परं प्रतीयमानार्थस्य त्रयः भेदाः विर्णताः सन्ति । (१) वस्तुध्वनिः, (२) रसध्वनिः (३) अलङ्कारध्वनिश्च । प्रतीयमानार्थस्य सम्यगुपस्थापनात्परं वस्त्वलंकार-रसरूपेण त्रिविधं ध्वनिमुपस्थापयति ग्रन्थकारः । यथा-सह्यर्थो वाच्यसामर्थ्याक्षिप्तं

वस्तुमात्रमलंकाररसादयश्चेत्यनेकप्रभेदप्रभिन्नो दर्शयिष्यते । सर्वेषु च तेषु प्रकारेषु तस्य वाच्यादन्यत्वम् । उदाहरणं यथा -

भ्रम धार्मिक ! विश्रब्धः स शूनकोऽद्य मारितस्तेन ।

गोदावरीकच्छकुञ्जवासिना दृप्तसिंहेन ॥(१०)

अर्थात् हे धार्मिक ! सम्प्रति भवान्सानन्दं विचरणं कुरु । यस्मात् शूनकाद् भवान् विभेति, केनापि दृप्तसिंहेन स मारितः, गोदावरीनद्याः तटे । अत्र वाच्ये विवक्षिते सत्यपि अन्यस्मिन् अर्थे परिवर्तितः इति ज्ञायते । व्यञ्जनायाः भावः बुध्यते । अतः वस्तुध्वनिः । एवं रूपेण वाच्यार्थाद् भिन्नवस्तुरूपेण पृथगस्ति प्रतीयमानार्थः । वाच्यार्थात्प्रतीयमानार्थस्य भिन्नत्वविषये साहित्यदर्पणे उक्तमस्ति यत् -

बोद्धृस्वरूपसंख्यानिमित्तकार्यप्रतीतिकालानाम् ।

आश्रयविषयादीनां भेदाद्भिन्नोऽभिधेयतो व्यंग्यः ॥(११)

अतः ध्वन्यालोककारेणापि उक्तमस्ति यत् - अन्ये चैवं प्रकारा वाच्याद्विभेदिनः प्रतीयमानभेदाः सम्भवन्ति । तेषां दिङ्मात्रमेतत्प्रदर्शितम् ।

रसध्वनिप्रसङ्गोऽपि ग्रन्थकारः उदाहरणत्वेन स्पष्टं करोति । पुरा रामायणस्य रचयित्रा आदिकविना वाल्मीकिना चक्रवाकपक्षिणोर्मध्ये एकस्य वियोगं दृष्ट्वा तस्य शोकभावः उत्पन्नः । दुःखस्य कारणहेतोः करुणरसः समुत्पन्नः । अत आनन्द-वर्धनाचार्येण उक्तम् -

काव्यस्यात्मा स एवार्थस्तथा चादिकवेः पुरा ।

क्रौञ्चद्वन्द्ववियोगोत्थः शोकः श्लोकत्वमागतः ॥ (१२)

अत्र शोकः श्लोकरूपेण परिणतः । अतः प्रतीयमानार्थस्य उपस्थितौ रसध्वनिः वर्णितः । एवं ध्वन्यालोके रस-वस्तु-अलङ्कारध्वनीनां सप्रपञ्चं व्याख्यानमानन्दवर्धनेन सुचारुतया कृतम् । अतः सर्वेषामपि आनन्दवर्धन एवेति नास्ति सन्देहः ।

॥ सन्दर्भसूची ॥

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२. तत्रैव
३. तत्रैव
४. ध्वन्यालोकः (मंगलाचरणम्)
५. राजतरंगिणी - ७/३०
६. व्यक्तिविवेकः - १/३
७. ध्वन्यालोकः - १/१
८. ध्वन्यालोकः - १/२
९. ध्वन्यालोकः - १/४
१०. ध्वन्यालोकः (उदाहरणश्लोकः)
११. साहित्यदर्पणः - ५/२

॥ सहायकग्रन्थसूची ॥

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श्रीः

सम्प्रदानस्वरूपम्

डा. सङ्कर्षण पण्डा

सहायकाचार्यः

कलियाचक-विक्रमकिशोर-आदर्श-संस्कृतमहाविद्यालयः

कलियाचकः, पूर्वमेदिनीपुरम्, पश्चिमवङ्गः

॥ निबन्धसारः ॥

“वाक्यार्थबोधे पदार्थोपस्थितिः कारणम्” इति न्यायेन पदार्थज्ञानं विना वाक्यार्थज्ञानं नैव सम्भवति । पदं हि “विभक्त्यन्तं पदमि”ति । विभक्त्यन्तं शब्दरूपं पदसंज्ञं भवति । विभक्तिस्तु संख्याकारकबोधयित्री विभक्तिः । विभक्त्या संख्यायाः कारकस्य च बोधो जायते । प्रथमा, द्वितीया, तृतीया, चतुर्थी, पञ्चमी, षष्ठी, सप्तमीत्याख्या विभक्तयः सप्त । इयञ्च विभक्तिः कारकस्य फलरूपा । तत्र कारकं नाम “क्रियान्वयित्वं, क्रियाजनकत्वं” वेति । कारकाणि षट् । षड्विधेषु कारकेषु सम्प्रदानकारकमन्यतममस्ति । सम्प्रदानार्थे “चतुर्थी सम्प्रदाने” इत्यनेन पाणिनिसूत्रेण चतुर्थीविभक्तिर्भवति । सम्प्रदानञ्च “कर्मणा यमभिप्रैति स सम्प्रदानमि”ति सूत्रेण भगवता पाणिनिना विहितम् । सम्प्रदानमिति महती संज्ञा वर्तते । तत्र महत्याः संज्ञायाः करणे अन्वर्थसंज्ञा यथा विज्ञायेत । अत एव सम्यग्रदीयतेऽस्मै तत् सम्प्रदानमिति व्युत्पत्त्या महत्याः संज्ञायाः निर्देशः कृतः । अस्याः संज्ञायाः स्वरूपम्, लक्षणम्, भेदाः, तथा च महासंज्ञायाः प्रयोजनादयो नैके विषयाः निबन्धेऽस्मिन् विस्तरेण निरूप्यन्ते ।

मुख्यशब्दाः -

कारकम्, अन्वर्थसंज्ञा, भेदाः, सम्प्रदानम्, अनिराकर्ता, प्रेरयिता, अनुमन्ता, दानम्, पूजा, अनुग्रहः, काम्य, चतुर्थ्यर्थः, सूत्रम्, कर्म, संज्ञा, महतीसंज्ञा, प्रकर्षः, अभिप्रैति-इत्येते शब्दाः निबन्धेऽस्मिन् प्रामुख्यं भजन्ते ।

“क्रियान्वयित्वं कारकत्वम्, क्रियाजनकत्वं कारकत्वं” वा । यदेव क्रियोत्पत्तौ कारणं तदेवकारकम् । तत्तु यथा -

कर्त्ता कर्म च करणं सम्प्रदानं तथैव च ।

अपादानाधिकरणमित्याहुः कारकाणि षट् ॥¹

¹ प.ल.म.,(का.नि.),पृ.सं . २२३

अन्वर्थसंज्ञावलेन करोतीति कारकम् । करोति कर्तृकर्मादिव्यपदेशान् इति व्युत्पत्त्या कारकशब्दः क्रियापरः । “कारकाद्दत्तश्रुतयोः”¹ (पा.सू. ६/२/१४८) इति सूत्रे कारकशब्दे स्वरितत्वप्रतिज्ञावलेन कर्त्तादिषड् कारकाणामेव गृह्यते² । तत्र षड् विधेषु कारकेषु सम्प्रदानमन्यतमं भवति । “कर्मणा यमभिप्रैति स सम्प्रदानम्” (पा.सू.१/४/३२) इति सम्प्रदानसंज्ञाविधायकं सूत्रम् । षड् विधेषु सूत्रेषु इदं संज्ञासूत्रम् । कर्मणा, यम्, अभिप्रैति, स, सम्प्रदानम् इति सूत्रच्छेदः । कर्मणा इत्यत्र करणवाचकं पदम्, अभिप्रैति इति क्रियापदम् । अत्र अभिपूर्वकात् प्रपूर्वकात् च इण् धातोः लटि प्रथमपुरुषैकवचनस्य रूपम् । अत्र अभि इति अभिमुखवाची, प्र इति प्रकर्षार्थकवाची । पूर्वोच्चारिता संज्ञी, परोच्चारिता संज्ञा इति भाष्यवचनेन³ सूत्रेऽस्मिन् सम्प्रदानमिति संज्ञावाचकं पदम् । तस्यायमर्थः - दानस्य कर्मणा यमभिप्रैति स सम्प्रदानसंज्ञः स्यात्⁴ । अर्थात् दानक्रियाकर्मणा कर्त्ता यं सम्बन्धुमीप्सति तत् सम्प्रदानसंज्ञं भवति । दानक्रियाकर्मणा कर्त्ता यमिच्छति तत् सम्प्रदानं भवतीति स्वीकारेण अजां ग्रामं नयति इत्यत्र ग्रामस्य, हस्तं निदधाति वृक्षे इत्यत्र वृक्षस्य च न सम्प्रदानसंज्ञा । “चतुर्थी सम्प्रदाने” (पा.सू.२/३/१३) इत्यनेन सूत्रेण सम्प्रदाने चतुर्थी भवति । उक्तञ्च -

सम्प्रदाने चतुर्थी स्यात् तादर्थ्ये च क्रियायुते ।

रुच्यर्थानां प्रीयमाणे नमो योगे च सा भवेत् ॥

सम्प्रदाने विधीयमानायाः चतुर्थीविभक्तेरुद्देश्य एवार्थः । उक्तञ्च श्रीमता कौण्डभट्टेन -

आश्रयोऽवधिरुद्देश्यः सम्बन्धः शक्तिरेव वा ।

यथायथं विभक्त्यर्थाः सुपां कर्मेति भाष्यतः ॥⁵

सम्यग् प्रदीयतेऽस्मै तत् सम्प्रदानम् इति व्युत्पत्तिवलेन सम्प्रदानस्य अन्वर्थसंज्ञा स्वतः प्रतिपादिता भवति । तत्र सम्यगर्थकं सम् इति उपसर्गेण स्वस्वत्वध्वंसपूर्वक-परस्वत्वोत्पत्त्यनुकूलव्यापाररूपमिति दाधातोः अर्थः, प्रकर्षार्थकं प्र इति वलेन च पूजादिपुरःसरता ज्ञापिता भवति । तत्र अनुभूतिस्वरूपाचार्यमतेन⁶ - लोके पूजा-अनुग्रह-फलकामनादिनिमित्तं दानकर्म भवति । दानं नाम पूजानुग्रहकामनया स्वस्वत्वपरित्यागेन परस्वत्वापादानं तस्य पात्रम् ।

1 अ. ध्या . ६/२/१४८

2 प्रो . म. (कारके पा .सू. १/४/२३),पृ. सं . ४६७

3 महा. भा .(तु .आ., वृद्धिरादैच् पा. सू. १/१/१),पृ. सं . १३०

4 सि .कौ .,पृ. सं . ८१३

5 वै .भू .का. २४,पृ. सं. १४७

6 सा .व्या .(का .प्र .),पृ. सं. २१५-२१६

न विद्यया केवलया तपसा वापि पात्रता ।
यत्र वृत्तमिमे चोभे तद्धि पात्रं प्रचक्षते ॥

इत्याद्युक्तं तत्सम्प्रदानकारकमित्यर्थः । तथा चोक्तम् -
सम्प्रदानं तदैव स्यात् पूजानुग्रहकाम्यया ।
दीयमानेन संयोगात्स्वामित्वं लभते यदि ॥

श्रीमता वोपदेवेनापि -

पूजानुग्रहकाम्याभिः स्वद्रव्यस्य परार्पणम् ।
दानं तस्यार्पणस्थानं सम्प्रदानं प्रकीर्तितम् ॥¹

पूजा-अनुग्रह-काम्यानां लक्षणविषये श्रीगुरुपदहालदारमहाभागेन² संगृहीतं यत्
पूजायाः लक्षणम् -

गुरुदेवद्विजातीनां भावशुद्ध्या कृतं हि यत् ।
ध्यानावनतिदानैश्च पूजा मानसमुच्यते ॥

कौमारसम्प्रदायेऽपि उक्तं यत् - “गौरवितप्रीतिहेतुक्रिया पूजा” । अर्थात् यया
क्रियया व्यक्तेः प्रीत्युत्पत्तिर्भवति सा पूजा । यथा - गुरवे दक्षिणां ददाति ।

अनुग्रहस्य लक्षणम् -

“परदुःखापहरणेच्छा अनुग्रहः” । यथा - भृत्याय वस्त्रं ददाति । उक्तञ्च -
विरुपोन्मत्तनिःस्वानामकूत्सापूर्वकं हि यत् ।
पूरणं दानमानाभ्यामनुग्रह उदाहृतः ॥

काम्यस्य लक्षणम् -

यत्किञ्चित् फलमुद्दिश्य यज्ञदानजपादिकम् ।
क्रियते कायिकं यच्च तत् काम्येति प्रकीर्तितम् ॥

अर्थात् “स्वगतत्वेन फलसंकल्पः काम्यः” । तत्र ऐहिकः पारलौकिकश्चेति फल-
संकल्पो द्विविधः । ऐहिको यथा - दास्यै मालां यच्छति । पारलौकिको यथा - मुक्तये
हरिं भजति । अनेन लक्षणेन रजकाय वस्त्रं ददाति इत्यादौ न सम्प्रदानसंज्ञा ।
सारस्वतेऽपि सम्प्रदानस्य लक्षणमुक्तं यत् -

ददाति दण्डं पुरुषो महीपते-

र्न चात्र भक्तिर्न च दानकामना ।

यद्दीयते वासनया सुपात्रे

तत्सम्प्रदानं कथितं मुनीन्दैः ॥³

¹ मु. व्या. (का. प्र.)- पृ. सं- 222

² व्या .द. इ.,पृ. सं. ३००

³ सार . व्या.,पृ. सं. २१५

लोके वेदे च लघ्वर्थं संज्ञाकरणम् । संज्ञा च नाम यतो न लघीयः । अत्र कैयटेन उक्तं यत् - शब्दव्यवहारो लघुः, ततोऽपि लघीयो नाम । तत्र महत्याः संज्ञायाः करणे एतत्प्रयोजनम् । अन्वर्थसंज्ञा यथा विज्ञायेत¹ । प्रसङ्गोऽस्मिन् श्रीमता नागेशेन उक्तं -

अर्धमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः² इति । पाणिनीये या महत्संज्ञा वर्तते, सा अन्वर्थसंज्ञा भवति, महत्संज्ञायाः प्रयोजनमन्वर्थत्वमिति भाष्ये प्रतिपादितम् । अष्टाध्याय्यां विहिता संज्ञा त्रिधा विभक्तुं शक्यते । अन्वर्थसंज्ञा-कृत्रिमसंज्ञा-परम्परागत- संज्ञाश्चेति । अन्वर्थसंज्ञा - अर्थमनुसृत्य या संज्ञा भवति सा अन्वर्थसंज्ञा । पाणिनीयव्याकरणे या महत्संज्ञा वर्तते सा अन्वर्थसंज्ञा भवति । तैत्तिरीयप्रातिशाख्यस्य वैदिकाभरणभाष्ये उक्तं यत् -

अन्वर्थत्वं महासंज्ञा व्यञ्जन्त्यर्थान्तराणि च ।

पूर्वाचार्यैरतस्तास्तु सूत्रकारेण चाश्रिताः ॥³

कृत्रिमसंज्ञा - या संज्ञा भगवता पाणिनिना परिकल्पिता, अन्वर्थता च न भवति सा कृत्रिमसंज्ञा । यथा - टि, घु, घि, भ प्रभृतयः ।

पतम्परागतसंज्ञा - व्याकरणशास्त्रे काश्चन संज्ञाः परम्परागताः । सार्वधातुक - आर्धधातुक - प्रातिपदिकप्रभृतयः । पाणिनीयव्याकरणे याः संज्ञाः व्यवहियन्ते ताः द्विविधाः सन्ति । प्राचीनाचार्यकल्पिताः स्वयंकल्पिताश्च । प्रकारान्तरेणापि संज्ञानां पञ्चधा विभक्तुं शक्यते । शब्दसंज्ञाः, अर्थसंज्ञाः, धर्मसंज्ञाः, क्रियासंज्ञाः, अभाव-संज्ञाश्चेति ।

शब्दसंज्ञाः - याः संज्ञाः शब्दानां भवन्ति, ताः शब्दसंज्ञाः । शब्दसंज्ञाः वर्ण-प्रकृति-प्रत्यय-प्रत्ययान्ततदादिभेदेन चतुर्धा भवन्ति । तत्र वृद्धिरादैचप्रभृतयो वर्णसंज्ञाः । दाधाघ्वदाप् इत्यादयः प्रकृतिसंज्ञाः । क्तक्तवतूनिष्ठा इत्यादयः प्रत्ययसंज्ञाः । सुसिङन्तं पदमित्यादयः प्रत्ययान्ततदादेः संज्ञाः ।

अर्थसंज्ञाः - या संज्ञा अर्थस्य विधीयते सा अर्थसंज्ञा । कारकसंज्ञाः अर्थसंज्ञाः भवन्ति ।

धर्मसंज्ञाः - यं कमपि धर्ममाश्रित्य या संज्ञा भवति सा धर्मसंज्ञा । उच्चैरुदात्तः इत्यादयः ।

¹महा. भा. (ष. आ. सर्वादीनि सर्वनामानि पा. सू. १/१/२७), पृ. सं. ३३०

²परि. भा. १३३, पृ. सं. ४७८

³महा. भा. (प्रस्तावनायां), पृ. सं. १९

क्रियासंज्ञा: - क्रियामाश्रित्य या संज्ञा भवति सा क्रियासंज्ञा । यथा - संक्षिप्तीकरणक्रियामाश्रित्य समसनमिति समाससंज्ञा भवति ।

अभावसंज्ञा: - अभावमादाय या संज्ञा भवति सा अभावसंज्ञेति । यथा - अदर्शनं लोपः प्रभृतयः । “कर्मणा यमभिप्रैति स सम्प्रदानम्” अत्र सम्प्रदानसंज्ञा न शब्दस्य विधीयते अपि च अर्थस्य विधीयते । अतः सम्प्रदानसंज्ञा अर्थसंज्ञा । सम्प्रदानसंज्ञा एका महती संज्ञा । किमर्थं महती संज्ञा क्रियते । अन्वर्थसंज्ञा यथा विज्ञायेत । अनु (अन्तः) अर्थः यस्याः सा अन्वर्था । अन्वर्था चासौ संज्ञा चेति अन्वर्थसंज्ञा । सम्प्रदानस्वरूपं प्रतिपादयता भगवता पाणिनिना सूत्रितम् - कर्मणा यमभिप्रैति स सम्प्रदानम् इति । यद्यपि लघ्वर्थं संज्ञाकरणम्, संज्ञा नाम यतो न लघीयः तथापि अन्वर्थलाभाय सम्प्रदानमिति महती संज्ञा कृता आचार्येण । सम्प्रदानमिति महासंज्ञाकरणात् अन्वर्थसंज्ञा विज्ञायते । अन्वर्थश्च सम्यक्प्रदीयतेऽस्मै तत्सम्प्रदानम् । अनया व्युत्पत्त्या दा-धातोः कर्मणा कर्त्तायमभिप्रैति तत्सम्प्रदानमिति । काशिकायामपि- कर्मणा करणभूतेन कर्त्तायमभिप्रैति तत्कारकं सम्प्रदानसंज्ञं भवति । अन्वर्थसंज्ञा-विधानाद्ददातिकर्मणेति विज्ञायते¹ । रूपावतारकार-रूपमालाकार-प्रक्रियाकौमुदीकार-सिद्धान्तकौमुदीकारैः सूत्रमिदमन्वर्थसंज्ञापरतया व्याख्यातम् । तथाहि रूपावतारे-अन्वर्थसंज्ञाविज्ञानात् ददाति-कर्मणेति विज्ञायते, करणभूतेनकर्मणाकर्त्तायमभिप्रैति तत्कारकं सम्प्रदानसंज्ञं भवति² । प्रक्रियाकौमुद्यां सिद्धान्तकौमुद्यां च दानस्य कर्मणा यमभिप्रैति स सम्प्रदानसंज्ञः स्यादिति प्रतिपादितः । दानक्रियाकर्मणा कर्त्तायमभिप्रैति तत्कारकं सम्प्रदानसंज्ञकं भवतीति स्वीकारेण अजां नयति ग्रामम्, हस्तं निदधाति वृक्षे इत्यादौ दानक्रियाकर्म-सम्बन्धित्वाभावात्तत्र सम्प्रदानत्वम् । दानञ्च - स्वस्वत्वनिवृत्ति-पूर्वकं परस्वत्वोत्पादनम् । अत एव रजकस्य वस्त्रं ददाति इत्यादौ ददाति प्रयोगेऽपि दानपदार्थस्याभावात् रजकस्य इत्यादौ न सम्प्रदानत्वम् । अत्र तु “षष्ठीशेषे” (पा.सू.२/३/५०) इत्यनेन सूत्रेण सम्बन्धसामान्ये षष्ठी एव इति वृत्तिकारसम्मतिः । सूत्रे व्यवहृतस्य अभिप्रैति इति पदे उपसर्गद्वयं विद्यते । अभि इति आभिमुख्यार्थकः, प्र इति प्रकर्षार्थकश्च । अतः चोरस्य ददाति इत्यत्र आभिमुख्याभावान्न सम्प्रदानत्वम् । एवं रजकस्य ददाति अत्र प्रकर्षाभावान्न सम्प्रदानत्वम्³ । श्रीमता नारायणभट्टेनापि - येन

¹ काशिका (प्र. भा.) पा. सू. १/४/३२, पृ. सं. ७२

² रू. व. (पूर्वार्द्धः कारकावतारः) पृ. सं. १५२

³ रू. मा. (भा.-२), पृ. सं. ३५

केनचित्कर्मणा कर्त्तायिमर्थमभ्येति स सम्प्रदानं स्यात् इति व्याख्याय भाष्याशयमुद्धृतम् ।
यथा –

शत्रवे प्रहरत्यस्त्रं ब्राह्मणाय ददाति गाम् ।

दानस्य कर्मणैवेति केचिद्भाष्यमतं न तत् ॥

भाष्यकृता तु अन्वर्थसंज्ञा नैव स्वीकृता । यतो हि खण्डिकोपाध्यायः शिष्याय चपेटां ददाति इति प्रयोगदर्शनात् । अतः कर्मणा नामक्रियया इत्यर्थस्वीकारेण शिष्याय इत्यत्र चतुर्थीविभक्तिर्भवति । दानस्य इत्युपलक्षणमात्रम् । उपलक्षणेन क्रियामात्रं बोधयति । उपलक्षणं तु स्वबोधकत्वे सति स्वेतरबोधकत्वमुपलक्षणम् । अतः रजकाय वस्त्रं देहि इति प्रयोगोऽपि साधुः । लक्ष्मीटीकाकारानुसारेण चपेटासंयोगजन्यदुःखाश्रयः शिष्यः भवतु इति इच्छया दुःखरूपफलाश्रयत्वेन शिष्यस्य सम्प्रदानत्वम् । रजकाय वस्त्रं ददाति इत्यत्र दाधातोः अधीनीकरणमर्थः । अधीनीकरणञ्चात्र मलनाशानुकूलं स्थापनम् । तथा च वस्त्रनिष्ठमलनाशरूपफलसम्बन्धेन भृतिमान् रजको भवतु इति इच्छया भृतिरूपफलाश्रयत्वेन रजकस्य सम्प्रदानम्¹ । अतः क्रियामात्रकर्मसम्बन्धाय क्रियायाम् उद्देश्यं यत्कारकं तत्सम्प्रदानत्वमिति² नागेशेन प्रतिपादितम् । तथा च विप्राय गां ददाति इत्यत्र दान-क्रियाकर्मीभूतसम्बन्धाय विप्रस्य दानक्रियोद्देश्यत्वात्सम्प्रदानसंज्ञा । एतादृशसम्प्रदानत्वस्वीकारात् तदा “चक्ष्वासुरेन्द्राय स च युक्तं करोतु यत्”³ अत्र दाधातोः प्रयोगाभावेऽपि सम्प्रदाने चतुर्थी भवति । अपि च अर्यम्णे चरुं निर्वपेत् इत्यादौ दाधातोः प्रयोगाभावेऽपि चतुर्थीविभक्तिर्भवति । अतएव सूत्रस्य व्याख्यानं द्विधा विभक्तुं शक्यते । अन्वर्थसंज्ञाश्रयणे दानस्य कर्मणा इत्येकं वृत्तिकारादिभिः व्याख्यानमुपन्यस्तम् । भाष्यकारमते क्रियामात्रग्रहणपक्षे यत्किञ्चित्कर्मणा अभिप्रीय-माणस्य सम्प्रदानसंज्ञा इति द्वितीयं व्याख्यानम् । कौण्डभट्टेनापि कर्मणा करणभूतेन, यमभिप्रैति ईप्सति तत्कारकं सम्प्रदानमित्यर्थकादुद्देश्यम्⁴ । यद्यपि नागेश-कौण्ड-भट्टाभ्यामयं वृत्तिकाराभि-मतसिद्धान्तो न रोचते भाष्यविरोधात्, किन्तु भर्तृहरिणा तु वृत्तिकारस्य मतं समर्थितम् । भर्तृहरिमतानुसारं सम्प्रदानं त्रिविधम् । तद्यथा -

अनिराकरणात्कर्त्तृस्यागाङ्गं कर्मणेप्सितम् ।

प्रेरणानुमितिभ्यां च लभते सम्प्रदानताम् ॥⁵

1 सि. कौ. (ल. टी. भा-२), पृ. सं. ८१३

2 प. ल. म., पृ. सं. २५१

3 श्रीदुर्गा.स., पृ. सं. १३५

स त्वं गच्छ मयोक्तं ते यदेतत्सर्वमादृतः

तदाचक्ष्वासुरेन्द्राय स च युक्तं करोतु तत्॥(५/१२९)

4 भू.सा.(सु.नि.), पृ. सं. १८५

5 ततैव, पृ. सं. १९०

अनिराकर्तृ, प्रेरयितृ, अनुमन्तृइति भेदात्त्रयो भेदाः ।

अनिराकर्त्ता - भक्तः सूर्याय अर्घ्यं ददाति । अत्र सूर्योऽनिराकर्त्तृरूपमेव सम्प्रदानम् । नात्र सूर्यः भक्तं प्रेरयति, न तु निराकरोति, न तु प्रार्थयते । अतः सूर्यस्यानिराकर्त्तृरूपं सम्प्रदानत्वम् ।

प्रेरयिता - विप्राय गां ददाति । अत्र विप्रः दातारं दाने प्रेरयति । अतः विप्रस्य प्रेरयितृरूपं सम्प्रदानत्वम् ।

अनुमन्ता - उपाध्यायाय गां ददाति । अत्रोपाध्यायः दानस्यानुमोदनं करोति । न याचते, न प्रेरयति । अतः उपाध्यायोऽनुमन्तृरूपं सम्प्रदानम् । कौण्डभट्टेनापि भर्तृहरिसम्मतं त्रिविधं सम्प्रदानं स्वीकृतम् । सम्प्रदाने चतुर्थी इति सूत्रेण सम्प्रदानकारके चतुर्थी भवति । उद्देश्यश्चतुर्थ्यर्थः । कर्मणायमभिप्रैति ससम्प्रदानम् इति सूत्रे कर्मणा क्रियाकरणभूतेन कर्मणा, यमभिप्रैति सम्बन्धमिच्छति तत्कारकं सम्प्रदानमिति अर्थकादुद्देश्यमिति । यथा – विप्राय गां ददाति इत्यत्र ब्राह्मणोद्देश्यकं गोकर्मकं दानमिति बोधः ।

मीमांसकास्तु अन्वर्थसंज्ञाविज्ञानात्त्यज्यमानद्रव्योद्देश्यत्वे सति स्वीकारवत्त्वं सम्प्रदानत्वमिति स्वीकुर्वन्ति । शब्दशक्तिप्रकाशिकायामपि –

गत्यादिभिन्ने धात्वर्थे चतुर्थ्या विग्रहस्थया ।

यः स्वार्थो बोधनियस्तत् सम्प्रदानत्वमीरितम् ॥ इति

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SHRIMAD BHAGAVAD GITA AND VALUE EDUCATION: AN ANALYTICAL STUDY

Banshari Koley
M.Ed.
Department of Education
Vinaya Bhavana, Visva-Bharati
bansharik@gmail.com

Dr. Sanat Kumar Rath
Assistant professor
Department of Education
Vinaya Bhavana, Visva-Bharati
sanatrath2017@gmail.com

ABSTRACT

Today we live in a world where the value crisis can be seen as the biggest problem facing mankind. In our so-called fast-paced, ever-evolving societies, we are constantly being devalued, thereby facing a number of issues in different walks of life. Growing numbers of violence, conflicts, and mental health crises are examples of the constant degradation of the value system, and when we are concerned about value education, what better text than the Shrimad Bhagavad Gita to investigate? So, the present article emphasises the value of education concepts as reflected in the Shrimad Bhagavad Gita.

Introduction: Education is a lifelong process that helps in the advancement of a person from all angles, namely intellectual, physical, emotional, and spiritual. The education that one gets is the best contribution to progressing towards this goal since education is a precise exertion towards learning essential realities about humankind. Indeed, education is the most potent device for the total advancement of individuals in particular and society in general. It is a well-known fact that the quality of a nation depends on the quality of its citizens. The quality of its citizens depends on the quality of its education system. Like every single other nation, India also has its own system of education to communicate and advance its unique socio-cultural ethos and, furthermore, to address the challenges of the times. Despite the fact that the country has gained fast ground in different walks like logical innovation, financial growth, and so forth, its value system has declined, and the value crisis in contemporary Indian culture is casting its shrewd shadow in all spheres of life, which in turn poses a question mark on our development just as it does on our present educational system as to exactly in which direction we are advancing. Are we only progressing in the material aspect, in the spiritual sphere, or in both spheres? This circumstance reflects the fact that spiritual progress is falling

behind material progress. The essential concern is the manner in which we can conquer this issue, and the response to this is to value education. If we look back to our glorious past, we can see that India has a glorious reputation for being the land of wise and spiritually uplifted souls. Indian texts have always argued that human beings are distinguished from other beings because of the strong values they manifest in their noble thoughts, actions, and deeds, and one of such texts is the Shrimad Bhagavad Gita. The Bhagavat Gita means the Lord's Song, and it is in the form of dialogue between Lord Krishna and Warrior Arjuna on the battlefield of Kurukshetra. It happens to be a part of the great epic Mahabharata and engages chapters twenty-three to forty of Book Six of the Mahabharata. The Bhagavad Gita, which contains eighteen chapters (seven hundred verses), can be divided into three parts: Karma Yoga, Bhakti Yoga, and Jnyana Yoga. Chapters one to six deal with the path of action (Karma Yoga); chapters seven to twelve deal with the path of devotion (Bhakti Yoga); and chapters thirteen to eighteen deal with the path of knowledge (Jnyana Yoga). The Bhagavad Gita can help us witness the most interesting philosophical discourse imparted by Lord Krishna, which revealed the profound, sublime, soul-stirring spiritual truth and encompassed immeasurable words of knowledge, wisdom, and practical teachings where one could find all the possible answers to the individual's condition today. It is a message that has been addressed to the entire human race to help them resolve the vexing problem of overcoming the present and help in continuous progress. The Bhagavad Gita is not just an "old scripture," nor is it just a book of "religious teachings." It is far beyond that, beyond all these boundaries. It surpasses the boundaries of any religious tradition or race; rather, it is the divine wisdom addressed to mankind over the ages in order to help them face as well as solve the ever-present problems of suffering, birth, death, pain, bondage, fear, and jealousy.

Rationale of the study: Today we live in a world where the value crisis can be viewed as the biggest problem facing mankind. In our so-called fast-paced, ever-evolving societies, we are constantly being devalued, thereby facing a number of issues in different walks of life. The growing number of acts of violence, conflicts, and mental health crises are examples of the constant degradation of the value system. But the answer to all these is hidden in our educational practises, whose foundation can be traced back to our ancient Indian culture, traditions, and texts, and when we are concerned about value education, what better text than the Shrimad Bhagavad Gita to investigate?

RESEARCH GAP: After reviewing the related literature, the researcher found that there are studies on Shrimad Bhagavad Gita from different angles such as leadership traits, self-knowledge, management lessons, mental health, stress management, corporate social responsibility , education , workplace spirituality , ethical wealth maximisation and Bhagavad Gita has proved to be a precious treasure and very much relevant in all of these issues ,but there may be very few researches on Bhagavad Gita from the angle of value education and there are studies on values education from the different angles such as Teacher's view, role of value based education in society, effect of character education but not from the angle of Shrimad Bhagavad Gita.

OBJECTIVES OF THE STUDY:

- To identify the concepts of value education as reflected in the Shrimad Bhagavad Gita.
- To explore the relevance of value education concepts as reflected in the Shrimad Bhagavad Gita in the present-day scenario

RESEARCH QUESTIONS:

- What are the concepts of value education reflected in the Shrimad Bhagavad Gita?
- How relevant are the concepts of value education that have been reflected in the Shrimad Bhagavad Gita in a modern-day scenario?

Research Methodology: Since the present investigation is qualitative in nature and the intention is to identify the value education concepts that have been reflected in the Shrimad Bhagavad Gita, the researcher decided to adopt content analysis as the research method, which involved an in-depth study of the basic text of the Shrimad Bhagavad Gita in light of the above-stated objective. Major interpretations and commentaries on the Shrimad Bhagavad Gita that seemed relevant for education, human development, and value education have been thoroughly consulted.

Analysis and Discussion: The Shrimad Bhagavad Gita provides a powerful foundation for the systematic development of human potentialities to the highest possible extent. In its unique way, the Gita traces the radix of human desires, elucidates the mental as well as emotional aspects of desires, frees the ground for planting the seeds of eternal human values, delineates how these fundamental human values can be sustained amid the bustling timetable and clashing circumstances of our day-to-day lives, and shows the way for the complete and balanced development of our character and personalities. The value education concepts that have been reflected in

the Jnyana Yoga part have been enlisted after fundamentally breaking them down and critically analysing them verse by verse.

The aspiration for true knowledge: The Gita delineates that education should be such that it can help us differentiate between perishable and imperishable knowledge, and the aspiration for true knowledge will accentuate our inner growth, which is central to our Indian epistemology.
Clarity of vision: clarity of vision will come from inculcating higher knowledge, which will help us reflect on the evils of worldliness and its impact on the self.

Even-mindedness: The Bhagavad Gita stresses the value of even-mindedness amid desirable as well as undesirable events. Irrespective of the situation, one should maintain calm, serenity, and steadiness. This should be developed among the students from a very young age through proper educational practises.

Self-realisation:It stresses the essential value of self-realisation. If an individual is capable of realising oneself, s/he will be full of wisdom and can manifest goodness.

Meditation: It gives immense importance to meditation, which should be cultivated among the pupils. Meditation will help us reach supreme realisation.

Working without fruitive desires: The Bhagavad Gita emphasises the importance of doing the right work without attachment to the result.

Empathy: It delineates that the value of empathy should be inculcated among the pupils for their overall development.

Control of one's desire: For leading a value-based and regulated life, one needs to know how to control one's desires, which may otherwise lead human beings in many directions.

Spiritual Intelligence: It emphasises spirituality for channelling our creative potential in a positive manner, which in turn can help us lead a purposeful life.

Willpower: Willpower is of utter significance in order to thrive in life.

Free oneself from illusion: This is important in order to achieve spiritual tranquilly, which in turn can help us search for the truth of life.

Self-control: Education should help one gain greater self-control to become an effective learner.

Humility: Humility helps students become reflective learners, and they find it easy to seek help wherever needed.

These findings will prove to have a very powerful impact on the way education has been perceived so far. It will encourage the practise of value education in educational institutions, families, and society as a whole. It will not simply have a shallow or restorative impact on the students; rather, it will help lead the value education system towards true reconsideration of the propriety of the commonly used teaching methods and pedagogies of education in general and value education in particular. As this work identifies with one of the most beloved contents of Indian spirituality, the stakeholders will discover fascinating experiences into the highest values required for proper human development. The study has revealed that value education is essentially focused on enhancing the internal strength and capacity building of individuals in the larger perspective of education. The methods applied for value education need a drastic change in approach, as the dialogue and inquiry approach in the context of life situations provides a better opportunity for the learner's growth in human values. There is an urgent need to focus our attention on productive pedagogies as presented in the Gita for making our students strong from within to face the situations of the world and prepare them not only for livelihood but for life as well.

Conclusion: Identifying the concepts of value education is indeed a very important and prerequisite step, but not enough. Proper strategies should be incorporated for imbibing desirable values among the pupils, as they are the future of our nation. These desirable values should be inculcated in such a manner that they will be able to become responsible citizens of our nation, contribute to making a just society, and represent our country in the global forum with utmost pride and glory. India has always been a land of immense values and virtues and has always shown the entire globe the path to leading a harmonious life. Our great text, the Shrimad Bhagavad Gita, has always been a gift to the entire world over the ages. It is concerned about the disclosure and viable appearance of the continuum of human qualities that make an individual genuinely the best of all creations on earth. The concepts of value education that have been reflected in the Shrimad Bhagavad Gita and the way these qualities have been brought to centre stage with coherent clarifications at different stages, the level of accentuation that has been ascribed to the epic, and the gradual and consistent psychological evaluation of the follower on the way of honesty make the Shrimad Bhagavad Gita an incredible asset for value education.

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INCLUSIVE CURRICULUM DESIGN: ENHANCING TRAINEE TEACHERS' PROFESSIONAL DEVELOPMENT THROUGH MOOCs

Anumita Das¹, Dr. Umakant Prasad², Dr. Sanat Kumar Rath³

¹Doctoral Research Fellow

²Assistant Professor

³Assistant Professor

Department of Education,
Vinaya Bhavana, Visva-Bharati

ABSTRACT

In recent years, there has been a growing emphasis on inclusivity in education, particularly in the curriculum design and delivery process. This study explores the potential of Massive Open Online Courses (MOOCs) as a tool and aim to empower trainee teachers with the tools and knowledge they need to embrace diversity, foster equity, and create inclusive learning experiences for all students. The study proposes a research methodology that involves a descriptive research method, combining exploratory method and meta-analysis. So, the study has divided in two parts where in first part the content analysis of syllabus of Inclusive Education of various Teacher Education Institutions of West Bengal has done and in the second part explored the courses of MOOC which is related to Inclusive Education. After conducting content analysis, it was observed that those who exist within inclusivity are not mentioned and only given so much focus on disable students. It is evident in MOOCs that there are various courses available that are directly or indirectly related to inclusive education. If these MOOC courses can find a place in the curriculum, it can greatly contribute to the professional development of trainee teachers and it helps to empower trainee teachers with the tools and knowledge they need to embrace diversity, foster equity, and create inclusive learning experiences for all students.

Key words: Inclusive Education, MOOC, Professional development ,Trainee teachers, TEIs

INTRODUCTION:

In today's diverse educational landscape, fostering inclusivity within the curriculum is an essential goal for educational institutions worldwide. As the teaching profession evolves to address the needs of a diverse student population, it becomes imperative to equip trainee teachers with the necessary skills and knowledge to create inclusive learning environments. In this ever-changing system of education, in order to keep oneself upgraded, all the trainee teachers during their pre-service period must undergo trainings for professional development. They should be prepared with the basic knowledge about the implication of inclusive classrooms. So, these professional development programs offer trainee teachers the opportunity to learn new instructional strategies, teaching methodologies, and classroom management techniques(Duță,2014). By acquiring these skills, trainee teachers can improve their effectiveness in the classroom, leading to better student engagement, understanding, and achievement. When trainee teachers engage in professional development, they gain valuable insights and strategies to address the diverse needs of their students (Vansteenkiste et.al.,2020). By implementing new approaches and techniques learned in courses, teachers can tailor their instruction to better meet the individual needs of their students. This can lead to improved student engagement, motivation, and academic achievement. This growth not only benefits their teaching practice but also enhances their overall career satisfaction and advancement opportunities.

Shadreck (2012) supported the discovery that states the fact of insufficient training that the general educators are subjected to in order of the children with special needs. In that study it is also stated that 98% trainee teachers are not getting proper training in the TEIs for teaching the students with special needs. In this context, Massive Open Online Courses (MOOCs) have emerged as a powerful tool for enhancing professional

development opportunities for trainee teachers, empowering them to unlock inclusivity within the curriculum.

MOOCs not limited to diversity, equity, and accessibility but also can effectively support trainee teachers to get complete knowledge and various dimensions about Inclusive Education and helps in understanding, embracing, and implementing inclusive practices.

The use of MOOCs as a professional development tool holds several advantages. They deliver content without any explicit or implicit charges to those with the access to Internet. The same platform may be modified a pinch to make it useful in being used by various in-service teachers for their professional development over a larger scale. Such learning can be flexible and might allow such teachers to take part in developing a community for the same purpose. Through online education an effective MOOC design is highly anticipated to serve the purpose already mentioned. As trainee teachers navigate their coursework, they can engage with MOOCs alongside their academic studies, allowing for a more integrated approach to their professional development.

Various widespread changes in the dynamic education system have been noticed in recent times yet the professional training required by the teachers has not seen much of such changes. (Brook and Gibson, 2012). Before learning more about inclusive classrooms, the teachers of mainstream education system need to vigorously understand the intellectual, political and moral complications based on practical practice not theory since the classrooms are destined to get moderated and transformed. Such training programmes for all the teachers should also be conducted keeping in mind that new data may be collected from the whole exercise. Cover all your assets. Keep using them. (Kozleski et.al.,2010) This paper aims to critically examine syllabus of Inclusive Education of various Teacher Education Universities and to find out the potential of MOOCs in enhancing trainee teachers' professional development in relation to unlocking inclusivity within the curriculum of Teacher Education.

OBJECTIVE OF THE STUDY:

- i) To analysis the content of the Inclusive Education paper of all Government Universities of West Bengal.
- ii) To Explore different courses for Inclusive Education in MOOCs.

METHODOLOGY OF THE STUDY:

This study was conducted using a descriptive research methodology, where information was gathered from the internet to explore various sources. A meta-analysis was then performed based on the collected data and to do the analysis.

THE STUDY HAS DIVIDED IN TWO PARTS.

In the first part, a study has been conducted for B.Ed syllabus (Inclusive Education part) of different Universities (conducting B.Ed courses) of West-Bengal. In West Bengal, a total of 6 university campuses offer the B.Ed program. Among them, one is a Central University (Visva-Bharati), and the remaining 5 are State-aided Governmental Universities. Each of them has its own unique curriculum for B.Ed. Additionally, two Universities, Calcutta University and Vidyasagar University, do not conduct B.Ed programs at their main campuses. Instead, affiliated colleges are responsible for offering B.Ed courses, following the respective university's syllabus. In addition, there are also four autonomous colleges under Calcutta University, and among them two have their own respective curriculum as well.

Moreover, in Asansol (CTE) there is a constituent of MANNU where they follow their own curriculum for B.Ed.. Similarly, in Murshidabad, there is a centre of Aligarh Muslim University where they follow the B.Ed. curriculum of Aligarh Muslim University. Altogether, there are a total of 12 B.Ed. curricula available in West Bengal. The researcher obtained all these curricula by downloading them from the internet. So basically purposive sampling has been used.

Content analysis was conducted specifically on the syllabus of Inclusive Education from the B.Ed. curriculum.

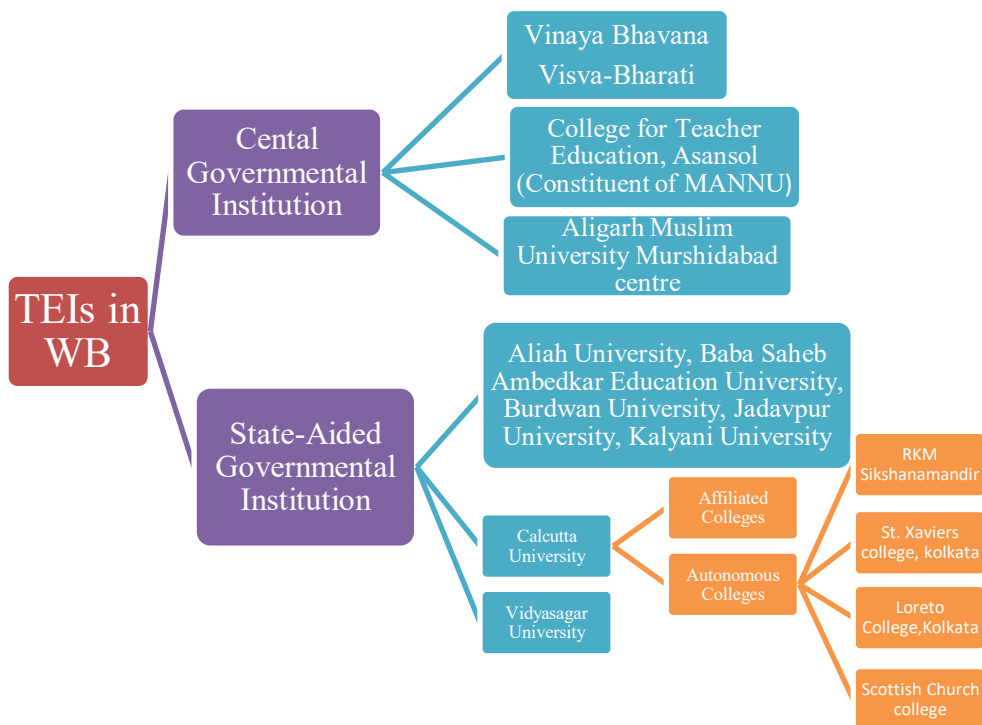


Figure 1: Name of TEIs which are included in sampling.

In the second part, various courses related to inclusive education available on MOOC/SWAYAM platforms were explored. The data collected by the researcher was obtained from authenticated websites on the internet. In this case at first explored the best MOOC platforms that offer Professional Development courses specifically designed for Teacher Education through Systematic review literature.

DATA ANALYSIS:

After obtaining a total of B.Ed. curricula, a content analysis was conducted on the Inclusive Education (IE) part. It was observed that each syllabus consists of both theoretical and practicum components. Among the 11 universities, IE is allocated 50 marks for the examination, except for RKM Sikshanamandir where it carries 100 marks. All State Governmental Universities follow a similar Curriculum framework (Figure:2), with slight variations.

Course-X (I-IV)	Creating an Inclusive School	Theory	Engagement With the Field	Credit	2+1
		50	25		32+32
Objectives	The student teachers will be able to :- 1. Sensitive to the concept of inclusive education and social inclusion 2. Familiarize with the legal and policy perspectives behind inclusion in education 3. Understand the types, probable causes, preventive measures and characteristics of different types of disability. 4. Understand street children, platform children, and orphans, children born and brought up in correctional homes, child labour and other				

socioeconomically backward children 5. Know how inclusion can be practiced in mainstream class.	
COURSE CONTENT SYLLABUS	
Unit I	Introduction to Inclusive Education: <ul style="list-style-type: none"> • Concept & history of special education, integrated education and inclusive Education & their relation • Philosophical, Sociological, Economic & Administrative dimensions of inclusive education • Advantages of inclusive education for the individual and society. • Factors affecting inclusion.
Unit II	Legal and policy perspectives: <ul style="list-style-type: none"> • Important international declarations / conventions / proclamations- BMF (1993-2012), recommendations of the Salamanca Statement and Framework of Action (1994), UNCERFD (2006). • National initiatives for inclusive education - National Policy on Education (1986, 1996), Education in the National Policy on Disability (2006), RTE Act(2009). • Special role of institutions for the education of children with disabilities- RCI, National Institute of Different Disabilities.
Unit III	Defining learners with special needs: <ul style="list-style-type: none"> • Understanding differently abled learners - concepts, definitions, characteristics, classification, causes and preventive measures of V.I.H,SLD,LI • Preparation for inclusive education - School's readiness for addressing learner with diverse needs • Case history taking, Assessment of children with diverse needs (MOP, BASIC-MC, FACT, VYAK, DDDI, UPANAYAN and related others) to know their profile and to develop individualized Education Programme (IEP / ITP). • Identification and overcoming barriers for educational and social inclusion
Unit IV	Inclusion in operation: <ul style="list-style-type: none"> • Class room management and organizations, curricular adaptations, learning designing and development of suitable IEM • Pedagogical strategies to respond to individual needs of students: Cooperative learning strategies in the class room, peer tutoring, social learning, buddy system, reflective teaching, multi-sensory teaching etc. • Technological Advancement and its applications - ICT, Adaptive and Assistive devices, equipment - aids and appliances
Unit V:	Teacher preparation for inclusive school: <ul style="list-style-type: none"> • Problems in inclusion in the real class room situations: ways for overcoming the problems in inclusion. • Review of existing educational programmes offered in secondary school (General and Special School). • Skills and competencies of teachers and teacher educators for secondary education in inclusive settings. • Teacher preparation for inclusive education in the light of NCF, 2005. • Characteristics of inclusive school.

Engagement with the field/Practicum	Any one of the following: <ul style="list-style-type: none"> • Collection of data regarding children with special needs from Municipal records. • Visit to Inclusive Schools and to observe classroom transaction of any one of such school in Baroda and make a report of the same. • Identifying one/ two pupils with special needs in the primary schools and preparing a profile of these pupils. • Preparation of teaching aids, toys, charts, flash cards for children having any one type of disability (Visit to Resource Room). • Preparation of learning design, instruction material for teaching students with disability in inclusive school. • Developing list of teaching activities of CWSN in the school. • Case Study of one main streamed (Inclusive) student w.r.to <ul style="list-style-type: none"> A) Role of a parent. B) Role of a teacher: Special School Teacher, General School Teacher C) Role of Counsellor. • Visits to different institutions dealing with different disabilities and their classroom observation. 	32 hrs.
Mode of transaction	Lecture, Discussion, Case Study, Field Visits, Problem solving, Film Show	
Suggested Readings	<ol style="list-style-type: none"> 1. Apple, M.W., & Beane, J.A. (2006). Democratic schools: Lessons in powerful education. Eklavya. 2. Basu, R. & Chakraborty, B. (2011). Prasanga: manabividyā. Kolkata : Utki Prakashan. 3. Carin, P.F. (2001). Valuing the immeasurable. In <i>Starting strong: A different look at children, schools, and standards</i> (pp. 165-181). New York: Teachers College Press. 4. Eller, R.G. (1989). Johnny can't talk, either: The perpetuation of the deficit theory in classrooms. <i>The Reading Teacher</i>. 5. GOI. (1986). <i>Report of the education commission: Education and national development</i>. New Delhi: Managers of Publications, Ministry of Education. 6. GOI. (1986). <i>National policy of Education</i>. New Delhi: Managers of Publications, Ministry of Education. 7. Kothari, R. G. and Mistry, H. S. (2011). <i>Problems of students and Teachers of the special schools- A study of Gujarat state</i>. Germany: VDM Publication. 8. Meadow, K. P. (1980). <i>Deafness and child development</i>. Berkeley, C.A.: University of California Press 9. Mithu, A and Michael, B (2005) <i>Inclusive Education: From rhetoric to Reality</i>, New Delhi: Viva Books Pvt. Ltd. 10. Sinha,D.K (2014) Some aspects of Inclusive Education,Parichay Prakashan,Kolkata. Nanda,B.P.(2014) Sikhya Ekibaban,Classiq Books,Kolkata. 11. Nanda,B.P.(2014) Sikhya Ekibaban,Classiq Books,Kolkata. 12. Nanda,B.P.(2012) Challenged Children: Problems and Management,Ankush Prakashan,Kolkata. 13. Nanda,B.P.(2008) School without walls in 21st Century: From exclusion to inclusion practices in education. Mittal Publications, New Delhi. 14. Nanda,B.P. and Ghosh,S.(2010) Bishes Sikshar Itihās,Rabindra Bharati Prakashana,Kolkata. 15. Nanda,B.P. and Zaman,S.S.(2002) Batichrom dharmi Sishu: Mawola Brothers,Dhaca,Bangladesh 	

Figure 2: Syllabus of IE in B.Ed. Curriculum of different State University

Common topics across the curricula include Introduction to Inclusive Education, Legal and policy Perspectives, Defining Learners with Special Needs, Inclusion in Operation and Teacher preparation for Inclusive Schools. Figure 2 shows that Unit I and II predominantly focus on disability-related topics. Unit V directly and indirectly addresses teacher professional development and RKM Sikhanamandir specifically mentions a separate topic on titled ‘Professional development of teachers-their Attitude & Accountability’. Unit IV highlights various pedagogical strategies, including the integration of technology for inclusion. In terms of policy, the Central Universities have adopted a curriculum framework and which are not only addresses disabled students but also includes women, weaker sections, SC,ST (Figure 3).

B.Ed. Syllabus Revised 2019

Unit – 3 Excluded/Marginalized Sections of Society and their Education

- 3.1 Inclusion of educational backwardness, and educational strategies for
 Women
 Schedule Caste
 Schedule Tribes
 Minorities (with special reference to Muslims)

Visva-Bharati

UNIT-IV: EDUCATIONAL EMPOWERMENT OF DISADVANTAGED SECTIONS

70

- Empowerment of Minorities: Educational Problems, Present Status, National and State Commissions, Recommendations of various Commissions, Schemes and Programmes for Educational Empowerment.
- Empowerment of Weaker Sections (SCs, STs, OBCs): Reasons of Educational backwardness, Present Status, Indian Constitution and Weaker Sections, National Commission for Weaker Sections, Schemes and Programmes for Educational Empowerment.
- Empowerment of Women: Women: Historical background, Problems of Women Education, Present Status, Recommendations of various committees and commissions, NPEW, National Mission, Schemes and Programmes for Educational Empowerment.
- Child Rights and Education: Child Labour, Recommendations of various committees and commissions, Schemes and Programmes for Educational Empowerment.

Figure 3: Partly syllabus of IE of MANUU and Visva-Bharati

Interestingly Visva-Bharati syllabus also includes the topic of ‘right of child labour’. In addition to field work/projects/assignments it is often recommended or suggested to visit special schools to collect data or preparing learning design or TLM for disabled students.

When collecting information about MOOCs there are various platforms available. Some popular MOOC platforms include Coursera, edX, Futurelearn, Udacity, MiriadaX, NovoEd, UNED, COMA, and Udemy. According to the study of Martin et.al.(2016), edX and Futurelearn were identified as the top MOOC platforms. Additionally Laurillard (2015) found that Coursera was also effective for effective for the professional development of teachers. In the context of India, SWAYAM offers some courses as well. Coursera and edX are MOOC platforms based in Europe and the United Kingdom. Among these platforms, there are specific courses related to Inclusive Education.

The courses that are currently running in Coursera are as follows:

*Diversity and Inclusion in Education:*The course "Diversity and Inclusion in Education" offered by the University of Glasgow provides to Gain an understanding of past and present interpretations of inclusive education, considering policy, theories, and models and Enhance the capacity to assess various contexts critically, identifying obstacles to the establishment of inclusive and fair quality education for all students.The course fee is \$2381.

*Disability Inclusion in Education: Building Systems of Support:*The course is offered by the University of Cape Town,and it has a course fee of \$2381.This course is designed to provide educators with comprehensive knowledge and practical strategies for prompting disability inclusion within educational systems.

Queering the Schoolhouse:LGBTQ+ Inclusion for educators: The course offered by The University of Colorado has a course fee Course fee \$2381. The course provides valuable knowledge and skills to create inclusive and supportive learning environments for LGBTQ+ students. Through this course, participants will explore various topics such as LGBTQ+ identities, terminology. They will also examine the unique challenges faced by LGBTQ+ students in school and strategies to address those challenges effectively and will give practical approaches to foster acceptance, respect, and inclusion for LGBTQ+ students.

Uncommon Sense Teaching Specialization: The course is offered by the Deep Teaching Solution (an unspecified Institution) and the course free have a range i.e. \$6486-\$19459.

This unique course on teaching combines the latest findings from neuroscience with firsthand experiences from the classroom, offering unconventional yet highly practical approaches. It presents innovative strategies to effectively engage and empower students in today's diverse educational landscape, where varying abilities are common among learners.

The courses that are currently running in Futurelearn are as follows:

Education for All: Disability, Diversity and Inclusion : The course is a transformative course that delves into the critical aspects of disability, diversity, and inclusion in education, offered by University of Cape Town and fees of the course is \$1740. Throughout the course, participants will explore key concepts related to disability, diversity, and inclusion, gaining a deeper understanding of the barriers and challenges faced by individuals with disabilities in accessing quality education.

Understanding Inclusive Education: Children's Individuality: This course, offered by The Open University, aims to equip educators with the knowledge and skills needed to create inclusive learning environments that honour and accommodate the unique strengths, needs, and interests of every child. The course fee is \$900/per month.

Autistic Students and Education: Creating an Inclusive Classroom: is a comprehensive course that delves into the unique needs and challenges of students with autism spectrum disorder (ASD) in educational settings. This course, offered by University of Kent. The course covers topics such as understanding the characteristics of autism, creating inclusive classrooms, developing individualized educational plans, fostering communication and social skills, and promoting positive behavior supports. The course fee is \$900/month.

The courses that are currently running in edX are as follows:

Teaching & Learning in the Diverse Classroom: is a comprehensive course offered on the edX platform that focuses on equipping educators with the knowledge and skills necessary to effectively teach in diverse classroom settings. This course acknowledges the importance of inclusivity in education and aims to empower teachers to create inclusive learning environments where every student feels valued and supported. They charged for the upgraded version which is \$8188.

Additionally, there are also several IE-related courses available on Coursera, Futurelearn and edX.

The courses that are currently running in SAWAYAM are as follows:

Development of Assistive Technology for Persons with Disabilities: This course offered by C B R Network focuses on the design and development of technology solutions to empower individuals with disabilities. Participants can develop a strong understanding of assistive devices and assistive technologies rooted in the fields of electronics and mechanical engineering. The course can create ground-breaking and locally sourced technologies aimed at improving the well-being and integration of individuals with disabilities and elderly individuals on both national and international scales.

DISCUSSION AND CONCLUSION:

It is indeed remarkable that in every syllabus, Inclusive Education is included as a compulsory paper. This demonstrates the recognition of the importance and value of Inclusive practices in education. By making Inclusive Education a mandatory component, teacher training programs emphasize the need for teachers to be equipped with the knowledge and skills to create inclusive learning environments. The approach ensures that future educators are well-prepared to address the diverse needs of all students and promote equal access to quality education. According to National Education Policy (NEP 2020), Inclusive Education is discussing about the right to education for all the students, regardless of their socioeconomic status, gender identity (especially women and transgender people), sociocultural identity (including SCs, STs, OBCs, and minorities), geographical identity (including students from villages, small towns, and aspirational districts), disabilities (including learning disabilities), or socioeconomic condition (including migrant communities, etc). However, it is peculiar that the syllabi of most state universities primarily focus on disabilities. Unit II specifically defines learners with special needs, with a specific mention of V.I (Visually Impaired), H.I (hearing Impaired), SLD (specific Learning disabilities), and L.I (Language impairments). Additionally there is a significant emphasis on case histories as MDPS/ BASIC-MR/ FACP/ VSMS/ DDST/ UPANAYAN. It appears that the 'identities' mentioned in NEP-2020 have not yet found adequate representation in the syllabus. Furthermore, neither state nor central syllabus explicitly address the needs of transgender students at this point.

It is worth and beneficial considering that trainee teachers get opportunity to visit special school for their assignments or projects to gain practical exposure to the real-world context. By interacting with diverse students in inclusive education settings, they can develop the necessary skills to effectively deal with a variety of learners. If various MOOC courses can be integrated in the practicum or internal assessment trainee teachers can gain knowledge, awareness and a deeper understanding of the concept and also can access to a vast repository of resources, research, and case studies that exemplify successful implementation of inclusive practices.

Moreover, the wide range of MOOCs available on various educational platforms allows trainee teachers to select courses that align with their specific areas of interest, enabling them to focus on inclusive pedagogies that are relevant to their future teaching contexts. MOOCs facilitate collaborative learning and the exchange of ideas among trainee

teachers. Through interactive discussion forums, virtual communities, and collaborative assignments, trainees can engage in peer-to-peer learning, share experiences, and explore innovative strategies for promoting inclusivity for future. It has been brought to recent notice that MOOCs that concern professional development of educators are regarded mostly as unplanned (Jobe, Ostlund, and Svensson; 2014). Such MOOCs lack attention towards them and hence require a higher level of focus on their better sustenance (Bayne and Ross, 2014). So, it would be advantageous if efforts are made to launch courses on pedagogical strategies addressing the needs of different 'Identities' mentioned in NEP 2020, it would further enhance the skills of trainee teachers in pre-service situations. It is true that in India's Swayam platform, there is currently only one ongoing course specifically related to inclusive education and which is primarily focusing on disability. On platforms like Coursera, Futurelearn, and edX, there are various courses available, but a significant portion of them are paid, which can be a barrier for many individuals, cost factor became a concern. So it will be easier for trainee teachers in SWAYAM also make some courses for Inclusive Education.

The typical format followed by various MOOCs portray them as a tool to promote innovation and efficiency in education yet fail to achieve their importance as a mean of professional development among educators at large. This concept of MOOC, if purposefully used, can provide enough opportunities for such advancement and engage the young trainees amidst an era of technological progress. It would prove helpful for developing countries in their skill capacity building propaganda towards the teaching fraternity (Laurillard, 2015). By incorporating these resources into their professional development journey, trainee teachers can build a strong foundation of knowledge and skills necessary for creating inclusive and equitable learning environments.

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CAREER DECISION-MAKING OF SENIOR SECONDARY GIFTED STUDENTS IN RELATION TO THEIR METACOGNITION

SukirtiKar

Ph.D. Research Scholar

P.G. Department of Education

R. D. Women's University,

Bhubaneswar

Dr.SasmitaKar

Assistant Professor

R. D. Women's University,

Bhubaneswar

ABSTRACT

Career decision-making is a prime concern for every student especially for gifted ones. In the present study, the researcher has tried to explore the relationship between career decision-making and metacognition of gifted students. The study also aimed at comparing career decision-making and metacognition with respect to their school boards viz. CBSE and CHSE. The two sub-scales of Career Decision-Making viz. Career Decidedness and Career Indecision served as dependent variables whereas Metacognition and types of board served as independent variables of the study. Descriptive Survey research design was employed for the present study. The sample consists 93 senior secondary gifted students (41 from CBSE schools and 52 from CHSE schools) of class-XII. Findings of the study revealed that there exists no significant difference between CBSE and CHSE gifted students in relation to their career decidedness and metacognition whereas there exists significant difference between CBSE and CHSE gifted students in relation to their career indecision. CHSE school students were found to be more career indecisive than CBSE school gifted students. Findings of the study also revealed that career decidedness and metacognition are significantly and positively correlated to each other. However, no significant relationship was found between career indecision and metacognition of gifted students. The correlation matrix also revealed that career decidedness and career indecision are significantly and negatively correlated with each other.

Keywords: Career Decision-Making, Career Decidedness, Career Indecision, Metacognition, Gifted Students

INTRODUCTION

Gifted students represent a vital resource that has unlimited potential. They are academically superior and their performance in a worthwhile human endeavour is consistently remarkable (Witty, 1940). They possess multi-potentialities (Achter, Benhow&Lubinski, 1996; Hollenger, 1991).

Gagne (1985) defines giftedness as a category of some children who have natural abilities or aptitudes which is unexpected for their age, in any domain of human ability. Psychologists are of the view that gifted children have I.Q. 130 or above (Wechsler, 1997). In the class of 30 students, at least three or four gifted students are there with intellectually giftedness (Gagne, 1985). It is believed that gifted students can do whatever they want to do and can become whatever they aspire to become (Achter, Benhow&Lubinski, 1996; Hollenger, 1991). As such, they are supposed to take brilliant decisions with regard to their career.

Career decision-making process is like a bridge which is used to fulfil the gap between what one is and what he/she wants to be. It is not about taking one decision but it involves a number of decisions over a timeperiod. Hence, the life of a person may be perceived as a strand of career decisions, reflecting a person's unsure acts for making an ideal fit between self and work (Bordin, 1984). In the words of Crites (1974), Super (1983) and Savickas (2000), Career decision- making can be defined as the process by which individuals make decisions about their career and education. It examines the process of career decision-making of people (decision-making style); the predecessors that may determine or hinder career choice (career indecision) and personal beliefs that can successfully execute behaviours that will generate desired result (decision-making self-efficacy beliefs).

If one person is highly intelligent, it doesn't mean that his career decision-making and career development will come automatically. The main problem is that, gifted students have too many choices but poor decision-making skills about their career (Belknap,2001). Metacognition is a psychological construct which was found to affect students' decision making ability (Batha& Carroll, 2007). Hence, it may be assumed that metacognition influences career decision-making of students. Metacognition is defined as "thinking about thinking", "cognition about cognition", "knowing about knowing" and "a critical self-reflection on one's own learning process." It includes knowledge of using a strategy for learning or problem solving (Flavell, 1979). Metacognition not only enables one to use appropriate strategies but helps someone to decide when and how to use that particular strategy. Metacognition consists three components viz. metacognitive knowledge, metacognitive regulation and metacognitive experiences (Flavell, 1979). Metacognitive knowledge (also called metacognitive awareness) is what an individual knows about himself/herself and others as cognitive processors. Metacognition regulation is the regulation of cognition and learning experiences through a

set of activities that help people control their learning. In short, metacognition refers to a level of thinking that involves active control over the process of thinking used in learning situation.

Rationale of the Study

There persists a myth that gifted learners are good at many dimensions of life and possess multi potentialities (Achter, Benhow&Lubinski, 1996; Hollenger, 1991). Likewise, they are believed to be good and decisive in their career prospects. However, studies revealed that gifted students failed miserably in making decisions about their career (Chen & Wong, 2013; Faisal& Ghani, 2015). A study by Stewart (1999) also states that career decision-making may create an intense challenge for academically gifted individuals.

Studies conducted on Metacognition have reported that metacognition independently influences the career decision-making of adolescent students (Symes& Stewart, 1999; Rao & Reddy, 2015). Studies also revealed the relationship between metacognition and career indecision (Symes&Stewart, 1999) and so also the relationship between metacognition and career maturity among adolescents (Rao & Reddy, 2015).Metacognition is found to be higher in case of gifted students as compared to the average learners (Shore, 2000; Barfurth et. al., 2008; Saricam&Ogurlu, 2015). All the facts stated above, prompted the researcher to take a study to find out the career decision-making ability of gifted students in relation to their metacognition. The researcher has wished to conduct this study on senior secondary students as they are on the verge of selecting a particular career-oriented or profession-oriented education. Dependent Variables of the study includes Career Decidedness and Career Indecision. Metacognition and types of School-Board constitute Independent Variables of the study.

OBJECTIVES

1. To compare the Career Decidedness of gifted students studying under CBSE and CHSE schools.
2. To compare the Career Indecision of gifted students studying under CBSE and CHSE schools.
3. To compare the Metacognition of gifted students studying under CBSE and CHSE Boards.
4. To find out the relationship between Career Decision-Making and Metacognition among students with giftedness.

HYPOTHESES

1. There exists no significant difference between CBSE and CHSE gifted students with reference to their Career Decidedness.
2. There exists no significant difference between CBSE and CHSE gifted students with reference to their Career Indecision.
3. There exists no significant difference between the Metacognition of CBSE and CHSE gifted students.
4. There exists no significant relationship between the criterion variable of Career Decision-Making and the independent variable of Metacognition.

METHODOLOGY

On the basis of the objectives formulated, the researcher adopted Descriptive Survey research design to carry out research.

POPULATION AND SAMPLE

In the first phase, 116 no. of students who have secured 85% and above marks in their class-XI final examination, were identified. Then, concerned class teachers were consulted to help in the process of identification of giftedness. As stated by Manning (2006), observation of teachers were also taken into consideration to identify giftedness leading to an addition of 42 more students. Thus, a total number of 158 students constitute the population of the study out of which 73 students belonged to CBSE schools and 85 students belonged to CHSE schools.

In the next phase, Raven's Standard Progressive Matrices. was employed on those students and 93 no. of students who scored 95 percentiles and above, were taken as sample of the study. Out of 93 students, 41 students belonged to CBSE and 52 students belonged to CHSE schools.

TOOLS USED

The following tools were used to fulfil the purpose of research:

1. Raven's Standard Progressive Matrices (RSPM; Raven, 1983) to identify gifted students.
2. Career Decision Making Scale (CDMS; Singh, 2014) to find out career decisive and career indecisive gifted students.
3. A tool on Metacognition was constructed and standardized by the researcher to find out Metacognition of gifted students. The scale consists 25 items out of which 11 items belong to metacognitive

knowledge dimension and 14 items belong to metacognitive regulation dimension.

STATISTICAL TECHNIQUES USED

T-test and Mann Whitney U-test were used to compare Career Decidedness, Career Indecision and Metacognition of gifted students with respect to their school-board. Pearson's correlation coefficient was used to determine the relationship between the two sub-scales of Career Decision-Making and Metacognition of gifted learners.

DATA ANALYSIS AND INTERPRETATION

Table 1: Significant Values for the Mean Scores of Career Decidedness, Career Indecision and Metacognition with respect to their School Boards

Variables	Group	N	M	Sig.	Remark
Career Decidedness	CBSE	41	41.39	0.067	Non-Significant
	CHSE	52	51.42		
Career Indecision	CBSE	41	20.59	0.000	Significant
	CHSE	52	25.02		
Metacognition	CBSE	41	98.07	0.996	Non-Significant
	CHSE	52	98.06		

Out of the three variables, Career Indecision and Metacognition were found to be normally distributed whereas Career Decidedness was not found to be normally distributed. Therefore, parametric statistics i.e. t-test was employed in case of Career Indecision and Metacognition variables and non-parametric statistics i.e. Mann Whitney U-test was employed in case of Career Decidedness variable.

Table-1 reported that the mean ranks of Career Decidedness of CBSE and CHSE gifted students were 41.39 and 51.42 respectively. However, the significant value (p) i.e. 0.067 is greater than 0.05 (95% level of significance). Therefore, the null hypothesis is accepted which states that there exists no significant difference between the mean ranks of career decidedness of CBSE and CHSE school gifted students.

Mean scores of career indecision of CBSE and CHSE gifted students were found as 20.59 and 25.02 respectively. The p-value was found to be 0.000 which is less than 0.05 at 0.05 level of significance. Therefore, the null hypothesis is rejected. It implies that the mean score of

career indecision of CBSE gifted students differ significantly from the mean score of career indecision of CHSE gifted students.

Table-1 also revealed the mean scores of Metacognition of CBSE and CHSE students which were calculated as 98.07 and 98.06 respectively. By employing t-test statistics, it was evident that the calculated p-value i.e. 0.996 is greater than 0.005 at 0.05 level of significance. So, the null hypothesis is accepted which indicates that there exists no significant difference between the Metacognition mean scores of CBSE and CHSE gifted students.

Table 2: Co-efficient of Correlation between Career Decidedness, Career Indecision and Metacognition

Variables	Career Decidedness	Career Indecision	Metacognition
Career Decidedness	1.000	-0.270**	0.567**
Career Indecision	-0.270**	1.000	-0.141
Metacognition	0.567**	-0.141	1.000
** Correlation is significant at the 0.01 level (2-tailed)			

Table-2 reports the relationships between any two variables under study. Career Decidedness has significant correlation with rest of the two variables viz. Career Indecision and Metacognition. The values of correlation co-efficient were found to be significant at 0.01 level of significance. Career Decidedness and Career Indecision were found to be negatively correlated with each other. That means an increase in Career Decidedness would result into a decrease in Career Indecision of the gifted students and vice versa. Considering the Metacognition variable, it is evident that when Career Decidedness increases, Metacognition also increases and vice versa. These two have positive significant correlation with each other at 0.01 level of significance. This finding of the present study is also corroborated by the findings of Colombo et. al., (2010) and Strle (2012) which also report that career decision-making skills of can be enhanced by metacognition.

Again Career Indecision variable was found to have no significant correlation with Metacognition variable. Therefore, null hypothesis 4 is partially accepted since there exists significant relationship between Career Decidedness and Metacognition whereas there exists no significant relationship between Career Indecision and Metacognition.

FINDINGS OF THE STUDY

1. Mean scores of Career Decidedness of CBSE and CHSE gifted students were found as 12.76 and 13.33 respectively. The null hypothesis was accepted which indicates that there exists no significant difference between the means of Career Decidedness of CBSE and CHSE gifted students. That means gifted students of CBSE and CHSE schools do not differ significantly with respect to their Career Decidedness.
2. Mean scores of Career Indecision of CBSE and CHSE gifted students were calculated as 20.59 and 25.02 respectively. The difference between the means was found significant leading to the rejection of the null hypothesis. This implies that gifted students of CBSE and CHSE schools differ significantly with respect to their Career Indecision. From the mean scores, it can be inferred that gifted students of CHSE schools are more career indecisive than CBSE school gifted students.
3. Mean scores of Metacognition of gifted students belonging CBSE and CHSE board schools were 98.07 and 98.06 respectively. The null hypothesis stating that there exists no significant difference between the Metacognition mean scores of CBSE and CHSE gifted students was accepted. It indicated that the difference between CBSE and CHSE school gifted students with respect to their Metacognition is not significant.
4. Career Decidedness of senior secondary gifted students is significantly and negatively correlated with their Career Indecision. This indicates that Career Decidedness of a student increases with the decrease in the score of Career Indecision and the vice versa.
5. Career Decidedness of senior secondary gifted students has significant positive correlation with Metacognition which states that Career Decidedness of a student increases with the increase in scores of Metacognition and decreases with the decrease in scores of Metacognition.
6. Career Indecision of senior secondary gifted students has no significant correlation with their Metacognition. Therefore, Career Indecision of students has nothing to do with their Metacognition.

EDUCATIONAL IMPLICATIONS

All gifted students are not good at career decidedness. Some of the gifted students are found to be indecisive about their career choice. The present study may help gifted students to improve their career decision-

making ability. As career decidedness was found to be positively correlated with metacognition, students should take efforts to enhance their metacognitive skill in order to enhance their career decidedness.

Teachers play vital roles in shaping students' future. Students may be motivated by their teachers to improve their metacognition so that they can take proper decision about their career. Teachers need to foster metacognitive skill among students through different activities such as letting them think aloud while learning, organizing their thoughts through graphic organizers and concept mapping, testing themselves, figuring out the process of their own learning, use of writing etc. (Walia, 2014).

Parents are the first teachers to their children. They should guide and help their child to choose a career i.e. appropriate to him/ her. They need to understand the potential of their kids and inspire them to pursue their career accordingly.

Policy makers need to make provision for identification of gifted students in every school. Consequently, the difficulties faced by those students regarding career decision-making can also be identified and eradicated. Every senior secondary school must be equipped with career counselling and career guidance cells to give direction and suggestion to students to choose a proper career.

CONCLUSION

The purpose of the current study was to investigate career decision-making of gifted students in relation to their metacognition. Except for the Indecision component of career decision-making scale, there exists no significant difference between CBSE and CHSE gifted students with respect to their career decidedness and metacognition. Gifted students are considered as assets to the society. Hence, it is suggested to provide career guidance and open career guidance cells to enhance the career decidedness of gifted students. Steps may also be taken to increase their metacognition so as to make them more decisive about their career.

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SMART PHONE USE PATTERN OF COLLEGE STUDENTS IN RELATION TO GENDER, RESIDENTIAL LOCALITY AND ACADEMIC STREAM

Partha Sarathi Mallik
Associate Professor
& Head, Dept. of
Education,
GM University,
Odisha

Tandi Nitesh
Research Scholar,
Dept. of Education,
GM University, Odisha

Venkateswar Meher
Asst. Professor,
PMIASE, Sambalpur,
Odisha

Abstract: *The present study aims at describing and explaining smart phone use pattern of college students in relation to their gender, residential locality and academic stream. Primary data about smart phone time used for five broad purpose were collected from 180 college students of Odisha, India by 'Stay Free' application software. Results indicated that college students use smart phone on average 4 hours 34 minutes per day and highest time is spent for entertainment purpose and lowest time for e-commerce irrespective of their demography. Residential locality has significant effect on time spent for social media and entertainment; gender on time spent for entertainment and academic stream on both social media and voice call. Effect of these predictors on smart phone use pattern has been explained from value system and academic perspectives. The results of this study will be helpful for educational policy framers for re-directing and modelling smart phones use behaviour of college students for better academic outcomes by initiating intervention measures.*

Keywords: *Smartphone usage time, college students, purpose of smart phone use*

INTRODUCTION:

Number of smart phone users and amount of smart phone use time has abruptly increased globally in recent time. Specific reference to college students, it is found that 76% collegestudentsfrom USAusesmart phones on an average 3.5hoursperday(Smith,2015). This more time smart phone use is has been termed as smart phone addiction which has adverse effect on college going student's physical, mental health and academic achievement. But recent literature claim that smart phone addiction and it's negative effect should be scientifically studied from the purpose of use rather than merely from high time duration of use only (King, Herd, & Delfabbro, 2018).

How much time duration one uses smart phone has a strong relation with which purpose he or she is using. Purpose wise smart phone use pattern depends upon primarily internal and external factors. Literature is enriched with findings that smart phone addiction or high time duration of use is positively related with individual's psychological attributes like perceived loneliness (Darcin et al., 2016; Aktürk et al., 2018), neuroticism, introversion, anxiety and low conscientiousness (Elhai et al., 2019; Peterka-Bonetta, Sindermann, Elhai, & Montag, 2019) and smart phone addition is positively contributed by their use time for social media, watching YouTube, making voice call (Song et al., 2004; Van Deursen et al., 2015). On the other hand, though the influence of external-environmental factors where the individual lives on behaviour has been theoretically claimed (Bronfenbrenner, 1979) and empirically accorded but due to complex and contextual nature of influence of these external variables, it needs further explanations. In this study the target is to describe and explain the purpose wise smart phone use pattern of college students in relation to their gender, residential locality and academic streams.

THEORETICAL BACKGROUND OF THE STUDY

Smart phone as an electronic gadget is really smart as it has multiple opportunities of applications but all individual does not utilise smart phone in uniform manner and time duration. Ideally, smart phone has multiple academic application opportunity for college students like attending online classes, sharing of study materials or messages with friends and teachers, searching information from internet for better clarification of doubts, use for preparing examinations and some cases appearing online examinations is desired and expected (Chee et al., 2017). But reality shows that they use smart phone maximum time duration for connecting with others by social media like WhatsApp, Facebook, messenger, Instagram and doing or receiving voice call (Van Deursen et al., 2015); internet browsing for getting news or information, gaming, watching or listing video and music etc (Jeong, Kim, Yum, and Hwang, 2016; Salehan and Negahban, 2013). These smart phone use patterns are primarily social and individualistic purpose of use which is non-academic (Awasthi et al., 2020)

But these non-academic purposes of smart phone use by college students is not uniform. Some findings suggest that college students smart phone use pattern in terms of purpose wise spending is voice call, social

media, internet searching and online shopping respectively (AtaşandÇelik,2019). Other researchers have reported for social media, entertainment and gaming respectively (Jeong et al., 2016; Salehan and Negahban, 2013).Seong-Soo Cha and Bo-Kyung Seo(2018) have reported that highest time is spent on smart phone by college students for messaging, followed by internet surfacing, gaming and social network. In India, maximum University students uses smart phones primarily to make voice call and some students use to access social networking sites, Google searches and watching movie (Khan et al., 2019).

Do this use pattern of college students varies due to their demography like gender, residential locality and academic subject they study is a concern of researcher. Though attempts have been made globally to explain their association with smart phone use pattern but due to two reasons this study was conducted. Firstly, no such study was found on specific effect of demographic variables like gender, residential locality and academic stream on purpose wise smart phone use time duration. Secondly, the findings are inconsistent and contextual. The explanations in support of the findings are also contextual as these demographic variables are part of larger socio-cultural context which have their own path way of influence (Van Biljon & Kotze, 2008). This study aims at finding the smart phone use pattern (use time for social media, voice call, information searching, entertainments and e-commerce) of college students in relation to their gender, residential locality and academic stream.

GENDER AND SMART PHONE USE PATTERN

Gender difference in smart phone addiction rate and use pattern has been studied globally. Gender as a social construct affect both amount of smart phone use and purpose of use. Some empirical findings support for more smart phone addiction rate by college girls than boys (Igarashi et al., 2005; Andone et al., 2016; Shahrestani et al., 2020) but other findings support for more time smart phone use by boys (Hassan & Hassan, 2016; Basu et al., 2018; Ghosh & Chatterjee, 2018; Awasthi et al., 2020; Chung, 2011). These inconsistency in terms of differential addiction rate between boys versus girls has differential explanations with relation to gender based socio-cultural context and purpose of smart phone use.

Findings which support for high rate of smart phone addition rate by boys are primarily from India and other Asian countries, on the other hand findings of high addition rate by girls are from western world countries. Awasthi and colleagues (2020) have claimed that this inconsistency in findings in term geographical context happens due to variation in gender differential socio-cultural context. In country like India, adolescent boys get maximum freedom and autonomy to utilise their time as per their wish, on the other hand some restrictions or norms are imposed on adolescent girls. This restriction versus freedom for girls and boys respectively leads for their controlled and uncontrolled smart phone use (Awasthi et al., 2020).

Similarly, difference exists in the purpose of smart phone use between boys and girls. It has been found that girls use smart phone more time for social media, contact and communication (Andone et al, 2016) but boys use more time smart phone for individualistic purpose of use like internet browsing, downloading, playing games, watching online videos and pornographic site, listening music (Tsitsika et al., 2009; Andone et al, 2016; Chen et al., 2017). This gender differential pattern of smart phone use may be explained from gender differential values system. Girls give more value for inter-personal communication and quick communication (Park and Lee, 2012; Lee Ke *et al.*, 2016). High smart phone addiction of girls is predicted by their smart phone use time for social purpose and boys by individualistic purpose of use (Lopez-Fernandez et al., 2014). But when it is about gender differential smart phone use rate for academic purpose, no difference is found (Hilao & Wichadi, 2017). Though this gender differential value preference has explanation for differential pattern of smart phone use between boys and girls but these values are not fixed rather changes due to the social change process like modernisation, education, globalisation which have their influence on gender socialisation practice, attitude and process (Hamid, M, et al., 2015).

RESIDENTIAL LOCALITY AND SMART PHONE USE PATTERN

Empirical findings about association between residential locality and smart phone use pattern is limited to studies conducted in the Asia and Middle East countries only. It has been found that urban residents are more smart phone addicted or use smart phone more times than rural (Kakkar et al., 2015; Patel and Rathod., 2011). Similar type of results have been found for smart phone use of rural versus urban college students, i.e. college students from urban locality are more smart phone addicted than students from rural areas (Sowndarya & Pattar, 2018; Tapas, 2017; Kakkar et al.,

2015; Patel and Rathod., 2011). Hamza et al., 2019 in their study reported that 83.3% students from urban locality are internet addicted, whereas 78% from rural areas. But as per the ASER report, 2022 the household in rural areas of India having smart phone increased to 74.8% from 36% in the year 2018 (The New Indian Express, 21.01.2023). This difference locality based differential rate of smart phone addiction by college students has been reported based on their residential locality, i.e. where they are from, not on the basis of locality of the college.

The reasons for differential rate of smart phone addition between rural and urban people is primarily structural. It has been found that good quality internet and phone signal, better economic conditions of urban residents to afford for smart phone related expense versus poor internet signal quality, poor electricity conditions and poor economic conditions of rural people are the reasons for their differential amount of smart phone use. These structural or infrastructural factors acts as supportive for urban people and constraint for rural (Gerard Sylvester, 2016). Patel and Rathod in their study found that comparatively less time duration of smart phone use by rural college students is due to economic reason, i.e. 62.8% rural students are spending less than 100 rupees per month for mobile recharge as their parents restrict their pocket money (Patel and Rathod, 2011). Similarly type of findings has been reported from Jordan context but the reason is different. It is found that during COVID-19 lock down period, urban college students from Jordan University use smart phone more time than rural students due to strict surveillance and control imposed by the government at big cities and spending of more times at home by urban students in compare to rural areas (Saadeh, et al., 2021).

This more or less time duration of smart phone use between urban versus rural residents is related with their purpose of use which is influenced by their differential value preference. Rural People value more for physically inter-personal contact, communication and relation which may be the reason for less virtual contact via smart phone or physically spending time with people (Patel and Rathod, 2011). It has been found that smart phone addition time duration is negatively related with need for attachment with groups but positively related with individual or self centred values or life styles (Pengcheng Wang, 2017). It has been reported by Manoj, B. Patki., et al., 2020 that Urban residents from Chennai, India use smart phone significantly more time than rural residents for the purpose of playing games (urban-50% versus rural-35%), listening music (urban-77.7% versus rural-54.5%), taking selfie (urban-48.5% versus rural-36.4%),

internet surfacing (urban-77.7% versus 61.8%), whatsapp (urban-77.7% versus rural-58.2%) and face book (urban-70% versus rural 40%).Fayaz, has reported that students from rural areas of India use smart phone more time for education purpose where as urban students for their specific purposes (Fayaz, 2011).

ACADEMIC STREAM AND SMART PHONE USE PATTERN

Whether the time duration of smart use by college students is related with their nature of subject they are studying is an interesting area of research literature. Though inconsistency in findings has been reported but scientific explanation exists in support of these which are primarily based on differential nature of academic subject and psychology of the students from respective academic disciplines. Some findings support that science or medical students are more smart phone addicted or use smart phone more time (Saadeh et al., 2021) but other findings support for more smart phone addiction of humanities and arts students (Albursanetal., 2019; Longetal., 2016; Abu-Jedy,2008).

More time smart phone use by science students has been explained from academic requirement perspective. Due to hardness of science subject, it requires frequent update of knowledge, clarification of subject related concepts which is the reasons for their high time smart phone use (Saadeh et al., 2021). 99.7% medical science students view that use of smart phone for social media like face book provides them opportunity for connect with science and research world (Bich Diep et al., 2021). On the other hand, more time smart phone use by humanities or social science has been explained from psychological perspectives. Due to poor psychological wellbeing of Arts or humanity students in comparison to science students, they use smart phone predominately for non academic purposes (Kotar, 2013; Fard et al., 2014). Arts and humanities students have low level problem solving skill which is the reason for their high time smart phone use for searching study materials from internet or seeking help from friends in the form of sharing notes or texts (Williamson,2011). It is a general tendency or practice to believe that comparatively high achievers opt for science subject and low achievers for Arts or humanity subjects. So the capacity to handle psychological stress is assumed to be more within science students than humanities which may influence their differential amount of smart phone addiction behaviour.

From learning strategy point of view, it has been documented that Arts students prefer for group learning strategies where they use smart phone for sharing of notes, voice call or whats app chatting with friends as a form of instrumental help device (Williamson,2011). Though this differential amount of smart phone use between science and Arts or humanities students is assumed to be due to psycho-academic reasons (cognitive, ability to handle stress and learning styles) but it needs to be further explored and explained.

HYPOTHESES OF THE STUDY

Based on the review of related literature, the following hypotheses have been formulated.

1. Boys will use smart phone more time than girls from India (Hassan&Hassan,2016;Basuetal.,2018;Ghosh&Chatterjee,2018; Awasthi et al., 2020).
2. Students from urban locality will use smart phone more time than rural students (Sowndarya & Pattar, 2018; Tapas, 2017;Kakkar et al., 2015; PatelandRathod., 2011; Hamza et al., 2019)
3. Arts and commerce students will have more time duration of smart phone use than science students (Williamson,2011; Kotar, 2013; Fard et al., 2014)

PARTICIPANTS

For the present study, researchers have used descriptive survey method as the main purpose was to find out time duration of smart phone usage of college students for five purpose of smart phone use, i.e. information searching, social media, voice call and entertainment.

Data are collected from 180collegestudents of Bargarh district of Odisha by stratified purposive sampling technique and the distribution of sample is as follows. Apriori power analysis for MANOVA suggested that the required sample size is 173 to detect medium size effect ($d=.05$) with actual power 0.95, pillai $V= 0.176$).

Table1.Distributionofsample

Variable	Levels	N	Percentage
Gender	Boy	90	50%
	Girls	90	50%
Residential Locality	Rural	90	50%
	Urban	90	50%
AcademicStream	Arts	60	33.33%
	Science	60	33.33%
	Commerce	60	33.33%

Instrument and procedure of Data collection: Data about Apps wise smart phone use time were collected by installing the '*Stay Free*' app in the smart phone of selected samples which is a responsive technique and gives more scientific results than self reporting. This apps were installed in the smart phone of selected samples with their prior permission. This App showed the Apps wise and total time duration of smart phone use for last seven days. Then the weekly data are converted to day wise time duration of use. Though there are numerous apps in a smart phone, only time duration of smart phone use for five purposes are taken, i.e. *information searching* which includes time spent for the apps like Google Chrome, Mozilla Firefox, Bing, etc; *social media* which includes time spent for apps like Face book, Whats App, Twitter; *communication* which includes time spent for voice call and sending SMS; *entertainment* which includes time spent for You Tube, Mzaalo, JIO TV, Music player; *E-commerce* which includes time spent for online banking, Zomato, Ajo, Meso, Amazon, Flip cart.

Statistical Techniques: The collected data are analysed by descriptive statistics like mean and S.D. and inferential statistics MANOVA and Post-Hoc test.

Results**Table 2.** Descriptive statistics for purpose wise time duration of smart phone use in relation to residential locality, gender, and academic streams

<i>Demography</i>	<i>Information Searching</i>		<i>social media</i>		<i>voice call</i>		<i>Entertainment</i>		<i>E-Commerce</i>		<i>Total used Time</i>	
	<i>Mean</i>	<i>S.D.</i>	<i>Mean</i>	<i>S.D.</i>	<i>Mean</i>	<i>S.D.</i>	<i>Mean</i>	<i>S.D.</i>	<i>Mean</i>	<i>S.D.</i>	<i>Mean</i>	<i>S.D.</i>
Residential Locality												
Rural (90)	0.17	0.17	1.00	0.42	1.11	0.48	1.45	1.1.1	0.3.05	0.3.38	4.16.03	1.38
Urban (90)	0.20	0.15	1.17	0.39	1.06	0.42	2.14	1.17.13	0.2.06	0.2.3	4.01.43	1.30
Gender												
Boys (90)	0.20	0.18	1.12	0.43	1.03	0.41	2.13	1.18.31	0.2.50	0.2.7	4.50	1.51
Girls (90)	0.19	0.15	1.05	0.39	1.13	0.48	1.47	1.0.15	0.2.23	0.3.1	4.24	1.28
Academic Stream												
Arts (60)	0.23	0.14	0.59	0.36	1.20	0.49	2.06	1.14.38	0.3.23	0.2.41	4.51	1.41
Science (60)	0.17	0.16	1.18	0.40	1.07	0.45	1.48	1.5.2	0.2.30	0.3.16	4.33.13	1.26
Commerce (60)	0.19	0.19	1.08	0.46	0.57	0.38	1.48	1.12.18	0.1.09	0.3.4	4.32.11	1.35
Total	0.19.55	0.16	1.8.56	0.42	1.8.11	0.45.28	1.59.9	1.11.6	0.2.36	0.2.9	4.34.53	1.41

*The raw data about smart phone use time was in second but reported by hour-minute-second format. The value before decimal indicates hour, value after first decimal is minute and after second decimal is second

From the abovetable it is found that college students use smart phone on an average 4 hours 34 minutes and 53 seconds per day. Highest time is spent for entertainment use (1 hour 59 minutes and 9 seconds), followed by social media and voice call (1 hour 8 minutes), information searching (19 minutes 55 seconds) and e-commerce (2 minutes and 36 seconds). Time spent for social media and making voice calls are more or less same.

It is found that boys use smart phone more time (4 hour 50 minutes and 48 seconds) than girls (4 hours 24 minutes and 48 seconds). Though purpose wise smart phone use pattern between boys and girls are found to be similar, i.e. highest time duration for entertainment and lowest time for e-commerce but second order preference of boys is social media, where as for girls it is voice call. It is found that college students from rural areas use smart phone more time duration (4 hours 16 minutes 3 seconds) than urban students (4 hours 1 minutes 43 seconds). Regarding purpose wise smart phone use patter, it is found that rural college students spent highest time for voice call (1 hour 11 minutes), followed by entertainment (1 hour 1 minutes and 1 second), followed by social media (1 hour); whereas urban

students use pattern is highest time for entertainments, followed by social media and followed by voice call.

Found that Arts students use smart phone a little more time (4 hour 51 minutes) than science students (4 hour 33 minutes) and commerce students (4 hours 32 minutes). Purpose wise smart phone of Arts students is that highest time is spent for entertainment, voice call and social media respectively. Science students though use smart phone highest time for entertainment but it followed by social media and voice call respectively. Commerce students use smart phone highest time for entertainments, social media and voice call respectively. Academic stream wise smart phone use pattern is similar, i.e. highest time for entertainment and lowest time for e-commerce. But with reference to second order preference, it is found that while both science and commerce are spending more time on social media, Arts students on voice call.

EFFECT OF PREDICTORS ON PATTERN OF SMART PHONE USE

Effect of Gender, residential locality and academic streams on smart used time for Information searching, entertainment, social media, making voice call and e-commerce was estimated by multivariate analysis of variance. Prior to running factorial MANOVA, its assumptions are tested. The first assumption is that there should be two or more dependent variables measured in interval or ratio scale and two or more independent variables in nominal scale. Here all the dependent variables (purpose wise smart phone used time) are in ratio scale and all the independent variables (gender, residential locality and academic stream) are in categorical scale. Second assumption is that there should not be any multivariate outliers or unusual combination of scores on dependent variables, which is tested by Mahalanobis distance test. It is found that maximum distance value was 18.49 which is less than Chi-square critical value at .05 level of significance with Df-6. So lack of multivariate outlier in the distribution of scores assures for multivariate normality of distribution. Third assumption for MANOVA use is homogeneous of covariance matrix, i.e. the variance in each group should be equal. It is found from M Box' test that the calculated value $47.48 < p.05$. As the statistics found to be insignificant, which indicates the covariance matrices are roughly equal.

Table-3-Multivariate and Univariate Test Results of Effect of predictors on Smart phone use time duration

<u>Predictor</u>	<u>Dependent variable</u>	<u>F Value</u>	<u>df</u>	<u>Significance</u>
Gender	MANOVA	Pillai Trace = .061, F(2.13),		p=.064
	Information Searching	.023	1	.879
	Entertainment	6.34	1	.013*
	Social Media	1.58	1	.210
	Voice Call	2.45	1	.119
	E-commerce	.38	1	.538
Residential Locality	MANOVA	Pillai Trace =.104, F(3.82), p=.003		
	Information Searching	4.01	1	.047*
	Entertainment	7.88	1	.006**
	Social Media	8.31	1	.004**
	Voice Call	.56	1	.452
	E-commerce	1.86	1	.174
Academic Stream	MANOVA	Pillai Trace =.133, F(2.34), p=.011		
	Information Searching	1.63	2	.198
	Entertainment	1.32	2	.270
	Social Media	3.36	2	.037*
	Voice Call	4.24	2	.016*
	E-commerce	1.47	2	.231

**No significant second and third order interaction effect were found*

It is found from the value of MANOVA test of Pillai's trace statistics that residential locality and academic stream have significant effect (residential locality $.104 > p.01$; Academic stream $.133 > p.05$) but gender has no significant effect on smart phone used time ($.061 < p.05$). But this multivariate statistics says nothing regarding which predictors have effect on which dependent variable. So it requires univariate test statistics results.

It is evident from the univariate test results that college student's residential locality has significant effect on smart phone use time for *information searching* (F, $4.01 > p.05$), *entertainment* (F, $7.88 > p.01$) and *social media* (F, $8.31 > p.01$) but no significance effect on used time for voice call, social media and e-commerce. College students from urban areas use smart phone significantly more time for information searching, social media and entertainment than students from rural areas. Found that gender has significant effect on smart phone use time for *entertainment*

purpose ($F, 6.34 > p.05$) but not on information searching, voice call, social media and e-commerce. Boys use smart phone significantly more time for entertainment purpose than girls. Found that academic stream has significant effect on smart phone use time for *voice call* ($F, 4.26 > p.05$) and *social media* ($F, 3.36 > p.05$) only. No significant interaction effect was found on purpose wise smart phone use time.

As academic stream has three levels, found from the Post-hoc test (table-3), that Arts students use smart phone significantly more time for *voice call* than commerce students (Mean difference 1408 $> p.05$) but no significant difference is found between Arts and science, science and commerce students. Similarly, found that Science students use smart phone significantly more time for *social media* than Arts students (mean difference 1151 $> p.05$). No significant difference is found between Arts versus commerce and science versus commerce students.

Table-4 Post-Hoc Test for Effect of Academic stream on used time for Voice call and social media

Dependent Variable	(I) Stream	(J) Stream	Mean Difference (I-J)	Sig.
Voice call	Arts	Commerce	1408.37*	.012
		Science	787.38	.242
	Commerce	Arts	-1408.37*	.012
		Science	-620.98	.412
	Science	Arts	-787.38	.242
		Commerce	620.98	.412
Social Media	Arts	Commerce	-585.32	.398
		Science	-1151.75*	.031
	Commerce	Arts	585.32	.398
		Science	-566.43	.422
	Science	Arts	1151.75*	.031
		Commerce	566.43	.422

DISCUSSION

The findings shows that collegestudents from India use smart phonesonan average 4 hours 34 minutes perday which is approximately 19% of the total time of a day. Indian college student's smart phone use time duration is morethan college students from USA, who uses smart phone anaverageof3.5hoursperday(Claytonetal.,2015).The college students primarily use smart phone for entertainment, social media and voice call purpose irrespective of their gender, residential locality and academic stream variations. Less time is spent on smart phone for information searching and e-commerce. This pattern of smart phone use by Indian college students is same as other part of world where college students use smart phone either for connecting with others or entertaining self (Van Deursen AJ, et al., 2015;Jeong, Kim, et al., 2016; Salehan and Negahban, 2013).

The present findings that more time smart phone use by rural college students is dissimilar with the findings of Karmakar,2017; and Sowndarya & Pattar, 2018 who have reported for more time duration of smart phone use by urban residents but similar in spirit with the ASER, 2022 where it has been reported for high increase in smart phone users from rural area. The reasons may be better internet connectivity in rural areas and high motivation to use smart phone as a new technological gadget. The present findings shows that urban college students usesmart phone maximum time for individualistic purpose like entertaining self and social media but the rural students for voice call . This locality based differential pattern of smart phone may be explained from their value perspective. Rural people values for inter-personal relationship and social bonding with closed group but urban people values for individualistic self-centred life and virtual communication within wider group (Pengcheng Wang, 2017; PatelandRathod., 2011).

The present findings that more time smart phone use by college boys than girls is corroborated with the findings of Hassan & Hassan, 2016 ; Basuetal., 2018 ; Ghosh & Chatterjee, 2018; Awasthietal., 2020 who have reported that boys from India are more smart phone addicted than girls and contrary to the findings of Andone et al., 2016; Shahrestanakietal., 2020. This may be due to gender based normative cultural practice where boys get maximum autonomy and adolescent girls restriction for utilisation of own time and space (Awasthi et al., 2020). The findings show that boys use maximum time smart phone for entertainment but girls for voice call and social media which is similar with the findings of

Andone et al, 2016; Chen et al., 2017 who have claimed that boys use smart phone for playing games, watching video and pornography, listening music etc. This differential purpose of smart phone use by boys and girls may be explained from gender differential value preference. Girls values more for connecting with others and increasing inter personal relationship (Park and Lee, 2012; Lee Ke *et al.*, 2016) but boys values more on self or self pleasure and entertainment like watching video and pornography, listening music etc (Tsitsika et al., 2009; Chen et al., 2017).

It is evident from the study that college arts students use smart phone more time duration and is for voice call but science students use maximum time for social media purpose which is corroborated with the findings of Kotar, 2013; Fard et al., 2014; Williamson, 2011. Arts students high time for voice call may be due to their poor psychological wellbeing and less capacity to take independent decision which may causes to talk more with family, friends and relatives for emotional support (Kotar, 2013; Fard et al., 2014). Secondly, due to their preferred group-based learning strategy they may talk with friends frequently. The reason for science student's high time duration use for social media may be hardness of subject which may result in more academic stress and students may desire to use social media for a medium for academic stress reduction. They may use social media as a way for sharing and receiving subject related ideas or information with larger academic communities (Bich Diep et al.,2021).

CONCLUSION

Complete avoidance of smart phone is impossible and undesirable in present time. But purpose for use by college students is a serious concern by researcher and academicians. Use of smart phone primarily for entertainment, social media and voice call which are known as addictive use has adverse effect on physiology, psychology and academy. The smart phone use pattern of girls, rural and Arts students is very much traditional, i.e. voice call but the urban and boys is for self centric or entertainment purpose which is immediately shaped by their value system and distally influenced by economic, structural, and academic factors. Appropriate interventions should be undertaken for smart phone use socialisation and more focus should be given on academic use rather non academic.

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REVIEW OF GRANTHA LIPI FROM ITS ORIGIN

K.Samkeerthy¹, K.Homprakash², R.J.Rama Sree³

1 Research Scholar, Dept. of Computer Science,
National Sanskrit University, Tirupati

2 Junior Technical Superintendent,
Dept. of Electrical Engineering,

Indian Institute of Technology, Tirupati

3 Professor, Dept. of Computer Science,
National Sanskrit University, Tirupati

ABSTRACT: Grantha lipi was one of the prominent Ancient scripts widely engraved on stones or walls of temples and various ancient historical statues. Besides, Grantha lipi is widely observed on palm leaves, copper plates, and other manuscripts. Due to its continuous expansion in emanated form, the script is used in various parts of the globe. Grantha lipi is derived from the Brahmi script and was primarily used to write Sanskrit words by people of South India and Sri Lanka from the sixth century A.D. onwards. This script was written from left to right and was taught by some Gurukulas and Veda Patasalas of southern India. This paper explains the evolution, types, and classification of letters and fonts used in Grantha Lipi.

KEYWORDS: Grantha Lipi, Grantha script, Evolution of Grantha Lipi, Classification of Grantha Lipi, Fonts for Grantha Lipi, Applications for Grantha Lipi, Sanskrit

INTRODUCTION:

A distinct form of Grantha writing, a descendant of Pallava script, a kind of Brahmic script, was employed during the Pallava dynasty. It was transported eastward about the sixth century and influenced the evolution of substantially all Southeast Asian Scripts. Malayalam, Thai, and Javanese were descendants of Grantha Lipi. The Grantha Lipi script was related to the Asian Tigalari script and the Sinhala script. Similar to how people in other parts of the country use Devanagari to write Sanskrit, some people in south India and Sri Lanka use Grantha Lipi. Grantha Lipi engravings were discovered on the walls and sculptures of Hindu temples in South India. Many of the inscriptions of Grantha Lipi were written on palm leaves as

well as on copper plates. Grantha lipi has been used to print Sanskrit language books. These inscriptions, such as manuscripts and printed books, were available at many global libraries.

The Tamil script does not easily lend itself to writing Sanskrit due to its short range of characters, which is undesirable, especially when pronouncing mantras correctly and according to sound. Grantha Lipi, on the other hand, with its distinct characters for all the sounds of Sanskrit, enables the proper representation of that language. It is also easier for Tamilians to learn than Devanagari due to the high glyphic similarity of many characters between Tamil and Grantha. A Tamilian concerned with the proper pronunciation of Sanskrit words will, while learning to read and use Grantha, have a better chance of being exposed to the distinctness of Sanskrit sounds. Some people have been developing fonts, software, and applications for Grantha lipi.

EVOLUTION

- According to A.C. Burnell, "He believed that the Grantha script originated in the Chera Kingdom in the early centuries of A.D., and the modern Grantha script of south India could date back to about 1300 A.D."

- According to J.G. Buhler, "Grantha Script has been found on the copper plates of Pallava rulers from the 5th to 6th centuries A.D."

- The first Pallava stone inscriptions appeared at the beginning of the 7th century A.D.

- Burnell discovered the oldest Tanjore manuscript, dating from around 1600 A.D., in 1878.

In the olden days, manuscripts were rewritten by scholars for at least 400 years and preserved by kings. In Present day's, people are preserving these inscriptions, manuscripts, and printed books by digitalizing using Computers. Recently, some people have published books and papers to learn about Grantha Lipi. Some people are developing fonts and recognition applications to digitalize old manuscripts and inscriptions. Many people translated the Grantha Lipi text into their native languages to reawaken our ancient Indian heritage and culture. After printing presses came into existence, modern Grantha letters were further refined and standardized for the publication of books.

TYPES OF GRANTHA^[1]

Pallava Grantha was presented in the inscriptions of the early Pallava kings who ruled the southern part of India and was an ornamental variety of Grantha lipi from the 4th to the 7th century C.E. Inscriptions were found at Mamallapuram, Tiruchirapalli Rock Cut Cave, and Kailasantha.

Medieval Grantha first appeared on the Kuram copper plates, dating around 675 CE. This script was used until the end of the 8th century C.E.

Transitional Grantha was traceable from the 8th to 9th centuries C.E. until the 14th century C.E. and was used by the Chola kings of central Tamil Nadu.

Modern Grantha was present in the 14th century C.E. The oldest current manuscript discovered dates to about the 16th century C.E.

Fonts Built for Grantha Lipi

The following is an overview a few fonts built to type Grantha Lipi.

Unicode Fonts

They use the proper Unicode characters from the Grantha Unicode block to encode the characters.

Noto Sans Grantha: This is an unmodulated ("sans serif") design for texts in the Indic Grantha script.[4]

Noto Serif Grantha: This is a modulated ("serif") design for texts in the Indic Grantha script.[5]

Sampradaya: Sampradaya is a Unicode Grantha typeface with the best support (as of 2022) for complex Grantha features like triply stacked conjunct consonants and Samavedic svara marks.[6]

Extended ASCII Legacy Fonts

Ganapati, Arangan, Sarma Grandam, (Microtype) Grantha are legacy fonts that encode individual Grantha glyphs in the Extended ASCII range.

Hack-encoded Unicode Fonts:

There are also Unicode fonts that borrow other code blocks to encode Grantha.

e-Grantamil is an OpenType font, whereas Grantha is hack encoded in the Bengali Unicode block. Without the font, the text will have been rendered as Bengali.[8]

e-Grantamil7 font encodes Grantha as Malayalam characters.[8]

Code2000 is a popular Pan-Unicode font that supports nearly all Unicode script blocks. Grantha is encoded in the font's private usage area (PUA).

IIT-M Grantha is also one of the early Grantha fonts designed to be used with the IIT-M Multi-lingual Editor. It is a Truetype font with support up to dual-level stacking conjuncts.[8]

APPLICATIONS FOR GRANTHA LIPI

The following is an overview of a few software applications that Grantha Lipi can use.

Haygreeva Indic Text Editor is the only text editor directly supporting Grantha. This text editor has built a transliteration scheme for Grantha to enable composing text in Grantha. It also supports Grantha, Devanagari, and Roman script conversion.

Aksharamukha: Script Converter supports Grantha Script, which can transliterate any Indic script to Grantha.

Granthavarman: It supports typing in Unicode Grantha using phonetic and inscript methods. It supports conversion from the following formats: ITRANS, Harvard-Kyoto, IAST, and Devanagari. It also provides additional options to customize the visual appearance of the Grantha text.

Classification of Grantha Lipi Letters

Grantha Lipi's letters are categorized based on how they are pronounced. There are 14 vowels, 34 consonants, 13 numerals with 13 vowel modifiers, and 3 diacritic markers (anunasika, anusvara, and visarga) in the alphabet.

Classification of Modern Grantha letters is shown in below table:[16]

Vowels			Consonants			Various	Numerals			
a	அ	-	ka	க	da	ட	0	௦		
ā	ஆ	ா	kha	ஶ	dha	ட	1	௧		
i	ஐ	ி	ga	஘	na	ந	2	௨		
ī	ஈ	ீ	gha	஘	pa	ப	ardhavisarga	◌̣/◌̣◌̣	3	௩
u	உ	ு	na	ன	pha	ஶ	avagraha	◌̣	4	௪
ū	ஊ	ூ	ca	ச	ba	ப	danda-s		5	௫
r	ரி	்	cha	ச	bha	ஶ	pluti (archaic)	◌̣	6	௬
ṛ	ரி	்	ja	ஜ	ma	ம	vedic anusvara	◌̣	7	௭
ṛ̣	ரி	்	jha	ஶ	ya	ய	vedic double anusvara	◌̣◌̣	8	௮
ị̄	ரி	்	ña	ஶ	ra	ர	Yajur Vedic svarita	◌̣	9	௯
ē	ஈ	ே	ṭa	ட	la	ல	Rig Vedic svarita	◌̣	10	௧௦
ai	ஈ	ே	ṭha	ஶ	ḷa	ஶ	anudatta	◌̣	100	௧௦௦
ō	ஊ	ூ	ḍa	ட	va	வ	Sama Vedic		1000	௧௦௦௦
au	ஊ	ூ	ḍha	ஶ	śa	ச	superscript combining digits		Fractions	
virama	-	்	na	ண	ṣa	ஷ	◌̣ க உ ன ச ரு சு ◌̣◌̣◌̣◌̣◌̣		வ, ஶ, ஶ etc	
			ta	த	sa	ஸ	other svara markers and punctuation		Modern punctuation	
			tha	த	ha	ஶ	◌̣ க ந லி ப - ^ * ◌̣◌̣◌̣◌̣◌̣		., ? ! " etc	

CONCLUSION

The Pallava dynasty used Grantha lipi, a descendent of that script, and it had an impact on the development of Southeast Asian scripts. Books in the Sanskrit language were printed using the Grantha lipi. As it was easier for Tamilians to learn Grantha Lipi than Devanagari due to the high glyphic similarity of many characters between Tamil and Grantha. Some people have been developing fonts, software, and applications for Grantha lipi. Grantha Lipi is an ornamental variety of the Indic Grantha script that was used by the Pallava kings from the 4th to the 7th centuries C.E. It was later refined and standardized for the publication of books, and is now used by the Chola kings of central Tamil Nadu. Fonts built to type Grantha Lipi use the proper Unicode characters from the Grantha Unicode block to encode the characters. Unicode Grantha typefaces include Noto Sans Grantha, Noto Serif Grantha, and Sampradaya. By using these fonts we can generate an OCR application for Grantha lipi. Grantha Lipi's letters are categorized based on how they are pronounced, with 14 vowels, 34 consonants, 13 numerals with 13 vowel modifiers, and 3 diacritic markers. Software applications such as Haygreeva Indic Text Editor, Granthavarman, and Script Converter support Grantha, Devanagari, and Roman script conversion.

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PERCEPTION OF STUDENT-TEACHER ON TEACHING COMPETENCE OF TEACHER-EDUCATORS AND ITS IMPACT ON THEIR ACADEMIC LIFE

Debranjan Das¹, Ramanath Gorain², Ramakanta Mohalik³

1. M.Ed. Scholar, University of Hyderabad, Telangana, Email: debranjandas554@gmail.com
2. Research Scholar, Department of Education, Tezpur University, Email: ramanat@tezu.ernet.in
3. Professor, Department of Education, Regional Institute of Education, Bhubaneswar (NCERT), Email: mohalikrk@gmail.com

Abstract

The quality of teacher education programs depends on the quality of training, competency, skill, and knowledge-based teacher, infrastructure facilities, ICT integration, learning outcomes, etc. In the present scenario, teachers and pupils ascertain the whole education program. So, their perceptions towards a different corner of teacher education programs are necessary and need-based. Moreover, Teaching competence is a vital aspect of academic life that plays a crucial role in the success of student teachers' academic careers. It refers to the ability of student teachers to communicate effectively with students and impart knowledge that leads to their academic growth and development. In this study, researchers used a survey method to find out the present status of the teaching competence of teacher educators as per the perception of student-teachers and its impact on their academic life. Self-developed tools, i.e., the perception scale on teaching competence of teacher educators and the academic life measurement scale, were standardized by subject experts and used to collect the data from a representative sample through social networking sites, like WhatsApp and e-mail. This study indicated that 75.24 % of the teacher educators have a moderate level of competency and its impact positively on the academic life of student teachers in the states of West Bengal, Odisha, and Telangana; also, researchers revealed that there is no difference between the perception of student-teachers in different areas, streams, types of institutes, and gender on the competencies of teacher educators. The study implications for professional development programmes for teacher educators.

Keywords: Perception, Teaching competence, Academic life, Student teacher, Teacher educator

INTRODUCTION

“Tell me and I forget. Teach me and I remember. Involve me and I learn.”- Benjamin Franklin.

We know that nation become rich not by wealth but by the thinking power of their citizens, and the education system of the nation molds these citizens. So, it is the responsibility of the state, central government and private organizations to provide quality education for our present and future learners because education helps establish a society that enjoys peace and stability and moves towards development and enjoyment.

Perception is a set of senses like touch, sight, sound, smell, and taste involving the ability to detect body positions and movements. Competencies are the skills, abilities, knowledge, and behaviors that help the individual and organization perform and healthily do anything. This competency only comes in one or two days, through the practice of a long time, and helps boost the quality of the education system. Teachers should be encouraged to go for long-term and short-term training to increase their rate of subject content knowledge teaching skills in senior secondary schools (Friday, 2020, van Uden et al., 2013). Teachers are defined as competent if they have attained not just pedagogical competence but also personal competence, social competence, and professional competence; these four facets of competence are intertwined in the teaching profession (Podungge et al., 2020). Few competencies like content knowledge, presentation clarity, student engagement, teaching creativity, elaboration on learning outcomes, classroom engagement, and class notes substantially correlate with student satisfaction (Long et al., 2014). No matter how good a specialist and a professional a teacher is in a teaching-learning context. If he is unable to teach a learner anything and the learner does not present initiative, does not strive towards knowledge, and does not want to become a professional, highly qualified specialist (Abykanova et al., 2016). The teacher educators have a great role to play in creating teachers for future and molding present in-service teachers. Hence, they should possess relevant and adequate skills and competencies that have bearing on quality education.

Teaching competency is a crucial aspect of academic life that is crucial to the success of student teachers. It is defined as the degree to which a teacher is able to convey information to their students in a way that fosters learning. Success in the classroom and in higher education are

inextricably linked and mutually beneficial, creating a "symbiotic" relationship between the two (Baños, 2019). Educators teaching competency has great influence on students academic life as teacher educators are the model for them.

RATIONALE OF THE STUDY

Teacher educators are at the center of teacher development and agent of quality teaching learning at school level. Unfortunately, little emphasis is on preparation of effective teacher educators at different levels due to many and varied reasons. In spite of being an important area of research in education, research on teacher educators is few.

Dervenis & Fitsilis (2022) investigated a review of research on teacher competencies in higher education. The finding indicated that specific competencies like the digital competency of teachers and learners are needed to operate digital technology easily and comfortably. However, most of the teachers could not do it. Reynosa et al. (2021) investigated on pedagogy of success: perception in undergraduate and postgraduate students at a Peruvian university. The study found that pedagogical support was more effective from the site of the postgraduate teacher than the undergraduate teacher. So, there was a significant difference between the perception of both groups on Pedagogy of success. Andre et al. (2020) conducted a study on student perceptions in measuring teaching behavior across six countries: a multigroup confirmatory factor analysis approach to measurement invariances. In the case of six countries like, the Netherlands, Indonesia, South Africa, South Korea, Spain, and Turkey, perceived teaching behavior was adequately invariant, highest in South Korea and lowest in Indonesia. Setyoningrum and Handayati (2020) investigated on the Influence of Student's Perception about Teacher's Basic Teaching Skills and Students Characteristics to Student Learning Achievement. The result indicated that the student's perception of teachers' basic teaching skills and their characteristics positively impact their learning outcomes. Podungge et al. (2020) studied teacher competence and student academic achievement. This paper showed that teachers' competencies did not influence extrinsic motivation but influenced the inherent motivation of the learners. Fernandez-Garcia et al., (2019) studied on student's perception of secondary education teaching effectiveness: general profile, the role of personal factors and educational level. Students perceived that the teacher's performance on learning climate, instructional clarity, and efficient classroom management was reasonable and sufficient in activating

teaching, teaching-learning strategies, and differentiation. Iqbal et al., (2019) investigated the effect of teachers' competencies on scholars' academic achievement and satisfaction. The result indicated that teachers' subject knowledge contributed to scholars' satisfaction and achievements, but in the case of gender dimensions, female scholars rate teachers as more competent than male fellows.

The analysis of the research studies on different aspects of teacher educators, their competencies and effect of learners found that sporadic attempts have been made to conduct research study on the competencies of teacher educators as perceived by student teachers. Hence, the investigator formulated the present study to find out the perception of student teachers on teaching competencies of teacher educators.

OBJECTIVES

The main aim of the present study is to find out the perception of student-teachers on the teaching competence of teacher-educators and its impact on their academic life in the states of West Bengal, Odisha, and Telangana from the different domains like; gender, area of institute, types of school and different pedagogy. Therefore, the study has been conducted with the following objectives:

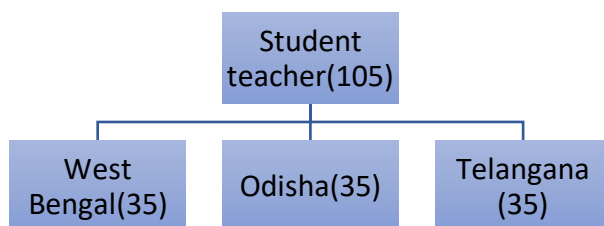
1. To study the status of teaching competence of teacher educators in the states of West Bengal, Odisha and Telangana.
2. To compare the perception of male and female student-teachers on the teaching competence of teacher-educators.
3. To compare the perception of urban and rural area student-teachers on the teaching competence of teacher-educators.
4. To compare the perception of student teachers studying in private, government, and government-aided institutes student-teachers on the teaching competence of teacher-educators.
5. To compare the perception of student teachers with different pedagogy (language, social science, and science) on teaching competence of teacher-educators.
6. To find out the impact of teacher-educators teaching competence on student-teachers academic life.

HYPOTHESES

1. There is no significant difference between the perception of male and female student-teachers on the teaching competence of teacher-educators.
2. There is no significant difference between the perception of urban and rural area student-teachers on the teaching competence of teacher-educators.
3. There is no significant difference in the perception of private, government and government-aided institute's student-teachers on the teaching competence of teacher-educators.
4. There is no significant difference in the perception of language, social science, and science group's student-teachers on teaching competence of teacher-educators.
5. There is no significant impact of teacher educators' teaching competence on student-teachers academic life in the states of West Bengal, Odisha and Telangana.

METHODOLOGY

This paper aims to determine student teachers' perception on teacher educators' teaching competencies and its impact on their academic life in the states of West Bengal, Odisha and Telangana. This present study adopted quantitative design and survey methods. By using simple random sampling, 105 samples were selected.



Self-developed perception scale for student-teachers consisting of 13 items was used as a tool. All 13 items had five-point scales: always, often, sometimes, occasionally, and never. The scale statement consists of factors related to interest in the profession, classroom behavior, attitude toward students, and instructional strategy. The tool was validated with the help of 30 student teachers. Each statement has been scored as 5 for always, 4 for often, 3 for sometimes, 2 for occasionally, and 1 for never for all the

favorable statements. The researchers established validity by circulating the teaching competency tool and carrying out all the suggestions specified by the teachers in the Department of Education, Tezpur University. The total scores secured from the sample were calculated using the test-retest method to identify the tool's reliability. Using Statistical Package for the Social Sciences (SPSS) and the Pearson Formula, the coefficient of correlation for this instrument was computed to be 0.88, which is significant at the 0.05 level of significance.

Self-developed academic life measurement scale for student-teachers consisting of 10 items was used as a second tool. All 10 items had five-point scales: always, often, sometimes, occasionally, and never. The tool was validated with the help of 30 student teachers. Each statement has been scored as 5 for always, 4 for often, 3 for sometimes, 2 for occasionally, and 1 for never for all the favorable statements. The validity of the academic life measurement scale was established by the researcher distributing the tool to instructors at Tezpur University's Department of Education and implementing all of the teachers' comments. The total scores secured from the sample were calculated using the test-retest method to identify the tool's reliability. Using Statistical Package for the Social Sciences (SPSS) and the Pearson Formula, the coefficient of correlation for this instrument was computed to be 0.80, which is significant at the 0.05 level of significance. Data were collected in google form by circulating among student teachers through the social networking sites like WhatsApp, emails, and Facebook. The collected data were analyzed by use of inferential statistics and accordingly null hypotheses were tested.

Result

The investigators have analyzed the data by using inferential statistics and presented objective wise in table forms.

Table-1: Level of teaching competence of teacher educators

Z score	Raw score	Level of competence
+ 1σ and above	Above 59	High
Between - 1σ to + 1σ	45-59	Moderate
- 1σ and below	Below 45	Low

Table-1 reveals that the teaching competence of teacher educators is divided into three levels such as; high (above 59), moderate (45-59), and low (below 45). This deviation is based on the Z score of the study, + 1 and above belong to highly competent, Between - 1 to + 1 belong to moderate competent, and -1 and below belong to low competent teacher educators.

Table-2: Perception of student teachers on teaching competence of teacher educators

Student teacher	Level of competencies			Total
	High	Moderate	Low	
Frequencies	12	79	14	105
Percentage	11.42%	75.24%	13.33%	100%

The table-2 indicated that most of the student-teachers (75.24%) stated that teacher educators have moderate levels of teaching competencies. A very small number of student-teachers (11.42%) stated that they have high and low (13.33%) level of teaching competencies.

Table-3: t test on the perception of male and female student teachers on teaching competencies of teacher educators

Gender	N	Mean	S.D.	df	"t" value	Remarks
Male	52	52.50	8.028	103	.181	Not Significant
Female	53	52.25	6.318			

Table-3 reveals that the obtained "t" value of .181 is less than the tabled 't' value of 1.98 at 0.05 level of significance for degree of freedom 103. Therefore, the researchers fail to reject the null hypothesis at 0.05 levels of significance. So, it is concluded that there is no significant difference in the perception of male and female student teachers on the teaching competencies of teacher educators.

Table-4: t test on the perception of student teachers on teaching competencies of teacher educators with reference to rural & urban

Location	N	Mean	S.D.	df	“t” value	Remarks
Urban	82	52.51	7.71	103	.378	Not Significant
Rural	23	51.9	4.97			

Table-4 reported that out of 105 samples, 82 are from the urban area and 23 from the rural area and their means and S.D. are 52.51 & 51.9, 7.71 & 4.97 respectively. The calculating value is .378, which is less than the 't'-table value at 0.05 level and 0.01 level. So, the researcher fails to reject the null hypothesis.

Table-5: F test on the perception of government, government-aided and private institute's student teachers on teaching competencies of teacher educators

	Sum of Squares	df	Mean Square	F	Sig.	Remarks
Between Groups	119.493	2	59.747	1.162	.317	Not Significant
Within Groups	5245.021	102	51.422			
Total	5364.514	104				

Based on table-5, we compared the sig. score .317 with the 0.05 alpha level and it was found that sig. score is high in comparison to 0.05 alpha level ($p > .05$). As a result, the researchers failed to reject the null hypothesis and it was concluded that there was no statistically significant difference between the perception of private, government and government-aided institutes student-teachers on teaching competencies of teacher-educators in the state of Telangana, Odisha and West Bengal { $F(2,102) = 1.162, P > .05$ }. The study's finding showed that private, government and government-aided institutes student-teacher's perceptions on the competencies of their school teacher educators are the same.

Table-6: F test on the perception of language, science and social science group's student teachers on teaching competencies of teacher educators

	Sum of Squares	df	Mean Square	F	Sig.	Remarks
Between Groups	81.309	2	40.654	.785	.459	Not Significant
Within Groups	5283.206	102	51.796			
Total	5364.514	104				

From the table-6, researchers compared the sig. score .459 with the 0.05 alpha level and it was found that sig. score is high in comparison to 0.05 alpha level ($p > .05$). As a result, the researchers failed to reject the null hypothesis and it was shown that there was no statistically significant difference between the perception of language, science and social science group's student-teachers on teaching competencies of teacher-educators in the states of Telangana, Odisha and West Bengal $\{F(2,102)=.785, P>.05\}$. The study's findings showed that language, science and social science groups' student-teachers' perceptions of the competencies of their school teacher educators are the same.

Table-7: F test on the perception of student teachers on teaching competencies of teacher educators from different states

	Sum of Squares	df	Mean Square	F	Sig.	Remarks
Between Groups	118.686	2	59.343	1.154	.319	Not Significant
Within Groups	5245.829	102	51.430			
Total	5364.514	104				

Researchers compared the sig. score .319 with the 0.05 alpha level and it was found that sig. score is high in comparison to 0.05 alpha level ($p > .05$). As a result, the researchers failed to reject the null hypothesis and it was concluded that there was no statistically significant difference between West Bengal, Odisha, and Telangana state student-teachers'

perceptions of teacher-educators' teaching competencies. $F(2,102) = 1.154$, $P > .05$).

Table-8: Correlation between student-teacher perception on teaching competence and academic life

Scale	Mean	SD	Teaching competence	Academic life
Teaching competence	52.37	7.182	1	.549*
Academic life	40.10	4.338	1	

*Correlation is significant at the 0.0 level (2 tailed)

Table-8 indicated that the correlation matrix between perception on teaching competence and academic life of student teachers. The Pearson correlation coefficient value of .549 confirms that there is a positive correlation between perception of teaching competence and academic life. The result of the study concluded that there is a moderate relationship between student-teacher teaching competence & academic life.

Major Findings

- Majority of student teachers (75.24%) perceived that their teacher educators have a moderate level of teaching competencies. Only 11.42% of teacher educators have a high level of teaching competence as perceived by student teachers.
- There is no significant difference between the perception of male and female student-teachers on the teaching competence of teacher educators at 0.05 level of significance.
- Urban and rural students' perception of teacher-educators teaching competence is the same at 0.01 levels of significance.
- There was no statistically significant difference between the perception of private, government, and government-aided institutes student-teachers on teaching competencies of teacher-educators { $F(2,102) = 1.162$, $P > .05$ }.

- The perception of language, science, and social science group's student teachers on teaching competencies of teacher-educators are the same.
- The perception of student teachers on the teaching competence of teacher educators are the same in the states of West Bengal, Odisha and Telangana ($F(2,102) = 1.154, P > .05$).
- The competence of teacher educators positively influences student teachers' academic life. The relationship is not too high; it lies at a moderate level.

Discussion

Teachers in higher education require a framework for improving their pedagogical effectiveness to provide their students with the broad and deep skills they'll need to succeed in what they've chosen. The article presents an interesting study that explores student teachers' perceptions regarding teacher educators' teaching competence. The findings reveal that the majority of student teachers perceive their teacher educators to have a moderate level of teaching competencies, with only a small percentage perceiving them to have high-level competence.

Notably, the perceptions of male and female student teachers were similar, and between the perceptions of urban and rural students. Similarly, the perceptions of student teachers from private, government, and government-aided institutes were also found to be the same (Jacobs et al., 2022). Furthermore, the study found no significant difference in the perception of language, science, and social science group student teachers on the teaching competencies of teacher educators. It is interesting to note that the perception of student teachers on the teaching competence of teacher educators was found to be the same in the states of West Bengal, Odisha, and Telangana because the teacher educators in different states still needed to change their traditional practice over time (Finefer-Rosenbluh et al., 2021, Kaldi & Xafakos, 2017). The study highlights the importance of teaching competence and its positive impact on the academic life of student teachers (Choudhury & Chowdhury, 2015; Sultan & Shafi, 2014; Fauth et al., 2019). However, the relationship between teaching competence and academic life was found to be moderate, indicating that other factors also play a significant role in determining the academic success of student teachers. (Baños, 2019)

Overall, the study provides valuable insights into the perception of student teachers on the teaching competence of teacher educators. The findings can be useful in guiding teacher educators in improving their teaching competencies and providing better guidance to their students. Further research can explore the factors that influence teaching competence and its impact on the academic success of student teachers.

EDUCATIONAL IMPLICATIONS

The article's findings have important educational implications for teacher educators, educational institutions, and policymakers.

Firstly, the study highlights the need for teacher educators to improve their teaching competencies to better meet the needs of student teachers. Teacher educators should continuously update their teaching skills, knowledge, and practices to provide high-quality teacher training (Piwowar et al., 2013). This can be achieved through professional development programs, workshops, and seminars, which can enhance the competencies of teacher educators.

Secondly, educational institutions should prioritize the recruitment of highly competent teacher educators to provide quality teacher education. Recruitment processes should be designed to identify candidates with strong teaching competencies, digital learning competency (Zimmer & Matthews, 2022), and institutions should provide the necessary support for teacher educators to maintain and enhance their teaching competencies.

Thirdly, policymakers should recognize the importance of teaching competencies in improving the quality of teacher education. Policies should be implemented to promote the continuous professional development of teacher educators, improve the quality of teacher education programs, and provide incentives to attract highly competent teacher educators to the profession (Rahyasih et al., 2020).

Lastly, the study emphasizes the significance of teaching competencies in teacher education and its positive impact on the academic life of student teachers. Therefore, it is essential to invest in the continuous professional development of teacher educators to ensure the provision of quality teacher education and ultimately enhance the quality of education.

Conclusion

In the 21st century, everyone needs to become a competent person in his/her profession. So, in the teaching profession, teacher

educators need to become a practical, attractive, and knowledgeable personality. We know that the work of a teacher is not only limited to institutes, but his involvement spreads from institutes to the corridors of society, and it plays a crucial role in a nation's progress. Especially in this paper, the researcher tries to convey the perception of student-teachers on teacher-educators' competencies and their impact on their academic life. The study revealed that the perception of student-teachers in different areas, streams, types of institutes, and sex ratio on the competencies of teacher educators are the same and positively impact their academic life in the state of West Bengal, Odisha, and Telangana.

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MENTAL HEALTH OF COLLEGE STUDENTS: DIFFERENCES WITH REFERENCE TO GENDER AND TYPE OF COLLEGE

M.Rajendra Nath Babu

Assistant Professor, Department of
Teacher Education, Nagaland
University, Kohima Campus,
Meriema, Nagaland-797 004,
Email Id: mrnbsvu@gmail.com

Akhotso Zetsuvi

Research Scholar, Department of
Teacher Education, Nagaland
University, Kohima Campus,
Meriema, Nagaland,-797 004,
Email Id: zetsuviii@gmail.com

Abstract

The purpose of this study is to examine the mental health of college students in Nagaland with reference to gender and type of college. Total 100 college students were participated in the study. The sampling method for this study is a simple random sampling technique. Researchers used Mental Health Inventory (M.H.I) developed by Dr. Jagdish and Dr. A.K. Srivastava (Dept.of Psychology, BHU, Varanasi) for UG and PG students used for the present study. The results reveal that, 89% of college students have poor level of mental health and there is no significant difference in the Mean Scores of Mental Health among college students of Nagaland with regard to Gender and type of college.

Key Words: Mental Health, College Students, Gender, Type of College

INTRODUCTION

Mental Health is an important aspect of one's total health status; it is the basic foundation for the effective functioning of an individual and a way of describing social and emotional well-being. Mental health is derived from its original term mental hygiene which refers to method of preserving health, to keep the mind healthy and to work on promoting positive mental health. Mental Health is "a state of wellbeing in which Individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully and is able to make a contribution to his or her own community" (WHO).

Education today has been perceived by the Naga's as a necessity to living a fulfilling life. In a state like Nagaland, the level of education a student has impacts his life in a tremendous way, be it his/her social status, job opportunity, economic and social capabilities and so on.

As times have passed, it has been noticed that the unemployment rates in Nagaland is also increasing, because of this. There are a limited number of seats that the government sector can employ, as well as opportunities for doctors and engineers. Thus, students are pressured more and more, and while a few can achieve to gain a job, the majorities are forced to keep on trying again and again. The mental health of the students, with the amount of pressure they get from their families, relatives and society in general, has become a concern. Khalsa (1997) believed that students who are continually task-focused tends to be more stressed which impact their cognitive abilities and consequently inhibit learning and memory, which affects their performances and ultimately impacts their emotional and mental wellbeing. While it is important that they prioritize their education, but it should not be at the cause of their mental and emotional wellbeing which is equally important, if not more important.

The need and importance of mental health delivery to the college students in Nagaland is becoming more and more vital because of the increasing pressure of the life that young individuals encounter daily. Good mental health implies the ability to keep an optimistic mindset and keep on improving oneself for the better, make decisions that considers the wellbeing of oneself and that of others and move forward with the mindset of positivity and improvement.

Because the concept of mental health been relatively new to Nagaland, there are also very less studies conducted on mental health in Nagaland, thus barely any data and statistics are available in Nagaland regarding mental health of the people (Sophie Vibi 2019). This dissertation is a humble attempt on the researcher to gather some data and learn about the conditions of mental health of college students in Nagaland

REVIEW OF LITERATURE

Kaur (2014) study on“Impact of Academic Stress on Mental Health: A Study of School going Adolescents” acknowledged that academic stress on teenagers have a significant toll on their mental health. The major findings of this study showed girls with academic stress were found to have poor mental health as compared to the boys.

Gaur, Kirti (2016) broadly examined the mental health among the youth aged 15-24 years in India. The major findings of this study reported prevalence of higher mental health problems among females than males. College played a major role in the mental health of individuals as Youths

spending more years in colleges reported fewer mental health problems among females than males.

Timm.li et al. (2017) study investigated the association between withdrawal behavior (home-stay and non-communication) and mental health status (stress, depression and loneliness). This study provides insight on using Smartphone sensing for undertaking withdrawal behavior of 47 college students over a period of 10 weeks. The major findings revealed that only long duration of home stay and non-communication through physical means with others are associated with poor mental health status and it is also the essential factors for social withdrawal.

Grotan, K. et al. (2019) conducted a study on Norwegian students. This study assessed the mental help seeking of the students. Data was collected through online questionnaire. The findings of this study indicated 17% of the respondents had severe symptoms of psychological distress and showed strong association between symptoms of mental health, academic self-efficacy and study progress.

Hossain, M. M., & Purohit, N. (2019) conducted a study on “Improving child and adolescent mental health in India: Status, services, policies”. This study discusses the severity of CAMH (Child and adolescent mental health) disorders, comparing studies on mental health of adolescents done in different cities of India, such as Lucknow, Bangalore, Haryana, west Bengal, Tamil Nadu etc it also compared the differences between rural and urban population. The findings of this study proved that mental health among adolescents is not prioritized enough and this study concluded by emphasizing the need to recognize the need for better mental health services for developing strong human capital for a better future.

Wang, X. et al. (2020) conducted a survey on mental health status of depression and anxiety of 2031 college students. This study was conducted in the United states during the COVID-19 pandemic. The major findings of this study showed that the level of depression, anxiety and suicidal thoughts of the students increased because of the pandemic.

Lei X. et al. (2021) investigated the mental health status and associated factors of college students in Hubei of China. The findings revealed that 8% of the participants had mental health disorders, with obsessive compulsion, interpersonal sensitivity and depression as the top three.

SIGNIFICANCE OF THE STUDY

The scenario of mental health of college students in Nagaland may be different from other places because of a couple of reasons, the people of Nagaland is relatively new to this concept of mental health, thus there are socio-cultural barriers affecting the services of mental health in Nagaland. People who are uneducated about this concept or wrongly educated, may not understand the sensitivity of this concept, and may make fun of a person or discourage a person who seeks such help. Another reason is that, because religion plays a vital role in the life of the Nagas, and thus, prayer, fasting, and other religious rituals are often practiced and encouraged to deal with mental issues (Sophie Vibi, 2019). Although this may help some people, it is also important to assess that a lot of people would rather find other coping mechanisms than spirituality, evident from the number of student alcoholics, drug addicts and other forms of substance abuse. Thus, though Faith can play an important role in the lives of Christians in overcoming certain mental difficulties and struggles, however, in some cases, medical intervention is necessary.

Students are in more pressure than adults most of the time because in this competitive world, the present generation particularly the adolescents are constantly under pressure, tension, nervousness and sometimes anxiety and frustration as they try to cope up with their daily problems, academic careers and navigate their place in society. Also, in a case such as the global COVID19 pandemic has impacted all individuals including students both emotionally and psychologically and caused disturbances in their social, political and economic lives ([Miller, 2020](#)). Consequently they are forced to balance their emotional and mental health. Failure to do so often affect their social life and academic performances, and can lead to other sources of coping mechanisms such as alcohol, drugs and gaming addiction. Due to lack of awareness and understanding, most of them are forced to suppress their emotions, compromising their mental well-being and are forced to pretend to be fine, and deal with their anxiety secretly.

OBJECTIVES OF THE STUDY

- 1) To determine the level of Mental Health of College Students in Nagaland
- 2) To find out the mental health of college Students in Nagaland with regard to Gender

- 3) To find out the mental health of college Students in Nagaland with regard to Type of College

HYPOTHESES OF THE STUDY

- 1) College students in Nagaland do not have same level of mental health
- 2) There is no significant difference in the Mean Scores of Mental Health among college students of Nagaland district with regard to Gender
- 3) There is no significant difference in the Mean Scores of Mental Health among college students of Nagaland with regard to Type of College

METHODOLOGY

Method: For the present study Descriptive method was used.

Sample: The researchers have selected 100 college students in Nagaland using Simple Random Sampling technique. Out of 100 samples, 50 (50%) are male and 50 (50%) are female college students and out of the 100 respondents 51 (51%) students from government colleges and 49 (49%) from private colleges.

Tools used: Mental Health Inventory (M.H.I) developed and standardized by Dr. Jagdish and Dr. A.K. Srivastava (Dept.of Psychology, BHU, Varanasi) for UG and PG students used for the present study. The MHI consists of 54 items. In the present scale, 4 alternative responses have been given to each statement i.e always, often, rarely and never. 4 scores for 'always', 3 scores for 'often', 2 scores for 'rarely' and 1 score for 'never' marked responses as to be assigned for true keyed (positive statements) where as 1,2,3 and 4 scores for 'always', 'often' 'rarely' and 'never' respectively in case of false keyed (negative) statements.

Data Analysis: In the analysis of the data; frequencies, Percentages, Mean, S.D., independent t-Test were used.

Objective wise Analysis and Interpretation

Objective-1: To determine the level of Mental Health of College Students in Nagaland

Hypothesis-1: College students in Nagaland do not have same level of mental health

Table -1: Frequency and percentage distribution of Mental Health among College Students in Nagaland (N: 100)

S.No	Level of scores	Level of Mental Health	Frequency	Percentage
1.	195.89 and above	Very Good	0	00.00%
2.	176.45 to below 195.89	Good	1	1.00%
3.	157.01 to below 176.45	Average	10	10.00%
4.	137.57 to below 157.01	Poor	72	72.00%
5.	Below 137.57	Very Poor	17	17.00%
Total			100	100%

The frequency and percentage distribution of mental health scores among college students of Nagaland indicates 1% of college students have good level of mental health, 10% of college students have average level of mental health, 72% of college students have poor level of mental health and 17% of college students have very poor level of mental health. From the above table-1, we can conclude that the overall college students have poor level of mental health. Thus, hypothesis -1, College students in Nagaland do not have same level of mental health is accepted. Hence, it indicates that College students in Nagaland do not have same level of mental health.

Objective-2:To find out the mental health of college Students in Nagaland with regard to Gender

THE INFLUENCE OF GENDER ON MENTAL HEALTH:

In the present investigation, on the basis of gender the college students were categorized into two groups. Male students formed as group – I and Female students formed as group – II. The influence of ‘gender’ on mental health among college students was investigated and the corresponding scores of male and female college students were analyzed accordingly. The influence of gender was tested by employing t – test and

the following hypothesis were framed. The results of which are presented in table –2.

Hypothesis-2: There is no significant difference in the Mean Scores of Mental Health among college students of Nagaland district with regard to Gender

Table -2: Gender wise mean, SD, and t-value of college students with regard to Mental Health

Mental Health & Its Dimensions	Gender	N	Mean	S. D	t-value
Positive Self-evaluation	Female	50	41.38	3.730	1.208@
	Male	50	42.30	3.882	
Perception of Reality	Female	50	19.86	2.129	1.489@
	Male	50	20.50	2.169	
Integration of Personality	Female	50	26.68	3.359	0.426@
	Male	50	26.38	3.669	
Autonomy	Female	50	14.28	1.980	0.626@
	Male	50	14.52	1.854	
Group oriented attitudes	Female	50	21.26	2.372	1.918@
	Male	50	22.14	2.213	
Environmental Mastery	Female	50	22.96	2.060	0.819@
	Male	50	23.30	2.092	
Total Mental Health Score	Female	50	146.42	7.954	1.550@
	Male	50	149.14	9.523	

Note: “@”: Indicates not significant at 0.05 level

Table-2 shows the differences in the mean scores of Positive Self-evaluation, Perception of Reality, Integration of Personality, Autonomy, Group oriented attitudes, Environmental Mastery and overall Mental Health Score of College Students with regards gender. It is found that from the table-2, that there was no significant difference is found in the areas such as Positive Self-evaluation, Perception of Reality, Integration of Personality, Autonomy, Group oriented attitudes, Environmental Mastery and overall

Mental Health Scores of male and female college student due to calculated t-values are lesser than the table t-value (1.98) for 98 df at 0.05 level of significance.

In overall, Mental Health Scores, calculated t-value (1.550) is lesser than the table-t-value (1.98) for 98 df at 0.05 level of significance. Hence, the null hypothesis stated that “there is no significant difference in the Mean Scores of Mental Health among college students of Nagaland with regard to Gender” is accepted. Therefore, there is no significant difference in the Mean Scores of Mental Health among college students of Nagaland with regard to Gender

Objective-3:To find out the mental health of college Students in Nagaland with regard to Type of College

THE INFLUENCE OF TYPE OF COLLEGE ON MENTAL HEALTH:

In the present investigation, on the basis of type of college the students were categorized into two groups. Government College students formed as group – I and Private College students formed as group – II. The influence of ‘Type of College’ on mental health among college students was investigated and the corresponding scores of government and private college students were analyzed accordingly. The influence of type of college was tested by employing t – test and the following hypothesis were framed. The results of which are presented in table –3.

Hypothesis-3: There is no significant difference in the Mean Scores of Mental Health among college students of Nagaland with regard to Type of College

Table-3: Type of College wise mean, SD, and t-value of college students with regard to Mental Health

Mental Health & Its Dimensions	Type of College	N	Mean	S. D	t-value
Positive Self-evaluation	Government	51	42.24	4.003	1.058@
	Private	49	41.43	3.606	
Perception of Reality	Government	51	20.63	2.172	2.150*
	Private	49	19.71	2.072	
Integration of	Government	51	26.76	3.253	0.682@

Personality	Private	49	26.29	3.764	
Autonomy	Government	51	14.20	1.767	1.089@
	Private	49	14.61	2.050	
Group oriented attitudes	Government	51	21.51	2.378	0.833@
	Private	49	21.90	2.275	
Environmental Mastery	Government	51	23.29	2.148	0.806@
	Private	49	22.96	2.000	
Total Mental Health Score	Government	51	148.63	8.378	0.978@
	Private	49	146.90	9.292	

Note: “@”: Indicates not significant at 0.05 level

Table-3 shows the differences in the mean scores of Positive Self-evaluation, Perception of Reality, Integration of Personality, Autonomy, Group oriented attitudes, Environmental Mastery and overall Mental Health Score of College Students with regards management. It is found that from the table-3, that there was no significant difference is found in the areas such as Positive Self-evaluation, Integration of Personality, Autonomy, Group oriented attitudes, Environmental Mastery and overall Mental Health Scores of government and private college student due to calculated t-values are lesser than the table t-value (1.98) for 98 df at 0.05 level of significance and where as it was found significant difference in Perception of Reality

In overall, Mental Health Scores, calculated t-value (1.978) is lesser than the tablet-value (1.98) for 98 df at 0.05 level of significance. Hence, the null hypothesis stated that “there is no significant difference in the Mean Scores of Mental Health among college students of Nagaland with regard to Type of College” is accepted. Therefore, there is no significant difference in the Mean Scores of Mental Health among college students of Nagaland with regard to Type of College.

Findings of the study

- 89% of college students in Nagaland have the poor level of mental health.

- College students in Nagaland do not have same level of mental health.
- The overall college students have poor level of mental health.
- There was no significant difference is found in the areas such as Positive Self-evaluation, Perception of Reality, Integration of Personality, Autonomy, Group oriented attitudes, Environmental Mastery and overall Mental Health Scores of male and female college students.
- There is no significant difference in the Mean Scores of Mental Health among college students of Nagaland with regard to Gender
- There was no significant difference is found in the areas such as Positive Self-evaluation, Integration of Personality, Autonomy, Group oriented attitudes, Environmental Mastery and overall Mental Health Scores of government and private college students
- There is no significant difference in the Mean Scores of Mental Health among college students of Nagaland with regard to Type of College.

Educational implications

- Mental health is a vital problem and so this problem should be solved with the help of teachers, guide and counselors.
- Provisions should be made to establish guidance and counseling cell in all the university level for the betterment of mental health.
- In order to promote mental health, programmes and seminars related to mental health should be organized at the university level with professional teachers and counselors.
- From the variable self esteem, the study revealed that majority of the students have low self esteem. As self esteem is a subjective experience of how an individual view about his/her self, it will be helpful if the teachers reach the level of the students and understand the level to develop self-confidence and self worth. Students feel more satisfied and happy when they get appreciation from teachers. Having healthy self esteem can also influence a student mental wellbeing, motivation and qualities of life.

- Programs for University students should be organized to enhance the self confidence and self worth in order to boost the self esteem of the PG students.
- Professional training program for university teachers also should be organized to guide the students.

CONCLUSION

Young adult is a phase of many moves like education, professional and personal growth. Keeping in view of the findings of the current study, it was observed that 10% of college students have average level of mental health, 89% of college students have poor level of mental health. There is no significant difference in the Mean Scores of Mental Health among college students of Nagaland with regard to Gender and type of college.

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Awareness about Cyberbullying: Implicit Belief and Regulation Matter

Dr. Meenakshi Ingole 1

Assistant Professor, Department of Education, University of Delhi, Chhatra Marg, Delhi (India). Pin Code-110007;

Email Id: 1) meenakshi.ingole21@gmail.com 2) mringole@cie.du.ac.in

Mob. No.- 9773607536

Dr. Vinod Kumar Kanvaria 2

Associate Professor, Department of Education, University of Delhi, Chhatra Marg, Delhi (India). Pin Code-110007; vinodpr11@gmail.com

vkanvaria@cie.du.ac.in

Hitesh Kumar Mandal 3

Research Assistant, Department of Political Science, Faculty of Social Sciences, University of Delhi, Chhatra Marg, Delhi (India). Pin Code-110007;

hiteshkr.mandal@gmail.com

ABSTRACT

It involves age as well as gender-oriented cyberbullying especially in higher educational institutions in India. In light of this troubling situation, this paper aims to explore the status of awareness about cyber-bullying among Indian females studying in higher education institutions. This research tries to compare the degree of involvement in cyberbullying as the victimization and perpetrator in various ways among the Indian females studying in higher education institutions. The survey research design is being used to explicate the finding using the one-way factorial ANOVA test. The finding of the study shows that overall, the mean degree of victimization in all the four universities is 17.427 which signifies that on average females studying in higher education institutions are 'sometimes' getting victimized considering their experience in the last few weeks. The findings also suggest that there is significant comparison among universities in terms of victimization and perpetrator in cyberbullying which is being regulated by implicit belief of the society.

Keywords: Cyberbullying, Victimization, Perpetrator, Gender, Higher Education

Introduction

Cyberbullying, defined as “electronic bullying, is a well-known risk of technology advancement that consists of voluntary and repeated actions against one or more people using computers and electronic gadgets” (Aboujaoude et al., 2015). Cyberbullying is becoming more prevalent in modern societies with the process of digitization. The impact of this digitalization has tremendous positive effects at a multi-faceted level on one hand and leads to a serious threat to privacy on the other hand. This pandemic has accelerated the use of digital devices at an unprecedented rate and transformed the nature of usual life activity towards the technological world. Despite its vast success, the use of technology has always been accompanied by its misuse leading to victimizing of the innocent one.

Cyberbullying and cyber victimization have been studied in several kinds of literature about gender, and the results have been inconsistent (Saleem et al., 2021). According to several studies, females are more likely than males to be victims of cybercrime (Saleem et al., 2021). However, few studies also suggest that men are getting more victimized through cyberbullying in comparison to women. There have also been reports of results with no significant differences (Saleem et al., 2021). At the same time, some argue that “women are more commonly targeted” (Sourander et al., 2010), and “men cyberbully more and to a greater extent” (Guo, 2016; Sest & March 2017). Jagayat & Choma 2021, widely explain the platforms used for cyberbullying ranging from gaming platforms to social networking sites. These online networking platforms have inherited and normalized the repressive structures and phenomena of old patriarchal cultures, resulting in the subtle patriarchal oppression of women (Gray et al., 2017).

A “Cyber Violence Against Women and Girls” report by the United Nations (UN) presents a “call-to-action towards extreme forms of cyberbullying towards women, amidst a rise in highly publicized cases” (UNBC & UN, 2015). Recently UNFPA has launched a ‘body right’ campaign to end gender-oriented cyberbullying of women in the increasing scenario of digitalization. The campaign highlights that corporate logos and copyrighted IP are more highly valued and better protected online than images of human bodies, which are often uploaded to the internet without consent, and used maliciously leading to cyber victimization of the people, especially women (United Nations Population Fund, 2021).

The prevalence of cyberbullying in higher educational institutions has been mapped out in many academic kinds of literature. According to Beebe's (2010) study, "50.7% of undergraduate students reported experiencing cyberbullying victimization once or twice in their college tenure". Dilmac (2009) observed that "22.5% of the students cyberbullied another person at least once" and "55.35% reported being a victim of cyberbullying at least once in their lifetime". According to Y. Peled (2019), who summarized the earlier literature on cyberbullying of students in higher education and resulted in arguing that the percentage of students getting cyberbullied in 2017 and 2018 is similar to the earlier data. However, most of the early research has very few participants due to which cyberbullying among higher education students have still not fully developed. According to Y. Peled (2019) who also conducted correlation analyses and "confirmed significant relationships between cyberbullying, mainly through instant messaging and the academic, social, and emotional development of undergraduate students". "Instant messaging (IM) was found to be the most common means of cyberbullying among the students". Research has indicated that "when individuals in high schools have been cyberbullied or cyber victims, they tend to fall into these same categories in college" (Beran et al., 2012).

Even though cyberbullying extends into higher education institutions, students tend to "hold a less-accepting view of cyberbullying" (Boulton et al., 2012). Akbulut and Cuhadar (2011) reported a "unique effect of cyberbullying behaviour on some of their 55 pre-service information technology students". In this study, 42 participants reported they had been cyber victims or cyberbullied others and even seven of them expressed regret about their previous actions. In the present scenario, with the shift of working nature from face-to-face working place to remote due to the pandemic, the students of higher education institutions are facing more cyberbullying than the previous years (Jain et al., 2020).

AIM OF THE STUDY

The aim of the study is to explore the status of awareness about cyber-bullying among Indian females studying in higher education institutions.

OBJECTIVES

1. To compare the degree of victimization of Indian females studying in different types of higher education institutions.

2. To compare the Indian females studying in different higher education institutions about the degree of involvement of respondents in cyberbullying as a perpetrator in various ways.

RESEARCH HYPOTHESIS

H1: There is a comparison between the victimization of Indian females studying in higher education institutions

H2: There is a comparison between perpetrators of Indian females studying in higher education institutions

NULL HYPOTHESIS

H₀₁ There is no comparison of the degree of victimization of cyberbullying among females studying in different universities of higher education institutions in India.

H₀₂ There is no comparison of the degree of involvement in cyberbullying as a perpetrator in various ways among the females studying in higher education institutions in India.

MATERIAL AND METHODS

SAMPLING DESIGN

The approach for picking a sample from the population is known as the sampling design (Levy, 1999).A purposive sampling technique is being used at the national level in selecting four universities as a Primary Sample Unit (PSU)for collecting samples.

PARTICIPANTS

Participants are from four universities namely the University of Delhi, Delhi; University of Mumbai, Maharashtra; Indira Gandhi National Tribal University, Amarkantak, Madhya Pradesh; and Banasthali University, Rajasthan are being selected as a Primary Sample Unit. The nature of all the four universities differs from each other in many terms. The purpose behind this was to investigate the data from two urban area situated, one complete women university and semirural universities.

STUDY TOOLS

In the present study, the Cyberbullying and Victimization Experiences Questionnaire-Greek (CVEQ-G) toolis being used to collect data (Antoniadou et al., 2016). The reliability of the scale in this study was 0.892.

PROCEDURE

The study is cross-sectional in nature and was designed to explore the status of awareness about cyber-bullying among Indian females studying in higher education institutions. The entire research is based on primary sources of information. In total 1473 samples were collected from the selected sample sites among which 515 are from the University of Delhi, Delhi; 597 samples from the University of Mumbai, Maharashtra; 316 samples from Banasthali University, Rajasthan; and 45 samples from Indira Gandhi National Tribal University, Amarkantak, Madhya Pradesh.

DATA ANALYSIS AND FINDING

For the purpose of the present study, the researcher has formulated null hypotheses since it is essential that no preconceived attitude that might influence the behavior of the investigator during the conduct of the study is predicted or indicated.

Null Hypothesis: It is denoted by H_0 . The null hypothesis relates to the statistical method of interpreting conclusions about population characteristics inferred from data collected from samples. The null hypothesis implies that the observed relationships or differences merely result from chance fluctuations or errors inherent in the sampling process. The null hypothesis is also an example of the non-directional hypothesis.

Hypotheses are formulated in order to explain observed facts and conditions. Hence each hypothesis is tested individually to find out whether it is tenable or not. One-way factorial ANOVA was used to increase the precision of comparison by removing the effects of the treatment variables.

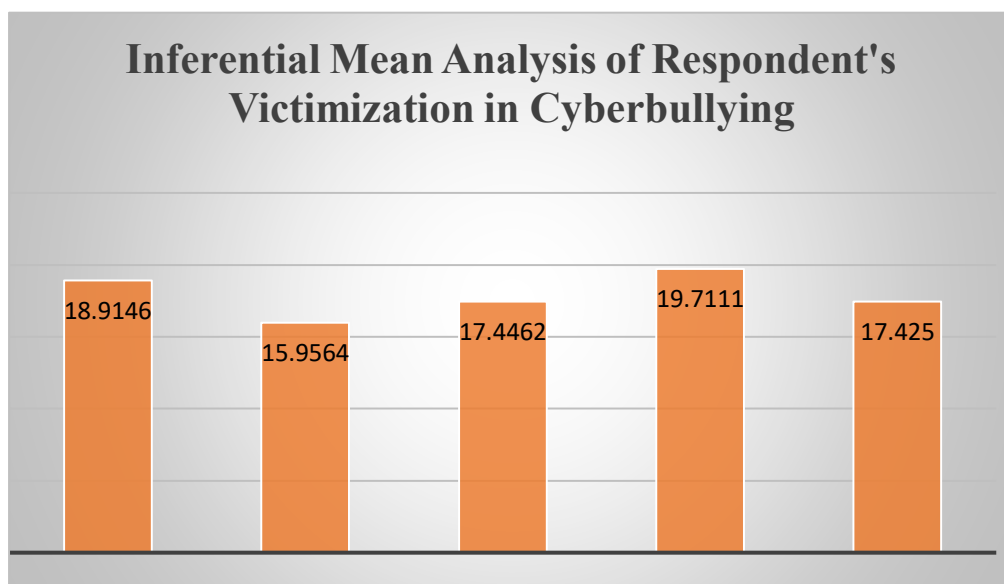
Table:01 Adjusted Mean for Degree of Victimization in Cyberbullying

	Participants				
	University of Delhi	University of Mumbai	Banasthali University	Amarkantak University	Overall
N	515	597	316	45	1473
ΣX	9741	9526	5513	887	25667
Mean	18.9146	15.9564	17.4462	19.7111	17.425
ΣX^2	208583	168720	107217	19445	503965

Varia nce	47.3468	20.0518	35.0352	44.5737	38.5312
Std. Dev.	6.8809	5.2964	5.9191	6.6764	6.2074
Std. Err.	0.3032	0.2168	0.333	0.9953	0.1617

FINDING

The mean degree of victimization in cyberbullying is varied in four different universities. The mean university of Mumbai is significantly smaller than the universities of Banasthali, Delhi, and Amarkantak. The mean degree of victimization in cyberbullying is significantly different in all four universities. The degree of victimization is more at Amarkantak University and significantly less at Mumbai University. There are significant differences in the mean victimization in cyberbullying with all four universities.



Graph:01 Respondent's Victimization in Cyberbullying

Table:02 ANOVA for Respondents' Degree of Victimization in Cyberbullying

Sources	SS	Df	MS	F	P
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Treatment (between Groups)	2665.5223	3	888.5074	24.15	<.0001
Error	54052.4383	1469	36.7954		
Ss/BI					
Total	56717.9606	1472			
*Ss/BI= Subjects or Blocks depending on the design.					
*Application only to correlated- samples ANOVA.					

FINDING

Table 2 shows that F-ratio for comparison is significant at the 0.0001 level. Hence the null hypothesis H_0 is rejected with reference to the comparison of the degree of Victimization in Cyberbullying.

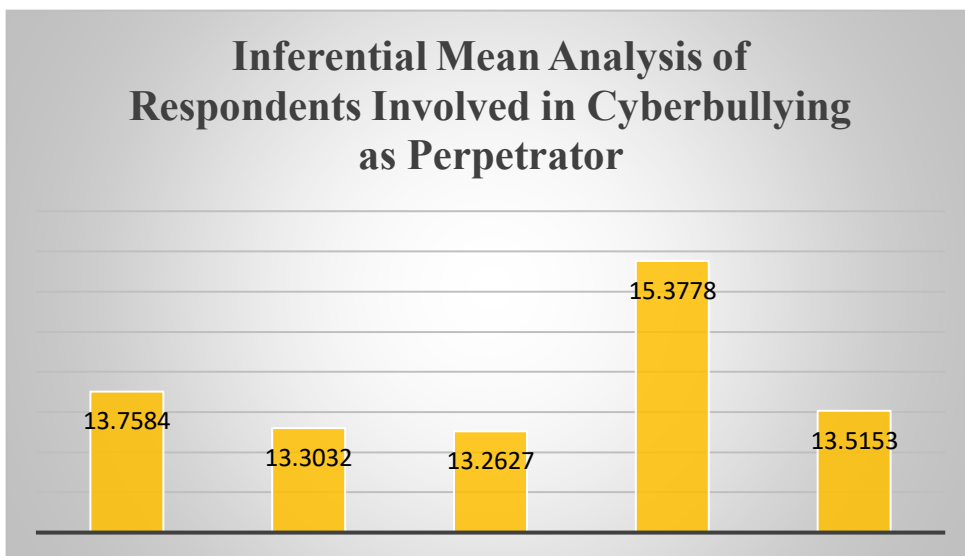
Table:03 Adjusted Mean for respondents Involved in Cyberbullying as Perpetrators

	Samples				
	University of Delhi	University of Mumbai	Banasthali University	Amarkantak University	Overall
N	515	597	316	45	1473
ΣX	7083	7942	4191	692	19908
Mean	13.7584	13.3032	13.2627	15.3778	13.5153
ΣX^2	105579	116010	59225	12166	292980
Variance	15.8826	17.376	11.5594	34.6495	16.2486
Std. Dev.	3.9853	4.1685	3.3999	5.8864	4.031
Std. Err.	0.1756	0.1706	0.1913	0.8775	0.105

FINDING

The mean involved in cyberbullying as the perpetrator varies in four

different universities. The mean university of Amarkantak University is significantly greater than universities of Banasthali, Delhi, and Mumbai. The mean involved in cyberbullying as perpetrators are not significantly different in Delhi, Mumbai, and Banasthali universities but involved in cyberbullying as perpetrators are more in Amarkantak University and significantly less in Mumbai University. There are no significant differences in the mean involved in cyberbullying as perpetrators with all four universities.



Graph:02 Respondents Involved in Cyberbullying as Perpetrators

Table:04 ANOVA for Respondents involved in Cyberbullying as Perpetrators

Sources	SS	Df	MS	F	P
Treatment (between Groups)	232.3237	3	77.4412	4.8	0.002483
Error	23685.5827	1469	16.1236		
Total	23917.9063	1472			
*Ss/BI= Subjects or Blocks depending on the design.					

FINDING:

Table 04 shows that the F-ratio for comparison is significant at the

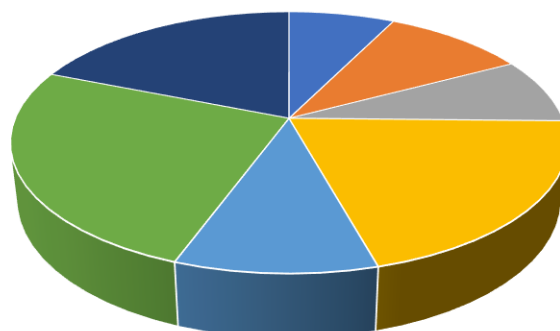
0.002483 level. Hence the null hypothesis is rejected with reference to the comparison of those involved in cyberbullying as perpetrators. Comparatively, the females studying at IGNTU Amarkantak are more involved in cyberbullying as a perpetrator than the other three universities that are the University of Delhi, the University of Mumbai, and Banasthali University.

Table:05 Percentage Distribution of Cyberbullying not as a Problem on University Campuses

Cyberbullying is not a problem at my University.	Frequency Count	Percentage
Strongly disagree	108	7.33197556
Disagree	146	9.911744739
Somewhat Disagree	119	8.078750849
Neutral	300	20.36659878
Somewhat Agree	146	9.911744739
Agree	375	25.45824847
Strongly Agree	279	18.94093686

Cyberbullying has become a critical social issue, which severely threatens children, adolescents, and female students' physical and psychological health. The primary data also suggest that overall, 25.32 percent of the female students responded positively while commenting on the presence of cyberbullying as a problematic issue in universities. Among them, 7.33 percent of the respondents also see the issue of cyberbullying as very strongly problematic in universities. While 54.31 percent of the females do not believe in the presence of cyberbullying as a problematic issue in universities and 20.36 percent are neutral on the same issue of cyberbullying in universities (Table:05).

Percentage Distribution about Cyberbullying not as a Problem on University Campuses



■ Strongly disagree ■ Disagree ■ Somewhat Disagree
 ■ Neutral ■ Somewhat Agree ■ Agree
 ■ Strongly Agree

Graph:03 Percentage Distribution of Cyberbullying not as a Problem on University Campuses

DISCUSSION

The analysis of data shows that mean of the degree of victimization in the University of Delhi, University of Mumbai, Banasthali University, Rajasthan, and Indira Gandhi National Tribal University, Amarkantak, Madhya Pradesh are 18.9146, 15.9564, 17.4462, and 19.7111 respectively again signifies that on average females studying in higher education institutions are ‘sometimes’ getting victimized considering their experience in the last few weeks in respective universities (Graph-01). This is consistent with Dilmac’s (2009) observation that 55.35% reported being a victim of cyberbullying at least once in their lifetime. Although the present study explicates through the overall adjusted mean degree of victimization instead of a simple percentage figure.

The nature and extent of cyberbullying in the different universities of India are inconsistent due to differences in administrative as well as societal norms and culture. Comparatively the degree of victimization of the females studying in the IGNTU, Amarkantak is significantly more than the other state or central universities, that is, the University of Mumbai and the

University of Delhi located in the metropolitan cities. It reflects the scenario that the degree of victimization is more in the universities that are situated in the region having more conventional ways of understanding women's rights and empowerment in comparison to universities situated in the other region.

Many researchers like (Aboujaoude et al., 2015) in their study found that the increase in cyberbullying has a positive correlation with the increase in terms of use of technology but the nature of increasing cyberbullying of females has not been addressed sufficiently. The analysis of the research study found that the nature of increasing cyberbullying in the contemporary time is determined by the ways in which the question of women's rights and empowerment is being perceived. As (Jagayat & Choma, 2021) explain in their research study that platforms used for cyberbullying have inherited and normalized the repressive structures and phenomena of old patriarchal cultures. This inheritance and normalization resulted in the subtle patriarchal oppression of women through cyberbullying (Gray et al., 2017).

The findings also suggest that the mean degree of involvement of the respondents as the perpetrators in all the four universities is 13.5153 signifies that on average female students of higher education institutions in India are rarely involved in cyberbullying as perpetrators. This finding does not completely relegate the idea that no female gets involved in cyberbullying as a perpetrator as Dilmac (2009) in his research study observed that 22.5% of the students cyberbullied another person at least once in their lifetime. Moreover, the mean of the degree of involvement of the respondents as the perpetrators in the University of Delhi, University of Mumbai, Banasthali University, Rajasthan, and Indira Gandhi National Tribal University, Amarkantak, Madhya Pradesh are 13.7534, 13.3032, 13.2627 and 15.3778 respectively also signifies that on average female students of the higher education institutions in India rarely involved in cyberbullying as a perpetrator (Table-03). However, the degree of involvement as a perpetrator varies and is inconsistent across the universities due to the different structural functionality of the university campuses.

Finding shows that, the females studying at IGNTU Amarkantak are more involved in cyberbullying as a perpetrator than the other three universities that are the University of Delhi, the University of Mumbai, and Banasthali University. The logic of being involved in cyberbullying as a

perpetrator revolves around many other psychological aspects at a given point in time. The findings do not significantly show the involvement of females in cyberbullying as perpetrator because of the possible effect of regulation in the legal sense of the term. This is to say that everyone should be at the minimum level aware of the fact that cyberbullying is illegal in a legal and moral sense where the matter of participating in the cyberbullying as perpetrator needs to be kept hidden from every form of inquiry.

However, the inferences from the victimization scale and perpetrator scale shows that females of IGNTU, Amarkantak which is located in the semi-rural area become more victims of cyberbullying and at the same time are mostly engaged in cyberbullying as perpetrators also. Whereas, females at the University of Mumbai which is a state university become fewer victims of cyberbullying as well as get least engaged in cyberbullying as perpetrators. So, at the administrative level, state universities situated in urban areas are in a better position in comparison to other universities as far as cyberbullying is concerned.

However, there is a gap in the data analysis which is being observed when the same respondents were asked about the issue of cyberbullying in a collective sense at the university campuses. More female students responded positively about the general prevalence of cyberbullying at university campuses (Table 05) in comparison to individualistic victimization of cyberbullying (Table 01). This variation in finding suggests that the issue of cyberbullying among female students in higher education provides less space for the victims to share the experience at the individual level in comparison to the collective level. (Boulton et al., 2012) in their study finds that there is always a less-accepting view of cyberbullying at individual level among the girls in the university level because of the fear of being objectively identified among their peer group in a physical sense of term. Every individual fears about their loss of reputation and identity in their physical ambience for accepting their experience of cyberbullying.

This distinction also needs to be visualized within the larger framework of patriarchal structure at the university campuses in a sense that females in higher education always have mental fear of being threatened while raising the issues of cyberbullying in an individual capacity. This fear further deepened in those universities that are located in rural areas or semi-rural areas as the primary data suggest that the degree of victimization of female students is more in IGNTU, Amarkantak. So, greater the propensity of patriarchal structure on the university campuses suggests more degree of

victimization of females through cyberbullying. Therefore, the present study also highlights that females in higher university campuses hesitate to share the experience of cyberbullying at individual capacity because of the benevolent oppression of women through cyberbullying that creates mental fear among females.

CONCLUSION

The present research shows that females studying in higher education are facing harassment due to cyberbullying in digital ecology. Female students also suffer much oppressive treatment through cyberbullying especially because of gender identity or sexual orientation. The nature and degree of victimization in cyberbullying also varies depending upon the structural framework of the region in which the university campuses are situated. The study found that there exists a comparison among different universities in terms of degree of victimization or the degree of involvement of females in cyberbullying as perpetrators. This comparison is comprehended by the ways and means through which women's rights and empowerment has been perceived in the university spaces located in a particular region. So, the variation also creates a different level of status of awareness about cyberbullying among the Indian higher educational institutions. Thus, the implicit beliefs about women in the society regulates the nature of cyberbullying in the cyber ecology which makes the issues more complex in terms of nature that requires multi-dimensional as well as multi-layered remedial ways of tackling it.

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ETHICAL CLEARANCE

The entire manuscript is based on the field survey that can be taken upon request; therefore, no ethical review board clearance is required for this research work.

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Appendix I

Questionnaire of Victimization Scale

Appendix II

Questionnaire of Perpetrator Scale

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REFERENCES TO VARIOUS LEXICONS IN MALLINĀTHA'S SANJĪVANĪ ON MEGHADŪTA

SULAGNA SENAPATI

Research Scholar

Deptt. of Sanskrit, Pali and Prakrit

Visva-Bharati

Santiniketan, West Bengal

ABSTRACT

This article focuses on the salient features of Sanskrit lexicography with special reference to Mallinātha and his commentary on Meghadūta, namely Sanjīvanī. Commentaries on Sanskrit Kavyas have been the major source for interpretation of these texts. The explanations of such complex contents have been possible only because we find generous number of commentaries that are interpretative as well as authentic. They primarily focus on the grammatical analysis, origin of words, references from other sources as well. Lexicons have contributed a major part in commentaries of literary Sanskrit texts. Mallinātha likewise gives references of numerous Koṣas and lexicons in his writings. Here, in this paper, those lexicons or dictionaries have been specifically addressed and their features are discussed. Some of the major lexicons are Amarakoṣa, Halāyudhakoṣa, Viśvaprakāśa and Śabdārṇava.

KEYWORDS – Lexicons, Sanskrit, Commentary, MallināthaSūri, Sanjīvanī, Meghadūta, Kālidāsa, Koshas, Amarakoṣa, Yādava, Halāyudha, Medinī, Dictionaries, Śabdārṇava, Viśvaprakāśa, Indeclinable, Amarasimha, Anekārthasamuccaya, Vaidika, Laukika, Classical Epics.

INTRODUCTION-

[MallināthaSūri, one of the most prolific writers of Classical Indic Literature, is regarded as the greatest commentator and an all-round scholar, well-versed in different branches of learning. His time is estimated between 1350-1450 CE. He was an eminent critic and had mastered numerous Śāstras, for which he was conferred the title of 'Mahāmahopādhyāya' by the king Singabhūpāla of Racakonda. His name has become synonymous to commentary in the context of Sanskrit Literature. He wrote several commentaries, original works, technical treatises of logic, grammar, prosody and many other scholarly works. The names of his commentaries on Classical Epics of Sanskrit are –

Sanjīvanī(Raghuvamśam,Kumārasambhavamand Meghadūtam), Ghantāpatha (Kirātārjunīyam), Sarvaṅkaṣā(Śīsupālavadhān), Jīvātu (Naiṣadhīyacharitam) and Sarvapaṭhīnā (Bhāttikāvyaṃ). The commentaries on Sastric works are –TaralaNiṣkaṅtaka. Three of his own creative works are – Raghuvīracarita, Vaiśyavaṃsa,Sudhākara,UdāraKāvya.

His commentaries on Kālidāsaand the most celebrated and are the only practical route to access the famously complex works of Kālidāsa. He explains a particular text from various angles including those of grammar, etymology and rhetoric.]

The very nature of Indian texts demands its commentaries to be explicatory. The creative literature of Sanskrit needed exegetical analysis. They are composed using complicated and abbreviated syntaxes. Commentators, therefore, give numerous citations and references in order to interpret the text. Some of the types of references are grammatical rules, Koshas, Puranas, Vedic references, quotes from literature and so on. Speaking of lexicons, they can be defined as a man-made master key or device to unlock the treasure of knowledge, the highest boon God has conferred upon man. Linguistic lexicography is usually understood as general language lexicography that aims to achieve communicative functions. The following verses denote the importance of koṣas(lexicons) in general –

कोशश्चैव महीषाणां कोशश्च विदुषामपि ।
उपयोगो महानेष क्लेशस्तेन विना भवेत् ॥

{The koṣa of a king and that of scholar are so indispensable that without the same, both face difficulties and challenges in every step of their pursuit. }

नरभूमौ विना कोषं प्रजोत्पादनरक्षणयोः ।
नैव क्षमौ यथा तद्वत्कविः काव्यकृतापि ॥

{As without koṣa (testicles in case of man and treasure in case of a king), a man and a king are unable to beget progeny and protect his subjects respectively, likewise a poet fails to create poetry or literary works without the same(lexicon).}

The commentary of Mallinātha is particularly rich in lexicographical aspects. While ascertaining the meanings of words, he has quoted hundreds of lines from lexicons like Amarakoṣa, Yādava, Halāyudhaand Medinī. In

this particular article we are discussing the Koshas or encyclopedias used by Mallinātha in his Sanjīvanī commentary on Meghadūta. The lexicons that have been referred goes as follows:

Amarakoṣa– it is one of the oldest Sanskrit dictionaries authored by Amarasimha and probably flourished around the 6th century . Amarasimhawas one of the Navaratnas at the court of Vikramāditya in Ujjain during the 7th century . Also known as the Nāmaliṅgānuśasana(book of vocables and their genders), it consists of 3 kandas which are further divided into vargas. ‘Amara’ means immortal while ‘Koṣa’ refers to a treasure/dictionary/casket/pail. This thesaurus remains a work of undisputed theory in Sanskrit over the years that followed. The strongest evidence of its popularity is that at least 80 commentaries of this text is found, more than on any other piece of Indian literature handed down to us .

Mallinātha, in his commentary, has given citations from the Amarakoṣa the maximum number of times.

Viśva – in the Sanjīvanī commentary of Meghadūtam , we can see Mallinātha referring to a lexicon named Viśva. He has not mentioned the complete name of the text which puts the reader in a sense of doubt. In one or two instances it is quoted ‘विश्वप्रकाशवचनः’. Names of some koṣas with the name Viśva although are found, there is no concrete proof to establish the author’s name or the title of the text. An encyclopedia named Viśvaprakāśa, compiled by Maheśwara Vaidya, can be taken into consideration . It is the name of a well-known dictionary . There is a koṣa called Viśvarūpa which may or may not be the Viśvaprakāśa . Hence it is difficult and unauthentic to conclude as to which Viśva lexicon has been referred by Mallinātha.

Śaśvatakoṣa – this koṣa is also named as Anekārthasamuccaya (अनेकार्थसमुच्चयः). It is compiled by Śaśvata who must be placed between the 5th and 10th century . The text is divided into six sections in total. Out of these, the first three sections deal with the meanings of each word given respectively in full, half and quarter verses. The fourth is a supplementary section while the fifth and sixth sections deal with the indeclinables . This is not considered a complete koṣa rather a khaṇḍakoṣa. Unlike the most of the other koṣas, the text does not follow any sequential order.

Halāyudhakoṣa—this koṣa was originally named as the Abhidhānaratnamālā which means a necklace of words. It is written by the 10th century Mathematician of India, Halāyudha. The koṣa has a total of 900 verses distributed in five sections. The sections are named as kāṅṅās. The initial four chapters consist of synonymous words and the fifth chapter includes homonyms and indeclinables. The names of the 5 sections goes like – Swarga, Bhūmi, Pātāla, Sāmānya and Anekārtha. The koṣa has 887 verses in total which have been distributed in the five chapters as follows - 155, 467, 63, 101, 101 . The arrangement of the lexicon is similar to that of Amarakoṣa.

Vaijayantī—this lexicon is written by Yādavaprakāśa. Yādavaprakāśa was the preceptor of the renowned Vaiṣṇava reformer Bhagavad Rāmānujāchārya . It is most probably an unpublished Sanskrit vocabulary and the copy of the whole text is rarely found. What we see are just parts of the complete koṣa. The dictionary has a total of 8 kaṇḍas and 3216 ślokas. It is supposed to have two bhāgas namely – paryāyabhāga and the nānārthabhāga. As mentioned above, parts of this lexicon are in use and not the whole. Therefore, the second portion called nānārthabhāga is largely used and became really popular amongst commentators. The koṣa is an accumulation of Vaidika(sacred) and Laukika(secular literature) words.

Apart from these lexicons, Mallinātha has taken references from various other sources. Although the names of the texts are not a subject of doubt , the authors or any other description about these dictionaries are hardly found. We do not find much sources to add to the information regarding these lexicons. The following are the other koṣas whose name can be found in the Sanjīvanī commentary on Meghadūta :

- Uj्ज्वालakoṣa – Name of the author of a commentary on the Uṇādi Sūtras.
- Utpalamālā - Name of a dictionary compiled by Utpala.
- Mālatīmālā – Name of a lexicon.
- Shabdārṇava– Name of a grammar and a lexicon.

CONCLUSION

[The tradition of Sanskrit lexicography goes as such :Initially it was composed by ancient Sanskrit grammarians and scholars. The Vedic Sarvānukramanīs are perhaps one of the earliest attempts made in this direction. These were named as the classical lexicons. Traditional Sanskrit

lexicographers show little interest in chronological matters because of a variety of linguistic and textual reasons, the prominent being that Sanskrit sources cannot be dated reliably. Later on, the tradition continued by the outcome of Western Indological research. Changing needs of users, changing pattern of education and availability of source material has shaped the development of Sanskrit lexicography. The era of modern Sanskrit dictionaries started with H. H. Wilson's Sanskrit-English dictionary.

It can be said that Mallinātha has primarily taken citations from classical lexicons of Sanskrit. These lexicons are mainly written in verses and they do not show any literary influence. Different combinations of alphabetization the primary feature of such lexicons. They do not give ample grammatical information except the gender and certain other aspects of Vyakarana. Quotations and references are totally absent from such classical lexicons. They did the job of supplying well-classified synonyms and homonyms to creative writers and provided a great aid to the commentators explaining the original text.]

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EDUCATIONAL THOUGHTS AND CONCEPTS OF RABINDRANATH TAGORE AND SWAMI VIVEKANANDA: AN ANALYSIS

Dr. Madhumita Chattopadhyay

Assistant Professor in English

B.Ed. Department, Gobardanga Hindu College

Khantura, 24 Parganas North, West Bengal

e-mail : drmchattopadhyay@gmail.com

ABSTRACT

As great educationists and reformers, Rabindranath Tagore and Swami Vivekananda advocated and endorsed the wholistic development of the child through education and wanted the needed social change that could foster and support inclusive and universal education for social and economic development of the country. They idolized the system where pupils learn with freedom and become self-reliant and self-sufficient to contribute to the building of a nation. They have similarities as well as uniqueness in their ways of conceptualization of education and Tagore implemented his ideologies in establishing an alternative model to traditional education with a global stature.

Key Words: Concept of education, Rabindranath Tagore, Swami Vivekananda, Wholistic education, Inclusive education

Introduction:

Rabindranath Tagore and Swami Vivekananda, the two great souls of India, envisaged education as the vehicle for achievement of true knowledge and perfection of life. They enlightened and enriched the world-view on education with their unique and innovative thoughts and experimental ventures that are considered as great inspirations for generations to come. Their perception and conceptualization of education rest on universal humanism and brotherhood. Vivekananda's vision of education was centred on spiritual identification and manifestation of divinity within humans, while the cultivation of human mind through nature study stood as a significant viewpoint of Rabindranath's educational concept. Vivekananda wanted the amalgamation of science of the West with practical Vedanta of the East, while the development of the beauty of the mind and the soul with eternal happiness or "Ananta Ananda" in every aspect of life forms the essence of Rabindranath's philosophical and educational thoughts.

This study is mainly focussing on the thoughts and practices of these two great thinkers and educationists of modern India, born in nineteenth century Bengal, in respect of the concept of education, methodology of teaching and curriculum and as a whole, education as an emancipation of souls. In this respect, we try to point out the similarities and highlight the uniqueness in their thoughts and views regarding education.

ON CONCEPT OF EDUCATION:

The first Asian Nobel laureate in literature dedicated forty years of his life in making an ideal institution where students can learn spontaneously through the ‘method of nature’, growing and developing in close proximity with nature. Nature-education and ‘Swadhin-Shiksha’ or independent education were manifested in his experiment at nature’s abode at Bolpore where he set up his ‘Brahmacharyashram’ in 1901 (Chakrabarti, 1997). Freedom, joy and creativity were the principles of education that were encouraged and practised here. He felt that a child’s self-expression may occur as a result of the creation of the atmosphere of freedom - freedom from ignorance, prejudices, superstition and narrowness. Creativity keeps the child in a joyous state and natural self-discipline emerges as a result of this. He selected a natural and secluded area near an open jungle place for the location of the establishment of his Santiniketan (Radhakrishnan, 1918). His concept of dynamic education or ‘Swadhin-Shiksha’ is expressed through its own curriculum, methodology and discipline that are fundamentally different from traditional concept of education of acquiring only bookish knowledge. Open-air classrooms, freedom in thoughts and expressions, intimate relationship between teacher and the taught, involvement of pupils in arts and crafts, music and creative pursuits were practised at Visva-Bharati - both Santiniketan and Sriniketan—where his ideals are truly manifested as educational concept.

Vivekananda’s concept of education is synonymous with ‘self-learning’. According to this principle, the spirit of inquiry is invoked by the teacher and students acquire their own knowledge by themselves. He wanted to set in motion machinery which will bring noblest ideas to the doorstep of even the poorest and the meanest. He also felt that moral and spiritual education can only bring transformation in people and eradicate social evils and global illness - “We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one stand on one’s own feet” (Jyotirmayananda, 2000). It is the ‘man-making’ education all round that he wanted. The task of the child has

to develop positive ideas, spirit of independence and self-reliance. On the other hand, the concept of 'universal man' of Tagore centers around the idea of 'eternal identity of man' - man in eternal search of truth and beauty, the enlightened soul.

ON EDUCATION AS AN EMANCIPATION OF SOULS:

Both Rabindranath and Vivekananda believed that knowledge has the power to liberate the soul from all bondages - "Sa Vidya Ya Vimuktaye..." Upanishadic concept of universal humanism is the source of Rabindranath's philosophical thoughts. His philosophical foundations rest on quest for truth in life and self-realisation (Chakrabarti, 1997). For learning, love and joy or 'ananda' should be the necessary preconditions. His comprehensive concept of education is synonymous with enlightenment of the soul. Tagore believed, "our conscious relationship with the infinite can only be made possible by making provision for students to live in infinite touch with nature, daily to grow in an atmosphere of service to all creatures, tending trees, feeding birds and animals, learning to feel the immense mystery of the soil and water and air...In such atmosphere students would learn to understand that humanity is divine harp of many strings, waiting for its one grand music."

Swami Vivekananda wanted to emancipate and awaken the world from these tyrannies and enlighten the people through education that he believed could dispel the world of darkness and could bring the identity of true India. The entire life of his is a mission to "arise, awake and stop not till the goal is reached". Like Rabindranath, he also believed that knowledge is the emancipator - "Sa Vidya Ya Vimuktaye". According to him, self-realization comes from within. It brings perfection through the manifestation of one's own potentialities. He stated "knowledge is inherent in man, no knowledge comes from outside; it is all inside...", "...man manifests knowledge, discovers it within himself, which is pre-existing through eternity" (Barman, 2016). The power of education can discover, uncover and radiate the divine light within the soul. Vivekananda's philosophy of education has been supported by that of Rabindranath Tagore when he also opined "the highest education is that which does not merely give us information but makes our life in harmony with all existences" (Sarkar, 2015).

VIEWS ON METHODOLOGY OF TEACHING AND CURRICULUM:

Tagore felt that the methodology of teaching should be an evolving one which will bring joy and creativity among the pupils and it should encourage learning by observation, exploration and understanding. He thought that history, geography, social sciences etc. can be taught most effectively through field-trips, educational tours and excursions (Gupta, 2004). Students can get direct and first-hand knowledge through participation in these activities. Tagore's concept of curriculum highlighted the physical, emotional, social and spiritual or inner of development of child's personality. Music, drama, dance, dance-drama and programmes like 'Sarodotsav', 'Basantotsav' and 'Barshamangal' were organized throughout the year and formed an integral part of the curriculum at Santiniketan (Sen, 1991). Learning by doing and participating were the motto of his concept of the development of 'self'. He encouraged students to participate in debates and discussion for the development of the skill of oration and independent and innovative thinking and expression. For physical fitness of students, he even invited Japanese teachers to Santiniketan for imparting training on Ju-Jutsu and martial arts in spite of financial crisis as he believed that the sound body nurtured the sound mind (Pearson, 1917).

In 'Siksha Vidhi' or the Method of Education, he suggested how to instil creativity in children through innovative ideas and concepts that should be fundamentally different from traditional ways (Tirath, 2017). He said, "Man can learn only from a man. Just as a water tank can be filled only with water, and fire can be kindled only with fire, life can be inspired only with life. Therefore mere pill of a method instead shall bring us no salvation"(Tagore, 1351 B.S., p. 128) "...this school should be home and a temple in one where teaching should be a part of worshipful life." He stated, "Do not be preoccupied with method. Leave your instincts to guide you to life. Children differ from one another. One must learn to know them to navigate among them...."

Vivekananda on the other hand upheld that the 'concentration' of mind is the only method of attaining true knowledge. "The power of concentration will provide greater amount of knowledge. Without concentration mind will be a wastage store." According to him, 'discipline' and 'self-control' are two primary ways of attaining concentration of mind. Like Rabindranath, he also espoused the model of ancient Gurukul system and Guru-Shishysya parampara as the essence of receiving education, but he

also stressed that ‘Brahmacharya’ be practised as a way of life while under the tutelage of the Guru. Tagore said, “The teachers should know that it is for him to inspire life in the students by his own living to enkindle the flame of knowledge in the students by his own knowledge.” He believed that self-confidence, self-realization and self-reliance should be the motto of achieving success in education (Bharathi & Rao, 2005, p. 41). Like Tagore, Vivekananda also felt that there must be an intimate relationship between the teacher and students and this can inspire the spirit of inquiry and discussion as an ideal method of learning and through active participation in the teaching-learning process, students can acquire their own knowledge.

Rabindranath’s Experimental Venture at Sriniketan: Education through Rural Reconstruction:

In reference to Sriniketan, Tagore mentioned in 1924, “Our object is to try to flood the choked bed of happy, contented and humane life in the villages.” The project was a pioneering endeavour to redeem the neglected village life at that time and to bridge the gap between the city and the villages. He invited Leonard Elmhirst, the eminent agricultural economist from Cornell University and involved his son Rathindranath, the rural health workers and village teachers in this project to educate and train the poor villagers in arts and crafts like rural cultivation, farming, animal husbandry, poultry, weaving, carpentry etc so that they will become self-reliant and at the same time economically self-sufficient through community participation and community living. He said, “If we could free even one village from the shackles of helplessness and ignorance, an ideal for the people of India would be established ...Let a few villages be rebuilt in this way and I shall say they are my India. This way to completeness of life to the villages has been a dream of mine of long-standing.” In 1922, Tagore’s experiments on rural upliftment of the poor villagers that were started at Silaidaha and Kaligram, got their final shape in his Sriniketan experiment. His programme at Sriniketan included music and sports, excursions and field-trips and different socio-religious festivals and ceremonies like ‘Halakarshan’ and ‘Brikharopan’. (Sen, 1991, Chattopadhyay, 2018).

In his book ‘Poet and Plowman’, Leonard Elmhirst (1975) mentioned that “we decided to offer major and minor projects for each student to work on and to try and establish cooperation among the local farmers in buying, selling and for credit.” Self-reliance of local people through community development projects, cooperative credit system,

spread of basic education and mass literacy, development of cottage industry, practice of technology-based agriculture and building of a genuine and harmonious relationship with the villagers with an objective to understand the day-to-day problems of their lives formed an integral part of rural upliftment programme at Sriniketan.

DISCUSSION:

To Rabindranath Tagore and Swami Vivekananda, education should not be the medium of gaining knowledge and training, nor it should be the vehicle of only skill development, but it should be an ideal medium of attaining wisdom, true manifestation of inner potentialities, enlightenment of the very core of human spirit, and above all, the upliftment of the soul. Their thoughts are reverberated as the most needed educational concepts comprising metaphysics, epistemology and axiology in pursuit of humanitarian society in modern India.

Ramakrishna Mission's institutes and universities popularised Vivekananda's ideology of 'man-making' education which is an amalgamation of scientific knowledge with Vedantic thoughts, as well as meditation, concentration of mind, practical training for self-employment and inclusion of physical education - games, sports and yoga in the curriculum. The concept of 'self-learning' is very much relevant in today's Constructivist approach to education. Active participation of the students in the teaching-learning process, 'discovery learning', 'situated cognition' and applications of theoretical knowledge are the modern Constructivist viewpoints that Vivekananda anticipated and conceptualized long ago.

Tagore's relevance becomes much wider in today's multi-cultural, multi-racial and multi-lingual world where economic and political discrepancies and imbalances loom large. Gurudev visualized and presented an all-inclusive system of education and for that purpose he invited eminent scholars, scientists, poets and musicians to Visva-Bharati, so that it could become an ideal model of inclusive education and a nest where students from anywhere could come and exchange their ideas and views – 'communion of the world with India' (this is synonymous with the concept of 'dialogical communication' by German Theistic Existentialists Karl Jaspers and Martin Buber's "I-It" and "I-Thou" relationship (Roy, 2016). Education should strongly be rooted in the immediate environment and flourish to the fullest with global understanding - "Biswa sathē jōge jethay biharo / Seikhane jog tomar sathē amaro/..." The concept of the 'universal man' and the manifestation of 'Brahmo' in every aspect of life are the

guiding principles of his educational thoughts that he practised all through - “Simar majhe asim tumi bajao apon sur / Amar modhye tomar prokash tai eto madhur..” His conceptualization and innovative ways of experimenting with the idea of education becomes an ‘education’ itself. As a great educator, he always endorsed that kind of education which will promote the creative originality for producing an ‘ideal man’, a ‘universal man’ who can contribute immensely to the welfare of humanity as a whole.

CONCLUSION:

It is very unfortunate that the ideas of Tagore and Swamiji seem to be relegated to the background in today’s profit-making educational institutions all over the world. In the age of explosion of information and communication technology and media boom, their ideas of the development of the personality as a whole and the concept of inclusive and value-based education to promote spiritual and moral development could not find a rightful place in the curriculum. Their views and ideologies are still not reflected significantly in National Policy of Education and National Curriculum Framework of India. Though the sesquicentennial birth anniversaries of these two great souls have passed, institutions in India could not utilize their esteemed views to bring a desired change in the colonial system of education in our country. The society still reels under divisive and regressive forces – marginalized and downtrodden people still cannot take the opportunity of good education, and communalism and casteism are rearing their ugly heads. In such challenging times, it becomes more necessary and relevant to implement their concept of wholistic and inclusive education in the contemporary educational setup and fulfill their dreams of a global, unified, harmonious and liveable world where education can be used as a powerful instrument to bring a desired social change.

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EFFECT OF YOGA ON PHYSICAL AND MENTAL HEALTH

Dr. Sunita Rani, Assistant professor,

Gurukul Kangri (D .U.) Haridwar

Km. Ruby, Research scholar, Gurukul Kangri (D .U.)

Haridwar, Sunita.rani@gkv.ac.in

ABSTRACT

Yoga is a set of exercises that can be done in everyday life. Yoga consists of an "eight-limb path" of growth that includes physical, mental, social, and spiritual well-being. These approaches aid in a variety of ways, including improving body-mind coordination, instilling positivity in the mind and keeping the body healthy and fit, all of which increase physical function. When the body is physical healthy, the mind is clear and concentrated, and stress is minimized. This allows you to connect with loved ones while still maintaining socially healthy connections. You are in touch with your inner self, people, and your surroundings on a much deeper level when you are well, which contributes to your spiritual health. This study focuses on the relevance of yoga. Recently evidence on the effect of yoga interventions on various components of mental and physical health by focusing on the evidence described in review articles. This review suggests several areas where yoga may well be fruitful, but more research is required for virtually all of them to firmly establish such benefits. With this, a simple and easy practice of regular yoga techniques helps in improving the quality of life.

Key Words- Physical health, mental health, Spiritual health, Yoga practice,

Introduction: -

ओम्सहनाववतु । सहनौ भुनक्तु ।

सहवीर्यं करवावहै । तेजस्विनावधितमस्तु ॥

मा विद्विषावहै । ओम् शान्तिः शान्तिः शान्तिः ओम् ॥

Om SahaNavavatuSaha Nau BhunaktuSahaViryai Karavavahai TeJasviNavadhitamAstu Ma VidviSavahai. Om SantiHsantiHsantiH OM Paramatma, protect and bless us. Give us strength to come to the end of the

path, to eternal knowledge, help us so that we do not turn against one another, and eternally united continue on the path together. OM Peace PeacePeace.

SWAMI MAHESHWARANANDA

Health and yoga go hand to hand. Yoga focuses on bringing harmony between the mind and the body through an extremely subtle science. Yoga is a holistic approach, it promotes health, prevent disease, and manage the life-style related disorders. It is therefore well known as a subtle way to prevent disease, provide health and manage life-style related disorders. The word 'Yoga' comes from the "Sanskrit root" which means, "To join" or "To yoke" or "To unite". According to yogic scripture, yoga results in the union of individual consciousness, indicating a perfect harmony between man and nature. Self-realization is the ultimate goal of yoga. Overcoming suffering to attain "the state of liberation". This is one of the oldest sciences in the world, that produced in India, which is very useful for maintaining physical and mental health as well as for 'spiritual growth'.

Indus valley civilization- dating back to 2700 BC has been widely considered as an immortal cultural outcome of yoga. Yoga- caters both to the physical and spiritual upliftment of humanity. Yoga sadhana is a path that embodies the fundamental human values.

"Yoga in daily life" aims to accomplish the physical, mental, social and spiritual health as well as self-realization or the realization of the divine power within us.

YOGA AND PHYSICAL HEALTH

Physical health has a significant role in everyone's life. Neither all things are health, nor is everything nothing without health, according to Swiss physician Paracelsus. Creating and maintaining good health involves a combination of physical exercises (Asanas), breathing exercises (Pranayama), and relaxation exercises. There are eight levels of Asanas and Pranayamas in "Yoga in Daily Life," starting with "Sarva Hita Asanas" (meaning, "Exercises that will make you healthy for life"). The practice of Asanas and Pranayamas is progressively introduced in seven other parts. Yoga for Back Pain, Yoga for Joints, Yoga for Seniors, Yoga for Managers, and Yoga for Children are just a few of the programs developed based on these workouts. Within "Yoga in Daily Life," purification techniques of Hatha Yoga are also valuable exercises for maintaining health. This

includes Deep Relaxation (Yoga Nidra), Concentration Exercises (e.g. Trataka), and Mudras and Bandhas (special yoga techniques).

PHYSICAL FITNESS

Yogasana help in improving physical fitness. An individual remains health and fit if he regularly do variousasana and other yoga practices. Yoga is beneficial for physical fitness.This is described in a research review by Govindaraj.R, Karmani.S, Varambally.S and Gangadhar.B.N. The results from yoga interventions appear to be similar to, or superior to, those of exercise. The focus on breathing, mindfulness during practice, and the importance placed on posture maintenance are some of the elements that distinguish yoga practices from physical exercise.

SYMPATHETIC/PARASYMPATHETIC ACTIVATION

Sympathetic and Parasympathetic nervous system play an important role in handling emotions. Many times, we face difficulty in controlling our emotions. Regular yogasana provides us stability in our emotions, and we tackle our problems easily.Researchers Streeter CC, Gerbarg PL, Saper RB, Ciraulo DA, Brown RP. (2012)2012 discuss yoga's role in sympathetic and parasympathetic activity. This proposed theory, reveal yoga practices can lower “PNS and GAB argic activity” basic of many stresses related disarrays. It results in betterment of ailment mark disarrays. So, there is extensive inference for incorporation of “yoga-based activities” in the nursing of a wide range of disease intensify through stress.

CARDIOVASCULAR ENDURANCE

Yoga helps in improving cardio health, by increasing blood circulation and flow.Practicing yoga impact on blood pressure, level of cholesterol, level of glucose in blood. All these things make us lower risk of hypertension, stroke and heart disease. upmc.com (2019). Raub J. (2002) reveal that,while there are many types of yoga, hatha Yoga is the most popular.The Hatha Yoga practices include stretching exercises and physical postures (Asanas), deep breathing techniques (Pranayama), and concentration techniques (Meditation). The practice of yoga is believed to help the body detoxify, mitigate chronic fatigue, improve endurance, and improve organ and immune function.

YOGA AND MENTAL HEALTH

A person's mental health is determined by their mind and senses, rather than being controlled by them. In order to gain control over the mind, we need to first analyze it internally and purify it. Our nervous system is imbalanced when we have negative thoughts and fears, and therefore our physical and mental functioning is affected. These negative thoughts and fear of uncertainty are the cause of many ailments and anguish. Mental wellbeing is defined by clarity of thought, inner freedom, contentment, and healthy self-confidence. Therefore, we strive to gradually overcome our negative characteristics and thoughts and aim to develop positive habits and behaviors. Among the many methods offered in "Yoga in Daily Life" for attaining mental wellness are mantra practice, observing ethical principles, keeping good company, and finding inspiration from the study of inspirational texts. Self-Inquiry Meditation is a step-by-step meditation technique of Self-Analysis, which is an important tool for self-knowledge and self-study. Through this meditation practice, we are able to connect with our subconscious, the source of all our desires, complexes, behavioral patterns, and prejudices. As we practice, we become acquainted with our nature as we are and why we are so, and then move beyond self-acceptance to achieve Self-Realization. We can overcome our negative qualities and habits using this technique.

EFFECT OF YOGA ON MENTAL HEALTH: -

1. Depression

Depression is a severe problem faced by many people in this today's world. It is reckoned that around 352 million individuals globally, suffered from some type of depressive symptoms (WHO, 2016). Government spending lots of resources to improve the mental health of people. Bridges.L and Sharma.M., (2017) in a systematic review of yoga intervention that aimed at improving depressive symptoms concluded that the intervention based on yoga were quite effective in reducing depression. Muzik M, Hamilton SE, Lisa Rosenblum K, Waxler E, Hadi Z (2012) revealed that, there is evidence that yoga can reduce depression symptoms in pregnant women. It is also effective in many other physical problems such as people experiencing lower back pain. Tekur P, Nagarathna R, Chametcha S, Hankey A, Nagendra HR (2012).

2. Fatigue

Fatigue is a state of constant tiredness and weakness, it is not overcome by rest. Stress, emotional or other psychological problems are the cause of such stress. Lifestyle factors like smoking, eating habits, lack of sleep or exercise, or many medical conditions example cardiovascular disease, diabetes or thyroid problems are also cause of such stress. In all these problems yoga intervention quietly helpful. Yoga activity helpful in dealing with fatigue. There are few yoga which was very helpful in combating fatigue. “Bhujangasan, Dhanurasana and Tadasana (mountain pose). News18.com, myupchar.com (2020).

3. Anxiety and Anxiety Disarrays

Yoga is an oldest and effective way found supportive in reducing and tackling profound fret, agitation, anxieties and tensions. Our mind and body are interlinked and both affect each other. In yoga we try to collaborate both physical and mental health. Yogic practice heals our mind and body both. In yoga practice we adopt certain body posture, do breathing exercise, all these helpful in countering the effect of stress and anxiety. Those who have a long history of anxiety disorders, especially if they are severe, should consult with professionals before continuing yoga interventions. yoga.ayush.gov.in/blog(2021).

Some yoga for example, “Vrikshasana, Tadasana, Vajrasana, Shashankasana, Shavasana, Uttanpadasana, Makarasana coupled with pranayama like anulom- vilom,” on a daily practice helps to remove negative thought from mind and maintain positivity in mind.

4. Stress

We can effectively deal with stress if practice yoga on a regular basis. Even just a few minutes of yoga during the day can alleviate the stress that accumulates in both the body and mind every day. “Yoga postures, Pranayama, and meditation are effective techniques” to cope with stress. Meditation is a form of relaxation that rejuvenates body and mind. Kauts.A, and Sharma.N, (2009) elaborates the effect of yoga on school performance in relation to stress. Eight hundred school students participated in the study. Among these 158 have high stress level and 140 have low stress level. Stress battery is used to measure level of stress. Both groups were given a pre-test in math, science and social studies. After it a seven-week yoga program was conducted for experimental group. Then a post-test was taken and their results on those three subjects were checked.

Result revealed that the students, who practice itdogood in learning. Low stressed student performs better then high stress students. So, we reduce effect of stress with yoga practice.

YOGA AND MENTAL HEALTH

*Yogic practice helps in improving mental health of its practioners. This fact is searched in many researches.***Lee S.W, Mancuso; CA, Charlson M,E.(2004)described that a three month yoga practice improve scores on mental health assessment and other quality of life measure. Its effect can be seenanxiety, depression, attention lacking, boosting memory.Uebelacker LA, Epstein-Lubow G, Gaudiano, BA. (2010)described that yogasana help in treating depression. In many researches yoga-based intervention is given to patients found efficacy of yogasana for the treatment of depression and possible mechanisms.**The length of intervention differsfrom “3 days to 12 weeks” and in various studies. The intensity for practicing it also varies from daily to once per week, and various types of yoga practice were used “some asana-focused and some meditation-focused”.

Gupta N, Khera S, Vempati RP, Sharma R, Bijlani RL. (2006)studied the short-term impact of a comprehensive yet brief lifestyle intervention based on yoga in certain disease and anxiety. Results showed that a short stress management and lifestyle modification program based on yoga reduced anxiety levels. The participants of the study have a history of “hypertension, coronary artery disease, diabetes mellitus, obesity, psychiatric disorders, and thyroid disorders”.Yoga asanas, pranayama, relaxation techniques, group support, individualized advice, lectures, and films on the philosophy of yoga and its application in daily life, meditation, and stress management were all part of the intervention.Scores on anxiety assessments taken on the first and last day of session.Improvement was seen in anxiety levels of diseased persons.

The practice of yoga work as antidepressant effects in participants it is revealed by **Vedamurthachar A, Janakiramaiah N, Hegde JM, Shetty TK, Subbakrishna DK, (2006).**Participants in alcohol detoxification programs participated in this research.Measures of cortisol, ACTH and prolactin revealed a possible biological mechanism for yoga’s effects. Different types of yogic practices including breathing exercise, bhastrika pranayama “20 times forced inhalation and exhalation”.Cycles of breathing consist of slow, medium, and fast cycles for a total of 30 minutes. Thesepractices areperformed in “sitting posture (Sukhasana) with eyes

closed”. After it, “Yoga Nidra (lying in a tranquil state) for about 20 min” was performed. The whole program includes one 65-minute session once per day for two weeks. It is seen that it effects on biological mechanism of a person.

Mendelson T, Greenberg, MT, Dariotis, JK, Gould, LF, Rhoades, BL, (2010) assess “the feasibility, acceptability, and preliminary outcomes of a school-based mindfulness and yoga intervention”. A 12-week yoga and mindfulness program include 4-day participation in a week at school was conducted for 97, 4th and 5th class students in Baltimore city. Yoga sessions lasted 45 minutes and took place outside of academic hours. After interventions subjects had given a questionnaire to assess their stress reactions, depressive symptoms, and relations with peers and school. An intensive yoga program for fourth and fifth graders improved involuntary stress responses of students.

Stueck M, Gloeckner N. (2005) explore whereupon yoga can help in lessen stress reactions in youngster. With age-range 11-12, 48 subjects with high exam anxiety enrolled for the research. **Researchers found that preteens' stress responses improved after participating in a 15-week yoga and relaxation program.** The participant does relaxation exercises, 23 different yoga exercises, individual complex yoga exercises, during this the subject can evolve complex yoga and able to give instruction to others. They also learn meditation. Several stress measures were improved among participants in the program. Immediately after the training, the following significant effects were observed: decreased aggression, decreased helplessness in school, decreased physical complaints, and improved stress coping abilities. In comparison 3-months later, the following effects were seen: improvements in emotional balance decreased anxiety, decreased shyness in social contacts, and decreased impulsiveness. In the first post-test assessment, parents stated that their students were calmer and more balanced (71.4%), less impulsive, aggressive, and hot-tempered (38.1%), more concentrated (38.1%), and had fewer complaints (38.1%).

YOGA WITH ATTENTION DEFICIT PROBLEM IN CHILDREN

It is found in many researches that in attention can be increased by yoga. Yoga improve time devoted in any task. The effectiveness of yoga for improving time on task in children with attention problems was investigated by Peck HL, Kehle TJ, Bray MA, Theodore LA. (2005). In a 30-minute videotape program, 10 students ages 6-10 with attention

problems (but not diagnosed with ADHD) participated twice a week for weeks. The mean "time on task" was improved both immediately following the intervention (effect size 1.5 to 2.7) and in the follow-up period (effect size 0.77 to 1.95). **The comparative group shows no change in behavior.**

Jain SC, Rai L, Valecha A, Jha, UK, Bhatnagar SO, Ram K.(1991) assess if yoga can improve pulmonary function and exercise capacity in children with asthma. 46 children with a mean age of 15.8 years and a history of asthma were taken for study. Children participated in 40 days of yoga training, and measurements were made of forced expiratory volume, distance walked in 12 minutes, and overall physical fitness as assessed by a modified Harvard Step Test. Twenty-six patients were followed for up to two years of asthma symptoms and medication requirements were measured. Results indicate Yoga training improved pulmonary function and exercise capacity in children and teens with asthma.

Kristal AR, Littman AJ, Benitez D, White E. (2005) examines the association between yoga practice and lower ten-year weight gain after age forty-five. 15,500 people of age group 53 to 57 were selected for participation in study. The participants were given a validated physical activity questionnaire asking what types of activities they were engaged in, including yoga. The participants were asked how many years they had been doing each activity in the last ten years, as well as the number of days per week and minutes per day they were doing it. With increasing intensity yogasana was categorized into three groups of increasing intensity. Participants' current BMI was calculated using self-reported height and weight, and weight change was calculated by comparing their current weight to their weight at age 45. Yoga practitioners with a BMI less than 25 who practiced for four or more years had a 3.1 lb. Their weight increases less than those, who didn't perform yogasana. People who practiced yoga for four or more years and were overweight lost an average of 18.5 lbs. All participants had controlled for other physical activity, dietary habits and other weight-gaining factors. When middle-aged adults practice yoga for four or more years, their weight gain is slowed.

Sahay BK. (2007), investigate the effect of yoga practice on "glycemic control and insulin duties including hypertension and dyslipidemia". Diabetic patients and non-diabetic were selected for sample. The participants performed yogasana at least for 45 min. daily. In studies, yoga was found to be beneficial in controlling diabetes mellitus. The studies

also showed a significant reduction in fasting and postprandial blood glucose levels. Cortisol levels and insulin kinetics were significantly altered in many practitioners. The level of fatty acids was decreased in the body. Body fat percentage decreased and lean body mass increased. A greater number of insulin receptors was detected, as well as improved insulin sensitivity and decreased insulin resistance.

CONCLUSION

To conclude, the health of the body is the fundamental principle in life. Yoga Practices guide the life's path. It can be used for treating heart attacks, depression, and anxiety. This is because yoga has no side-effect on physical and mental health. It is an old treatment process that can be practiced regularly to keep the body and mind fit. Regular prayer, chanting, and pranayama help to increase blood circulation. Since ancient times to the present, millions of people around the world have benefited from the practice of yoga, which has been preserved and promoted by some of the greatest eminent yoga masters in the world.

SUGGESTIONS FOR BETTER PRACTICING OF YOGA: -

- Practiced yoga under the supervision of a skilled teacher. Only an expert teacher can guarantee self-progress without hearing body and mind.
- It is important to practice on an empty stomach (no less than four hours from the big meal).
- Yoga should be practiced wearing comfortable clothing neither too tight nor too large. The practice of this with bare feet but a pair of socks is useful during relaxation.
- It should be practiced on a regular basis, on a proper time.
- Take healthy and appropriate diet for seeing the effect of yoga.

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ASSESSMENT OF FUNCTIONAL ACADEMIC SKILLS AMONG VISUALLY IMPAIRED STUDENTS WITH RESPECT TO THEIR DEGREE OF IMPAIRMENT

Dr. Minati Rani Mohapatra

Assistant Professor

Head, Department of Special Education

Composite Regional Centre

DEPwD, Ministry of Social Justice&Empowerment, Government of India
Sashtri Nagar, Next to KV-II, Back to Sailashree Palace, Balangir – 767001

minatirani@gmail.com

ABSTRACT

The present study is quasi experimental in nature. The scholar aim to assess the functional academic skills among visually impaired students selected purposefully for from the standards IV, V, VI, and VII. All students belong to the special setup. Total 16 students are selected out of them 8 are girls and 8 are boys. Among them 8 are totally visually impaired while remaining 8 are suffering from low vision. 04 students are selected from each standard out of which 02 are girls and other 02 are boys. Arithmetic mean (M), SD, and t-value calculated to reach at the solution of the problem in hand. The analysis revealed that, Low vision students achieved more benefits from the intervention. The visually impairment hinders the functional academic skills of the students having various degree of impairment. Therefore, it is concluded that, awareness and early intervention will reduce the struggle of the visually impaired up to some nuisance. The child with special need do not want sympathy and they need apathy from their surroundings to be able differently which leads them to enjoys a dignified life by contributing to the nation's development. Parents and special educators should heed on it.

Key Words: *Functional Academic Skills, Visually Impaired, Degree of Impairment, Intervention, Apathy.*

INTRODUCTION

As per the census 2011 report, total 2.68 million of disabled population belongs to India, and raw data represent 2.21 % of total national population. Among them, about 1.50 million are male and 1.18 million are

female. The percentage of persons with disabilities in the USA is 12%, in the UK is 18%, in Germany is 9%, in Sri Lanka is 5%, and in Pakistan is 9% (Kumar, N. D. & Tandon, T., Employment News vol. XLIII No. 21, pp: 1 & 52, dated-25th – 31st August, 2018).

the annual health survey under the Chairmanship of the then Prime Minister. It was decided that, “there should be an Annual Health Survey of all districts out of 1,00,000 populations. It was found that the Prevalence of any type of Disability (Per 100,000 Population) within whole Balangir district are 2567 while this number is 2642 for rural area and 1745 for urban area. The detail prevalence data of Balangir district in reference to whole Odisha is given in the following table.

Table: 2.1.0: Prevalence of any type of Disability in Balangir District

State // District	Prevalence of any type of Disability (Per 100,000 Population)								
	Person			Male			Female		
	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Odisha	2064	2160	1567	2245	2352	1707	1883	1971	1418
Balangir	2567	2642	1745	2661	2746	1742	2470	2537	1748

Holistic development of children is required to develop a positive attitude and energetic habit to perform an activity in proper manner. The broad aim of inclusive set-up is to access the education equally irrespective of any physical deficiencies. There must not be any barrier in among differently abled children within inclusive classroom to access their education equally with their non-disabled sighted peers. Primary education is mainly concerned with preparing each and every individual to survive in this society while the secondary education preparing students for lifelong learning and to enjoy a dignified life by teaching them to become civilized and creative member who can successfully take part in the nation building process (Federal Republic of Nigeria, 2013). The deficit in seeing hinders the child from the social communication. In the changing and modifying inclusive situation visually impaired and sightless children also seen as competitor in the academic institution while performing their academic and non-academic activities in their day-to-day life independently without others help even in such activity where the high degree visual activity is required. In such a situation the proper and optimum use of their residual

vision can help a low vision student significantly to perform their academic and non-academic activities.

SIGNIFICANCE OF THE STUDY

The visually impaired students were suffering a lot due to their lack of sensory abilities. While totally visually impaired students can read and write using Braille only, low vision students can use their residual vision to be relaxed in reading (large print) and writing up to some extent. Two things are very much important for sightless students these are extra space and extra time. The Scholar in the present study tried to study functional academic skills and the technique to enhance the performance in their academic activities successfully. Again, a review of past studies & literature thus reveals that there is lack of adequate researches in the field of education of visually impaired children. Moreover, the work skill training completely neglected in the educational programmes. Further, non-availability of studies on sample from Odisha State necessitated the investigator to take up the current problem for study.

OBJECTIVES OF THE STUDY

- To assess the functional academic skills among visually impaired students.
- To provide intervention to enhance functional academic skills to help them up to some extent.
- To compare the functional academic skills performance between students with Total Vision Impairment and Low Vision before and after the intervention.
- To find out impact of functional academic work skill package on development of functional academic skills among visually impaired students.

HYPOTHESES OF THE STUDY

- There is no significant difference in the functional academic-skills performance among visually impaired students before and after the intervention
- There is no significant difference in the functional academic-skills performance of students with Total Vision Impairment and Low Vision prior to intervention'

- There is no significant difference in the functional academic-skills performance of students with Total Vision Impairment and Low Vision after the intervention
- There is no significant difference in the grade wise work functional academic skills performance of students with Total Vision Impairment and Low Vision with respect to their degree of impairment

PROBLEM STATEMENT

The title of the problem in hand is worded as “Assessment of Functional Academic Skills among Visually Impaired Students with respect to their Degree of Impairment”

SCOPE OF THE STUDY

The scope of the study is given as below:

1. The study will help students to identify their skills which can be optimally utilized to enhance their academic performance.
2. The study will empower low vision students to perform their academic and non-academic day-to-day activities.
3. Bring effective improvements in the academic activities of the student.

DELIMITATION OF THE STUDY

1. The sample of the study is selected purposefully and is limited to the Balangir district of Odisha.
2. Total 16 students taken from special setup studying in the standards IV, V, VI and VII respectively out of which 8 are boys and 8 are girls.
3. The size of the sample is 16 04 students are taken from each standard out of which 02 are girls (1 totally visually impaired + 1 low vision) and remaining 02 are boys (1 totally visually impaired + 1 low vision).

METHOD OF THE STUDY

➤ Design of the Study

The researcher proposes to adopt pretest and posttest single group design which is technically known as quasi experimental design. In this

study, pre observation will be made; treatment will be given to the group and after treatment, post observation will be made. The design is as follows.

$$O_1 X \quad O_2$$

Here O_1 indicates pre-experiment observation, O_2 indicates post-experiment observation and X represents the treatment (intervention).

➤ **Variables**

‘Nature of Visual Impairment (totally vision less & low vision)’ is taken as the independent variable while ‘Performance in functional academic skills (level – I & level - II)’ is taken as the dependent variable for the study.

➤ **Sample**

The investigator proposes to adopt purposive sampling technique to select the sample. The sample of the present study shall be limited to 16 selected from standard IV, V, VI, and VII respectively. 02 girls and 02 boys selected from each class. A “Personal Data Sheet (PDS) is also develop to collect detailed information about the respondents”.

➤ **Data Gathering Tools**

The present study is intended to investigate the existing functional academic skills of visually impaired children and to develop a package to teach functional academic skills of visually impaired children

- **Checklist to Assess the Functional academic skills – Level - I**

- i) Use of stapler
- ii) Use of punching machine
- iii) Tying the paper as in examination
- iv) Using signature guide

- **Checklist to Assess the Functional academic skills – Level - II**

- i) Using book mark
- ii) Using writing board
- iii) Using scale and pencil
- iv) Using scissor

The research scholar has developed a check list to answer with ‘Yes’ = 1 or ‘No’ = 0.

RESULT AND DISCUSSION

The base of functional assessment fully depends on the report prepared from the relationship between stimulus intensity and the perception of the student. The current discussion put a spot light on the sensory deficit exists in the students and shows some ways to measure the vision deficiencies as well as the optimum utilization of the existing vision remains among sightless and low vision students. In the present study the scholar analyzed the data with respected to the degree of impairment among the sample students.

1. The analysis of the impact of intervention training on total sample with respect to their functional academic skills assessment

The analysis of total sample with respect to their existing functional skills issues and performance improved in those skills during the intervention was analyzed with their obtained scores before and after the intervention training programme. The data obtained were analyzed with the help of t-test to reach at the conclusion.

Table - Analysis of Pre & Post Performance of the sample Students

Testing	No. of Students	Arithmetic Mean (M)	Standard Deviation	Calculated t - Value	Degree of Freedom
Pre-test	16	1.563	1.459	8.320*	15
Post-test	16	7.063	2.205		

**: Significant at 0.001 Level*

The critical t-value for the degree of freedom (d.f.) = 15 at 0.001 level of significance is 3.733 which is smaller than the calculated t-value (8.320) and therefore is said to be significant at 0.001 level. It indicates that there is a significant improvement in the functional skill performance among the students. This means total students taken for the study got benefited from the intervention given to them. This contradicts the proposed null hypothesis. In the light of this the null hypothesis that '*there is no significant difference in the functional academic-skills performance among visually impaired students before and after the intervention*' is rejected. Therefore, it may be concluded that, all students taken for the study significantly got benefited from the intervention programme.

2. The analysis of the work-skills performance of students with Total Vision Impairment and Low Vision prior to intervention w.r.t their Degree of Impairment

Analysis of the existing functional academic skill performance among the sample taken with respect to their impairment obtained separately before the intervention. The score obtained from the sample is analyzed to identify the present status of the functional skills issue prior to the intervention with respect to their impairment. Performance score with respect to impairment is obtained prior to intervention is analyzed and mentioned below.

Table – Analysis of Pre academic Performance w.r.t Degree of Impairment

Impairment	No. of Students	Arithmetic Mean (M)	Standard Deviation	Calculated t -Value	Degree of Freedom
TVI (pre)	08	0.25	0.463	9.391*	14
LV (pre)	08	2.825	0.641		

*:Significant at 0.001 Level

The critical t-value for the degree of freedom (d.f.) = 14 at 0.001 level of significance is 3.787 which is smaller than the calculated t-value (9.391) and therefore is said to be significant at 0.001 level. It indicates that there is a significant difference in performing functional academic skills among the students with respect to their degree of impairment prior to intervention. This means, students with low vision perform their functional academic skills activities well and better than their totally visually impaired peers prior to the intervention. This contradicts the proposed null hypothesis. In the light of this, the null hypothesis that '*there is no significant difference in the functional academic-skills performance of students with Total Vision Impairment and Low Vision prior to intervention*' is rejected. Hence the performance in functional academic skills is hindered due to the degree of visual impairment exists within students. Therefore, it may be concluded that, Low Vision students perform their functional academic skill activities well and better than the totally Vision Impaired students prior to the intervention.

3. The analysis of the functional academic skills performance of students with Total Vision Impairment and Low Vision after the intervention.

Analysis of the impact of intervention on functional academic skill performance among the sample taken with respect to their impairment obtained separately after the intervention. The score obtained from the sample is analyzed to identify the present status of the functional skills issue after the intervention with respect to their impairment. Post performance score with respect to impairment is obtained, analyzed and the result mentioned below.

Table - Analysis of post academic skills Performance with respect to their Degree of Impairment

Impairment	No. of Students	Arithmetic Mean (M)	Standard Deviation	Calculated t - Value	Degree of Freedom
TVI (post)	08	5.125	0.641	8.082*	14
LV (post)	08	9.0	1.195		

*: Significant at 0.001 Level

The critical t-value for the degree of freedom (d.f.) = 14 at 0.001 level of significance is 3.787 which is smaller than the calculated t-value (8.082) and therefore is said to be significant at 0.001 level. It indicates that there is a significant difference in performing functional academic skills among the students with respect to their degree of impairment after the intervention. This means, students with low vision perform their functional academic skills activities well and better than their totally visually impaired peers after the intervention given to them. This contradicts the proposed null hypothesis. In the light of this, the null hypothesis that '*there is no significant difference in the functional academic-skills performance of students with Total Vision Impairment and Low Vision after the intervention*' is rejected. Hence the degree of impairment put impact in performing the functional academic skill activities. Therefore, it may be concluded that, Low Vision students perform their functional academic skill activities significantly well and better than the totally Vision Impaired students even after the intervention provided.

4. *The grade wise analysis of the work-skills performance of students with Total Vision Impairment and Low Vision with respect to their Degree of Impairment.*

Grade wise analysis of the existing and enhanced functional academic skill performance among the sample taken with respect to their degree of impairment obtained separately before and after the intervention. The score obtained from the sample is analyzed to identify the present status as well as enhanced status of the academic skills performance among the visually impaired students are analyzed with respect to their degree of impairment. Performance score with respect to impairment is obtained prior to and after the intervention is analyzed and mentioned below

Table - Grade wise analysis of pre-test score w.r.t their Degree of Impairment

Grade	Impairment	No. of Students	Arithmetic Mean	Standard Deviation	Calculated t-value	Degree of freedom
I	TVI	04	0.00	0.00	11.00*	06
	LV	04	2.75	0.50		
*: Significant at 0.001 Level (5.208)						
II	TVI	04	0.5	0.577	10.00*	06
	LV	04	3.0	0.816		
*: Significant at 0.001 Level (5.208)						

Below table reflects the grade wise post scores analysis of the visually impaired students with respect to their degree of impairment.

Table - Grade wise analysis of post-test score w.r.t their Degree of Impairment

Grade	Impairment	No. of Students	Arithmetic Mean	Standard Deviation	Calculated t-value	Degree of freedom
I	TVI	04	5.25	0.50	6.140*	06
	LV	04	9.50	1.291		
*: Significant at 0.001 Level (5.208)						
II	TVI	04	5.0	0.866	5.422*	06
	LV	04	8.5	1.225		
*: Significant at 0.001 Level (5.208)						

The above results revealed that, in the both cases (i.e. pre-test case as well as post-test case) the calculated t-values became greater than the table

values (5.208) at level 0.001. It indicates that the intervention put impact on enhancing the functional academic skills among visually impaired students and the low vision students got more benefit than the totally visual impairment (blind) students from the intervention at both groups. In the light of this result the null hypothesis that, 'there is no significant difference in the grade wise work functional academic skills performance of students with Total Vision Impairment and Low Vision with respect to their degree of impairment' is rejected. Hence the degree of impairment put impact in performing the functional academic skill activities. Therefore, it may be concluded that, Low Vision students perform their functional academic skill activities well and better than the totally Vision Impaired students in each standard/grade before and after the intervention provided.

FINDINGS OF THE STUDY

Following objective wise finding are achieved from the analysis of the present study.

- 1 To assess the functional academic skills among visually impaired students.

*All the sample students undergo the assessment for their functional academic skills performance and achieved more or less from the intervention provided to them.

- 2 To provide intervention to enhance functional academic skills to help them up to some extent.

*It is concluded that, all students taken for the study significantly got benefited from the intervention programme; yet low vision students achieved somewhat more benefits than their totally visual impaired peers.

- 3 To compare the functional academic skills performance between students with Total Vision Impairment and Low Vision before and after the intervention.

*It is observed that, the performance in functional academic skills is hindered due to the degree of visual impairment exists within students. Therefore, it may be concluded that, Low Vision students perform their functional academic skill activities well and better than the totally Vision Impaired students prior to the intervention.

* It is also revealed that, the degree of impairment put impact in

performing the functional academic skill activities. Therefore, it may be concluded that, Low Vision students perform their functional academic skill activities significantly well and better than the totally Vision Impaired students after the intervention provided.

* It is seen that, the degree of impairment put impact in performing the functional academic skill activities. Therefore, it may be concluded that, Low Vision students perform their functional academic skill activities well and better than the totally Vision Impaired students in each standard/grade before and after the intervention provided.

- 4 To find out impact of functional academic work skill package on development of functional academic skills among visually impaired students.

* It is found from all the analysis done in the study that, the intervention package put impact on the visually impaired students having various degree of impairment. All students got benefited from the intervention package. Low vision students achieved somewhat better than the totally vision impaired students. Therefore, the Low vision students performed the functional academic skills better and enhanced manner than their totally vision impaired peers.

CONCLUSION OF THE STUDY

The sighted students, however with their visual ability acquire many references to increase the Functional academic skills and employability skills. But for the visually impaired children, the teachers are the only reference at their younger age. If they do not address this crucial area of development, this will certainly impact their life skills when they grow adults resulting poor integration in the society and eventually affect their independency and dignity of life. Special Educators should heed on it.

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WESTERN HISTORICAL PERSPECTIVES OF PANIC DISORDER : AN OVERVIEW

Yadla Vishwa Sree^{1*}, Neetinakumar Patil², Prabhakar K³

¹Ph.D. Scholar, Dept. of Integrative Medicine,
Sri DevarajUrs Academy of Higher Education & Research, Kolar, Karnataka.,
Email: yadlayoga@gmail.com

²Assoc. Professor, HOD, Dept. of Integrative Medicine,
Sri DevarajUrs Academy of Higher Education & Research, Kolar, Karnataka.

³Professor, Dept. of General Medicine,
Sri DevarajUrs Academy of Higher Education & Research,
Kolar, Karnataka.

ABSTRACT

This article deals about essential parts of the history of an idea of the panic disorder and show how vital its opinion is for clinical and research progress. Several stories and works of fiction have talked about panic disorder, an ancient examples is the Greek God Pan, from whom we derive the word "panic." The medical approach reached its peak in the first half of the 19th century and in the second half of the 19th century, anxiety symptoms began to change slowly but steadily. In the 20th century it was stated by Mayer-Gross (1954) that panic disorder was caused by genetic, biological, and psychological factors. Anxiety was divided into phobic and straightforward nervous states. In 1964, Donald Klein stated that tricyclic antidepressants like imipramine helped people with these disorders. There was also therapeutic growth in the fields of psychopharmacology and psychotherapy.

"The Diagnostic and Statistical Manual of Mental Disorders" was changed by what he observed and said. For the first time ever, a list published by the officials used the phrase "panic disorder." During the most recent few decades of the 20th century, there was a lot of discussion about some biological theories about etiology. Some of them like The "False Suffocation Alarm Theory," written by Donald Klein in 1993, and the Fear Network. These theories are accepted based on studies in cognitive, breathing, thinking, physiology, biochemistry, and lab work tests. In the last 80 years, basic and clinical research has helped us figure out panic disorders that have changed over time and how resultant treatments have changed.

Keyword: Panic Disorder, Panic Attacks, Anxiety Disorder, Agoraphobia, Anxiety.

INTRODUCTION

We want to trace many important things about the history of panic disorder and how important it is to have this diagnosis in the official classifications. The history of panic disorder is fascinating because it shows how symptoms have changed over time in the history of medicine. Berrios (1996) opined that, it might be because it is relatively new or because of the historical model used to account for traditional mental disorders isn't good enough for new conditions, like autism. The word anxiety comes from the root word 'Anshein', which means to strangle, suffocate or oppress, the root comes from Latin words like angustus, which refers to uneasiness, anger means oppression, constriction, lack of air, anger, suffering, and panic (Berrios, 1996). There is an Indo-Germanic root that means "constriction or narrowness." This article deals with the antiquity of the clinical concept called panic disorder (First et al., 2002) in its many different explanations and vocabulary. Further, it also focuses on clinical studies that helped build the idea of panic disorder.

HISTORY OF PANIC DISORDER

THE ERA OF THE CLASSICS

There are a lot of literary and folk stories that show how anxious symptoms in the past were similar to what we now call panic disorder. People, who read Greek mythology might have heard about the Pan God, who may have been one of the first person to show signs of panic attacks. He came up with the term "panic attack" to describe when someone has an anxiety attack (Merivale, n.d.).

People also believe that Pan was the God of sheep and shepherds. He looked scary because he had horns and half goat with a pair of legs and half man. Though, he was a very active and energetic person, but he was also very irritable. He was a big fan of music, and he played the Syrinx, a small reed pipe that he played. In many different stories, Pan causes horror, fears, screams, terror, and pain. Pan is similar to other gods, pursued nymphs who ran away from him, whether as of how he looked or how often and quickly he showed up (Merivale, n.d.). People who had to go through the forest were afraid of him like they were other woodland Gods. If you meet one of these deities, you might have panic attacks or panic terrors because you don't know why you are afraid. Hence, people were afraid of going outside because they thought they might see Pan again and get

scared. They stopped going to the market (in Greek, ágora) because they feared big, open, or public places.

Plato speaks of a person who was nervous about traveling in ancient Greece's Timaeus(Plato, 1997). Even though this depiction is usually linked to hysteria, the original text depicts a female with extreme anxiety, like panic disorder(Nardi&Balon, 2020). An animal called the uterus wanted babies. It gets angry and frustrating,when it doesn't conceive for a long time after puberty. It moves through the body and clogs the airways, making it hard to breathe, causing pain, and causing many illnesses. Plato said that women of childbearing age are more likely to have panic disorder. He also said that trouble breathing, which is called dyspnea, is common and that pregnancy makes it go away (Plato, 1997).

Since Hippocrates and up until the 17th century, people used the theory of body fluids and he wrote about in the Corpus Hippocraticum to explain and analyze the signs and symptoms of worry (Berrios, 1996). The Corpus Hippocraticum, a group of seventy medical treatises said to have been authored by Hippocrates and his students in the fifth century AD. According to Egyptian tradition, the four primary senses of humor or fluids are blood, black bile, yellow bile, and phlegm. These senses are linked to specific things about each person, such as diseases. Hippocrates said that depression was caused by too much black bile (Berrios, 1996).

Symptoms were similar to 'Da Costa's syndrome and 'soldier's heart'. Most panic patients were referred to cardiologists, but recognizing that many of these symptoms had no physical basis took decades to develop.

MEDIEVAL AND RENAISSANCE TIMES

Between the Middle Ages and the Renaissance, the signs and symptoms of what we now call severe anxiety syndrome were linked to those of depression. In his book, Robert Burton, an English doctor (Burton, 2012) wrote about an episode of acute anxiety, which he thought was a type of fear."The Essential Anatomy of Melancholy" in the seventeenth century: This fear makes a person red, pale, tremble, sweat.It also causes sudden changes in body temperature like cold and heat, heart palpitations, fainting or syncope, etc(Nardi, 2006).This is what he thought of as a type of fear. Many people, who seek or exhibit themselves in public meetings were astounded. They are so terrified that they have no idea where they are or what they are doing. It has tortured them for days with constant frights and suspicions...."

Burton outlined numerous varieties of pathological anxiety in a way that is very distinct from the present scientific publications, combining philosophy and ideas from the period. He reported that delirium-induced anxiety is linked to depersonalization, hypochondria, hyperventilation, and even anticipatory anxiety, agoraphobia, and a variety of phobias, including acrophobia, public speaking, and claustrophobia. The dread of dying, loss of a loved one is a big worry, and paranoid anxiousness were among the fears he cited(Burton, 2012).

The Renaissance wasn't just a time when art helped people figure out who they were again. Still, it was also a period defined by the growth in prestige of science, and alchemy was given scientific benchmarks. Paracelsus (1493–1541) was a forerunner in the new art of questioning Hippocrates'humor rule (Stone, 2010).

NINETEENTH CENTURY

The current medical definition of panic disorder (PD) predated the eighteenth century, when psychiatry became a separate field of study. Berrios stated that individuals who have cared for patients have been aware of anxiety symptoms and disorders since dawn(Berrios, 1996). On the other hand, each symptom was treated like a different medical problem, even though they were all related to the same physical situation. People took symptoms at face value and thought they were signs of organ disease. For example, palpitations were felt to signify a heart problem. When these worries were brought up, mental illness was not brought up. These anxiety symptoms, such as tachycardia, precordial discomfort, nausea, perspiration, paresthesia, and so on, were found and categorized by clinical doctors, not psychiatrists, based on how they made the body feel(Berrios, 1996).

Since the nineteenth century, French psychiatry has studied panic disorder as acute times of trouble. It has been used to talk about a number of nosological entities, such as“Benedict Morel's emotional delirium (delireémotif), Henri Le Grand Du Saule's fear of spaces (peur des espaces) based on Karl Westphal's texts on agoraphobia, Doyen's morbid terrors (terreursmorbides), and From Henry Ey's severe anxiety (grande anxieté) through Brissaud'sparoxy”(Magalhães, 1997).

At the turn of the nineteenth century, Landré-Beauvais, the French doctor defined distress as "a certain uneasiness, restlessness, and extreme physical activity," and the symptoms could be linked to severe or chronic diseases(Magalhães, 1997). The phrase "cerebral-cardiac neurosis" was

coined by Maurice Krishaber (1836–1883), a Paris-based otorhinolaryngologist, who related symptoms including tachycardia, dizziness, and restlessness to a single neuro-circulatory illness. Neurosis was a term used to describe a biological, somatic disorder that had nothing to do with psychiatric illness (Berrios, 1996; Merivale, n.d.).

In his *Psychiatry* book (1812), Benjamin Rush (1745–1813), renowned as the "Father of American Psychiatry" discovered the link between physical reasons and phobias, making connections between depression (tristimania) to hypochondriasis (Magalhães, 1997).

Anxiety's indications and symptoms were often confused with those of melancholy before 1850.

In 1858, Littré and Robin made a definition of distress as "a sense of heaviness or weight in the epigastrium, related to a considerable deal of exertion in breathing or profound mourning, this being the most advanced degree of worry." Anxiety was also defined as a "problematic and agitated situation, with breathing difficulty and precordial pressure: distress, restlessness, and anxiety are three stages of the same phenomenon, in order of intensity." (Berrios, 1996; Magalhães, 1997)

In the second half of the 1800s, there was a steady change in how people with anxiety were treated. (Magalhães, 1997; Stone, 2010). Somatic aspects began to compete for attention with potential psychological explanations, which had previously been wholly ignored. The term agoraphobia was coined in 1872 by Karl Friedrich Otto West phal (1833–1890) to describe the fear of big, open spaces. He discovered three male patients who voiced fear in large streets and open areas and were sometimes forced to approach passers-by for help (Berrios, 1996; Magalhães, 1997; Stone, 2010).

During the second half of the nineteenth century, agoraphobia and anxiety classifications grew more detailed and thorough (Magalhães, 1997; Stone, 2010). Benedict Morel's (1809 - 1873) research was essential while this time (Morel, 1857). Emotional delirium is a category that includes both physical and morally sensitive symptoms of the body. These symptoms have nothing to do with the signs and symptoms that are currently called psychotic.

Morel's physical complaints included hyperesthesia, perspiration, paresthesia, discomfort, hot and cold flushes, and other physiological sensations. Phobias were one of the moral symptoms. Morel's hypothesis of

comprehensive degeneration included an explanation for emotional delirium. In some of Morel's cases, we may find what is currently known as Panic Disorder and generalized anxiety disorder. Physical and moral motives would be pooled with genetic elements to manifest as a sickness if the decisive circumstances – moral and physical – were present. The functional fragility of the ganglionic, visceral and neurological systems would be the starting point (Morel, 1857). Henry Maudsley (1835–1918) was the first psychiatrist to use the word "panic" (Freud, 1992) when he talked about the melancholic panic in 1879 (Berrios, 1996). In nineteenth-century psychiatry, the idea that all of the symptoms may be representations of a single construct – anxiety – was met with skepticism. The first was about neurasthenia, and Sigmund Freud included it in his studies on anxiety neurosis. Near the end of the 19th century, the two American doctors, George M. Beard, and Jacob Mendes DaCosta, played a crucial role in developing Freud's postulated anxiety neurosis (Berrios, 1996; Magalhães, 1997; Stone, 2010). Beard's book "Neurasthenia," published in 1869, was the start of a sequence of papers demonstrating the uniqueness of neurasthenia in terms of clinical description and explanatory theory. Neurasthenia is defined as physical fatigue that comes from nerves. It is a neurological concept that has to do with nerves. According to Beard, it is a sexual energy drains, like masturbation done too much, can cause the brain to lose its ability to work properly. It causes tingling, pain, digestive problems, depression, low libido, apathy, and a lack of interest in things. Beard's detailed talk about neurasthenia, which included acute anxiety as a significant component, was crucial from the perspective of anxiety. Agoraphobia, anthropo-phobia (societal horror), and the fear of traveling alone are morbid fears. As a result of Freud's criticism of Beard's work, he coined "anxiety neurosis. (Freud, 1992)"

Military doctor Jacob DaCosta (1833–1900) (Stone, 2010) described it as "the irritable heart, a functional cardiac illness" during the American Civil War. Acute symptoms for men with this illness included palpitations of various strengths that lasted from minutes to few hours, thoracic discomfort, and general discomfort. Because he couldn't find an organic heart defect or subjective circumstances associated with war, Da Costa concluded that this was a sympathetic nervous system functional disorder. Da Costa conducted a thorough clinical evaluation for more than 300 patients. The heart becomes physiologically "irritable" when subjected to extreme exertion and tension, resulting in palpitations.

Sigmund Freud(1856 to 1939), was very interested in the symptoms and fears of what is now called panic disorder. In 1894, he coined anxiety neurosis (Angstneurose). The occurrence of anxious moods in neurasthenia was proven by E. Hecker's investigations published in 1893 and gave rise to the term. Sigmund Freud's contribution was to tell the difference between anxiety neurosis and neurasthenia and give it a clear clinical look.

Freud refers to heart activity issues, dizziness, sweating, shock, tremors, diarrhea, and pavor nocturnus, among other acute symptoms, as "anxiety comparable." "These patients' symptoms must be recognized as direct harmful outcomes of disturbed sexual chemical processes," remarked Freud (Freud, 1992), "rather than being intellectually determined or eradicated by analysis."

Since Freud's early works (Freud, 1992) on anxiety neurosis, people have known that an anxiety attack is one of two basic ways that distress shows up in the clinic. The other is a chronic illness. Sigmund Freud also said that anxiety neurosis was similar to agoraphobia. A patient's desire to avoid being affected by anxiety episodes in unexpected scenarios where he wasn't sure he'd be able to receive care was referred to as agoraphobia to him. Freud also addressed the link between agoraphobia and panic episodes in his writings on neurotic anxiety, which is now thoroughly researched.

Psychiatry in the United States has long thought almost always, agoraphobia is a side effect of panic disorder. This idea is shown in the DSM-IV-TR(First et al., 2002). A different view, more in line with European psychiatry, is that agoraphobia is a separate disorder that may not start with panic attacks. This is what the 10th amendment of the "International Classification of Diseases (ICD-10)" says (World Health Organization, 1992). If the primary diagnosis of agoraphobia can't be found, a second diagnosis of panic disorder with agoraphobia is made.

TWENTIETH CENTURY – FIRST HALF

Even though some ideas about how psychological factors might cause anxiety were studied in the twentieth century, anxiety symptoms were still caused mainly by inherited and biological factors.

When Pierre Janet wrote about psychasthenia in 1903, he said it was an anxiety disorder with physical and compulsive symptoms. He said that these signs were caused by a breakdown in feelings and a return to more basic actions. Janet thought that there were five types of psychological performance: The harmonious reality function would be at the top of the

list, followed by automatic and habitual activities, imaginative functions, emotional and visceral reactions, and muscle movements.

Anxiety is one of many mental illnesses that the word and its definition would be able to cover. Anxiety and anxiety were side effects of the breakup, but they were not the leading cause. When Janet wrote his book in 1926(Nardi& Freire, 2016), he talked about a woman named Madelaine who was 40 years old and had acute anxiety symptoms and could have panic attacks because of her constitution.

Emil Kraepelin(Kraepelin, 1990) wrote about the terror neurosis (Schreckneurose) in 1907. Kraepelin says that panic attacks are caused by how the person is feeling, which is why they happen. His best-known book, *Psychiatrie*, is now in its sixth edition. This is what Kraepelin said about agoraphobia in his 1899 book, *EinLehrbuchfürStudiend und Arzte*. He said that anxiety attacks with many physical symptoms were linked to agoraphobia. He said that reducing symptoms doesn't always mean a decrease in agoraphobia, which could last for a long time.

When Ernest Kretschmer discussed about panic in his book, "Medical Psychology," he called it "an outpouring of attempted impulsive actions" meant to get the person away from what was making them scared or excited in the fastest way possible.

If you look at the fear of space that Legrand Du Salle's, you can see that he was afraid to be afraid. If you're a person, you're a psychobiological person, says psychiatrist Adolf Meyer(Brodsky, 2004), who helped write the DSM-I and DSM II(Horwitz, 2014). He says that any mental illness responds to how the person is living in the world.

Psychosis and neurosis are two separate parts of the identical mental spectrum that runs from one extreme.

It was 1946, a Brazilian psychiatrist named Henrique Roxo broke down neurasthenia into psychasthenia and anxiety. It was all part of psychasthenic. Obsessions, fears, and impulses were all there. Nervousness was a sign of anxiety, and the patient felt a sense of discomfort that was hard to explain. Kinesthesia problems played a big part.

When Roxo talked about the symptoms of the two groups of neurasthenia, which are now called syndromes of depression and long-term and short-term anxiety, he said that anxiety attacks are linked to the symptoms of both groups. A mix of environmental, psychological and

genetical factors led to the problem. The treatment was a mix of new drugs that were supposed to work differently for each type(Nardi, 2006).

THE LATER PART OF THE TWENTIETH CENTURY

Throughout the latter part of the 20th century, there were many changes to how psychiatry was done. Psychiatric diagnoses were also changing and changed in the name of accuracy. Psychopharmacological substances also played a big part in therapy. In the 1950s, mono-amino-oxidase inhibitors and tricyclic antidepressants were found to help people. In 1954 that Mayer-Gross (1889–1961) divided anxiety into two types: basic anxiety and phobic anxiety. This was based on genetic, biological, and psychological factors. Agoraphobia, as well as physical symptoms, were some of the other things. After that, the benzodiazepines were added. Imipramine, a tricyclic antidepressant, worked well for people with depression and anxiety, says a New York psychiatrist, Donald Klein (Klein, 1964) and his patients were not happy with the paraphernalia of imipramine after a few weeks. They were about to stop the study when nurses told them that the patients were less worried. Klein found that imipramine worked well for panic attacks but not long-term stress(Klein, 1964). A better way to treat panic attacks has now been opened up. People didn't go to the nursing station as they were more independent, going around the hospital on their own.

Because of panic attacks, he also thought agoraphobia was caused by not being able to go outside. At first, people who didn't like bridges or closed places didn't like the idea of having a panic attack that made getting out or getting help difficult or impossible. This is called agoraphobia.

Klein has recently developed three different types of panic attacks: situational, spontaneous, and those caused by persistent phobic stimuli (animals, height, darkness, etc.). This led to the DSM-III, or “Diagnostic and Statistical Manual of Mental Disorders”, released in 1980(Spitzer et al., 1980). It was the first time that "panic disorder" was used to describe a medical condition. Panic disorder quickly became the most studied mental condition for diagnosing and treating, and it quickly took over.

Anxiety neurosis was broken down into two types by the DSM-III(Mayes &Horwitz, 2005): panic disorder (acute anxiety) and generalized anxiety disorder (long-term stress), which had operational criteria for each. DSM-III changed over seven years, ending with the updated version – DSM-III-R (1987)(Widiger et al., 1988). People who have panic disorder

and agoraphobia are now called panic disorders with and without agoraphobia. The study also looked at simple phobia, social phobia, and agoraphobia when it came to phobic neurosis, and each one had its name (with or without panic attack). What constitutes a panic disorder have been simplified and brought more rapidly to what happens in the real world. For example, only one panic attack with phobic consequences in the last month was enough to make a valid diagnosis. If you had a panic attack, it was given more weight than the actual symptoms of the episode.

The DSM-IV (Bell, 1994) kept almost the same definitions of panic attacks, but it made clear that they can happen with other illnesses and not have all panic disorder symptoms. It also made clear that panic attacks can happen without having all of the symptoms of panic disorder (more closely related to specific phobias). In 2000, a new version of DSM-IV, called DSMIV-TR(First et al., 2002), came out. It had some ideas improved, but the standards for panic disorder didn't change. It didn't change in 2013, but the DSM-5 (American Psychiatric Association & American Psychiatric Association, 2013) once again split of panic disorder from agoraphobia. Panic disorder with the agoraphobia is listed as a second diagnosis in ICD-10 if a main diagnosis of agoraphobia has been ruled out (23). The "International Classification of Diseases (ICD-10)" 10th revision states this (12).

In the past few years, a lot of changes in the field of psychiatry because of psychopharmacology. The development of psychopharmacology in panic disorder can be broken down into three main events: First, Donald Klein (1964) found that tricyclic antidepressants worked well for him (Klein, 1964). In the second stage, benzodiazepines worked well. Finally, in 1990, the “selective serotonin reuptake inhibitors (SSRI)” (Boyer, 1995), which were used, worked. This way of looking at things is based on how things evolved.

In the “Expression of Emotions in Man and Animals”(Darwin, 2015)set the stage for researchers to look for the adaptive value of behavioural and psychological processes, like how people and animals act and think. Anxiety and dread come from animals' instincts to protect them from the dangers they face in their daily lives. The type of thinking that is done affects how a situation or stimulus is seen as dangerous. A socially coded system of symbols, whether verbal or nonverbal, makes it more

important for humans to think about how things work inside their heads. People who act in a way linked to fear to have a lot of physical and emotional changes.

This is what Jack Gorman and Van Den Hout found when they did their research in the 1980s. A combination of 35 percent carbon dioxide caused panic symptoms (Gorman et al., 2000). The development of specific ligands allows us to see and study the many types of 5-HT receptors and how they work in both health and disease (Graeff, 1991). This discovery led to a better understanding of what caused panic attacks. Donald Klein came up with the term "False Suffocation Alarm Theory" in 1993, and he came up with the name for it. This idea says that panic attacks are caused by a problem with the physiological suffocation alarm. When a suffocation scenario was not happening, the regulating monitor would tell the brain. This idea has been widely accepted because of lab tests of respiratory, cognitive, and metabolic testing. Tone (2005) discussed the development of biological psychiatry and the history of psychiatry. He said that studying history can help us understand how psychiatry works now (Tone, 2005).

According to research, panic attacks are brought on by a more sensitive fear network. The insula, prefrontal cortex, thalamus, amygdala, and projections from amygdala to the brain stem and the hypothalamus are all parts of this network (26). Giving a medication that induces panic immediately activates the entire neural fear network, not just the autonomic portion of the brain stem.

People who have panic disorder often have an unpleasant physical symptoms. When a panic-inducing substance is injected, it causes a general activation of the body. Because all of these substances cause undesirable, quick physical reactions, the theory is that they activate a brain system trained to react to toxic things. A person's central nucleus may become more or less sensitive as time goes on. This could happen with the locus ceruleus, the periaqueductal grey region, and the hypothalamus. Also, there may be differences in the strong point of these projections between people. So, the neuro-endocrine and autonomic responses during a panic attack might differ from person to person and over time.

CONCLUSION

Through elementary and clinical research, the vagueness of panic disorder have been solved. People who have this scary condition can rest easy knowing that proper diagnosis and treatment are now standard practice

in the medical field. However, we must keep improving these procedures to improve patient outcomes.

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HISTORICAL RECONSTRUCTION OF ANCIENT KERALA THROUGH SANSKRIT SOURCES: AN ANALYSIS

Dr. Suresh J

Assistant Professor, Department of History
University College , Thiruvananthapuram, Kerala
KeralaUniversity,sureshrosegarden@gmail.com

ABSTRACT

Sanskrit is one of the great ancient languages of the world. The Sanskrit language works on knowledge, tradition and culture are among the finest in the world. Sanskrit works written locally, nationally and culturally describe Kerala, a part of South India. All the Sanskrit texts written in different parts of India have accurately documented the facts of ancient Kerala. Apart from the epics ‘Rāmāyaṇa’ and ‘Mahābhārata’ there are references to the historical facts of Kerala in the Samhitās and Myths, Kerala is mentioned not only in the ancient Maurya and Gupta periods but also in literary works on various periods. There are no other language works that help as much as Sanskrit works in redefining history. This includes micro study which gave importance and examines the primary sources in detail.

KEYWORDS

Epics, Myths, Samhitās, Message Poems, Plays, Places of Pilgrimage.

INTRODUCTION

Kerala is the southernmost state in India. An analysis of the Sanskrit works of that period is essential to understand the heritage and history of Kerala. Literary works’ and historical records are recreated after a detailed analysis of the Sanskrit language. It is clear from the Sanskrit texts that the growth of culture took place in Kerala as well, with the emergence of culture numbers in different parts of India.

An analysis of culture and history can be found in Sanskrit works, beginning in the 3000s and ending in the 21st Century. As the history of Kerala recreates not only literary works, Kautilya’s ‘Arthaśāstra’ and ‘Raghuvansa’ but also the works of the Venad Kings in Kerala and the

works of the audience of the Travancore kings are helpful for historical writing, including Athulan's poem 'Mūṣikavaāṇa'. In short, the richness of knowledge contained in Sanskrit poetry indicates that it can be used for historical reconstruction, indicating the uniqueness of Sanskrit poetry.

The earliest known inscription on Kerala is from the 'Aitareya Araṇyaka'.¹ According to the Araṇyaka, the 'Ceraadhās' are one of the three groups of people who violated the Sanātana rituals². Kerala is mentioned in the epics 'Rāmāyaṇa' and 'Mahābhārata'. It is mentioned in verse 13 of verse 42 of Kiṣkindhākāṇḍa in Rāmāyaṇa that Sugrīva sent 'vānarās' to Kerala to search for Sītā.³ Andhra, Pundra, Cholam Pandya and Malayalam, Pookenam has been described as a mineral and a tolerant style.⁴ Historians' interprets this Sītā Devi quest in the context of History. There are some references to Kerala in Mahābhārata as well. It is mentioned that food items and soldiers were sent to the battles of Kurukṣetra. It is also mentioned that Sahadeva visited Kerala during his conquest of directions. Sahadeva defeated Pandya Dravidas, than chola keraleeyers, Andhra thalavans and Yushtakarni Kalingas.⁵ There is a reference to Kerala in the Aśvamedha Parva and the Sabhā Parva in the Mahābhārata (Sabhā Parva31). "Sahadevante Dakṣiṇadigvijayam". Pslam72). Ancient historiography, especially Sanskrit literature, has contributed to the history of Kerala. Many historical facts about Kerala have been recorded in many works written in ancient times. In short, Sanskrit works have contributed a lot to the history of Kerala.

Although Panini's "Aṣṭādhyāyī" didn't mention Kerala, there is mention of Kerala in the commentary written by Kātyāyana.⁶ The Great commentator Patanjali also had a clear knowledge and understanding of the geographical features of Kerala through his Sanskrit works.

Kautilya's "Arthaśāstra" is another text describing Kerala. In "Arthaśāstra: the Cū rēi river in Kerala is mentioned. It is recorded that the Cū rēi River is Periyar and that many pearls have been found in this river.⁷ Bharta's "Naöya çä stra" also mentions the study of 'Naöyaçä stra' by

¹ S K Vasanthan,(2006) *Nammal Nadanna Vazhikal*, Geethanjali, Kozhikode,PP13.

² A Sreedharamenon,(2012) *Kerala Charithram*, D C Books, Kottayam.PP.29.

³ S K Vasanthan,(2006) *Nammal Nadanna Vazhikal*, Geethanjali, Kozhikode,PP.13

⁴ *Ibid*. PP.13

⁵ *Ibid*-PP-14

⁶ S K Vasanthan, *Kerala Samskara Charithra Nikhandu*.PP.42.

⁷ S K Vasanthan, *Nammal Nadanna Vazhikal*- PP14.

students in Kerala with reference to Kerala.¹ Kä lidä sa was one of the great poets of the Gupta period. He has written many Sanskrit plays and there is a clear reference in his “Raghuvaàça”. Describing Raghu’s triumph, Kä lidä sa describes the light breeze blowing on the waters of the Muricheena River as making the Soldiers’ armour comfortable with the scent of Kaitha Poompodì and the Kerala women, who have given up dressing in a panic-stricken manner, have turned the plant into a melody. He describes the birds flying on the pepper wines and the aroma emanating from the crushed cardamom leaves due to horse’s hoof.²

Some facts about the history of Kerala, especially ancient Kerala, have been recorded in the Purä ää s. References to Kerala can also be found in the Purä ää s such as “Vä yu Purä ää ”, Mä rkaëdeya Purä ää ” and “Matsya Purä ää ”, which cover various levels of enlightenment.³ There is a remarkable description of Kerala in the “Agni Purä ää ”, one of the most important Purä ää s. From Brahma-Kaçyapa- Sü rya-Vaivasvatamanu-Ilan. Ilan later became a woman- Ilä . Ilä ’s son Pururavas- Budhan- Ayus- Nahushan- Yayä ti. Yayä ti’s wife Devayä ni had two sons, Yadu and Turvas. People of Kerala originated from Gandhadharan born in the Turvas dynasty.⁴

During the reign of Perumal, Kulasekhara Varman’s ‘Tapaté saàvaraëam’ ‘Subhadra Danaìjayam’, and other Sanskrit plays based on ancient myths and legends on the history of Kerala were also written.⁵ There are arguments among that ‘Mukundamä lä ’, ‘Tapaté saàvaraëam’ written by Sthä ëu Ravi but most historians believe that it was written Kulasekhara Alwar. It is clear that Kulasekhara Varman, who gave great importance to the development of Sanskrit literature, has roots in the Pallava dynasty and that the names of many kings are mentioned in Sanskrit literature and that he is the successor of Cheraman Perumal.⁶ In the works of Kulasekhara Varman such as ‘Tapaté saàvaraëam’ and ‘Subhadra Danaìjayam’, the unity of Kerala and Mahodayapuram as the capital can be clearly understood.⁷

¹ Kerala Charithram (1973) The Kerala History Association, Ernakulam Vol.1, PP.22.

² S K Vasanthan,(2006) Namma Nadanna Vazhikal, Geethanjali, Kozikodu. PP:14.

³ T K Gangadharan,(2018)Kerala History, Calicut University, PP-82.

⁴ S K Vasanthan,(2006)Namma Nadanna Vazhikal, Geethanjali, Kozikodu,PP.442

⁵. T K Gangadharan, Kerala History, Calicut University, 2018, p-82.

⁶ S K Vasanthan, Namma Nadanna Vazhikal, Geethanjali, Kozikodu. PP.24.

⁷ Ibid-p-25

Adi Sankara was a Sanskrit scholar in South India who attached great importance to Hindu religious reform. Param Jyothi Cheruthongar, the warrior of Pallava Narasimha Varman¹ and Kuttuva Nayanar, the ‘kalabhra’, were also mentioned in Sankaracharya’s work ‘çiva Bhujä Prayä ta’, which laid foundation for Hindu reform through Advaita thought in India from 788 to 820 and upheld Hinduism and Arña Bhä rat culture among many religions.¹

It is believed that Rajasekharan (verse 70) seen in ‘Sivä nanda Lahari’ is the Rajasekhara Devan of the Vazhappilli inscription in Thiruvattuvai. Vidyaranya’s work ‘Srë matsangara Digvijayam’ records his stay in Navodaya city on his way to northern India after his conquest of ‘Dig’.² A clear reference to Rama deva can be found in the ‘Lakhu Bhä skaré yam’, written during the 25th reign of Sthä ëu Ravi, the ruler who succeeded Rajasekhara, and by Sankara Narayanan, his member. In this work, Ramadeva is mentioned as the next nephew of Sthä ëu Ravi.³ Numerous works were written in the Sanskrit language comment on the period of the Kulasekharas. Vasudeva Bhaöötiri’s ‘Yudhiñöira Vijayam’ mentions Sthä ëu Ravi as Kulasekhara.⁴ Tripura Dahanam’ and ‘Gauriça Katha’, who called Rama Deva as Raja Sekharan, are prominent works in Sanskrit literature. In the book ‘Nalodayam’ written by Bhaöötiri, Rä jä ditya, the prince of the Chola kings, is mentioned. Ravi Kotharavarman, seen in Narayanan Namboothiri’s ‘Sé tä haraëam’, said to be the King of Varman.⁵

Padma Padan describes the life of a disciple in a Thä liyola book in the Southern Math of Adi Sankara. It is clear from the Sanskrit works of Sankaracharya that Kulasekhara that Kulasekhara Alvar and Rajasekhara Varman were contemporaries of Sankaracharya during the time of Padma Pä da. There are indications in the literary works of Sankaracharya that Sthä ëu Ravi’s ascension was in 844. ‘Pratyathmanä bhyudayam’ is a famous Sanskrit play written by Ravi Varma Kulasekharan about the highlights of the festival at the Sri Padmanabha Swamy Temple. The decorative encyclopaedia written by his friend Samudra Bandhan gives

¹ Sivasankaran.K(2012), *SamskaramYugangaliloode*, , Thiruvananthapuram, PP.155

² *Ibid*-PP-25

³ Menon Raman. K, *KayamkulamYudham*, Thiruvananthapuram,PP421

⁴ *Ibid*-PP25

⁵ *Ibid*,PP25

clear indications about Kollam and the collection of Ravi Varma Kulasekharan.

There are many message poems written about Kerala. The important of them is the 'Kokila Sandeçam' written by Uddhanòaçà stri. It deals with the geography of Kerala and the Mamankam festival. Thirunelli, Taliparamb, Thirunavaya, Trichambaram and Triprangode are also mentioned.¹ The 'Kokila Sandeçam' gives a clear picture of the reign of the Kozhikode Zamorin, the progress of trade, and the descriptions of the ships at the port. Lakshmi Dasan's 'çuka Sandeçam', written between 1325 and 1360, is responsible for the composition of many message poems.

Many message poems have been written on 'Kokila Sandeçam', 'Çakora Sandeçam', 'Mayü ra Sandeçam', 'Subhaga Sandeçam' and 'Bhramara Sandeçam'.² Vasudeva's 'Bhramara Sandeçam' has written about the important places like Thiruvananthapuram, Kollam, Thiruvalla, Kumaranalloor, Ambalapuzha, Vaikom, Thripunnithara, Thiruvanchikulam, Iringalakuda, Thrissur, Guruvayur and Thirunavaya.

Historical facts and place information can be learned from it. Athulan, who wrote the 'Muñika Vaàçam', in 11th Century, was a member in the Court of King Sreekanta of Kolathu naad. 'Muñika Vaàça Kā vyam' is the most famous Sanskrit literary epic in Kerala. It is a book that records many historical facts. Legends about the origin and early history of the Mushika dynasty kings of Kolathunaad and the following sections containing historical information are included in 15 volumes of the book. The poem traces the paternal heritage of the Kolathiri Kings, the beginning of their marriage, the invasion of Kerala by Kulathunga Chola (A. D. 1070-1118) and the protection given to the Buddhist monastery at Sri moola by the Mushika Dynasty king.³ His book 'Goçri nagara Varëana' mentions about the city of Kochi and the King of Kochi, Veera Keralan. The 'Swanantha Purä ëa Samuchayam' of 1168 shows how popular the system of 'Marumakkathayam' was in Venad. Rama Varma Vilasam Bala Kavi is a very important Sanskrit poem of the middle Ages about the History of Kochi. The addresses of Rama varma is a five-part account of the reign of Kesava Rama varman, King of Cochin during the Portuguese Rule.

¹ G. Krishnan Nadar, *History of Kerala*, Learners Book House Kottayam PP.29

² *Keralacharithram*, (1973), Kerala History Association, PP.25,-26.

³ G. Krishnan Nadar, *History of Kerala*, Kottayam, PP.30

Melpattur Narayana Bhattathiripad wrote the whole process of describing the Brahmin kings known as Deva Narayanans of Ambalapuzha.¹

‘Lé la Tilakam’ is a very important work in Sanskrit. References, descriptions and historical knowledge about the Venad kings Chera Udaya Marthanda Verma and the young king Ravi Verma have been made available. ‘Lé la Thilakam’ records the encounters between King Ravi Verma Pandya and the defeat of King Veera Pandya.

‘Bä la Mä rthanda Vijayam’, written by Devarajan, was an important Sanskrit play of the time. It deals with the reign of Marthanda Varma and the satisfaction of ‘Thrippadi Dhanam’. Bala Rama Bharitham, a science fiction book, has written about the natural beauty of Thiruvananthapuram and the descriptions of ‘Thripadi Dhanam’.

Krishna Sharma’s ‘Sré Padmanä bha Caritam’, the head poet of Marthanda Varma, tells the story of Marthanda Varma, tell the story of Marthanda Varma and his achievements. Numerous hymns in praise of King Dharma and Sri Padmanabha Swamy can be found in the poem of Kalyana Subramaniam, who wrote ‘Alangä ra Bhü ñäëam’.²

‘Vasulakñmi Kalyä ëam’ is a Sanskrit play about the marriage between the Indus princess Vasu Lakshmi and King Rama Varma. Some scenes from the life of King Dharma are also recorded in this play. Subramanian’s Sanskrit work ‘Padmanä bha Vijayam’ deals with the Padmanabha Swamy Temple in Thiruvananthapuram.

‘Caöaka Sandeçam’ is a poem written by a Brahmin poet which includes hymns praising the king and describing the geography of Thirunavaya, Thrissur, Kodungallur, Chenthamangalam, Thripunnithara, Vaikom, Ambalapuzha, Harippad, Kayamkulam, Thiruvananthapuram and Padmanabhapuram.

The change of capital of Travancore is also mentioned in the message. After moving the capital from Padmanabhapuram to Thiruvananthapuram after 1790, it is believed that the author of the ‘Caöaka Sandeçam’ visited Dharma Raja.³

1 *Ibid* .PP.92

2 A. Sreedharamenon(2012), *Kerala Charitram*, D.C Books, Kottayam,PP.,32

3 S K Vasanthan,(2006) *Nammal Nadanna Vazhikal*, Geethanjali, Kozhikodu. PP.14.

CONCLUSION

Historical writing is the reconstruction of facts from Sanskrit works written locally and in other parts of the empire and other parts of ancient India. In short, the history of Kerala is a cultural commentary on the Sanskrit language and its comprehensive contributions. Sanskrit literature is a language-oriented system that serves as a model for the world, not just India.

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STUDY OF ROLE STRESS AMONG SECONDARY SCHOOL TEACHERS OF PUNJAB

Nipunta Kaur1
Research Scholar

Deptt. of Education and Community Services
Punjabi University, Patiala

Dr. Amita Kaistha
Assistant Professor

Deptt. of Education and Community Services
Punjabi University, Patiala

ABSTRACT

The study aims to find out the role stress experienced by secondary school teachers of Punjab. The sample of study consists of 69 school teachers comprises of 26 male and 39 female teachers. Occupational role stress scale was used to collect data from participants. The study reported that role ambiguity, role overload, responsibility for other persons and poor relations with colleagues were the major contributing factors of role stress among school teachers of Punjab. Further, teachers do not differ on role stress in relation to gender and locale.

Keywords: Role Stress, Gender, Locale

INTRODUCTION

The changing lifestyle creates a tremendous pressure on an individual to do the best so that one can achieve the motives of life. Nowadays, its common to experience stress in daily life as it has become a part of human life. It arises when one feels unable to cope up with the demands (Kumar, 2016).

Teachers are considered as the nation builders and the success of an institution depends on the qualification, professional competence and commitment of its teachers. Teachers are supposed to be role models as they play crucial role in personality development of students (Rubina, 2004). When a teacher is under pressure, it reflects in his teaching. There is a possibility of transferring that stress on students which will consequently create stress among them.

With the passage of time teachers' role and responsibilities in the school has changed and are more challenging now. Apart from teaching, teachers are supposed to monitor co-curricular activities and supervise children inside and outside the classroom and also perform various non-teaching tasks. Therefore, teachers are now a days more stressful than ever (Jahan, 2017).

CONCEPTUAL FRAMEWORK

The term “stress” was first time used by Hans Selye in biological context in 1936 (Trayambak et al., 2012). In seventeenth century, it was used to denote adversity, affliction, hardship or stain and in 18th century it was used to refer force, pressure or strain on an individual. The word stress is originated from latin word “Stringere” (Hinkle, 1973).

Stress is defined as a mismatch between an individual and his or her physical, social, and psychological environment (House et al, 1979). It is a response of the body towards the non-specific demands (Selye, 1956). It is a reaction of the body towards the complicated emotional states, psychological behaviour and thoughts. Stress arises due to the lack of balance between the individual and his environment (Widyani and Sugianingrat, 2015).

Several physical, social and psychological aspects affect the behaviour of an individual in the organization (Aziz, 2004). It emerges from three basic aspects of life (Pestonjee, 1992). These aspects are organizational, social and intro psychic aspect (Bano, 2013).

Teachers’ stress is defined as painful feeling, anger, tension, disappointment from work and anxiety arising from their job (Agai-Demiaha, 2015). Stress among teachers arises from lack of support, recognition and respect from their colleagues and administration. The limited resources and time for social interaction, disruptions while teaching, misbehaviour of students leads to stress among teachers (Herman & Reinke, 2014).

FACTORS RESPONSIBLE FOR STRESS

There are various factors which are responsible for causing stress among teachers. Role ambiguity and role conflict are classified as two basic components of role stress (Kahn et al., 1964). Role conflict arises when an individual feels incompetent to fulfil the incompatible demands from colleagues or supervisors etc. (Churchil et al., 1976). Role ambiguity is defined as the extent when an individual lacks information about his work (Churchill et al., 1976) or when he/she is not clear about his work-related information (King and King, 1990).

Apart from these two major components, teacher's experience stress from multidimensional elements in their professional environment such as lack of resources, modest or rare contribution in decision making, unhealthy working conditions, work and time constraints as well as delayed salary (Zamir & Hina, 2014).

LITERATURE REVIEWED

From the review of related literature, it was found that role ambiguity, role overload and personal inadequacy were the major factors which led to stress (Zamir & Hina, 2014; Tripathi, 2013). It was also revealed that there were significant gender differences in role stress. Male scored higher on role stress (Rashid, 2013; Reddy & Anuradha, 2012; Tripathi, 2013) whereas studies of Pokheral (2017), Zamir and Hina (2012) depicted that female scored higher than male on stress scale. This may be due to the fact that females were more committed to their profession and have more obstacles in their way to attain their goals. Further, the studies of Alfred-Solomon et al. (2017), Tripathi (2013) revealed that there were no significant gender differences in role stress among secondary school teachers of Punjab. Moreover, the study of Jahan (2017) indicated that urban teachers experienced significantly higher role stress than rural counterparts because rural teachers were less concerned, more satisfied than urban teachers. However, the study of Pokheral (2017) found that there were no significant differences in role stress among teachers in relation to locale.

OBJECTIVES

1. To study role stress among the secondary school teachers of Punjab.
2. To study the locale wise difference on role stress and its various dimensions among secondary school teachers of Punjab.
3. To study the gender wise difference on role stress and its various dimensions among secondary school teachers of Punjab.

HYPOTHESES

1. There are no significant differences in role stress among secondary school teachers of Punjab in relation to locale.
2. There are no significant differences in role stress among secondary school teachers Punjab in relation to gender.

SIGNIFICANCE OF STUDY

Teachers are building blocks of the nation and play vital role in the education system. It is the teacher who is responsible for motivating students for learning, developing interest in subjects, evaluating students and encouraging them to participate in curricular and co-curricular activities. The success of students depends upon the teaching methodology and effectiveness of teaching. Since secondary school is crucial, during the period of schooling the development of students' abilities relies entirely on the teacher's performance. It is the teacher who enable the students towards right path, aspire them to achieve the goals successfully. In this journey, a teacher comes across various kind of challenges which causes stress. Hence, the investigator felt the need to study the level of stress experienced by the secondary school teachers.

METHODOLOGY

The descriptive method of research was used for the current study. Mean and SD was calculated to study role stress among secondary school teachers of Punjab. The t-test was applied to study the significance of mean difference in role stress among teachers.

SAMPLE

The universe of the study comprises all the secondary school teachers of Punjab. For the current study, a sample of 65 secondary school teachers (26 male and 39 female) from Punjab has been selected purposely. The occupation stress scale was distributed to collect data.

TOOL USED:

Occupational stress scale by Kaur and Sharma (2006) is a 30-item questionnaire. It has been used to measure 12 role stressors 1) Role overload, 2) Role ambiguity, 3) Role conflict, 4) Unreasonable group and political pressure, 5) Responsibility for other persons, 6) Under participation, 7) Powerlessness, 8) Poor relation with colleagues, 9) Low status, 10) Strenuous working conditions, 11) Unprofitability, 12) Personal inadequacy, on 5-point likert scale ranging from 1 (strongly disagree) to 5 (strongly agree).

Results

Table1: The factors contributing the role stress among secondary school teachers

	Mean	Standard deviation
Role overload	25.32	3.751
Role ambiguity	12.00	2.44
Role conflict	5.63	1.74
Unreasonable group and political pressure	6.27	1.00
Responsibility for other persons	9.98	2.00
Under participation	6.21	1.43
Powerlessness	5.80	1.44
Poor relation with colleagues	8.78	1.94
Low status	3.04	1.08
Strenuous working conditions	6.21	1.43
Unprofitability	5.80	1.44
Personal inadequacy	3.32	0.92

The table 1 revealed that mean score of secondary school teachers on various dimensions of role stress scale ranges from 3.32-25.32. From the standard deviation of role overload, role ambiguity, responsibility for other persons and poor relations with colleagues' dimensions of role stress scale, it was found that these factors significantly contributed towards the role stress among secondary school teachers of Punjab whilst role conflict, unreasonable group and political pressure, Under participation, Powerlessness, Poor relation with colleagues, Low status, Strenuous working conditions, Unprofitability, Personal inadequacy yielded the low level of stress. Overall, the teachers experience average level of stress.

Table 2: Significance of mean difference in role stress among urban and rural secondary school teachers

	Rural		Urban		Mean Difference	t-value
	Mean	Sd	Mean	Sd		
Role overload	24.77	3.92	25.96	3.51	1.19	1.286
Role ambiguity	11.31	2.61	12.80	2.01	1.48	2.539*
Role conflict	6.03	1.95	5.16	1.37	.86	2.032*
Unreasonable group and political pressure	6.25	1.12	6.30	.87	.04	.170
Responsibility for other persons	10.23	2.07	9.70	1.91	.53	1.061
Under participation	6.00	1.49	6.46	1.33	.46	1.319
Powerlessness	5.91	1.56	5.66	1.32	.25	.684
Poor relation with colleagues	9.31	1.65	8.16	2.10	1.15	2.459*
Low status	3.00	1.08	3.10	1.09	.10	.369
Strenuous working conditions	6.00	1.49	6.46	1.33	.46	1.319
Unprofitability	5.91	1.56	5.66	1.32	.24	.684
Personal inadequacy	3.17	.954	3.50	.86	.32	1.447
Total stress	92.57	10.41	92.83	9.55	.26	.105

*significant at 0.05 level

Table 2 illustrates the mean, standard deviation on role stress and its dimensions along with t-values for rural and urban secondary school teachers of Punjab.

Table 2 highlights that significant differences were found between rural and urban secondary school teachers of Punjab on role ambiguity (t-value=2.539, $p<0.05$), role conflict (t-value= 2.032, $p<0.05$) and poor

relations with colleagues (t-value=2.459, $p < 0.05$) dimensions of role stress scale, whereas there was no significant differences were found on the total role stress (t-value=0.105, $p > 0.05$), role overload (t-value=1.286, $p > 0.05$), unreasonable group and political pressure (t-value=0.170, $p > 0.05$), responsibility for other persons (t-value=1.061, $p > 0.05$), under participation (t-value=1.319, $p > 0.05$), low status (t-value=0.369, $p > 0.05$), strenuous working conditions (t-value=1.319, $p > 0.05$), unprofitability (t-value=0.684, $p > 0.05$) and personal inadequacy (t-value=1.447, $p > 0.05$) dimension of scale.

Table 3: Significance of mean difference in role stress among male and female secondary school teachers

	Male		female		Mean difference	t-value
	Mean	Sd	Mean	Sd		
Role overload	24.69	3.23	25.74	4.05	1.058	1.108
Role ambiguity	11.96	2.55	12.02	2.41	.064	.103
Role conflict	5.76	1.81	5.53	1.71	.230	.519
Unreasonable group and political pressure	6.38	1.06	6.20	.97	.179	.701
Responsibility for other persons	9.84	2.12	10.07	1.93	.230	.452
Under participation	5.76	1.42	6.51	1.37	.743	2.107*
Powerlessness	5.76	1.45	5.82	1.46	.051	.139
Poor relation with colleagues	8.76	1.86	8.79	2.02	.025	.052
Low status	2.80	1.09	3.20	1.05	.397	1.464
Strenuous working conditions	5.76	1.42	6.51	1.37	.743	2.107*
Unprofitability	5.76	1.45	5.82	1.46	.051	.139
Personal inadequacy	3.38	.89	3.28	.944	.102	.437
Total	91.63	8.15	93.35	11.03	1.666	.659

*significant at 0.05 level

Table 3 represents the mean, standard deviation on stress and its dimensions along with t-values for male and female secondary school teachers of Punjab.

Table 3 highlights that significant differences were found between rural and urban secondary school teachers of Punjab on under participation (t-value=2.107, $p < 0.05$), and Strenuous working conditions (t-value= 2.107, $p < 0.05$) dimensions of role stress scale, whereas no significant differences were found on the total role stress (t-value=0.659, $p > 0.05$), role overload (t-value=1.108, $p > 0.05$), role ambiguity (t-value=.103, $p > 0.05$), role conflict (t-value=.519, $p > 0.05$), unreasonable group and political pressure (t-value=0.701, $p > 0.05$), responsibility for other persons (t-value=.452, $p > 0.05$), powerlessness (t-value=.139, $p > 0.05$), poor relations with colleagues (t-value=.052, $p > 0.05$), low status (t-value=1.464, $p > 0.05$), , unprofitability (t-value=0.139, $p > 0.05$) and personal inadequacy (t-value=.437, $p > 0.05$) dimension scale.

DISCUSSION

The findings of current study showed that role overload, role ambiguity, responsibility for other persons and poor relations with colleagues were the major stressors which are responsible for causing stress among teachers. This finding is in accordance with the results of (Zamir & Hina, 2014; Tripathi, 2013). Present study found that there were no gender differences in role stress of teachers as supported by the study of Alfred-Solomon et al. (2017). However, the studies of Zamir & Hina (2014) and Pokheral (2017) and Rashid (2013) revealed that gender differences exist in role stress. The another finding of study indicated that locale of teachers has no impact on role stress as supported by the study of Pokheral (2017) whereas this finding is in contrast with the study of Jahan (2017).

CONCLUSION

Teaching is a profession in which an individual faces various kind of challenges on daily basis. These challenges cause stress among them. The study has shown that gender and locale play no role in causing stress among secondary school teachers. They experience significant amount of stress in their professional lives which can be alleviated by providing them with good working conditions, raising their status and by lowering pressure upon them. It is imperative to alleviate stress among teachers because if a

teacher is stressed, then it becomes difficult for them to create a conducive environment for teaching. Moreover, they feel less able to lend support to learners for their social, emotional and cognitive development.

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ROLE OF ŚRADDHĀ IN THE PRACTICE OF NĀDAYOGA: A CONCEPTUAL STUDY

Prashant Khare
Ph.D. Research Scholar
Yoga, Faculty of Ayurveda,
Institute of Medical
Science, BHU,
prashantযোগabhu@bhu.ac.in

Sangeeta Pandit
Professor, Deptt. of
Vocal Music, Faculty
of Performing Arts,
Banaras Hindu
University, Varanasi,
Uttar Pradesh, India

**K.H.H.V.S.S.Narasimha
Murthy**
Professor ,Deptt. of
Kayachikitsa, Faculty of
Ayurveda, Institute of
Medical Science, BHU

Abstract

This paper aimed at experience of Yoga propounded by Rishi (sage), who is explorer, scientist, and seer of every happening inside and outside of this physical body. The concept of Śraddhā is deeply rooted in everyone from the time immemorial, which is spreading every day in a Yoga practitioner. One of the subtle dimension of Yoga is Nādayoga, which demands higher amount of Śraddhā for attaining stability of Chitta. Nādayoga helps layman to touch the glory of unseen world of self-satisfaction, self-observation and self-nurturing by balancing & expanding the Prāṇa through huge amount of Śraddhā in the words of Guru.

Keywords – Yoga, Nādayoga, Śraddhā, Prāṇa, spiritual, health.

INTRODUCTION

The human life means to adjust, to balance and to manage everything naturally for the continuous joy and happiness, it is not about to suffer the imbalance and mismanagement. The great land of Bharat i.e., India gave the plethora of ideas to live, to enjoy the cosmos through different dimensions of knowledge tradition. One of the examples of knowledge tradition is emit out from the divine Vedas in the form of Upaniṣad, Saṁhitā, Āraṇyaka and many more. This tradition of knowledge has no boundary to discover the subtle world of consciousness. Being capable to drink the nectar of this divine knowledge, there should be a tool necessarily requires in an individual; which is ŚRADDHĀ. The term ‘Śraddhā’ has a vast meaning in the world of learning through the Guru or says within the aura of Guru or say within the silence of sayings of Guru. In the knowledge tradition of Bharat, the spiritual science of humans can be explored and expanded through the divine sayings and experiences of Guru

i.e., someone divine who can live within energy of an individual without penetrating it. The major region of Śraddhā lies within the humanitarian aspect of life, which is the manifestation of the wisdom acknowledges from the superior one of an individual's own self. Such kind of relationship connects to various bodily, mental, emotional, and spiritual functions of the self to the cosmos. The main cause of distress in the people today is the lack of feelings and emotions of love in the society; say in the words of Yoga it is like to detach from your own and not hearing the inner sound i.e., Nada.

The entire world is surrender in the court of energy¹, whether an individual belongs to the arts, science or commerce; it is not an important issue that HOW an individual surrender to the Guru, the important one issue is WHEN an individual surrenders to the Guru. The behavior of surrendering i.e., Śaraṅgata is incomplete when it is only by physical body; it must be done by mental body otherwise if Guru is not present physically then an individual is doing unusual activity without any goal of surrender. In other words, surrender is to be mind and body both; problems will active till the surrender is incomplete. When the complete surrender happens then the citadel of Śraddhā established in the practice of Nādayoga.

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥

Trividhā Bhavati Śraddhā Dehinām Sā Svabhāvajā /

Sātvikī Rājasī Caiva Tāmasī Ceti Tām Śruṇu //

(Bhagavadgītā 17/2)

In the Bhagavadgītā, Yogeśvara Śrīkrṣṇa explained to Arjunathat untutored innate Śraddhā (faith) of men is of three kinds of Guna (natural qualities) viz. Sāttvika (in goodness), Rājasika (in passion) and Tāmasika (in ignorance). All these kind of behavior makes a human, energetic or lethargic both; just because of the action of three inner qualities which manifest different level of grasping power of intellect, body and mind. There is a great change in the attitude of a person depends on all 3 Gunas; everyone cannot be sovereign, polite, austere, stable, and attentive and many more qualities of human nature.

¹ Swami Rama. (2008). *OM - the Eternal Witness: Secrets of the Mandukya Upanishad*. Lotus Press.

DIMENSIONS OF ŚRADDHĀ IN THE KNOWLEDGE TRADITION OF YOGA

The knowledge tradition of different forms of Yoga is begins from the time immemorial because Yoga is the field of research of witnessing the inner body of humans in a very scientific way by adopting precious principles of lifestyle through Karmayoga, Bhaktiyoga, Jñānayoga, Haṭhayoga, Layayoga, Nādayoga, Kriyāyoga, Tamtrayoga, Dhyānayoga, Rājayoga, Premayoga and many more. There is a plethora of classical literature of Yoga which varies as per their method of worshipping the thought process and deeds in the form of learning via Vedic literature, Tantric literature, Upanishadic literature, Hathyogic literature, Rajyogic literature and some other literatures based on the core teaching of Hindu, Buddhist and Jain sects. All cannot be mentioned but few of them are Pātanjali Yoga Sūtra, Yoga Vāsiṣṭha, Vijñāna Bhairava Tamtra, Śrīmadbhāgavatam, Bhagavadgītā, Nārada Bhakti Sūtra, Śrīrāma caritamānasa, Gorakṣa Saṁhitā, Yoga Bījā, Haṭhapradīpikā, Gheeraṇḍa Saṁhitā, Haṭharatnāvalī, Vasiṣṭha Saṁhitā, Śiva Saṁhitā, Siddhasiddhānta Paddhati, and lineage of Yogis like Ādi Śaṁkarācārya, Ramaṇa Maharṣi, Rāmakṛṣṇa Paramahansa, Paramahansa Yogānanda, Śrī Rāmaśarmā Ācārya, Svāmī Śivānanda, Śrī Arabindo and many more.

There are some Ūpaniśads on which Śrī Bhagavatapāda Śaṁkarācārya wrote a tremendous commentary for the people who are curious to know about the functioning of this Cosmos. The term 'Ūpaniśad' means to go physically, mentally, intellectually, spiritually or else to inspired one, the Guru formed consciousness which proclaims as the source of all knowledge.¹ In the Ūpaniśads, explorer found the answer to the quest for higher knowledge; knowledge which ends the agitating and disturbance of the restless spirit. Such traditions of inventing and redeveloping has immense caliber to reveal the unknown paradigm of life with the help of Guru and Śiṣya connection. A discipline of this kind was instituted in earlier days when it was obligatory on the part of students to serve their Guru and learn under their training. These divine texts are more enough to enlighten the essential ideas of searching the divinity within; all such Ūpaniśads contains a good bit of extraneous matter, not only myths and legends and cosmological theories but also contains plethora of number of rules and regulation with their do's and don'ts to guide the appropriate conduct. There are several form of receiving knowledge from the proved

¹ Krishnananda, S. (2009). *Lessons on the Upanishad*. The Divine Life Society, Sivananda Ashram, Rishikesh, India

principle of Ūpaniśads namely Íśa, Kena, Katha, Praśna, Muṇḍaka, Māṇḍūkya, Aitareya, Taitareya, Śvetāśvetara and many more. Every syllable, every narration of Upanishads is sufficient to give the techniques of self-learning, self-motivation, self-healing, self-observing and self-hearing through the being, the super consciousness.

MEANING OF NĀDAYOGA PRACTICE

RamaṇaMaharṣionce elaborated about the awareness of the daily activities as the observations on every event¹. It is very ordinary that for every happening of the body and mind, an individual reacts with the specific moment of time on another individual who agitates or reliefs for that happening. All these happenings are witnessing by a faculty of physical and mental body; it may be by eyes or by ears or by nose or by skin or by mind or else. It is so similar with the astrophysicist who observes the stars, planets, celestial bodies with the particular telescope for providing the better result. All these happenings are stimulated and weakened by the faculties of mind in the form of flowing Prāṇa in the specific Nadis. Nadi emits from the root word river, which indicates that the sound of flowing water in the river helps an individual to feel relaxed, satisfied and speechless in front of the creation of the nature. Similarly with this gross example of grosser form of Nada, there is a subtle flow of Nada in the Nadis of human in the form of Śraddhā; which also makes an individual speechless in front of Guru, because when the consciousness speaks then the human becomes silent by gross mouth.

There are crore variations² of Nada exists in the world which helps to deal with the fundamental aspects of Yoga practice. Every activity of daily worksrelates with some kind of sound. All such kind of sound are helps an individual to keep busy in the activities and get new lessons to recover from the sorrow of the past and fear of the future.

सूक्ष्मतां चान्वेक्षेत योगेन परमात्मनः ।

Sūkṣmatāṃ Cānvavekṣeta Yogena Paramātmanah³

Manusmṛti 6/65

¹ *Talks with Sri Ramana Maharishi* (2006), Sri Ramanasramam, Tiruvannamalai, Tamilnadu.

² Shashtri, K.L.B. (2014) *Upanishad Sanchyam* (Nādabindu Upaniśad verse no. 50)Choukhamba SanskritPublication, New Delhi.

³ Cited from <https://www.wisdomlib.org/hinduism/book/manusmriti-with-the-commentary-of-medhatithi/d/doc200626.html> Accessed on 13.03.2022

Yoga practitioner begins the meditation i.e., investigation of the personality of the self i.e., Paramātmā with the subtle panorama. The main reason behind such kind of investigative observation is not only for physical benefit but also for the mental health.

ध्यानयोगेन सम्पश्येत्सूक्ष्म आत्माऽऽत्मनि स्थितः ।

Dhyānayogena Sampaśyeta Sūkṣma ĀtmātmaniSthitaḥ //

Yājñavalkya Smṛti 3/64

According to Yoga, the subtle picture of this cosmos is not very clearly seen with the naked eyes, that's why the Dhyānayoga targets to see the world in the subtle manner with the closed eyes.

TECHNIQUES TO INCREASE ŚRADDHĀ FOR NĀDAYOGA

In the Yoga world, there are diverse tools for maintaining the rhythm of life under the grace of Guru, some of such tools are like practicing the silence of the words in the daily life¹, acceptance of fluctuation of Chitta², acquiring the every bit of happening in the outer and inner world, enquiring the subtle sonic vibration receiving from the cosmos, observing the every slight change in the mind and many more. All such Yogic terminologies can be understood with the continuous guidance³ of the superior consciousness i.e., Guru. Most of Yoga practitioners start making huge goals but sometimes not able to sustain with them until those goals are deeply rooted in the lifestyle. With any activity, an individual needs to adopt those gross actions, beginning from thought process, until they become a steady part of the daily practice of Yoga. There is a chance to reinforce a healthy habit of doing virtuous actions under the supervision of some higher energy as compared to an individual which may be in the form of knowledge or wisdom or deeds or something else.

All such becomes beneficiary possible if there will be a plethora of Śraddhā stays in the subtle and casual body, otherwise such level of positivity will be temporary. It is so similar with the embracing of a divine garland made up of the flowers of love, passion, happiness, devotion, peace, blessings, patience, and many more. Any of such Yoga practice demands

¹ Parmananda, S. (2016). *Vedanta in Practice*, Sri Ramkrishna Math, Mylapore, Chennai.

² Niranjanananda Saraswati, S. (1993). *Yoga Darshan*. Yoga Publication trust, Munger, Bihar.

³ Saraswati, S., & Saraswati, S. N. (2002). *Four chapters on freedom: Commentary on the yoga sutras of Patanjali*, Yoga Publication Trust, Munger, Bihar, India

few days of continue love before it becomes regular within the dimension of lifestyle based approach, it may be through Karmayoga, Bhaktiyoga, Rajayoga or else. One and only condition for devotion here is to keep practicing and practicing it.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि

Karmaṇyevādhikāraṣṭe Mā Phaleṣu Kadācana /

Mā Karmaphalāheturbhūrmā Te Saṅgo'stvakarmani //¹

(Bhagavadgītā2/47)

Even if failed to maintain a habit in the past, or if feel that a particular habit is difficult to keep continue then again concentrate on launching one another tool. This makes an individual easier to adopt the newer technique of Śraddhā in the lifestyle because carrying out such a strong devoted deed is its own incentive. In addition, it will definitely increases Will power, Health, happiness, builds relationship with the own body& society better and brings the best luminous success in the Yoga practice.

SIGNIFICANCE IN THE MODERN TIME

To start the indoctrination of the regime of developing good habits which supports the personal growth of an individual like constructive thinking, attitude, beliefs, practices, meditation, spiritual study, ethical habits and many more. Constantly generating thoughts in the form of performing every practice of classical text which deals with the path of Rajayoga, such thoughts can create the appropriate attitude and appropriate deed and all those activities would frame Śraddhā in the mental body. By practicing those considering as a higher priority without an obstacle, an individual can naturally reinforce the daily regimen with higher level of energy.² Even if any practitioner miss any of such routine activities for any reason, there should not to condemn the thought process of giving up. Because in such condition, there is a normal human behavior which start declining the importance of such Yoga practice instead of motivating the self and coming back to executing the practice. It is not easy but Nādayoga

¹ Goswami, N. (1997). *Śrībhagavadgītā*, GoudiyeVedantPrakashan, Shri Keshavji Goudiye Math, Mathura.

² Adgadananda, S. (2004). *Shrimadbhagwadgita Yatharth Gita*. Mumbai: Shri Paramhansa Swami Adgadananda Aashram Trust.

helps to hear the thought process in the form of hearing the lethargic negativity in the mind such practice is clearly explained in 36thSūtra of Samādhipāda of Pātanjali Yoga Sūtra¹.

विशोका वा ज्योतिष्मति

Viśokā Vā Jyotiṣmati

(Pātanjali Yoga Sūtra 1/36)

Just to cite an example of tourist visited the Tiger reserve on a vacation, under the supervision of an authorized guide provided by the Park, and then some people in that group definitely reject the guidance of that guide and doing their own business of unethical acts with the surroundings of the woods, which is out of the boundary. In this scenario, the major learning is all about the Śraddhā over the experienced mind than an individual's mind. Such kind of devotion to that Guide can be built by those people only who have practiced Nada Yoga in their earlier time. It is mandatory to maintain the tranquility of mind and flow of body in accordance with the management of life.² In the Kathopnishad, the concept of Adhyātmayoga³ is mentioned in the 12thśloka of 2ndvallī of 1st chapter through Naciketā and Yama dialogue; which describes the significance of Śraddhā indirectly as Guru will decide who can learn and practice the Atman. Such intention and mental state can establish through only and only Śraddhā.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

Śraddhāvāḷlabhate Jñānaṁ Tatparaḥ Samyatendriyaḥ

Jñānaṁ Labdhvā Parāṁ Śantimacireṇādhiḡacchati

(Bhagavadgītā 4/39)

Bhagavadgītā said who has subdued the sensory faculties, is exclusively devoted to the Yoga practice and is full of Śraddhā (faith), will become eligible to attain Knowledge and immediately attains supreme spiritual peace in the form of God-realization.⁴

¹ NiranjananandaSaraswati, S. (1993). *Yoga Darśana*, Yoga Publication trust, Munger, Bihar.

² Nikhilananda, S. (2003). *The Principal Upanishads*, Courier Corporation.

³ Goyandaka, H. (2017). *Isādi Nava Upaniśad*, Gitapress, Gorakhpur

⁴ Prabhupada, S. (1998). *Bhagwat-Gita:As it is*, The Bhaktivedant Book Trust International Los Angeles, California, USA

Conclusion

Today's human are adopting various unnecessary methods of living life in an unnatural pattern, which comes under the ignorance. All these methods are leading humans from healthy to unhealthy life, sometimes the major cause of all these health issues are not known to the layman's world. The perimeter of Nādayoga is very attractive to everyone not only because it is ancient technique but also due to Śraddhā of plethora of peoples on the acceptance of its practice. All such kind of knowledge needs to glorify for the better nurturing of the upcoming generation who possess more materialistic approach of life through high facilities and low Samskaras. By establishing the throne of Śraddhā in the Chitta of an individual, the problems becomes solutions; the hurdles becomes gifts; the depressive behavior becomes enjoyable; the anxious behavior becomes tranquil; the dullness becomes beauty and dormant becomes active.

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न नः पुरो जनपदा

Professor Narottam Senapati
Department of Sanskrit Pali & Prakrit
Bhasa-Bhavana, Visva-Bharati
Santiniketan, West Bengal

Sulagna Senapati (JRF)
Department of Sanskrit Pali & Prakrit
Bhasa-Bhavana, Visva-Bharati
Santiniketan, West Bengal

शोधसारः

(श्रीमद्भागवतस्य श्लोकमेकमादाय शोधप्रबन्धोऽयं प्रवृत्तो यत्रापाततः कश्चिद्विपरीतार्थः प्रकाशते । श्रीमद्भागवतस्य केषुचित्पद्येषु आपातार्थग्रहणे पूर्वापरसङ्गति-विरोधः ग्रन्थान्तरविरोधश्च परिलक्ष्यते । तद्विरोधपरिहाराय व्याख्याकाराः यतन्त इति परम्परायाः प्रसिद्धं निदर्शनं प्रकृतः शोधप्रबन्धः । सत्स्वपि नैकव्याख्याकारेषु श्रीसनातनगोस्विना श्रीबलदेवविद्याभूषणेन च विरोधपरिहाराय यादृशो यत्रो विहितस्तस्य विचारोऽत्र प्रबन्धे कृतो वर्तते)

कुञ्चिकाशब्दाः

(श्रीमद्भागवतम्, ब्रह्मसंहिता, श्रीश्रीधरस्वामी, भावार्थदीपिकाप्रकाशः, श्रीवल्लभाचार्यः, श्रीजीवगोस्वामी, श्रीवीरराघवाचार्यः, श्रीविश्वनाथ-चक्रवर्तिठाकुरः, गोस्वामिगिरिधरलालः, श्रीगङ्गाधरसहायः, श्रीभगवत्-प्रसादाचार्यः, श्रीसनातन-गोस्वामी, श्रीबलदेवविद्याभूषणः)

भूमिका

पद्यांशोऽयं श्रीमद्भागवतस्य दशमस्कन्धान्तर्गते चतुर्विंशोऽध्याये परिलक्ष्यते¹ । अध्यायोऽयं देवेन्द्रमखभङ्गोपक्रमविषयको यत्र भगवान् श्रीकृष्णः स्वपितृपुरोगमान्त्रज-वासिनो महेन्द्रमखस्याकिञ्चित्करत्वं युक्तिभिः प्रतिपाद्य ततस्तान्निवारयति । वस्तुतस्तु महेन्द्रमखभङ्गस्य कानिचन प्रयोजनान्युपलक्षणतया सारार्थदर्शिनीव्याख्याकारेण प्रतिपादितानि² । वृन्दावने श्रीनन्दपुरःसरान् प्रधानगोपानतीवोद्यमपरायणानवलोक्य सर्वज्ञोऽपि भगवान् श्रीकृष्णस्तान् तदीयोद्यमकारणान्यपृच्छत् । स्वपितुः श्रीनन्दस्योत्तर-

¹ न नः पुरो जनपदा न ग्रामा न गृहा वयम्। नित्यं वनौकसस्तात
वनशैलनिवा सनः॥ श्री.भा.10.24.24

² इन्द्रमन्युजननस्य प्रयोजनं तद्र्वखण्डन-प्रतिवर्षगोवर्द्धनोत्सवप्रवर्तन-तदुद्धरण-
नि खल प्रयजनसहवास-लीला वलासादिकमुपरिष्ठाज्जास्यते।

श्री.भा.सा.द.10.24.12

प्रदाने कुण्ठामनुमायात्मनस्तादृशोद्योगकारणश्रवणे योग्यतां नन्दादिभिस्तद्वक्तव्यताञ्च विविधयुक्तिभिः प्रतिपाद्य तत्र श्रीनन्दं विवशयामास भगवान् श्रीकृष्णः । इदानीं प्रविष्टाष्टमवयाः परम्परया पूर्वपूर्वसंवत्सरानुष्ठितदृष्टमहेन्द्रयागो नारायणसमगुणो देवेन्द्राभिभावकदानवनिचय-पराभावकः श्रीकृष्णो हठेन यदिदं सर्वं जिज्ञासते तदवश्यमेव देवेन्द्रानादरकारणेनेत्याकलय्य तेन च स्वतनयकल्याणहानिमालक्ष्य श्रीकृष्णप्रश्नानामुत्तरदाने श्रीनन्दः कञ्चित्कालं मौनमवाललम्बे । परन्तु स्वतनयस्य तादृशोद्योगकारणश्रवणेऽदम्यं निर्वन्धं प्रौढोचित-तदीयनीतिशास्त्रवचनानि चाश्रुत्य वात्सल्यस्नेहामृतसंसिक्तहृदयः श्रीनन्दः तदुद्योग-तत्परताकारणानि श्रीकृष्णं कथयामास । स्वपितुर्मुखात्तादृशमहेन्द्रयागसन्नाहमाकर्ण्य भगवान् श्रीकृष्णस्तदूर्वखण्डन-प्रतिवर्ष-गोवर्द्धनोत्सव-प्रवर्तन-तदुद्धरण-निखिलप्रियजन-सहवास-विलासादिकं स्वावतार-प्रयोजनात्मकं लीलासमूह-मनुष्ठातुकामो महेन्द्रमन्युप्रदीपना-भिलाषुकः ब्रजजनान्दविन्दने स्वतातोपवर्णित-महेन्द्रानुग्रहं निराकृत्य तत्र प्रारब्धकर्मण एव कारणान्तरनिरपेक्षं कारणत्वमस्तीति कर्मवादेन प्रधानवादेन च दृढं प्रतिपादयामास । एवम्प्रकारेण महेन्द्रयागं दाढ्येन निरस्य स्वचिकीर्षितं गिरिगोवर्द्धनयागं प्रवर्त्तयितुमादौ स्वेषां ब्रजवासिनां गोवृत्तित्वं गवाञ्च गिरिराजगोवर्द्धनावलम्बित्वं प्रकृतेन पद्येन प्रतिपादयामास । तथा च सम्पूर्णं पद्यम्-

न नः पुरो जनपदा न ग्रामा न गृहा वयम् ।

नित्यं वनौकसस्तात वनशैलनिवासिनः ॥¹

अस्मिन्पद्ये भगवान् श्रीकृष्णः स्वीयानां श्रीनन्दप्रभृतीनां निवासाधिकरणीभूतपत्तन-प्रदेश-ग्राम-गृहाणामभावं प्रतिपाद्य तेषां वनगिरिवसतिकत्वमूचे । बृहद्वैष्णवतोषणीव्याख्याकारं श्रीसनातनगोस्वामिनं वैष्णवानन्दिनीव्याख्याकारं श्रीबलदेवविद्याभूषणं च विहायान्ये सर्वेऽपि व्याख्याकाराः प्रकृतपद्यस्यापाततोऽधिगम्यमानमेवाभिप्रायमादाय स्वं स्वं व्याख्यानं प्रणीतवन्तः । श्रीबलदेवविद्या-भूषणस्तु श्रीनन्दस्य श्रीमद्भागवतसहितविविधग्रन्थानुरोधेन ब्रजराजत्वं वृन्दावनस्य च सर्वसमृद्धिमत्त्वं विचार्य पद्यस्यैतस्यापातार्थं परित्यज्य वृन्दावनतन्निवासि-श्रीनन्दप्रभृतीनां सर्वसमृद्धिमत्त्वं व्याचख्यौ । इदानीमस्माभिः केषाञ्चन प्रसिद्धव्याख्या-काराणां व्याख्यानोल्लेखपूर्वकं वैष्णवानन्दिनीव्याख्याकारस्य श्रीबलदेवविद्याभूषणस्य व्याख्या परिशीलयिष्यते । तथा हि-

न नः पुरो जनपदा न ग्रामा न गृहा वयम् ।

नित्यं वनौकसस्तात वनशैलनिवासिनः ॥²

भावार्थदीपिका¹

¹ श्री.भा.10.24.24

² श्री.भा.10.24.24

तथापि योगक्षेमार्थ² देवतापेक्षेति चेदत आह- न नः पुर इति । पुरः पत्तनानि । जनपदा देशाः । अस्माकं योगक्षेमहेतुर्वनशैलादय एवेति भावः ।

(महेन्द्रकारणेन मेघा जलं वर्षन्ति तेन च वृन्दावनप्रदेशः तृणलतापादपादि-परिपूर्णः सन् गवां क्षेमाय कल्पते यतो महेन्द्रो मखैरिज्य इति स्वपित्रभिप्रायं रजोगुणेन प्रेरिता मेघा जलं वर्षन्तीति महेन्द्रस्याकिञ्चित्करत्वं प्रतिपादितवन्तं स्वतनयं प्रति योग-क्षेमार्थं महेन्द्रापेक्षा भवतीति श्रीनन्दस्याभिप्रायोऽत्र श्रीधरस्वामिना प्रकृतपद्यस्य भूमिकात्वेन तद्ग्राख्यायां प्रतिपादितः ।)

सुबोधिनी³

अस्तु वा तुष्यतु दुर्जन इति न्यायेन महेन्द्रकार्यं तथापि नास्माकं तदुपयोगस्तदाह-न नः पुरो जनपदा इति । नोऽस्माकं पुरो नगराणि न सन्ति न वा जनपदा देशा न वा ग्रामा हृदा नापि गृहाः । इन्द्रस्य हि लोकपालत्वं वृष्टिसाधकत्वं यागभोक्तृत्वं दिग्देवतात्वञ्च चतुर्विधत्वमप्यस्माकं नोपयुज्यते । पुराभावान्न तेन रक्षा कर्त्तव्या नापि तस्याधिपत्यं देशाभावान्न कृष्यादौ तदुपयोगो ग्रामाभवादाहिताग्नेरिवेन्द्रो हविर्न ग्रहीष्यतीति न भयं गृहाभावान्न दिगादिपरिज्ञानापेक्षा । किञ्च वयं वनौकसः । अस्वाभाविकं वनमिति शास्त्रम् । तातेति सम्बोधनं स्नेहार्थमप्रतारणार्थञ्च । किञ्च नित्यं सर्वदा शैले निवसामः । वैष्णवा हि वनस्पतयो विष्णुः पर्वतानामधिपतिरतो वैष्णव एव याग उचितः ।

(अस्मिन्ग्राख्याने ब्रजगोपानां पुराद्यभावात्तेषामिन्द्रकर्तृकरक्षादिप्रयोजनानाम् अप्राप्तङ्गित्वात्तेन्द्रयाग औचित्यमावहतीति प्रकृतश्लोकस्य आपाताभिप्राय एव दृढीकृतः) वैष्णवतोषणी⁴

वनान्येवौकांसि येषां तथाभूता जात्यैव वयमत एव न कदाप्यन्यत्र प्रयाम इत्याह-नित्यमिति । हे तातेति तमार्द्रयति । एवं श्रीगोवर्धनसमीपे निवासश्च सूचितः ।

(श्रीजीवगोस्वामिनां मतेऽपि श्रीनन्दप्रभृतीनां पुरजनपदाद्यभावात्ते सर्वथा वननिवासिन इति)

1 श्रीश्रीधरस्वामी।

2 अप्राप्तप्रापणप्राप्तक्षणाया। भा.दी.प्र. (श्रीवंशीधरशर्मप्रणीतः)

3 श्रीवल्लभाचार्यः।

4 श्रीजीवगोस्वामी।

भागवतचन्द्रिका¹

नोऽस्माकं पुरः पत्तनानि जनपदा देशा ग्रामगृहाश्च न सन्ति पुरादयो वा संस्थानानि पुरादयो वा न सन्तीत्यर्थः । किन्तु हे तात वयं नित्यं वनादिनिवासिनः ।

(अस्मिन्व्याख्यानेऽपि श्रीनन्दादीनां ग्रामगृहाद्यभावरूप एव आपातार्थोऽङ्गीकृतः)

सारार्थदर्शिनी²

किञ्च गा वर्द्धयतीति गोवर्द्धन इति व्युत्पत्तेर्यथार्थ्येनैवानुभूय- मानत्वाद्गवां वृत्तिर्गोवर्द्धनाधीनैवेति गोवर्द्धनश्च पूज्य इत्याह-नेति द्वाभ्याम् । पुरः पत्तनानि जनपदा देशाः किन्तु गोचारकत्वाद्वनौकसः ।

(अत्र व्याख्यायामापाततो बुध्यमान एवार्थः स्वीकृत इति ज्ञायते)

बालप्रबोधिनी³

तथापि योगक्षेमनिर्वाहार्थमिन्द्र आराधनीय इत्याशङ्क्याहनेति । वृद्धानामग्रे मया किं बहु वक्तव्यमिति सूचयन्सम्बोधयति तातेति । नोऽस्माकं पुरादयो न सन्ति येषां रक्षाद्यर्थमिन्द्रोऽपेक्षितः स्यादिति शेषः । यतो नित्यं वयं वनौकस इति । दिवसेऽपि वनशैलनिवासिनः । पुरः नगराणि जनपदा देशा ग्रामा हृष्टाः ।

(बालबोधिनीकारस्य गोस्वामिश्रीगिरिधरलालस्य श्रीमद्वल्लभाचार्यानुगत्वेन

तत्प्रदर्शितार्थानु-रोधेनैवापातार्थ एव प्रकृतश्लोकस्य वर्णितः)

अन्वितार्थप्रकाशिका⁴

नेति । हे तात नोऽस्माकं पुरः नगराणि न सन्ति न च जनपदा देशा नापि ग्रामा नापि गृहाः । यतो वयं नित्यं वनौकसोऽतो वनशैलनिवासिनः । अतोऽस्माकं योगक्षेमहेतवो वनशैलादयः । (एतेन) गोवर्द्धनसमीपे वासश्च व्यज्यते ।

(अस्मिन्नपि व्याख्यान आपातबुध्यमान एवार्थः स्वीकृत इति ज्ञायते । अस्मिन्व्याख्याने भावार्थदीपिकाया अंशतः प्रभावोऽवलोक्यते)

भक्तमनोरञ्जनी⁵

तथापि योगक्षेमार्थं देवतापेक्ष्यत इति चेदत आह-न नः पुर इति । नोऽस्माकं पुरः पत्तनानि न जनपदा देशा न ग्रामाः संवसथा न गृहा गेहानि च न सन्ति । वासस्थानभूता पुरादयो न सन्तीत्यर्थः । किन्तु हे तात वयं नित्यं वनमेव ओकः स्थानं

1 श्रीवीरराघवाचार्यः।

2 श्री वश्वनाथचक्रव र्तठाकुरः।

3 गोस्वा म गरिधरलालः।

4 श्रीगङ्गाधरसहायः।

5 श्रीभगवत्प्रसादाचार्यः।

येषां ते (वनौकसः) । अत एव वनानि अरण्यानि च शैलाः पर्वताश्च (वनशैलाः) तेषु निवसन्तीति तच्छीला भवामः । अस्माकं योगक्षेमहेतुर्वनशैलादय एवेति भावः । तत्र योगस्त्वलब्धलाभः क्षेमं लब्धस्य परिरक्षणम् ।

(अस्मिन्नपि व्याख्याने श्रीभगवत्प्रसादाचार्येणापातत
एव बुध्यमानोऽर्थः प्रकाशितः)

श्रीमद्भागवतस्यार्धशताधिकेषु व्याख्यानेष्वत्राष्टौ व्याख्यानानि प्रकृतपद्यस्यार्थ-
निरूपणप्रसङ्गे समुद्धृतानि सन्ति । अत्रोद्धृतेष्वष्टस्वपि व्याख्यानेषु प्रकृत-
श्लोकस्यापातगोचर एवार्थो व्याख्याकारैः प्रतिपादितः । श्रीनन्दप्रभृतीनां व्रजजनानां
श्रीकृष्णाविर्भावकालमारभ्यान्यथा च सर्वसमृद्धिमत्त्वं श्रीमद्भागवतेऽन्यत्र च ग्रन्थेषु
बहुधोपवर्णितं वर्तत इति चेतसि प्रसादमलभमानाः केचनव्याख्याकाराः श्लोकस्यास्य यथा
प्रकारान्तरेणार्थमुपवर्ण्य ग्रन्थान्तरोपवर्णितं श्रीनन्दप्रभृतीनां गृहग्रामनगरादिरूपेण
सर्वसमृद्धिमत्त्वं प्रतिष्ठापयन्ति तदत्र दिङ्मात्रमुपस्थाप्यते । तादृशव्याख्याकारेषु
बृहद्वैष्णव- तोषणीकारश्रीसनातनगोश्वामिनः वैष्णवानन्दिनीकाराः श्रीबलदेवविद्या-
भूषणमहाशया अत्रोद्धियन्ते । उभावपीमौ व्याख्याकारौ गौडीयवैष्णवमतावलम्बिनौ
प्रसिद्धौ शास्त्रकारौ व्याख्याकारौ च भवतः । श्रीसनातनगोश्वामिनां व्याख्यायां
तात्पर्यतः श्रीबलदेवविद्याभूषणस्य व्याख्यायां शब्दत एव श्रीनन्दप्रभृतीनां व्रजनिवासिनां
गृहग्रामनगरादिरूपेण सर्वसमृद्धिमत्त्वं प्रकाशितम् । श्रीसनातनगोश्वामिनां श्रीबलदेव-
विद्याभूषणमपेक्ष्य प्राचीनत्वात्तेषामेव व्याख्यानमादावृद्धृत्य किञ्चिद्विचार्यते । तथा हि-
बृहद्वैष्णवतोषणी¹

पुंसामित्यादिकं परिहरति-नेति । वनान्येवौकांसि गृहा येषां तथाभूता वयम् । हे
तातेति जात्यैतादृशा वयमिति बोधयति । न च कदाप्यन्यत्र प्रयाम इत्याह-
वनशैलनिवासिन इति । ननुगोपानां बहवो देशाः पुरोहितादीनां ग्रामाः पुर्याञ्च तस्यां
मणिस्तम्भादिरचिताः प्रासादाः सन्ति तत्राह-नित्यमिति । पुर्यादिषु वर्तमानेष्वपि वनशैलेष्वेव
नित्यं नितरां वासेन तत्तदनपेक्षणात्सन्तोऽपि ते न सन्त्येवेति भावः । एवं शैलश्रेष्ठे
श्रीगोवर्द्धने निवासश्च सूचितः ।

(अस्मिन्व्याख्याने श्रीनन्दादीनां गोपानां पुरादयो भवन्तीति स्वीकृत्य तेषां
निवासः श्रीगोवर्द्धनशैले तत्सन्निहितवनेष्वेवच गोचारणादि- प्रयोजनवशेन भवतीति
कारणात्तादृशपुरादयस्तेषां कृतेऽवर्त्तमाना इव भवन्तीति प्रकृतश्लोकस्यापातार्थोऽपि
सङ्गच्छत इति बृहद्वैष्णवतोषणी- कारणां श्रीसनातनगोश्वामिनामभिप्रायः प्रतीयते ।
एतादृशाभिप्रायः श्लोकस्य तात्पर्यार्थो भवतीति ज्ञायते)

वैष्णवानन्दिनीकाराः श्रीबलदेवविद्याभूषणमहोदयास्तु शब्दत एव तादृशमर्थं
विवृण्वत इति तेषां व्याख्याने यन्नूतनत्वं विद्यते तदिदानीमुप- स्थाप्यते । तथा हि-

¹ श्रीसनातनगोश्वामी ।

वैष्णवानन्दिनी¹

ननु वत्स आयुष्मन्, वैष्णवपुत्रेण वेदमूर्तिना स्वयं भगवता त्वया किमयं वेदविरुद्धः कर्मवादः² प्रधानवादश्च³ प्रस्तूयते । तस्य तस्य च बादरायणेन परमर्षिणा चतुर्लक्षण्यां⁴ निरस्तत्वात् । तस्मात्परेशेन मृष्टा दत्तभागा च वेदोक्ता देवता त्वया स्वीकार्येति चेन्न । मया निरीश्वरः स च स च वादो न स्वीक्रियते । किन्तु साक्षात्फलदात्रीं देवतां विहाय ततोऽन्या-प्रत्यक्षा देवता तातपादैरभिमता तेन तेन वादेनाक्षिप्यते । ननु साक्षात्फलदात्रीं तां देवतां त्वमादिशेति चेन्मदभिमता सा तु गिरि-राजोऽयमिति भावेनाह-न न इति । नोऽस्माकं बृहद्वनवन्दीश्वरादिगताः पुरस्तत्सम्बद्धाः कालिन्दी-पारावारभूषणजनपदास्तद्वर्तिनो ग्रामास्तत्स्था गृहाश्च नोपजीव्या इति शेषः । तेषां करैर्नोपजीवामः किन्तु तन्निवासिनाम् अञ्जलियोजनमेव करत्वेन स्वीकुर्महे इति सुखिन्योऽस्मत्प्रजा इति भावः । हे तात, वयं नित्यं वनौकसो गोचारणाय गिरिराजवनेषु प्रायेणावस्थितेः वनशैलेन रत्नमयेन कल्पतरुमण्डितेन ततोऽखिलवाञ्छितदात्रा गिरिराजेन हेतुना निवासस्तेषु पुरादिषु सुखस्थितिर्विद्यते येषां तादृशा वयमिति योगक्षेमकारित्वात् शैलोऽयमस्माकं देवतावत्तदर्पितान्भुञ्जामहे । यदुपाश्रयणाद्दुर्दान्तान् रिपून् जयाम इति भावः । आपातार्थग्रहस्तु मन्द एव नन्देव्रजपतित्वोक्ते⁵र्विचित्र-तूर्यरथमणिस्वर्णविभूषणकुङ्कुमाद्यलेपभागोक्तेर्व्रजे सर्वसमृद्धि- मत्वो⁶क्तेश्च व्याकोपात् चिन्तामणिप्रकरसद्म⁷इत्यादिब्रह्मवाक्याच्चान्यत्र ।

1 श्रीबलदेव वद्याभूषणः।

2 कर्मणा जायते जन्तुः कर्मणैव प्रलीयते। सुखं दुःखं भयं क्षेमं कर्मणैवा भपद्यते॥श्री.भा.10.24.13

3 सत्त्वं रजस्तम इति स्थित्युत्पत्त्यन्तहेतवः।
रजसोत्पद्यते वशमन्योऽन्यं व वधं जगत्॥
रजसा चोदिता मेघा वर्षन्त्यम्बूनि सर्वतः।
प्रजास्तेनैव सद्ध्यन्ति महेन्द्रः कं करिष्यति॥श्री.भा.10.24.22-23

4 ब्रह्मसूत्रेषु।

5 पुरानेन व्रजपते साधवो दस्युपी डताः। अराजके रक्ष्यमाणा जिग्युर्दस्युन्समे धताः॥श्री.भा.10.08.17, 10.26.20

6 तत आरभ्य नन्दस्य व्रजः सर्वलमृद्धमान्। हरेर्निवासात्मगुणै रमाक्रीडमभून्नृप॥श्री.भा.10.05.18

7 चन्तामणिप्रकरसद्मसु कल्पवृक्षलक्षावृतेषु सुरभीर भपालयन्तम्।
लक्ष्मीसहस्रशतसम्भ्रमसेव्यमानं गो वन्दमादिपुरुषं तमहं भजा म॥ ब्र.सं.2

निष्कर्षः

(श्रीगिरिराजगोवर्द्धनमखप्रवर्त्तनभूमिकात्मकमिदं पद्यमिति पद्यस्यास्य व्याख्यानात्पूर्वमेव श्रीबलदेवविद्याभूषणमहोदयैः स्वव्याख्यान- भूमिकायां प्रकाशितम् । नन्दादेर्गोपजनस्य पुरजनपदग्रामादीनां सत्त्वेऽपि तैः स्वेषां जीविकावलम्बनत्वेन तेषामनाश्रयणात्ते न सन्तीति श्लोकोक्तिः । एतादृशतात्पर्यप्रकाशनार्थं श्लोकेऽस्मिन् नोपजीव्या इति पदस्याध्याहारः कर्त्तव्य इति तेषामभिप्रायः । श्रीनन्दस्य ब्रजराजत्वेऽपि ब्रजान्तर्गतग्राम- नगरादिभ्यः न कोऽपि राजकरस्तेन गृहीतोऽभूदपि तु तत्रत्यानां प्रजानां दीयमानेन मानेनैव परमप्रीतः सन् तासां रक्षणादिकमसौ चकार । तेन च कराद्यग्रहणात्तेषां विद्यमानतायामपि ते पुरग्रामादयो न भवन्तीति श्लोके दृश्यते । एतेन व्याख्यानेनेदं ज्ञायते यच्छ्रीनन्दः न साधारणो राजाऽभूदपि तु विशिष्ट एव बभूव । किञ्च वनशैलनिवासिनः इत्यस्य श्लोकांशस्याभिप्रायोऽपि प्रकारान्तरेण प्रकाशितः वैष्णवानन्दिनीकारेण । पुरग्रामादिनिवासिनोऽपि श्रीनन्दाद्याः श्रीगिरिराजगोवर्द्धनस्य तदङ्कपार्श्वप्रदेशपरिवृढानां वनानाञ्च कारणेन स्वस्वनिकेतेषु गोधनादिसहिताः सुखेनावत्सुरिति तात्पर्यमभिप्रेत्य वनशैलनिवासिनः इति श्लोके दृश्यते ।

प्रकृतश्लोकस्यापातार्थः ग्रन्थान्तरवचनविरुद्ध इति प्रमाणयितुं वैष्णवा-नन्दिनीकारेण बहवः सङ्केताः प्रदत्ताः । श्रीसनातनगोस्वामिश्रीबलदेवविद्या-भूषणयोरभिप्रायस्यैक्येऽप्युत्तर-कालवर्त्तित्वेन श्रीविद्याभूषणव्याख्यायां नूतनता प्रकाशत इत्यलं विस्तरेण ।)

सङ्केतसूची-

1. ब्र.सं.-ब्रह्मसंहिता ।
2. भा.दी.प्र.-भावार्थदीपिकाप्रकाशः ।
3. श्री.भा.-श्रीमद्भागवतम् ।
4. श्री.भा.सा.द.-श्रीमद्भागवतसाराथद र्शनी ।

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अथर्ववेदान्तर्गतज्योतिषतत्त्वानां विवेचनम्

डॉ.शिवाकान्तमिश्रः

सहायकाचार्यः, ज्योतिषविभागः

जगद्गुरुरामानन्दाचार्यराजस्थानसंस्कृतविश्वविद्यालयः, जयपुरम्

शोधसारांशः -

सम्पूर्णवैदिकसाहित्येषु ज्योतिषशास्त्रीयविषयानां विचाराः प्राप्यन्ते । वेदोक्तज्योतिषविषयाणां विस्तारः मध्यकालीनज्योतिषसिद्धान्तग्रन्थेषु आर्यभट्ट-वराह-भास्कराचार्यादिज्योतिर्विद्वि कृतम् । अथर्ववेदे अहोरात्रव्यवस्था, ऋतुचक्रव्यवस्था, संवत्सरचक्रम्, वर्षगणना, भूभ्रमणसिद्धान्तः, सप्तविंशतिनक्षत्राणां विवेचनम्, शुभाशुभ-शकुनानां विवेचनम्, वास्तुनिर्माणसिद्धान्तादि विविधविषयाः वर्णिताः सन्ति ।

अस्मिन् शोधे अथर्ववेदोक्तज्योतिषतत्त्वानां निरूपणं मया कृतम् ।

भूमिका -

भारतीयज्ञानविज्ञानानां मूलाधारस्वरूपास्सन्ति ऋग्यजुस्सामाथर्वाख्याः वेदाः । वैदिकर्षयः येषां वैज्ञानिकविषयाणां गम्भीरतमं चिन्तनं कृतवन्तः, ते सर्वे विषयाः वैदिकसाहित्ये विस्तृतरूपेण विवेचिताः सन्ति । वेद इति पदेन चतसृणां संहितानां अवबोधो जायते । वैदिकसाहित्यं सागरवदपारं सर्वव्यापकं च वर्त्तते । सम्पूर्णविश्वस्य साहित्यं एतेभ्यः वेदेभ्यः निःसृतमिति । वैदिककार्याणां सम्पादनार्थं वेदाङ्गरूपेण ज्योतिषशास्त्रस्योत्पत्तिर्जाता । इदमेव कारणं वर्त्तते यत् सम्पूर्णवैदिकसाहित्ये ऋग्यजुस्सामाथर्वाख्येषु ज्योतिषशास्त्रीयविषयाणां चर्चा प्रचुरमात्रायां समुपलभ्यते । अथर्ववेदे अहोरात्रव्यवस्था, ऋतुचक्रव्यवस्था, संवत्सरचक्रम्, वर्षगणनादि विविधविषयाः वर्णिताः सन्ति ।

विषयप्रतिपादनम् -

आचार्यसायणेन अथर्ववेदीयमन्त्रस्य भाष्ये उक्तं यत् एकसूर्यस्यांशभूतसप्तसूर्याः सन्ति¹ । तेषु सप्तसूर्येषु प्रधानकश्यपसंज्ञकसूर्यः महामेरौ निवसति शेषाः अंशभूताः आरोगादिसंज्ञकसूर्याः विश्वस्य प्रकाशकाः प्रकर्षकाः सन्ति । एते सप्तसूर्याः मुख्यसूर्यकश्यपस्यांशभूताः सन्ति । सप्तसूर्याः सन्ति (१) आरोगः (२) भ्राजः (३) पटरः (४) पतंगः (५) स्वर्णरः (६) ज्योतिषीमान् (७) विभासः । कश्यपनामधेयः सूर्यस्य आरोगादिसप्तव्यापककिरणाः सन्ति । एते किरणाः समुद्रस्थजलं वाष्परूपेण स्वीकृत्य मेघस्थजलं द्युलोकात् पृथिव्यां पातयन्ति । सूर्यस्य रश्मय ऊर्जायुक्ता अतितीव्रगतिमत्यश्च सन्ति² । सूर्यरश्मयः सर्वाणि वस्तूनि रूपयुक्तानि विदधति³ । अथर्ववेदे सूर्यस्य पर्यायः सप्तसप्तिः सप्तरश्मिश्च वर्तते⁴ । आधुनिकचिकित्साविज्ञाने एतेषां रश्मीनां प्रयोगः वीटा-गामा-एक्स-लेजर-कॉस्मिकादिरूपेण क्रियते । यास्केन

निरूक्ते उक्तं यत् सूर्यस्य किरणाः चन्द्रं प्रकाशयति⁵ । पृथिव्याः परिक्रमा विषये चतुर्षु वेदेषु वर्णनं प्राप्यते । अथर्ववेदे उक्तं वर्तते यत् पृथिवी माता स्वरूपा अन्तरिक्षे स्थितं भूत्वा पितृस्वरूपसूर्यस्य समक्षे गच्छति⁶ । एकस्मिन् मन्त्रे सूर्यः चराचरजगतः आत्मा इति उक्तम् । अस्य मन्त्रस्याभिप्रायः वर्तते यत् सूर्यः सम्पूर्णसृष्टौ गतिं ददाति । सर्वेषां विकासः उत्पत्तिश्च सूर्येण भवति । यथोक्तम्⁷-

चित्रं देवानामुदगादनीकं

चक्षुर्मित्रस्य वरुणस्याग्नेः ।

आप्राद् द्यावापृथिवी अन्तरिक्षं

सूर्य आत्मा जगतस्तस्थुषश्च ॥ इति ।

ग्रहाः-

वैदिकवाङ्मये “पञ्च रुक्माज्योतिः⁸, इमानि यानि पञ्च ..⁹, यदि पञ्चवृषोऽसि¹⁰” इत्यादि वचनैः आकाशे स्थिताः पञ्चसंख्यकाः ज्योतिर्पिण्डाः भौमादयो पञ्चताराग्रहा एव यतोहि वेदेषु सूर्यचन्द्रयोः स्पष्टोल्लेखो वर्तते । ऋग्वेदे एकस्मिन् मन्त्रे सप्तग्रहाणां चर्चा मिलति । यथा -¹¹

आ रोदसी अपृणादोत मध्यं

पञ्च देवां ऋतुशः सप्त सप्त ।

चतुस्त्रिंशता पुरुधा विचष्टे

सरूपेण ज्योतिषा विप्रतेन ॥

अत्र चतुस्त्रिंशता इति पदे सप्तविंशतिनक्षत्राणि सप्तग्रहाश्च द्योतिताः । अत्र सप्तग्रहाणां नक्षत्रैः सह गणना कृता । ऋग्वेदे उक्तं वर्तते यत् अदितेरष्टपुत्राः जाताः तेषु सप्तपुत्राः दिवमगच्छत् तथा अष्टमो मार्त्तण्डः सूर्यो आकाशे स्थितः । अनेन अवगम्यते यत् सप्तग्रहाणां सुदूरे द्युलोके स्थितिः वर्तते तथा अष्टमः सूर्यः अन्तरिक्षे स्थितः¹² । सूर्यचन्द्रयोस्तु “उत्सूर्यो दिव एति¹³चन्द्रमा नक्षत्राणामधिपतिः¹⁵चन्द्रमा नक्षत्रैरुदक्रामत्तां पुरं” इत्यादिभिर्वचनैः सूर्यस्य द्युलोके केन्द्रस्थाने, चन्द्रमसः नक्षत्रलोके स्थितिः सिद्धा भवति ।

मासगणना अहोरात्रगणना च -

पृथ्वी सूर्यं परितः भ्रमतीति सिद्धान्तः अथर्ववेदे प्राप्यते । पृथिव्याः यो भागः सूर्याभिमुखं भवति तत्र दिनमन्यत्र रात्रिरिति । सूर्यः अहोरात्रस्य कर्ता उच्यते¹⁶ । एकस्मिन् अहोरात्रे ३० मुहूर्ताः भवन्ति । मन्त्रेषु मुहूर्तस्य कृते धामन् शब्दस्य प्रयोगः दृश्यते¹⁷ । ३० दिनैः वा अहोरात्रैः एकस्य मासस्य रचना भवति¹⁸ । एकसम्बत्सरचक्रे १२ मसानां स्थितिः निरूपितमस्ति¹⁹ । अत्र एकस्मिन् संवत्सरचक्रे त्रयोदश-मासानामुल्लेखोऽपि प्राप्यते²⁰ । अयं त्रयोदशसंज्ञकमासः अधिमासः, मलमासो वा उच्यते । अयमेव अधिमासः वर्षस्य आकृतिः वा आधारो भवति²¹ । वैदिककाले

चान्द्रमासस्य प्रचलनमासीत् वा सौरमासस्य इति विचारावसरे चान्द्रमासस्य गणनायाः प्रत्यक्षसाधनं साक्षात् चन्द्रः आसीत् परं सौरमासस्य गणनायाः प्रत्यक्षसाधनं किमपि नासीत् । सौरमासस्य गणना केवलं गणितमाध्यमेन भवति स्म । अतः सृष्टिपश्चात् चान्द्रमासः प्रसिद्धः आसीत् । सौरमासस्य प्रचलनमनन्तरं जातम् । अनेन सिद्धं भवति यत् प्रारम्भे मासस्य चान्द्रत्वात् वर्षमपि चान्द्रः आसीत् । तैत्तरीयसंहितायां द्वादशचान्द्रमासानां नामानि सन्ति ।

“मधुश्च माधवश्च शुक्रश्चशुचिश्च नभश्च नभस्यश्रेषश्चोर्जश्च सहश्च सहस्यश्च तपश्च तपस्यश्चोपयामगृहीतोसि सं सपोस्य हस्पत्याय त्वा ” तैत्तरीयसंहिता, १.४.१४

अर्थात् मधु-माधव-शुक्र-शुचि-नभस-नभस्य-इष-ऊर्ज-सहस-सहस्य-तपस-तपस्येति । मन्त्रेऽस्मिन् संसर्प इति संज्ञा अधिमासस्य तथा अहस्पति इति संज्ञा क्षयमासस्य वर्तते । वेदे मधुमाधवादितो भिन्नाः मासानां पर्यायाः समुपलभ्यन्ते । तद्यथा-

“अरुणोरुणजाः पुण्डरीको विश्वजिदभिजित् ।

आर्द्रः पिन्वमानोऽन्नवान् रसवानिरावान् ॥

सर्वोषधः सम्भरो महस्वान् ” तै४.१.१०.३.ब्रा.

अत्र मासानां त्रयोदशनामानि वर्तन्ते तेन महस्वानिति मलमासस्य नाम विज्ञायते । वेदकाले मासानां मधुमाधवाद्यः संज्ञाः प्रचलिता आसन् । अस्मिन् समये मासानां चैत्रवैशाखादिनक्षत्रमूलकसंज्ञायाः प्रचलनं नासीत् । फल्गुनीपूर्णमासः चित्रापूर्णमासः इत्यनेन निश्चितं भवति यत् पूर्णिमाः कस्मिंश्चिन्निश्चितनक्षत्रे भवन्तीति ज्ञातमासीत् । ब्राह्मणकाले पूर्णिमायाः नक्षत्रमूलकसंज्ञायाः प्रयोगः बाहुल्येन दृश्यते । तद्यथा²²—

“ फल्गुनीपूर्णमासे दीक्षेरन् मुखं वा एतत् । संवत्सरस्य यत्फल्गुनीपूर्णमासो मुखत एव संवत्सरमारभ्य दीक्षन्ते चित्रापूर्णमासे दीक्षेरन् मुखं वा एतत्संवत्सरस्य यच्चित्रापूर्णमासो मुखत एव संवत्सरमारभ्य दीक्षन्ते ... ॥ ”

मासानां नक्षत्रमूलकनामसु चैत्रवैशाखादिषु पौषमाघश्रावणानां त्रयाणां प्रयोगः सर्वप्रथमं याजुषज्योतिषे दृश्यते । अनन्तरं पाणिनीये “साऽस्मिन् पौर्णमासी” अष्टा.४.२.२१ । सूत्रे सर्वमासानां नक्षत्रमूलकपूर्णिमामाश्रित्य नामविधानं प्राप्यते । एवं प्रकारेण वक्तुं शक्यते यत् मासानां मधुमाधवादिनामानि चैत्रवैशाखादितः प्राचीनं सिद्ध्यति ।

वर्षगणना –

अथर्ववेदे शरद्दहेमन्तयोः शब्दयोः प्रयोगः वर्षस्य बोधकशब्दरूपेण कृतं वर्तते । अतएव शतवर्षस्य कृते ‘शरदः शतम्²³’ वा ‘शत हिमाः²⁴’ प्रयोगः दृश्यते । अनेन स्पष्टं

भवति यत् वर्षस्य गणना शरद् वा हेमन्तात् भवति स्म । अथर्ववेदे रात्रिः सम्बत्सरस्य पत्नी²⁵ वा प्रतिमा²⁶ उक्ता । अनेन ज्ञायते यत् वर्षगणनायां रात्रिगणना एव आधारः आसीत् । एकस्मिन् मन्त्रे चन्द्रमा मासानां कर्ता अस्तीति संकेतः विद्यते । मन्त्रस्याभिप्रायः वर्तते यत् चन्द्रमा मासैः साकं अस्मान् रक्षतु²⁷ । स्पष्टं भवति यत् मासानां गणनायाः आधारः चन्द्रमा एव । चन्द्रस्याधारेण परिगणितमासः चान्द्रमासः तथा सूर्यस्याधारेण परिगणितमासः सौरमासः उच्यते । चान्द्रमासानुसारं वर्षगणना पूरणार्थं चतुर्थवर्षे त्रयोदशसंख्यकमासस्य कल्पना नितान्तावश्यकमासीत् । अथर्ववेदे त्रयोदशसंख्यकमासस्य अधिमासः वा मलमासः संज्ञा कृता । अयं मासः सूर्यस्य गृहमित्युच्यते²⁸ ।

संवत्सरचक्रम् –

अथर्ववेदे संवत्सरचक्रस्य महत्त्वं प्रदर्शितम् । कालचक्रवर्षचक्रप्रभृतीनां स्वरूपाणि तत्र निर्दिष्टाणि । अथर्ववेदस्य एकस्मिन् मन्त्रे संवत्सरस्य वर्गीकरणं कलाकाष्ठा, अहोरात्रं, अर्धमासः, मासः, संवत्सरप्रभृतयः वर्णिताः²⁹ । अथर्ववेदस्य व्याख्यायां आचार्यसायणेन आर्त्तवशब्दात् ऋतोः अवयवभूतकलाप्रभृतयः, हायनशब्दात् अहोरात्रं, समाशब्दात् १५-१५ दिनात्मकं २४ अर्धमासः, ३० दिनानां मासः, १२ मासानां संवत्सरः स्वीकृतवन्तः । यद्यपि हायन-समा-संवत्सरशब्दाः कालस्य पर्यायाः सन्ति परं सायणाचार्येण अर्थेषु अन्तरं कृतम् । अथर्ववेदेऽपि ऋग्वेदस्य 'अस्य वामीय' सूक्तं प्राप्तं भवति । अस्मिन् सूक्ते संवत्सरचक्रेण संबद्धमन्त्राः सन्ति । अस्य संवत्सरचक्रस्य ५ पादाः अर्थात् ५ ऋतवः ५ पादाः सन्ति । अत्र हेमन्तशिशिरयोः गणना संयुक्तरूपेण वर्तते । अस्याः १२ आकृतयः सन्ति अर्थात् १२ मासाः एव १२ आकृतयः सन्ति । संवत्सरस्य ७ चक्राणि सन्ति अर्थात् सूर्यस्य सप्तवर्णाः सप्तचक्राणि सन्ति । अथवा सप्तसंख्याभिः अयनम्, ऋतुः, मासः, पक्षः, दिनम्, रात्रिः तथा मुहूर्तः इति स्वीकर्तुं शक्यते³⁰ । संवत्सरचक्रमहर्निशं भ्रमति तथापि प्राचीनं न भवति । अस्य संवत्सरस्य ७२० पुत्रीपुत्रादयः सन्ति । दिनं पुत्रः, रात्रि पुत्री इति प्रकल्प्य ३६० + ३६० = ७२० अहोरात्राणि सन्ति³¹ । इदं चक्रं सर्वदा भ्रमति । अस्मिन् चक्रे सम्पूर्णा सृष्टिः स्थिता वर्तते । संवत्सरचक्रस्य धुर्यामुपरि बहुभारः वर्तते तथापि भग्नो न भवति³² । संवत्सरचक्रं वस्त्रमिव प्रकल्पितम् । यस्याः निर्माणं भिन्नाकृतियुक्ते स्त्रियौ कुरुतः । अस्य वस्त्रस्य निर्माणाय ६ स्तम्भाः सन्ति । स्त्रियोर्मध्ये एका स्त्री दिनरूपीतन्तुं विस्तारयति अपरा स्त्री रात्रिरूपं तन्तुं एकत्रितं करोति । एवं क्रमेण इदं कार्यमनवरतं चलति, कदापि अस्य कार्यस्यान्तं न भवति³³ । अन्यत्र एकस्मिन् मन्त्रे उक्तं यत् संवत्सररूपे चक्रे १२ मासरूपी धुरयः, त्रयः ग्रीष्म-वर्षा-शीतस्वरूपाः नाभिः, ३६० अहोरात्ररूपाः कीलादयश्च नियोजिताः सन्ति³⁴ । अस्य वर्षचक्रस्य ७ भागाः सन्ति । षडर्तवः द्वाभ्यांद्वाभ्यां मासाभ्यां तथा एको अधिमासो एकाकी भव-ति³⁵ ।

नक्षत्राणि -

शतपथब्राह्मणे³⁶ नक्षत्रस्य परिभाषा यत्र क्षीयते इति तन्नक्षत्रं तथा तैत्तरीयसंहितायां³⁷ देवगृहरूपाणि नक्षत्राणि इति । एतानि नक्षत्राणि खगोले अत्युच्चस्थाने स्थितानि सन्ति । यथोक्तं ऋग्वेदसंहितायां³⁸ अमी य ऋक्षा निहितास उच्चा नक्तं ददृशे कुह चिद् दिवेयुः । वैदिककाले नक्षत्रविद्या वाज्योतिषशास्त्रं ज्ञानविज्ञानादीनामङ्गमासीत् । अथर्ववेदे २८ नक्षत्राणां चर्चा विद्यते । यथा - ³⁹

चित्राणि साकं दिवि रोचनानि
 सरीसृपाणि भुवने जवानि ।
 तुर्मिशं सुमतिमिच्छमानो
 अहानि गीर्भिः सपर्यामि नाकम् ॥
 सुहवमग्रे कृत्तिका रोहिणी चास्तु
 भद्रं मृगशिरः शमार्द्रा ।
 पुनर्वसू सूनृता चारु पुष्यो
 भनुराक्षेषा अयनं मघा मे ॥
 पुण्यं पूर्वा फल्गुन्यौ चात्र हस्तश्चित्रा
 शिवा स्वाति सुखो मे अस्तु ।
 राधे विशाखे सुहवानुराधा
 ज्येष्ठा सुनक्षत्रमरिष्टालम् ॥
 अन्नं पूर्वा रासतां मे अषाढा
 ऊर्जं देव्युत्तरा आ वहन्तु ।
 अभिजिन्मे रासतां पुण्यमेव
 श्रवणः श्रविष्ठाः कुर्वतां सुपुष्टिम् ॥
 आ मे महच्छतभिषग्वरीय
 आ मे द्वया प्रोष्ठपदा सुशर्म ।
 आ रेवती चाश्वयुजौ भगं म
 आ मे रयिं भरण्य आ वहन्तु ॥

अर्थात् (१) कृत्तिका - अग्निः (२) रोहिणी - प्रजापतिः (३) मृगशिरम् - सोमः (४) आर्द्रा - रुद्रः (५) पुनर्वसुः - अदितिः (६) पुष्यः - बृहस्पतिः (७) आक्षेषः - सर्पः (८) मघा-सविता (९) पूर्वाफल्गुनी - अर्यमा (१०) उत्तरा फल्गुनी - भगः (११) हस्तः - सविता (१२) चित्रा - इन्द्रः (१३) स्वतिः - वायुः (१४) विशाखा - इन्द्राग्नी (१५) अनुराधा - मित्रः (१६) ज्येष्ठ - इन्द्रः (१७) मूलः - पितरः (१८) पूर्वाषाढाः - आपः (१९) उत्तराषाढा - विश्वेदेवः (२०) अभिजित् - ब्रह्मा (२१) श्रवणा - विष्णुः (२२) श्रविष्ठा - वसवः (२३) शतभिषज् - इन्द्रः (२४) पूर्वा प्रोष्ठादा - एकपादः (२५) उत्तरा

प्रोष्ठपदा - अहिर्बुधिः (२६) रेवती - पूषा (२७) अश्विनी - अश्विनौ (२८) भरणी - यम इति । मन्त्रेषु कृत्तिकायाः अधिपतेः अग्नेः उल्लेखः प्राप्यते । अन्येषां नक्षत्राणामधिपति- देवानामुल्लेखः सायणाचार्येण स्वकीयभाष्ये कृतम् । नक्षत्राणामधिपतेर्नामानि मुहूर्त्तचिन्तामणिग्रन्थे किञ्चिदन्तरेण साकमुल्लिखितं वर्तते । यथा⁴⁰ -

नासत्याऽन्तकवह्निधातृशशभृद्द्रादितीज्योरगा
ऋक्षेशाः पितरो भगोऽर्ज्यमरवी त्वष्टा समीरः क्रमात् ।
शक्राग्री खलु मित्र इन्द्रनिर्ऋतिकीराणि विश्वे विधि-
गोविन्दो वसुतोयपाऽजचरणाऽहिर्बुध्यपूषाभिधाः ॥

एकस्मिन् मन्त्रे २८ नक्षत्रेभ्यः कल्याणाय प्रार्थना कृता वर्तते । कृत्तिकादितः भरणीपर्यन्तमष्टाविंशतिनक्षत्राणि सुखप्रदानि भवेयुः । सर्वाणि नक्षत्राणिमदर्थं फलं दातुं एकमत्यं प्राप्नुवन्तु । नक्षत्राणां सहयोगः अप्राप्तवस्तूनां प्राप्यर्थं तथा प्राप्तवस्तूनां परिपालनार्थं वा संरक्षणार्थं स्युः⁴¹ । द्युलोके, अन्तरिक्षे, उदकेषु, पृथिव्यां, पर्वतेषु, दिक्षु च यानि नक्षत्राणि तानि सर्वाणि नक्षत्राणि उदये, अस्तसमये, भूमिसमानदेशे, पर्वतसमानप्रदेशे च सर्वत्र सर्वदा सुखकराणि भवन्तु⁴² । अनेन मन्त्रेण स्पष्टं भवति यत् नक्षत्राणां प्रभावः पृथिव्यां पतति । साधारणतया एकनक्षत्रस्य भोगकालः ६० घट्टः अर्थात् एकदिनं यावत् भवति । अस्मात् कारणात् एकस्मिन् मासे नक्षत्राणामेकचक्रं पूर्णं भवति तदेव एकचान्द्रमासो भवति । अथर्ववेदे एकस्मिन् मन्त्रे आकाशीयग्रहाणां चन्द्रमा-सूर्य-राहु-धूमकेतूनां स्पष्टसंकेतः प्राप्यते । यथा -⁴³

शंनो ग्रहाश्चान्द्रमसाः शमादित्यश्च राहुणा ।

शंनो मृत्युर्धूमकेतुः शं रुद्रास्तिग्मतेजसः ॥

मन्त्रेऽस्मिन् उक्तं यत् पृथिवी-अन्तरिक्ष-द्युलोकादिषु जायमानोत्पाताः कल्याणकारकाः स्युः । अनेन सिद्धं भवति यत् उत्पातजन्यपरिणामेन पृथिव्यां मानवाः पीडिताः भवन्ति⁴⁴ । अथर्ववेदे सर्वेषां तिथीनां संज्ञा न प्राप्यते । अत्र केवलं चतुर्णां तिथीनामुल्लेख एव प्राप्यते । १. एकाष्टका⁴⁵ - इयं संज्ञा पूर्णिमातिथेरनन्तरं अष्टम्याः वर्तते । मुख्यरूपेण एकाष्टका शब्दस्य प्रयोगः माघमासस्य कृष्णपक्षस्याष्टमीतिथिकृते वर्तते । २. राका⁴⁶ - अस्य शब्दस्य प्रयोगः पूर्णिमातिथिकृते वर्तते । ३. कुहू⁴⁷ - अस्य शब्दस्य प्रयोगः अमावस्यातिथिकृते वर्तते । ४. सिनिवाली⁴⁸ - अस्य शब्दस्य प्रयोगः अमान्तादनन्तरं शुक्लपक्षस्य प्रतिपदायाः कृते वर्तते । अथर्ववेदस्य सूक्तेषु कालविषये विस्तृतवर्णनं प्राप्यते । अत्र उक्तं यत् काल एव ब्रह्मः वर्तते । अयं कालः अदृश्यमानदृश्यमानसम्पूर्णब्रह्माण्डावयवानां परमेष्ठिप्रजापतेश्च धारणं करोति । कालः सर्वेषां सृष्टिकर्ता तथा सर्वव्यापी वर्तते⁴⁹ । कालस्य सप्तरश्मयः, सहस्रनेत्राणि तथाऽजरः, अविनाशी, शक्तिशाली च वर्तते । सम्पूर्णा सृष्टिः कालस्य चक्रं वर्तते यस्य प्रयोगः केवलं विद्वांसः एव कुर्वन्ति अर्थात् कालः विदुषां वशवर्ती भवति⁵⁰ ।

अथर्ववेदस्य चतुर्षु सूक्तेषु रात्रेः महत्त्वं प्रतिपादितं वर्त्तते⁵¹ । रात्रिः सुखस्य साधनं मन्यते । रात्रेः अपर नाम घृताची वर्त्तते⁵² । अस्याभिप्रायः वर्त्तते यत् रात्रिः घृतयुक्ता वर्त्तते । यथा घृतं शरीरस्य पोषणं करोति तथैव रात्रिः परिश्रमेण श्रान्तशरीरे नवजीवनं दत्त्वा पुष्टं करोति । रात्रौ सम्यग्निद्रा उत्तमस्वास्थ्यस्य लक्षणं वर्त्तते ।

अथर्ववेदे शुभाशुभशकुनानि उत्पातविचारश्च –

एकस्मिन् मन्त्रे प्रार्थना कृता वर्त्तते यत् प्रातः, संध्या तथा दिनं शुभमयं भवेत्⁵³ । क्षुतम्, रिक्तकुम्भदर्शनम्, पृष्ठतः नामोच्चारणमित्यादि अशुभशकुनानि सन्ति । गमनकालेऽथवा शुभकार्यानुष्ठानसमये एतानि सर्वाणि अथर्ववेदे अशुभानि उक्तानि, एतेषां दूरीकरणाय प्रार्थना कृता वर्त्तते⁵⁴ । अत्र शुभाशुभशकुनानां संकेतमात्रं वर्त्ततेऽस्य विस्तृतचर्चा मानवकृत संहितादिग्रन्थेषु प्राप्यते । आचार्यवराहमिहिरः स्वकीययोगयात्राग्रन्थे उक्तं यत्सर्वत्र सकलकर्मणि क्षुतं पापफलप्रदायकमेव । गौः क्षुतं मृत्युकरं, यात्राकाले विडालशब्दः श्रूयते अथवा यातुः वस्त्रस्य पतनं वा कण्टकादिना नाशः शुभानि न भवन्ति⁵⁵ । अथर्ववेदे विविधोत्पातानां विषये चर्चा प्राप्यते । अत्र उक्तं यत् भूकम्पः, उल्कापातः, भूस्खलनम्, अभिचारः, धूमकेत्वादिजन्योत्पातानां कारणभूताः ग्रहाः सन्ति । अतएव एते ग्रहाः उत्पातस्य कारणं न स्युः⁵⁶ । अथर्ववेदे ज्येष्ठानक्षत्रे पुत्रस्य जन्म अशुभमिति उक्तम् । अथर्ववेदे ज्येष्ठानक्षत्रस्य पर्यायः ज्येष्ठघ्नी वर्त्तते अर्थात् अस्मिन् नक्षत्रे पुत्रस्य जन्मत्वात् ज्येष्ठानां कृते अशुभं भवति । मूलनक्षत्रोत्पन्नजातकोऽपि अशुभं भवति । मूलनक्षत्रस्य अपरनामविचृतः वर्त्तते अर्थात् इदं नक्षत्रं विशेषतया हानिः करोति । मूलनक्षत्रोत्पन्नजातकः स्वयं वा मातरं वा पितरं वा नाशयति । यथोक्तम्⁵⁷-

ज्येष्ठघ्न्यां जातो विचृतोर्यमस्य मूलबर्हणात्परि पाह्येनम् ।
अत्येनं नेषहुरितानि विश्वा दीर्घायुत्वाय शतशारदाय ॥
व्याघ्रेऽह्न्यजनिष्ठ वीरो नक्षत्रजा जायमानः सुवीरः ।
स मा वधीत्पितरं वर्धमानो मा मातरं प्र मिनीज्जनित्रीम् ॥ एवम्,
मा ज्येष्ठं वधीदयमग्र एषां मूलबर्हणात्परि पाह्येनम् ।
स ग्राह्याः पाशान्वि चृत प्रजानन्तुभ्यं देवा अनु जानन्तु विश्वे ॥
उन्मुञ्च पाशांस्त्वमग्र एषां त्रयस्त्रिभिरुत्सिता येभिरासन् ।
स ग्राह्याः पाशान्वि चृत प्रजानन्पितापुत्रौ मातरं मुञ्च सर्वान् ॥ इति ।

अथर्ववेदे वास्तुविचारः –

वैदिकवास्तुविज्ञानं आधुनिकवास्तुशास्त्रस्य मूलाधारो वर्त्तते । अथर्ववेदे सूक्तत्रये वास्तुविषये वर्णनंप्राप्यते ।

विश्वकर्मा मा सप्त ऋषिभिरुदीच्यादिशः
पातु तस्मिन् क्रमे तस्मिच्छ्रये तां पुरं प्रैमि ।

स मां रक्षतु सप्त सोपायतु

तस्मा आत्मानं ददे स्वाहा । 58

अनेन मन्त्रेण ज्ञायते यत् ऋषीणां चिन्तनं वैज्ञानिकं, तथ्यपूर्णं तथा सत्याधारेण युक्तमासीत् । अस्मिन् मन्त्रे सूर्यस्य सप्तरश्मिभिः साकं सप्तदेवानां वर्णनं तथ्यपूर्णं वर्तते । तेषां देवानां नामानि पर्जन्यकश्यपमहेन्द्रसूर्यसप्तभृशानभसश्च वर्तते । सूर्यः सम्पूर्णसृष्टेः मूलाधारो वर्तते । स्वास्थ्यपूर्णजीवनप्राप्त्यर्थं भवने सूर्यस्य प्रकाशो अत्यावश्यको भवति अन्यथा गृहस्य वातावरणं विषाक्तं, तत्र शैत्याधिक्यं, कीटपतंगमसकादीनामाधिक्यं तथा शरीरं सर्वदा रोगग्रस्तं, जीवनं उन्नतिरहितं च भवति । गृहे ऊर्जायाः सततं प्रवाहः निर्मितो भवति तेन भयं नष्टो भवति तथा गृहे मोदश्च जायते । प्रवाहमानोर्जायाः सहाय्येन भवनमाकर्षणयुक्तो भवति । आकर्षणशक्तिबलेन भवनस्य वातावरणं हानिकारकतत्त्वैः मुक्तो भवति । वेदेषु वास्तुदेवतायाः चर्चा गृहदेवतारूपेण वर्तते⁵⁹ । अथर्ववेदे गृहनिर्माणाय उपमितां परिमितामिति शब्दस्य प्रयोगः वर्तते । एकस्य द्वारस्य समक्षे द्वितीयं द्वारस्य निर्माणं पवनस्य निर्गमनाय, वातावरणस्य शुद्धतायै समीचीनं भवति । चतुष्कोणेषु समानरूपेण विभागः करणीयः । विश्ववरायाः अर्थात् वातायनस्य निर्माणं करणीयम्⁶⁰ । हविर्धानाय यज्ञशाला, पत्नीनां कृते सदनं, भास्थानम्, पूजास्थानम्, पुरुषाणां कृते भवनादिकं च निर्मातव्यम्⁶¹ । अथर्ववेदे उक्तं यत् यथा सर्वेषां विहंगादीनां निवासस्थानं एकस्मिन् वृक्षे भवति, यथा एकाधिकगृहाणि एकस्मिन् स्थाने संलग्नानि भवन्ति तथैव अस्माकं गृहमपि भवेत्⁶² । वेदवाङ्मये भवननिर्माणाय वंशेष्टिकामृत्तिकाकाष्ठपाषाणादीनां सामाग्रीणां वर्णनं प्राप्यते⁶³ । भवनेषु स्तम्भरूपेण काष्ठवंशादीनां प्रयोगस्य चर्चा प्राप्यते⁶⁴ । अथर्ववेदे बहुभित्तियुक्तभवनानां चर्चा मिलति । भवने चतुष्कोणाः, षट्कोणाः, अष्टकोणाः, दशकोणाश्च भवेयुस्तेन भवनं गृहपतेः पालनकर्ता भवति । एतादृशं भवनं पुत्रपौत्रादीनां वृद्धिकरं शान्तिसम्मानसाधकं च भवति⁶⁵ ।

निष्कर्षः -

अथर्ववेदे सूर्यस्य पर्यायः सप्तसप्तिः सप्तरश्मिश्च वर्तते । आधुनिकचिकित्सा-विज्ञाने एतेषां रश्मीनां प्रयोगः वीटा-गामा-एक्स-लेजर-कॉस्मिकादिरूपेण क्रियते । पृथिव्याः परिभ्रमणविषये चतुर्षु वेदेषु यत् सिद्धान्तः प्राप्यते तदेव सिद्धान्तं स्वीकृत्य परवर्तिकाले आर्यभट्टस्तथाधुनिककाले अर्वाचीनवैज्ञानिकाः भूभ्रमणसिद्धान्तः निरूपितवान् । अथर्ववेदे सप्तग्रहाणां नक्षत्रैः सह गणना प्राप्यते परं राशीनां चर्चा कुत्रापि नोपलभ्यते । पृथिव्याः यो भागः सूर्याभिमुखं भवति तत्र दिनमन्यत्र रात्रिरिति । सूर्यः अहोरात्रस्य कर्ता उच्यते । अत्र कालचक्रवर्षचक्रप्रभृतीनां स्वरूपाणि निर्दिष्टानि । अत्र शुभाशुभशकुनानां वास्तुशास्त्रीयसिद्धान्तानां च संकेतमात्रं वर्ततेऽस्य विस्तृतचर्चा मानवकृतं संहितादिग्रन्थेषु प्राप्यते । अथर्वसंहितायां ज्योतिषशास्त्रीयचिन्तनं, विविध-

वैज्ञानिकचिन्तनं च पर्याप्तमात्रायां वर्त्तते । मया अत्र केवलं ज्योतिषशास्त्रसम्बन्धीनां विषयाणां चयनं कृतम् ।

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आपः समुद्रिया धारास्तास्ते शल्यमसिस्त्रसन् ॥ अथर्ववेद, ७.१०७.१
2. अथर्ववेद, १३.३.१६
3. सूर्यो रूपं कृणुते द्यौरुपस्थे ..., अथर्ववेद, २०.१२३.१
4. आरोगो भ्राजः पटरः पतङ्गः स्वर्णरो ज्योतिषीमान् विभासः ।
ते अस्मै सर्वे दिवमातपन्ति इति कश्यपोऽष्टमः ।
स महामेरुं न जहाति इति । यस्मिन् सूर्या अर्पिताः सप्त साकम् । तै.आ.१.७.१
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6. आयं गौः पृश्निरक्रीदसदन्मातरं पुरः । पितरं च प्रयन्त्स्वः । अथर्ववेद, ६.३१.१
7. अथर्ववेद, १३.२.३५
8. अथर्ववेद, ९.५.२६
9. अथर्ववेद, १९.९.५
10. अथर्ववेद, ५.१६.५-८
11. ऋग्वेद.१०.५५.३
12. अष्टौ पुत्रासो अदितेर्ये जातास्तन्वस्परि ।
देवो उप प्रैत सप्तभिः परा मार्त्ताण्डमास्यत् ॥ ऋग्वेद, १०.७२.८,
13. अथर्ववेद, ६.५२.१,
14. अथर्ववेद, ५.२४.१०
15. अथर्ववेद, १९.१९.४
16. अभ्यन्यद् एति पर्यन्यद् अस्यते, अहोरात्राभ्यां महिषः कल्पमानः ।
सूर्यं वयं रजसि क्षियन्तं अथर्ववेद, १३.२.४३
17. त्रिंशद् धामा विराजति, अथर्ववेद, २०.४८.६
18. अहोरात्रैर्विमितं त्रिंशदङ्गम् अथर्ववेद, १३.३.८
19. यस्मान्मासा निर्मिताः त्रिंशदराः, संवत्सरो यस्माद् निर्मितो द्वादशारः.. अथर्ववेद,
४.३५.४
20. त्रयोदशं मासं यो निर्मिमीते अथर्ववेद, १३.३.८
21. आकृतिः समानां मासः अथर्ववेद, १४.१.४
22. तैत्तरीयसंहिता, ७.४.८.२
23. शरदः शतम् अथर्ववेद.१९.६७.१-८
24. शतहिमाः ... शरदः शतम् अथर्ववेद.१९.१२.१

25. संवत्सरस्य या पत्नी.... अथर्ववेद.३.१०.२
26. संवत्सरस्य प्रतिमां यां त्वा रात्रि ...अथर्ववेद,३.१०.३
27. माद्भ्यस्त्वा चन्द्रो...रक्षतु । अथर्ववेद,१९.२७.२
28. त्रयोदशो मास इन्द्रस्य गृहः । अथर्ववेद,५.६.४
29. ऋतून् यज....आर्तवान् उत हायनान् । समाः संवत्सरान् मासान् । अथर्ववेद,३.१०.९
30. पंचपादं पितरं द्वादशाकृतिषट्चक्रे षडरे आहुरर्पितम् । अथर्ववेद,९.९.१२
31. द्वादशारं नहि तद् जराय....सप्त शतानि विंशतिश्च तस्थुः..... अथर्ववेद,९.९.१३
32. पंचारे चक्रेन शीर्यते सनाभिः । ९.९.११
33. तन्त्रमेके युवति विरूपे....अथर्ववेद १०.७.४२
34. द्वादश प्रधयः चक्रमेकं .. अथर्ववेद १०.८.४
35. षड् यमा एक एकजः अथर्ववेद १०.८.५
36. शतपथब्राह्मः १.२.२.१९
37. तैत्तरीयसंहिता, १.५.२.६
38. ऋग्वेदसंहिता १.२४.१०
39. अथर्ववेद १९.७.१-५
40. मु.चि.न.प्र.श्लो.१
41. अष्टाविंशानि शिवानि शग्मानि सह योगं भजन्तु मे ।
योगं प्रपद्ये क्षेमं च प्रपद्ये योगं च नमोऽहोरात्राभ्यामस्तु ॥ अथर्ववेद १९.८.२
42. यानि नक्षत्राणि दिव्यन्तरिक्षे अप्सु भूमौ यानि नगेषु दिक्षु ।
प्रकल्प्यश्चन्द्रमा यान्येति सर्वाणि ममैतानि शिवानि सन्तु ॥ अ.वे. १९.८.१
43. अथर्ववेद १९.९.१०
44. उत्पाताः पार्थिवान्तरिक्षा शनो दिविचराः ग्रहाः अथर्ववेद १९.९.७
45. एकाष्टके सुप्रजसः सुवीरा वयं स्याम पतयो रयीराणाम् अथर्ववेद ३.१०.५
46. वकामहं सुहवा सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्मना अथर्ववेद ७.४८.१
47. कुहं देवीं सुकृतं विद्यनाप समस्मिन् यज्ञे सुहवा जोहवीमि अथर्ववेद ७.४७.१
48. सिनीवाली पृथुष्टके या देवानामसि स्वसा अथर्ववेद ७.४६.१
49. कालोऽमूं दिवमजनयत् काल इमाः पृथिवीरूत ।
काले ह भूतं भव्यं चेष्टितं ह वि तिष्ठते ॥ अथर्ववेद १९.५३.५
50. कालो अश्वो वहति सप्तारश्मिः सहस्राक्षो अजरो भूरिरेताः । नमा रोहन्ति कवयो
विपश्चितस्तस्य चक्रा भुवनानि विश्वाः ॥ अ.वे. १९.५३.
51. आ रात्रि पार्थिवं रजः पितुरप्रायि धामभिः .. अथर्ववेद १९.४७.५०
52. वेद वै रात्रि ते नाम घृताची नाम वा असि ..अ.वे. १९.४८.६
53. स्वस्तितं मे सुप्रातः सुसायं सुदिवं सुमृगं सुशकुनं मे अस्तु अथर्ववेद १९.८.३
54. अनुहवं परिह्वं परिवादं परिक्षवम् ।
सर्वैर्मे रिक्तकुम्भान् परा तान्त्सवितः सुव । अथर्ववेद १९.८.४

55. सर्वत्र पापं क्षुतमुद्दिशन्ति गोस्तु क्षुतं मृत्युकरं यियासोः ।
मार्जाररावस्त्रलनं च यातुर्वस्त्रस्य भङ्गश्च न शोभनानि ॥ यो.या., श.अ. क्षो. २१
56. शंनो भूमिर्वेप्यमाना शमुल्का निर्हतं च यत् ।
शं गावो लोहितक्षीराः शं भूमिरवतीर्यतीः अथर्ववेद १९.९.८-१०
57. अथर्ववेद ६.११०.२-३ , एवं अथर्ववेद ६.११२.१-२
58. अथर्ववेद १९.१७.७
59. गृहा मा विभित मा देवध्वूमर्जं विभ्रत एमसि ।
ऊर्जं विभ्रद्रः सुमन्नः सुमेधा गृहामैमि मनसा मोदमानः ॥ यजुर्वेद. ३.५४.१
वास्तोष्पते प्रति जानीह्यस्मान् त्वादेशो अनमीवो भवानः ।
यत् त्वेमहे प्रति तनो जुषस्व शं नो भव द्विपदे शं चतुष्पदे ॥ यजुर्वेद. ३.५४.
60. उपमितां प्रतिमितामर्थो परिमितां मुत ।
शालाया विश्ववांराया नद्धानि वि चृतामसि ॥ अथर्ववेद.९.३.१
61. हविर्धनिमग्निशालं पत्नीनां सदनं सदः ।
सदो देवानामसि देविशाले ॥ अथर्ववेद.९.३.७
62. कुलायेऽधि कुलायं कोशे कोशः समुञ्जितः ।
तत्र मर्तो विज्ञायते यस्माद् विश्व प्रजायते ॥ अथर्ववेद.९.३.२०
63. मानस्य पत्नि शरणा स्योना देवी देवेभिर्निमितास्यग्रे ।
तृणं वसाना सुमना असस्त्वमथास्मभ्यं सहवीरं रयिं दाः ॥ अथर्ववेद ३.१२.५
64. ऋतेन स्थूणामधि रोह वंशोग्रो विराजन्नप वृङ्क्ष्व शत्रून् ।
मा ते रिषन्नुपसत्तारो गृहाणां शाले शतं जीवेम शरदः सर्ववीराः ॥ अ.वे. ३.१२.६
65. या द्विपक्षा चतुष्पक्षा षट्पक्षा या निमीयते ।
अष्टापक्षां दशपक्षां शालां मानस्य पत्नीमग्निर्गर्भ इवा शये ॥ अथर्ववेद ९.३.२१

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Optimal Learning Environments and Support for Students

Dr. Hrushikesh Dalai

Associate Professor

Dept. of Education

K. K. Sanskrit University, Ramtek

Abstract

Higher Education System plays an important role for the countries overall development India has the third largest higher education system in the world. The role of Indian higher educational institutes such as colleges and universities in the present time is to provide quality based education. Most of the Indian Higher Education System lacks strong teaching Learning process and research. That is the reason why no higher education institutions of India figure in the global top 200 Higher Education Institution around the world. It is not important to only acquire knowledge. But the practical use of the knowledge gained is more important. Curriculum pedagogy and support to students is a fundamental requirement for their better learning. The curriculum must be effective for the learning to be effective. And best curriculum requires effective pedagogy. Pedagogical practices determine the learning experiences of students, so they are directly influencing the learning outcomes. Giving importance to this approach, National Education Policy 2019 has given importance to the best learning environment and support to students for the best learning and overall development of students. National Education Policy 2019 has highlighted the optimal learning environment and support for the students. According to this the draft of National Education Policy 2019 has included a chapter on the learning environment in higher education institution- Optimal Learning Environment and Student Support.

Introduction

The Indian higher education system has been following lecture drive method for several years. This has turned ineffective and not sufficient in many areas. Learner centered education through appropriate methodologies facilitates effective learning as teaching learning modalities of the higher education institution are considered to be relevant for the learner group. Although it is true that diversity of learners in respect of their background, abilities and other personal attributes will influence the pace and extent of

learning, learner-centered education calls for appropriate methodologies that can be used by teachers to provide a variety of learning experiences, including individual and collaborative learning.

Draft of National Education Policy 2019

Committee for Draft National Education Policy under chairman Dr. K. Kasturirangan submitted its report on May 31, 2019. The Committee was constituted by the ministry of human resource development in June 2017. The report proposes an education policy, which seeks to address the challenges of **Access, Equity, Quality, Affordability and Accountability** faced by the current education system.

Vision of National Education Policy 2019

The National Education Policy, 2019 envisions an India centered education system that contributes directly to transforming our nation sustainably into an equitable and vibrant knowledge society, by providing High Quality Education to all.

Important Features of NEP-2019

- The Draft National Education Policy, 2019 is built on the foundational pillars of Access, Equity, Quality, Affordability and Accountability
- Renaming of MHRD as Ministry of Education (MoE)
- Free and compulsory education from preschool to 12th
- A major reconfiguration of curricular and pedagogical structure with Early Childhood Care and Education (ECCE) as an integral part of school education is proposed.
- Extension of right to education act 2009 to cover children of ages 3 to 18
- 5+3+3+4 curricular and pedagogical structure based on cognitive and socio emotional developmental stages of children:
- 1) 5 years of foundation stage(3 years of pre-primary school and classes one and two)
- 2)3 years of preparatory stage (classes 3 to 5)
- 3) 3 years of middle stage (classes 6 to 8), and
- 4)4 years of secondary stage (classes 9 to 12)

Higher Education

- Quality Universities and Colleges: A new and forward looking vision for India's Higher Education System
- Institutional Restructuring and Consolidation

- Towards a More Liberal education
- Optimal Learning Environments and support for students
- Energized, Engaged and Capable faculty
- National Research Foundation (NRF)
- Teacher Education
- Professional Education
- Empowered governance and Effective leadership for Higher Education Institutions.

Optimal Learning Environments and Support for Students

Effective teaching and learning can only happen when an Optimal Learning Environment is in place. In an Optimal Learning Environment, the social and emotional elements of learning are prioritized and understood to be foundation of academic success and personal well-being. Optimal Learning Environments begin with a positive, productive school climate and provide intellectually and emotionally safe, stimulating classroom communities that are personalized and co-constructed by adults and students. They are characterized by kind, caring, and respectful adult-student, and peer relationships that cultivate a sense of belonging and foster academic, social, and emotional skills. Optimal Learning Environment, the diverse needs of each learner is addressed with an ever-present attention to equity and continuous academic, social and emotional growth.

Domains of Optimal Learning Environment

- Create Emotionally, Intellectually and Physically Safe Environment.
- Provide Equitable, Culturally responsive and rigorous curriculum and instructions.
- Meet the needs of diverse learners.

The objective of NEP 2019 with reference to Optimal Learning Environment

Objective:Ensure a joyful, rigorous, and responsive curriculum, engaging and effective pedagogy, and caring support to optimize learning and the overall development of students

The Committee observed that the curricula remain rigid, narrow, and archaic. Moreover, the faculty often lacks the autonomy to design curricula, which negatively impacts pedagogy. It recommends that all higher education institutions must have complete autonomy on curricular, pedagogical and resources related matters.

- National Higher Education Qualifications Framework to articulate learning outcomes
- National Skills Qualifications Framework aligned with the above to ensure equivalence and mobility
- Choice Based Credit System to be revised and improved to allow for flexibility and innovation
- Stimulating learning experiences offered through effective pedagogical practices
- Students assessed not only on academic aspects but also on broad capacities and dispositions
- Academic, financial and emotional support available for students to help attain better outcomes
- Open and distance learning expanded
- Internationalization of education facilitated
- Inter-University Centre for International Education set up within selected Indian universities.

Creating a conducting learning environment

Curriculum and pedagogy in higher education will move away from rote learning of facts and mechanical procedures to help enable young people to contribute both as active citizens of a democracy and as successful professional in any field.

- 1) The development of vibrant and rigorous curricula will be guided by the national Higher Education Qualifications Framework, which will outline the learning outcomes associated with the degree/diploma/certification offered in various fields and disciplines. This framework will be aligned with the National Skills Qualifications Framework to ensure equivalence and mobility across academic and professional/vocational fields.
- 2) The Choice Based Credit System will be revised and improved to allow for flexibility and innovation.
- 3) Stimulating learning experiences will be offered through effective pedagogical practices; all students will also be offered meaningful opportunities for social engagement. Students will be assessed not only on academic aspects but also on broad capacities and dispositions.
- 4) Academic, financial and emotional support will be available for students to help the, attain better outcomes.

- 5) Open and distance learning will be expanded, thus playing a significant role in increasing the gross enrolment Ratio to 50%. Measures such as online digital repository, funding for research, improved students services, credit-based recognition of MOOC's etc, will be taken to ensure it is at par with the highest quality in class programs.
- 6) Internationalization of education will be facilitated through both institutional collaborations, and student and faculty mobility. An Inter-University centre for International Education will be setup within selected Indian universities.

Current challenges to effective learning environments.

- Despite well-being over the past decades, the quality of programs in most of our institutions has been lacking in many things in both in-class and ODL modes.
- Curricula is rigid, narrow and outdated
- Faculty themselves do not have the autonomy to create education. Lack of this autonomy has a negative impact on their teaching practices.
- There is no process of formative assessment in most institutions.
- Obviously emphasis is on rote memorization with no room for critical thinking, creative projects, and discussion.

National education policy 2019 has highlighted on current challenge for effective learning environment is that emphasis is on rote memorization with no room for critical thinking, creative projects and discussion.

The main objective of NEP 2019 with reference to Optimal Learning Environment is to ensure a joyful, rigorous, and responsive curriculum, engaging and effective pedagogy, and caring support to optimize learning and the overall development of students.

Ensuring that learning environments are engaging and supportive for all students to Succeed.

- Institutions and faculty must have the autonomy to innovate in curriculum pedagogy and evaluation both in the ODL and the traditional in-class modes.

- Each institution must integrate their academic plans – ranging from curricular improvement to quality of classroom transaction
- Every institution should be committed to the overall development of students and create strong internal systems for supporting diverse student cohorts in academic, social and interpersonal domains – both inside and outside formal academic interactions in the classroom.
- Faculty must have the capabilities and training to reach the students not just as teachers in the classroom, but also as mentors and guides.
- Universities and colleges must provide a high level of academic support to the educationally disadvantaged communities and for this the university must get adequate grants and academic resources so that they can run this work effectively.
- ODL provides a natural way to increase access to high quality higher education. In order to leverage its potential completely, ODL must be renewed through concerted, evidence-based efforts towards expansion and strengthening, while ensuring adherence to clearly articulated standards of quality. ODL programs must consistently aim to be equivalent to the highest quality in-class programs available
- Programs, courses, curricula, pedagogy across subjects, including those in both in-class and in ODL modes, as well as student support must aim to achieve global standards of quality. This would also help in having larger numbers of international students studying in India, and provide greater mobility to students in India who may wish to visit, study at, transfer credits to, or carry out research at institutions abroad, and vice versa

OPPORTUNITIES

- All HEIs will have complete autonomy on curricular, pedagogical, and assessment- and resource-related (including qualification of faculty) matters
- While each HEI will have complete autonomy in developing the curricula for its programs
- Learning experiences will be encouraged through effective teaching-learning and pedagogical practices
- Meaningful opportunities for social engagement will be obtained for all students in higher education institutions. The time allotted for such social engagement for each student will be at least equal to a full one semester course, across the duration of the program.

- All assessment systems shall be decided by the HEI, including those that lead to final certification. The Choice Based Credit System (CBCS) of the current UGC will be revised and improved, in order to make clear the basic vision while leaving plenty of room for innovation and flexibility.
- Curriculum and pedagogy will be integral to institutional assessment and development.
- Academic, financial and emotional support will be available for students to help them attain better outcomes.
- Financial assistance to students who need such financial support shall be made available. No student will be deprived of higher education because of financial inability.
- All institutions will offer facilities, classes, and clubs for students to participate in activities related to sports and to visual and performing arts.
- Delivery of time-bound and reliable quality of student services and grievance redressal will be ensured.
- Open and distance learning will be promoted to improve access to quality learning experiences.
- Internationalization of education will be facilitated through both institutional collaborations, and student and faculty mobility. An Inter-University centre for International Education will be setup within selected Indian universities.

CONCLUSION

Curriculum, pedagogy, and student support are the basic requirements for quality learning although infrastructure, resources, technology, is necessary and important, but only as a means to create the necessary conditions for better learning India has a number of high quality institutions which already have excellent practices that are designed to ensure that students learn effectively. The alumni of these institutions are spread all over the world and are contributing in every field. Construction of such high quality institutions in India is one of the main objectives of the national education policy 2019.

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INFLUENCE OF TEACHING EXPERIENCE ON PROFESSIONAL COMMITMENT AND TEACHER EFFECTIVENESS: A STUDY IN WEST BENGAL

ANTARA DEY¹
Research Scholar
Department of Education
Tezpur University
antaradey666@gmail.com

NIL RATAN ROY²
Professor
Department of
Education
Tezpur University
Assam, India
niledn@tezu.ernet.in

TRIBENI DEVI³
Assistant Professor
Kaliabor College of
Education, kuwaritol,
Nagaon, Assam, India
drtribenidevi1983@gmail.com

ABSTRACT

This study aimed to answer the following questions: whether teachers' professional commitment and levels of teacher effectiveness vary with experience, and whether professional commitment has differential effects on the effectiveness of less-experienced and more-experienced teachers. This cross-sectional survey included 287 teachers from 26 schools of WBBSE. One-way ANOVA and moderation analysis were utilized during data analysis. The expert teachers were found to be more committed to their profession, whereas the novice teachers were found to be more effective teachers. In addition, regardless of teaching experience, there was a positive correlation between teachers' professional commitment and their teaching effectiveness.

Key words: professional commitment, teacher effectiveness, teaching experience, moderation, differential effect

INTRODUCTION

Education is one of the most essential tools for advancing in life. Teaching is a highly esteemed profession that spawns all others. Effective teachers have strong content knowledge and interpersonal skills. The commitment and efficacy of educators are crucial to the provision of a quality education. Teacher effectiveness influences student performance. It is crucial that educators collaborate. Improving these professional characteristics is crucial (Jiang, 2014). Effective educators consistently strive to provide a high-quality education, utilizing a variety of innovative strategies and best practices to satisfy their students' requirements. Professional commitment, qualities, and efficacy are among the most essential factors for quality education (Yazdani, 2016).

TEACHERS 'PROFESSIONAL COMMITMENT TOWARDS TEACHING

Educationists have been searching for quality for many years. Teaching is a crucial interactive process involving instructors and students in order to produce quality outcomes. A teacher's professional commitment results in a psycho-social affinity within the profession. The teaching profession requires high-quality teaching learning materials and learning resources in order to provide quality instruction. For quality instruction, a teacher should foster a positive, constructive learning environment. A quality output is contingent upon a quality input. Teachers should contribute both high-quality output and input to the educational process. Teachers should devote themselves to their work without distractions. These are the most crucial criteria for quality instruction. Therefore, the quality of teaching is dependent on the feedback system teachers receive regarding their teaching profession (Lile andKeleman, 2014).

TEACHER EFFECTIVENESS IN CLASSROOM

Teacher effectiveness refers to the characteristics, competencies, and behaviors of teachers at all educational levels that enable students to attain desired outcomes, such as the ability to solve problems, think critically, work collaboratively, and become effective citizens. Teacher effectiveness refers to the impact of classroom factors such as instructional practices, teacher expectations, classroom organization, and use of classroom resources on student achievement. Educators who strive for an interactive learning process are constantly innovating new instructional methods (Marzano, 2003). Teachers believe that education should be the primary goal of life, and that students must tailor their work to their abilities and interests in order to enjoy learning. Professional commitment, teaching effectiveness, and a constructive learning environment will aid in achieving quality outcomes.

THE PRESENT STUDY

The present study mainly focused upon the influence of teachers teaching experiences on professional commitment and teacher effectiveness. Further, the study also examined the statistical significance between professional commitment and teacher effectiveness in teaching with reference to teaching experience of teachers. The study actually tested whether professional commitment influences teacher effectiveness equally for the less experienced and more experienced teachers. Thus, the study answers the following questions: whether teachers' professional commitment and their levels of effectiveness in teaching differ with their teaching experience, and whether professional commitment has differential effects on teacher effectiveness of less experienced and more experienced teachers.

OBJECTIVES AND HYPOTHESES

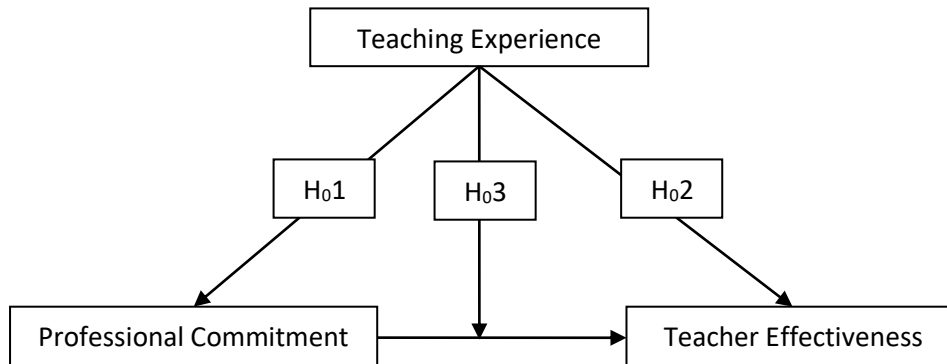
This study is concerned to know the inter-relationship between teacher effectiveness and professional commitment in relation to teaching experiences of the teachers. The main objectives of the study were: 1. to study the influence of teachers teaching experience on professional commitment, 2. to know influence of teaching experiences on teacher effectiveness in teaching and, 3. to explore the moderation effect of teaching experience on the interrelationship between professional commitment and teacher effectiveness. Thus, the following hypotheses were formulated:

1. There is no significant influence of teachers' teaching experience on professional commitment.
2. There is no significant influence of teaching experience on teacher effectiveness in teaching
3. There is no significant moderation effect of teaching experience on the relationship between professional commitment and teacher effectiveness

This hypothetical model (see Figure 1) was developed based on objectives of the study and tested in the present study:

Figure 1

Hypothetical model



METHODOLOGY OF THE STUDY

Participants

For the present study, 287 secondary level school teachers from 26 government schools were the sample of the study. Among them, 136 (47.39%) teachers were female and 151 (52.61%) were male teachers. Besides, 87 (30.31%) teachers had experience of teaching between 0-2 years, 98 (34.15%) teachers had between 2-5 years and 102 (35.54%) teachers had more than 5 years. All schools are under west Bengal board of secondary education and Bengali was the medium

of instruction. The teachers were selected from the 26 schools located in the five randomly selected districts (namely, Hooghly, Birbhum, North Dinajpur, Murshidabad, and Nadia) in West Bengal.

MEASUREMENTS

PROFESSIONAL COMMITMENT

The 12-item Professional Commitment Scale was used to measure teachers' professional commitment. The statements were rated by the respondents on a five-point Likert type scale starting from strongly disagree (1) to strongly agree (5). The scale was developed by Meyer and Allen in 1991.

TEACHER EFFECTIVENESS

The 60-item Teacher Effectiveness Scale was used to measure teacher effectiveness. All the items in the scale were rated by the teachers on a five-point Likert scale that ranged from 1 for strongly disagree to 5 for strongly agree. Teacher Effectiveness Scale, developed by DrUmmeKulsum. The tool consist of following five areas-I. Preparation and planning for teaching, II.Classroom management, III.Knowledge of subject matter, IV.teacher characteristics, and V. interpersonal relations. It was administered on secondary school teachers

TEACHING EXPERIENCE

Teaching experience of the teachers was considered as the time duration between the date of joining as a secondary school teacher and the date of filling the questionnaires for the present study. Teachers were categorized in three groups on the basis of their teaching experience: Group 1: Novice teachers (0-2 years), Group 2: Experienced teachers (2-5 years), and Group 3: Expert teachers (>5 years).

DATA COLLECTION PROCEDURES

The objectives of the present research were initially communicated to all institution heads. The researcher then requested permission to collect data from the instructors. The teachers were informed about the research, and the questionnaires were only distributed to those who consented to participate. They were assured that their responses would remain confidential. The instructors were requested to provide their impartial and sincere opinion regarding the questionnaire statements. In addition, they were instructed to peruse the instructions prior to completing the questionnaires.

DATA ANALYSIS PLAN

Using IBM SPSS 26.0collected data were analyzed. To test the first two null hypotheses i.e. to study the influence of teaching experience on teachers' professional commitment and their effectiveness in teaching, one way ANOVA was performed. Further, to explore the moderation analysis for differential effect

of professional commitment on teacher effectiveness of the novice, experienced and expert teachers.

RESULTS AND DISCUSSIONS

PRELIMINARY ANALYSIS

Descriptive statistics were used to conduct a preliminary examination of teachers' professional commitment and teacher effectiveness. In this analysis, the mean variable scores, skewness, kurtosis, standard deviation, and 95% confidence intervals were calculated. The results of the preliminary analysis are presented in Table 1:

Table 1 Summary Statistics of Scores of Professional Commitment and Teacher effectiveness (N= 287)

Variables	Scale range	Mean Score	Std. Deviation	Skewness	Kurtosis	95% CI	
						LL	UL
Professional Commitment	1-5	32.87	4.12	0.83	-0.11	28.66	37.08
Teacher effectiveness	1-5	47.52	3.62	-0.37	0.68	43.21	51.83

Note: LL= Lower Limit, UL= Upper Limit, CI = Confidence Interval

Main analysis

H₀1: There is no significant influence of teaching experience on teachers' professional commitment

To test the first null hypothesis i.e. H₀1, one way ANOVA was used and the data was analyzed using SPSS. The teaching experience-wise descriptive statistics for professional commitment are shown in Table 2:

Table 2 Descriptive Statistics

Groups	N	Mean	Std. Deviation	Std. Error	95% CIs	
					LL	UL
Group 1: Novice teachers	87	33.54	3.15	0.78	30.66	36.42
Group 2: Experienced teachers	98	34.69	3.27	1.21	33.17	36.21

Group 3: Expert teachers	102	37.11	1.87	0.63	32.79	41.43
Total	287					

The first objective was to examine the impact of teaching experience on teachers' professional commitment. There were three categories of teachers: novice (0-2 years), experienced (2-5 years), and expert (>5 years). Thus, one-way ANOVA was utilized to analyze the data. The results of the analysis are given in the Table 3.

Table 3 Summary of One Way ANOVA of professional commitment across teaching experience of the teachers

Source of Variance	df	SS	MSS	F-value	Remark
Teaching experience	2	1895.32	947.66	26.31	p<.01
Error	284	10228.37	36.02		
Total	286	12123.69			

Table 3 demonstrates that the ANOVA value is 26.31 significant at the 0.01 level with a df = of 2, 284. The mean professional commitment scores of novice, experienced, and expert teachers differ considerably. Therefore, alternative hypotheses were approved and the null hypothesis was rejected. There is a significant difference between the two variables listed above. To find which teachers had significantly higher mean score of professional commitment, the data were further analyzed using Tukey HSD Test and results are given in the Table 4.

Table 4 Post Hoc Tests

Groups	M	N	Group 1	Group 2	Group 3
Group 1: Novice teachers	33.54	87	---	Not significant	*
Group 2: Experienced teachers	34.69	98		---	*
Group 3: Expert teachers	37.11	102			---

*Significant at 0.05 level

From Table 4, it can be concluded that mean scores of professional commitment of experienced teachers and expert teachers differ significantly. The mean score of professional commitment of the expert teachers is 37.11 which is significantly greater than that of the experienced teachers whose mean score of professional commitment is 34.69 (see Table 4). Therefore, it is evident that teachers with experience of more than 5 years of teaching are more committed to their profession as compared to those having 2-5 years of teaching. However, the mean scores of professional commitment of novice teachers and experienced teachers did not differ significantly. Hence, it can be said that both novice teachers and experienced teachers were found to be professionally committed to teaching to the same extent. Further, the mean scores of professional commitment of novice teachers and expert teachers differ significantly. Expert teachers' mean score of professional commitment is 37.11 significantly greater in comparison to the novice teachers whose mean score of professional commitment is 33.54 depicted in Table 4. Therefore, it is evident that the professional commitment of expert teachers is significantly greater than that of novice teachers. On the whole, it may be said that expert teachers are substantially more committed to their profession than novice and experienced teachers.

H₀₂: There is no significant influence of teaching experience on teacher effectiveness in teaching

To test the second null hypothesis i.e. H₀₂, one way ANOVA was used and the data was analyzed using SPSS. The teaching experience-wise descriptive statistics for teacher effectiveness are given in Table 5:

Table 5 Descriptive Statistics

Groups	N	Mean	Std. Deviation	Std. Error	95% CIs	
					LL	UL
Group 1: Novice teachers	87	53.77	2.71	0.17	49.94	57.60
Group 2: Experienced teachers	98	51.29	2.03	0.32	48.13	54.45
Group 3: Expert teachers	102	52.30	1.85	0.77	50.19	54.41
Total	287					

The second objective was to investigate the impact of teaching experience on teacher effectiveness. There were three categories of teachers: novice (0-2 years), experienced (2-5 years), and expert (>5 years). Thus, the data were analyzed using one way ANOVA. Analyses are given in the Table 6.

Table 6 Summary of One Way ANOVA of teacher effectiveness across teaching experience of the teachers

Source of Variance	Df	SS	MSS	F-value	Remark
Teaching experience	2	1952.47	976.24	26.43	p<.01
Error	284	10487.34	36.93		
Total	286	12439.81			

Table 6 demonstrates that the F-test result is significant at the 0.01 level with a df of 2, 284. It suggests that the mean teacher efficacy scores of novice, experienced, and expert teachers vary substantially. The preceding null was therefore rejected. To find further higher mean score of teacher effectiveness, the data were further analyzed using Tukey HSD Test and results are given in the Table 7.

Table 7 Post Hoc Tests

Groups	M	N	Group 1	Group 2	Group 3
Group 1: Novice teachers	53.77	87	---	*	*
Group 2: Experienced teachers	51.29	98		---	Not significant
Group 3: Expert teachers	52.30	102			---

*Significant at 0.05 level

According to Table 7, there is a significant difference between the mean effectiveness scores of experienced teachers and novice teachers. The mean teacher effectiveness score of novice teachers is 53.77, which is significantly greater than the mean teacher effectiveness score of experienced teachers, which is 51.29 (see Table 7). Therefore, it is evident that teachers with 0-2 years of experience are more effective educators than those with 2-5 years of experience. However, there was no significant difference between the mean effectiveness scores of expert teachers and experienced teachers. Therefore, it can be concluded that both expert teachers and experienced teachers are equally effective educators. In addition, there is a significant difference between the mean effectiveness scores of novice teachers and expert teachers. Table 7 reveals that the mean score of expert teachers for teacher efficacy is 52.30, which is significantly lower than the mean score of novice teachers for teacher effectiveness, which is 53.77. Therefore, it is evident that novice teachers are significantly more effective than their experienced counterparts. Overall, novice teachers are significantly more effective than expert and experienced teachers.

H₀₃: There is no significant moderation effect of teaching experience on the relationship between professional commitment and teacher effectiveness

A moderation analysis was conducted to determine whether the relationship between teachers' professional commitment and teacher effectiveness differs significantly among novice, experienced, and expert educators (H₀₃). A path model was constructed in which professional commitment was the independent variable and teacher effectiveness was the dependent variable, with teaching experience serving as a moderator. The results are shown in Table 8. The model explained 43.25 % (R²) of the teacher effectiveness variance. The interaction between professional commitment and teaching experience had significant effects on teacher effectiveness (B= 0.58, SE=0.27, t=2.11*, p<0.05, 95% CIs [0.34, 0.82]). Further, the conditional effects were the largest for the Group 3: Expert teachers (B= 1.18, SE=0.45, t= 2.62**, p<0.01, 95% CIs [0.51, 1.85]) and were the smallest for the Group 2: Experienced teachers (B= 0.38, SE= 0.26, t= 1.48*, p<0.05, 95% CIs [0.26, 0.50]). However, the conditional effects for Group 1: Novice teachers (B= 0.93, SE= 0.45, t= 1.39*, p<0.05, 95% CIs [0.72, 1.14]) were also significant. Hence, professional commitment was found to be more crucial for the teachers with teaching experience between 2 to 5 years in influencing their effectiveness in teaching.

Table 8 Moderating effect of teaching experience on the interrelationship between professional commitment and teacher effectiveness

Regression path	B	SE	T	LLCI	ULCI
Predictor=PC, Moderator= Teaching Experience, Outcome variable= TE					
Constant	17.12	4.11	4.17**	14.10	20.14
Professional Commitment	0.39	3.01	0.13	-0.05	0.83
Teaching Experience	3.71	3.12	1.19*	1.84	5.58
Interaction: Professional Commitment*Teaching Experience	0.58	0.27	2.11*	0.34	0.82
Conditional effects					
Group 1: Novice teachers	0.93	0.67	1.39*	0.72	1.14
Group 2: Experienced teachers	0.38	0.26	1.48*	0.26	0.50
Group 3: Expert teachers	1.18	0.45	2.62**	0.51	1.85

Note. PC= Professional Commitment, TE= Teacher effectiveness, SE: Standard Error, LL: lower limit, UL: upper limit, CI: confidence interval**p<.01, *p<.05

CONCLUSION

The conclusion of the study is that expert teachers are more committed to their profession than experienced and novice teachers. Contrarily, novice instructors are more effective than their expert and experienced counterparts. Perhaps the effectiveness of experienced instructors was attributed to mental exhaustion or teacher burnout. Moreover, regardless of teaching experience, teachers' professional commitment correlates with their teacher effectiveness. The relationship between teacher effectiveness and professional commitment was found to be strongest for teachers with more than five years of experience. However, professional commitment is more essential for enhancing the teaching effectiveness of experienced instructors. As a result, the study recommends refresher courses for experienced teachers in order to combat teacher burnout.

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सुदर्शनचक्रस्य अलौकिकत्वम्

डा. पारमिता पण्डा

सहाचार्या, पुराणेतिहासविभागः

राष्ट्रीयसंस्कृतविश्वविद्यालयः

Email- paramitapanda1@gmail.com

Mob.no – 9949720534

शोधसारांशः - संसारस्य अतीव दुर्लभमस्त्रं भवति सुदर्शनमस्त्रम् । इदं चास्त्रं भगवता शिवेन श्रीविष्णवे दत्तम् । अस्त्रमिदं सर्वेषु अस्त्रेषु प्रमुखमस्त्रं भवति । सुदर्शनचक्रस्य माहात्म्यं बहु वर्तते । भगवतः नारायणस्य अवतारभूतस्य श्रीजगन्नाथस्य मन्दिरस्योपरि भागे नीलचक्रं यदस्ति तत् सुदर्शनचक्रं भवन्तीति । अस्य चक्रस्य वैशिष्ट्यं स्कन्दपुराणे ब्रह्मवैवर्तपुराणे च बहुधा उक्तमस्ति । अस्मिन् विषये पुराणान्तरेषु विविधाः विषयाः आयान्ति । अतः पुराणेषु सुदर्शनचक्रस्य वैशिष्ट्यमुरीकृत्य किञ्चिदुपस्थाप्यते ।

पुराणेषु सुदर्शनचक्रस्य वैशिष्ट्यम् -

भगवतः श्रीविष्णोः प्रमुखेषु आयुधेषु सुदर्शनचक्रं प्रमुखं भवति । सुदर्शनचक्रस्य माहात्म्यमतीव विस्तृतं वर्तते । सुदर्शनचक्रस्य प्रभावेण सर्वे भयातुराः भवन्ति । भगवान् विष्णुः अपि अस्य चक्रस्य प्रयोगं सङ्कटसमये एव करोति । तदर्थमस्य चक्रस्य साधनमत्यन्तं दुर्लभं भवति ।

मत्स्यपुराणानुसारं सुदर्शनचक्रं कदाचित् भगवतः सूर्यनारायणस्य प्रखरं किरणं अवसादयितुम् अभवत् । अत्यधिकतेजःकारणात् सूर्यस्य किरणं प्रशमयितुं सुदर्शनचक्रस्य प्रयोगं भगवान् विष्णुः अकरोत् । तदानीं विश्वकर्मा सुदर्शनस्य तेजोभिः तस्य सूर्यस्य किरणं प्राशम्यत ।

श्रीगरुडपुराणे वर्णितसुदर्शनचक्रस्तोत्रम् -

नमः सुदर्शनायैव सहस्रादित्य वचसे ।

ज्वाला-माला प्रदीप्ताय सहस्राराय चक्षुषे ॥

सर्वदुष्टविनाशाय सर्वपातकमर्दिने ।

सुचक्राय विचक्राय सर्वमन्त्रविभेदिने ॥

प्रसवित्रे जगद्धात्रे जगद्विध्वंसिने नमः ।

पालनार्थाय लोकानां दुष्टासुरविनाशिने ॥

उग्राय चैव सौम्याय चण्डाय च नमोनमः ।

नमश्चक्षुःस्वरूपाय संसारभयभेदिने ॥

मायापञ्जरभेत्रे च शिवाय च नमोनमः ।

ग्रहातिग्रहरूपाय ग्रहाणां पतये नमः ।¹

अर्थात् सहस्रसूर्यसमप्रभसुदर्शनचक्राय नमस्कारः । प्रज्वलितरश्मिमालाविराजमानाय चक्षुरूपाय सर्वदोषनाशनाय सर्वपापनाशनाय नमोऽस्तु ते । हे सुदर्शनचक्र ! सुचक्रविचक्रनाम्ना, सर्वमन्त्रनाशकः, जगतः कर्ता, संसारस्य पोषकः संहारकश्च त्वम् । ते अभिवादनम् । संसार-रक्षणार्थं देवानां हितं कुर्वते दुष्टदानवनाशकाय उग्ररूपाय सुदर्शनचक्राय नमस्कारः पुनः पुनः ।

सुदर्शनचक्रं भगवतः विष्णोः अमोघशस्त्रं तेजस्तत्त्वरूपं मन्यते । भगवान् विष्णुः स्वस्य कृष्णावतारे सुदर्शनचक्रं धारयन् बहून् राक्षसान् हतवान् । सज्जनानां भक्तानां रक्षणार्थं, तेषां हितायैव भगवान् चक्रं धारयति । अस्य उत्तमम् उदाहरणं वयं दुर्वासमुनिराजाम्बरीषयोः सन्दर्भे द्रष्टुं शक्नुमः, यत्र भक्तम् अम्बरीषं दुर्वाससः शापात् न तु ईश्वरेण अपितु सुदर्शनचक्रेणैव रक्षितम् भगवता ।

सुदर्शनं महावेगं गोविन्दस्य प्रियायुधम् ।

ज्वलत्पावकसंकाशं सर्वशत्रुविनाशनम् ॥

कृष्णाप्राप्तिकरं शश्वद्भक्तानां भयभञ्जनम् ।

संग्रामे जयदं तस्माद् ध्यायेद्देवं सुदर्शनम् ॥²

अर्थात् श्रीकृष्णस्य प्रियशस्त्रं सुदर्शनचक्रम् अत्यन्तं द्रुतं प्रज्वलितवह्निवत् शत्रूणां विनाशाय गच्छति । सुदर्शनचक्रस्य ध्यानेन श्रीकृष्णं प्राप्य भक्तानां भयस्य निर्मूलनं भूत्वा च जीवनयुद्धे भक्ताः श्रीविजयं प्राप्नुवन्ति । यदि सुदर्शनचक्रं नमस्कृत्य नित्यमेतं श्लोकं पठामः तर्हि अज्ञानं विनश्यति, नकारात्मकशक्तिश्च नष्टा भवति ।

पुराणेषु वर्णितसुदर्शनचक्रकथाः

वामनपुराणानुसारं प्राचीनकाले असुरराजश्रीदामः समस्तं जगत् वशीकृत्य देवीलक्ष्मीमपि स्ववशे कृतवान् । तस्य दम्भः एतावत् वर्धमानः यत् सः भगवतः विष्णोः श्रीवतान् हर्तुं योजनां कर्तुम् आरब्धवान् । असुरराजस्य एतां भ्रष्टवृत्तिं ज्ञात्वा भगवान् विष्णुः भगवतः शिवस्य पार्श्वे असुरस्य वधकामनया सह अगच्छत् । तस्मिन् समये भगवान् शिवः हिमालयस्य उच्चशिखरे समाधिस्थ आसीत् । भगवान् विष्णुः वर्षसहस्रं यावत् तत्र बृहद् अङ्गुष्ठे स्थित्वा परब्रह्मणः पूजां अकरोत् । अनेन विष्णोः कठोराभ्यासेन प्रसन्नः शिवः तस्मै सुदर्शनचक्रं दत्त्वा अवदत् - 'सुदर्शनं' नाम श्रेष्ठं शस्त्रं सर्वायुधनाशनम् अस्ति । गरुडः इव एतत् चक्रं वेगेन गच्छति । सज्जनानां

1. ग.पु.सु.स्तो.-०१-०५

2. भा.पु.सु.स्तोत्रम्

रक्षणार्थं देवाः, द्वादश राशयः, षट् ऋतवः तत्रैव वसन्ति । सूर्यचन्द्राग्नी-वरुण-इन्द्र-विश्वदेवाः-प्रजापति-वायु-धन्वन्तरि-अश्विनीकुमारौ-तप-उग्रताप-द्वादशदेवता-चैत्रतः फाल्गुनपर्यन्तं द्वादश मासाश्च सुदर्शनचक्रे निवसन्ति । एतद् गृहीत्वा भवान् संसारं सम्यक् परिपाल्य भक्तानां रक्षां करोतु । एवं प्रकारेण भगवतः महादेवात् सः भगवान् विष्णुः सुदर्शनचक्रं प्राप्य युद्धे असुरराज-श्रीदामं हतवान् ।

कदाचित् सर्वे देवाः सम्मेलनं कृत्वा दानवानां कृते अत्यन्तं प्रखरास्त्रस्य निर्माणविषये चिन्तयामासुः । अतस्तावत् सर्वे स्वतेजसा तदनु रूपं ज्योतिषि च एकत्रीकृत्य विष्णुं प्रति दत्तवन्तः । ततः परं विष्णुः एतेषां स्वीकारं कृत्वा सुदर्शनस्य निर्माणमकरोत् ।

श्रीमद्भागवतमहापुराणे सुदर्शनस्य स्तुतिः इत्थं प्राप्यते यत् - हे सुदर्शन ! भवतः निर्माणं दैत्यानां नाशाय एवं च धर्मसंस्थापनार्थमभूत् । अतः चक्रकारणात् भवतः नाम सुदर्शनमिति स्थापितं वर्तते । अस्य च सुदर्शनचक्रस्य अन्तिमभागः अत्यन्तं तीक्ष्णो भवति यच्च प्रलयकालीनाग्निवत् जाज्वल्यमानो भवति ।

विष्णुधर्मोत्तरपुराणे अस्य सुदर्शनस्य वर्णनं पुरुषत्वेन कृतमस्ति । अतस्तावत् सुदर्शनः अपि कश्चित् पुरुषविशेषो भवति । यस्य प्रतिकृतिः चक्रे वर्तते ।

अन्यकथानुसारं भगवान् विष्णुः प्रतिदिनं शिवसहस्रनामपाठं कृत्वा देवानां दुःखानि दूरीकर्तुं भगवते शङ्कराय सहस्रं कमलानि अर्पयति स्म । एकस्मिन् दिने शिवः स्वभक्तिपरीक्षायै पद्मं निगूहति स्म । एकं पद्मं हस्वं जातं तदा विष्णुः एकं कमलनेत्रं शिवपादयोः अर्पितवान् । एतत् दृष्ट्वा भगवान् विष्णुः अतीव प्रसन्नः सन् तस्मै राक्षसानां नाशाय सुदर्शनचक्रं दत्तवान् ।

वामनपुराणाधारेण अस्य चक्रस्य महिमा कथ्यते यत् भगवान् शिवः विष्णवे चक्रमिदं प्रदत्तवान् । एवमपि कथ्यते यत् भगवान् शङ्करः बाणासुरस्य वधनिमित्तं विष्णवे प्रदत्तवान् । किञ्च बाणासुरस्य वधनिमित्तमस्य सुदर्शनचक्रस्य दानं शङ्करः कृतवान् ।

प्रत्यक्षतामगातस्य शङ्खचक्रगदाधरः ।

विकचाम्बुजपत्राक्षः सूर्यकोटिसमप्रभः ॥

उन्मील्य चक्षुषी तत्र दृष्टवान्वेङ्कटेश्वरम् ।

शङ्खचक्रधरं शान्तं श्रीनिवासकृपानिधिम् ॥

दृष्ट्वा देवं महायानं स्तोतुं समुपचक्रमे ।

नमो देवाधिदेवाय वेङ्कटेशाय शार्ङ्गिणे ।

नारायणाद्रिवासाय श्रीनिवासाय ते नमः ॥१

1. स्क.पु.-श्री श्रीनिवास स्तुतिः

श्रीवराहपुराणानुसारं नारायणाद्रिनिवासाय श्रीवेङ्कटेश्वराय इदमस्त्रं भगवान् शिवः प्राचीनकाले अददात् । तदर्थं ततः आरभ्य सम्पूर्णस्य सुदर्शनचक्रस्य गौरवं श्रीकृष्णाय गच्छति ।

एवं प्रकारेण विविधेषु पुराणेषु सुदर्शनस्य विषये अस्माभिः तथ्यं प्राप्यते । वस्तुतः स्कन्दपुराणे अस्मिन् विषये चक्रतीर्थमाहात्म्ये अस्य स्वरूपं निरूपितं वर्तते ।

सुदर्शनचक्रस्य निवासस्थानं नामानि च -

सुदर्शनचक्रस्य स्थानं भगवतः विष्णोः तर्जन्याङ्गुल्याम् एव भवति । पुराणकथानुसारं सर्वेषां देवानां पार्श्वे तेषां स्वतन्त्रतया आयुधम् अस्त्रशस्त्रं भवति । चक्राणां भिन्नानि भिन्नानि नामानि पुराणानुसारम् आसीत् । इत्थं प्रकारेण सुदर्शनचक्रस्य विविधानि नामानि आयान्ति । यथा-

- शिवस्य हस्ते चक्रं भवति भवरेन्दुः ।
- विष्णोः हस्ते चक्रं भवति कान्ता ।
- देव्याः हस्ते चक्रं भवति मृत्युमञ्जरी ।

इत्थं प्रकारेण पुराणेषु चक्रस्यास्य विविधानि नामानि आयान्ति ।

सुदर्शनचक्रे निहतप्राणिनां नामानि-

नरकासुरः, शिशुपालः, अन्धकासुरः, श्रीदामः, वाणासुरः इत्यादयः । एते सर्वे बहवः दानवाः सुदर्शनचक्रस्य प्रभावेण स्वीयजीवनं समर्पयामासुः । एकवारं प्रेषणेन तत् कार्यं सम्पाद्य एव समायाति । विश्वस्य सर्वशक्तिमदस्त्रमिति अस्य च सुदर्शनचक्रस्य व्यवहारो दृश्यते । अतस्तावत् अस्य सुदर्शनचक्रस्य माहात्म्यं पुराणेषु स्वतन्त्रं भवति ।

विविधेषु क्षेत्रेषु सुदर्शनचक्रस्य माहात्म्यम्-

श्रीजगन्नाथक्षेत्रे सुदर्शनचक्रस्य महान् आदरः प्राप्यते । तदर्थं सर्वे जनाः मन्दिरस्य शीर्षकं दृष्ट्वा तस्य प्रणामादिकं कुर्वन्तः भवन्ति । अस्य सुदर्शनचक्रस्य नाम भगवता श्रीकृष्णेन सह अत्यन्तमभिन्नतया श्रूयते ।

स्कन्दपुराणे वेङ्कटाचलमाहात्म्ये सुदर्शनचक्रतीर्थस्य विषये अतीवविस्तृततया प्रतिपादितमस्ति । चक्रतीर्थस्य माहात्म्यम् अतीव प्रसिद्धं वर्तते । अस्मिन् तीर्थे प्रायशः सर्वेषां मुक्तिः भवति । अत्र विष्णोः सुदर्शनचक्रं साक्षात् कथयति यत् समस्तलोकस्य हितकामना अस्माकं परमधर्मो भवति । अतस्तावत् प्राणिनां रक्षणमस्माकं परमो धर्मो भवति । भगवतः सान्निध्यकारणात् राक्षसानां पीडा तत्र न भवति । अतः यः भगवतः सान्निध्यं संप्राप्य अस्मिन् तीर्थे पदार्पणं करोति तस्य सान्निध्यमवश्यं भवति ।

उपसंहारः-

वस्तुतः सुदर्शनं चक्रं युद्धेषु प्रयुज्यमानेषु अस्त्रविशेषु प्रमुखमस्त्रं भवति । एतच्च अस्त्रं समेषां पार्श्वे न भवति । यतोहि अस्य निर्माणं केवलं देवानां ज्योतिःकारणात् अभूत् । देवानां महती शक्तिः सुदर्शनस्य प्रतिष्ठापनार्थं प्रमुखं स्थानं स्वीकरोति । अस्य सुदर्शनस्य माहात्म्यं सर्वजनप्रसिद्धं भवति । अतस्तावत् अस्य सुदर्शनस्य माहात्म्यं सर्वेषु पुराणेषु प्रसिद्धत्वेन जेगीयते । विशिष्टार्थस्तु तावत् चक्रस्यास्य वैशिष्ट्यं भवति यत् चक्रमिदं प्रायशः उत्कटपरिस्थितिषु व्यवहारः क्रियते ।

चक्रधारी भगवान् विष्णुः युगे युगे धर्मरक्षार्थम् अवतरति । भगवान् श्रीविष्णुः समग्रजगति जीवानाम् आत्यन्तिकपीडानाशनाय धरापृष्ठे स्वस्य पराक्रमं प्रदर्शयन्ति । ते स्वयमेव परिपूर्णतमः । तेषाम् अलौकिकतायाः एकम् अशंविशेषः भवति चक्रमिदम् । शरणागतस्य रक्षणम् अस्य चक्रस्य प्रमुखं कार्यं भवति । सर्वे पतिताः द्विजाः स्वस्य रक्षणाय भगवन्तं प्रार्थयन्ति । भक्तवत्सलः अनादिनिधनधन-सर्वेश्वर-अखिलण्डालकोटिव्रह्माण्डनायकः भगवान् श्रीविष्णुः । सर्वजनहिताय धरापृष्ठे अवतीर्य तस्योद्धारनिमित्तं चक्रं प्रेशयति । तदर्थं भगवान् विष्णुः चक्रपाणिः । प्रत्येकस्मिन् क्षणे समग्रजीवजगतः भगवतः श्रीसुदर्शनचक्रस्य अलौकिकतां द्रष्टुं शक्नोति ।

॥ इति शम् ॥

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नरेन्द्रचरित्रवर्णने एका अनुचिन्ता

(प्रधानमन्त्रिणः नरेन्द्रदामोदरदासमोदिनः

चरित्रमाधारीकृत्य रचितं महाकाव्यं पुरस्कृत्य)

डॉ. सोमनाथदाशः

शहायकाचार्यः, अनुसन्धानप्रकाशनविभागः

राष्ट्रीयसंस्कृतविश्वविद्यालयः, तिरुपतिः, आ.प्र.

दू.भा.८२४७६७८५४८, ई.मेल् – somanaaatha@gmail.com

कश्चन समयस्सामाजिकदुरवस्थया दन्दह्यमानो विकृतमायाजालेनानियन्त्रितः पाशविकसमजसंरचनां विदधाति, यत्र केवलं दुःख-शोक-श्रम-कपटता-ईर्ष्या-द्वेष-काम-क्रोध-लोभ-मोहानां विध्वंसकप्रकाशस्स्वयंप्रकाशितोऽन्यानपि लेढि । यन्त्रणा- जर्जरितस्समाजः परिवर्तनमिच्छति, विश्रान्तिं वाञ्छति, पारस्परिकसौहार्दं प्रेम सहयोगमनोवृत्तिमन्विषति । सर्वेषु सामाजिकेषु तदा कोऽपि मानसजागरणशीलताया महामन्त्रोऽपेक्ष्यते । प्रतियुगमयं महामन्त्रः केवलं क्रान्तदर्शिमहर्षिभिः कविभिरेव प्रदत्त इति कथयामश्चेदत्युक्तिर्नैव भविष्यति । अयं महामन्त्रो धर्मस्य प्रतिबिम्बं दर्शयति, समाजं संस्करोति, सातिशयं मानवस्य व्यवहारं परिमार्जयति, सर्वतोमुखेन मूल्यपरक-शिक्षाभिर्मानवनिर्माणेन साकं राष्ट्रं निर्माति, वैश्वीकरणस्य भावनां जागरयति । कदाचित् सत्ययुगेऽयं धर्मस्सर्वज्ञानमयवैदिकवाङ्मयप्रपञ्चेन, त्रेतायां स्मृतिग्रन्थैः, द्वापरे पुराणैश्च क्रमशः प्रतिष्ठापितो विश्वामित्र-गृत्समदादिभिर्मन्त्रद्रष्टृमहर्षिभिः, मनु-याज्ञवल्क्यादिभि-स्मृतिकारैः, कृष्णद्वैपायनसत्यवतीसुतवेदव्यासेन च । अधुना कलिकाले अस्य धर्मस्य प्रचारः प्रसारस्सुविपुललौकिककाव्यवाङ्मयेन क्रियते, यस्य आदिकविर्महर्षिर्वाल्मीकि-रित्युच्यते, आदिकाव्यञ्च रामायणम् । कान्तावत्प्रेमगीतैर्मधुमयभणितानां मार्गदर्शी अयमेव महर्षिरिति सर्वे समालोचकास्सडिण्डिममुद्घोषयन्ति । अस्मिन्नादिकाव्ये नायकोऽस्ति रघुवंशोद्भवस्त्यागसत्यप्रतीको भगवान् श्रीरामचन्द्रः । कदाचिन्मर्यादा-पुरुषोत्तमस्यादर्शनायकस्य श्रीरामचन्द्रस्य गुणकीर्तनैस्साकं रामायणरचनाया मूलप्रेरणा महर्षिणा वाल्मीकिना महर्षिनारदात्तथा ब्रह्मणस्सकाशात्प्राप्ता ।

आदिकविरयं यदा स्वनवनवोन्मेषशालिनीप्रज्ञया नवसर्गं विधातुमचिन्तयत्तदा तस्य मनसि सन्देहस्समागतो यत्, कमाधारीकृत्य तदीयरचना समाजोपयोगितया धर्म-दर्शने च प्राणमयी स्यात्? इति । अतो रामायणस्यारम्भे बालकाण्डे समागतं नारदं सः पृच्छति,

कोऽन्वस्मिन् साम्प्रतं लोके गुणवान्कश्च वीर्यवान् ।
 धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः ॥
 चारित्र्येण च को युक्तस्सर्वभूतेषु को हितः ।
 विद्वान्कः कस्समर्थश्च कश्चैकप्रियदर्शनः ॥
 आत्मवान्को जितक्रोधो द्युतिमान्कोऽनसूयकः ।
 कस्य बिभ्यति देवाश्च जातरोषस्य संयुगे ॥
 एतदिच्छाम्यहं श्रोतुं परं कौतूहलं हि मे ।
 महर्षे ! त्वं समर्थोऽसि ज्ञातुमेवंविधं नरम् ॥
 (रामायणम्, बालकाण्डम्, २-५)

नारदो महर्षेर्वचनं श्रुत्वोवाच,

बहवो दुर्लभाश्चैव ये त्वया कीर्तिता गुणाः ।
 मुने वक्ष्याम्यहं बुद्ध्वा तैर्युक्तश्श्रूयतां नरः ॥
 इक्ष्वाकुवंशप्रभवो रामो नाम जनैश्श्रुतः ।
 नियतात्मा महावीर्यो द्युतिमान्द्युतिमान्वशी ॥
 बुद्धिमानीतिमान्वाग्मी श्रीमाञ्छत्रुनिबर्हणः ।
 विपुलांसो महाबाहुः कम्बुग्रीवो महाहनुः ॥
 महोरस्को महेष्वासो गूढशत्रुररिन्दमः ।
 आजानुबाहुस्सुशिरास्सुललाटस्सुविक्रमः ॥
 समस्समविभक्ताङ्गस्स्निग्धवर्णः प्रतापवान् ।
 पीनवक्षा विशालाक्षो लक्ष्मीवाञ्छुभलक्षणः ॥
 धर्मज्ञस्सत्यसन्धश्च प्रजानाञ्च हिते रतः ।
 यशस्वी ज्ञानसम्पन्नश्शुचिर्वश्यस्समाधिमान् ॥
 प्रजापतिसमश्श्रीमान् धाता रिपुनिषूदनः ।
 रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता ॥
 रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता ।
 वेदवेदाङ्गतत्त्वज्ञो धनुर्वेदे च निष्ठितः ॥
 सर्वशास्त्रार्थतत्त्वज्ञस्मृतिमान् प्रतिभानवान् ।
 सर्वलोकप्रियस्साधुरदीनात्मा विचक्षणः ॥
 सर्वदाभिगतस्सद्भिस्समुद्र इव सिन्धुभिः ।

आर्यस्सर्वसमश्चैव सदैव प्रियदर्शनः ।।
 स च सर्वगुणोपेतः कौसल्यानन्दवर्धनः ।
 समुद्र इव गाम्भीर्ये धैर्येण हिमवानिव ।।
 विष्णुना सदृशो वीर्ये सोमवत्प्रियदर्शनः ।
 कालाग्निसदृशः क्रोधे क्षमया पृथिवीसमः ।।
 धनदेन समस्त्यागे सत्ये धर्म इवापरः ।
 तमेवं गुणसम्पन्नं रामं सत्यपराक्रमम् ।।

(रामायणम्, बालकाण्डम् - ७-१९)

उपर्युक्तेषु श्लोकेषु प्रोक्तास्सर्वेऽपि श्रीरामसम्बन्धिनो गुणा यस्मिन् राष्ट्रनायके भवन्ति, स एव सुरसरस्वतीवरपुत्राणां कवीनां मानससाम्राज्याधीश्वरो भवेदिति सर्वेषां विद्वत्तल्लजानां सौन्दर्यशास्त्रविदामभिप्रायोऽस्ति । भास-कालिदास-भारव्यश्वघोष-दण्डि-श्रीहर्षादीनां काव्यनायकाः सर्वेऽपि स्वचरित्रमाध्यमेन दुर्बलसामाजिकानां कृते सर्वदा आदर्शस्वरूपा एव भवन्ति ।

कदाचित् सर्वप्राचीनपाश्चात्यसौन्दर्यशास्त्रविदा युनानदार्शनिकेन प्लेटोमहोदयेनोच्यते, “It would be wrong to honour a man at the expense of Truth.” (The Republic) सत्योपासकेन प्लेटोमहोदयेन प्रदत्तमिदं मन्तव्यं सम्भवतो होमोरमहोदयस्य रचनाया निन्दां कृत्वा प्रदत्तमिति प्रवदन्ति विज्ञाः ।

चक्षुर्भ्यामन्धो होमोरो युनानीकविष्वन्यतमः । अयं “इलियड”, “ओडिशी” इति महाकाव्यद्वयस्य रचयिताऽस्ति । इलियडमहाकाव्ये राज्ञः “ट्रय”वर्यस्य विजयः, ध्वंसस्तथा यूनानीवीरस्य “एकलिसस्य” वीरतेत्यादयो विषया वर्णिताः । एवमेव ओडिशीति काव्ये यूनानीवीरस्य यूलीससस्य कथा प्राप्यते । यथा भारतदेशे वाल्मीकिरचिते रामायणे जनाः लङ्काविजयस्य कथां श्रुत्वा सहृदयसमाज आनन्दितो भवति, तथैव “ओडिशी”काव्ये “यूलीससस्य” कथाया आनन्दः प्राप्यते ।

प्लेटोमहानुभावस्तात्कालिकयुगस्य होमोरविषये एतादृशाय मन्तव्याय कदाचित् युगपरिस्थितिरेव कारणं स्यात् । प्लेटोमहोदयस्य समय ई.पू.५०० इत्यस्योत्तरार्द्धे इति मन्यते । यूनानीजनान् आदर्शनागरिकान् कर्तुं तेषां मुख्यं लक्ष्यमासीद् । तदा युवकयुवतीनां भोगविलासस्य कृते सत्परामर्शोऽपेक्षित आसीत् । तात्कालिककवितासु मनोरञ्जनसाधनानि दृष्ट्वा ग्रीक्-जनानामस्वस्थमनोवेगं, दूषितं राजनीतिकजीवनं नियन्त्रयितुमेव प्लेटोमहोदयः प्रयासं व्यधात् । तेनोच्यते वयं तस्या आकर्षणं प्रति सचेतनशीला भवेम, किन्तु तेन सत्यं प्रताडयितुं न शक्नुमः ।

We are very conscious of her charm, but we may not on that account betray

the truth. (The Republic) एतैस्तादृशीनां कवितानां विरोधः कृतः, यत्र न्यायस्य सत्यस्य वा उल्लङ्घनं क्रियते ; सत्यस्य सौन्दर्यस्य, उत्तमोद्दीष्टकर्मणाञ्च विरोधो भवति । यथा,

No poet is to compose any verses which offend the views of law and justice of beauty and goodness, professed by the state, or to publish any composition until it has been seen and approved by the proper judges and guardians of the law.” (The Law)

तन्मतेन सत्यं तदेव भवति, येन व्यक्तेस्समाजस्य च नैतिकाध्यात्मिकजीवनाय बलं प्राप्यते; तद्विपरीतं यद्भवति, तदसत्यम् । त्रासदी इति काव्यरचनासन्दर्भ उच्यते प्लेटोवर्येण यत्कविर्भवति यशोऽभिलाषी । सः पाठकानामन्तर्वासनामुत्तेजयति, तानावेग- पूर्णाश्च करोति । अनेनासौ कविः पाठकसमाजे लोकप्रियो जायते । सत्यमुदघाटयितुं कवेरात्मा न प्रवर्तते । अत्र कविः केवलमनुकर्तेत्युच्यते । एतादृशानां कवीनां काव्येन सह ये सम्पर्कं स्थापयन्ति प्रशंसन्ति, ते वञ्चिताः प्रतारितास्सम्मोहिता एवेति नास्ति सन्देहः । तदुच्यते –

“Perhaps they may have come across imitations and been deceived by them, they have not remembered when they saw their works that these were thrice removed from the truth and could easily be made without any knowledge of the truth, because they are appearance only and not realities.”

“The Images of a poet are phantoms which are far removed from the reality.”

एवं काव्यस्यानुकरणसिद्धान्तमुक्त्वा सत्यविहीनकाव्यानां बहुधा निन्दा प्लेटोवर्येण क्रियते । तन्मतानुसारेण काव्ये सत्य-न्यायसिद्धान्ताधारितसरलता अवश्यमेव भवेत् । “Nothing must be tolerated which does not express the sovereign image of justice.”

श्रीजयदेवकृतस्य श्रीगीतगोविन्दस्य शैलीमाश्रित्य रचिते ललितगोविन्दाख्ये काव्ये कविना श्रीविश्वनाथवर्मणा स्वकाव्यरचनाया उद्देश्यप्रसङ्गे निर्भीकतयोद्घोष्यते यत्, केचन यशोऽभिलाषिणः कवयश्शब्दाडम्बरयुक्तानि काव्यानि रचयन्ति, अन्ये स्वार्थाय क्षुद्र-दुष्ट-नृशंसराजानां नायकानां वा प्रशंसां कुर्वन्ति, अपरे शब्दार्थयोस्सत्प्रयोगं कर्तुं सर्वदा सफला न सन्तीति । यथा —

शब्दाडम्बरमेव केऽपि कवयः कुर्वन्ति काव्ये निजे

स्वार्थायैव परे स्तुवन्ति मनुजान् क्षोदीयसो नायकान् ।

शब्दार्थोभयसम्प्रयोगमपरेऽकल्या विधातुं कृती
श्रीकृष्णाश्रितसाधुकाव्यरचने श्रीविश्वनाथः कविः ॥

(ललितगोविन्दम् - १/श्लो.४)

एवं प्रकारेण महर्षेर्वाल्मीकेः, प्लेटोमहोदयस्य तथा विश्वनाथवर्मणो विचारैरनुप्राणितोऽहं
यदा किमपि लेखितुमयतिषि, तदा मनसि महती भीतिरजायत । काव्यालङ्कारकर्त्रा भामहेनोच्यते,

अधनस्येव दातृत्वं क्लीबस्येवास्त्रकौशलम् ।

अज्ञस्येव प्रगल्भत्वमकवेशशास्त्रवेदनम् ॥

विनयेन विना का श्रीः का निशा शशिना विना ।

रहिता सत्कवित्वेन कीदृशी वाग्विदग्धता ॥

गुरुपदेशादध्येतुं शास्त्रं जडधियोऽप्यलम् ।

काव्यं तु जायते जातु कस्यचित्प्रतिभावतः ॥

X X X X X X X X X X

शब्दश्छन्दोऽभिधानार्था इतिहासाश्रयाः कथाः ।

लोको युक्तिः कलाश्चेति मन्तव्याः काव्यहेतवः ॥

शब्दाभिधेये विज्ञाय कृत्वा तद्विदुपासनम् ।

विलोक्यान्यनिबन्धांश्च कार्यः काव्यक्रियादरः ॥

सर्वथा पदमप्येकं न निगाद्यमवद्यवत् ।

विलक्ष्मणा हि काव्येन दुस्सुतेनेव निन्द्यते ॥

नाकवित्वमधर्माय व्याधये दण्डनाय वा ।

कुकवित्वं पुनस्साक्षान्मृतिमाहुर्मनीषिणः ॥

(भामहकाव्यालङ्कारः - १/३-५, ९-१२)

अधनः, क्लीब इव अज्ञोऽहं प्रगल्भः कविः कथं वा काव्यं लिखामि । नास्ति मे
व्याकरणपटुता, न वा छन्दोविधानदक्षता, नापि चतुर्वर्गगजतुरगखड्गादिशास्त्रेषु निपुणता, नैव च
जन्मजन्मान्तरार्जिता तथा काऽपि विशिष्टा प्रतिभा । कालिदासवचनानुसारेण - “तितीर्षुर्दुस्तरं
मोहादुडुपेनास्मि सागरम्” (रघु० - १/२) । तथापि,

उद्यमेन हि सिद्धयन्ति कार्याणि न मनोरथैः ।

न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

इति सुभाषितं तथा च “काव्यज्ञशिक्षयाऽऽभ्यास” इति मम्मटवचनं स्मारं स्मारं, प्रकृतं
“नरेन्द्रारोहणम्” इति महाकाव्यं रचयितुं प्रयत्नः प्रारब्धः । साधूच्यते समालोचकैः,

प्रयत्नेन धीरास्समुद्रं तरन्ति

प्रयत्नेन वीरा गिरिं लङ्घयन्ति ।

प्रयत्नेन विज्ञा पदं साधयन्ते

प्रयत्नो विधेयः प्रयत्नो विधेयः ॥ इति ।

सरस्वत्याः प्रसादेन, गुरोः कृपया, दिवंगतयोः पित्रोश्शुभदिव्याशीवदिन च वर्षचतुष्टयाभ्यन्तरे तथाकथिततथ्यान्याश्रित्य यथामति शुभसङ्कल्पपुरस्सरमधुना कार्यमिदं सम्पन्नतां यातीति मोमुद्यते मे चेतः ।

ग्रन्थान् कांश्चन दूरदर्शनपटे दत्ताढ्यवार्तावलि-

मन्तर्जालनिधिं विमृश्य कवितानौकाश्रितोऽयञ्जनः ।

श्रीमन्मोदिचरित्रचित्रणनदीं गङ्गोपमां दुस्तरां

शक्तोऽभूत्कृपया गुरोर्भगवतः पित्रोश्च सम्पारितुम् ॥

अत्र सामग्रीसङ्कलनं वस्तुतोऽतीव दुस्साध्यसागरसन्तरणमेवासीत् । आकुमारी- हिमालयं यावद्विस्तृतेऽस्मिन् जम्बूद्वीपे भारतभूखण्डेऽनादिकालाद् वैदिकसनातनसंस्कृति- स्सुमहत्तर-सभ्यताश्चेतिहासपटले स्वर्णाक्षरैर्लिपिबद्धास्सन्ति । विविधोत्थानपतनसोपानैरतिक्रान्तोऽस्येतिहासः कदाचित्प्रकाशान्धकारयोरन्तराले स्वगाथां श्रावयति । अत्राप्राचीनकालान्नैके राजानश्शासनञ्चक्रुः । सूर्य-ईश्वराकु-यादव-पुरु-मौर्य-कुषाण-गुप्त-गजनी-खिलजी-तुगलक-लोधीवंशजा नैके शासका भारतराष्ट्रसिंहासनासीनाः कालस्य गर्भे विलीनास्सन्ति । तेषां कीर्तिकौमुद्यधुनाऽप्यत्र प्रतिबिम्बिताऽस्ति । एतेषु सर्वेष्वपि राजसु भारतस्य प्रत्येकं मानवस्य हृदये आदर्शरूपेण स्थानं लभते मर्यादापुरुषोत्तमो रामः । तदादर्शदर्शयधुना यदि कोऽपि तादृशः पुरुषोऽस्ति तर्हि स भारतस्य महामहिमशाली प्रधानमन्त्री नरेन्द्रदामोदरदासमोदीति मे मतिरिति सप्रश्रयमत्र निवेद्यते । तदीयजीवनचरित्रमाधारीकृत्यैवास्मिन् काव्यरचनाकर्मण्यहं प्रवृत्तोऽभवम् ।

काव्योन्मेषैश्चरित्रं मलिनविरहितं भूयसा गातुमाशा-

माशालायां शुचिं ते रचयितुमधुना चिन्तये हे नरेन्द्र ! ।

कीर्तौ ते चन्द्रिकायां नवयुगपरिधौ द्रष्टुकामो नवीनां

जम्बूद्वीपे जनानां सुखशमसुविधां रामराज्यप्रणालीम् ॥ २ ॥

अद्यावधि श्रीमतो नरेन्द्रमोदिवर्यस्योपरि नैके ग्रन्था आंग्ल-हिन्दी-ओडिआदिभाषासु विरचिताः, अनूदिताश्चोपलभ्यन्ते । यथा – आर्.बालशङ्करमहोदयस्य “Creative Disruptor Narendra Modi”, आण्डमारिनोमहोदयस्य “Narendra Modi : A Political Biography”, अजयसिंहमहोदयस्य “The Architect of the New BJP”,

विजयजिन्दल-नितिनाप्रवालमहोदययोः “21 Leadership Lessons of Narendra Damodardas Modi”, के.आर्.गुप्तामहोदयस्य “Narendra Modi : Vision and Accomplishments” इत्यादयः ।

अन्तर्जाले, यू-टुब्, फेस्-बुक्, वार्तापत्रिका, दूरदर्शनम् इत्यादिषु महानुभावस्यास्य बहुधा चर्चाः प्रचलन्ति । विशिष्टतया साक्षान्नरेन्द्रमोदिवर्येण नैके ग्रन्थाः प्रणीताः । यथा – “आपात काल में गुजराट”, “Convenient Action: Gujarat’s Response to Challages of Climate Change”, “Social Harmony”, “ज्योतिपुंज”, “India’s Singapore Story”, “मन की बात - A Social Revolution on Radio”, “A Journey - Poems by Modiji”, “Exam Warriors”, “Abode of Love”, “Letters to Mother”, “President Pranab Mukherjee: A Statesman” इत्यादयः । एतेभ्यो ग्रन्थेभ्यो यथामति तथ्यानि स्वीकृत्य मदीयमिदं काव्यं विरचितमिति निवेदयामि । विशिष्टतया “आण्डमरिनो”महोदयेन विरचितो नरेन्द्रमोदिविषयको ग्रन्थो मम प्रधानसहायकोऽभवत् । अस्य ग्रन्थस्य हिन्दुनुवादो डॉ.सुधीरदीक्षितमहोदयेन विहितः ।

मद्रचितेऽस्मिन् “नरेन्द्रारोहणम्” इति महाकाव्ये द्वादशप्रक्रमा भवन्ति । एतेषां नामानि क्रमशः (१) मङ्गलाचरणं भारतमातुर्जयगानञ्च (२) गुजरातवैभवम् (३) नरेन्द्रस्य बाल्यजीवनं शिक्षा च (४) नरेन्द्रस्य गृहत्यागो भारतभ्रमणञ्च (५) राजनैतिकजागरणम् (६) गोधरारेलकाण्डं राजनीतिकारोहणञ्च (७) पदाप्तिराजनीति- र्गतन्त्रसूतिश्च (८) विकासप्रशासनम् (९) प्रधानमन्त्रिसूतिः (१०) प्रधानमन्त्रि- विकासयोजनाः (११) कृषकान्दोलनम् (१२) नृपकीर्तिभूषणमिति भवन्ति ।

एतेषु प्रक्रमेषु प्रासङ्गिकतया भारतमातुर्जयगानम्, नरेन्द्रस्य गौरवयात्रा, मुख्यमन्त्रित्वेन तेन कृता पञ्चामृतयोजना (जन-ऊर्जा-जल-ज्ञान-रक्षाशक्तिनाम्ना), कन्यारक्षणयोजना, मातृवन्दनायोजना, अपराश्च प्रख्याता योजनाः प्रतिपादिताः । अपि चात्र पुलवामानरसंहारः, लब्जिहादः, नागरिकतासंशोधननीतिः, अयोध्याश्रीराम-मन्दिरस्थापना, शल्यान्तर्वेधनम् (Surgical Strike), आत्मनिर्भरभारतनीतिः, विमुद्गीकरणनीतिः, सैन्यश्रेणीवेतनमानता, नागाविद्रोहसमाधानम्, मन्दिरपुनारचना, गङ्गासंस्कारः, बुलेटट्रेनव्यवस्था, संस्कृतविश्वविद्यालय-स्थापना, आदर्शवेदविद्यालयस्थापना, नवशिक्षानीतिरित्यादयो विषया अपि यथामति यथासंवादमुल्लिखिताः ।

यत्र राज्ये माननीयः प्रधानमन्त्री श्रीनरेन्द्रदामोदरदासमोदिमहोदयो जन्मग्रहणमकरोत् तस्य राज्यस्य वैभवं द्वितीयप्रक्रमे पर्यालोचितमस्ति । गुर्जराणां भूमिर्वीरभोग्या वसुन्धरा इत्युच्यते । अस्मिन् प्रक्रमे गुर्जरराज्ये आप्राचीनकालात्प्रचलिता राजवंशपरम्परा, अत्रत्या संस्कृतिः,

दर्शनीयस्थानानि, खाद्यं, वस्त्रम्, वासगृहम्, वाणिज्यम्, कलासंसाधनानि, काव्यशास्त्र-परम्परेत्यादयो नैके विषयाश्चर्चिताः ।

द्वादशप्रक्रमोऽलङ्काराश्रितोऽस्ति । अत्रोपमा-रूपक-दीपक-अतिशयोक्ति-अपह्नुति-वक्रोक्ति-काव्यलिङ्गाद्यलङ्कारलक्षणाधारेण नरेन्द्रमोदिनो गुणानाधारीकृत्य पद्यानि कल्पन्ते । अन्ते चित्रालङ्कारस्याप्याश्रयस्वीकृतः, ये अलङ्काराः प्राचीनैरेव उद्भाविताः । तेषु बन्धेषु “ध्वजबन्धः”, “हारबन्धः”, “सुदर्शनबन्धः”, “बन्धूकस्वस्तिकबन्धः”, “गजबन्धः”, “तालवृन्तबन्धः” इत्येतेऽन्यतमाः ।

महाकाव्यस्य लक्षणं पुरस्कृत्य काव्यसङ्घटनं कर्तुं विशिष्टो यत्नो मयाऽत्र कृतः । महाकाव्यनामकरणम्, मङ्गलाचरणम्, कथावस्तुचयनम्, नायकचयनम्, सर्गबन्धव्यवस्था, सर्ग-विस्तारः, कथासन्धिविन्यासः, विविधवर्णनाः, छन्दोविधानम्, सर्गान्ते भाविसर्गस्य सूचनेत्यादयो विषया विजृम्भिताः । अत्र प्रयुक्तेषु छन्दस्स्वनुष्ठुभ्, इन्द्रवज्रा, उपेन्द्रवज्रा, उपजातिः, वंशस्थम्, अपराजिता, पृथ्वी, वसन्ततिलका, शार्दूलविक्रीडितम्, मन्दाक्रान्ता, स्मग्धरेत्यादीनि प्रसिद्धानि सन्ति । ग्रन्थेऽस्मिन् कानिचन छायाचित्राणि योजितानि वर्तन्ते । एते सर्वेऽपि विषयाः सहृदयैस्समालोचकैरन्वेष्टव्याः । तेषु कानिचन साङ्केतिकरूपेणैव वर्तन्ते । प्रायशस्सर्वाणि चित्राण्यन्तर्जालादेव स्वीकृतानीति निवेदयामि ।

तत्कालिकस्य बम्बेराज्यस्य महेसानाजिल्लास्थे वडनगरग्रामे एकस्मिन्मध्यमवर्गीय-परिवारे लब्धजन्मा नरेन्द्रमोदोदरदासमोदी कथं चाहापणाद्राजसिंहासनं यावत्कष्टं स्वीकृत्य स्वीय जीवनयात्राञ्चकार तदेवास्य काव्यस्य मौलिकं विषयवस्तुवस्ति । पर्वतपाददेशा-च्छिखरारोहणं यथा क्रियते तथैव प्रधानमन्त्रिसिंहासनारोहणं मोदिना यैः प्रक्रमैः कृतं तदेव महाकाव्यस्यास्य द्वादशप्रक्रमेषु प्रतिपाद्यते । एवं महाकाव्यस्य “आरोहणम्” इति नाम्ना साकं सामञ्जस्यं संस्थाप्य “प्रक्रम” इति सर्गनामकरणं कृतम् । कथावस्तु सहृदयैराकलनीयम् ।

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