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A NATIONAL PEER-REVIEWED RESEARCH JOURNAL



Editor in Chief
Dr. GOPALKRISHNA HEGDE
[Jyotishashastra-Dharmashastra Vidwan]



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॥ सत्यं ज्ञानमनन्तम् ॥

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Dr. GOPALKRISHNA HEGDE

[Jyotisha Shastra-Dharma Shastra Vidwan]

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ಸಂಪಾದಕೀಯಮ್

ವೇದ ಸಂಸ್ಕೃತ ಅಕಾಡೆಮಿಯ ಸಂಸ್ಥಾಪಕರಾಗಿರುವ ಜ್ಯೋತಿಷಶಾಸ್ತ್ರ ಮತ್ತು ಧರ್ಮಶಾಸ್ತ್ರ ವಿದ್ವಾಂಸರಾಗಿದ್ದ ವೇದಮೂರ್ತಿ (ಕೆ. ವಾ.) ಗಣಪತಿ ಕುಪ್ಪಯ್ಯ ಹೆಗಡೆಯವರ ಜನ್ಮತಾಬ್ಬಿಯ (Centenary Commemoration Volume) ನಿಮಿತ್ತ ಶ್ರೀಯುತರ ಸಂಸ್ಕರಣೆಗಾಗಿ ವಿಶೇಷ ಸಂಚಿಕೆಯೊಂದನ್ನು ಪ್ರಕಟಿಸಬೇಕೆಂಬ ಮಹದಿಚ್ಛೆಯನ್ನು ಲಕ್ಷ್ಯದಲ್ಲಿಟ್ಟುಕೊಂಡು ಅಕಾಡೆಮಿಯು ಕಾರ್ಯ ಪ್ರವೃತ್ತವಾಯಿತು

ಶ್ರೀಯುತರು ಶ್ರೀರಾಮಚಂದ್ರಾಪುರಮಠದಿಂದ ಪ್ರಕಟಿಸಲ್ಪಡುವ ಸೂರ್ಯಸಿದ್ಧಾಂತಾನುಸಾರಿ “ಧಾರ್ಮಿಕ ಪಂಚಾಂಗ”ವನ್ನು ನಿರಂತರವಾಗಿ 32 ವರ್ಷಗಳ ಕಾಲ ಸಿದ್ಧಪಡಿಸಿದ ಹೆಗ್ಗಳಿಕೆ. ಹೆಗಡೆ ಗ್ರಾಮದಲ್ಲಿಯೇ “ಶ್ರೀಕೃಷ್ಣ ಮುದ್ರಣಾಲಯ” ವನ್ನು ಪ್ರಾರಂಭಿಸಿ ಅದರಿಂದಲೇ ಪಂಚಾಂಗ ಪ್ರಕಟವಾಗುತ್ತಿತ್ತು. ಋಗ್ವೇದ ಘನಪಾಠಿಗಳಾಗಿದ್ದು, ನೂರಾರು ಆಸಕ್ತ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ವೇದ ಮತ್ತು ಸಂಸ್ಕೃತವನ್ನು ಪಾಠ ಮಾಡಿದ ಹಿರಿಯ ವಿದ್ವಾಂಸರು. ಅನೇಕ ಮಠ-ಮಾನ್ಯಗಳಿಂದ ಗೌರವ ಸನ್ಮಾನ ದೊರಕಿದೆ. ಶ್ರೀಯುತ ಗ. ಕು. ಹೆಗಡೆಯವರು ವೇದ ಸಂಸ್ಕೃತ ಅಕಾಡೆಮಿಯ ನಿರ್ದೇಶಕರು ಮತ್ತು ಪ್ರಧಾನ ಸಂಪಾದಕರಾಗಿರುವ ಡಾ. ಗೋಪಾಲಕೃಷ್ಣ ಹೆಗಡೆಯವರ ತೀರ್ಥರೂಪರಾಗಿರುತ್ತಾರೆ ಎನ್ನುವುದು ವಿಶೇಷ ಅಂಶವಾಗಿದೆ.

ಈ ವಿಶೇಷ ಸಂಚಿಕೆಯನ್ನು “ಅಮೃತ ವಿಶ್ವ ವಿದ್ಯಾಪೀಠ, ಮೈಸೂರು ಪರಿಸರ” ಇದರ ಸಹಕಾರದೊಂದಿಗೆ ಪ್ರಕಾಶಿಸಿದೆ. ಆಧುನಿಕ ಭಾಷೆಯ ಯಾವುದೇ ವಿಭಾಗದಲ್ಲಿ ಅಧ್ಯಯನ ಶೀಲರಾಗಿದ್ದು, ವೇದ, ಸಂಸ್ಕೃತದ ಮೇಲೆ, ಸನಾತನ ಸಂಸ್ಕೃತಿಯ ಆಚರಣೆಯಲ್ಲಿ ಶ್ರದ್ಧೆ ಇರುವ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೋಸ್ಕರ ಈ ವಿಶೇಷ ಸಂಚಿಕೆ ಎಂಬುದಾಗಿ ಪ್ರಕಟಣೆಯನ್ನು ನಮ್ಮ ವೆಬ್ ಸೈಟಿನಲ್ಲಿ ಪ್ರಕಟಿಸಲಾಗಿತ್ತು. ಇದಕ್ಕೆ ಸ್ಪಂದಿಸಿದ “ಅಮೃತ ವಿಶ್ವ ವಿದ್ಯಾಪೀಠ, ಮೈಸೂರು ಪರಿಸರ” ದಲ್ಲಿ ಅಧ್ಯಯನ ಶೀಲರಾಗಿರುವ 90 ಕ್ಕೂ ಹೆಚ್ಚು ವಿದ್ಯಾರ್ಥಿಗಳು ತಮ್ಮ ಲೇಖನವನ್ನು ಕಳುಹಿಸಿದ್ದರು. ಅದರಲ್ಲಿ 87 ಲೇಖನಗಳನ್ನು ಮಾತ್ರ ಈ ವಿಶೇಷ ಸಂಚಿಕೆಯಲ್ಲಿ ಪ್ರಕಟಿಸಲಾಗಿದೆ.

ಈಗಾಗಲೇ 18 ಸಂಪುಟಗಳನ್ನು ಲೋಕಾರ್ಪಣೆಗೊಳಿಸಿದ ಅಕಾಡೆಮಿಯು ಸಫಲತೆಯತ್ತ ಹೆಜ್ಜೆ ಇಡುತ್ತಾ ಈ-ಜರ್ನಲ್ ಕ್ಷೇತ್ರದಲ್ಲಿ ಹೊಸದಾಗಿ ಪಾದಾರ್ಪಣೆ ಮಾಡಿದೆ. ಈ ವಿಶೇಷ ಸಂಚಿಕೆಯು ಸಂಪೂರ್ಣ ಸಾಪ್ತಾಹಿಕ ರೂಪದಲ್ಲಿದ್ದು ಎಲ್ಲಾ ಲೇಖನಗಳೂ ನಮ್ಮ ವೆಬ್ ಸೈಟಿನಲ್ಲಿ ಲಭ್ಯವಿದೆ.

ಇಲ್ಲಿ ಪ್ರಕಟವಾಗಿರುವ ಎಲ್ಲಾ ಲೇಖನಗಳೂ ಒಂದಲ್ಲಾ ಒಂದು ರೀತಿಯಿಂದ ನಮ್ಮ ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯ ಆಚರಣೆಗೆ ಸಂಬಂಧಿಸಿದ್ದಾಗಿವೆ. ಆದ್ದರಿಂದ ಅವೆಲ್ಲವೂ ಪ್ರಕಟಣೆಗೆ ಅರ್ಹವಾಗಿವೆ. ಈ ವಿಶೇಷ ಸಂಚಿಕೆಯಲ್ಲಿ ಪ್ರಕಟವಾಗಿರುವ ಲೇಖನಗಳನ್ನು ಪರಿಶೀಲಿಸಲು ಮೆಸೂರಿನ ಅಮೃತ ವಿಶ್ವವಿದ್ಯಾಪೀಠದ ಭಾಷಾ ವಿಭಾಗದ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರಾಗಿರುವ ಡಾ. ವಿಘ್ನೇಶ್ವರ ಭಟ್ಟ ಮತ್ತು ಡಾ. ಶ್ರೀಕಾಂತ ಪರಿಡಾ ಮತ್ತು ನಮ್ಮ ಎಡ್ಜೈಸರಿ ಬೋರ್ಡಿನ ಡಾ. ಯು.ಜಿ. ಶಾಸ್ತ್ರಿ ಯವರು ವಿಶೇಷವಾಗಿ ಪರಿಶ್ರಮಿಸಿದ್ದಾರೆ. ಅವರಿಗೆ ಹೃತ್ಪೂರ್ವಕ ಕೃತಜ್ಞತೆಗಳನ್ನು ಸಲ್ಲಿಸುತ್ತೇನೆ. ಲೇಖನಗಳ ಡಿ.ಟಿ.ಪಿ. ಮತ್ತು ಮುಖಪುಟದ ವಿನ್ಯಾಸ ಮತ್ತು ಪೇಜ್ ಸೆಟ್ಟಿಂಗ್ ಇತ್ಯಾದಿಗಳನ್ನು ಅಮೃತ ವಿಶ್ವ ವಿದ್ಯಾಪೀಠದ ಕಂಪ್ಯೂಟರ್ ವಿಜ್ಞಾನದಲ್ಲಿ ಅಧ್ಯಯನ ಮಾಡುತ್ತಿರುವ ವಿದ್ಯಾರ್ಥಿಗಳೇ ಜವಾಬ್ದಾರಿಯನ್ನು ವಹಿಸಿಕೊಂಡು ಸಮರ್ಥವಾಗಿ ನಿಭಾಯಿಸಿದ್ದಾರೆ. ಅವರೆಲ್ಲರೂ ಅಭಿನಂದನಾರ್ಹರಾಗಿರುತ್ತಾರೆ.

ಹೊಸದಾಗಿ ಈ-ಜರ್ನಲ್ ಕ್ಷೇತ್ರದಲ್ಲಿ ಪಾದಾರ್ಪಣೆ ಮಾಡಿ ಆಗಿದೆ. ಸಾಕಷ್ಟು ತ್ವರಿತವಾಗಿ ಅಲ್ಲಲ್ಲಿ ಇರಬಹುದು. ನಮ್ಮನ್ನು ಕೈಹಿಡಿದು ಮೇಲೆತ್ತಬೇಕೆಂದು ಸರಸ್ವತೀ ಉಪಾಸಕರಲ್ಲಿ ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಹೆಗಡೆ

10-05-2022

ಸಂಪಾದಕ:

[ಸಂಪಾದಕ ಮಂಡಳಿಯ ಪರವಾಗಿ]

EDITORIAL

The academy took on initiation to bring out a special volume in memory of Late Vidwan Ganapati Kuppayya Hegde, the founder of Veda Samskrita Academy, on the occasion of his birth centenary.

Late Shri Ganapati Kuppayya Hegde was wellversed in Jyotisha and Dharmashastra. He prepared “Dharmika Panchanga” based on Soorya Siddhanta continuously for 32 years published by Shri Ramachandrapura Matha. It was printed at Shri Krishna Mudranalaya at Hegde. Late Shri G. K. Hegde taught Veda and Samskrita to hundreds of students. He was honoured by several institutions. It seems appropriate to mention here that Late G. K. Hegde is the father of Dr. Gopalkrishna Hegde, Director, Veda Samskrita Academy and the Chief Editor of this academy.

This special volume is published with the co-operation of “Amrita Vishwa Vidyapeetham, Mysuru Campus” The academy invited articles from students studying any modern language and who are interested in Veda, Samskrita and our ancient culture. In response to this the academy received more than 90 articles. Out of them 87 are published in this special volume.

The academy has published 18 volumes so far. With its significant contribution. Now the academy has entered into the field of e-journalism. This complete volume is in soft form and available in academy web-site.

The academy considers these articles worth publishing and these are related to Indian culture in one way or the other. We convey our sincere gratitude to Dr. Vighneshwar Bhat, Dr. Shrikant Parida and Dr. U.G.Shastri, the advisory board member.

The students of computer Science Dept. of Amrita Vishwa Vidyapeetham, Mysuru Campus, took the responsibility of D.T.P., Cover Page Design and Page Setting. We are verymuch grateful to them.

We request all our readers to encourage us. We hope our attempt in the field of e-journalism will be useful to readers.

Hegde

10-05-2022

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[On behalf of editorial board]

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RitwikThe Garuda Purana, Sacred Literature – An Overview

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Abstract

Purana, quite a few noticeable exhaustive volumes of myth, custom, and family history in Hinduism's blessed writing. Puranas incorporate a wide scope of issues relevant to strict advancements somewhere in the range of 400 and 1500 CE. Customs, services, celebrations, station commitments, gifts, sanctuary and picture development, etc. are among the additional points. Myths are stories that are based on legends. Some of them are true events, while some are made up. Myths, on the other hand, are more than just stories; in both ancient and modern communities, they have a deeper meaning. People believe that if they live a good life, they would be rewarded with a better life in the hereafter, according to lost paradise stories. People believe in stories of a golden period because they feel that great leaders will make their lives better. This research is focused on the Garuḍa purāṇa myths. The Garuḍa purāṇa describes what happens to a person after he dies, how he goes to paradise or hell depending on his deeds, what is in heaven and hell, and how long the soul lives there until it's reincarnated into a new body.

Keywords - pūrva khaṇḍa, aṁtīma saṁskāra, Smṛiti, yama kiṁkarāsī, vāhana

Introduction

Garuda Purana is one of the Vishnu Puranas. It's additionally considered Hindu god Purana it's inside the sort of an exchange between Hindu god the Divine King of Birds and Lord Vishnu. Afterward, eternality presented an indistinguishable from Sage kāśyapa that permeated not too far off. It contains concerning 18000 stanzas and is classed as sātṛvika purāṇa.. The discussion among Garuda and Lord Vishnu is concerning the importance of mortal reality, eternity, sin, societies in heck, district of agony, Yama, the Lord of the Demi world, his assistant citragupta, depiction of the megacity of Yama, the fluctuated types of rectifications exhausted to the transgressors, the method for keeping away from wrongdoing upon earth, appeasement of wrongdoing, what types of entombment solemnities should be executed for the withdrew and what happens once they are not accomplished so on. Garuḍa purāṇa furthermore talks around the beginning spot and propagation of Garuda. It depicts extraordinary kinds of starknesses, strategies for love, and heavenly and hallowed Mantras. In Hindu mythology, Garuda is the god Vishnu's bird that is eagle and vahana. The sun is compared to a bird flying across the sky in the Rig-Veda, and an eagle transports the delicious soma plant from heaven to earth. The Mahabharata mythological story of Garuda's birth describes him as the younger brother of Aruna, the sun deity Surya's charioteer. Garuda's sister and co-wife, vinatā, the mother of the birds, was misled into becoming a slave of kadrū, the mother of the nāgāṁ. This is thought to be the source of the long-standing animosity between the birds, particularly the Garuda, and the serpents.

Mystery of Death

The sole strict writing talks about eternal life, the spirit's excursion, demise and its ramifications, and resurrection or rebirth. Even current science has been not able to unwind the secret of death and what comes later, though the Garuḍa purāṇa has illuminated these real factors for centuries. It discusses the Soul's experiences after it departs the body, as well as the Soul's cycle of innumerable births. It discusses the Law of

Karma, Karma's Fruits means actions, Moksha that is salvation, and many forms of punishments for misdeeds committed during one's lifetime.

Origin of Garuda Purana

The Garuḍa purāṇa describes in detail Lord Mahavishnu's various incarnations which means apart from the Daśāvatāra, twelve more as well as a horde of minor ones, bringing the total tally to more than 34 avatars, on a conservative estimate and the origin of this Purana is attributed to Sri Mahavishnu telling HIS Story to Lord Garuda It was a gift from Garuda's Master. The thousand titles of Lord Mahavishnu are the most essential. There are about nineteen thousand slokas in the garuḍa purāṇa. It is a Purana of average size. The Garuda Purana is comprehensively partitioned into two sections: a pūrva khaṇḍa, and an utara khaṇḍa. There are multiple chapters in each khanda. The pūrva khaṇḍa, is significantly longer, with a total of 234 chapters. There are only forty-five in the Uttara khanda. The Puranas second half is about life after death. While cremating the physically dead bodies of departed ātmasa or souls, devotees of the immortal Vedas, referred to as "Hindus" in India, read this Purana. The origin of Garuda has gained a lot of significance as a result of this. The paths to the Lord are described in almost 9,000 scriptures.

It also details around 24 different forms of death punishments meted out to a person after death for crimes committed during their lifetime. Among the causes of death include being burned in oil and being fed to leeches. The text's concluding section is a call to self-awareness as the route to liberation, which goes beyond austerity and the study of these works. This is the significance of the Garuḍa purāṇa inception. The Garuda Purana is read in most Hindu families in North India while cremating the bodies of the deceased in order for them to obtain Moksha. At funerals, the Garuda Purana is frequently recited. The reason for this is that it contains all of the mantras that should be repeated at such times. If the rites are carried out in accordance with these incantations, the ancestors are cleansed of all their previous misdeeds.

Secrets of Garuda Purana

Recital of the Garuḍa purāṇa is a Hindu practice that occurs anytime a family member dies until the 13th day ceremonial is completed. Those who relate and listen to this ancient Purana will be cleansed of their sins and assured of bliss both in this world and the next. On the event of his folks' passing, one who stands by listening to the Garuda Purana will procure Mukthi, as well as be liberated from distress and enduring, and be honored with quietness and flourishing.

Punishment According to Garuda Purana

The religious principles of many religions claim that sinners are punished by the almighty after death. The Hindu Garuḍa purāṇa clearly mentioned the punishment that the Creator deserves for sins and deeds. A total of 28 deadly punishments are mentioned in the Garuḍa Purāṇa. Garuda, is one among the eighteen Puranas of Hindu religious scriptures which is known as Smṛiti, that focuses on the rationale and purpose of human life through studying Lord Vishnu's discourse with Garuda. The Vaishnava Purana or Gruda Purana contains data with respect to post-existence, burial service ceremonies, and resurrection methods of reasoning, and furthermore rehashed as a feature of Hinduism's Aṃtīma saṃskāra. The Padma Purana categorises the Garuḍa purāṇa as Purana that depicts virtue and purity, with nineteen thousand slokas and 28 penalties for sin those who perform different cruel deeds over their lifespan.

The punishments enumerated and stated in the Garuḍa purāṇa are so ridiculous that no one want their souls to be punished with such penalties after death. According to Lord Vishnu and Garuda's discourse, the Penalties of Garuḍa purāṇa are referred to as 'The Torments of Yama.' Some of the punishments are mentioned below:

Tamisram (Means Heavy Flogging)

Crime: People who attempt to gain control of others' belongings like money, land, homes, jewellery by doing robbery, and so on, will be punished by yamarāja kī retainers and cast into the naraka known as tāmīsarāma.

Punishment: Spirits which have been restricted to the naraka would be tormented until the casualty gets drained and blacked out and toward the finish of their time-frame in the damnation.

Andhatamatrasāma

Crime: Perfect partners, spouses and wife's who cheat their accomplices in the relationship are rebuffed. Most individuals during these cutting-edge times might get rebuffed with this mix-up as frequently we go through an account of separation and numerous other dishonest acts of relationship who treat their accomplices well when there is a need of benefits or joy.

Punishment: This is similar to tāmīsarām. It includes tying up victim with ropes and forcing them to fall unconscious.

Raurāvamī (Tortures of Snakes)

Crime: Appreciating others property or asset with through belonging

Punishment: Tortures with the snakes, tossed into the hellfire of Rauravam where individuals they have cheated expect the state of "Ruru", a frightful snake, until they are dead.

Kalāsūtrama (Hot as Well)

Crime: Slighting, tormenting and putting seniors and guardians in starvation

Punishment: casualties are made to go around in deplorable hotness and drop down copied now and again and are made to go through comparable treatment as they did to their older folks.

Agnikuṇḍama (Consumed Alive)

Crime: Taking, grabbing other's property forcibly, take gold and gems watch cast into the heaters of this Naraka. Punishment: Sinners are simmered in rearranged positions with hands and legs bound over fire

Pranarodham (Piece by Piece)

Crime: Torment and kill creatures for food. Punishment: Limbs and life organs of heathen cut by the Yama kinkaras with arrows.

Sulāproṭama (Trident Torture)

Crime: killing innocent people.

Punishment: They are pierced on a spear and they are compelled to spend their entire term of their discipline there, experiencing powerful yearning and thirst, as well as persevering through every one of the torments incurred for them.

Why is garuda purana read post death?

According to legend, the Garud Puran is performed for the deceased's soul's tranquilly. After someone dies, it is customary to recite the Garud Puran in the house for 12 to 13 days. However, in today's world, we can perceive this custom as a source of power. When a family member dies, the rest of the family falls apart. Hearing the Garud Puran scripture gives them the strength to bear this horrible event. The essence of Garud Puran is that no matter what happens in life, a person should continue to do good deeds.



Religious beliefs on the benefits of reciting the Garuda purana

It is only after a person's death that he receives it. It is stated that after a person dies, his or her soul remains in the same residence for 13 to 14 days, listening to Garud Puran recitations. That is why, after someone dies in the house, chanting Garud Puran brings salvation to the deceased. It is thought that a person's good and bad conduct throughout life are rewarded in this birth. However, according to Garud Puran, the soul must also bear the fruits of a person's good and evil conduct. Garud Puranas posthumous lesson reminds us that doing good deeds is the best way to move forward in life.

Benefits of Garuda purana

You will be able to chant its many mantras and slokas. It aids in the eradication of faults and criminal deeds. Aids in the development of a good heart. When you fully comprehend it, you will be free of all forms of fears. You can obtain the highest level of mental tranquility by chanting the Bhagwat - Gita alongside this Garuda Purana. It makes people more accountable for their responsibilities. It goes into great detail about the soul's entire journey, from conception to death. Describes all of the consequences for various misdeeds. It makes us aware of various ailments and their treatment options. It teaches various Yoga, Asana, Pranayama, meditation, and other practices, as well as its characteristics and ideals.

There are numerous other Garuda Purana teachings that are quite fascinating. It teaches us a true understanding of life and death. It's because good descriptions like these are hard to come by. Every human being should be aware of its significance and be able to use it in their daily lives. The most fascinating fact is that it has the power to transport you to heaven because good effort determines this. And Garuda Purana has the spiritual potential to guide you in the right direction.

Conclusion

The Puranas teachings include its basic principle the cautioning of readers not to accumulate evil karmas. All of the Purana's miseries may appear terrifying, but consider this: perhaps that is exactly what they are meant to do: scare people into doing something immoral. Because of one's mental abilities, both good and negative karmas build. Because ideas impact the sensitive mind by embedding strong impressions, thought is more powerful than action.

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A Study on Ancient Trading System

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Abstract:

India's economy has advanced fundamentally because of exchange. The archeological proof uncovered that exchange and trade across land and water assumed a critical part in the improvement of the Indian economy. India was the world's fundamental business center, and exchange urban communities, for example, Harappa and Mohenjo-Daro jumped up. India had huge exchanging attaches with nations like Mesopotamia in old times, and gold, silver, earthenware pots, valuable stones, pearls, and different things were exchanged between the two countries.

Keywords: brāhmaṇam, kṣatriya, vaiśya, śūdra, Taxila, Pataliputra, Peshawar, Vārṇā.

Introduction:

Exchange plays a significant part in a nation's turn of events. It's likewise important that a country's monetary advancement is intensely affected by its topography and environmental elements. The Himalayas are on the north, and the ocean is on the south, in this manner India is lucky. The presence of the ocean has supported organization development across mainlands. India was the world's biggest exporter of silk, cotton, sugar, and valuable stones in old times. Flavors were likewise traded from India toward the west through the zest course. These wares were delivered to different nations as a trade-off for gold and silver. With the initiation of the Industrial Revolution in the west, the abundance of Indian exchange was shoved aside. Exchanging has been done ashore and water had a basic influence in the arrangement of the Indian economy, as proven by archeological discoveries.

History Trading System:

Exchange and business were significant in driving India to noticeable quality as a significant monetary power in antiquated times. As indicated by archeological proof, exchange and trade via ocean and land were the foundations of antiquated India's economy. Business focuses, for example, Harappa and Mohenjo-Daro emerged in the third thousand years B.C.

Major Trade Centers:

- A. **Pataliputra:** It is right now known as Patna. It was a conspicuous place for stone product as well as a business town.
- B. **Peshawar:** It was a vital place for fleece product and pony imports. Between India, China, and Rome, it contributed for a significant portion of business.



- C. **Taxila:** It was a significant stop on the critical land course associating India and Central Asia. It was likewise a monetary and business banking focus.
- D. **Harappa:** The Harappans were knowledgeable in the development of bronze. Lances, blades, axes and so on were produced using unadulterated copper as well as bronze by the experts. Goldsmiths worked with silver, gold, and valuable stones to make adornments.
- E. **Indraprastha:** On the regal street, it was the business convergence where significant courses voyaging east, west, south, and north met.
- F. **Mathura:** It was a business center, and local people depended on it for their work. Numerous streets from South India went through Mathura and Broach.
- G. **Varanasi:** Varanasi became as an unmistakable material city, popular for its fantastic gold silk texture and sandalwood creativity. It was connected to Bharuch and Taxila.
- H. **Kanchi:** Today known as Kanchipuram, Kanchi was the port of call for Chinese exchange ships hoping to buy pearls, glass, and significant stones as a trade-off for cash and silk.
- I. **Mithila:** Subsequent to navigating the oceans by boat from the Bay of Bengal toward the South China Sea, Mithila dealers exchanged at ports on the islands of Java, Sumatra, and Borneo.
- J. **Ujjain:** Agate, carnelian, muslin, and mallow fabric were sent out from Ujjain to various nations. It additionally has land-based exchanging associations with Taxila and Peshawar.

Imports and Exports of Major Products:

Flavors, wheat, sugar, indigo, opium, sesame oil, cotton, parrot, live creatures and creature items stow away, skin, furs, horns, turtle shells, pearls, sapphires, quartz, precious stone, lapis, lazuli, rocks, turquoise, and copper, in addition to other things were completely traded.

Ponies, creature products, Chinese silk, flax, and material, wine, gold, silver, tin, copper, lead, rubies, coral, glass, golden, and different things were imported.

Vārṇās in ancient trade system:

B. brāhmaṇam (The Superior One, Priests)

C. kṣatriya (Warriors)

D. vaiśya (Agriculturalists, Traders)

E. śūdra (Artisans and Workers)

Vārṇā in Bhagavada gītā:

brāhmaṇam, kṣatriya, vaiśya, and śūdra are recognized by the characteristics brought into the world of their own temperament in accordance with the three material characteristics," says bhagavada gītā 18.41. All individuals were believed to be śūdra from birth. Whenever individuals complete their essential instruction, they are accepted to have their fundamental attributes distinguished, and when they take on a livelihood, they are said to have had a resurrection.

Vārnā in puruṣa sūktama:

The early-stage puruṣa 's components incorporate brāhmaṇam, kṣatriya, vaiśya, and śūdra as indicated by the Rig-Veda's puruṣa sūktama refrain. Both of his arms were designed of Rajanya or Kshatriyas, and the brāhmaṇam assembled his mouth. His vaiśya thighs and śūdra feet had a place with the vaiśya and Shudras, individually.

Vārnā in the dharma śāstra:

Individuals who submit genuine sins, are shameful, or are indecent are believed to be outside the Vārnā framework. As far as moral and strict obligations, disciplines, and reparations, the dharma śāstra contained particular guidelines for every one of the four vārnās. They were determinedly biased in their methodology and demeanor toward the four Vārnās.

Vārnā in Vedic Period:

Individuals were ordered by their Vārnās instead of their monetary status all through the Vedic time frame, which endured from 1500 to 1000 BCE.

Every Vārnā was characterized by a bunch of living standards, and their infants were expected to comply to the Vārnā's center regulations, guidelines, and convictions.

Barter System:

Dealing is a strategy for trading administrations or products between two people without the utilization of cash. Everybody acquires when individuals exchange since they get items or administrations that they require or want. Dealing has the additional advantage of permitting even those without cash to get what they require. Exchanging an assistance for an item is an instance of bargaining. You could consent to do yard work for somebody in return for a bushel of apples from a tree in their yard, for instance. At the point when individuals deal to address an issue, they can set aside cash for different things.

History of Bartering:

Trading has a long and distinguished history that traces all the way back to 6000 BC. Mesopotamian clans concocted trading, which the Phoenicians embraced. The Phoenicians traded wares across seas with individuals in different towns. The Babylonians further developed their dealing framework too. Products were traded for food, tea, swords, and flavors. Now and again, human skulls were likewise utilized. Salt was another item that was routinely exchanged.

Because of a lack of cash, trading reemerged during the 1930s during the Great Depression. Food and different fundamentals were bought with it. It was completed in gatherings or among people who claimed to be financiers. In the case of something is sold, the proprietor's record is credited and the purchaser's record is deducted.

Advantages of Barter System:

Individuals will create and consume just what they need since there is no cash included, and there will be no under or overproduction. There will likewise be no doubt of individuals storing items to sell them at a greater cost, just like the case in the present financial framework, where individuals will more often than

not expand costs by accumulating in any event, when creation is all that anyone could need because of the presence of cash.

Disadvantages of Barter System:

The impediments of the bargain framework are that since there is no store of significant worth, all individuals keep their produce in actual structure, there are numerous reasonable issues related with capacity, transportation, and wastage of merchandise because of regular disasters, which are absent when cash is utilized for the purpose of trade since individuals can utilize cash to purchase any great or administration.

Roles of king in collection of taxes:

After the lord's freehold hypothesis of land, the ruler's expense regulation was the following normal advance. The ruler, as per Manu, was the outright master of the land, and thusly, he was qualified for a portion of the land's creation. To procure, sell, or give land, the ruler's endorsement was required. Individuals really possessed the land, and the ruler just guaranteed extreme proprietorship. Individuals were fine the same length as they worked the land and covered their duties, however in the event that they didn't, the ruler could utilize his ability to hold onto the land.

The lord burdened his subjects consistently in the early Vedic period. These assessments were known as Bali and covered 1/6 of an individual's farming produce or dairy cattle. One more sort of Bali was the ruler's withdrawal of accolades from crushed foes. There was a framework set up to gather these duties, however the particulars have since been lost. Bali kept o

n existing even as different types of tax collection developed in succeeding hundreds of years. To deliver extra income, a particular duty was used, which was applied contrastingly by various realms.

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Impact of Traditional Dressing Style On Human Psychology – A Retrospective View

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Abstract

The main goal of this research paper is to provide an idea about perspectives of the dress. The basic need of a human is food, shelter, and dress. Wearing a dress is an essential part of human life. The main use of the dress is to protect our bodies from the weather. But in this generation, people wear dresses to improve their style and beauty. Sometimes it shows their culture. People wear gold. All of this depends on our culture. So, it can be defined as the ensemble of garments that are worn by a group of people. There are special styles of dressing between women and men. *Dhoti* and *Kurta* are the native Indian dresses for men, for women, it's a *saree*. Traditional dresses of India reflect the conventional perception and glory of the country. We didn't give much importance to this in the beginning because of our lack of knowledge. Over time, the dressing sense of people began to change. In this topic, we will see the different aspects of dress.

Keywords -The human mind, Clothes, Beauty, Culture, Style, Comfort

Introduction

As indicated by older style individuals and researchers, early dressing was incorporated cowhide and grass. They accept that the skins of hunters were first utilized as a dress. Be that as it may, it is challenging for the body to involve the skin for what it's worth and the skin must be utilized for a brief period. It roused men to figure out how to tan their skin and track down better garments. Contrasted with stones and their paleontology, such dress is short-lived, so information on such attire stays speculative. Anthropologists Ralph Kittler, Manfred Kayser, and Mark Stoning have found by examining the human body lice that the dress was started countless years prior. Body lice are a sign of wear and dress because a great many people have intriguing body hair and need human apparel to endure the lice. We will comprehend as we take and look at every one of the watchwords in this theme, garments will give us smugness and comfort.

New research shows professional dresses increase abstract thinking. Students wearing new formal clothing showed more attachment towards abstract processing. Everyone knows that it affects the beauty of people. Clothes which have more cost are more attractive. People living in different areas used to wear kinds of dresses to protect themselves from various climatic conditions. For example, peoples of Arabian countries wear hijab and niqab to protect themselves from simoom (desert wind that blows in Arabian countries). It wears not only for our comfort

but to impress others. Well, the dressed person will get more admiration than others. Some religions dress according to their own beliefs. Sikhs can be seen wearing turbans on their heads. Similarly, the monks and nuns are seen dressed in a way that reveals their way of life.



Human mind

The mind is what is used intellectually, consciously, or unconsciously referring to human thoughts, perspectives, memories, emotions, and fantasies. Ancient texts such as *Vedas* define the mind as a 'set of thoughts'. Every action we take is based on our minds. The costume sense of a human being is related to his mind, social awareness, family background, and financial situation. Even the clothes we wear will satisfy our mind. The social brain science of attire is associated with what every individual's clothing means for the individual way of behaving and direct of others around them (Johnson and Lennon 2014). During the 1950s speculations of science and brain research sociology was utilized to concentrate on dress and conduct.

After some research, it is found that there is a lot of connection between the human mind and clothes. Clothes we wear can affect our mental state in positive and negative ways. Modern fashions and styles can tell us much about a person's background, social status, taste for beauty, and even emotions. According to north Indian culture people " usually wear a white dress in mourning the death of someone. Contrary to this, Christian brides wear white dresses. What can we see here? The same color indicates extremely different emotions. On the first occasion, the white dress is the symbol of sadness and respect towards the corpse. In the latter, it defines the symbol of happiness and peace. Here we can see the same color of dresses used for different purposes. This shows dress depends on the human mind, not according to rules. In many cases, clothing comes in two forms like this.

Eat to please oneself and wear to please the others this was a common thought process that the colonial empire enforced on our mind. People's intellectual and financial stature was judged based on their attire. Even now our mindset is not fully transitioned. The best metaphor is our judiciary. They still follow colonial attire. However, people have realized that that attire was not suitable for our environment and would harm our health. Traditional wear is the best suited for our weather and it depicts our cultural diversity. They give a sense of freedom from bothering about how others would judge you. The best example is a politician. They wear traditional khadi and still get respect and acceptance. Having said that even now there are people who believe a certain type of attire makes them look like elite class. When a person works a lot of time, his dress sweats. But his mind doesn't allow him to go to a function that day in the same dress.

One of the major features of clothing is uniformity. Uniform is the concept of the same clothing for all which means that students in a school or college must adhere to the uniform provided by the management. To make every special day make beautiful in colleges every team wears the same dress code. As we check Hindu mythology it reveals that the concept of uniformity originated many years ago. *Karna* has divine armor and earrings (*kavacha* and *kundal*) to protect themselves from the war. It helps him to resist the enemies and their archeries. In the *Mahabharata*, *Kauravas* and *Pandavas* wear the same uniform in the *gurukul*. Although they were enemies, the dress worn in the *gurukul* was the same. Without any differences from that period these generation Institutions such as schools and colleges have made it compulsory for students to wear uniforms. It is to ensure equality among students. Here the constitution of India gives *Sikhs* (Male) the right to carry a headband and a small knife in their hand. When you go to the bank, we can see that the about of this knife is written. An officer can go to the office wearing the same dress on consecutive days. In the case of *Ayyappa* devotees, they wear black shirts and *dhoti*. All of these mean that wearing a dress depends on the occasion. We wear saffron. But we can't wear this one while going to the bar. Even the bar owners know that that dress is a divine one. We can't do negative things when wearing saffron. Because society will not permit it.

Everywhere in India, there is a lot of rules regarding dress. For example, in temples, the woman shouldn't wear modern type clothes. For men, jeans are not allowed. Even the priests of the temple have a special dress code.



They wear *Thorth Mund* during *pooja*. Didn't wear the shirt. In mosques, Muslims wear a white towel or cap designed in a special shape during *salah*. They believe that they can pray to god very peacefully while wearing this. During Qurbana Priest wears '*Amice, alb, cincture, stole, and chasuble*' while praying in the church. As per Christianity, the seamless rob is said to have been worn by Jesus before the 'Crucifixion of Christ '. Even if we look at the field of arts and martial arts, we can see the variety of clothing. For example in '*Kalaripayattu*' (Martial art in Kerala) practitioners will appear in '*Kacha*'. The dress is designed based on the physique, comfort, and style of that sports event. We can see Olympic athletes in 'sportswear' showing their respective country's name. Cricket players have jerseys and tracksuits. If it is a batsman, it is compulsory to wear a helmet. Because that game demands that to ensure safety. Players on the same team have a dress code for all sports like football and basketball etc.

Science behind dress

Do you know the dress has a big relation with science? Some clothes permit air circulation and clothes having light color reflects light and heat. A black-colored dress absorbs sunlight while white color didn't. Due to this reason, it is not good to wear a black/dark dress in hot weather. Doing so will make the body more sweat. Differ from this in cold climate wool garments protect people. The wool fiber has a coating the called cuticle. It helps the dress to resist cold. A normal garment dries quickly in the daylight. But a wool cloth will take more time. The reasons behind this are wool clothes are made using synthetic material and the difference in the pore size of fibers. So it absorbs more water and takes much time to dry. Science says that clothes in different colors have different benefits. Some people love white clothing because it has popularity and versatility. During *Haldi*, a pre-wedding ceremony bride wears yellow clothes. It is based on the ritual. Science has proved that clothing protects us from diseases such as scabies. The costume can maintain unwanted and poisonous elements away from the body. It helps to save our bodies from dangerous Ultraviolet radiation. It covers the skin and is a layer to our body so UV rays can't contact our body.

Beauty

Another purpose of this is dress has used to improve our beauty. In this 21st century, people give more importance to beauty than other uses of the dress. The one buys the most expensive clothes to enhance their beauty. To make more beauty ourselves we don't care about how much money it cost. The dress has some negative points like this. According to human perspectives, If we use some gilded materials with the most beautiful dress it reaches its perfection. For men, full sleeve and half sleeve dresses are there. When choosing clothes, it is better to be sensible. We must think about how much it is apt for our body structure while choosing clothes. You shouldn't only look at the beauty but also be careful about its comfortability. Many people share that they have seen the beauty of the view and felt uneasy on many occasions. Some so many people buy clothes that look a little loose or tight. But make sure that the clothes we wear are fit for the body. It is not practical to choose clothes that are too big for the size of the body or too small for the size of the body. It may find annoying to watch.

How anyone person's dress connected with his beliefs and thoughts are formed by others and one's self. Researchers have proved that cloth's effect on impression formation, attributions, and social perception.

A common saying in one's attire is a significant factor in determining beauty along with occasion and character of the beholder and how he perceives. We can see college professors, officers, and other employees working on private companies tuck in their shirts. This is to increase their beauty and also to get respect or attractiveness from others. If you go to an interview, the interviewer's first preference is the dress. They will get a brief idea about



your attitude. This means that people can get the personality of anyone by judging dress. We didn't use wrinkled clothes for going anywhere. We wash and iron it very clearly.

Clothes have an important role in the business world. It will be a new trend even making some changes in traditional clothes and modifying them to modern cloth. It will be a great business! If the dress is cotton, then from cotton farmers till the salesman in the textiles are included in the business.

Culture

As neoliberal cultures soon discovered the benefits of woven fibers rather than beasts, fabric making and drawing on children's technologies became one of the basic technologies of the human race. Hand in hand with fabrics goes hand in hand with the history of textiles. Discovered weaving, spinning, and other materials, as well as machines for finding the fabrics used for clothing. Culture refers to man-made features that include tools, clothing, and media in addition to values and attitudes. Dress is an important part of every culture. As more cultures have cultural connections, people from the beginning change the aspects of their culture by combining elements of different cultures they encounter. This includes dress changes. This process of cultural change is often called cultural validation. From the Indian sari to the Vietnamese funnel-shaped cap, the world is loaded with various kinds of conventional dress. Some are brilliantly shaded, some are profoundly instilled in history and are straightforwardly connected with the way of life of the USA and are because of circumstances or capacities - they are consistently attractive. Finding out about them is remunerating for understanding the universe of which they are a section, so we have incorporated a couple of things to give you a rebate on conventional clothing regulations all over the world.

Let's look at some examples, in India Men and women wears a dress which is showing the culture, history, and place. *Dhoti, lungi*, or men's shorts, is successive in country regions where it was extremely hot, and it is typically worn, aside from a shirt. Ladies additionally wear the articles of clothing until the Muslim champions went through different areas of India in the 12th century and requested the ladies to cover their bodies with *Burkha*. In urban areas, gents wear long, traditional shirts and *baggy* pants like *Sherwani* or *kurta* night robe. Women all over India wear customary cotton *saris*, silk, or modern office blends, *sari* is collapsed over the body in various ways depending upon where the wearer dwells. Women in the Hindu religion wear skirts with shoes or slippers, and they wear a wide belt around their midsection. A few sorts of collapsing textures fall easily over the shoulders or cover the head. *Salwar kameez*, pants, and a long-sleeved or low profile shirt made of lightweight texture are exceptionally normal among ladies in numerous metropolitan regions.

Western clothing continues to gain popularity in the city's center, despite the traditional vivid tones and weaving of old Indian clothes having an impact on new designs. *Dhotis* and *saris*, which date from the next century or before and are a comfortable, cool, and vibrant part of Indian clothing, may also last for a long time. One of the most conventional and old Indian styles in East and West is the *Nehru coat*.

Some countries & their traditional clothes are

1. India -*Saris and dhotis*
2. Bhutan-*Gho and Kira*
3. Farore islands-*Sweater Vests*
4. China-*Mosuo and Hmong Dresses*



5. United States-Flannels, Knickerbockers, Amish, and *Mennonite* traditional Outfits

Conclusion

This research paper points out the views of how dress is important for human beings. It showed the history of clothing, how did humans get the idea of the dress. The differences between the dressing styles of the generations. Concept of attire which in the *Gurukuls* and modern colleges. Its influence on the human mind, impact of traditional dresses on marriage functions of different cast, uniformity, and equality dressing style, dress code in sports, what type of dress should wear in rituals, etc. Clothes change on different occasions. This paper discusses that the costumes are not only for beauty or protecting the body, but it also has other aspects such as science and ritual. People's attitudes will keep changing with the new trends and the importance of clothing for different occasions. Regardless I hope this review inspires others to get the major impact that dress has on everyday life.

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Rangoli in Indian Culture – An Illustrative Study

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ABSTRACT:

In this paper, I am going to explain the significance of Rangoli, the origin of Rangoli, how Rangoli is related to Mathematics and science, Geometry shapes used in rangoli, symbols used in Rangoli, Rangoli in different places of India, and Rangoli drawn during different festivals of different states in India.

KEYWORDS: Origin of Rangoli, types of Rangoli, Rangoli and Mathematics, Geometry symbols used in Rangoli, symbols used in Rangoli, Rangoli in different places of India, Rangoli made during different festivals of different states in India.

INTRODUCTION :

'Rangoli', an ancient art form, originated in India. Rangoli patterns are created on the floor or on the ground using grounded coloured rice powder, dry flour, coloured fine sand, or flowers. The word *'Rangoli'* was derived from the Sanskrit word *'Rangavali'*, where *'rang'* means colour and *'avali'* means row which means creepers drawn using colours. The traditional place to put a Rangoli is the threshold or the entrance of the house, a place that connects our house to the outer world. It is generally drawn during Onam, Ugadi, Pongal, Deepavali, and during many other festivals of India. Rangoli designs are passed from generation to generation, keeping both the art form and the tradition alive. Rangoli designs are drawn on the entrance of the house for decorative purposes, it is believed that Rangoli brings good luck. Rangoli is usually drawn on the day of festivals and some auspicious occasions like wedding ceremonies, naming ceremonies, and so on. In some religions, Rangoli is drawn before serving food to the bride and groom on the day of the wedding. Rangoli is a set of geometric shapes, some symbols, Deity impression, and flower and petal shapes which combine to create some beautiful designs. Few Rangoli designs are drawn for a particular deity. Rangoli is called by different names in different states of India in Bihar it is known as *'Aripan'*, in Rajasthan, it is known as *'Mandana'*, in Tamil Nadu, it is known as *'Kolam'*, in West Bengal, it is known as *'Alpana'*, in Orissa it is known as *'Jhoti'*, in Chhattisgarh *'Chowkpurana'*, in Andhra Pradesh, it is known as *'Muggulu'*.

The artform, Rangoli is a collection of symbols and shapes. Rangoli designs begin with the auspicious dot and expand to form a line and some geometrical shapes like the circle, triangle, square, and so on, each shape has its significance and symbolic value in representing the basic energies of the entire universe.

RANGOLI: THE ORIGIN

Rangoli was invented in the Rigveda period (1500 BC-1100 BC), Rangoli was invented by Lopamudra wife of Agastya Rishi. Lopamudra was a philosopher in ancient Vedic Indian Literature. Lopamudra was decorating Yagya Kunda (the place of worship) using ground rice or sand which is now called Rangoli, to help her husband Agastya Rishi worship god.

History says, to please her husband, Lopamudra collected the colours from the Panchatatva-the five elements. She collected blue from the sky, green from water, black from the soil, red from fire, and white from the wind. She then added these colours to the Rangoli to make it look beautiful and vibrant.

TYPES OF RANGOLI

Rangoli is of two types, dry Rangoli and wet Rangoli. Rangoli invented by Lopamudra is dry Rangoli, whereas wet Rangoli was invented by Sita (from Ramayana), When Sita fell in love with Ram, she grounded some rice and drew a Rangoli design using the rice paste, and prayed to the Goddess Gauri (wife of Shiva) to bless her with Ram as her husband. Rangoli which we are in practice today is dry Rangoli.

RANGOLI AND MATHEMATICS

Rangoli and mathematics are very much related to each other because both need symmetry. Symmetry is the reason for the existence of life. The beauty of Rangoli lies in symmetry. Rangoli is defined as the symmetry of colors,

On the other hand, mathematics is based on symmetry, the major part of mathematics which is known as geometry is based on symmetry, and Rangoli is drawn by combining all geometric shapes to form a beautiful design. Therefore, Rangoli and mathematics are related to each other.

GEOMETRIC SYMBOLS USED IN RANGOLI

Designs used to draw Rangoli are related to geometric shapes. To draw a Rangoli we use dots, lines, triangles, squares which have a certain meaning in representing the Universe.

- **DOT:** Dot is the most complicated symbolic design or expression. The dot represents the beginning and the end. Dot symbolizes the seed which has the power to recreate. Dot is the basic geometric design in drawing Rangoli. A grid drawn using a calculated number of dots serves as guidelines of design to draw Rangoli. Just like a plant that grows from seeds, Rangoli begins with a Dot.
- **LINE:** Two or more dots join to form a line or a dot moving in one direction forms a line. A line in Rangoli represents growth and evolution. A line could be straight or curvy. Some auspicious symbols are formed by intersecting two or more lines. The position where three lines intersect is also known as the '*halal rune*'. The position where four lines intersect, symbolizes the eight cardinal points, each having its creator or *digpala*. The eight cardinal points with the center represent the planets of our Universe.
- **CIRCLE:** Circle symbolizes water in the representation of Panchamabhuthas – the five elements which are required for life to exist.
- **SQUARE:** Square symbolizes the Earth in the representation of Panchamabhuthas – the five elements which are required for life to exist.
- **TRIANGLE:** The triangle symbolizes fire in the representation of Panchamabhuthas – the five elements which are required for life to exist.
- **CRESENT:** Crescent symbolizes air in the representation of Panchamabhuthas – the five elements which are required for life to exist.

SYMBOLS USED IN RANGOLI

1. **FOOT-PRINT:** Footprint design is a spiritual design in Rangoli. Foot-print Rangoli is drawn at the entrance of the house towards the door to welcome the God and Goddesses to the house in the form of health and wealth. In North India, footprints are drawn to welcome Goddess Lakshmi into their house on the special occasion of Lakshmi pooja. In South India, footprints are drawn to welcome Lord Krishna on the occasion of Krishna Janmashtami.



2. **SWASTIKA:** Swastika is a spiritual symbol for Hindus, Buddhists, Jains, and Parsis. The word *Swastika* is derived from the two Sanskrit words *Su* and *Asathi*, where *Su* represents good and *Asati* represents to exist, which means 'May Good Prevail' when combined. Therefore, the symbol *Swastika* symbolizes auspiciousness and good fortune.
3. **KNOTS OR LOOPS:** Knots or loops in Rangoli is the Universal symbol of protection. Loops are related to a closed link which represents enclosure and protection from all kinds of negativity.

RANGOLI IN DIFFERENT STATES

MAHARASHTRA:

The tradition of making Rangoli first began in Maharashtra and now it is widely spread all over India. In Maharashtra, Rangoli is known as 'Chowkpurana'. Rangoli was made for decorative purposes on the day of festivals and on some auspicious days.

KARNATAKA:

In Karnataka, Rangoli is known as Rangoli itself. Rangoli was made for decorative purposes, it was made at the entrance of the house to welcome guests, it is drawn to decorate tulsi plants. During festivals, Rangoli is made colorful by adding colors to it.

TAMIL NADU:

In Tamil Nadu Rangoli is known as 'Kolam'. Rice flour or chalk powder is used to draw 'Kolam'. In the early days, kolam was drawn using rice flour to prevent the entry of ants and insects into the house. Rice flour Kolam acts as a source of food for ants and insects, ants and insects feed on them and they do not enter the house.

RAJASTHAN:

In Rajasthan, the art form of Rangoli is known as 'Mandana'. It is done on walls, initially, it was done on walls of mud houses the purpose decoration chalk paste or 'china' is used to draw Mandana. Mandana is drawn to welcome God in the form of health and wealth to the house.

ANDRA PRADESH:

Rangoli is known as 'Muggu' in Andhra Pradesh. In Andhra Pradesh, they draw Rangoli for various occasions like festivals, during weddings, naming ceremonies, and so on. Rangoli is drawn using a mixture of chalk or calcium powder.

BIHAR:

'Aripan' is a type of Rangoli which is practiced in Bihar. In Bihar, every festival or ritual is considered incomplete without Aripan. Traditionally the delicate designs of Aripan were made using rice paste or pitta.

ODISHA:

The traditional art form of Rangoli is known as 'Jhoti' or 'Chita', Odisha's art form Jhoti is different from Rangoli, Jhoti can be drawn on floors as well as on walls. Jhoti is a line art design of Rangoli. Jhoti contains several designs of Rangoli but small footprints of Goddess Lakshmi are a must design. Jhoti designs are meaningful and symbolic.

WEST BENGAL:

The folk art Rangoli is known as ‘Alpana’ or ‘alpona’ in West Bengal. The word Alpana is derived from the Sanskrit word *Alimpana* which means ‘to coat with’. Alpana is drawn by women before sunset, Alpana is dawn in white color, only natural colors can be used to make Alpina like green from leaves and red from Kumkum.

KERALA:

In Kerala, Rangoli is known as ‘Kalam’. There are two types of kalam in Kerala, ‘Pookalam’ and ‘Bhagavathy kalam (Kalamezhuthu)’. Pookalam is a kind of Rangoli made from flowers during Onam. ‘Poo’ means fresh flowers and ‘kalam’ means decorative design. Pookalam put is During the Onam festival to welcome King Mahabali who is in Nether World or Pataal Lok as per the boon granted from Vamana-Vishnu’s avatar.

Bhagavathy kalam or kalamezhuthu is a kind of Rangoli drawn in all Bhagavathy temples. There is a 40-day *Kalamezhuthu* festival celebrated across Kerala during the month of Mandala. Maestros mix coloured powers to draw a beautiful Rangoli on the floor to worship the Gods or goddesses of the particular village. To make coloured powder, the colours are extracted naturally like, white from rice flour, black from charcoal, yellow from turmeric, green from leaves, and red by combining turmeric with lime. Bhagavathy kalam is erased after performing the rituals with the rhythm of some musical instruments like the cymbals, drums, flutes acting as accompaniment.

CONCLUSION

This paper provides information about the History and Origin of Rangoli, the relation between Rangoli and mathematics, the significance of geometric symbols used in drawing Rangoli, symbols used in Rangoli, and information on Rangoli in different states in India.

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Yogic and *Namaz* postures - A comparative study

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Abstract:

Yoga is the country of India's most ancient cultural tradition, focusing on giving peace and relief to the body, mind, and soul. It is the science and art of living a healthy lifestyle. The second pillar of Islam is *namaz*, which is one of the obligatory duties of Muslims. Muslims can enhance their bodies and souls by doing *namaz* 5 times a day. The goal of this study work was to connect the common characteristics between *Yogasana* and *Namaz* through their postures, and the knowledge gained from this article would aid fitness and health experts in understanding the significance of the Prayer postures.

Keyword:

Introduction of *Yoga asana*, Introduction of *Namaz*, *Yoga-asana* and *namaz* postures, Importance of *yogasana* and *namaz*.

Introduction To *Yogasana*:

haṭhasya prathamāṅghatvādāsanam pūrvamuchyate |

kuryāttadāsanam sthairyamāroghyam chāṅgha-lāghavam || (1.19 Hatayoga Pradeipika)

Being the first accessory of *Haṭha Yoga*, *āsana* is described first. It should be practised for gaining steady posture, health and lightness of body.

An *asana* is a various body position that includes all the positions such as standing vertically, inverted, twisting position and also balancing type poses. It was known originally for, and still is a general term for a meditational which help in health benefit, but then it was later was also extended in *Hatha yoga* and in the modern *yoga* as the exercise which include any type of position where as standing poses, rectilining poses, inverted poses, twisting poses, and balancing poses. In sutras of *Patanjali* with respect to *yogasana* defined '*asana*' as 'a steady and pleasant position.' *Asanas* are one of the *Patanjali*'s eight limbs, which includes the capacity to sit for long periods of time. Usually in English *asanas* were also known as *yoga* positions or basic *yoga* postures.

Yoga asana were said to have equal physically and spiritually health advantages for humans. They aid in the development of humans in their strength, body flexibility and body balance. It also helps in relief the stress and it is more precisely for to treat diseases like pneumonia and diabetic.

Starting in the old East, *yoga* has acquired enormous ubiquity in the cutting edge western world. Its picture has advanced from those photographs we might have seen of the uncommon act of fantastically adaptable cotton-clad monks in India, or the seventies leisure activity of hippy types! *Yoga* has become piece of the picked way of life of thousands of westerners looking for some genuine equilibrium, wellbeing and prosperity in their lives. Encounters of *yoga* can be near nature, out of entryways or on uneven ground in enormous tents with somewhat slippery floor coverings on summer withdraws or at celebrations. Be that as it may, it is likewise normal now to see the magnificently peaceful and exceptional *yoga* studios in the towns and urban areas as well. *Yoga* educators appear to be potentially significantly cooler than DJs nowadays, making their own tracks by bike, bike, or nippy Mini through city roads starting with one class then onto the next, taking life at their



own picked pace, holidaying in staggering spots, showing the much-appreciated procedures and standards of *yoga* to thankful and excited city tenants. There are *yoga* magazines, exquisite *yoga* occasions and a rainbow of extraordinary *yoga* unit you can purchase. Yet, all things considered, all you truly need to profit from the old insight of *yoga* is your own body, brain and soul, some self-restraint, and a respectable educator to kick you off.

Introduction To Namaz:

Muslim devotees should conduct *Namaz* (Arabic word for Muslim Ritual/Islamic supplication) no less than five times every day. The profound meaning of *Namaz* has sparked a lot of debate. In any event, the true significance is frequently overlooked. The manner in which Muslims implore is the subject of this essay. The knowledge gained from this page will assist the health/wellness professional in investigating the significance of the Prayer postures and working with them to recommend an individualised custom-made practise programme for the Muslim population with particular clinical considerations. These simple stances can be adopted by anyone who does not perform supplication (non-muslims). Yogic activity stances have also been examined for easy absorption..*Namaz*, commonly known as *namaz*, is a Muslim prayer. *Salaah / namaz* is a spiritual exercise that Muslim believers must undertake five times a day. Which is Islam's second pillar? *Namaz's* physical and spiritual significance has sparked a lot of debate. The bodily relevance, on the other hand, is frequently disregarded. Non-Muslims who do not pray might also benefit from these simple postures to maintain their health. Yoga practise postures have also been used as a comparison for ease of understanding. Dawn, noon, mid-afternoon, sunset, and dusk are all times when *namaz* is performed. To do so, the believer performs a rite of washing with water and prostrating himself or herself on the ground in the direction of Mecca, also known as the Kaaba. Sala says various sentences while reciting them. It simply takes a few minutes to do *namaz*, and it can be done anyplace with a clean surface. diabetes typed.

Namaz/Namaz is a strict practice, a five-time supplication each day which is a commitment upon each Muslim, to learn and perform as a general rule.

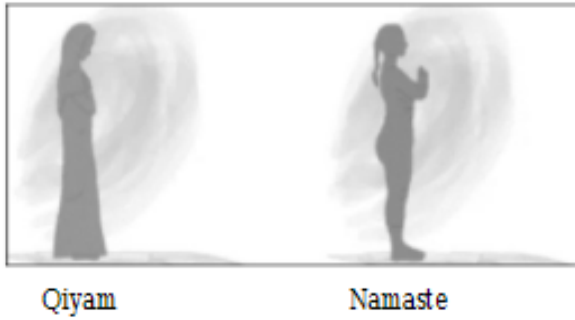
Namaz remember both otherworldly contemplation and actual developments for where, strong arrangement of human body becomes dynamic without muscle weakness and instigates serenity on body and soul. *Namaz* is accepted to further develop balance, equilibrium, and joint adaptability as well as keep up with lower appendage execution. It can likewise be named as Islamic yoga in view of a few normal stances and advantages like Yoga. *namaz* remember both otherworldly contemplation and actual developments for where, strong arrangement of human body becomes dynamic without muscle weakness and instigates serenity on body and soul. *Namaz* is accepted to further develop balance, equilibrium, and joint adaptability as well as keep up with lower appendage execution. It can likewise be named as Islamic yoga in view of a few normal stances and advantages like Yoga.

Yogasana And Namaz Postures:

There are some positions in *Namaz* that are similar to *yogasanas*.

There are a few *namaz* and *asana* poses that are quite very similar in both the religions; these are the postures which will be stated in the full following and also along with their physical and health advantages. These are the postures which is similar are mentioned in the following paragraphs: -

1.Qiyam And Namaste:



It is enchanted with the words of the Qur'an and enchanted with the sound vibrations of the vowels in the slokas and suraahs, which stimulates the heart, thyroid glands and lungs etc. of the human body. They become pure and enlightened at the same time, and that after we rise from the qiyam or namaste position, the blood circulation actually moved into to the chest area in the previous body position rates of return towards its original condition, carrying away toxin, and the body reclaims relaxation and release.

2.Ruku and ArdhaUttanasana:



You can fully stretch your muscles when performing Ruku and ArdhaUttanasana. Through this, we stretch our lower back part, our torso, our calves, as well as our thighs, fully stretching our muscles from 'Ruk'u' and 'Ardha Uttanasana'.

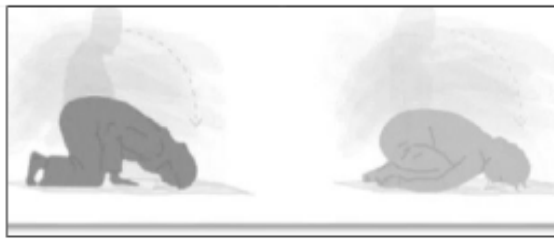
The upper torso is pumped with blood, and this position tones the stomach, abdomen, and kidney muscles. This posture develops the personality over time, resulting in pleasant kindness and inner peace in persons.

3.Julus And Vajarasana:



After standing bowing and prostrating, the sitting in *julus* and *vajarasana* can be done by enchanting some slokas of both religions for a period of two minutes while the enfolded inverted entities of both of them are lying on the left leg, knee outstretched or the individuals of their flexed ankle and flexed right knee and the other joints of the legs enchanting some slokas, *Julus* and *vajarasana* suitable balance circulation, calms, and enhances the muscles to rest.

4. Sijdah And Balasanaa :



Sijdah

Balasana

By placing the head in this position, you will stimulate the frontal cortex of the brain.

Sijdah and balasana raise the heart above the brain, increasing blood flow to the upper regions of the body and improving blood flow to their particularly to the head and lungs of their body. from this it allows our mental toxins to be clean and to be pured and also this *sijdah and balasna* posture allows the muscle and stomach to develop and also preventing flabbiness in the midsection of the body. It thins the blood and helps in increasing joint elastic properties while also stress reduction, depression, drowsiness, and tiredness.

Importance Of Yogasana And Namaz :

Namaz and Yogasanas are inextricably linked In fact, there is a strong correlation between *Namaz and Yoga asanas*, It has been proved that by performing yoga asanas and reciting namaz, both the body and mind are rejuvenated. In addition to providing rejuvenation, alternative medicine is also a relatively low-cost, high-effective method of treating chronic illness, aiming to determine the causes. *Namaz and Yoga asanas* are inextricably linked. According to them, there is a strong link between *Namaz and Yoga*. The body and mind's systems are renewed through *yoga asana and namaz*. *Yoga-asana and namaz* offers both short-term happiness and long-term health advantages. According to research, regular yoga and namaz practise not only helps to reduce the risk of physical and mental disorders, but it also helps to improve the quality of life. In fact, it has been proposed that it is the most cost-effective approach for instilling self-confidence and a sense of self-efficiency in people when combined with behavioural therapy. Therapy is a rejuvenating procedure as well as a low-cost, high-effective treatment aimed at identifying the underlying causes of illnesses. *Yoga's* primary principle is to enjoy and cherish life with a sense of exhilaration, and the technique promotes psychological and emotional well-being, As well as restoring balance between an individual's physical, social, emotional, psychological, spiritual, as well as mental, and spiritual aspects of life. They boost the body's long-term and working ability because they are non-drug cures, and the same is true for *Namaz*. *Asanas* and *namaz* in yoga play an important part in displaying this.

There are a variety of benefits of *yogasana* and *namaz*, including:

Increased flexibility, An overall reduction in stress Enhanced core strength, Strengthening of muscles, Immune system enhancement, Helps in choosing healthy habits, Maintain a better posture, results in Better sleep, it also May reduce the anxiety.

Conclusion:

In order to reap the full physical health benefits connected with Prayer Postures in all religions, public health awareness is essential. There are a number of fitness activities which are becoming increasingly popular around the world; one of which is yoga, regardless of religious affiliation. It has been used constantly throughout India for generations. In the lack of yoga, Muslims have the blessing of *namaz*, Hence, it becomes a fundamental part of their daily routines with a number of advantages (physical, psychological, social, and spiritual). There are several requirements of yoga in Islam that are satisfied by recitation of the *Namaz*. Healing



can take place with this practice for any physical or medical issue, as well as psychological issues that a person may be suffering from. It also aids in the improvement of body posture and metabolic functioning.

Furthermore, when done properly and under the supervision of an experienced practitioner, *yoga-asana* and *namaz* meditation have no negative side effects. As a result, it is absolutely worth a shot.

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Significance of Shakun in Indian Tradition

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Abstract

No matter how educated a person may be here, however there are numerous such matters which are placed inside the circle of omens and terrible omen. Omens are a regularly occurring concept in society, where in signs of the destiny are obtained through positive forms of activities which yield beneficial fruit are referred to as omens or *Śakunā*. It is believed that the results of omens are as historic as the human race. There are many advance notice indications of what will appear to us inside the fate. This research paper talks about how good *Śakunā* and *Apaśakuna* are being perceived by different age groups. The different omens are mentioned and their relevance in the scriptures is depicted through this paper. To find out the societal approach on how these aspects are being taken, data is collected and the results are published in this paper.

Keywords: *Śakunā Śāstra, Astrology, Goulī Śāstra, Bad omen, Good omen, Belief system, Importance of Śakunā*

Introduction

Our wish is that all our work should cross properly and need to know that there is not any form of bad *Śakunā*. All these items like omens and terrible omens had been conventional in a country like India for years. Omens occur naturally or without knowing, that act as a forewarning about something that is about to happen. They can be interpreted as good or bad depending on the incident. This paper gives information about the belief system of Indians in different omens and how these are being brought through generations. Ancient Indian belief system and omens are very unique and seem to be difficult to explain or express them to a common layman. The time of origin of omens cannot be said definitively. But in the oldest texts like *Rāmāyaṇa*, *Mahābhārata*, *Purāṇa* (Hindu Religious Book) etc., *Śakunā* is mentioned many times. Therefore, the roots of omens and bad omens are as old as human civilization. It is difficult to know at what time which *Śakunā* can affect a person unless we have complete knowledge of it. Stories mentioned in the *Purāṇas* also claim us to be in existence of omens and bad omen.

There is hardly an area in the world in which *Śakunā Śāstra* is not believed, yet the significance of *Śakunā* has been the subject of debate for centuries. Some people believe that omens are limited to literate people without village or countryside, but this is not the case. The roots of *Śakunā* (*Nimitā*) are spread everywhere, be it urban, or rural or international landscape. Every section of society has come to believe in omens in one form or another. Movies, Television serials, etc. have done a great job of spreading this superstition, which results, superstition has become dominant all over the world today.

Significance Of *Śakunā*



Śakunā is considered either good or bad depending on their clarification. The same sign is interpreted differently by different people or different culture. Indian tradition has a tendency to provide information about the sensitivity and predictability of animals such as snakes, cats, dogs, crows, vultures, cattle etc. that is early enough to get alerts for future events. When all these animals could sense any type of bad or good thing is going to happen, they tell us in their own language about events which is going to happen.

Śakunā Spotted In Rāmāyaṇa

Śakunā Śāstra has had a great influence in *Rāmāyaṇa* era. This was one of the reasons for *Śrī rāma* went to the forest for 14 years. When *King Daśaratha* decided to hand over the throne of *Ayodhya* to his eldest son, *Yuvraj Śrī rāma*, strange movements were felt by *Śrī rāma* and his wife *Sita*. Different auspicious *Śakunā* and inauspicious *Śakunā* are mentioned in many places in *Rāmāyaṇa* written by *Maharṣi vālmīki* as well as written by *tulasī dāsa*. According to the *Rāmāyaṇa* written by *Maharṣi vālmīki*, when *Śrī rāma* went to kill *Kharadūsāna*, the right arm of *Śrī rāma* was repeatedly pounding, which indicated the possibility of war. Similarly, when *sītā* is sitting under *Aśoka Vāṭikā*, her left eye started blinking, and *Rāvaṇa*'s left eye was also blinking, which indicated something good is going happen for *Sita* and bad is going to happen for *Rāvaṇa*. Blinking of the left eye of a woman and the right eye of a man is considered as good omen (auspicious) and *Apaśakuna* in vice versa. Later when *Śrī hanumāna* showed up in *Aśoka Vāṭikā* and he fired the entire *Laṃkhā*.

Śakunā Spotted In Mahabharat

When *Gadhārī* struck her womb with a stick, a piece of black flesh came out. It is not human flesh; there is something evil in it. *Veda vyāsa* divided the meat balls into a hundred equal pieces, placed them in ghee pots and buried them in the ground for a year. At the end of the year, the first pot opens, and *Duryodhana* came out. Suddenly the whole city of *Hastināpura* panicked at the sound of horrible voices - foxes howling; Wild animals roamed the streets; during the day and the bats were flying. Signs that indicate negativity were witnessed. *Karṇa* also was a victim of *Śakunā*. When *Karṇa* decided to go to war on the side of the *Kauravon*, he got bad signs that it became fatal to him. During the war, suddenly the sky began to glow without clouds, the wind blew at high speed, and animals and birds began to move in opposite directions. All these events indicate bad omens.

Śakunā related to animals

When there is a disaster, storm or earthquake, the animals get upset, the birds start looking for their hiding places and the dogs bark loudly. Such events give us an indication of an impending natural disaster.

- **Lizard:** Lizard has an importance role in *Śakunā Śāstra*. Lizard often falls under while walking on the roof. In such a situation, if the lizard falls on anyone, good results will be obtained.
- **Crow:** *Kauā* is considered a bird of greedy and evil nature. They have the ability to see the future.. Due to this quality, the signs of the future have been traced from the crows since ancient times. In astrology, *Kauā Śakunā* is considered to be the most authentic.
- **Peacock:** According to Hindu belief, peacock is a sacred and divine bird. Lord *Viṣṇu*'s incarnation *Śrī kṛṣṇa* wears a peacock feather in his crown. Peacock is also the vehicle of first child of *Mahādeva* and *Pārvatī*, *Śrī kārtikeṇa*. If a peacock is seen while going on a journey, then success is achieved in the journey. Peacock feathers have their own special importance in astrology, *Tāṃtra*. The use of peacock feathers, whether Hindu or Muslim, is used by both the *Tāṃtrika* to remove diseases, defects, eyesight etc.



- **Owl:** If owl starts sitting on top of a house, then it implies that house is soon going to be destroyed, the same sign applies to bats also. Owl's left side to speak and be seen is auspicious, the same right and visible and speaking with inauspicious signs is connected.
- **Dog:** There are good omens and bad omens related to dogs. If a dog repeatedly licks the tail and heart in front of a patient, then that patient is probably going to die soon. If the dog licks it's right side of its tongue, then there's information of success and if he's seen touching the stomach, then it's beneficial.

***Śakunā* related to body part actions**

1. The twitching of the left eye is a sign of separation and sorrow to a woman, while the twitching of the right eye is a sign of marriage and connected with love. If the eyelids above the right eye of men or left eye of woman vibrate, the pain in the mind goes away and wealth is gained.
2. *Śakunā* related to hiccups have related with remembrance. When I was small my mom told me you will get hiccups when someone is recalling your malicious actions, or when you're being missed by someone. When we have hiccup if we eat sugar hiccups will stop automatically. If anyone misses you how it stops when we eat sugar? According to science hiccups happen when the food is not digested properly.

***Śakunā* related to households**

1. There are many bad omens related to broom in our country. The broom should never be kept standing. Because keeping a broom standing up is considered inauspicious. According to another belief, one should not sweep the house after the sun sets, doing so leads to poverty in the house. But the original reason behind this is, olden days there was no power supply, lamp is not enough to see small dust, so cleaning after sunset is difficult. Hence it is said to sweep before sunset.
2. If any man or woman is on the way with a pot filled with milk or water carrying, this it is considered very auspicious. This will put you in the work. There is success and money gain.

Survey

This research paper talks about how the aspects of *Śakunā* are being perceived by different age groups, and what are the different kinds of believes these age groups are into. These aspects are from traditional ages and are still being received in different parts of the modern world. To understand the societal acceptance of this different kind of *Śakunā*, a survey is conducted. This survey is done in the form of questionnaire, where a Google form is sent to different age groups. This questionnaire is all about believes of different *Śakunā*, for example few of the questions are as follows:

- Do you believe that it is inauspicious if a black cat passes you by when you are going somewhere?
- Do you believe that it is auspicious if a lizard falls on your head?
- Do you believe that it is inauspicious if the left eye of men and right of women twitch?
- Do you believe that it is inauspicious if anyone uses their left hand for divinely purposes?

This survey includes the opinion of the participants and how they differ from each other within the similar age groups as well as different age groups. While conducting this research, the perceptions and the experiences of different people are found out which were ways to different from the traditional belief systems.

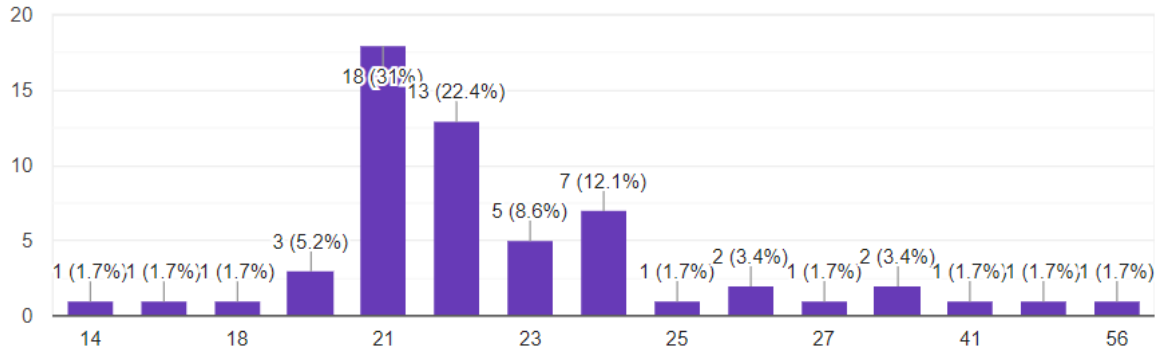


Survey Output

Bad omen is a popular concept of the society, in this it is believed that some special types of fairy events indicate our future. People all over the world believe in good omen and bad omen. According to my survey most of the participants are not believing in *Śakunā*. Most of old generation people truly believe in *Śakunā*. But the upcoming generations some are not believing in our cultural practices and *Śakunā*. Some participants believe in positive energy not on myths or cultural believes, it also included blindly believing in *Śakunā* or *Nimittha* is not good.

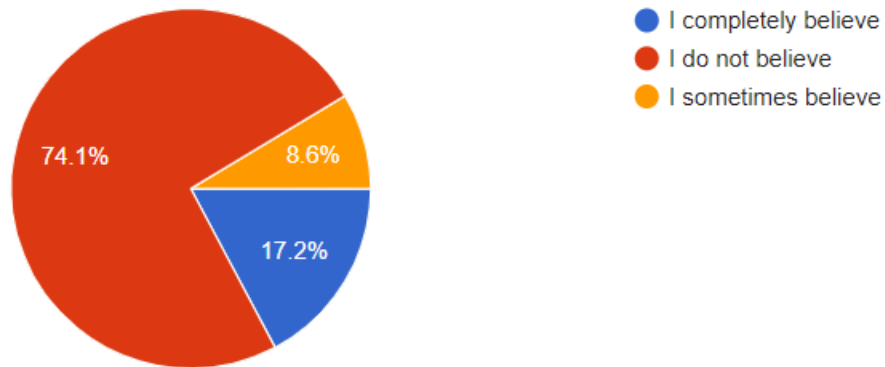
Age

58 responses



Do you believe that it is auspicious if a lizard falls on your head?

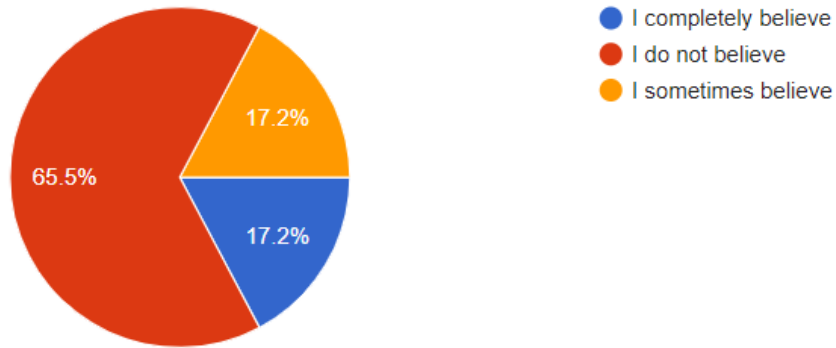
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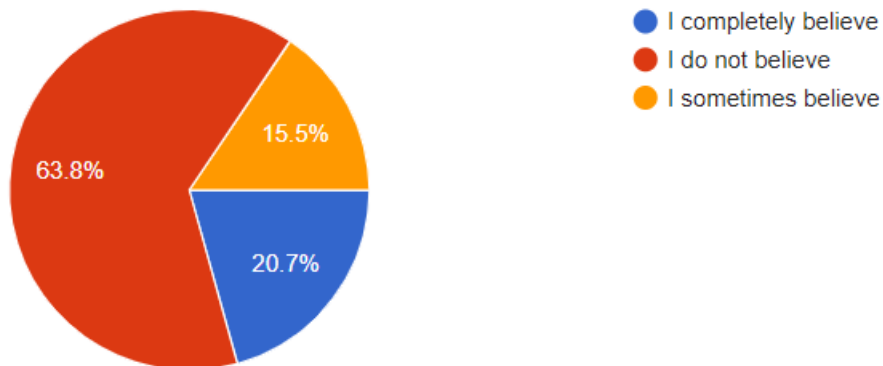
Do you believe that it is inauspicious if a black cat passes you by when you are going somewhere?

58 responses



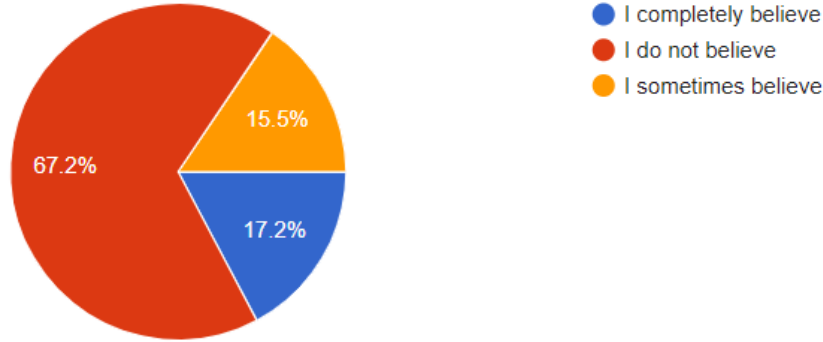
Do you believe that it is inauspicious if left eye of men and right of women twitch?

58 responses



Do you believe that it is inauspicious if anyone uses their left hand for divinely purposes?

58 responses



According to my opinion, some of the *Śakunā* I do believe, for example calling from behind, when we are about to go somewhere is consider as *apśakunā*. I do believe that it is inauspicious if left eye of men and right of women twitch in the day time and vice versa in the night time. These are all not myths because in older times it's inconvenient to do such things because of the lack of technology,so they told like that.

Conclusion

Understanding these special signs of *Śakunā Śāstra*, we can create enthusiasm in ourselves, become positive and help achieve success in our work. If you trust them, you can associate yourself with them and make the work a success and a failure. Positive thinking and enthusiasm in the mind can help a lot in making your work a success. Not only Indians, people from other country also believe in *Śakunā* and *Apaśakuna*. The description of good and bad omen in Indian culture also appears in *Vedom*, *Purāṇas* and religious texts. Black cat trails, sneezing when starting work, blocking someone from leaving the house, etc. are common bad omens in society.

When we go deep into superstition and all, there is no logic as such behind the belief in *Śakunā* and *Apaśakuna*. They have become age-old and not withstanding all the logical progression. From our forefather's we are getting all those information and we are thinking they are true. But now world is being changing time to time. It's better to believe in something that is still relevant to current time. If you put too much faith in *Śakunā*, you will become a victim to its superstition. Suppose if someone has an allergy or a respiratory illness, when you sneeze that is good or bad for that person. Therefore, every time it is adding to you and you will be confused. No matter how much we think that we do not believe in *Śakunā* or *Nimitā*, we still believe in all those things. The best example for we do believe in *Śakunā* is; we believe that it is bad to call someone from behind when they are about to go out for something. Everything happens for a reason and observation has to be the primary key to analysis ups and downs. Situations in life are meant to happen and few are not.

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The Riddles Behind Brihadeeswarar Sanctuary

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Abstract

How can a giant intricate temple complex exist without the use of some sort of understanding of the undertaking they were attempting to achieve for thousands of years the ancients of India built glorious works of majesty dedicated to various gods, but why? For what purpose? This is a complicated question. Do you know the stories of “*lord brahma*”, “*lord Shiva*” and “*Krishna*” were very real to the ancient Hindus to such an extent that this particular period in Indian history is still worshipped by over one billion people worldwide, the gods of India? We are very real. The ancient’s industry did not encounter these beings for thousands of years in the distant past, and we still celebrate this time through our traditions, and even the construction of such places as the breed had only built a simple warren, which is a stunning sell them a tory work of art dedicated to the immortal life of lords. Is she waiting till you hear this as far as temples in India go? This is one of the standout examples of the visionary concept of a brilliant architectural artist. Who was inspired enough to dedicate a large portion of his life to such an undertaking, this place is a mess? Seem, a rising in each wall of art is screaming out a different story. Each time built in seven years. In order to complete the project in this timeframe, about fifty tons of rock had to be moved and placed every day. The main the amount of tower is soaring 216 feet high. It dominates the main quad go and sits above a ninety-foot sided square. The tower is elaborately articulate what they raised, structure and attach columns which are placed rhythmically covering every surface of the vimana. Everything about that simple is grand the colossal at the top of the vimana single rock that weighs eighty tons and a twenty ton of monolithic. Ninety it was the first all granted temple in India weighing a stunning one hundred and thirty thousand tones all together. There is not a granite quarry within a hundred miles of the site, so the undertaking would have bit of herculean proportions is not clear how this was done for roger Cole, on who had the idea for this temple with nine counters of a divine being during a trip to Sri Lanka, while he was loose it in his dream time. He was apparently spoken to by “*bhagavāna śiva*”, who had told the emperor to build a great temple in his honor. This type of imaginative spurt of sudden realization is actually very consistent, not only throughout history, but also in the approach to understanding religious thinking concerning the very remote past itself. This link, “*Rājā Rājā* ”, calls on two of the gods and further arrests.

Keywords: Br̥hadeśvarī Temple, Tamjāī, Rājā Rājā chola I, kumbhāmo

Introduction

The pride of America constructed in 1931, the pride of Australia constructed in 1973, the pride of Malaysia constructed in 1996, the pride of Dubai constructed in 2010 all these building constructed in recent years and all these builds can rebuilt at any point of surprisingly better than the present. But what here about to

see is the pride of India built 1000 years ago which is certainly the greatness, the grandness the glorious and the largest temple of India which cannot be even dreamt of rebuilding. "In the year 1010 AD, the ruler " *arulamolī varmana* " well known as "*Rājā chola I*" built the *Tanjore Big Temple*, else called "*Bṛhadeśvārī sanctuary*" or the "*peruyudair reservation*". In the year 1937 the temple was declared as the world heritage monument the entire temple is made up of granite. The temple is made of 11 lakh 30 tons of granite the vimana of the temple tower is 216 feet height and this among the tallest of its time in the world. The "*kumbhāmo*" of the temple is carved out of single stone and its weight around 80 ton. The Temple is maintained by "archaeological survey of India" and it is one of the most well-maintained temples in our country.

Secrets of Nandi Idol

The Nandi which is delivered utilizing single dull stone, the Nandi which is recognized to be the "*vahana*" or the vehicle of "ruler Shiva" furthermore it is acknowledged that expecting pro Shiva is coordinated on the bull with his perfect partner "*parvathi*" on his side he was called as "*rṣabhanātha*." The Nandi is built on the basis of letters in Tamil Language, as there are 247 letters are there in Tamil language where uriye eluthukkal is 12 letters keeping those things in mind they built the Nandi idol with 12 feet height. The Nandi is the important idol in all shiva temple and the Nandi which is there in "*periya kovil*" weigh around 25 tons which is unbelievable thing, implies the stone which they used to make that Nandi is conveyed by elephants. The temple has chola murals on the wall made out of fresh course who train Shiva in action the chola artist who train the asura women with the sense of beauty the archaeological survey of India mounted all these paintings on fiber glass and displays at separate creation. During the Hindu auspicious season of "*maargali*" in the month of December special pooja which happens even in the late-night evenings and in early morning. There are many temples in "*Tamil Nadu*", but this is the one such temple which is known for the legacy of 1000 years. We have seen many temples painted with different colors, but this is the only temple which is not painted and the original color still exists.

Why the shadow of mīnāra won't fall?

At Morning and Evening the shadow will fall on ground, where as in Afternoon the shadow of the "*mīnāra*" won't fall on the ground, the reason behind this is that the architecture of the temple, as the basement is bigger which collects all the shadow in the basement itself. The shrine is three and has the houses statues of us, but the cause of, or guardians of directions. "*indra*", "*agni*", "*nīrti*", "*varuṇa*", "*kubarā*", "*sānā*" aura "*yama*". What is the more interesting and unique fact about it's to get? You are not the temples or to go for him have been mine that we're above the sanctum central mosque. A temple does not cost a shadow at noon. It's constructor in such a manner that its shadow disappears at noon. This happens because the base is bigger than it's fanatical, hence knew the shadow of the temple gets is on them and north on the ground, the temples so now the uniqueness, many pillows of the same to use different musical evidence. The temple is fully made of granite and as troll a fresco on the toilet, bowl cream, burgers loan water stone and still they said there was noticing the granite quarry in above one-hundred-kilometer radius of the temple, and yet the main temple is entirely beloved of ground modes and hunger and thirty thousand tons of growing up is set. It helping use the motor this means that the drug smoothing these stones would have been a huge dog but roger show that insisted on the use of these scam.

Architecture

The temple has the other uniqueness many pillars of this temple produce different musical Sounds like the temple is entirely composed of granites to represent Lord Shiva's numerous faces. There was no single granite quarry in a 100km radius and yet the main temple is entirely built of granite more than 130,000 tons of granite has been used to build it. This means the transporting the granite has been huge task. However, the ruler, "*Rājā Rājā Chola*", made things simple. These achievements and activities made the "periya kovil" odd and it is likewise there in unesco world legacy site name. Smita Famine is a water rich and beautiful for many weeks she ruled the area "*Rājā Rājā Chola*" "all around governed place Mail can go enormous Many secrets can't be recognized yet in addition still there are many questions been asked by everyone regarding this huge sanctuary Hidden Large Families Paragraph Class One Put "*Tamjāi Great*". The passage in the sanctuary resembles a major cottage to go to better places a portion of the baffling ways worn by in excess of 100 entries through various spots The "*Athula Rājā Chola*" Palace are required a couple of months and perhaps that way are regularly taken out expecting people slow down call at a hazardous spot Gopher.

Rewards for periya kovil

The safe space goes under "UNESCO World Heritage Site", "The Great Living Chola Temple". In the lengthy time of 1954, the Reserve Bank of India had introduced thousand rupees cash note broadly comprehensive perspective on the Brihadeeswarar refuge.

The story of the stone and elephants

That stone at the top I wonder what that college weight hundred is the building staff is how the stone is so high that the ministerial stocks at the top are going to go up and not only that but the shadow with that rage is building like there is no floor below the ground The secret from which we are incomprehensible death is to be great Artist. Tanjore big your strike to express talent is the strongest gems in the world I am on site everything is moving this stone from one place to another It is not an easy thing This ship was brought from a distance of fifty miles from the temple All the present transport facilities Dad no elephant and help All this could not have been brought about without the use of more than a thousand elephants. History has it that the construction of this building was done with the help of more than a thousand elephants.

Conclusion

The Chola realm is done however the sanctuary worked by them was all the while administering individuals' heart with numerous puzzling realities and miracles inside it. Part of energy in the sanctuary will cause you to treasure and new while visiting it. It endure 6 significant earth shudders, greater than inclining pinnacle of Pisa and St Paul's church building, yet at the same time not announced world's marvel.

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Impact of Buddhism on Indian Practices

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Abstract

Buddhism is one of the *dhārmika* religions that originated in the Indian Subcontinent. The core features of the religion included simplicity, non-violence, equality, etc. Buddhism appealed to be one of the alternatives for Hinduism, reducing the complexity and guaranteeing equality to lower sects of people. The ethical code of the religion was simple and less complex and adhered to non-violence, equality, compassion, truth, love, etc. It had a great impact on India and its culture also influenced *sanatanā dharmā*. This paper gives an overview of how Buddhism influenced Indian culture and practices in the past and what contributions it gave to Indian society.

Keywords: Buddhism, Buddhist, India, Religion, Caste system, Indian culture

Introduction

The founder of Buddhism was Siddharta Gautama, The Buddha. The religion was mainly based on his teachings. At the time when it was founded was truly a revolution, it opened new roles for women and low-class people who now can choose and explore their religious inclinations at a time when inequalities were high. It argued to some practices that existed during the time like the caste system, rituals like sacrifices, etc. Buddhism appealed to be one of the alternatives for Hinduism, being less complex and promoting equality. The ethical code of the religion was simple and adhered to non-violence, equality, compassion, truth, love, etc.

Buddhism was not founded as a new and separate religion, but it was an off-shoot of the ancient faith of Hindus, perhaps can be considered to be a schism within *sanatanā dharmā* or a reform movement. Even Buddha agreed to the faith he was born in, its fundamentals, and ethics. But he protested against practices that existed during the time and questioned Vedic rites and ceremonies. At the time caste-based inequalities were very high, Buddha questioned it. Buddha questioned the conventional social arrangement prescribed by the *varṇa* system of four castes directed by the *Brahmanical* rituals, he questioned the very aspect of classification of people based on profession and birth. Buddha considered the sacrifices, *yagnā* as useless, and as just a way for obtaining material prosperity and spiritual gains and strongly condemned animal sacrifices. Buddha wanted to bring reformation within the practices and return to basic principles.

Buddhism also made significant contributions to Indian culture and society and influenced the practices, customs, and beliefs of the region. Thus, becoming an integral part of Indian history. The contributions it made included various areas like Arts and architecture, symbols, languages and literature, philosophy and ethics, economy, education system, political system, Diplomacy, etc. It also gave birth to new ideas, promoted unity and universal brotherhood. The influence of Buddhism can be seen even today. But at some point in history, the religion started to decline due to several factors, still retaining its importance in Indian history.



How Buddhism spread:

At first, Buddhism was influenced by the religious and social situations in which it was found but remained still as small sects within India. It became a popular religion after king Asoka converted to Buddhism. He is considered in the customary Buddhist writings as having immensely contributed to the development and advancement of Buddhism. He not only helped Buddhism to spread within India but also outside. It had been recorded in legends that Asoka Built 84,000 stupas for redistributing Buddha's relics. One of the examples is the Great *stupa* at Sanchi. He also held the Third Buddhist Council to 'cleanse' the Buddhist *saṃgha* (community). He also started pilgrimages to the sites that had significance in Buddha's life. Asoka's empire didn't last long enough, which put Buddhists at stake. But still survived. A Greco-Bactrian king, King Milinda(Menander I) who himself was a Buddhist started to provide a push for the development of Buddhism. Then the *Kuṣāṇa* king *Kaniṣka* I promoted Buddhism like him. Then the rise of Mahayana Buddhism in north-western parts of India, the Establishment of *Nālandā*, where students from different parts of Asia came for studies resulted in the spreading of Buddhism at the time.

Arts, Architecture, and Paintings:

In the field of architecture, sculpture, and paintings Buddhism made significant contributions to these practices. Buddhist arts and sculptures developed with the spread of religion, also influencing the homeland. After the death of Buddha, many different architectural structures started to develop, mainly for worshipping and for relics of Buddha. There were mainly three types of structures that were built and used by followers: *stupā*, *vihāra*, and *caitya* Halls. *stupā* were built to preserve relics of Buddha, *caitya* halls were large spaces for prayers and worship, *vihāras* were monasteries where monks stayed and studied. The *stupā* of Sanchi, Bodhgaya, Amaravati, etc are the finest examples of Buddhist Architectural contributions. Buddhists introduced the practice of using rocks to create art and architecture, mainly during the period of Asoka. During the *Kaniṣka* period, the empire connected the Indian trade route with many different empires leading to the mixture of Greek and Greco-roman styles of architecture and art into Buddhism introducing new forms of carvings.

Buddhism laid out familiar contact among Subcontinent and foreign nations. Buddhist monks conveyed the gospels of the Buddha to other nations and many Buddhist worshippers and scholars came to Subcontinent looking for knowledge. This also led to the development and foreign mixing of Art and Architecture and many other fields in India. Thus Buddhism is also a contributor to producing the modern Hindu society. Buddhism also contributed to the art and sculpture practices of the region. Arts also flourished before the rise of Buddhism but they were utilized for the development of altars, *maṇḍapa*, etc. Buddhists for the first time applied art with architecture. Many *vihāras* were constructed by monks all around the country. A large number of stupas were created over relics of Buddha and his entire life was depicted in stones.

Due to foreign contact art and carving advanced. For example, some of the Buddhist sculptures were strongly influenced by Greek sculptures, it become more evident in expressions portrayed in carvings, especially in the north-western part of India. Another example is the art of Gandhara that got influenced by the Greeks, Temples began to appear with decorative Greek patterns. Gandhara school of art and Amaravati school of Art, and Mathura school of art developed at the time of the Kushan domain provided momentum in the Field of Buddhist Arts. Gandhara school of Art first represented Buddha in sculpture form and also encapsulated foreign elements. Mathura School of Art developed sculptures on red stones. Amaravati School of Art in Andhra developed an intense art that depicted the joy of people who found a new path with help of Buddha. An enormous number of sculptures of Buddha and Bodhisattvas were built concurring to the Mathura and Gandhara school of art.



Buddhists also started a practice of building cave temples and later this was adopted into Hinduism. The cave temple in Karle, Ajanta caves, Ellora caves are the finest example of these Buddhist practices that show their achievement in carving and cutting cave temples. Buddhist contribution to the art of painting is also one of the many valuable contributions that it made. The walls of the cave and Buddhist temples were richly decorated with beautiful paintings. For example, the world-famous Ajanta painting depicts emotive scenes of Buddha's path. It gave the finest example of at what level they reached in the field of paintings making a chapter in Indian Art history.

Impact on Cultural Practices:

Buddhism has impacted each part of Indian culture and religious philosophies. It promoted Equality at a time when society was divided based on the caste a person is born into. Buddhism treated every class as equal no class is high nor no class is low. Buddha abolished the entire system of caste in his religion. Therefore, it played a significant role in binding together all people and developing a sense of brotherhood. Buddhism additionally played a significant part in laying out recognizable contact among India and foreign countries. Buddhist monks from India conveyed the gospels of Buddha to other nations and made it a popular religion, these movements also helped in conveying the message of Indian civilization to numerous far-off nations. This additionally helped in foreign influence in Indian culture. Buddhist institutions also played a remarkable role in the advancement of culture in the region. Pilgrims from distant countries started to visit India and many students from all over the world came to Buddhist institutions for gaining knowledge. These institutions not only help in the development of religion but also in the fields of other subjects including medicine, arts, architecture, language, economy, etc.

The concept of the monastic system was introduced into the culture by Buddhism. Buddhist Monastery was an organization of worshippers that followed the concept of discipline and community life. Buddhist monasteries also played an important role in developing Indian culture. It developed an important role in spiritual upliftment. For the first time, they introduced the concept of democratic procedure that was developed here, that was for electing the head of the monastery. Buddhist monks submitted to the ordinary head and lived respectively under a typical code of simplicity and discipline. Buddhist monks stayed in the monasteries. Later on, this monastic concept was introduced into Hinduism. The concept of Hindu monasteries was developed from this Buddhist monastery system. Buddhism also influenced the role of women in society. Buddhism opened a new path for them. There was no gender-based discrimination in Buddhism. The Buddhist monastic order also received nuns. Thus making a noble impact on society that helped in the upliftment of women in society so that now women didn't consider them inferior to men.

Buddhism also helped in the development of morality in Indian society. Buddhism also imported many good morals that helped in shaping good qualities in men and character building. The ethical code of Buddhism thought good qualities that included nonviolence, truthfulness, love, compassion, non-possession, charity, purity, self-sacrifice, brotherhood, unity, control over thoughts, etc greatly helped in cultivating the society. *ahimsā* was one of the important teachings of Buddha. Buddhism gave much more importance to the concept of ahimsa which helped in the development of morals, non-violence, and for abandoning military activities. The greatest example is the story of King Asoka, who under the influence of Buddhism realized the horrors of war thus, giving up the dream of expansion and starting to contempt for violence. Buddhism popularised the motto of “*ahimsā paramo dharma*” which gave importance to all living things including animal life. Buddha strongly contempt the acts of animal sacrifices.



Buddha opposed the caste system that existed in society during the time. He believed the concept to be an ugly practice that harmed the concept of equality, humanity, and unity in society. Buddha also opened new doors for people who are in the lowest sector of society. He introduced a new religion that they could explore openly. He preached them in vernacular language which was simple and also easier for them to understand. This questioned Hinduism and developed thought for reformation within the system and institutional changes. This concept was later adopted by Mahatama Gandhi and B.R.Ambedkar which developed modern India and limited the intricacy of the caste system.

Impact as a religion:

Buddhism gave a simpler religion with simpler principles that appealed for equality among people preaching the concept of simplicity, neutrality, nonviolence, kindness, mercy, and an easier ethical code. People started to accept it due to its simplicity. The utilization of vernacular language by Buddha in his lessons brought together people from the lower class of society and they were able to understand it. Also, it disordered the evils in Hindu society. Buddhism was less complex than the Vedic religion which also treated certain people as outcasts. Buddha also condemned certain practices during the time like animal sacrifices and complex rituals he considered it to be meaningless and mainly for spiritual gains and pleasure. He taught Buddhism as a religion with less complexity and with a natural way of worship. The main attraction was the concept of equality, due to that reason, it spread throughout India and out of India without any external force. It also contributed to history as a religion. Greatly influencing the history of the country, developing new practices, unifying cultures, eliminating social evils, etc. from the time of king Asoka provoking his thoughts and bringing him to the path of non-violence and influencing the empires like *Kaniṣka* and Harshavardhan. It also made the greatest appeal for abolishing the caste system.

Buddha gave more importance to moral life than worship. He preached to people to develop a moral character and gave them the principles to achieve it. Buddha also strongly believed in the idea of karma that good action reaps good result but a bad act reaps bad result which was the same concept that was in Hinduism but Buddha popularized this doctrine. He taught that a man himself is the architect of his destiny. Buddha didn't specifically told about the existence of a god or the absence of one. Because he believed in karma, he didn't pay attention to god.

Language and Literature:

Buddhism also made a valuable contribution in the field of language and literature. A vast number of literature was produced in a language that common people could understand. Most prominent literary works of Buddhism like *Jātaka* and *Tripitaka* were translated into foreign languages. Many Buddhist scholars also contributed to the field of literature. So many literary works of Buddhism helped in shaping and linking the early history of ancient India.

Buddha always used simple language to convey his ideas. Buddha preached his teachings in the *prākṛta* language or the vernacular language that was understood by common people. Later, he preached in the pali language. As time went on Buddhism started to be preached in Sanskrit. This helped in the development of languages. Buddhist texts like *Vinaya Piṭaka* included rules of ethic code that should be followed by monks, *Sutta Piṭaka* that tells about religion, etc were written in pali language. The majority of Buddhist texts were in the pali language. Buddhist texts were also written in Sanskrit. *Mahāvibhāṣā*, *Vajrasūcī*, etc were Buddhist texts written in Sanskrit. Thus, Buddhism also influenced Language and literature. Literature flourished during the rise of Buddhism.



Role in Politics and Economy:

Buddhism played important role in Indian political history spreading the thoughts of non-violence, love, and compassion. King Asoka sent monks to different parts of the world to spread Buddha's gospels and also created many Buddhist shrines and started pilgrimages. Buddhism spread to each corner of the country and created a sense of unity among followers irrespective of status. During the colonial period, the concept of non-violence was adopted by Mahatma Gandhi from Buddhism. The idea of national unity, integrity, and solidarity towards the country was contributed by this religion. The message of equality, questions against the dominance of the caste system, opening new doors for the role of women and people from lower castes giving them a new religious preference, etc had a huge impact on the growth of political unity over the vast land of India. Apart from these contributions this religion also became a messenger of universality. Diplomatically it assumed a remarkable part in Indian history. Buddhism was the first missionary religion. Buddhism became a cultural messenger of India to different countries including China, Japan, Korea, Mongolia, Burma, Indonesia, etc even at the time of King Asoka. Thus, Influencing the economy at an early stage of history itself. Also, it helped to bring in pilgrimage from these countries to India thus, giving the idea of our civilization and rich culture to them.

Impact on Education:

Buddhism also made amazing contributions in the field of education. In ancient India, the privilege of education was limited to certain castes. But Buddha changed that concept. Buddhist *saṃgha* and *vihāra* became great centers for education. Students from different parts of the world start to come to India for education. Buddhist monasteries were mainly used for educational purposes and started the concept of residential universities. It established universities like *Nālandā*, *Takṣaśilā*, *vikramasilā*, *vālābhī*, etc. Students from China, Korea, Tibet, and other parts of the world studied in these universities. Also, these institutions not only gave instructions on religion but also taught other subjects. These institutions also played an important role in making contributions to other fields like arts, architecture, medicine, language, and literature.

The decline of Buddhism in India:

Due to several factors Buddhism gradually declined in India over time. These factors included political reasons as well. Many Indian dynasties returned to the services of Hindu priests leading to Buddhism losing its significance in their regime. Another factor was different invasions. Invasions by various Iranic and Hunnic tribes affected Buddhism. Later Islamic conquests by Arabs, Persians, Turks, etc. led to the decline of Buddhism. The greatest example was the Islamization of Bengal where during the Pala dynasty Buddhism was practiced on a larger scale.

Conclusion:

So Buddhism exercised a profound impact on Indian culture and practices. It enriched the country in various fields including Arts, Architecture, Language, Literature, Education, Economy, etc. It questioned malpractices that existed in the society like the caste system. Greatly influencing Indian history thus, providing fresh momentum to the country. The concept of social equality and social justice assisted Buddhism with crossing the boundaries of the subcontinent and becoming a world religion This paper analyses the impact of Buddhism as a religion, its various contributions to the Indian cultural practices, and many different fields thus its influence on Indian History.



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The significance of Pradakshina- An outline

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Abstract

The Sanskrit term *pradakshina* means "to the right" (*Dakshina* means right -*pragatā dakṣiṇamiti*). In *Pradakshina*, one bends to the left to keep the deity on one's right side of the Sanctum Sanctorum. Every temple visit should include some form of *Pradakshina*.

Only by reciting holy *Veda manthras* at the temple on a daily basis are strong vibrations/energy reported to gather and roam around the idol/temple. When practising *Pradakshina*, the devotee's mind is cleaned, positive energy is absorbed, and the celestial aura that surrounds the Deity is absorbed.

For numerous Indian origin faiths such as Hinduism, Buddhism, Sikhism, and Jainism, the *parikrama* or *pradakshina* is completely distinct. Actually, *Pradakshina* is revolving around an entity of an object in order to achieve concentration, mental balance, personality development, and to bring positivity into our minds, and it can be described in both scientific and historical terms (the ancient people used to worship god by revolving around the *ashwath* tree (peepal tree), *tulasi* (basil plant), and the god.

As previously stated, India is home to a variety of faiths, each with its own set of practises; in Buddhism, the term "path" refers exclusively to the path along which this is carried out.] In Indian religion, *parikrama* or *pradakshina* is usually performed following conventional worship and giving tribute to the god. *Dyana* is required for *parikrama* (spiritual contemplation and meditation).

Pradakshina is the practise of circumambulating terrified entities in a clockwise direction, and the path along which it is conducted in Indian-origin religion.

Introduction

Pradakshina is the act of circumambulation or travelling around the god with devotion. It's one of *Shodashopachara's* features. *Shodashopachara* is a sixteen-part form of god worship. When we visit a Hindu temple, we notice a large number of devotees walking around the temple *garbha griha*, the innermost chamber of the shrine housing the temple deity, with their hands folded in front of them and their eyes closed (mostly). This is known as *pradakshina* (circumambulation), which means 'moving around a sacred object for a good cause' in Sanskrit.

The activity of turning clockwise around a shrine, figure, or sacred object is regarded as *pradakshina* in Hindu and Buddhist. Generally, the congregation will begin from the east and walk south and then west, having the artefact on their right. *Pradakshina* is performed with meditation intent and a powerful emotion.

Prayaschitta is a kind of *Pradakshina* (expiation). It should be done with utmost humility and devotion, in a meditative state, with the attention on the god in question, rather than as a routine. *Pradakshina* is a sign of reverence, worship, and complete submission to the god. It should be done slowly and deliberately, with our thoughts and actions focused on God and our hands folded. We sing and bow to the highest deity inside us.



Pradakshina is occasionally performed as part of a traditional pilgrimage to the temple, and it is normally done after the traditional devotion or *pūja* is concluded.

According to science, doing *pradakshina* in a clockwise direction provides a great amount of positive to our mind and body, as well as making us healthier and circulating excellent oxygen and blood throughout our bodies, which is beneficial.

It was seen as a type of worship by ancient peoples, who believed that worshipping a deity would keep us safe and healthy.

pradakṣiṇām ye kurvanti bhaktiyuktena cetasā |

na te yamapuram yānti yānti puṇyakṛtām gatim ||(skānde brahmanāradasaṃvāde)

Each step performed during Pradakshina destroys the sins committed by a person in several previous incarnations."

The adjective *pra* has a lot of meaning. *Pra* can also be used as a prefix to verbs and means "onward" or "forward." *Pradakshina* leads to *Dakshinam*, or the south. When one does so, one's right side faces the god inside the *garbhagraham*, and the circumambulation is *Dakshinacharam*, or auspicious, as the Veda recommends.

Pradakshina - PRA + DA + KSHI + NA, according to the *Skanda Purana* (Ch.9 v.68.) *DA* – imparting desire
PRA – dispelling sin *KSHI* - Causing *Karma* to also be shattered *NA* – Salvation

As nothing more than a result, salvation comes in the form of destroying Karma and receiving the blessing of having their own desires by destroying their sin.

"The first step (of *pradaksina*) destroys mental sins, the second step (of *pradaksina*) destroys verbal sins, and the third step (of *pradaksina*) destroys bodily sins."(Ch.9 v.28 of the *Skanda Purana*)

Types of *parikaras*

Atma pradakshina: Circumambulating around one and recognising the *atma* inside oneself.

- *Giri Valam*: The act of circumambulation a hill.

- *Padapradakshina*: Circumambulation with extremely little steps, with the heel of one foot touching the toes of the other and the person walking ahead.

- *Anga pradakshina*: After taking a bath in the temple's pond or well, the individual rolls about the temple in wet garments, shouting the Lord's name.

- *Mutti podudal*: Kneeling and circumambulation the temple.

Parikrama is performed in the presence of a holy fire (*Agni*, the God of Fire).

Peepal tree Tulsi plant

Cow of the Sacred (*Go Pradakshina*)

The outermost *parikrama* route can sometimes encompass the entire village/town/city, meaning that the path's length might vary.

Many individuals make pledges to undertake *pradakshina* rounds if their prayers for heavenly assistance are answered. As a result, Hindus frequently do 10, 108, or 1000 rounds following a successful operation, a



wedding, or the birth of a child. Each phase of a *pradakshina* is claimed to cleanse a person of sins done in this and previous lifetimes. A *pradakshina* does not have to be at a temple to be effective.

In Shiva temple Pradakshina is quietly differ

The *pradakshina* is usually performed by circumambulating the entire temple; however there is a small variance in Shiva temples. One can go around a Shiva temple till they reach the *Gomukhi*. The *Gomukhi* is the draining point for the water utilised for the Lord's *abhishekam*. It is forbidden to cross this *Gomukhi* in a Shiva temple since it is deemed insulting to the god. Devotees must turn around and walk to the opposite side of the temple, to the other end of the *Gomukha*, to finish the *pradakshina*. Under no circumstances should the *Gomukha* be crossed.

How do you do it?

Prasarya dakshinamhastam svayamnamrashirahpunah is the way of *Pradakshina* as described in the *Kalika Purana*.

dakṣinaḥ da. “By spreading the right hand in the front, by bending head and by showing our right part of body to the god and also by being modest, one should make *Pradakshina*.”

The Importance of Pradakshina

A circle cannot be drawn without a central point. The Lord is our life's centre, source, and essence. We acknowledge this by conducting *Pradakshina*, acknowledging him as the centre of our life, and then we continue about our everyday tasks. *Pradakshina's* importance is this.

Every point on the perimeter of a circle is equidistant from the centre, according to science. This indicates that we are all equally near to the Lord, no matter where we are or who we are. His grace is lavished on us without discrimination.

Real *Pradakshina*, according to *Adi Sankaracharya*, is the meditation on millions of universes circling around the Great Lord, the immovable centre of all forms.

Pradakshina is done in a clockwise direction.

It is customary to do *Pradakshinam* in a clockwise motion. This is because we take it for granted that the Lord is always on our side. This serves as a reminder that we must constantly live a righteous life, following the *Dharma* path.

We are conditioned to believe that God is at the centre of our existence. He is also everywhere, therefore when we practise *Pradakshina*, we acknowledge that our deeds and thoughts are constantly directed toward God. The centre point is constantly set and remains the same regardless of how far we do the *pradakshina*, reminding us of the everlasting fact that God is the centre of gravity and the major goal of our existence, which is the basic premise of *Pradakshinam*.

The earth rotates around its own axis as well as around the sun at all times. All of the planets revolve on their own axes as well. Our *Pradakshinam* should be done with God at the centre, just as the sun is at the core of the Solar System around which the planets spin. *Pradakshinam* should be performed gently and with *Pradakshinas* (number of *Pradakshinas*)

The minimum number of Pradakshinas required for each god is specified:

“ekāṃ caṇḍyāṃ raveḥ sapta tisro dadyādvinaṇyake |

catasraḥ keśave dadyāt śive tvarddhapradakṣiṇām ||”(pradakṣiṇāmāhātmyaṃ vārāhe)

1. *Ganesha* - 03
2. *Sun (Surya)* -07
3. *Shiva: half*
4. *Vishnu* - 04
5. *Durga /Chandi* -01

Shiva should be given half of the Pradakshina. The *Shivalingam's* water outflow should not be crossed during Pradakshina since it is a component of Shiva lingam. As a result, the Pradakshina should be divided in two. *Somasutri Pradakshina* is the name of this *Pradakshina*.

Pradakshina 21 times to any god, according to the *Swayambhu Agama*, is sanctified.⁷ *Peepal Trees* hasten. God must be at the centre of our thoughts and actions.

Our scriptures add to this: *Matrudevo bhava, Pitru devo bhava, Acharyadevo bhava*.

Meaning: May you think of your parents and teachers in the same way as you think of the Lord. With this in mind, we also do *pradakshina* in the presence of our parents and heavenly beings.

Mahadev temple;

If you've ever visited a Shiv temple, you'll observe that the Shiv ling is in the middle, and that each *abhishek* (pouring of water, milk, or any other liquid) done or performed on the Shiv ling has an exit point passage/channel called *gomukhi* from which the liquids used for *abhishek* flow out.

A devotee should never cross the Shiv ling's *abhishek* water passage, which runs through the floor where the *pradikshana* is done, when doing the *Pradikshana*.

The devotees should not cross the water channel since the *abhishek* water is regarded extremely sacred and should not be crossed.

As a result, the devotee does a clockwise *pradikshana* till he reaches the water channel, after which he performs a counter clockwise *pradikshana*.

Pradakshins are divided into two categories:

1. *Sampoorna Pradakshina*: we bend down in front of the idol, feel the divinity via our gaze, and then circumambulate clockwise. Bow down to the idol once again, touch the *agni* (fire), get the *teerth* (holy water), and accept the *Pujari's* blessings. The amount of times we do this is usually 1, 3, 5, 7, 11, 21, 108, 1001, and so on. Almost every God is worshipped in this manner. Women, on the other hand, do not perform in the temples of Hanuman, Ayyappa Swamy, Kartikeya Swamy, or Shani Deva since they are all *poorna brahmachari* gods. Kartikeya, Hanuman, and Ayyappa were among those who either did not want to be linked with women (Kartikeya, Hanuman, and Ayyappa) or were cursed not to be with them (Shani's wife).
2. *Ardha Pradakshina*: Only Shiva Temples execute this *Pradakshina*. The *Pradakshina* starts in a clockwise orientation, with the devotee bending down in front of the lingam, walking a quarter of a mile, and then turning. Like a semicircle, it moves back and forth from one end to the other. The reason for this is that it is illegal to do the whole *Pradakshina* since it is thought that the Holy Ganga flows from one side of the lingam, and crossing it is considered disrespectful, hence *Ardha Pradakshina* is

performed. If one intends to perform a *Poorna Pradakshina* to Lord Shiva, one must either take a helicopter tour of the *Kailash* or walk around it (both alternatives are available).

3. Scientific reasons; Let me offer argument based on such things since ancient Indian temples were consecrated based on energy and natural forces.

Let's have a look at a simple example to help you comprehend this notion. I hope that many people are aware that most ancient temples served as energy centres, and that many of them were consecrated with *Yantras*.

So, to comprehend the solution, let's start by building a small *Yantra* on our own. Before we get started, there are a few things you should know about *Yantras*.

We're going to employ a few symbols here; let's look at what they mean. However, we may use Tamil and Hindi alphabets instead of symbols; I'm only familiar with these two. Surprisingly, English alphabets do not create the same amount of energy as Tamil / Hindi alphabets.

. In any case, we won't be using them here.

- The sound *Na* is associated with the planet Earth.
- The sound *Ma* is associated with water.
- The letter I stands for fire.
- The letter V stands for *Pranic* Air.
- The sound *ya* is associated with the sky or ether [1].

To understand how the energy is carried, we also need a real *Rudraksha*. That is a gift from *Yantra* to us. I'm simply utilising the air element symbol, which is a circular form, in this example. The *Prana* of Air is distinct from the *Pranas* of other elements because it is simple to comprehend.

The symbols or forms below, as well as their related components, are available.

- The element of Earth is represented by the square.
- The element Air is represented by a circle.
- The Water element is represented by the downward pointing triangle.
- The Fire element is represented by an upside-down triangle.
- The *Akash* or Space sign is a star-shaped symbol with upside-down and upside-down pointed triangles.

In a *Yantra*, a T-shape is added to each side of the square, which is nothing more than the preservation of the produced energy.

In ancient temples, we discover columns of T-shaped pillars in large numbers, which increase the energy of the consecrated *Yantra* a large number of times while also keeping the energy intact without dissipation.

As a result, Ancient Temples and other regular maintenance have existed for thousands of years.

The *Yantra's* lotus petals are nothing more than energy purification symbols. I recall seeing a question stream similar to this on Quora.

- What was the significance of Indian Gods sitting on a lotus flower? [Something along those lines.]

Simply said, the purpose is to cleanse the Energy.



- Triangle Triangles appear in the majority of Hindu *yantras*. The feminine part of God, *Shakti*, is represented by downward pointing triangles, while the male aspect, Shiva, is represented by upward pointing triangles.
- Hexagram Two equilateral triangles are entwined in hexagrams, indicating the union of masculine and feminine elements of deity, or Shiva and Shakti, as seen in *yantras*.
- Lotus *Mandalas* and *yantras* are typically decorated with lotus petals, which symbolise purity and transcendence. Lotuses with eight petals are typical, however *yantra* lotuses can have 2, 4, 8, 10, 12, 16, 24, 32, 100, 1000, or more petals.
- Circle Three concentric circles in the middle of many mandalas indicate manifestation.
- Square on the outside The earth and the four cardinal directions are often represented by an outer square or nested squares in many mandalas. They frequently have holy doors on each side.

Why should do Pradakshina

Chant this Mantra when *Pradakshina* / Circumambulation:

Yaani kaani cha paapaani janmaantara krtani cha

taani taani vinashyanti pradakshina pade pade

yani kani ca- whatsoever; *papani ca-* faults; *janmantara ca-* all my lives; *krtani ca-* committed; *tani tani ca-* those; *vinashyanti ca-* destroy; *pradakshina ca-* circumambulation; *pade pade ca-* with every step

Meaning - 'O *Bhagawan*!' means 'O God!' Please eliminate any crimes I have committed throughout my life (including former lifetimes) with every step I take near you.

Conclusion:

Pradakshina, or circumambulation, is a method of devotion in Hindu rituals that involves walking in a clockwise "round" around the god. At our temples, we witness people walking about in circles, either chanting *sloka* or simply walking with complete devotion. This *sloka* can be chanted in that setting, in which one requests the Lord for forgiveness for the sins committed with each step made throughout the *Pradakshina*.

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Ekādaśī Upavāsa – Benefits of Indian Practice of Fasting

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Abstract

Ekādaśī is the eleventh day of a paksha (lunar fortnight) in the Hindu calendar, during which many Hindus refrain from intake of food and water from daybreak until the daybreak of the successive day in a practice referred to as Ekādaśī Upavāsa. There are many forms of Upavāsa such as Nirahara, wherein the individual does not consume food and Phalahara, wherein the individual consumes only fruits. The practice is voluntary and upto the individual's preference on how to perform the practice. Ekādaśī Upavāsa is practiced twice every month with intervals of roughly 15 days for a duration of the day. Upavāsa refers to abstinence or fasting, which is a practice that plays an important role in many cultures and religions around the world. Recently, many papers have reported the benefits of intermittent fasting ranging from weight loss, boosting brain function, promoting blood sugar control, better heart and tissue health, to better overall physical and mental health and lifespan.

Keywords: Ekādaśī Upavāsa, Fasting, Ayurveda, Health, Wellness, Mind, Spirituality, Vedic science.

Introduction

In Hindu Lunar calendar, a month is divided into waxing and waning periods, namely - Shukla Pakṣa and Krishna Pakṣa, each paksha is divided into 15 equal arcs referred as “*thiti*”. Tithi depends upon the position of the Sun and the Moon in the zodiac belt as for every 12-degree difference in angular distance between the Sun and the Moon marks a Thiti. Thus, there are 30 Thitis in a month, which includes 15 days as Shukla Pakṣa and 15 days as Krishna Pakṣa. The 11th Tithi of Shukla Pakṣa and 11th day of Krishna Pakṣa are Ekādaśīs, (*ekādaśānām pūraṇī- ekādaśa + daḍantāt nīp ī*) *tithiviśeṣaḥ - Shabdakalpadruma*) therefore in a month there are two Ekādaśīs and there is a total of 24 Ekādaśīs in a year, each Ekādaśī in a year has its own significance and referred with a different name.

Hindus believe that the day of Ekādaśī is a special day for the god and fasting on this day is said to bring them closer to God, nature, or reality. The word “*Upavāsa*” is made up of “*Upa*” which refers to the act of being close or near, whereas “*vāsa*” refers to the act of staying or living thus the word Upavāsa can mean “staying close” to God, nature or reality. This is said to be achieved by refraining from indulgence in material pleasures, food, and senses, and dedicating the day towards spiritual development and mental balance. Hindus believe that Ekādaśī Upavāsa is beneficial for controlling the physical senses, material desires, cleansing the body and mind of impurities and beneficial towards better physical and mental health.

There are several forms of the Upavāsa based on the individual's preference of how they wish to perform the practice; they are two main forms of Upavāsa namely, Nirahara and Phālahārā. Nirahara refers to Upavāsa without consuming food. Nirahara Upavāsa further has two variations, Nirjala and Sajala. Nirjala refers to Upavāsa without drinking water whereas Sajala refers to Upavāsa with intake of water. In the case of Phālahārā, only fruits are consumed. Nirahara along with Nirjala Upavāsa is considered as the preferred or apt method of practicing Ekādaśī Upavāsa. Although the choice on how to perform the Upavāsa is left to the individual, there are some rules which are adhered to, summarized as follows: (G.V. Tagare, 1950)

- Children, elders, and pregnant women are exempted from performing the Ekādaśī Upavāsa.
- On the day before Ekādaśī viz. Dashami, one should avoid eating after dusk.



- Consumption of spices, pulses, meats, cereal foods such as rice, wheat, and other grains are not encouraged on the day of Ekādaśī.
- Indulgence in material pleasures and violence should be avoided.
- The fast is broken only after the sunrise of the following day.

The practice of Upavāsa or fasting is mentioned in various scriptures such as Ayurveda other Hindu texts, such texts describe fasting to be beneficial to an individual's physical, mental, and spiritual health. In Ayurveda, the digestive system is illustrated as the digestive fire, over time the body will accumulate metabolic toxins as a result of impairment in the intensity of the fire referred to as "*āmadoṣa*" which is said to be one of the main cause of diseases and by fasting the body is detoxified, the intensity of digestive fire is recharged, the senses refreshed, and individual's state of mind and body and their lifespan are improved. (Sae R Shirke et al., 2019)

In Ayurveda, the practice of Upavāsa is advocated to be the best medicine for good health, well-being, spiritual and psychological health summarized by the saying "*laṃghanaṃ paramouṣadham*" which translates to "Fasting is the best medicine", where *Laṃghana* refers to "to fast" or "to reduce" and *Paramouṣadham* refers to "Prime or best medicine". Ayurveda describes 10 types of *laṃghana*, fasting being one of the ideal forms of *laṃghana*. (Sae R Shirke et al., 2019)

Ayurveda prescribes Upavāsa as therapy to treat various ailments such as vomiting, diarrhea, fever, obesity, ulcer, diabetes, cardiac disorder, indigestion, skin disorders, conjunctivitis of the eye, and other ailments which are caused by *āmadoṣa*. (Sae R Shirke et al., 2019)

Physical Health Benefits of Ekādaśī Upavāsa

Intermittent fasting is scheduling for food intake into cycles of fasting and non-fasting over a given period, in the case of Ekādaśī Upavāsa, the schedule involves roughly 24 hours of continuous fasting for every two weeks. Intermittent fasting and Calorie Reduction while avoiding malnutrition are the best-known ways for extending an individual's lifespan and leading a healthier life. While fasting, there are many physical and physiological changes that occur in the body that are not made apparent. These changes include increase:

1. Growth Hormone levels increase, deficiency of which is an indicator for risk of disease and unhealthy weight gain. The increase in Growth Hormone levels is known to promotes cellular repair, muscle strength, better cardiovascular functioning and increases individual's energy and stamina. (Ho et al., 1988)

2. Levels of insulin drop and Increased insulin sensitivity. Higher levels of insulin in the body promotes the conversion of excess glucose in the body to be stored as fat whereas Lower insulin levels make stored body fat more accessible leading to weight loss. While fasting, some of the fat is converted into ketones in a process called ketosis. An individual being in the state of ketosis leads to normalization of the blood sugar levels and observes improvements in insulin sensitivity, potentially leading to the discontinuation of diabetes medication and reduced the risk of developing diabetes. (Furml, Elmasry, Ramos, and Fung, 2018)

3. Around 24 hours of fasting, the process of autophagy will begin wherein, the body begins to clean up the waste that is present in the body during the fast. The cells that are old and dysfunctional are removed for newer and healthier cells, which helps the body to fight cancers and diseases, and reduces the chances of developing cancer.

4. With regular fasting, levels of blood pressure in the body decreases and multiple cardiovascular risk factors including obesity, hypertension, dyslipidemia, and diabetes are reduced. Other factors that lower the risk of developing cardiovascular diseases such as reduction in total cholesterol, triglycerides, and other factors are observed with regular practice of fasting. (Patterson et al., 2015, Santos and Macedo, 2018)



5. Studies have shown that the time-dependent DNA damage in the cells of the body is one of the primary causes of aging. After each cell replication a small part of our DNA is lost and to protect DNA, a non-coding section located at tips of chromosomes called telomeres act as protective caps or buffers for the important sections or coding sections of our DNA. These telomeres are slowly depleted with each cell replication over time and results slow accumulation of damage to the coding section which is believed to be the cause of aging. Fasting has indicated slowdown in the telomere shortening over time and therefore, fasting increases the health span (the time of an individual being healthy) and overall Longevity of the individual. (Vera et al., 2022, Colman et al., 2014)

Mental Health Benefits of Ekādaśī Upavāsa

“krodhotkaṭaḥ kleśasahaḥ subhāṣī yāgādikarttā svajanaikabharttā /

mahāmatirdevagurupriyaḥ syā- dekādaśījo manujo'tihṛṣṭaḥ|| (Kroshtiprdeepa- 2.8)

Practicing Ekādaśī Upavāsa consistently may develop the discipline of the individual as self-control is required from abstaining from eating or drinking. The mind will be sharper and focused while fasting as it increases the levels of certain proteins that are beneficial for boosting the functioning of our brain referred to as Brain-Derived Neurotrophic Factor. Higher levels of Brain-Derived Neurotrophic Factors in the brain can reduce the the risk of Alzheimer, Parkinson and other neurodegenerative diseases, and can be considered as therapy for depression, and anxiety. (Binder and Scharfman, 2022).

Conclusion

Upavāsa refers to abstinence or fasting, which is a practice that plays an important role in many cultures and religions around the world. Ekādaśī is the eleventh day of a paksha in the Hindu calendar, during which many Hindus refrain from food and water in a practice called Ekādaśī Upavāsa. Ekādaśī Upavāsa is safe for most healthy individuals and comes with numerous benefits. Intermittent fasting divides time into cycles of fasting and non-fasting over a given period, for Ekādaśī Upavāsa, the schedule involves roughly 24 hours of continuous fasting for every two weeks. While fasting, there are many physical and physiological changes that occur in the body such as Increased Growth Hormone, better Insulin sensitivity, process of autophagy, decreased blood pressure, slow down of DNA damage, and have benefits leading to increase in individual's energy, reduced risk of diabetes, reduced chances of developing cancer, better heart health, increased longevity, health span and may reduce the chances of the developing strokes and tumours and reduces chances of developing neurodegenerative diseases such as Alzheimer and Parkinson. Consistently practicing Ekādaśī Upavāsa may develop the discipline of the individual as self-control.

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Historical Analysis of Culinary Practices

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Abstract - In this work, I am explaining about what culinary practices and its importance is. Then comes about the traditional and modern kitchen, how both are different from each other? What types of kitchens were used in ancient time and in modern time? Then I have considered the traditional and modern kitchen appliances such as vessels, plate which are of mud, copper, brass, steel, glass, plastic. Then I have explained about the brands we use for vessels or even the electric appliances in this modern world. Then a detailed information about physical effort, time management, design, durability, and even safety about the kitchen appliances. At the end, comes about the food. The quality of food and cleanliness are the main aspects regarding food. There are 3 types of food -Sattvic, Rajasic and Tamasic.

What are the benefits of consuming these types of foods, how we should adapt them in our life? What are the uses of these foods and how they may harm our body? We need to have a balanced diet in case of our health. We must intake proper amount of food and water to stay physically and mentally healthy. At the end, comes about the cleanliness that must be followed while preparing or serving food and its purity must be an excellence to our mind, body and soul.

Keywords- Culinary practice, Traditional kitchen, Modern kitchen, Kitchen appliances, Physical effort, Time management, Durability, Design, Safety, Aahara, Sattvic food, Rajasic food, Tamasic food

Introduction

There are some interesting terms that come to our mind when we think of food:

bhakṣyaṃ bhojyañca lehyañca peyaṃ cūṣyañca pañcamam /

sarvvatra caitannaivedyamārādhyāsyai nivedayet // (tantrasārah)

Lehyam, Peyam, Choshyam, Khadyam, Swaadam, Annaam, Jalam, Vyanjanam, Santripthi.

There are 5 senses which are connected through which we are perceiving the objects but 3 senses are engaged while intaking of the food such as Eyes to see food, nose to smell the fragrance, tongue to taste the food.

The art of food preparation is known as culinary. Only in the kitchen all the elements are satisfied where the five senses are combined with regulations, rituals, heritage, and history to give perception into peoples and their civilization.

There are numerous aspects about how early humans used to cook. They first found fire to cook meat and then it turned out to be a daily routine to make food as per to fill their stomach. With the launch of stoneware and earthenware culinary techniques were improved. “You are what you eat” is a well-known

axiom. This depends on an instructing from our shastras including Yoga Sutras of Patanjali, Bhagavad Gita, and the different Upanishads.

Cooking has led to a massive impact on humans in which variety, taste, flavor, plating, serving, matters a lot in our daily life. Expert chefs are required to have knowledge of food science, diet and nutrition are responsible for meals preparation that are appealing to the eyes as they are served in the plate. In general introduction to different cuisines of different cultures around the world are unique.

To obtain wellbeing and bliss, one necessity to carry on with a healthy lifestyle. This ordinarily comes from Bhagavad Gita chapter 6 shloka 17 where Krishna shares with Arjuna-

*“yuktāhāravihārasya yuktaceṣṭasya karmasu
yuktasvapnāvabodhasya yogo bhavati duḥkhaḥ “ B.G-6.17*

It signifies "the one, whose diet and developments are adjusted, whose activities are legitimate., whose long stretches of resting and awakening are normal, and who follows the way of reflection, is the destroyer of agony or despondency." The message is significant even today, approved by current logical exploration and investigation of information.

Proposed method

2.1 Traditional and Modern Kitchen.

A kitchen is a room or a piece of a room utilized for preparing food and food arrangement in a residence or in a business foundation. A best in class normal private kitchen is reliably outfitted with a grill, a sink with hot and cold running water, a cooler, and worktops and kitchen storage rooms composed by a disengaged plan. Different families have a microwave, a dishwasher, and other electric machines.

The fundamental parts of a kitchen are to plan, store and cook food. The room or area may also be utilized for eating up, attracting and clothing. The course of action and improvement of kitchens is a monstrous market starting with one side of the planet then onto the next.

Conventional kitchens are a topic that never becomes unfashionable. They are genial, warm and have an unmistakable dash of cosines. These customary kitchens give an ageless feeling of a field cabin to any home. Customary kitchens generally have a wood finish other though the cutting-edge kitchens have steel finish.

Conventional kitchens utilize a great deal of truly wooden finishers and pale tones that direction and go through the space. This sort of kitchens is generally preferred and as a valid justification these customary kitchens never leaves design.

The two kitchens end up going under same classification with respect to the shade of the kitchen assuming we consider, they will have pale tones to hazier and additional striking plans. A cutting-edge kitchens plan of shading is generally assembled to be however striking as could really be expected and there may be no mind-boggling design that shows up like in that of conventional kitchens which are particularly customary or botanical. While in the event of current kitchen, they are a genuine masterpiece.

Then again, present day kitchens are stylish and stylish, and they are truly registering to the individuals who need their kitchen to be a genuine thing of beauty, they are effective and popular.

The cutting-edge kitchen's arrangement is basically straightforward yet effective with brilliant apparatuses. Yet, these apparatuses are dealt with to give a clean and smooth look. The advanced subjects are more about using space, everything here in this topic includes its own space inside the capacity cabinets. Regardless, how long pass by and regardless of the number of hardware comes into exitance, past capability utilized for cooking are awesome "Conventional beats Modern".

2.2 Traditional And Modern Kitchen Appliances.

Ladies are the light carriers of homegrown harmony. In days of yore individuals originally utilized fire to cook which was called as 'Aluppu'. They utilized little charcoals, lamp fuel and wooden logs to consume fire it was an extremely challenging errand to get fire going. Individuals utilized mud pots and wooden spoons as vessels for cooking. Then, at that point, they began utilizing tumblers made of dirt or copper that was predominantly utilized for serving. Food such were made in tava which was of iron.

Above all they used to eat food on banana leaf. Be that as it may, presently we utilize gas and electric ovens, processors and blenders for getting masalas or players and so on. Cooking is additionally done utilizing nonstick, metal-based cook products and are served in plastic or metal plates and tumblers which might make medical problems us for example presently all that looks extravagant however not beneficial. The food arranged during our grandparent's time were more delicious and as well as heathy contrasted with the food we eat in this advanced age.

Traditional recipes have a worldwide appearance. Its peculiar aroma and tangy taste have a universal importance around the world. Humankind made mouthwatering succulent gastronomical dishes without any help of electric appliances.

“taijaseṣu ca pātreṣu sauvarṇe rājate tathā /

tāmre vā prastare vāpi padmapatre'thavā punaḥ //

yajñadārumaye vāpi naivedyaṃ sthāpayedbudhaḥ /

sarvvābhāve ca māheye svahastaghaṭite yadi // (tantrasārah)

The traditional cooking appliances that were mainly used are- Golde, Mud pots/vessels, Brass utensils, Stone mortar, Sil batta, Copper, Thali (big plates), Churner, Coconut scraper, Coffee Grinders and filters, Colander (Strainers)

They never made use of plastic /steel or gas stoves, they made use of just wood, fire, leaves to prepare food and they were very pure and wholesome. Mankind believed that it was not necessary to speak while cooking and also maintained cleanliness. The food they prepared was carried in a box and then in a wooden basket when they went to work. They consumed food 2 times a day and used to work according to it.

There are some aspects that we have to consider when it comes to culinary and the brands before we make the right choice”

Physical Effort and Time Management - The most eminent advantage of using high level modern kitchen appliances is that they need very minimal physical effort, and we can even complete a hectic or complex tasks in partially no time.

But traditional appliances require a lot of physical effort especially the arm(core) strength, requires a lot of time and makes us feel monotonous.



Durability - Manufacturers incline to come up with new appliances with great technology like brands, sensors, features, durability, warrantee, and are they good to use for a long time. All modern kitchen appliances are given maximum of 3yrs warrantee and mainly these appliances are just an investment for our kitchen. But as the traditional appliances are durable enough and they do not have any warrantee.

Design - Design is the most important and attractive part of the kitchen or the appliances to make a modern kitchen fashionable. In this we as a consumer not only care for performance and technology but also about the aesthetics. Any appliance can have many numbers of designs, shape, size and color as per the taste of the consumer.

But in case of traditional appliances doesn't have many designs but they will have designs like imprinted on them, they are colorful and exotic for the viewers.

Energy and Efficiency - In case of energy and efficiency modern appliances requires energy like power or gas. These modern appliances save money, power, effort and even time if they include energy efficient factors and also, they are more long lasting and user friendly.

But in traditional kitchen devices allow us to put more physical effort, money and time as well.

Safety And Maintenance - The modern appliances give us a warning if any problem occurs, and it lets us to fix it.

But in the traditional appliance they are very much safe and easier to handle them.

The Bhagavad Gita likewise discloses how to eat: "while eating, one should focus just on eating as the food is served to one's awareness". Chapter 9 Verse 27 says

“yatkarōṣiyadaśnāsiyajjuhoṣidadāsiyat

yattapasyasi kaunteya tatkuruṣva madarpaṇam “B.G-9.27

Ruler Krishna says that in any event, eating leaves, organic products, and water do the trick to keep us sound". Presently He says that all activities ought to likewise be proposed to Him. Anything social obligations one might be occupied with, anything vegan food one might be eating, anything that non-cocktails one might be drinking, anything Vedic rituals one might play out, anything that pledges and severities one might notice, should be in every way offered intellectually to the Supreme Lord. Regularly, individuals separate dedication from their day-to-day routine, and look on it as something just to be performed inside the sanctuary room. Be that as it may, dedication isn't to be limited to the outskirts of the sanctuary room; it is to be occupied with at each snapshot of our life.

2.3 Food.

After the above topics now comes the main topic i.e., food which is a very essential element for any being on this world. Food is anything that is consumed to provide nutritional support for any organism according to the modern world. Food is also called as aahara in Sanskrit. In ayurveda aahara is considered as the source of energy for our body. Any food that is kept for more than 3hrs of preparation. Is not considered consumable and it is called as aswastik aahara.

There are 4 ways to consume food according to Sanskrit:

- Yuktha vihara – creating positive environment while eating is necessary.
- Yuktha chesta – we need to get benefit from the food, it may be to us or even others.

- Yuktha Swapna – requirement of proper sleep with proper place and mind.
- Yuktha aahara – requirements of proper actions.

Each individual is unmistakable as their character relies on three ascribes called sattva, rajas and tamas.

The food one eats and one's character are connected says verse 7 chapter 17 from the Gita
“*āhārastvapi sarvasya trividho bhavai priya:*

yajñastapastathā dānam teṣāṃ bhedamimaṃ śṛṇu “ B.G-17.7

The food that individuals favor is as per their manners. The equivalent is valid for the penance, gravity, and noble cause they are slanted (or inclined) toward. Presently know about the differentiations from Me. The mind and body influence each other. Along these lines, the food people eat impacts their demeanor as well as the reverse way around. The Chhāndogya Upaniṣhad explains that the coarsest piece of the food we eat drops as poo; the subtler part becomes tissue; and the subtlest part transforms into the mind. Again, it states: *āhāra śhuddhau sattva śhuddhiḥ*. "By eating pure food, the mind becomes pure." The inverse is moreover clear people with pure characters really incline toward pure food assortments.

Food intake helps restore the harmony and balance of our body and mind and is divided into 3 types of food groups:

Sattvic food – The word sattvic is approached from the Sanskrit word sattva which is refers as purity, if we follow to devour sattvic food it helps a human in achieving a calm mind and as well as active body and longevity. A sattvic food also purifies the body and our soul by flushing out all the unwanted toxins. A sattvic food gives prominence in absorbing fresh food in our daily meals and also involve fruits and veggies, spices and even grains. These food types nourish our body, mind, and most of all the sattvic food items id beyond the modern nutrition chart such as nuts, spices, fresh fruits juices, asafoetida, turmeric, coriander, cinnamon, whole grains like rice, wheat, ragi, oats, barley, apples, oranges and even the sprouts. Ayurveda recommends a human to consume more of cooked food than the raw foods because the cooked food is easier to digest. According to the ayurveda a sattvic food must be consumed before sunrise or after sunset.

Rajasic food - The word rajasic is approached from the Sanskrit word rajas which is refers as passion and activity. Rajasic foods are considered as a mixture of pure and impure or positive and negative. By the consumption of rajasic food a human may be boosted both physically or emotionally. We make use of hotter, salty, pungent smell food which are mostly recommended for those who need to achieve physical challenging tasks farmers or even a sports person. It is also a benefit for any1 who is adapted with a physical lifestyle. These food type includes beverages like tea and coffee mainly. Spices like chilli and peppers, vegetables like cauliflower, spinach, broccoli and other sour and salty foods. According to ayurveda a rajasic food is adapted for physical strength and stamina, they may also produce an imbalance in our body, unfortunately there are a lot of modern food habits that are spoiling out lives by the over consumption of rajasic food which are resulting in breakouts, hair fall, anxiety, stress and many more. Consumption of sattvic food is a key for correcting the modern diet.

Tamasic food - The word tamasic is approached from the Sanskrit word tamas which is refers as darkness. Tamasic food is considered as unpleasing and damaging to the welfare of a human's mind, soul and body. These kind of food items tend to clear essential energy and peace of mind, such foods are very harmful on our digestive system and when we intake beyond the limits and cannot balance the proportions in our body they tighten the bodies constitution, make us feel sleepy and even may cause depression. Tamasic food involves food items that is kept for long time even after preparing it, inclusive use of alcohols, meat, fish, onions, eggs, garlicks, tobacco, vinegar, cheese, and even wine are considered as tamasic items. All these will have a negative

impact on our body and if we come to reality, consumption of more tamasic food has become more in this modern world all these are leading to irregular intake of food habits, fasten ageing, sleeplessness, digestive issues and even restlessness.

According to the Gita, Chapter 17 Verse 8

“ āyu:sattvabalārogyasukhaprītivivardhanā:

rasyā: snigdha: sthirā hṛdyā āhārā: sāttvikapriyā: “ B.G-17.8

This segment says that people in the daily practice of morals endorsement food that help the future and augmentation restraint, strength, prosperity, euphoria and satisfaction, such food are heavenly, delicious, supporting and has standard taste.

Food that enhances mind, longevity, health, wealth, strength, happiness and joy, that which is juicy, oily, stable and pleasant id dear to one who is sattvic.

Sri Krishna says that the type of food we consume can be pointed to the texture of our faith. He lists the sattvic food and their characteristics that must be adapted by a sattvic person. Consumption of sattvic food yields us a long aayu or longevity. It actually improves our thoughts in our mind, improves our strength, our health, since it furnishes essential nutrition to our body. We must have happiness while eating food, and even after finishing our meal because it does not cause any regrets while eating or even after eating it.

The last aspect that must be considered in case of food is “Ucchithvam” which means cleanliness in Sanskrit. The food that is made must be made from pure heart, served with good thoughts, and in arranged manner. In the traditional way, food was prepared with a lot of cleanliness i.e. clean vegetables and vessels, they did not speak while speaking because when we speak the saliva may fall in the dish, they never tasted the food while cooking. All these formalities were followed for preparing neat food. But in this modern world we speak while cooking, if we use a spoon for tasting we dip the same again into other dish, we neglect cleanliness.

We have to remember a saying ‘Cleanliness is to Godliness’. We can also speak about Suchittvam which is referred as purity in Sanskrit. Purity of food is also as important as cleanliness.

There are 3 things that must be followed when it comes to purity -

6. Place must be pure – The place we eat food not physically but the environment must be good filled with good vibes.
7. Person must be pure – This says that the person who cooks food as well as the person who eats must have love toward doing and eating it.
8. Person’s mind – The person must have good thoughts in his mind like calm and happy.

Control and assortment are the mantra of the current day idea of dieticians. Control in diet, as well as balance in reasoning, entertainment and activities is the key to sound living. Master Krishna further explains this

“ nātyaśnatastuyogo'stinacaikāntamaśnata:

na cāti svapnaśīlasya jāgrato naiva cārjuna “ B.G-17.9

By saying that, eating a lot of food or starving, and dozing excessively or staying conscious all the time isn't wellbeing cordial. Such individuals can't focus or do sadhana.



We have to consider all the terms while we are all involved in culinary practices. All the aspects are important when it comes to food. It may help us live longer, keeps our skin, teeth, and eyes healthy, also boosts immunity, strengthening of bones, muscles and helps the digestive system function.

conclusion

Food is something that has forever been and will keep on being a major piece of our day-to-day existence because of which we convey family plans with incredible consideration from one age to different, we learn new cooking styles and a few of us even go to class and get a degree in culinary expressions.

The way that we generally required food is not difficult to see yet when and where did we begin to think often about the various sorts of taste, show and part of the food.

A traditional kitchen will be inviting all of the time. The conventional style itself will in general be considered warm, secure, and unwinding.

The material decisions for customary kitchens will more often than not mirror this conviction. From wooden tables and lumber impact cupboards, to normal stone impact tiles, warmth resounds around a conventional style kitchen.

Individuals in India who practice the craft of being solid by doing yoga, pranayama, or perhaps keep Ayurvedic rules extraordinarily favour the Sattvic diet.

Sattvic comes from the Sanskrit word "Sattva" and that implies unadulterated, spotless and solid energy. As indicated by Bhagavad Gita, the food that a singular eats straightforwardly impacts their contemplations, character, mental prosperity and wellbeing. As indicated by Chandogya Upanishad eating a Sattvic food filters the brain, eliminates poisons from our body, accordingly purifying both the body and psyche.

Consuming Sattvic food will give you great wellbeing, great sustenance and further develops assimilation. Sattvic food is extremely normal since it incorporates all new and therapeutic fixings. The eating routine is normal to the point that you don't feel weighty or lazy in the wake of eating and gives a serene inclination. At such a leisurely pace begin fusing Sattvic food in your eating regimen and figure out how to cook assortments of scrumptious dishes since this will show great outcomes in your body beginning from great wellbeing, great jolt of energy and positive perspective.

We have seen every one of the advantages of being on a Sattvic diet. During this cutting edge age, it's impractical to follow this diet completely, however we can gradually consolidate it alongside our ordinary eating regimen.

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An Elucidation of Financial Governance in Indian Traditions

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Abstract :

Financial operations across government scenarios necessitate collaboration methods and processes that must mirror the aggregate control requirements at the central government level. This is a crucial component of developing good governance and conditioning effectiveness across government categories. Furthermore, financial operations at the local level of government are relevant to the central government's overall financial soundness. There is a close link between government financial operations, the macro-economy, and public finance from this standpoint. Nonetheless, because the literatures have primarily emerged as different areas of research, this link has been largely overlooked. This financial governance aims to close this gap by viewing governance concerns through the lens of public financial operations and investigating how lower-level government circumstances are addressed.

Keywords : Finance, Importance of finance, Financial Governance, Financial governance then and now Economic Growth

Introduction

What is Finance?

The management of a large amount of money, providing funds to the needed and process of acquiring the needed fund is known as finance.

Importance of Finance

Everywhere in the Indian culture and Vedic scriptures it is said that dharma is the most important aspect of our life but when finance comes into place, a question arises whether we can follow dharma without financial support. If we take crimes in the country example and why it is taking place in many areas then it can be said that it is because of lack of financial stability. If a thief is stealing and not following dharma, then it is because he doesn't have money to even fill his stomach, so he steals to wash away his hunger, for him money comes before dharma but if we take a look at the well settled guy then we would see that he is following his dharma as he doesn't have hunger and is financially stable. In conclusion it can be said that lack financial stability is more important than dharma. If there is finance then there is dharma. Therefore, finance is the most important aspect of economy as it can reduce poverty, crimes etc. and will also develop the country.

What is Financial Governance?

The manner in which a pot gathers, keeps up with, notices, and controls monetary information is alluded to as financial administration. How organizations track monetary dealings, oversee execution, and regulate information, consistence, tasks, and openings are all important for financial administration. It has to do with how your organization handles monetary information. It covers how you handle income, information the board, and keeping steady over the data you really want to uncover.



Why financial governance?

Monetary information precision is upheld by extraordinary financial administration. At the point when organizations put monetary information taken care of, they can guarantee that Money gangs need the correct data comprehension to create surveys, budget decisions, strategies, and perhaps other tasks that cost a lot of money.

Controls can incorporate the perusing:

- A solitary server farm for all data, containing both continuous and nonfictional information.
- A framework with simply an audit log because then you can see which one did what to what information once.
- A singular system for all frameworks and methods beginning with the near openness stage.
- Money related organization is essential for giving nonsupervisory reports and openings that can be followed.
- Financial administration includes the ability to remain current on consistency issues, like IFRS and GAAP updates. Monetary administration alludes to how your organization gathers, ascertains, and presents monetary data. Chiefs use to draft methodology and order bearing are upheld a more deeply felt sensation of the business' money related reality. Achieves a vigorously close and works with the realization of other money related cycles.

The Office of Finance can attempt to complete financial exercises rapidly and without hesitation by utilizing executing systems and robotizing tedious cycles. There are fewer crashes and cutoff times when chiefs can screen where patrons are all the while. Finance doesn't need to worry about actually debate settlement information or twofold, triadic, or triple-checking it when execution activity programming consequently inputs and approves it.

Monetary administration then, at that point, and today

There was no such thing as "fiscal operations" in the Ancient World, at least not in the modern sense. Even so, monarchs and governments were willing to use their authority and control over property, labor, and levies, as well as subjugation, to influence the magnitude of their revenues. The introduction of coinage in the late seventh century BC, and thus the monarch's or state's subsequent monopolistic retention of coining and issuing powers, provided a critical and more subtle technique of increasing earnings by manipulating a currency's weight and valuable content.

Occasionally, the state apparatus has been largely changed into a more profitable director than the political bone. There's been an obvious discussion about it.

Monetary development

Monetary development is characterized as an expansion as the result of productive labor and products starting with one period then onto the next. It very well may be communicated in ostensible or genuine (gesture accustomed) terms. While fundamental boundaries are here and there utilized, total beneficial development is generally assessed as far as gross public item (GNP) and total national output (GDP). Development is the centre of compelling in financial aspects as a component of real capital, HR, labor force, and advancement. Basically said, extending the sum or nature of the working-age individuals, the apparatuses available to them, and the designs available to them to join work, capital, and unrefined components will bring about a more productive undertaking.

Tax Planning in Ancient Times

In comparison to ancient Mesopotamia, we may be suffering less than our forefathers. Ancient houses had to pay taxes in kind so they didn't have chased plutocrats, and they had to pay different levies over time. Each man was required to deliver a cow or lamb to the authorities by poll taxes. Sacrifices, duty freights, and other charges were levied on traders transporting goods from one region to another. To evade as many of these as possible, they turned to smuggle on a regular basis. Almost everything was put to the test, including beasts, commercial boat trade, fishing, and sometimes even sepulchres, but the most onerous responsibility a ménage faced was probably its labor commitment. In many languages, this was referred to as "going" or "burden." A liberated individual, the top of his family, paid the public authority a while of work. Assuming that he's fortunate, his administration could incorporate gathering the public authority's grain fields or getting channels out from underneath the earth. Assuming that he was unfortunate, he'd need to serve, leaving the security of his home goes battle wars abroad. Men who had the option to sidestep this work administration did as such by either moving a slave or employing somebody for their benefit. The exchange was totally unlawful, yet we realize it was all around rehearsed. The people who couldn't observe a reasonable cover utilized more serious means.

The Origins of Taxation

Every person of the country is required to pay taxes. In India, there are two sorts of duties: direct and circular. Taxation in India dates back to the "Manu Smriti and Arthashastra" periods.

The current Indian obligation framework depends on an old obligation framework that was established on the idea of the greatest social government assistance. It is a legitimate commitment for each resident of the country. In India, there are two kinds of obligations: immediate and round. Tax collection in India traces all the way back to the Manu Smriti and Arthashastra periods. The current Indian obligation framework depends on the old obligation framework, which depended on the amplification of social abundance.

In India, the current arrangement of direct tax collection has been set up in some structure or one more since old times. Both Manu Smriti and Vedic give an assortment of commitment measures. The savvy sage upheld those duties be relative to the subject's pay and use. He actually forewarned the ruler against unreasonable tax assessment, saying that a ruler shouldn't force a high pace of charge or bar the whole populace from paying it.

As per Manu Smriti, the lord ought to sort out for expenses to be gathered so that the obligation payer doesn't feel the sting. He specified those sellers and unskilled workers paid 1/fifth of their benefits in silver and gold, while producers were absolved. Contingent upon their conditions, to pay 1/sixth, 1/eighth, and 1/tenth of their produce.

Kautilya also goes into great depth about the Mauryan Empire's duty management system. It's surprising how similar the current duty system is to the taxing system that was popular roughly 2300 years ago in many aspects. Each task was definite, according to Arthashastra, and there was no compass for arbitrariness. The timetable of each payment was decided by duty collectors, with the time, manner, and volume all predetermined. The land profit was set at 1/6 of the yield, and import and import tariffs were calculated using the announcement-Valorem method. Import tariffs on imported items amounted to about 20% of their worth. Sacrifices, road tolls, ferry fees, and other encumbrances were also established. Kautilya also stated that during times of war or extremes such as the tax collection framework ought to be made more serious, and the lord could likewise raise war credits, assuming that there is a shortage of waterfalls, for instance. During the limits, the land benefit may be expanded from 1/sixth to 1/fourth. Business people were relied upon to make huge gifts to war sweats. In Kautilya's idea of tax assessment, the accentuation was on value and equity. In contrast with the down and out, the affluent needed to make good on cutting-edge charges.

In India, there is a brief history of income tax.

This fee was originally imposed in India in 1860 by Sir American Revolutionary commander to compensate the government for losses incurred as a result of the Military Insurgency of 1857. A new obligation was imposed in 1918, and it was totally superseded by a new legislation that was passed in 1922. With many emendations, this Act remained sensible until the evaluation year of 1961-62. In discussion with the Ministry of Law in the long run the obligation Act, 1961 was passed. The obligation Act one961 has been carried into force with one Apr 1962. It applies to the all out of Asian country and geological area (counting Jammu and Kashmir). During 1962, the Budget Speech has made several changes to the duty Act to include in-depth natural area units.

Taxes are imposed for a variety of reasons.

By law, everyone is required to pay levies. Total Duty plutocrat donates to the government's coffers. The appointed government is in charge of deciding how levies are spent and how the spending plans is coordinated.

Obligation instalment isn't discretionary; on the off chance that a singular's inflow falls under the income duty umbrella, he or she must pay duty. Every citizen has a responsibility to pay levies. The government's ability to establish more and more welfare initiatives is aided by increased duty collection.

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Pañcamahābhūtas – Constructive blocks of The Universe

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Abstract

Pañcamahābhūta refers to the group of five physical elements which constitute the earth, as said by Indian mythology. They are also known as Pañca tattva. It is believed that the entire cosmic universe is based on these five elements. According to Hinduism, these elements have different characteristics and effects on human life. Every kind of creation is expressed as a mixture of one or many of the five simple elements.

In this work, I am explaining about what is Pañcamahābhūta, evolution of pañcamahābhūta, its Importance, why it is worshiped, how it is related to human body, what is the relation between pañcamahābhūta and the Gunas. Pañcamahābhūtas are the real God, as we all know and worship nature as god. Nature never stops its duty in servicing people in one or the other way. The Mother Nature has divine aspects like Prthvi, Jala, Agni, Vayu and Akasa these fundamental aspects are called as Pañcamahābhūta.

Keywords - Pañcamahābhūta, worship, nature, gunas, evolution, human body.

4. Introduction

The word 'Pancha' means five, 'maha' means great and 'bhutha' means existing. All living and non-living things in the universe are made of pañcamahābhūta. Knowledge of the 5 factors allows the character to understand the legal guidelines of nature and to use yoga to attain extra health, great wealth, wisdom and happiness. A deep information is obtained on how the universe works. Our complete global quest of the arena and the past begins from the factor of Pañcamahābhūta, A single human body and the cosmic body consists of major factors like Prthvi, Jala, Agni, Vayu and Akasa. In this case the first four elements are active participants while space is a dynamic force. It is in the thighs of this infinite space that these four elements play this game. So, the Pañcamahābhūtas are the five elements of nature. Day since the creation of the earth man has been amazed at the dual nature of the earth, the surrounding environment, day, night, sun, moon, heat and cold, disease and health and even death and life taught him to relate the connection of this.

The pañcamahābhūtas

3. pṛthvī (Earth) : represents solidity, stability and grounding.
4. Jal (Water) : represents fluidity, adaptability and change.
5. Agni (Fire) : represents energy, passion and transformation.
6. Vayu (Air): represents expansion, communication and movements.
7. ākāśa: (Ether) : represents emptiness, consciousness, and intuition.

Prthvī :The word 'Prithvi' means 'earth'. It also represents the earth in its original form. It is one of the pañcamahābhūta. It also represents a place or land. The subject from pṛthvī is the words 'parthiva' (origin of clay).



Jal :The word 'jala' literally means 'water' or 'any liquid'. Also known as 'ap mahabhuta'. The word 'ap' also means 'water'. It is one of the pañcamahābhūta. The content of the fluid inside and outside the cell corresponds to the jala in the human body.

Agni :The word 'agni' means 'fire'. The word 'tejas' means light, glitter, splendour, light, fire, the radiant appearance of the human body, vital energy, essence. The word tejas represents essence or vitality. Agni exists in two forms: mahabhuta and pitta dosha.

Vayu :The word 'vayu' means 'wind' or 'air' or 'vital air'. There are two types of vayu: subtle (sukshma) and gross (sthula). The subtle form is present as vital force('prana'). Gross (sthula) vayu is present in the body as Mahābhūta.

ākāśa: : The name ākāśa: means 'free or open space' or 'ether', 'sky' or 'atmosphere'. In human biology, an empty space in the body or cavity is associated with the ākāśa:. ākāśa: is one of the five basic elements of the universe

1.1 Evolution of Pañcamahābhūta

- a) Level One: Subtle elements (Evolution of pañca tanmātrā)
- b) Level Two: Echoic touch (bhutatarānupraveśa)
- c) Level Three: Correlative touch (pañcīkaraṇa)

4. **Level One :** Subtle elements (Evolution of pañca tanmātrā) At the basic level, Evolution of pañca tanmātrā of Mahābhūta is regarded as eternal. The Ego exhibited from this includes three characters i.e., Subtle elements of Panchamahābhūta holding particular rajas and tamas. Philosophy has defined itself as the realm of the material world and beyond the continual cycle.

5. **Level Two:** Echoic touch (bhutatarānupraveśa) In level two, pañca tanmātras perform some reactions where certain pre-molecules of Mahābhūta are generated.
6. **Level Three:** Correlative touch (pañcīkaraṇa) here the pre-molecule of the Mahābhūta is combined with entire living that is pañcīkaraṇa.

The combined terms of pañca tanmātras is known as Mahābhūta. Mahābhūta is thus composed by the bhutatarānupraveśa and the pañcīkaraṇa a reactions of the tanmātra, which performs certain fusion processes in order to obtain certain formulated medicine of the earth we live in. We don't find any evidence in the history about the reaction occurring among the Mahābhūta, Acharya Chakrapani notes that this reaction of the Mahābhūta occurred due to Adrushta⁵ (evidence less energy). In this case Sushrutha samhitha explained 3 methods where the combinations occurs to obtain formulated medicine.

- **Paraspara-samsarga :** In this method one or many Mahabhtas mingle and adhere with one another to generate certain formulated medicine.
- **Paraspar-upakara :** Upakara means to help, here it is to help in one other relationships, and to develop the characteristics. Method of reunion, Mahābhūta will make sure and able them to like one another in any sort relation.
- **Paraspara-anupravesha :** In this type, the Mahābhūta is submerged with one another. This paraspar-anupravesha process is for panchikarana as well, but at the Mahābhūta level.

The pañcamahābhūtas involved in both physical development as well as involved mental development. A chapter called shantiparva of Mahabharatha has beautifully explained that when a person is holding pṛthvī

Mahābhūta will have the ability to carry everything, The jal Mahābhūta explains the behavior of violence, the person in authority of Agni Mahābhūta reveals Shoka (grief), Vayu Mahābhūta dominates -bala (power) and Swatantrata (independent nature) property and Akash Mahābhūta prominent people have Apratighat (non-contradictory) nature.

1.2 The Pañcamahābhūtas and The Gunas

In this entire world all the non-living and living things is connected with the Gunas. One has to strive to understand the principle of three gunas. Initially, panchamahabhutha is originated in soul. The panchamahabhutha has different features. Cosmos is a visible form of three-guna system.

Skin is Vayu's first baby (spirit) in its sātāvika form. Hand is the next child in terms of rājasik sense. Skin can identify ants moving through body, suddenly the ant is moved away by the hand. These explain that sātāvika guna holds external reception. rājasik quality includes extracting them. In today's world the opposite is true. What rājasik is taking and what sātāvika is forbidden.

In the ecological system, what must be accepted by what is sātāvika and rejected by everything is rājasik. In the first level of Nature is satvika, nature is referred as 'Sthree', consisting of 3 simple words that is 'sa', 'ta' and 'ra'. Meaning of these words are 'sa' means to hold satvika, 'ta' means to cultivate certain Tamoguna qualities, such as humility, modesty and 'ra' means rajasguna, it suggests, in life certain time will arrive where we shall have to take strong decisions. The rājasik standard comes to an end and implies that rājasik actions should be performed at the end where it cannot be avoided. This entire process holds the feature of Satwic. Therefore the dharma to improve the quality of Satwic by knowledge, character.

1.3 The Pañcamahābhūtas in human body

The Body of humans is another form in this Universe, which contains an earthly story. So, naturally all the elements present in earth will be present in varied quantity in human body. The elements present on earth in total is 112. Only 26 elements among 112 are present in human body and these elements present in earth are responsible for the structure of the human body.

3. ākāśa:: It is the outstanding element which denotes the sātāvika quality. What is obtained from akasa is the Pure satvik. Akasa also relates appearance in a human hearing part - the ear.
4. Vayu: Skin in the human body represents the air(vayu).
5. Agni : Eye in the human body represents the fire(agni)
6. Jal : Tongue is the principle product represented by water(jala).
7. pṛthvī : Nose represents individualised aspect of the earth(pṛthvi).

This features include the skills of sound, touch, sight, taste and smell. Every skill is obtained by a single factor. Akasa also relates appearance in a human hearing part - the ear, it cannot perform any other function rather than hearing. Likewise, skin (relates vayu) in the human body just sense touch. Eyes (relates agni) only see and do nothing else. The tongue (relates jala) is used to taste. The nose (relates pṛthvi) sense the smell.

1.4 Pañcamahābhūta as God

When someone questions, 'where does the god exist?' the reply is provided by the mother nature. Rotation of earth is thousand miles for an hour which results in an overnight event. The rotation of the earth around the sun is sixty six thousand miles per hour in any seasons. So, the divine process where the earth movement allows all creatures to receive the needs. The exact evidence explains existence of God. Vedas say that uneducated people, although watching the deeds of nature (god), claim that they have not seen God.



Kriyaaseelata, very good at doing work. It is because Nature is constantly doing its work that enables the earth to receive so many sacred benefits.

Conclusion

The panchamahabhuthas make the earth very visible to the eyes of the whole world. Basically, the entire game of the nature is played by these pachabhuthas. Either a body or the entire world stands with the aspects of these five elements. What we call which is our owns, doesn't belongs to us at all, nothing is ours but the nature's. If we wish to treat this nature in a productive way one must cultivate the habit by their own where it contains the mixture of their energy, dedication and time to save the five elements. It is really very much necessary what all we perform with this nature which holds the bonds with the planet we are traveling.

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The Theory of Imageless Worship in Sanathana Dharma

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Abstract

Sanathana traditions are famous for their large pantheon of gods, all with unique features and powers. This paper aims to investigate the worship of imageless or formless Gods practiced in *Sanathana Dharma*. The mention of various forms of worship mentioned in Vedas is also studied; Since Vedas form the foundation of *Sanathana Dharma*. The paper investigates the references of formless or imageless Gods in various scriptures in Sanathana Dharma. Some of the famous works referred to are *Nasadiya Sukta* from *Rigveda*, *Purva Mimamsa Sutras* by *Jamini*, *Thiruvachakam*, *Raja-Vidya-Guhya-Yoga* of *Bhagavad Gita*, and *Tattva Bodha* by *Adi Shankaracharya*.

Keywords: *Formless, Sanathana Dharma, Vedas, Nasadiya Sukta, Mimamsa, Bhagavad Gita, Tattva Bodha, Nirguna, Suguna*

Introduction

Sanathana Dharma or eternal duties are a set of spiritual duties which are expected to be followed by people to attain salvation or *Moksha*. It is believed to be the core of Sanathana Dharma and practices related to the Hindu religion. Among hundreds of ideologies and practices mentioned, one of the most unique and controversial factors is the imageless worship of Gods. In the modern world, Sanathana Dharma is famous for its large set of Gods with various unscientific forms and shapes. Almost every core element in the world is assigned with a God and is worshiped by millions of people all around the world. In a religion with such a wide variety of Gods with definite forms, the idea of imageless or formless worship seems absurd. In many prominent scriptures in Sanathana Dharma, the worship of a formless or imageless God is present and is encouraged. A reason for the presence of idol worship of God is mentioned in *Bhagavad Gita*. It is explained that the worship of both form and formless Gods is equally good and will lead to the same goal. In any case, of the two, love of God with structure is better for the person - as we are unequipped for considering anything which is anonymous and undefined. The preeminent vision is what sees a similar God in both the manifest and in the unmanifested. Yet, such a vision is extremely uncommon, so to make it more straightforward for the average person to move toward divinity, Sanathana Dharma gives numerous divine beings out of which anybody can be picked relying upon our character and delectation.

Vedic thoughts on imageless worship

To understand the root of this practice, the efficient way is to refer to the Vedas. In *Rig Veda*, there is a sloka in the tenth chapter namely *Nasadiya Sukta* or hymn of creation, there is disbelief in the idea of Gods with definite forms.



na mrtyurāsīdamṛtaṃ na tarhi na rātryā ahna āsītpraketah |

ānīdavātaṃ svadhayā tadekaṃ tasmāddhānyanna paraḥ kiñcanāsa ||Rig Veda-Nasadiya sukta ||

The above sloka roughly translates into “then there was neither death nor immortality nor was there then the torch of night and day. The One breathed windlessly and self-sustaining. There was that One then, and there was no other.” It is quite evident that the idea of an imageless God or as referred to in the above verse as ‘The One’ was widely propagated and encouraged.

The formation of religion-related to Sanathana Dharma was versatile and enormous. It has hundreds of forms and the traditional practices vary from one region to another. Since it has such a big ambiguity on its origin, people had the freedom to create and practice traditions of their own will. Freedom was both progressive as well as dangerous. The idea of multiple Gods with forms was pleasing and attractive for the local majority and soon was adopted as the most practiced form of Sanathana Dharma.

The most popular movement against the idea of polytheism and definite Gods was *Mimamsa*. It was a philosophical school dedicated to the exegesis of Vedas. The text followed by the school was *Purva Mimamsa Sutras* penned by *Jamini*, who was an old Indian scholar dating back to the 4th century. Their philosophy was to stick to Vedas word by word to preserve *Sanathana dharma* in its truest form. Their argument on the rejection of God in any form was controversial.

One interesting factor related to *Purva Mimamsa*’s philosophy is that there does not exist any image form for God. It is quite remarkable that even in those ages; the idea of a formless God is quite remarkable. *Mimamsa* considers Vedic sentences are Gods. They have the energy to fulfill the needs of the practitioner. *Kandadevacharya* proves in his text named ‘*Bhattadeepika*’ that there is no image for Gods but the Vedic mantras are considered Gods.

Following this theory, Dr. Vigneshwar Bhat proves the imageless concept of *Mimamsa* in *Uhadyaya* of *Mimamsakaradeepika* as follows

“atraiva prasaṅgāt devatoddeśena dravyatyāgarūpānām yāgānām kiṃ devātāprasādena phalasampādatvamutāpūrvadvārā vā iti cintyate / devatāyāḥ yāge sampradānatvena prādhānyāt yāgasya ca;yaja- devapūjasaṅgatikaraṇadāneṣu;(pā.dhā.1002)

iti śābdikasmaranāt yāgasya devapūjārūpatayā pūjāyāśca vigrahādyapekṣitatvācca te ca arthavādaiḥ kalpyante / sa yathā;sahasrākṣo gotrabhid vajrabāhurasmāsu devo draviṇaṃ dadhātu;(tai.sam.2.3.14)

ityanena vigrahaḥ,agniridaṃ havirajuṣatetyanena(tai.brā.3.5.10.2-3)

havisvīkāraḥ, addhīndra piba ca prasthitasya tubhyaṃ sūto maghavan tubhyaṃ pakvaḥ(r.sam.10.116.7)

ityanena havirbhojanam,ṛpta evainamindraḥ prajayā paśubhistarpayatītyanena(tai.sam.2.5.4)

ṛptiḥ tayā ca ṛptyaiva prasādaśca kalpyate / yāgena toṣitā devatā eva prasādadvārā abhīṣṭaṃ phalaṃ dadātītyetairbudhyate / itthaṅca yāgaḥ devatāprasādārthaḥ devatāprasādena svargādiprāptiḥ na tvapūrveṇa iti prāpte- abhidhīyate devatāprasādasya nirvaktumaśakyatvāt pūrvoktārthavādānām svārthe tātparyābhāvācca na devatāprasādadvārā svargādiphalaprāptiḥ api tu apūrvadvārā eva / tathā sati vanaspatibhyaḥ svāhā; ityādīnāmapi vigrahakalpanāprasāgaḥ syāt tatttu pratyakṣaviruddham / evaṃ pāpakarmaṇām devatābhāvāt



*prasādasyāpyasambhavāt pāpajanyaduḥkhasyāpi prāptyabhāvaprasaṅgaḥ / indravācakābhyām
gotrabhidvṛtraśabdābhyām vācyasya vigrahasyaikatvāt gotrabhide svāhā; ityasya sthāne vṛtrāya svāhāiti
prayogāpattiḥ syāt tattū ayuktam / tathā ca yāgasthānām sarveṣām devatāvācakapadānām
vighrahakalpanāguravaprasaṅgācca śabdamātram
devatetyaṅgīkriyate / ata eva indrādiśabdarūpadevatoddeśena kṛtena yāgena apūrvam, tena ca
svargādiphalamiti śāstrīyaḥ kramaḥ / apūrvasya prayojanam tatsvarūpaṅca prathama eva varṇitamiti na
punarucyate / vighrahāṅgīkāre hi sauryādaḥ agnerabhāvāt agnidevatāprayuktadharmāḥ naivātidiṣṭāḥ bhaveyuh
/“*

Imageless worship according to Thiruvachakam

Another notable feature is the formless worship of Hindu Gods in south India. The imageless form of God is mentioned in a Shaivism text *Thiruvachakam*. It is a collection of hymns and poems which was a pillar for Shaivism propaganda in the ninth century. One of the hymns is quoted as “*Let us hail the God, who does not have a name or a form or anything like that, by singing thousands of its names!*” It also states that giving definite forms to God is to easily pursue the incomprehensible supreme. The formless God is mentioned as ‘*Nirguna brahman*’ or attributes less God and the God who is worshiped with a definite form is termed as ‘*Suguna Brahman*’ or God with attributes. The forms which are given to God can vary from calm to furious natures depending on the emotional status of the worshiper. As a conclusion for this statement, it is mentioned that the worship of both *nirguna* and *saguna* Gods is valid since both represent the same supreme entity.

Another important factor to be included when talking about image worshiping is the gender of God. Sanathana Dharma contains a large number of Gods in its pantheon, both male and female. The genders are also not restricted to the two primitive roles but also the concept of transgender is introduced through the ‘*Ardhanareeshwara*’ concept. Even though Vedas promote formless worship of Gods, the *Rig-Veda* contains various hymns dedicated to male and female Gods. One popular reference is about the worship of Goddess ‘*Ushas*’ or Goddess of dawn, who is mentioned as the one to be worshiped first (*Hymn VI.64.5*). But when the genderless concept of *Brahman* is used, they preferred to use the genderless term ‘it’ rather than ‘he’ or ‘she’. The concept of a formless God or ‘*Brahman*’ may have been confusing and less appealing to the masses that preferred a God with definite form and gender to easily connect with being. This may have been the reason different elements of nature and the spiritual world got split into a large pantheon of gods with different genders and emotional forms.

Bhagavad Gita’s opinion on Imageless worship

Another contradicting argument can be found in the ninth chapter of Bhagavad Gita, ‘*Raja-Vidya-Guhya-Yoga*’.

avajānanti mām mūḍhā mānuṣīm tanumāśritam |

param bhāvamajānanto mama bhūtamahēśvaram ||B.G-9.11||

The above verse can be roughly translated as, ‘*When I descend into My form, the people who see me cannot recognize me, as the Supreme Lord of all beings.*’ The word dim-witted is used to describe those who are not able to apprehend the divinity of his form. So, it is pointing towards the argument that the idea of God is only formless and cannot manifest into any sort of personal form is directly contradicting the point that God is all-powerful. This argument in Gita is a direct attack on the Imageless form of God. The introduction of avatars posed a challenge to this idea as well. The final case put forward is that the divine form of God is incomprehensible and it



is difficult for a normal being to accept this idea. Hence the idea of avatars is introduced to make it easier for the general public to easily worship and understand the concept of God and religion. It does not deny the argument that God is a formless being but instead puts forward the argument that God is not always formless and can attain any form it wants. Thus, emphasizing the fact that God is all-powerful.

The reference of formless God is not restricted to one chapter in the Bhagavad Gita. In Chapter 24-25, the speaker of Gita has called himself '*Avyakt*' because he was talking by manifesting into Shri Krishna form. At the point when he became *Vyakt* (apparent), he showed the *Viraat* structure. This is the main *Avyakt* God (unmanifested God) who is called *Kshar Purush*, He is likewise called *Kaal*. From Chapter 8 Verse 17 to 19, the second *Avyakt* is *Akshar Purush*. In Chapter 8 Verse 20, it is said that - other than this *Avyakt* for example *Akshar Purush* is another Eternal *Avyakt* Supreme God *Param Akshar Purush*. Accordingly, these three are divine beings in structure (man-like structure). The importance of *Avyakt* isn't amorphous. *Kshar Purush* has sworn that '*I won't ever show up before anybody in my unique structure*'.

In Verse 25 of Raja Vidya Yoga (Chapter 9), Krishna discussed the ordered progression of worship frameworks. At the most minimal is the soul love. Over that is the precursor of love. Over that is the love of different divine beings - *Agni*, *Indra*, *Surya*, and so forth. The most noteworthy structure is the all-pervading undefined God that isn't known by actual attributes yet in more philosophical terms.

Imageless worship in Tattva Bodha

Tattva Bodha, authored by *Adi Shankaracharya*, mentions a formless Brahman. In the fourth verse, *Aikya Vichara*, the difference between *Jiva* and *Ishvara* is explained. A definition for *Jiva* given is the reflection of Brahman, which identifies itself with the gross body, which is called *Jiva*. This *Jiva* is considered to take *Ishvara* as a different entity from itself. So according to the verses, Moksha is obtained only when one realizes that *Jiva* and *Ishvara* are the same, not different entities. The existence of unity between the two entities is mentioned as a Single consciousness that is eternal, formless, and all prevailing. The reference of formless God can also be found in the topic which deals with *Jagat Adhishthānam Īshvara* or God as the substratum of the world. It explains the third definition of form which deals with the query, '*Are all bad things also God?*' It is explained that God doesn't turn into the world. God shows up as the world with various structures not impacted by any structure where he shows up. To put the opposite way around - God is the very foundation of the multitude of structures or the whole creation, which he rises above. God is a definitive reality; God is definitive stuff behind the creation however not impacted by them. This is *Jagat Adhishthānam Īshvara*. Also, since God rises above every one of the shallow types of creation, no specific structure has a place with God. Along these lines that God is *Adhishthānam Īshvara* is *Arūpa Īshvara* – amorphous God.

Conclusion

Throughout the evolution of Sanathana Dharma, the debate about the presence of a supreme being with a definite form and indefinite form is evident. The most popular explanation for this practice is, 'the formlessness of the supreme being is incomprehensible for the common worshippers. Hence, different forms are given to the different qualities of God to make it more understandable and comprehensible. This paper analyses the age-old debate about the manifestation of God and how this idea has been explained in various texts and *Suktas*.

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Study on Theyyam and Its Impact on Devotee

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ABSTRACT

In this paper, Instead of taking the different types of theyyam form, consider a temple located in kozhikode district namely “cheriyeri chamundi ksetram”. The main highlighting of this temple is festival (Theramahoulasavama) which held in January every year (1197 Makarem 3,4,5). The therā-mahulasavama consists of three main days, In first day *gaṇapatihomama*, which denotes the god Ganesha blessing and festival of the temple go smoothly. The *gaṇapatihomama* prasadam is distributed among the native peoples. On the second day, the minor gods playing is started, at evening the all god came and they sing the chanting called “*thoṭṭama paṭṭū*” and according to the people wishers the *velaiṭama* (God minor play) is arranged. The Last day that is third day (makarema 5), at the early morning *Chamundi elakholom* is held and following the other god, play HAS happened. The paper is aim to that history of different types of god play in cheriyeri Chamundi temple namely *kuṭṭicāthāna*, *bhagavatī*, *kulikana*, *Chamundi*, *poṭṭana daivama*, *kāranāvara*, and *nāgā daivama*, etc.

It also content with musical rhythm team, stick (chenda) Is the one of major instrument used in team. Another major aspect is the makeup and costume which used in this art form, the way of red dressed makes up symbolizes etc. are also included in this paper.

KEYWORDS: Costume, Chamundi, *poṭṭana daivama*, *kāranāvara*- *poṭṭana dāivama* fight, *kuṭṭicāthāna*

INTRODUCTION

In Malabar (northern part of Kerala), theyyam is not like an art or a spiritual practices, it's one of the main social revolution concept likely all human are gathered without any religion. Revolution, means this arts that affect each and individual persons. Theyyam is one of the major arts and culture practices held in Kerala, Especially in Malabar districts like Kannur, Kozhikode, Kasargod. Its all about playing the gods on earth, blessings the people around there. Theyyam consisted of thousand-year traditions, rituals, and customs. The human beings of these districts consider Theyyam itself as a channel to a god and they accordingly are looking for benefits from Theyyam. There are more than 450 kinds of Theyyam. The traditional artwork shape of Theyyam is a synthesis of tribal, Dravidian and Aryan cultural practices and is a ritual-bound overall performance of dance. The important form of ceremony with the participation of Theyyam is the *kaliyaṭṭama*, a “*danced tale*”, which occurs at some stage in a pageant prepared yearly in a village or circle of relatives praying area. The performers belong to the decrease castes or tribes of conventional social stratification system. A lifestyle exceeded down through family lines, the dancers begin getting ready for his or her divine roles at a young age, often in their early teens. Years are spent learning the skills required for each part of the tradition, from a way to make costumes from coconut husks to the sensitive art of face painting

KAARANAVAR-POTTAN DAIVAM FIGHT

On the last of third day evening the *kāranāvara*- *poṭṭana dāivama* war is happen, both are enemies. In Northern Malabar pottan daivam is located in one or two places one is in *cheriyeri Chamundi* temple and the

other is in peruvengara parapana sree mahadevetha temple. It represented the symbolic of Mahabali Coming at Onam in Malaya religion. At onam day the pottan daivam also called as Onam Pottan is visited the all homes started from *peruvenagārā parāpanā temple* in Kozhikode. Pottan Theyyam is performed by *malāyā* region and his name is *kumjū kaṁḍana* in a year. One day the onam *poṭṭana dāivama* is not comes to parapana tharavadu. The *tharāvadu kārānāvara* is enquiry about pottan daivam is not coming with angry, time passed the pottan daivam is not coming and *karaṇāvara* is going to his village. In the way of his walking, he see the *kumjū kaṁḍana* and asked him to “Why you not come to *tharāvadu* ?” onam pottan daivam replied to kaaranavar that he slept little more. With this answer *karaṇāvara* is angry and moving to *Poṭṭana dāivama* to removing their neck with his knife. His neck is on ground with blood and his body becomes to motion less. At that onam days the people was heard this sad story. This is the major reason why *poṭṭana dāivama* and *karaṇāvara* are enemies.

In cheriyeri temple, the pottan daivam theyyam is performed in afternoon in the presence of heavy crowd. This theyyam arts form is arranged in the presence of women and small children's and the instrument called stick(chenda) generally known as Asura chenda. The pottan daivam is ran and reached to *karaṇāvara* in front with angry. In this moment the war between *karaṇāvara* and *poṭṭana dāivama* is happened. The *karaṇāvara* theyyam represented by *parāpanā tharāvadu*. Then the fight between two of them with their weapons, generally the *poṭṭana dāivama* weapons are bell and stick in order to beat the *karaṇāvara* and his weapons is knife. *Poṭṭana dāivama* beats the *karaṇāvara* in emotional and angry way. In this time the people around them is come to *Poṭṭana dāivama* in front and make a border to decrease the fight. Then finally in order to stop their fight the Mother of god generally known as *bhagavatī* come and met in order to decrease the angryness of *Poṭṭana dāivama*.

POTTAN DAIVAM(OMMESWARAN)

Poṭṭana dāivama is one of the major theyyam art which represented as a person life after death, in this it consider the rebirth of person. Major thing is this theyyam is refers to the fire daivam, he plays with fire in order to afraid the people.

Alankaran is a slave who raised his voice against Brahmanism domination. The decorator's eyes have been pierced and his ear became reduce off for the crime of seeing the unseen and hearing the unheard. ‘Pottan’ is the nickname given to the decorator through the elite for gaining understanding and for shouting out the truths visible and heard. The magicians of *Poṭṭana*, the sage of Trikala, transformed him into a man and a fox. *kanādāna*, the pal who helped the decorator, was informed by using the elite that both males and females need to stay as villains. Sundari, also works to inspire the grassroots. Manakkale corūna, as the daughter of the harvest reaps, is the imparting of God as the harvest of the day, and this awareness takes place to every slave, and the people try to prepare there. in this group of workers, indignant aristocrats devise techniques to do away with the decorator. His wife, Sundari, advises him to live away for the time being as he is not able to face the oncoming enemies like a flood. The decorator and his organization oppose the historic and cruel custom of the ruler having the right to the *maniyara* of the servant's wedding party. because the Brahmins take turns to get the bride to avenge the decoration, the lovely will become a citadel of revenge, but it's miles Kanadan who brings dying to the ruler. His son throws Sundari and *kanādāna*, who had been chargeable for their father's demise, into the crocodile pond. The decorator appears there and rescues Sundari and *kanādāna*.

The subject of *Poṭṭana* Theyyam is to explain the essence of self-awareness. Swami Shankaracharya, the Advaita sculptor, needed to bow down earlier than *pulayāna*, who unfold the familiar standards. it is a deity worshiped by used human living from Puliars to Brahmins. it's miles said that Pottantheyyam turned into found in 8 forts and in the locations of seventy-two *pulayādiyām*. This theyyam is a own family deity for the Malayalam in addition to the Puliars. but, Pottan Theyyam is likewise related to *cirāvana* and

Panan groups. in the outdoor, there may be a custom of virgins arapanithu, Theyyaattam settled, and there is a custom of constructing kolam. further, temporary churches (*Olakundu*) had been set up in public places and fields to represent Pottan Theyyam.

Many groups like *malāyana*, *pulayāna*, *cirāvana* and *pānana* carry out *Poṭṭana Theyyam*. there may be a idiot who falls into the hearth and a idiot who does no longer fall into the fire. This Shiva-powered theyyam might also have were given its name from the truth that it tactfully evades someone who is harassed by asking unanswerable questions, and plays a prankster who mixes the whole thing he has to say with jokes and stuff.

CHAMUNDI

Chamundi is one of the biggest and difficult theyyam compared to other theyyam art. If a person is performed chamundi they called as “*panickier*” in their village and also got *paṭṭū-vailāyiyama* or *Ariitavazhcha* to that person it mainly found northern part of kerala. Its refers to as ottakolon ulsavum in kannur district, this theyyam is mainly acts with fire, generally known as “*melerī*” (fire pool). Chamundi theyyam is generally divided into wit meleri and without meleri, with meleri called “*oṭṭākolaṁ*”, but this type of theyyam is very costly. In cheriyeri ottakolon is very small, but in other its not performed per yearly, some place it happened at four to five years gap. Specifically there are 108 times of *melerī*. If meleri happen more than 40 years called *perikeliatṭama*. They are also called dharmadaivaghal. One of the major type of chamundi is Rakta chamundi. Accompanied by *cerukunnillammā* from Aryanad, the 3 of them met Raktachamundi, who had sailed to Cherukunnu with one thousand coconuts. for that reason, this goddess have become their own family goddess. The goddess got here to Kottapuram in Alladanadu from *Kumbala Chitrapeeth* as the sword-wielding sword of *palānthāi kannana's* Vishnumoorthi who walked from Koil Kudupadi in Mangalore to Neeleswaram. His face was protected with teal and kerchiefs, his furious black eyes, his waistband, his navel-staring at lashes, his large breasts, and his many hairs, which have been covered with peacock feathers, were protected with blood-stained nectar. The Shumbha *Nishumbhans*, who had the gift of warming Brahma and causing death inside the lady herself, invaded and conquered the arena of gods.

KUTTICHATHAN

Kuṭṭīcathāna is generally known as mathramoorthi and performed person is act as mantra karma. In kannur a small place is called as kaalaghad villa, there are so many cows in that house and take care of by avatar of *kuṭṭīcathāna*. *Kuṭṭīcathāna* is studied in that home, but unfortunately he is a lazy at gurukulam. One day he went for forest with cows and he was thirsty, but there is no water field in that area, without any other idea he kill a cow and drank their blood. This news is heard by kalaaghad namboothiri (contains 18 villas) he killed the kuttichathan avatharam in 108 pieces, at that time one piece is explode and giving a rebirth to person called shasthappan

In thrissur (kerala), the place called perighotkavu is a devote place for chathan or shasthappan. There was a famous thottampattu held in kuttichathan theyyam its chant like this “*karijj poyath allam karikuttichathan kathi poyath allam pookutti chathan*” in that there is 108 avatharam of *kuṭṭīcathāna* is rebirth, and kuttichathan is angry, he fired the *kaalaghad villa*.

COSTUME

One of the remarkable capacities of *Theyyaattam* is its bright dress. the average midsection dress of legends is resolved in *kātivānūra vīrana* Called arayotā or vattodā or atukakuma cirākū and contained joins of bamboos and covered through pink fabric. For some Theyyam, especially the ones played with Malayan, this midriff gets dressed is woven out of coconut leaves. The Theyyam like *Vishnumoorthi* and Pottan require this get dressed exceptionally as they jump into the fire. Above the abdomen dress the exposed edge is painted

with various local shades. The specific machine of depict the edge of a Theyyam differs from that of other Theyyam. *Pārunthuvāla ejaṛuthu*(eagle's tail) and *Anchupulli Ezhuthu* (five specks) are a couple of specialized terms for body depict.

Praakkezhuthu, Sankezhuthu, Naagam ThathalEzhuthu, Varezhuthu, Narikurichezhuthu and Kattarameshuthu are a few generally perceived frameworks comprehensively followed. the head-get dressed also varies from Theyyam to Theyyam. Theyyaattams are *Pookkatti, Ponmuti, Vattamuti, Chattamuti, Valiyamuti, Kondalmuti, Puthachamuti, Onkaramuti and Peelimuti*. these Mutis are comprised of bamboo joins and lumber boards which can be covered with hued fabric, vegetation and coconut leaves. In new Mutis, peacock feathers additionally are utilized. The Theyyam of *kṣetrapālana* and some Bhagavathi utilize right around 50 or 60 feet high lengthy crowns or Mutis comprised of arecanut tree and bamboo joins. those crowns are upheld by utilizing long bamboos which may be held through various partners to keep the steadiness while situated upon the highest point of the member. in accordance with the local traditions, these extended crowns are either covered with hued material or covered with coconut leaves. some Theyyam of Bhagavathi wear a silver diadem of little snakes heads finished off with red verdure.

CONCLUSION

Theyyam is an essential art form of kerala, it touches the people heart without any religion barriers. Feeling the theyyam and blessing the earth are happiest things of all theyyam lovers. In this paper try to recall the theyyam festival which held on the different part of kerala. The art is not completed without artist, this blessed artist makes the theyyam as blessed creation in the nature.

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Significance of Naivediyam and its Impact on the Human Mind

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Abstract:-

The deep belief expressed in these traditions that the god is present in his earthly manifestations explains why he is treated as a genuine person with natural wants. As a result, particularly in India, where it is usually a hot topic. A deity needs sustenance, but the food must be carefully selected, collected, prepared, and correctly presented to him. Then it is eaten by the god, which implies it carries his energy when it is touched by the deity.

Food's function in the reciprocal relationship between God and man, as well as the role of food of offerings, including food, as an aspect of his mutual relation and exchange, has already been studied. This paper also looks at the role of food on Indian customs and how it affects the human psyche.

Introduction:-

Evolutionary pressures on the construction of the contemporary brain and the energy-demanding development of cognitive skills for the human mind were imposed by adaptations that aided food collection and energy efficiency. When food is correctly consumed, the human mind functions appropriately. There is a significant link between food and the human psyche. Food's position in the reciprocal relationship between God and man, as well as the function of offerings, including food, as an element of this mutual relationship and exchange, has already been studied.

The breath and the body, the intellect, and the muscles, and, most importantly, the self and the divine are all part of it. Yoga, a three-thousand-year-old scientific discipline of physical and mental exercises that originated in India, is a three-thousand-year-old scientific discipline of physical and mental activities. Its mission is to help every one of us attain our maximum potential while also sustaining long-term health and happiness. Yoga allows us to live longer, healthier, and more productive lives while also increasing the quality of our lives.

Keywords: - Doer ship, Bhagavadgita, Ahara, Papam, Punyam.

Ahara:- Ahara is a practice employed in the path to greater awareness, self-realization, and oneness with the divine. It means "intake" or "taking." Ahara also refers to the consumption of nutritious and clean foods. The right consumption of food increases human brain consciousness and memory. Obtaining pure Ahara assists the human body in recharging and regaining memory power. Ahara also refers to good and unadulterated cuisine. Suddha Sahara is a phrase that means "pure food" and refers to what nourishes the body. Suddha Sahara is said to regulate the taste, educate self-discipline, and prevent sickness to achieve mental purity and manage the senses.

The most vital component for life's survival is Ahara. The body is blessed with development, strength, and complexion when it is nourished by Sahara. Mahabhaishajya, or super medicine, is associated with Ahara. Faulty dietary habits cause a variety of lifestyle ailments and diseases, which may be avoided with healthy Ahara and eating habits. A healthy body, as a result of correct Ahara consumption, leads to happiness, truth observance, brahmacharya, and eventually liberation.



Naivedyam:- Food presented to a Hindu god as part of a devotion rite before being eaten is known as naivedyam.

nivedanīyaṃ yaddravyaṃ praśastaṃ prayataṃ tathā /

tadbhakṣyārhaṃ pañcavidhaṃ naivedyamiti kathyate //

bhakṣyaṃ bhojyañca lehyañca peyaṃ cūṣyañca pañcamam /

sarvvatra caitannaivedyamārādhyāsyai nivedayet|| (tantrasārah)

Offering food to the deities during ceremonial worship or puja at home or temples is a prevalent practice in Hindu Dharma. Naivedya is the name of this product. It denotes the individual's current gross status. The final stage in puja is to offer Naivedya. The meal that will be served to each Deity has been decided in advance.

Every Deity is thought to have a favorite food item that is presented to him as Naivedya. The deities receive the Naivedya once it is offered, and this offering is known as prasada, which is consumed by everybody. The holy ritual of Naivedya consists of two steps: the first step includes presenting food to god before anybody else has eaten or tasted it, and the second step involves returning a part of the offering to the person who offered it for eating.

Naivedya should be free of impurities and come in five varieties: swallowing, biting, drinking, and licking. Pure and freshly cooked Naivedya is ideal. It should not be undercooked or overcooked. While bringing it in front, Naivedya should be covered.

Food impact on the Human Mind:

When there is an adequate intake of nutritious and balanced Sahara, human minds function at their best. The human brain, thoughts, respiration, heartbeat, senses, and more influence every part of our life. When food is correctly consumed, the human mind functions appropriately. Food and the human mind have a deep relationship. The quality, technique of preparation, look, freshness, and scent of food have a direct impact on the mind.

It asserts that the quality of food has an impact on mental acuity, vitality, and even mood. Proper nutrition enhances a person's mood, provides more energy to the body, and allows the mind to think more clearly. Evolutionary pressures on the construction of the contemporary brain and the energy-demanding development of cognitive skills for the human mind were imposed by adaptations that aided food collection and energy efficiency.

Healthy eating engages the body and brain, controls stress via mindfulness, and provides sufficient restful sleep for the human mind. If the food consumed is not pure, it affects the structure and function of the human brain, as well as the mood. The food we consume provides our bodies with the information and components they require to function effectively. The human mind suffers if it is not fed clean nourishment.

Food is one of the most potent methods to affect our physical and emotional health since we put it directly into our bodies regularly. A healthy diet will provide the body with the energy it needs to sustain our job, our leisure activities, and our meditation, as well as influence others, to provide much-needed peace, joy, and self-contentment. The food that enters our bloodstream is the primary cause of our mental and physical illnesses.

Offering foods and their impact on Indian tradition: -

nivedanīyaṃ yaddravyaṃ praśastaṃ prayataṃ tathā /

tadbhakṣyārhaṃ pañcavidhaṃ naivedyamiti kathyate //



bhakṣyaṃ bhojyaṃ lehyaṃ peyaṃ cūṣyaṃ pañcamam /

sarvvatra caitannaivedyamārādhyāsyai nivedayet || (tantrasārah)

The Hindu ritual of presenting food to gods before sharing it with worshippers has a compelling foundation. Many individuals do it ritually or consistently without realizing why, either because they've seen others do it or because it's a family custom. According to the Bhagavad-Gita, those who consume food without giving it to God are eating sin. This is correct. You will participate in self-action if you eat food without providing it to others.

Food is an energy source. Cooks are also essential since they may have a favorable or bad impact on the people who consume the meal. It is said that offering food to God before eating it transforms it into sacrifice food and purifies it. One of the main reasons why our culture favors the practice of bringing delicacies to gods is because of this. Another key purpose is to thank someone.

Gods indeed rely on humans for nourishment, and we sustain them both physically and spiritually via our gifts in sacrifice ceremonies. However, we present food because the gods not only serve and assist us in our physiological duties, but they also play a vital part in the creation of food as well as the world's order and regularity. God is also the wellspring of our activities. We are to carry out his responsibilities on the planet and present the results to him alone, without claiming ownership or doer ship.

Humans cannot claim ownership of the food they create for these reasons. We must share it with others since it is a gift from the gods and was created by communal work. Everything that isn't god or self is solely worthy of gift in Hinduism. This is referred to as making a sacrifice. In India, everything is worthy of being offered to God or Nature as nourishment.

According to the Bhagavad-Gita, every deed, perception, and pleasure must be presented to God as a sacrifice to be rid of the impurities of karma and reincarnation and achieve freedom. There is no sacrifice and no sacrifice in reality. Everything is divine. The differentiation occurs as a result of the duality that we encounter. You become free of the repercussions of your acts when you abandon ownership and doer ship of any sacrifice.

"Food beings come into life from food, rains generate food, sacrifice creates rainfall, and sacrifice has necessary work as its beginning," according to the Bhagavad-Gita. As a result, via sacrifice, what is generated by sacrifice is returned to the source of sacrifice.

Naivedya preparation:

While preparing meals for God, we must observe the following key guidelines:

- God receives only Sattvic food. Only vegetarian contributions are accepted by God. It indicates that the sacrifices are free of suffering and cruelty.
- Food should be prepared in a clean environment with clean ingredients and a steady attitude since this raises the Sattva Guna in the food. As we are operating for God's satisfaction, we should be in a calm, tranquil, and meditative state of mind while preparing food for God.
- Vegetables, onions, garlic, and mushrooms are banned in the offering. According to Vedic traditions, these meals arouse the most intense aspects of the human psycho-physical constitution. It may differ from one religion to the next.
- We are not permitted to taste the meal before it is presented to God. Prasadam preparation is a form of active devotional meditation. So, the idea is to make delectable delicacies while focusing solely on God's happiness. As a result, He should be the one to "taste" the benefits of our labors first.



- Prasad should be served in an unused and clean utensil. Before giving, the area should be cleansed. During the offering of Prasad, a curtain is erected.

Conclusion:-

It is said that offering food to God before eating it transforms it into sacrifice food and purifies it. One of the main reasons why our culture favors the practice of bringing delicacies to gods is because of this. We must carry out his responsibilities on Earth and present the results to him alone, without claiming ownership or doership. Gods, fate, or universal forces are virtually always engaged when there is a chance.

Even from a scientific viewpoint, life on Earth is a rare blessing and a once-in-a-lifetime opportunity to be alive, conscious, and active. According to the Bhagavad-Gita, those who consume food without giving it to God are eating sin. However, we present food since the gods not only serve and assist us in our physiological duties, but they also play a significant part in the creation of food as well as the world's order and regularity.

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Impression of Human Personality According to the Bhagavadgita

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Abstract- In this work, I am explaining about the qualities that depend on the motoring of mind, senses, gunas, knowledge, intellect, karma. According to The Gita, I am explaining how a personality is to be adapted by a person in his own life based on different features which are explained in the Gita(chapter 2, 14, 15, 16 and 17). I am also explaining about the advantages on adapting the good qualities and the impact of negative qualities that may affect a person in his life. I am describing what is knowledge and intellect? Then comes about self control in which a person is supposed to bridge mind and senses. Then is the concept of 3 gunas:

- Sātvika
- Rājasika
- Tāmasika,

How these gunas can accomplish in the mode of material and nature. I have then explained about the godly, divine, evil natures and their causes. I have a main aspect on faith regarding the 3 Gunas, it is a fact that a person tries to consume food in the mode of the 3 Gunas. I also have explained what is sacrifice regarding the 3 Gunas. At the end I am describing what is austerity? And how a person has an attitude and manners towards the others.

Keywords- Knowledge, Intellect, Self-control, 3 Gunas, Saintly nature, Divine nature, Demonic nature, Faith, Food, Sacrifice, Austerity, Charity, Chapter 2, 14,15,16 and 17 of The Gita.

Introduction

Personality may be hard to define, character might be difficult to characterize, however we know it when we see it. We in general settle on character choices about people we know. A huge piece of coming to appreciate ourselves is cultivating a sensation of what our personality brand name are. Character improvement is defined as a process of developing and enhancing one's personality. Persona development facilitates an man or woman to gain self-belief and high self-confidence. Character improvement is also said to have a high-quality effect on one's verbal exchange capabilities and the way he sees the world. Whilst psychologists define persona, they tend to consult traits within someone, traits of a person's behaviour, or both. In a now famous definition, psychologist gordon allport (1937) stated each internal qualities and behaviour, however he emphasized the internal characteristics; "*character is the dynamic corporation in the man or woman of these psychophysical systems that decide his particular modifications to his environment.*" Personality can be characterized on the grounds that the trademark example of conduct that decides a man or lady's acclimation to the climate or situation. It describes how an man or woman influences others, how he knows himself and his sample of inner as well as external measurable traits. It miles the dynamic business enterprise inside a person of those psychological systems which determines his precise adjustment to the surroundings.

People –nature



- i. Self-aware
- ii. Adaptability to surroundings
- iii. Purpose orientated

Proposed method:

2.1. Knowledge.

Undaunted in the be execution of our duty, abandoning connections to progress and failure such composure is called as Yog.

Search for cover in divine data and understanding, and discard compensation searching for exercises that are emphatically inadequate contrasted with work performed with the mind spread out in divine data. Parsimonious are the people who attempt to participate in the results of their works. One who judiciously rehearses the study of work without connection can dispose of both good and bad responses in this life itself. In this manner, take a stab at Yog, which is the specialty of working capably (in legitimate cognizance). The insightful supplied with composure of mind, forsake connection to the products of activities, which attach one to the example of life and passing. By working in such perception, they accomplish the state past all torments.

2.2. Intellect.

“Whatever purpose is served by a small well of water is naturally served in all respect by a large lake”. Comparatively one who understands the unadulterated truth additionally satisfies the reason for all Vedas. Shree Krishna told that, the person who play out his deeds with no connection to their organic products. This study of working without longing for remunerations is known as the yog of the keenness or buddhi-yog.

Three Modes of Material Nature That Vedas Deals With:

- State of pure spiritual consciousness.
- Freeing yourself from dualities, eternally fixed in Truth, and
- Without concern for material gain and safety, be situated in the self.

At the point when your insight crosses the mess of hallucination, you will then, at that point, get detachment to what exactly has been heard and what is yet to be caught wind of satisfactions in this world and the following. Right when your knowledge stops to be enchanted by the fruitive sections of the Vedas and stays steadfast in divine mindfulness, you will then, accomplish the state of astounding Yog what is the demeanor of one who is arranged in divine awareness? How does an edified individual talk? Whenever one disposes of every self centered longing and desires of the faculties that torture the brain, and becomes fulfilled in the acknowledgment of oneself, such an individual is supposed to be supernaturally arranged. One whose mind stays undisturbed in the midst of wretchedness, who doesn't desire for delight, and who is liberated from connection, dread, and outrage, is known as a sage of consistent insight. One who stays unattached under all circumstances, and is neither happy by great karma nor done for by misfortune, he is a sage with superb data. One who can pull out the faculties from their articles, similarly, as a turtle pulls out its appendages into its shell, is laid out in divine insight.

2.3. Self-Control.

Contenders could restrict the senses from their objects of satisfaction, yet the inclination for the sense objects remains. Not enduring, even this taste stops for the people who gets the Incomparable. The faculties are so strong and violent, that they can influentially redirect the brain even of an individual enhanced with division



who practices restraint. While considering on the objects of the faculties, one makes association with them. Association prompts want, and from want arises shock.

Result: So, one who has controlled the senses from their items, is immovably settled in supernatural information, who surrenders generally material cravings and lives liberated from a feeling of voracity, ownership, and vanity, accomplishes wonderful harmony.

2.4. 3 Gunas. Who surrenders generally material cravings and lives liberated from a feeling of covetousness, ownership, and pride, accomplishes amazing harmony?

The material nature comprises of 3 Gunas (modes)-

1. Sattva (goodness).
2. Rajas (enthusiasm).
3. Tamas (obliviousness).

Since the body, intellect, and mind are material in nature, they also have these three modes, and a blend of these gunas structures the premise of one's personality. Tranquility, ethical quality, prosperity, peacefulness, and so forth are the excellencies of those in the method of goodness. Those determined by passion have unlimited longings and desires; they endeavor to satisfy them and work towards common upgrade. Nonetheless, those in the method of ignorance; are grasped by lethargy, unreasonable rest, fancy, inebriation, and different indecencies. The spirit can rise above over these three modes, it accomplishes light which is to join his mind to God. He says: since the Preeminent Master is unaffected by these three modes, whosoever appends their brain to God, additionally ascends from the material to the heavenly level.

The material energy consists of 3 *Guṇas* (modes) –

1. Sattva (goodness), Among these, sattva *Guṇa*, the mode of goodness, being purgative than the others, is enlightening and loaded with prosperity. It ties the spirit by making connection for a feeling of joy and information.

2. Rajas (energy), the idea of enthusiasm. It emerges from common longings and kind gestures and ties the spirit through connection to fruitive activities.

3. Tamas (obliviousness), which is brought into the world of obliviousness, is the reason for deception for the typified spirits. It beguiles all living creatures through carelessness, lethargy, and rest.

How It Impacts:

At the point when every one of the doors of the body are lit up by information, realize that it will generally be an appearance of the method of goodness. Whenever the method of energy prevails, the indications of ravenousness, effort for common addition, fretfulness, and desiring create. Naiveté, dormancy, carelessness, and hallucination these are the prevailing indications of the method of obliviousness.

Result:

The fruit of activities acted in the method of goodness give unadulterated outcomes. Activities done in the method of enthusiasm bring about torment, while those acted in the method of obliviousness bring about murkiness from the method of goodness emerges knowledge, from the method of energy emerges greed, and from the method of obliviousness emerge carelessness and dream. Transcended each of the 3 *Guṇas* (in the method of material and nature). The individuals who are similar in joy and pain; who are laid out in oneself; who view a block, a piece of stone, and a piece of gold as per equivalent worth; who continue as before in the



midst of charming and unsavory occasions; who are shrewd; who acknowledge both fault and commendation with serenity; who go on as before in honor and disgrace; who treat both friend and adversary the equivalent; and who have abandoned all endeavors - they are said to have risen above the three Guṇas.

2.5. Saintly Nature

The righteous nature creates in people by developing the methods of goodness, by adhering to the guidelines given in the sacred texts, and cleansing the mind with otherworldly practices. Such conduct draws in daivī sampatti or supernatural characteristics, in the long run prompting God-acknowledgment.

The demoniac-nature creates by partner with methods of enthusiasm and obliviousness and really engaged ways of life that breed unwholesome attributes in human character.

The individual who ought to need to procure sacred individua 1 nature: these are the highminded excellencies of those enhanced with a sublime nature-boldness, faultlessness of mind, persistence in powerful data, great goal, control of the senses, execution of repentance, examination of the sanctified books, gravity, and straightforwardness; quietness, trustworthiness, nonappearance of shock, renunciation, tranquility, constraint from issue finding, compassion toward each and every living being, nonattendance of avarice, delicacy, modesty, and nonattendance of eccentricity; force, exculpation, strength, tidiness, bearing aggression toward none, and nonappearance of vanity. Divine qualities leads to liberation. While demonic cause for a continuing destiny of bondage.

The Person Who Should Have to Acquire Holy Person Nature:

These are the virtuous excellencies of those enriched with a heavenly nature-courage, immaculateness of mind, relentlessness in otherworldly information, good cause, control of the senses, execution of penance, investigation of the consecrated books, gravity, and straightforwardness; peacefulness, honesty, nonappearance of outrage, renunciation, serenity, limitation from issue finding, empathy toward every single living being, nonattendance of rapaciousness, delicacy, humility, and absence of whimsicalness; force, absolution, strength, neatness, bearing hostility toward none, and nonappearance of vanity.

2.6. Faith - Confidence as an indivisible part of human instinct and says that everybody holds confidence. In any case, contingent on the idea of their brain, their confidence adjusts a comparing tone: 1. Sāttvic,

2. Rājasic,

3. Tāmasic,

The individual fulfillment they still hanging out there by the possibility of their certainty, including the food they like to eat. He similarly bunches food into three orders and discusses the impact of each grouping upon individuals. Where do they stand who dismiss the orders of the scripture, yet at the same time love with confidence? Is their confidence in the method of goodness, energy, or obliviousness? Every individual is carried into the world with inherent certainty, which can be of three sorts sāttvic, rājasic, or tāmasic. The certainty surprisingly acclimates to the possibility of their mind. All people have certainty, and anything the possibility of their certainty, that is verily the thing they are. Those in the technique for goodness love the heavenly creatures; those in the strategy for energy love the yakṣhas and rākṣhasas; those in the strategy for carelessness love phantoms and spirits.

2.7. Food- The food people favor is as indicated by their attitudes. The equivalent is valid for the penance, grimness, and noble cause they slant toward.

People in the method of goodness favor food varieties that advance the life expectancy, and increment ethicalness, strength, wellbeing, joy, and fulfillment. Such food varieties are delicious, supporting, and



normally classy. Food varieties that are excessively severe, excessively sharp, pungent, extremely hot, impactful, dry are unforgettable to people in the method of energy. Such food varieties produce torment, anguish, and sickness.

Food varieties that are overcooked, old, rotten, dirtied, and unclean are of high repute to people in the method of obliviousness.

2.8. Sacrifice

Penance (Sacrifice) that is performed by the scriptural orders without presumption for compensations, with the firm feeling of the mind that it includes commitment is of the possibility of goodness. Penance, which is performed for material benefit, or with deceptive point, to be in the strategy for excitement. Repentance without certainty and contrary to the sets of the hallowed compositions, in which no food is offered, no mantras presented, and no gift made, is to be considered in the strategy for mindlessness.

2.9. Worship of Supreme God.

Love of the Supreme Lord, the Brahmins, the profound expert, the astute, and the older folks when this is finished with the recognition of neatness, effortlessness, abstinence, and peacefulness is announced as the starkness of the body.

2.10. Austerity

Words that don't create problems, are straightforward, tame, and valuable, as well as the standard recitation of the Vedic sacrosanct works these are declared as the seriousness of talk. Peacefulness of thought, delicacy, calm, balance, and flawlessness of bearing all of these are broadcasted as the obviousness of the brain.

Austerity (grimness) In Modes:

Exactly when devoted individuals with vivacious certainty practice these three-cross-over severities without yearning for material awards, they are allocated as starkness's in the technique for goodness. Austerity that is performed with gaudiness for acquiring honor, regard, and love is in the method of enthusiasm. Its advantages are shaky and short lived. Austerity that is performed by those with confounded thoughts, and which includes tormenting oneself or hurting others, is depicted to be in the method of obliviousness.

12.11. Charity

Good cause in 3 modes: Charity given to a commendable individual basically because it is on the right track to give, without thought of anything consequently, at the appropriate time and in the legitimate spot, is expressed to be in the method of goodness. However, charity given with hesitance, with the desire for a return or in assumption for a prize, is supposed to be in the method of energy.

Also, that foundation, which is given at some unacceptable spot and wrong an ideal opportunity to dishonorable people, without extending regard, or with disdain, is held to be of the idea of naiveté.

"Om tat sat" for a noble cause:

The words "Om Tat Sat" have been reported as symbolic depictions of the Incomparable Unadulterated Fact of the matter, from the beginning of creation. From them came the ministers, hallowed texts, and sacrifice. Along these lines, while performing shows of good cause, offering great objective, or undertaking retaliation, expounders of the Vedas by and large beginning by communicating "Om" according to the cures of Vedic mandates. People who don't want fruitive prizes, however look to be liberated from material entrapments, utter "Tat" alongside demonstrations of austerity, sacrifice, and good charity. "Sat" signifies everlasting presence

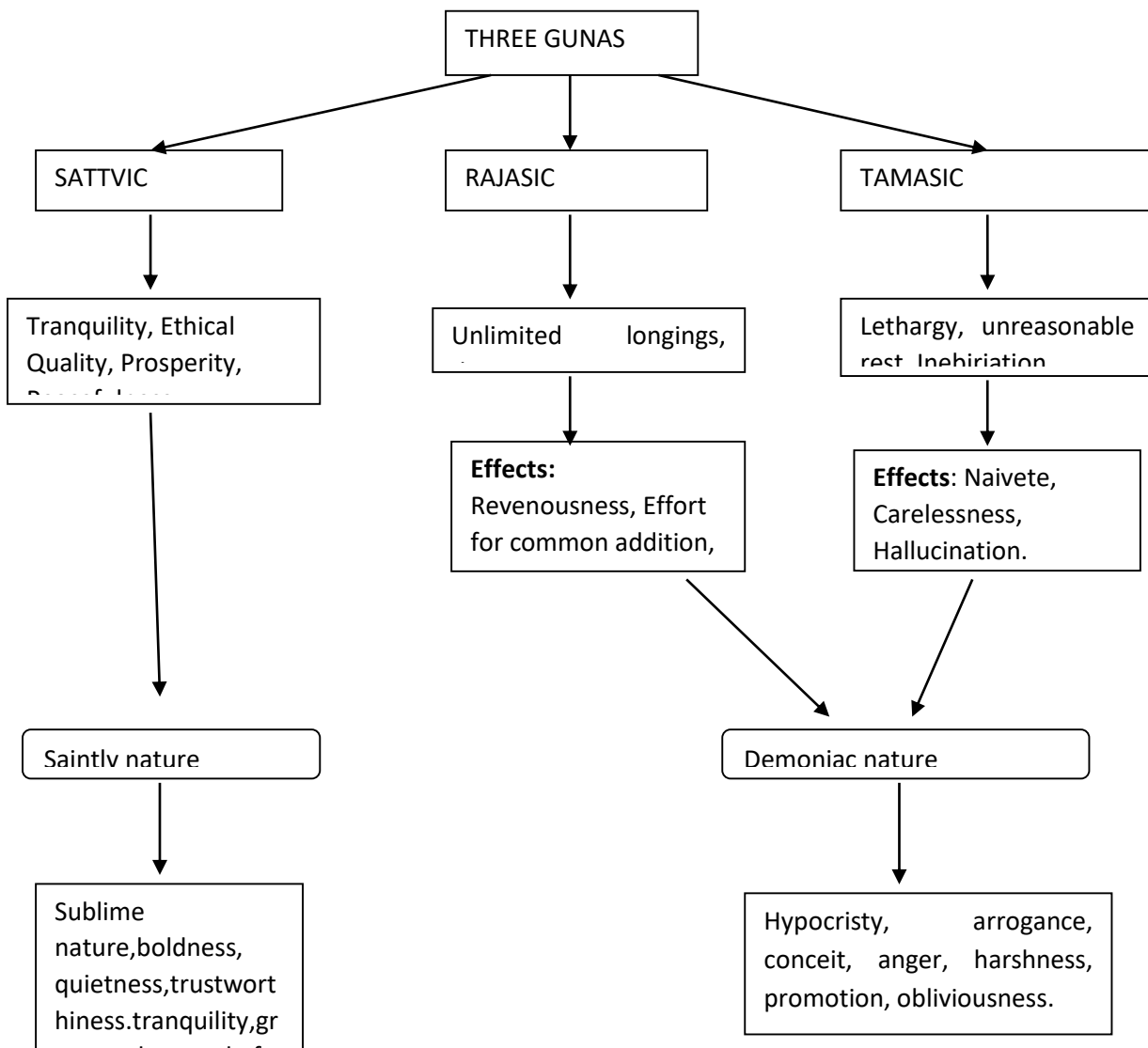
and goodness. It is likewise used to portray a favorable activity. Being laid out in the exhibition of scarifies, retribution, and charity, is likewise portrayed by "Sat." Thus, any represent such designs is named "Sat."

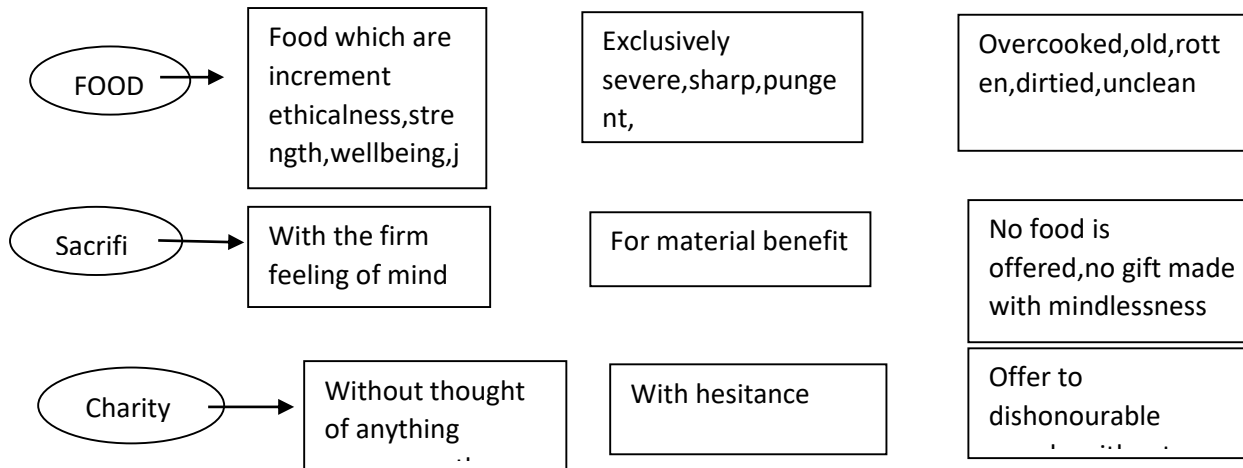
2.12. Some of the qualities not to adopt and its effects:

Wayward individual, who has not controlled the mind and senses, can neither have an ardent sagacity not reliable thought on God. For one who never unites the brain with God there is no concordance. One who surrenders generally material craving and lives liberated from a feeling of excitement, possession, vanity achieves amazing harmony. Outrage prompts obscuring of judgment which achieves bewilderment of memory. Whenever memory is stunned, the understanding gets demolished and when the minds is crushed, one is obliterated. Demoniatic-natured person possess Hypocrisy, arrogance, conceit, anger, harshness, promotion, obliviousness.

Results In:

Try not to include what exercises are suitable and what are inappropriate. Thus they bunches neither flawlessness nor satisfactory direct nor even honesty, pride, and haughtiness. They are attracted to importance and work with sullied reason. The people who acts under the power of want, disposing of the orders of the consecrated texts, accomplishes neither faultlessness, nor happiness nor the transcendent target 8 throughout everyday life. Thus, let the sacrosanct composing be your clout in sorting out what should be done and what should be done and what should not be finished. Comprehend the sacrosanct composing orders and teaching and a while later play out your exercises in this world as necessary.





Conclusion:

The personality is the unique thing that all individual have. So, that we need to develop that in a righteous way so that leads good causes for others. They are many things as explained above that each person must need to adopt. The process of acquiring that qualities may difficult but once you adopt that results in a great way. It effects on all our single activities in our life. In Gita, it is beautifully explained by Shree Krishna. The contact between the senses and sense objects brings about brief view of bliss and trouble. These are non-super durable and travel every which way like the colder time of year and summer season. One should figure out how to endure them without being disturbed, the individual who isn't impacted by bliss and misery and stays consistent in both, becomes qualified for liberation.

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Bearing of Ancient Education System on Students

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Abstract:

Ancient education accepted that teaching of ethics and morals inside the students would empower them to work with the accomplishment of the ideal objectives and goals was accepted that they would have the option to improve their living through ownership of sufficient information as far as ethics, morals, standards, and values. our ancient training began to foster the students in the external body as well as on the inward body. The ancient training focused on giving morals like modesty, honesty, discipline, confidence, and regarding all manifestations to the students.

Keywords:

Objective Ancient Education, knowledge, Relation between teachers and students, Personality Development, Discipline, Free education, Respecting others.

Introduction:

Training in the ancient time frame is influenced by religious, political, or monetary elements. The all-out setup of thoughts, practices, and leads is called Dharma. Ancient Indian training is likewise to be perceived as being, at last, the result of the Indian hypothesis of information as a feature of the relating plan of life and values. The Hindus are generally dazzled and impacted by the reality of death as the focal unavoidable truth. The person's preeminent obligation is hence to accomplish his venture into the Absolute his self-satisfaction. Teaching should aid this self-satisfaction, and not in the securing of simple objective information. Common education addresses different parts of information on physical sciences. Changes occur inside the arrangement of teaching, basically to help the students. The essential goal of training is to teach information and data among the students for prompting their usable turn of events. Profound information has been viewed as the method for accomplishing the last joy. Yet again for the acknowledgment of the incredible truth, profound reflection insecurity is key and thus the individual has been bidden to take responsibility for serious atonement.

The objective of ancient education:

In ancient India, the teaching involved individual concerns. It centers upon the character advancement of the students. Education is recognized as a cycle, prompting one's inward movement and self-satisfaction. The teachers executed the methods, systems, and approaches that would be effectively reasonable by the students. It was trusted that the movement of an individual implied, the preparation of their brain as the instrument of getting information. This information would work on their inventive capacities. The reasoning rule was assessed higher than the subject of reasoning. Hence, the essential subject of the training was simply the brain.

knowledge towards life:

During ancient times in India, the students devoted themselves to paying attention to their teachers. They would sit under their teachers and grasp every one of the muddled issues of life through tuning in and reflection. During old times, books were not utilized as wellsprings of learning. The students would get useful information on the world and society through laying out correspondence with people. An endeavor was made

to make the understudies fit for encountering the Supreme Truth himself and achieve changes and changes inside the general public. In the securing of teaching, students are expected to surrender all the material riches and solaces.

Relation between teachers and students:

During the whole time of teaching, the students lived at the place of the teacher. Aside from scholarly information, they gained information as far as values, societies, standards, ethics, standards, and morals. The teachers train them, how to become mindful citizenry and work towards promoting the prosperity of the local area. The primary center was put upon teaching. The students layout close contact with the teachers and through this contact, they can teach every one of their characteristics and abilities. This was likewise viewed as a significant angle in prompting the character advancement of the students. teachers were vested with the obligation to represent goals, standards, standards, and social qualities, from where the students came.

Vocational training:

students are given preparation as far as occupations, for example, animal cultivation, agribusiness, dairy cultivating, etc. Since they consume their food too inside the teacher's home, thus, they need to aid the planning of suppers too. Raising animals was viewed as one of the significant homegrown positions and students were given preparation as far as how to deal with the necessities and prerequisites of the animals properly. The old Indian training was not just hypothetical yet was connected with the real factors of life. The students had the option to get an effective agreement that other than scholarly information, they need to get information as far as family tasks and social help. The advanced idea of training, which is advancing by doing, is the pith of schooling in ancient India.

Personality development:

The individuals get training not exclusively to support their everyday environments enough yet for the improvement of their character too. The improvement of the character of the people is engaged upon the teaching of ethics, values, and morals among them, so they can form into fair, and honest individuals. To prompt the advancement of character, people need to get information as far as standards, societies, standards, and norms. Religious training is a significant part of schooling in ancient India. Whenever the students, sincerely devoted themselves to the comprehension of the qualities and standards and execute them viably, then they would have the option to prompt the advancement of character and character.

Discipline:

In the ancient education system, which occurred in gurukuls or ashrams, the students were intended to notice severe discipline. They were intended to keep specific guidelines and approaches concerning the arrangement of teaching as well as far as their everyday errands. In centering upon discipline, the understudies were intended to practice poise. The discipline that was established in ethical quality and religion was taught among the individuals. The students were expected to surrender desire, avarice, outrage, and conceit. The students shouldn't get occupied with tattle, bet, hurt the sensations of others, dance, sing or kill creatures or birds. It was requested of each individual, regardless of whether he had a place with rich, high-status families or lower ranks to have a basic existence in the gurukul or ashram. The students were expected to be principled.

Providing free education:

The education was free. The reasons were, students were not expected to pay any charges and outside offices were likewise not allowed to interfere in the issues of teaching. The gurukuls or ashrams were independent. They had their standards and approaches those students were intended to keep. Admittance to well-rounded



schooling was not given riches, the students didn't pay any charges, yet their abilities, capacities, and inspiration were viewed as significant through which they gained training. The student was never constrained, yet given his longing, he could give a field, cow, pony, or vegetables, by his monetary position. The teachers portrayed fulfillment with the students, who were roused and played out their errands and capacities properly. The capacities of the students empowered them to get training.

Respect towards others:

The teacher and the students extended huge regard, generosity, and kindness towards one another. The correspondence that occurred between them was efficient. The teacher assumed the part of the dad to the students. He directed them and drove them in the correct course. Whenever the students felt any disease or medical issues, he took care of them and gave them a clinical treatment. The students excessively complied and paid attention to their teacher. The teacher would even request that they go to the backwoods and get fuel-wood or vegetables or organic products, then they did likewise, with no aversion. The students gave regard to their teachers as their folks and instructors too dealt with them like their own kids and dealt with their necessities and prerequisites. Regard and viable correspondence are viewed as angles that worked with advancing as well as teachers and students shaped genial terms and associations with one another.

Social needs:

The ancient Indian education fundamentally depended on the necessities and prerequisites of the people and the general public. Guidance, preparation, and inspiration are viewed as vital pieces of teaching. The acknowledgment of social obligations prompted the affirmation of political and military science, regulations, medication, and professional readiness of the curricular subjects. This is one of the reasons that blooming was normal. It had a clear great and distinct mission. The instructive focuses in ancient India were situated in the areas which were embellished by delights of nature, amid greenery and origins of the Indian human progress and culture. The environment in the antiquated schools was of isolation and serenity. The significant apparatus of instruction was the mental focus. The teachers in antiquated India developed a unique type of training, by which synchronization was laid out among mysticism and realism and human existence was in this manner progressed towards accomplishing accuracy and honorableness to a significant degree.

Conclusion:

The basics centered upon, information connected with life, the nearby relationship among teacher and student prompted the turn of events, advancement of social work, professional preparation, improvement of character, making formal and casual training mindful, focusing on discipline, giving free education, adjusting school hours, regard and viable correspondence and cultural necessities. teaching in ancient India was liberated from any control of any outer associations or offices. The gurukuls and the ashrams worked independently and had their standards and approaches.

The ancient arrangement of teaching has impacted different frameworks of schooling in India as well as in different nations of the world too. The primary elements of this school system were, the teachers and the students working collaborating. The teachers viewed students as their kids and students recognized their teachers as their parents respected their orders. The students separated from scholarly learning got occupied with the exhibition of family tasks and thusly, they fostered their abilities and capacities in regards to family liabilities. The primary focal point of the old arrangement of training was upon religious schooling. Aside from scholarly learning, the students were granted information and data as far as societies, standards, ethics, values, and morals, so they can become capable individuals from the general public and work viably towards advancing the prosperity of the local area.\

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Ancient Indian Ideology of Trials and Punishments

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Abstract

This paper is to study the punishment in India from the ancient time I can say that this study is based on existing data which has been collected from different books some journals and some papers and also websites related to the topic

Now let us see the originated place of the idea of punishment it was located from the originated place of the social lifestyles of an individual but we cannot cross that far in the origin or cannot with any superb truth declare its truth the concept of the punishment itself is explained in lots of definitions so insistently has its relation with crime been asserted that we tend to push aside that the authority of society in granting such suffering performs a major function this is to say that society may also lessen positive actions to name them crime but those movements might not be categorized as a criminal offense in every society similarly the punishment inflicted with the aid of society and feature their nature and records.

In this paper keeping this point in mind, we shall explore the evolution of punishment in ancient days and simplest within the context of India that reason the paper first gives an account of crime practices in ancient and then the present is going on let us note here that the conceptions of imprisonment were bought by way of Britishers in India and after that, it's a was considerable alternate and became the most commontype of punishment no longer handiest in India but for the duration of the sector but still, even the basis of granting punishment varies in one-of-a-kind society allow us to talk about the punishment in India.

Introduction

Like in each civilized society social economic and political conditions prevailing at some point of distinct places of the history of India have an impact on is the evolution of regulation as a result the objective of the crook justice and methods of its management changed from time to time and from one duration Of records to some other the policies of various time had an exceptional setup of management of justice initially the law of *Dharma* as propounded in the *Vedas* changed into considered ideally suited in historical India for the king had no legislative strength but step by step the state of affairs changed and the king started making laws and rules there taining in view customs and nearby usages there may be no question that early history of historical India Hindu law dominated which was based on Hinduism. Hinduism became away of life with enormous freedom of notion it become a family of four *Vedas* and *Puranas*, 108 *Upanishads*, two epics, numerous *Neethees*, *BhagwatGeeta*, *Manu Shamita (smriti)*, comparatively current *Kautilya's Arthashastra*, and other large and small texts with the regional flower of the same Grand narration to which the concept of *Dharma* remained primary the concept of *Dharma* or law in historical India turned into stimulated by using the *Vedas* which include guidelines of conduct and Rites compiled in *dharmasutras* which have been being practiced in some of the branches of the Vedic schools, hence here the paper first gives an account of crime practices in ancient and then the present what's going on

Rules and laws of a King

In Mahabharata, it has been said that

“The King after having oath that he shall protect his subjects that if he fails to safeguard them he should be executed like a mad dog”

Hence from the above statement, they are saying that king who doesn't protect them should be executed consistent with their priority, the king who takes no advice from any one is not asking.

This means that the monarchy was founded and signified a social union and if the king violated the common treaty he lost his sovereignty. Let us go further in the history of the *Mauryan* Empire describing the activities of the king within *Artaxerxes*, within the joy of the people lies the joy of the kings, in their welfare he sees his well-being, whatever pleases him he will not consider almost as good but. anything that pleases his people is considered a good thing The principle of the law explained by *Kautilya* was based on the most ancient traditions that had been established in the time of *Ramayana*, *Rama* king of *Ayodhya* was told to evict his wife queen *Sita*, He loved her. so that he had complete faith. just because his story did not agree with taking his wife who had spent a year at *Ravana's* house. the king submitted to the will of the brokenhearted. with this in mind, we can say that the kings of ancient times were the queens of the east who could do whatever they wished despite the law or the rights of the people under them.

Rights given to the captured criminal in ancient time

There is no many direct evidence of the guidelines with regard to one aspect of the person who's captured in antique India but the investigation of thoughts of state business enterprise of equity regulations and corporation display a few strains of humanistic method toward the captured man or woman the Society of India as been examined were greater disposed toward the honorableness that character submitting any off-base the speculation of resurrection Has been in brains of people as they accept that transgressions executed on this delivery will have a discipline in next beginning in *Atharva Veda* moreover portrays man is anything however a novel he is a social dwelling being God cherishes the human who serves other being guys cows and different animals certainly, even vintage lawbreakers perceive that crooks were not one but rather made these elements may be evaluating to the superior length like social and economic might be because of disintegration of virtues by means of parental disregard strain of state of affairs or doing a crimes.

Idea of “DARMA”

In the early Vedic instances, we do not song down any reference as respects the foundation of felony system in those time law of historic India became molded via the idea of '*Dharma*' which laid out in the different manuals clarifying the Vedic sacred writings like '*Puranas*' and '*Smritis*' The King had no free authority except shape his powers of '*Dharma*' which he become relied upon to preserve the qualification among a not unusual crook offense. while common wrongs related predominantly to debates emerging over abundance the concept of transgression turned into the norm against which wrong doing turned into to be characterized. The *Maurya* Dynasty which had reached out to big pieces of the focal and jap locales at some point of the fourth Century, had a thorough corrective framework, which advocated mutilation in addition to capital punishment for even unimportant offenses.

The laws of “Manu”

"Guidelines of the *Manu*" additionally called *Mānava-dharmaśāstra*, is the most large and earliest metrical work of the *Dharmaśāstra* literary exercise of Hinduism composed by the vintage sage

Manu endorses ten fundamental hints for the popularity of Dharma: “endurance” (*dhriti*), “pardoning” (*kshama*), “devotion or restraint” (*dama*), “trustworthiness” (*asteya*), “holiness” (*shauch*), “manipulate of colleges” (*indraiya-nigrah*), “cause” (*dhi*), “statistics or learning” (*vidya*), “honesty” (*satya*) and “nonattendance of outrage” (*krodha*).

It additionally expresses Peacefulness, truth, virtue of body and brain, manipulate of faculties are the pith of *Dharma*. on this manner *dharmic* regulations oversee the individual as well as all within the public area.. The *Manu smṛti* shows the conspicuous impact of beyond *Dharmasutras* and *Arthashastras*. The *Manusmṛiti* was short to take on the time period *vyavaharapadas*. The *dharma* classes of texts had been critical for the reason that they did not depend on the electricity of precise Vedic schools becoming the beginning level of a free exercise that underscored dharma itself and no longer Vedic starting points The *Manusmṛiti* perceived assault and other considerable wounds and assets offenses like housebreaking and theft So the concept of *Dharma* governed Indian civilization from the Vedic time. From the King to his final employee every people was constrained by means of *Dharma*.

Ancient punishment

The speculation of prevention was the incentive behind punishing and the curse of punishment need to be as indicated with the aid of the standards of normal fairness The ruler having completely viewed because the time and the spot of the offense, the energy and the data at the responsible party must pretty purpose punishment for the wrongdoers. The concept of the concept of the offense and responsible party with the end purpose of punishment conforms to the cutting side standards of equity It become visible that nobody however punishment can manage each one of the people inside the earth and most extreme significance changed into given to punishment. cautious of punishment given without suitable judgment and felt that it would obliterate. The lord within the occasion that he does not rebuff the wrongdoers who deserved punishment at that factor, the greater grounded could broil the extra prone just like fish on a spit and a situation will emerge may additionally overrule the right. In a state wherein punishment is not as expected incurred, the possession would not live with any person the decrease ones might the better ones The entire world is maintained in control solely by means of punishing, considering there is nobody in the world who will continuously act in an equitable manner. just the tension in the direction of area runs the world. Manu additionally anticipated that in the event that there has been no area, all ranks (*varna*) would be undermined, all stumbling blocks would be gotten through, and all guys might seethe in end result of missteps concerning discipline. there was hindrance against unfair field and cautions that shameful discipline will obliterate status among men, and after demise. Manu offers levels of area to a failing individual assuming he keeps on doing the wrongdoing, first with the aid of (delicate) reprimand, a short time later with the aid of grievance, thirdly through a first-rate, after that via corporal rebuke. while the offender can't manipulate such offense even by whipping, then, at that factor, the 4 modes co together should be implemented.

Conclusion

The historical India or the Antiquated India had seen an first rate alternate of guidelines as at first, the regulation or *Dharma*, as propounded inside the *Vedas* changed into considered as incomparable in old India for the King had no administrative electricity. in any case, step by step, the prevailing condition changed and the King commenced making rules and pointers retaining in view the traditions and close by uses. Insofar as the domain become little, the kind of organization become quite a lot equitable; but as the size of the area evolved massive, it became discovered important to include a framework in which political powers were accumulated in the ownership of the pinnacle of the country helped by using a Council of Ministers and a organized management. So from this we can get the information that the ancient instances the folks that have been criminals became having a few rights, laws that they ought to follow and the punishment turned into



given by way of the king and the king paintings for human beings sake now not handiest for his sake and there has been a rule observed that king who does not follows his responsibilities he will be killed by humans itself and we can conclude that the rights or the laws which have been observed become performed in keeping with dharma and accompanied the 10 fundamental hints for the popularity of Dharma and finished with the historic judiciary or the law gadget.

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A glimpse into the heritage architecture of Kerala temples and spirituality

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Abstract :

Kerala located in the southern west coast of Indian subcontinent is an enriched state with its own cultural, linguistic and spiritual identities. It is also the land of temples where each temple exhibit its own signature by its geography, architecture, method of worship etc. Each temple in Kerala has a distinguished style of adaptation of Dravidian culture or south Indian tradition which can be identified clearly from its architecture. Kerala temple architecture also adopts various architectural styles like Japanese architecture, Nepal architecture etc. It also has evident architectural influence of several “Buddhist” and “Jain” ideologies. Therefore, Kerala temples become a perfect representation of cultural and artistic piece of figure. Rather than just being an art they represent human way of living, their beliefs and practices and there by the society. Thus, this paper attempts to explore architecture of Kerala temples and therefore the spirituality.

Keywords : Kerala, Architecture, Culture, Heritage, Temples, Sculptures, Murals, Hinduism, Spirituality

Introduction :

Kerala known as the land of temples has a unique way of temple architecture style. Temples have an important place in the life of residents of Kerala. It follows Indian Vedic architectural science (“Vastushastra”) and adopts a little bit of Dravidian architecture. Every architecture or the so-called culture has a close relation with the geography of the particular place and therefore, they are a response to the climate of the place. Thus, architecture of Kerala temples is different from other temples of India. They stand out with its unique structural simplicity and cultural features. The influential architectural science which has strong impact on Kerala temple architecture are “Tantrasamachaya”, ”Thachashastra”, “Manushyalaya – Chandrika”, ” Silparatna “etc. Kerala temple architecture mainly use wood, as the state has rich forest cover. Thus, they are explicit to be example of craftsmanship in wood. This architectural style mainly make use of wood, stone and metal. The base structure of temples in Kerala is mainly made of granite and laterite. The plan has a conical roof and a pyramidal roof. The steep and needle like roof is mainly made of wood which is the covered by copper plates. Another distinctive feature of Kerala temples is the use of brass lamps commonly known as “Vilakku Maadam”, which is used for traditional lighting. Some of the Kerala temples also have a special theater hall known as “Kuthambalam”, which is used for performing various temple arts including “Kathakali”, ” Oottam thullal”, ”Chakkiyar Kooth” and “Nangyar Kooth” which is a part of worship. These theater halls educate people coming from all over the world on the rich legends of Kerala cultural fabric. Thus, these temples become a perfect representation of art, culture and heritage. Rather than being just an institution of worship, temples in Kerala are rich in both tangible and intangible cultural values and artistic values. Thus, these temples become a symbol of religious legacy.



Architecture and culture :

Architecture is the combination of art and science which design buildings and monuments which are nothing but the representation of culture. Therefore, architectural works are perceived as symbol of civilization and culture.

It is the nothing but the manifestation of social life made with love and compassion. It is a kind of art which depends on the state of cultural evolution of the so-called social life. Architecture is not only the physical manifestation of structures but also the emotional representation of social life and culture.

In the same way temples in Kerala are also the symbol of Dravidian culture, village and many folk stories thus, each and every temple monument become the emotional expression of social life and culture. Each temple in Kerala have different style of architecture. They solely depend upon the place, the people, their way of life and their belief system. Thus, every temple will be built with love, worship and compassion, which in turn makes them the historical monuments of cultural importance.

The temples in Kerala are mainly classified into 5 types,

A village temple (GRAAMA KSETHRAM) in every village, A (DESA KSETHRAM) within the village, private family temples where the “Paradevatha”, that is the family deity is worshiped and the sacred groves (KAAVU).Each of these temples have their own unique style of architecture and thus, the culture.

The place, history and architecture :

Kerala is situated in the south-western side of Indian subcontinent. Geographically it is a narrow land which lies between the western ghats mountain range on the eastern side and Arabian sea of the western side. The geographical position of Kerala has a great influence upon its architecture. Western ghats enriched with trees, mountains and waterfalls play a major role in influencing lifestyle of local residents and thus the culture and thereby the architectural style.

Dravidians the first tenants of northern Indian were the primary pilgrims in Kerala. During this period the underlying Aryan transients were truly supporters of “Buddhist” and “Jainism” ideologies. And thus several “Buddhist” and “Jain” temples were common during that period.

During this reign, ”Brahminism of Aryans” were introduced to Kerala society, which was under the influence of “Jain” and “Buddhist” ideologies. This period of time starting from 500 BCE to 200CE is commonly referred to as Vedic time frame in Kerala, which was followed by the season of “Adi Shankaracharya” (788- 820 CE) during which revolutionary discoveries in Vedic ideologies were introduced to the Kerala society. Then Hinduism slowly became a overwhelming religion over “Jainism” and “Buddhism”, which in turn resulted in the transformation of many “Jain” and “Buddhist” temples to Hindu temples.

Temples like “Koodalmanikam temple” and “Edakkal temple” which is primarily of jain root and “Vadakkumnathan temple at Thrissur” and “Siva temple at madavoorpara in Trivandrum” which is of “Buddhist” origin are typical example of these. Thus, “Brahmanical Hinduism” gained a lot of importance in Kerala society and thus influenced the temple architectural style.

Introduction of Hinduism to temple architecture :

As Hinduism gained a lot of importance in Kerala society which was rich in tradition. It drastically influenced the temple architectural style also. Temple architecture was practiced according to Vedic practices. The determination



of plot, estimation, the date of initiation, materials, introduction of the structure, angles everything was based on hindu religious practice.

Architectural style is purely based on “Thachu Shastra”, the science of carpentry and “Vastu Shastra”, the science of construction and architecture. The sun, wind, rain everything has influence on temple architecture. In Hinduism all these basic living factors like sun, wind, water and fire considered as God. And thus, each building was constructed on the basis of this.

Temple architecture in Kerala :

Wood, stone, brick and naturally made brick plate rooftops are the primary materials used for the construction of temples in Kerala. Many building materials were adopted according to the Kerala climate.

As Kerala is enriched with dense forest and timbers, wood is one of the main material used for the construction of temples. Timbers of trees like rosewood, teak, sandal, ebony and “PLAVU” were widely used.

Another important feature of Kerala temples is the beautifully sculptured walls and giant pillars. Rather than just a mixture of construction materials they are the living monuments of culture and civilization. These pillars and walls are made of firmer materials in its inner and are covered with wooden material on outer part. Foundations of temples are mainly made of granite and walls are made of laterite which is obtained naturally from the foots of western ghats mountain.

A typical Kerala temple has a four faced inner surface like a square precinct which will be surrounded with walls called the “Nalambalam”. This will be primarily made of laterite material or wood with laterite coating. These are one of the prominent features of a Kerala temple. And this “Nalambalam” made with selectively chosen wood and laterite has a Japanese architectural influence or similarity. The gabled rooftop also has a Nepal architectural influence.

Another distinctive feature of Kerala temples is the presence of “Sreekovil”. These “Sreekovils” have a prominent role in Kerala temple architecture. It has various arrangement shapes based on which they are built. The base plan of “Sreekovil” has mainly 3 possible arrangements, and they are square (the Nagara), round (Vasara), rectangular and polygonal (Dravida). The architectural style utilized here, according to the Vedic practice is square “Grabhagriha”, which represent the influence of “Buddhist” architecture in Kerala temples.

General height of a typical Kerala temple lies between 13/7 and 21/8. And therefore, the proportion of the aggregate stature which is again partitioned into two parts is 1:2:1. Kerala’s temples also accommodates “Oottupura” (Feasting room), temple tanks, “Vedopadesha shala” (a separate room for showing and teaching Vedas) and “Koothambalam” (theater room used for performance of different temple arts).

They also incorporate “Sopanam”(the holy steps which is seen ahead of “Sreekovil”), “Mathrusala” (the extended portion of “ Nalambalam”, towards the SREEKOVIL), “Namaskara mandapam” (which is constructed in front of “Sopanam” facing the idol worshiped inside the “Sreekovil”), “Thidappally”(which is the temple kitchen), a well which is usually found at the northwest direction of “Naalambalam” and from which water for several devotional rituals and practices are taken, “Kodimaram”(which is a tall pillar like structure seen in front of temples carrying the symbol of the worshiped deity of that individual temple and a “Theerthakkulam” (which is referred as the sacred pond). And locals coming to temples will clean their hands and feet by using these water which is also used to bathe animals like elephants which is element of worship of Kerala temples.



Another important feature of Kerala's temples is the "Deva pratishta" or idol. They are nothing but the worshiped god or goddess. Every temple in Kerala is related to a specific god or goddess. That is each temple worship a specific god as their main idol according to the myths and beliefs of that place. The goddess sculptured statues will be installed inside the square shaped "Garbhagruham or Sreekovil". And they will be usually made of wood, granite or "Panchaloha". These statues of idols are made according to "Dyana slokams" by expertise. Later these deities are worshiped according to "Thaanthrik" rituals, and Vedic practices.

Temples in Kerala are mainly designed on basis of three plans, and they are, the round or the oval type, the square type and the apsidal type. Almost most of the temples in Kerala are built based on the round or oval plan which in turn is one of the unique feature of Kerala temples. Because most of the Indian temples don't prefer a round plan.

A typical example of round base plan chosen temple in Kerala is the renowned Shiva temple located at Vaikom. This temple is characterized with a grand oval shaped cone roof which is again covered with a copper material. This Shiva temple is again enriched with artistically rich paintings covering the whole walls along with mind-blowing ornamentation around the windows and beautifully wooden carved brackets which in turn have a "Buddhist" and "Sri Lankan" architectural reference.

The second form of temple base plan is the square plan which is also one of the most popular plan selected. For example renowned temple located at "Peruvanam", one of the native place in Kerala which has its own distinctive structure has a crown like ornate octahedral roof over its square shaped base plan.

The third famous plan is the apsidal plan which incorporates a "Buddhist" origin reference. The cave temples mainly follow this style. For instance "Mahashiva" temple at villappary has a special window called "Chaitya window", which is not actually a real window, but an upper stage like structure used mainly for ornamental wooden carvings.

Sculptures and murals in kerala temples :

Sculptural frameworks and artistic murals have a prominent and unique role in Kerala temple architecture. Rather than being just a piece of art or wooden carving they are representation of a society, period of time, culture and heritage. Many ancient "Puranas", Vedas and deity related stories and beliefs are drawn and carved on these walls of temples by extremely talented artists.

Sculptures, they are nothing but the art of making different two-dimensional and three-dimensional structures or their abstract form by carving the exact model of the so-called structure on materials like wood, stone, metal, plastic etc. Temple sculptures are mainly carved in stone and wood. And the carved sculpture on a particular temple will be mainly related to the stories and history of deity or idol worshiped in the particular temple. Sculptures seen in Kerala also has a reference of many ruling kingdoms including the "Pandya", "Chola", and the "Vijayanagara".

Sculptures in temples of Kerala was mainly done in either stone or wood. And among stone and wood, stones are the prominent material used in practice. Kerala's temples have an exquisite range of temple sculptures, which is carved on the outer walls of temples, ceilings etc. Primarily there are two major divisions for the sculptural works, one part is concerned with the outer walls of the shrine of temple and the second part is concerned with the sculpturing of elements made of timber in door frames, beams, capital etc. Along with the historical sculptural works, decorative sculptural works are also done, which in turn indicate the value of artistic culture in a typical Kerala society. Each and every sculptural work have a well-defined particular proportion and thus the abstract



forms of different god, goddess and Vedic texts are sculptured on basis of that. And these proportions are created and practiced according to different systems like “Astathala”, “Navathala” and “Dasathala” respectively.

“Koothambala’s “ and “Mandapas”, have a significant role in typical Kerala temples which is enriched with different sculptural figures. They are mainly composed of different “Puranic” (ancient) figures and forms which is carved in wooden material. “Rama” temple in “Triprayar”, “Subrahmanya” temple in “Haripad” and “Sri Vallabha” temple in “Thiruvalla”, are typical examples of temples with wooden carved sculptures. “Ottakkal mandapam” present in “Sree padmanabha swami” temple located in Thiruvananthapuram is a typical example for stone sculptured carving. Where as the, “Vaikom mahadeva” temple has “Ramayana” sculptured on the inner walls of the “Namaskara mandapam”.

Murals are simply the artwork which is applied directly on the walls, ceiling or any kind of substrate. They play a very important role in enhancing the beauty of temple. Each mural art is related to myth, belief and worshiped deity or idol of the so-called particular temple. Or in a most simple way they are the pictorial representation of cultural, spiritual and ethnical values of a society. In Kerala temples mural paintings are nothing but the pictorial representation of Hindu mythology. They are the color combination of grace, elegance and devotion.

Mural paintings will be mainly exhibited on the temple walls which may be either inner wall or outer wall according to the norms and practices of the particular temple. Ancient legends, epics and folklore and episodes from “Purana’s” were the main themes exhibited by the mural paintings in temples of Kerala. Another unique characteristic of mural art in Kerala temples is the specified use of 5 colours or “Pancha varna” for painting. For temple mural paintings, expertise or the so called artist will selectively use only the specified five colours like ochre yellow, ochre red, white, black and green. And source of these paints or colours were also natural sources like laterite, lime, soot of oil lamps and dried pigments extracted from different plants. Therefore, mural paintings rather than being just a mixture of various colours become a representation of mixture of art, culture and livelihood.

Spirituality and architectural influence :

Spirituality is the expression of divinity. It varies from person to person. Therefore, it is a broad area of concept. Spirituality primarily depends upon a particular person’s belief system and his or hers religious choice. In other terms a particular person’s spirituality lies within himself or the way, he or she express themselves.

Architecture style or tradition also have a certain amount of influence on the expression and application of spirituality. For example the temple arts, sculptures, mural paintings and the overall architectural style of a particular temple will strongly influence the way of expression of spirituality of a particular person or society. These paintings and structural features are nothing but the symbol of representation of culture, myth and livelihood of people living in that particular area. They are also the pictorial representation of ancient myths and beliefs with the combination of historically relevant devotional stories of idols worshiped in that particular temple. As a result, these representations will strongly influence a person’s view of spirituality and will make him or her more connected with their inner consciousness along with the worshiped god or goddess. Thus, the influence of architecture on spirituality.

Conclusion :

Architecture in simple words is the combination both art and technique. That is, it is the physical manifestation of one’s ideas and plans into a structure, according to the geography of the place. In the same way temple



architecture is also the representation and application of societies cultural and belief system into a devoted small structure called temple, where people worship their particular idols or god.

Kerala located on the southern west coast of Indian subcontinent is a place enriched with its own cultural, linguistic and spiritual values which is truly reflected in their temple architecture also. Temples in Kerala stand out so differently from other temples of India. It's style of architecture is the combination of different cultural systems from different places around all over the world. It adapts various architectural references from "Buddhism", "Jainism", and even Japanese and Nepal architectural styles and these can be truly analyzed from its way of architecture. Geographical features also have a great impact on temple architecture. As the state Kerala is enriched with natural resources like mountains and timbers, the primary building materials for the temples will be these nature given products.

Hinduism also drastically influenced the temple architectural styles. Almost all temples in Kerala were built according to the norms and practices of Vedic culture or Vedic practices. The base plan, roof plan, the plot everything was practiced according to mantras and terms of Vedic practice.

Another characteristic feature of temples in Kerala is the divided sections of rooms which includes the "Koothambalam"(the place where temple arts are performed),"Oottupura"(the dining area during feasts), "Vedopadesha shala" (a place used for teaching and displaying of various Vedas) etc. These small structures will together make a typical Kerala temple a brilliant piece of art and culture.

Sculptures and mural paintings play a significant role in temple architecture in Kerala. Sculptural framework and artistic murals rather than being just a piece of art or wooden carving are the symbols of culture, heritage and livelihood. Abstract forms of different figures of idols worshiped, carved on wood and stone and vibrantly colored pictures of ancient myths and stories of God and goddess also add to the beauty of temple architecture. Thus, all these factor together make a typical Kerala temple a festive legacy of culture, heritage and spirituality.

Therefore, temples in Kerala are nothing but the application of combination of art and science into a festive visual treat which is the symbol of representation of culture, legacy and heritage. These temples are not only institutions of worship but also the living memorials of a period of time and livelihood of people which in simple words is civilization. And thus, they play a very significant role in social and cultural lives of each and every individual around the world.

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A transition from the Ancient Education System to the present modern approach – the better of the Ancient

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Abstract :

Instruction isn't just granting information in a specific staff or subject or making one fit for getting position or fair well in tests, and yet is likewise a preparation in intelligent reasoning which assists the approaching ages with acclimating to the consistently evolving climate. It likewise implies opening the entryways of the brain, purifying the spirit and acknowledgment of oneself. The nature of training enormously impacts the nature of labor for the cultural advantages. This paper presents examination between the antiquated and present schooling system. It features the fundamental design of antiquated training which contributed quality labor assimilating moral, social and metro values to the general public. The current school system is burdened by a few reasons because of which the result is becoming self driven. This requires a few changes in present schooling system which can be carried out from antiquated instruction for generally advancement of understudies as a person. The current paper examines about the notable excursion of Indian schooling system, which can be sequentially arranged into Ancient Vedic times, Medieval Buddhist period, Islamic period and present day pre and postcolonial time.

Keyword: Ancient education system, Vedic education, Gurukula

Introduction:

Gurukul arrangement of training existed during old times where understudies used to live at master's place and learn all that which can be subsequently executed to track down answers for genuine issues. A passionate connection between a master and understudies was must prior to working on showing learning process. The master conferred the information on everything like religion, Sanskrit, sacred texts, medication, theory, writing, fighting, statecraft, soothsaying, history and some more. The learning was not exclusively to understand books however associating it with the nature and life. It was not retaining specific raw numbers and composing the responses in assessments. The training depended on vedas, rules of penance language structure and induction, getting insider facts of nature, sensible thinking, science and abilities vital for an occupation. The old school system in India had unequivocally perceived that the preeminent objective of life is self acknowledgment and subsequently it professed to be special on the planet in a few angles like the general public didn't in any capacity impeded the educational program of review or managing the instalment of charges or long periods of guidance. Indian school system as well as the way of life partook in its magnificent status during antiquated time. Training thrived at Nalanda, Takshashila, Ujjain, and Vikramshila Universities during archaic Buddhist period and acquired renown and notoriety wherever for eternity. With the appearance of Mogul reign in India, the conventional techniques for schooling progressively went under Islamic impact; and Urdu, Farsi and Arabic dialects supplanted Sanskrit as a mechanism of guidance.

Islamic establishments of instruction created customary Madrasas and Maktabas and opposed past frameworks of training won in India. The present school system of India is only a copy of British school system, presented and established by Macaulay in the twentieth century. During nineteenth century in advanced education, the



British rule didn't go to satisfactory lengths to assist with creating science and innovation in India and on second thought zeroed in additional on expressions and humanities. Though there are issues and differences between the targets and their execution in instruction, the current school system in India has made considerable progress and will keep on working on from now on.

Vedic education system:

Importance of Vedic education in twenty first Century Dayananda Saraswati, the facilitator of Arya Sam and Swami, have been the trailblazers of the high-quality in elegance Gurukul framework, who in 1886 spread out now-expansive Dayanand Anglo-Vedic Public schools and Universities. In 1948, Shastri Ji Maharaja Das Swami went with a comparative model and commenced first Swaminarayan Gurukul in Rajkot in Gujarat. lately, a few Gurukula have spread out to comply with the critical arrangements of Indian culture. This inclination is being driven by using the public strength, scholastics and guardians. Simplicity of residing, an intense association and regard for the teacher are regulations driven at a Gurukul. Correspondence and autonomy is advanced for the understudies via having every one in every of them clean and get after themselves. Heavenly satisfactory is presented for the understudies thru solicitation, yoga and thought. inside the modern fierce global, this may assist kids with diminishing strain and trepidation. Vedic direction is some unique choice from a schooling system, it is a method for managing day to day presence. This emphasis on all-round character advancement is an alluring part of Vedic training. Points of Vedic Education Vedic Education isn't equivalent to strict schooling. Before the British appearance and decline of Vedic Education, India was controlled by the Mughals. The framework existed and thrived considerably subject to their authority more than 3 centuries. It focuses to the strict nonpartisanship of the framework. The part of companion learning was even commended by the British Governor of Bengal. the points of Vedic schooling are as under: Personality Development

In Vedic instruction, one's character was created through self acknowledgment and self confidence. The ultimate objective was to assemble mindfulness ie. knowing oneself personally. Decision making ability must be created through training. Day by day undertakings zeroed in on physical, mental, and passionate turn of events. Understudies constructed their characters in a multi-layered way. Character Formation Ancient Indians didn't really accept that that astuteness alone was significant. Profound quality was similarly fundamental. Gaining isolated from ethical quality was viewed as futile. Vedic schooling assisted structure with charactering by empowering a straightforward life. Understudies were brahma scorch the same length as they were learning. Their lives ran by a tough timetable. Joys, solaces and extravagances were viewed as superfluous. Plain food, acceptable conduct and high beliefs were supported. The masters didn't just show the understudies yet looked after their ethical conduct too. Execution of Civic and Social Duties The understudies liability to society was clarified. In the Gurukul, they generally lived as equivalents, and took part in all positions. Their day by day assignments included cleaning and keeping their home in liveable circumstances. Their obligation to the world external their dividers was additionally critical. They were made mindful of the significance of being great mates and guardians. Their abundance was not to be utilised for their own needs, however to ultimately benefit society. They were likewise instructed to respect the codes of anything that callings they might pick. Viable Education Vedic training did not depend entirely on learning out of books. Hands on preparing in callings that intrigued the understudies was energised. They were shown the respect of difficult work and the benefit of having a professional preparation. Occupations included winding around, earthenware and various different expressions and callings. Conservation and Spread of Culture A huge piece of the vedas is devoted to customs, societies and ceremonies. Protection of the abstract and social practices was fundamental. Training was viewed as the resources to pass customs to the future. Consequently, the understudies were instructed that they owed three obligations to the divine beings, to the past masters, and to their progenitors. The understudies figured out how to serve the divine beings, which paid the main obligation. The second was paid by learning the lessons of past erudite people. The third obligation to the predecessors



was paid by bringing up kids and teaching them. Subsequently, every one of the customs were safeguarded and passed on. Accomplishing Enlightenment While instruction was utilised to make understudies useful citizenry, it had an otherworldly component to it. When Tagore began an outside school at Shantiniketan in 1901, which later proceeded to turn into a well known college, he was one in a long queue of teachers from India who accepted that all encompassing learning must be gotten amidst nature under the nearby management of a parent-like master. India's earliest educators were the masters who instructed in Gurukul as and ashrams situated far away from the buzzing about of towns in what the future held colleges. It is nothing unexpected that the Vedas, which are the earliest realised oral books containing the contemplations of an exceptionally enlightened society are packed with flawless references to nature and the idea of between reliance of living organic entities. To these masters, it was significant for people to understand their modest status in the limitless universe prior to setting out on the long excursion of learning. However, not all Gurukul as were in woodlands. Many were in towns and towns, since the masters were typically householders with families. Notwithstanding, isolated areas were preferred. Over time, the frameworks of transmission of figuring out how to more up to date ages got systematised and brought forth renowned colleges, for example, Takshashila, Nalanda and the popular sanctuary colleges of which the remaining parts are as yet found in southern India. A sizeable number of unfamiliar understudies came to review in India from China, Korea, Japan, Indonesia and West Asia. There are scores of other people who made troublesome excursions by foot and on board delivers just to assimilate information from Indian teachers. A considerable lot of the unfamiliar understudies duplicated texts and analyses to convey back to their nations. The scramble for acquiring instruction from the Brahmins and Buddhist researchers of India was like today's race to concentrate in or be ensured by American and European colleges. There is an inquisitive dithering among current antiquarians to allude to India's multi disciplinary focuses of conventional learning as colleges. This comes from the over the top significance given to the composed word, to strong structures with laid out instructional method and inflexible frameworks of certificate. In this manner, the skilled yet exposed chested and dhoti clad designers and modellers of antiquated India who fabricated inconceivable water system channels, water reaping structures, castles, fortifications, streets, dams and reservoir conduits are scarcely recognised as experts. Comparatively the clinical specialists of yesteryear who knew which blend of spices could help in recuperating illnesses, where to get them in woodlands, how to lead complex medical procedures and also had otherworldly experiences are regularly viewed as quacks or witch doctors. Ancient Indians were profoundly put resources into acquiring viewpoints about "the material and the moral, the physical and the profound, the transitory and the extremely durable." During the method involved with acquiring these viewpoints, they made significant disclosures in technical studies, science and applied medication. The holiness of gaining is clear from the huge number of Sanskrit shlokas that revere the master, for example, "Acharya devobhava".

Commencement of kids into the letters in order interestingly was done ritualistically in many pieces of India. Indeed, even today, the function gets by in the Haathekhori in Bengal and the Vidya smash ha in Southern India. The sacrosanct string service or the Up Anaya nam function performed for youngsters between the ages of eight and 12 generally denoted the start of schooling. Customarily, it was viewed as unscrupulous to bargain information for cash. Masters normally took a symbolic gift as a trade-off for the long stretches of information they bestowed. Chinese understudy told which has left a contacting record of the affection for learning in India. It was not constrained yet easily fell into place from the seeds of interest planted in adolescence. He observed religious zealots who dedicated their whole lives to learning and instructing just for the love of information be it in sciences or reasoning and to the prohibition of each solace. Such men, who likewise stuck to high upright norms, were held in high regard by the State however could have done without any honour presented to them. The training was normal among these monks and was viewed as a completely good movement. Also makes reference to that committed researchers favoured neediness to abundance and didn't notice the ties of homegrown love. They knew no exhaustion and made a trip the nation over to talk and share their insight. Along these lines, there was a framework that guaranteed a consistent stock of qualified people

who surrendered themselves to an existence of learning and administration to the land while downplaying their requirements. There were experts in each part of learning developed in that age; in every one of the four Vedas; in Yana related writing and craftsmanship; Kala Sutras; in the Chanda, Sabha, and Nirula. There were additionally Logicians, knowing the standards of Naya, and of Dialectics. Experts in actual sciences and workmanship likewise showed their abilities. The specialty of developing raised areas of different aspects and shapes for directing Yana was viewed as huge and this expected the educating of Solid Geometry. Different subjects that were shown included properties of issue and actual cycles. Zoology was likewise a subject. Physician Sushruta, creator of Sushruta Samhita, the most antiquated composition accessible on broad medication and medical procedure spread out that to be an effective doctor, one should be knowledgeable in numerous sciences. His likely could be the earliest require an entomb disciplinary way to deal with a subject.

Buddhist Educational Institutions at School Level:

Monasteries: Just like Gurukul, Monasteries were the private schools where understudies and Acharya lived respectively. Dissimilar to Vedic arrangement of schooling, a person of any position could take affirmation in the religious community. The service at the hour of affirmation was called 'pabbaja Ceremony' and was held at 8 years old years. The understudy needed to read up in religious community for a time of 12 years.

Point of Education: The primary point of Buddhist instruction was to accomplish extreme insight. Buddhist training doesn't discuss soul. It lays accentuation on all encompassing advancement of kid's character.

Mode of Instruction: The method of instructing around then was oral in nature. The mode of guidance was the language utilised in day to day existence of individuals for example Pali and Sanskrit.

Job of a Teacher: In the Buddhist schooling system additionally, the educator was exceptionally positioned and regarded. It was important for an instructor to spend no less than 10 years in a priest. The educator was liable for the youngster's schooling, food, garments, home and wellbeing. He wouldn't take any expenses from the understudies however it was obligation of the students to serve their educator with full dedication. The understudies were called 'Bhikshuks'. Anything they procure through asking as Bikshuks, they would give it to the educator. The educator and his understudies needed to have a restrained existence

Education during pre-independence era (during British rule):

1813 is considered as defining moment in the Indian school system. Before 1813, the Hindus and Muslims both had separate instructive foundations which were religion driven. The religion was related with the school system (Endlessly wax, 1965). In 1781, Warren Hastings laid out the Calcutta Madras while in 1785, Sir William Jones laid out the Asiatic culture to advance the verifiable exploration. In 1792, Johnathan Duncan began Sanskrit School at Banners. Around then improvement of training was there yet it was not organised.

Present Education system:

Our Indian education machine offers with a tremendous heap of issues that do not permit it to be triumphant and help other youngsters be triumphant during standard normal presence. The most ridiculously frightening problem which it wishes to confront is the horrifying studying shape. This is particularly outstanding to understudies who are mind blowing of their preferred execution yet not that exceptional at unequivocal subjects. All average, this empowers supporting extra special inscriptions thru plundering up and now not certainly information the concept efficaciously. Furthermore, we understand how the Indian mentoring machine rotates around theory greater. only a smidgen rate is given for top judgment. This makes them searching for after the scholarly records and now not definitely applying it to this current reality. This getting prepared makes them amazed when they go out truly because of nonappearance of all the way down to earth records. particularly, the Indian training gadget doesn't strain enough on the importance of sports activities and enunciations. Understudies are driven in the direction of constantly to 0 in on continuously wherein they

get no time for one-of-a-kind physical games like games and arts.as the Indian training system is overseeing such boundless issues, we really need to think about stable courses of movement so it improves and makes a brighter future for understudies. the faculties and universities shouldn't just in at the positions and grades at any charge on the predictable and inventive limits of children. moreover, subjects should no longer be basically told hypothetically anyhow with sane. this may assist in a transcendent enthusiasm for the subject without them plundering up the whole component considering nonappearance of top intuition statistics. additionally, the time table should be resuscitated with the changing times and not comply with the advanced age plan. other than that, the general public impact and private colleges should now collect the coins of teachers. To set aside cash, the colleges pick teachers who are insufficient certified. This makes a totally terrible lecture room surroundings and gaining knowledge of. They need to be joined up assuming they may be surely remarkable for the gig and not thinking about the manner that they are operating at a lesser compensation. thinking about everything, the Indian planning machine ought to get to a higher stage. It must offer the understudies equal chances to glitter better from here on out. We truly need to give up the old and general ways and replace the advent norms so our immaturity can chip away at international.

The Vedas, meaning information in Sanskrit, are the most seasoned known Sanskrit sacred texts. They are a collection of texts credited to antiquated sages or rishis. In the epic Mahabharata, their creation is supposed to be crafted by Brahma. The Vedas were normally instructed at Gurukula. Gurukul was a private tutoring framework well known in old India. At the Gurukul, all were viewed as equivalent. The master and shishu resided in a similar house or close to one another. This relationship was viewed as sacrosanct and no charge was taken from the understudies. Understudies regularly went to the Gurukul from age of 8 into their mid twenties. Toward the finish of their schooling, every understudy offered a master dakshina, a token or characteristic of regard to the educator. It was generally cash or an extraordinary undertaking that the educator required. The Gurukul was generally upheld by open gifts. Before the British rule, Gurukula were the favoured type of schooling in India. During pilgrim times, the British imported their incorporated arrangement of modern time schooling while systematically de-underscoring Vedic instruction. Notwithstanding, of late this antiquated type of schooling is seeing re-established interest.

Conclusion :

The accepted procedures of antiquated school system can be carried out in current schooling system. The point of present day schooling is additionally fabricating character, mysticism and reasoning rather than riches and has a basic existence. Notwithstanding, the welcoming connection between an instructor and understudy is absent because of various issues that instructive climate has experienced. The investigation of Sanskrit language, otherworldly and strict perspectives should be given due care to protect this is on the grounds that it is improved by the feeling of harmony, humankind, fellowship. The degree of training is one of the significant marks of government assistance, success and security of individuals in any general public. Training is an interaction by which people are furnished with the abilities of regular daily existence. In excess of a simple arrangement of

giving and getting information, training is viewed as an endeavour to send the social standards of the gathering to its more youthful individuals. Today, India isn't inventive, India was the nation of advancement. today on account of joint effort, intrusion, industrialisation and privatisation, India has lost creative mind and the force of advancement. Schools, colleges creating clone show them western qualities, western written works, western math, western legends, these youngsters are turning out to be absolutely American or British provincial and thoroughly have lost themselves. First nature of Indians is to be familiar with their way of life, their own legends, Kalidasa was most noteworthy artist ever on the planet however our youngsters don't know about him. They should learn about contemporary Indian way of thinking. Most noteworthy books like - reinforcement of Indian culture, the life divine, blends of yoga should be the piece of our educational plan.

Along these lines, youngsters could be mindful about their foundations about their set of experiences, writing, and Indian saints.

Indian otherworldliness and Meditation are entirely significant instruments of information should be consolidated in Indian schooling system. These are novel on the planet so ought to be educated in school from kindergarten onwards. Bountiful open doors ought to be given to the student to the advancement of his character. The current school system attempts to make an articulated progress regarding character arrangement, improvement of character, and commitment to information in all parts of advancing as well as friendly prosperity and material flourishing. The current Indian educational program should advance an extraordinary type of training by which agreement will be laid out among realism and Spiritualism; and human existence so that headed towards more noteworthy flawlessness.

Hence, the investigation of the review of profound and moral instruction in India has empowered to follow the advancement of thoughts of training of an individual who profoundly comprehends the foundations of country related with otherworldly culture and legacy of individuals, who knows and gets the customs, regards the more seasoned age, and makes progress toward self-improvement and personal growth. Notwithstanding, the station arrangement of the general public forced requirements on conferring information, particularly those connected with otherworldly and moral training. Notwithstanding, the colonisation of India by the British Empire made huge harm the region we are contemplating, in light of the fact that, as we would see it, anglicism of the general public prompted the deficiency of otherworldly public legacy. In like manner, the post-pilgrim time of the restoration and recuperation was made conceivable because of generally shaped custom of profound and moral training. The essentialness and resistibility of profound and moral schooling in India, the capacity to keep up with public customs, culture, both at home and abroad is exceptionally compelling for our review.

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An analysis of Bharatanatyam

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Abstract:

Bharatanatyam is a technique which serve our body. An expert who lets their personality completely into the music, makes her body a tool for it, essentially for the sake of the dance, for the enjoyment and expressing of their soul. The customary request of Bharatanatyam presentation of Alarip, Jatiswaram, Varnam, Padam's, Tillana and the shloka is the right succession through the process of the craftsmanship, which is a creative reflexology, to uncover the profound via the physical. It is a form of dance originated from the region Tamil Nadu. Bharatanatyam is an actual articulation that focuses on showing the heavenly or profound viewpoints through the body. In Sanskrit, Bharatanatyam signifies "Indian Dance" and is accepted to have divine beginning. It is viewed as the most antiquated type of traditional Indian Dance, as well as one of the most famous. Bharatanatyam is a type of Natya yoga and is accepted by many, to have a medical advantage as yoga. Here we will learn more on its sections, Adavus, Instruments and Mudras.

Key Words: Bharatanatyam, Sections, Adavus, Mudras, Instruments, Natyasastra.

Introduction:

Bharatanatyam- it is the remarkable tradition which started in the earlier in the place called Tamil Nadu. The Natyasastra written by Bharata Muni and well as Abhinaya Darpana written by Nandikeshvara are viewed as the first wellsprings of Bharatanatyam. It has thrived sanctuaries and in courts in south of India earlier in old times. It is the one out of eight broadly perceived Indian old style dance structures and it communicates about the South of India on strict topics and otherworldly thoughts, especially of Shaivism, Vaishnavism and Shaktism, all in all Hinduism.

A depiction of Bharatanatyam that resulting from century of CE can be seen in the old Tamil epic called Silappatikaram, while refuge models of sixth to ninth century CE propose as that an essentially refined show craftsmanship by mid-beginning thousand years CE. Bharatanatyam, it is the most settled old style dance custom in India. The dance structure was extraordinary in obsolete Tamil Nadu, and a few books have coordinated it, like the Natyasastra by Bharata Muni. Natyasastra is attributed to the antiquated expert Bharata Muni, and its recently finished assortment is dated to between 200 BCE and 200 CE, yet evaluates shift between 500 BCE and 500 CE. The most centered around variety of the Natyasastra text contains 6000 verses composed 36 chapters. The message, states Natalia Lidova, portrays the hypothesis of tandava dance, the theory of rasa, bhava, clarification, developments, acting procedures, essential advances, standing positions which are particularly critical for Indian old style moves. Dance and execution verbalizations, imparts this outdated text, are a kind of clarification of critical thoughts, ethics and the embodiment of consecrated works.

More direct chronicled references of Bharatanatyam is seen in the Tamil sagas the Siappatikaram and the Manimegalai. Old text Silappatikaram. The carvings in the Kanchipuram's Shiva's sanctuary which have been

dated to 6th to 9th century CE recommend Bharatanatyam; it was a created presentation workmanship with regarding the mid-1st 1000 years CE. Bharatanatyam is a relative of an antiquated Devadasi culture, proposing an authentic beginning back, between the 300BCE and 300CE. Present day allowance has scrutinised this hypothesis for non-appearance of any straightforward text based or the proof from archeology. Noteworthy figure and texts truly do depict and show moving adolescents, as well as sanctuary quarters committed to these ladies, however they don't say them to be mistress and prostitutes as affirmed by old pilgrim Indologists. Later the appearance of the East India Company in the 18th century, and British pilgrim rule in the 19th, numerous traditional Indian dance structures were derided and deterred, and the presentation expressions lessened.

Bharatanatyam quickly extended after India acquired freedom from the British rule in the 1947. It is presently the honoured traditional style of Indian dance in India, partakes in a serious level of help in ostracise group of people in India, and is viewed as inseparable from Indian dance by numerous outsiders uninformed about the variety of moves and execution expressions in the Indian culture. In last part of the twentieth century, Bharatanatyam has been to the Indian dance custom what expressive dance have been in West side. Whenever the British govt attempted to endeavour to boycott Bharatanatyam customs, it continued and restored by moving external the Hindu sanctuary and strict thoughts. Nonetheless, post-freedom, with the rising interest in the set of experiences, the antiquated customs, the conjuring ceremonies and profound expressive piece of the dance have returned. Numerous advancements and improvements in current Bharatanatyam, the states of Anne-Marie Geston, are of the semi strict sort. Significant urban communities in India presently have various schools which offer illustrations in the Bharatanatyam, and the urban areas have many shows consistently.

Bharatanatyam is generally a group performance that comprises of an independent artist, joined by performers and at least one singers. The solo craftsman in the Bharatanatyam is wearing the bright saree, enhanced with the gems who presents the dance synchronised with traditional Indian music. The dancers hand and face expression are arranged communication through signing that recount a legend, otherworldly thoughts or a strict supplication got from Vedic Hindu sacred writings, the Mahabharata, Ramayana, Puranas and notable dramatisation texts. In present day transformations, Bharatanatyam dance companies might include numerous artists who shows explicit characters in the story, imaginatively arranged to facilitate the understanding and grow the experience of the crowd. The collection of Bharatanatyam, similar to all significant old style Indian dance structures, follows the 3 classifications of execution in Natyashastra. Those would be Nritta, Nritya and Natya.

Purpose of Bharatanatyam: Bharatanatyam is a technique which serve our body. An expert who lets their personality completely into the music, makes her body a tool for it, essentially for the sake of the dance, for the enjoyment and expressing of their soul. The customary request of Bharatanatyam presentation of Alarippu, Jatiswaram, Varnam, Padam's, Tillana and the shloka is the right succession through the process of the craftsmanship, which is a creative reflexology, to uncover the profound via the physical. -T Balasaraswati, a Bharatanatyam devadasi.

Discussion: Bharatanatyam dance is a practice saturated with Indian history and culture. It has its own sections, adavus, instruments and mudras.

Sections of Bharatanatyam :

The Bharatanatyam execution comprises of six bits: Alarippu, Jatiswaram, Shabdham, Varnam, Padam and Tillana.

- **Alarippu:** A Tamil word signifying 'to sprout'. Alarippu is the starting piece of a presentation, comprising of a bunch of developments set to a beat. This piece is normally considered a get ready for



the artist to plan for the forthcoming long stretches of execution. In Kannada, Alarippu in a real sense implies the blooming of a blossom "Alar" significance blossom and "ippu" importance bringing down or cutting down. It recommends the blooming of both dance and artist within the sight of a group of people. Alarippu is the primary thing in a Bharatnatyam presentation. It is an invocatory dance performed toward the start of the presentation, such as offering regard to the Gods and crowd, where through a progression of unadulterated Nritta developments of the face and different pieces of the body, the body is devoted to God. It is like a warm - up dance for the whole dance execution.

It tends to be set to any five jaati's utilising sollukattu syllables. The development of all major and minor appendages is associated with this number. It is performed to the mood of the mridangam. Starting with a standing stance (samabhanga), the developments of the neck, shoulder and arms are presented with extraordinary appeal, trailed by the Ardha Mandali position, with a last succession in the total Mandali position. The number closures with a little adavu or dance unit finishing in a teermanam. The dance begins unobtrusively and steadily develops the beat of real developments to arrive at a peak. It is an ideal illustration of an unadulterated (nritta) dynamic dance arrangement which includes no abhinaya, executed through various thought at this point basic musical examples. It is acted in every one of the three velocities in a repeating climbing style to fit impeccably into the endorsed talam, be it chatusra, tisra, khanda, misra or sangeerna. The Alarippu has been so perfectly arranged that it looks new every time we see it. However, it is one of the underlying things that a dance understudy begins learning, a colossal measure of reasoning has been placed into the association of the Alarippu which looks so basic but so unconstrained.

- **Jatiswaram:** During this part of the dance, the developments become more complicated. While not conveying any importance yet, the artists perform exceptionally gifted and rehearsed stances driving into the following stage. Jatiswaram, it is an illustration of an unadulterated dance arrangement in which the entertainer winds around a few examples on an essential melodic synthesis. Very much likely to its name, it is shown to tune of a blend of swara's entries in a specific ragas and talas. It is therefore named by virtue of the way that it is comprises of Jatis set to the swara's. Dissimilar to alaripu, where to which the dance is done to memory helper syllables, in this one more component of tune is presented. It is recognised from different melodic pieces like Gita, shabdam or varnam by not having lines of verse. It observes the guidelines of the swara jati in melodic design and have 3 sections - pallavi, anupallavi and charanam. In the first pallavi to the reiteration of the song sung, the artist winds around various cadenced examples from essential adavus. In here dance movement connects with the musical line.
- **Shabdam:** The learning or instructing of the old style dance of Bharatnatyam starts with the foot developments known as tatta adavus, trailed by the mudras, which together are then made into Jattis. Pieces, for example, "Alaripu" and "Jatiswaram" are adavus performed to swara designs. The subsequent stage in the movement of learning is a Shabdam. As the name recommends, shabdam is the main thing in a Bharatanatyam presentation, which has words in it, likewise ordinarily called "sabda". In this manner, it is likewise the thing of a maargam where abhinaya or articulations are presented. Additionally called Yashogati in Sanskrit, it is as a rule in recognition of ruler Krishna, Rama, Shiva, Murugan or the benefactor lord. Practically all shabdams comprise of four lines of writing, sung in Kamboji raag and misrachaapu talam. These are frequently sung in Ragammalika, beginning with kamboji raag. They start with the syllables "tat tai yaa tai, tat ta taam". The melodies of shabdams typically end with the words "salamure" or "namostute" as they are sung in commendation of gods or lords. The lines of the melody are normally followed or gone before by a short jati with use assuming that syllables like "taa hata jam".

Countless sabdams were created by the "Vaggeyakaras" of Melattur town of the Tanjore locale of Tamil Nadu. The topic of sabdam generally comprises of the life and recognition of a specific god or lord. For instance, in the sabdam committed to Lord Krishna, the pallavi starts with a portrayal of Krishna taking the garments of the lotus peered toward gopis while they go to the stream for a shower. Solely after a great deal of arguing does he return the garments to the gopis. In the anupallavi, there is a depiction of Krishna taking spread with his companions and being discovered in the act by his mom Yashoda. He is likewise shown playing with the gopis and embracing them when they are en route to bring water in their earthen pots. At long last in the charanam, he is lauded as the God Vishnu, as the preserver of humankind. Subsequently, all sabdams are an impression of the existence episodes of different Lords which set instances of the sort of ideals and values that should be trailed by every last one.

- **Varnam:** Varnam is the focal and most elaborate number in a Bharatnatyam Margam. It is a requesting number testing the endurance of an artist as well as the preparation, the expertise, the innovative workforce of an artist to make do and to effectively switch back and forth between unadulterated dance and abhinaya. Assuming every one of these meet up this fascinating number is a visual joy. In the main portion of the varnam, the artist for the most part starts with a trikaala jati (a jati delivered in three paces) trailed by a line of sahityam (composition). The whole varnam is an entwining of unadulterated dance and abhinaya followed on the other hand. Each line of sahityam relates to one avartanam and is rehashed four to multiple times. The sahityam is gone before by a jati. Varnam is a term acquired from Carnatic music. In specialized speech, this dance piece begins with generally four and seldom six feet of sahitya, each relating to one avartan of the talam. The tune of the varnam is ordinarily in shringara rasa and stays upon the yearning of the nayika, to meet the nayaka, who perhaps a God or a lord or a benefactor. A progression of unadulterated dance groupings substitute with abhinaya for pretty much every line of the melody and arrive at a peak wherein raga, bhava and talam, track down synchronization, with the feet showing jatis in shifted and indirect strides, the hastas portraying the significance of the tune and the mukhjabhinaya, the looks drawing out the different tints of feelings. In the final part of the varnam, the swara arrangements entwine in the tune.

They are moved like short jatis, trailed by abhinaya on the sahityam comparing to the notes of these swaras. When the abhinaya is acted in tatttu mettu, the toe-impact point foot design, finishing with aradi, an expression rehashed multiple times, the whole mix gives varnam a mind boggling character. The abhinaya winds in sanchari bhava with the sthayi bhava, at long last completion in a tatttu mettu arrangement and an araddi. The design of varnam has many evened out layers. The sahitya manages the portrayal of the nayaka, the pallavi and anupallavi depict the numerous ideals of the nayak, the charanam portrays the longing of the nayika for her adoration. The varnam gives full extension to the artist to make do on the rasa. She winds around the sanchari bhavas (the momentary states) to upgrade the sthayi bhava (the predominant state) to summon the rasa. Pada Varnams or chauka varnams are involved by artists for articles. Tana varnams are normally expected for melodic practice as they have little extension for abhinaya due to restricted sahityam in it. In any case, in the pada varnam there is a sensible harmony among abhinaya and cadenced subtleties. Since a varnam is similarly an intricate number, a large number truncate it and pack it to a term of say thirty to forty minutes.

- **Padam:** Padams, not quite so intricate as Varnam, are performed to give the artist a little reprieve in the wake of playing out the difficult Varnam. They are expressive account things which are in recognition of a god. They give a great deal of degree to the artist to show ability of abhinaya or articulations. Padam is a melodic talk or piece, implied for dance, that draws out the relationship of naayaka-naayaki as well as tozhi (dear companion) to tell significant truth. The words are composed through the mouth of the naayaka, naayaki or tozhi, clarifying the delight, distress, and different sensations of adoration. They in a roundabout way allude to god, since the nayaka is said to address the "paramaatma". the naayika addresses the jeevaatma, and the tozhi addresses the master, so the



expressions of each is remembered to assist the crowd with arriving at condition of joy. Padam has pallavi, anupallavi and no less than one caranam, with few sangatis and with simple prayogas, while as yet drawing out the swaropam of the raaga.

Similarly, as the superb expressive creations of holy person Tyagaraja get fed in the pallavi with a few words, their scale and the passionate part of the raaga alongside enthusiastic substance are expounded with melodic translations over and over, in a similar what in the passionate part of abhinaya, a solitary setting in the tune ought to be decorated with its inward implications and opinions, ought to be gestured in variation ways. Indeed, even at the initiation of the padam the verse should be in such a way to permit fuse of the thoughts outlined during the second piece of the pallavi, anupallavi and each of the caranam and when these re-visitation of pallavi, to deduce in a finale. The pallavi is the seed containing the focal thought; Anupallavi is what contains the main fledgling. The caranams compare to the branches that are the drawn out development of the fledglings.

The association of music and dance in Bharatanatyam is to such an extent that the entire is more prominent and more pleasant than being isolated. Abhinaya for padams delivered in interpretive motions and looks, portrays minor departure from the topic in the sahitya of the music. A melodic organization might involve similar verses in a few reiterations, shifting the song or accentuation, while the artist utilizes different mimetic language to portray an alternate part of the topic in every redundancy. Subsequently the dance expands the idyllic topic of the music. The outcome is a more significant articulation of importance or feeling, a really moving encounter for the crowd.

- **Tillana:** Tillana is an energetically performed dance part before ending the show. Normally a carnatic music or the Bharatanatyam show comes full circle with the Tillana. The verses have sollus for example Dheem the Nadir Dheem. A large portion of this part incorporate the term 'Tillana' in its verses. It transcendently is the musical piece. Tillana as a rule have jatis as a piece of the structure and is taken by Muktams or Sollus. It comprises off a Pallavi, Anupallavi, Sahityam and Cittaswaram. The authors partake in opportunity to add Sahityam in light to directing god of arranger or their dearest god. Beginning of Tillana can be followed to the Tarana of Indian music. Tillana's was started in the late 17th and 18th century by Tanjavure groups of four, Ootthukkadu Venkata Kavi, Maharaja Swathi Thirunal and numerous like vidwans.
- **Shlokas:** Seeking blessing after the Nritya.

Adavus: "Adavu" signifies fundamental stage. Adavus structures the ABC's of unadulterated dancing(Nritya) in Bharatanatyam. Very much like a mix of letters in order give words and from that point sentences, adavus are consolidated to frame a dance arrangement in Bharatanatyam.

Considerably there are 10 important group of adavus

- **Tatta adavu:** The word Tatta in a real sense signifies "to tap". In here we will be shown the Bharatanatyam method of tapping the leg. This adavu includes just the utilisation of legs dissimilar to other adavus.
- **Natta adavu:** "Natta" signifies to extend thus the Adavu includes some extending. The Natta adavu includes impact point, feet contacts. Along these lines the term "Nattu" in Tamil is additionally alluded to "Roosting of heels".
- **Visharu adavu:** It includes swaying of hands every which way, that is sideways, all over. Developments with leg is straightforward and straight in single line. The notion of pulling shoulders

is additionally presented here later This is additionally called as Mardita adavu / Paraval adavu. The mudras utilized are Alapadma, katakamukha, Tripataka and Pat-aka.

- **Tatti metti adavu:** "Tatti " mean to tap (like in Tatta adavu) and "Metti " implies the contact of heel with the floor. For Metti one should initially be on the toes and afterward straightening the feet while the toes are as of now compacted on the ground. It is one among the most significant adavus and this means are frequently utilized in Jatiswarams and Tillanas. I for one love this adavu for its fresh developments.
- **Tirumanam:** Tirumanam means to finish up or a completion or the last part. Subsequently this means in this the adavus are utilised to finish the dance succession or jathis. It is performed in a bunch of three stages or rehased threefold. More often than not these means are acted in the high speed that is Dhruva tala. The consonant of this adavu is Dhit Tai. A few schools likewise utilise Gi Na Tom.
- **Murku adavu:** The refers to the round movement. It likewise called as Murku Adavu. The sollu of this Adavu is as, Tat Tai Tam Dhit Tai Tam. The motions of hand utilized in this are pat-aka, katakamukha, Alapadma and shikara.
- **Jaati adavu:** There are 5 Jaatis. Each is indicated by the bunch of consonants. They are: The Tishra, Chatushra, Khanda, Mishra and Sankeerna. They are only cadenced examples continued in Indian traditional music. In Jaati Adavu we will learn feet developments on these examples. The attention is on the leg developments. Hand developments continue to shift according to require.
- **Kuditta metta:** Kuditta Metta alludes too Jump on the toes and afterward tapping the heels on ground. The underlying leap however impossible to miss. Both bouncing and tapping the heels are shown in the Araimandi position. It is otherwise called Guditta Metta.
- **Mandi adavu:** Mandi in a few Indian dialects alludes to region around the thigh and knee. In some case we can allude it to a bowed knee. Eg: Araimandi is the place where the knee is half bowed. Muzumandi or poorna mandala is the place where the knee is completely bowed. In mandi adavus we utilize the Muzumadi position frequently. Steps could fluctuate from hops in poorna mandala to hopping and contacting one knee on the floor.
- **Serikal adavu:** It means to slide. Here 1 foot is lifted and placed the another foot slides towards the other foot. Then the feet goes to the Anchita position where the feet will relax on the heel. This posture is also called as Tadittam. Then they tap both the feet together with a light jump. Syllables of the Adavu is Tai Ya Tai Hi or Tai Ya Tai Ya Tai Hi Tai Hi.

Instruments used: The instruments utilised in Bharatanatyam incorporate the mridangam, nadaswaram, nattuvangam, the flute, violin and veena.

- **Mridangam:** It is a beating instrument of old beginning. It's the essential cadenced backup in a Carnatic vocal outfit. In Dhrupad, a changed form, pakhawaj is essential striking instrument.
- **Nadaswaram:** It is "among the world's most intense non-metal acoustic instruments". It's a breeze device to some degree like the North in Indian shehnai yet significantly longer, with a body wood and a huge erupting chime made up of wood or metal.
- **Nattuvangam:** It is a typical percussion instrument. Regularly utilised two by two, it comprise of flimsy, typically round plates of different amalgams. Most of nattuvangam are of endless pitch, albeit little circle molded nattuvangam in view of antiquated plans sound a distinct note.

- **Flute:** It is a group of tools in the woodwind bunch. Differing to woodwind instruments with reeds, a woodwind is the wind instrument or reed-less breeze tool that delivers its sound from the development of air across an opening in the tool.
- **Violin:** The violin, is a wooden chordophone. Most of the violins have an empty body made of wood. It's the littlest and accordingly most shrill device in the family in ordinary use.
- **Veena:** The veena, additionally spelled vina, includes different chordophone instruments from the Indian subcontinent. The numerous local plans have various names, for example, the Rudra veena, the Saraswati veena, the Vichitra veena and others.

Mudras: Bharatanatyam is one of the most outlandish, agile and excellent dance types of India. It draws out the benevolence that anybody has in them. Be it female or male, Bharatanatyam is performed with total friendliness accomplished by the assistance of Mudras or Asamyukta Hastas and Samyukta hastas. The following are a couple of Mudras or hand motions to make all the difference for you.

- **Asamyuktha hasta:** pataka, tripataka, ardhapataka, kartarimukha, mayurakya, artachandra, araala, shukhatunda, musti, shikara, Kapitha, katakamukha, sushi, Chandrakala, padmakosha, sarpashisha, mrugashisha, simhamukha, kangola, alapadma, chatura, bramará, hamsasya, hamsapaksha, samdamsha, mukula, tamrachuda, trishoola.
- **Samyukta hasta:** Anjali, kapotha, karkatta, svastika, dolha, pushpaputa, utsanga, shivalinga, katakavardhana, kartariscastika, sakata, shanka, chakra, samputa, pasha, kilaka, matsya, kurma, Varaha, Garuda, nagabandha, khatva, bherunda.

Analysis : Indian dance, basically, is a supplication of Body-Heart-Mind through Bhava, Raga and Tala to the Almighty Lord Divine.

Conclusion:

As you can see India is an extremely unpredictable culture brimming with varieties which makes our way of life interesting in general. what's more I trust that by perusing this piece you will get the top view on many things on Bharatanatyam. As, myself had been a Bharatanatyam learner, I experienced and got many benefits from it. And as per survey conducted by others says the same as me, that from learning Bharatanatyam we gain flexibility in our body, get good stamina, great balance of our body as-well as in life, it keeps us healthy and fit, increases our concentration, helps in attaining tranquility within our self and so on. This dance form can be recommended for practicing as it has no effect and gives lot of benefits.

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An overview of Kautilya's Arthashastra, principles, and strategies and its relevance in modern India

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Abstract:

In recent times, many people are becoming more and more familiar with Kautilya's Arthashastra and making use of the various principles and strategies mentioned in it. It provides the best insight and strategies for good governance, better taxation laws, infrastructure and much more. It contains principles and techniques which used in present times can result in great improvement in overall governance of the country. The purpose of this paper is to know in detail about the various aspects covered in Kautilya's Arthashastra and its relevance in this modern Indian Economic System.

Key Words: Kautilya's Arthashastra, insight and strategies, principles and techniques, Indian Economic System

Introduction:

According to History, Arthashastra was written by Vishnu Gupta, also called Kautilya and traditionally known as Chanakya, who lived in around 150BC. He was a teacher and guardian of Emperor Chandragupta Maurya, founder of Mauryan dynasty (322BC-185BC). Kautilya always believed that an ideal state is the one which protects childless women, diseased and old persons who have no natural guardians. Kautilya had three main goals which include creating wealth, having a big army and conquering other kingdoms with an aim of enlarging the state. According to Kautilya, King's happiness and welfare lies in the happiness and welfare of his subjects and he should not consider the things good that pleases him rather he needs to choose those things which pleases his subjects and this is what turns out to be beneficial for him. This can be clearly understood in the below shloka –

Prajasukhesukhamragnahaprajanamcha hitehitam,

Natmapriyamhitamragnahaprajanamtupriyamhitam.

Arthashastra:

According to the Indian history, Arthashastra plays an important role in the development of administration in India. Arthashastra is an ancient Indian book on economic and making policies, public administration, strategies on military, environment and law, which was written in the Sanskrit language. It gives an outline of duties of a ruler and thoroughly deals with the qualities and disciplines needed for a king to rule his subjects. The Arthashastra contains many chapters which explain on the need, methods and goals of secret service, and how to build the network of spies who work for the state. This book also covers extensively on diplomacy and warfare. It suggests the rulers that they need to examine their short term gains through an immediate action and long term gains can be attained by awaiting for the right moment to act. It has been a referral guide even in this 21st century and stays even in the future. This book mainly deals with six major components of a state which involves 'the King', 'the ministers', 'the state', 'stronger building', 'funds', 'army' and a 'good alliance'. It also talks about agriculture, forest and the natural resources. It also explains regarding various



foreign policies which includes preparing for a war, protection, peace and also regarding the duplicity, which means to proceed with war and peace with the same nation at the same time.

Literature review

- Dr. Renu Tanwar (2014) conducted a study which explains various economic ideas and the applicability of Kautilya's Arthashastra in recent time. [as cited in IOSR Journal of Economics and Finance (IOSR-JEF)]
- DilNath Dangal conducted a research where the researcher explained various concepts of Nepali modern tax system that are positively influenced by the tax system of Kautilya. [Curriculum Development Journal]
- Rakesh Patel conducted a study and the researcher had provided a brief historical study on Kautilya's Arthashastra.
- Vinay Vittal (2011) conducted a study where he has explained how strategies in Arthashastra can be recommended as practicable policies in any conceivable situation.
- Pradeep Kumar Gautam (2017) conducted study and had summarised it by saying Kautilya's Arthashastra is a good manual for leadership development, education and training and he has focused on the Mandala Theory which can be applied on the issues relating to politics, statecraft, business and management. [Journal of the United Service Institution of India]
- Kajari Kamal (2018) conducted a study where he concluded that the central heuristics and the accompanying ranked preferences deduced from Kautilya's Arthashastra which is a symbol of development in the Indian strategic thought that are united through the objective of analysis. [Journal of Defence Studies]
- Sameer M Deshkar conducted a research study where he attempted to bring some of the salient features in Arthashastra pertaining to urban planning policies in ancient times in India. [Institute of Town Planners, India Journal]
- Ajit Debnath (2019) conducted a research which aims to explore the various aspects of good governance reflected in Kautilya's Arthashastra. [International Journal of Research and Analytical Reviews (IJRAR)]

Research gap

The present research study is based on reviewing various research journals, papers, publications and internet data based information and found that no research study is done with respect to various principles and strategies that can be adopted in this modern Indian Economy.

Objectives of the study

- To study and understand the relevance of Kautilya's Arthashastra in modern India.
- To know the various principles and techniques mentioned in Kautilya's Arthashastra and its usage in administration of a nation.



Research methodology

This research paper adapts the methodology for the exploration, understanding and interpretation of principles and strategies on various pieces of information obtained from Kautilya's Arthashastra that can be adopted in this modern Indian Economy.

Kautilya's Arthashastra contains with various aspects in which the book starts with the King.

King

Kautilya has clearly stated the duties that a King is required to perform and he has explained how a king should have a self-control over his temptations. The King's duties must include duties relating to executive, financial, military, judicial, legislative, education, trade promotion, encouraging arts and commerce. The King's main aim should be to protect the life and properties of his subjects and he has to be well trained in the art of ruling so that he is always focused and responsible towards his subjects and his state. He should be well trained in all forms of martial arts and he must avoid the six vices of a human being which are lust, anger, greed, attachment, jealousy and pride. Kautilya also quotes that 'the King's happiness lies in the happiness of his subjects'. This part of Kautilya's Arthashastra is very much relevant in this century. This aspect explains how a leader or a ruler has to be bound by his responsibilities and duties, what his aims needs to be, how he needs to protect his people and his state. If these principles are adopted, then a leader can easily complete his responsibilities, duties and can protect his nation from his enemies.

Forest and wildlife

Kautilya's Arthashastra gave more emphasis on afforestation and in relation with forest and wildlife, Kautilya says forests are the reservoirs of wealth as it was one of the main source of revenue. Kautilya advised the King to select a place where it is surrounded by forests in case of establishing a new village. He also advised to construct an animal park where special type of animals were given shelter. For constructing this animal park, elephant forests he asked the King to use the land which is not suitable for agriculture. The art of making at most use of the forest produce along with sharp attention with good governance on the collection of forest produce and utilizing the forest land for various purposes has been explained in detail in this book. In order to keep people happy, having healthy environment, a good natural surrounding is very important. Thus, Kautilya has given enough concentration on the maintenance of forest and its produce in this book. In any of the decade or in this present situation also, forest and its produce, having healthy environment has taken at most importance, with the help of the principles and strategies used in Arthashastra can be a great help in protecting the forest and wildlife.

Spying

Spy system had a greater importance at the time of Kautilya's time. Arthashastra describes two types of spies teams, one is stationary spies and roaming spies. Kautilya suggested to have five types of spies who includes student (fraudulent disciple), recluse (ascetics), householder (retired soldier), religious leader and a merchant (unsuccessful businessman or a trader). According to Kautilya, students should be appointed as chief of intelligence services and they must be skilled in provoking others, argumentative and they must be brash. For the intelligent activity, he also suggested to include ascetics, who are well known for their intelligence and knowledge. In order to carrying out the activity planning the spying, the chief of this unit was given resources and land from the King. In case of the network of retired soldiers, they were used for gathering information from time to time by forming their own team of informers living in different village. In case of network of merchants, they were used to gather information by utilizing their business travel. With reference to religious leaders, they were asked to build an ashram and to have informers who would give the secrets of information

going on in the cities and the religious person would use these information for fortune-telling and would use to diminish the wrong intentions in case of administration.

Diplomacy

According to Kautilya, diplomacy is a set of actions taken by the King where the kingdom gains strength and conquers the nation by which diplomatic ties created. Kautilya has explained six forms of diplomacy which includes compromise, hostility, indifference, double policy, protection and attack. Compromise is where the rulers did not make plans to threaten and tries to compromise with one another. Hostility is where a vibe of threaten shown to neighbouring state. In terms of indifference, Kautilya took this strategy for states that were unbiased. Double policy is more beneficial to states which are superior in military. Protection policy is used where a weak nation is protected by a powerful nation. Stability and peace makes a state powerful and does not shy from attacking a weak King. A weak King is who keeps his society unhappy and in turn makes that state to be a target as it is weak, this is where the policy of attack is brought by Kautilya. In his words, diplomacy is where a King understands the true implications of diplomacy conquers the whole world. Diplomacy is just another weapon used in warfare that is always either occurring or been planned. This provides tactics for a strong ruler and has clarified the approaches a powerless ruler needed to take in order to safeguard him and his state.

Officials

A King must be surrounded by elders who are well known in all vedas and honest and dharma is their main aspects in life. Kautilya says that while selecting a minister, a King has to select them based on his person knowledge on the person's capacity and honesty. He also explains that a person needs to be experienced rather than having a theoretical qualification. The King's ministers and officials must be well trained, must have good foresight, must be bold and have good memory, must have excellence in their field of expertise, must have pure character, must have both theoretical and practical knowledge, must be enthusiastic, must have good health, must be free from enemies and anger, must have dedication towards dharma. He has also explained that if a minister or a official lacks integrity, they must be arrested. If they are unrighteous, they must not work under criminal or civil justice system and for selecting high level ministers, he must make sure that they need to successfully demonstrated with honesty and must be away from pleasure or gains. He also says that one must not only need to preserve dharma but also destroy hatred, material loss and unrighteousness.

Army

With regard to the concept of army, Kautilya divides the army into four major categories which includes chariots, elephants, infantry and cavalry and named them as 'Chaturangabala'. An efficient war office involves transport, admiralty, cavalry, elephants, chariots and army service infantry. In case of organisational structure of the army, Kautilya emphasizes on the hierarchical system of army administration. The levels of army officials will be commander in chief, chief of defence and chief commanders of chariots. Kautilya always used to provide clear instructions in case of selecting officials for the administration of army. He always make sure that the instructions and rules formed are clear and are in control despite of any confusions. The officials of the army were selected such that they are well disciplined, carries out the responsibilities with great efficiency, well acquainted with knowledge of strategy and tactics used for destroying the enemies and at the same time they were well trained and were capable of taking decisions at crucial times.

State

Kautilya has explained the state as the one which is systematic and stable in administration, that is able to protect and support the King and his subjects, having unity, uniformity in the state, having good plan in system of defence and security, having good taxation laws and justice system, must be strong and powerful, must be



from its enemies. Kautilya says that a welfare state is the one which is a powerful state. He has explained the functions of state which are categorized as primitive function and protective function. Primitive functions involves to reward virtuous man, to give importance to arts, commerce and trade, agriculture, to enable the people to pursue their independent efforts, to encourage in the sector of education, to promote welfare of people and their happiness, to maintain solidarity and uniformity. Protective function involves to protect the life of the people and their property, where the people with diseases, old aged person, women without children, orphans were on priority, to get rid of violence and following the law and order, to punish the people with wrong intentions and who commits crime, to have a redressed grievances, to avoid dangers and commanding the army at best and to administer with best judicial system.

Laws and justice

Arthashastra explains on both criminal laws and civil laws. According to Kautilya the duty of government is to maintain orders. Orders must be both social and the orders used for punishing the criminals and preventing the criminal activities. According to him dharma is the ultimate source of law and he also explains that a King is one who administrates dharma customs, laws that are written and evidence in accordance with justice by which he can conquer the whole world. He gives four major bases for judging a dispute which includes 'dharma, which is the truth', 'custom, which is the tradition followed by the people', 'evidence, which is witness' and 'written laws'. Kautilya included three grounds for arresting the suspect which includes possession, suspicion and crimes of murder. In this present judicial system, Kautilya's system of justice shares an ideal base of harmony between actions and opinions.

Revenue and taxation

At the time of Kautilya, revenue from taxes and agriculture was the main source of income and expenses were on administration and army. In case of taxation, Kautilya has mentioned various types of duties and taxes which were imposed on trade, tolls, custom duties, agricultural produce. Some of the taxes includes monopoly taxes, road cess, army maintenance tax, royalty, surcharges, tax shared on production, custom duty, taxes paid by villages, labour, military etc. Kautilya made these taxation laws with a motive that people are not exploited to pay tax rather they need to be willing to pay it where it is used for building physical and social infrastructure. Kautilya proposed that export and import duties must be ranged between 4% and 20%. He also says that there should not be one-way trade where one country imports only goods which may result in the damage of local industry. Thus, there should be a balance in import and export of goods between the countries. He also divided the tax receipts into three, which includes income which is earned from the taxes levied on imports and exports and the taxes on goods produced in capital and at last from the taxes on goods produced in the country. He also emphasized to advocate heavy tax on luxurious items and lesser tax on articles used for common consumption. Three principles can be adopted in this time for better taxation that includes taxation must be limited, it must not be a burden on people and it needs to be increased moderately over times.

Mandala theory

Arthashastra also deals with a very interesting topic which is called the 'Mandala theory'. This theory is based on the idea of interstate relations. Kautilya has explained this theory with a view where he considered that in a circular mandala, the kingdom is in the centre and the surrounded area is to be considered as our enemies' territory. In a circular mandala, the area surrounding the circle is treated as the territory of enemy's enemy, who should be considered as the ally since they share same interest and they become allies of the enemies. Kautilya also explains in the mandala theory that how to deal with every state according as per the circle they belong to and this theory analyses on concentric circles in twelve levels with advice given in detail.



Conclusion

To conclude, Kautilya's *Arthashastra* summarizes the various political thoughts offered by Kautilya. This book involves detailed information on topics which are relevant to the rulers who want to run a government effectively along with good governance and tax laws. This book has also provided recommendations on taxation, laws, agriculture, forest product, manufacturing commerce and trade, mining, irrigation, administration and spying and diplomacy.

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Avatar of Lord Vishnu in the form Lord Rama – Through the lens of Ramayana

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Abstract :

Maharishi Valmiki had been commissioned by Narada to write the epic Ramayana, which he had done. As the storey goes, Valmiki was inspired by Narayana's teachings and the Vedas, Upanishads, and Valmiki's own enlightenment jnana to see the full cast of people in the Ramayana and compose the epic poem in verse form in Sanskrit. Ramayana, according to all Indian scholars and sages, provides individuals with not only great mental tranquilly but also devotion, confidence in God, and liberation from the world (moksha) from this life. The Ramayana is a 24,000-line epic poem divided into 500 chapters and seven portions called kandas (sections).

Keywords : Indian epics, About Ramayana, kandas, Incarnation/avatar, lord Rama, lord Vishnu.

Introduction :

Valmiki, the author of the Ramayana, is said to have written it before Rama's incarnation/birth. There is a storey about a crane and a hunter who is both dedicated to life and brutality in the original Sanskrit poetic form. There are two Hindu epics that were originally written in Sanskrit and have since been translated into a number of Indian languages, while others, such as Tamil literature's major epics and sangam literary works, are among the oldest surviving examples of epic poetry.

Very young children are often taught Hinduism's core values via the stories found in the epics. There are many ways in which Indian epics and tales may be utilised to educate students about Indian values and ideas in the classroom. Indian epics place a high value on doing one's duty. Humans are expected to do their duties.

Humans also have a part in epics, as seen here, or we might argue that epics play a role in human existence.

1. It is endowed with intelligence and understanding.
2. It is a documentation of our ancestors' civilization.
3. It is to defend the pervasive customs.
4. It is a narrative about the faith.
5. It is motivating.
6. The obligations that a human being has to its country.

The epic is usually split into seven major chapters about Rama's life or volumes, each of which corresponds chronologically to significant events in Rama's life:



- 1) Childhood (77)
- 2) Kingdom(119)
- 3) Forest(75)
- 4) Vanara king vali (67)
- 5) Hanuman(68)
- 6) War (128)
- 7) Overview (111)

Childhood:

The Valmiki Ramayana and Goswami Tulsidas' shri Rama charit manas, as well as the Ramayana itself, both mention Balkand as a portion (kand). Kaushalya, Kaikeyi, and Sumitra were the three wives of Dasharatha, the ruler of Ayodhya. Rishi Ringi conducted the ritual in honour of his teacher, Shri Vashistho, in order for Dasharatha to have children in accordance with his instructions. King Dasharatha received the Havishyapatra (Kheer, payas) from Agnidev as a result of the religious offerings, which he then distributed among his three wives.

Lakshmana and Shatrughna were born from Sumitra's womb because of Kheer's presumption that Sumitra was pregnant. Among the Pandava lineage, Rama was the firstborn son.

Rama and Lakshmana were abducted by the sage Vishwamitra, who requested the help of the king Dasharatha in protecting the ashram from demons and bringing the princes to his ashram. Demons like Tadka and Subahu were defeated by Rama, while Maricha was killed by an arrow to the head and sent to the depths of the ocean. On the other hand, Lakshmana was able to annihilate the whole legion of demons. Vishwamitra accompanied Rama and Lakshmana to Mithila when Janak requested him to participate in the bow yagya (janakpur).

Ahalya, Gautam Muni's wife, was going to be assassinated by Rama on the voyage. In accordance with janakpratigya, Rama proposed to Sita, the daughter of King Janak, also known as Janaki, by breaking the bow when she first arrived in Mithila. Guru Vashistha married Bharata to Mandvi, Lakshmana to Urmila, and Shatrughna to Shrutikirti at the same time that Rama married Sita.¹

Kingdom :

After the couple wedded, Dasharatha intended to arrange Rama's coronation. It would be more difficult for these gods to defeat Ravana if Rama became king. He prayed to Saraswati for assistance in resolving his situation. Saraswati converted Kaikeyi's maid/servant intelligence, Manthara, into something beneficial. Kaikeyi went to kopbhavan when Manthara suggested it. During the celebrations, Kaikeyi bestowed a boon to Dasharatha, saying that if he accepted, Bharata would become king and Rama would be banished for fourteen years. Rama was followed into the woods by Sita and Lakshmana. Nishadrajguha, their neighbour in Ringverpur, was very helpful to them all. The boatman was able to convey the three travellers over the Ganges after much resistance. When Rama arrived in Prayag, he met Bharadwaj muni at Sage Valmiki's ashram, where he washed in the Yamuna. Following Valmiki's suggestion, Rama, Sita, and Lakshmana resided at Chitrakoot.

Dasharatha died in his own house as a result of his son's treachery. Bharata and Shatrughna were given to Vashistha by his maternal grandmother, and they are still in use today. When Bharata returned, he chastised his mother Kaikeyi about her betrayal and followed the gurus' directions for Dasharatha's cremation. At the

¹ Ramayana -----valmiki, bala kanda sarga 77

conclusion of the storey, Bharata abdicated the throne of Ayodhya and left with his whole family for the city of Chitrakoot. Rama Kaikeyi, on the other hand, was filled with guilt for his actions. Sita's parents are keeping a careful eye on her. Rama hesitated to return to Ayodhya and reign because he was honouring his father and executing Raghuवंश rites.

Bharata was brought back to Ayodhya by a group of close friends and family members carrying Rama's paduka (slippers). ²His new abode was Nandigram, and he sat on the throne, wearing Rama's paduka (slippers).

Forest :

Rama fights demons in this video, exactly like he did in the film. Rama arrived in the ashram of rishi atri after a lengthy journey. Atri complimented Anansi's explanation of the word "pativrat dharma" to Sita in this storey. Rama ran upon Sharbhang muni again, and the two had a lengthy conversation.

Sharbhang muni only remained to see Rama. He put his body on fire to cleanse his spirit after fulfilling his ambition to see Rama and entering Brahmaloaka. Demons had devoured numerous sages, leaving only their bones. They informed him about this. He made a promise to cleanse the world of devils, one by one. Rama was greeted by the sage Sutikshna and others in the Dandak forest, where he continued his journey. While exploring the jungle, he also stumbled upon Jatayu. Rama just did this one thing. Panchavati was his residence. Ravana's sister arrived in Panchavati and requested a date with Rama. Rama dispatched him to Lakshmana, explaining that he was with his wife and Lakshmana was alone. Lakshmana's sister, the sister of the enemy's sister, was the one who forced him to decline the marriage proposal. He had both of his ears and nose amputated. He called Khar-Dushan, who arrived with his army to assist him. During the battle, Rama murdered all of Khar-soldiers Dushan's.

Surpanakha was furious because her brother Ravana had deceived her. Ravana transformed Maricha into a gold deer. Despite the fact that Rama had just murdered Maricha, the dying man heard Rama exclaim, "O Lakshmana." Sita sent Lakshmana to Rama because he was terrified. Ravana abducted Princess Sita and carried her back to Lanka after Lakshmana's second trip. During the rescue, we severed her wings and left her half-dead. Rama sobbed as he grieved his inability to locate Sita. Ravana had tormented him, and he had informed Rama about it, as well as how he had brought Sita south to see him. After getting Jatayu to give up his life, Rama went in search of his ex-wife in the dense jungle. During the trip, Rama assisted Gandharva Kabandha, who had become a demon as a result of Durvasa's curse. Rama went to Shabari's Ashram to eat the meal she had provided him as a reward for his dedication. Rama continued his hunt for Siva by entering a deep jungle.

Vanara king vali :

Sugriva and his ministers remained on the peak known as Kishkindhaa when Shri Ram arrived near Rishyamook Mountain. Sri Rama and Lakshmana were despatched to find Hanuman by Sugriva dressed as a Brahmin. Sugriva suspected that Vali had not sent the two heroes to kill Hanuman. Hanuman befriended Sri Rama and Sugriva after learning the truth about his origins and became their counsellor as a result. Sugriva assured Shri Ram that she would find Janaki ji and enlisted his assistance in her search. Bali's son Sugriva was given the throne of Kishkindhaa by his brother-in-law, and Angad, Bali's son, was named crown prince in his honour. When Sugriva took charge of the country, the rainy and fall seasons went by without a hitch. In response to Rama's displeasure, Sugriva despatched the monkeys to locate Sita. While hunting for Sita, the monkeys came into an ascetic in a cave. It was here that she met Sampati after summoning her yoga-infused stamina to transport the rescue crew to the shore. Ravana abducted Sita at Ashokavatika, Sri Lanka, according to Sampati's account, and the monkeys believed him. The sea was too distant for Hanuman ji to go,

² Culture and heritage---Dr.Binod bihari, forest 75



notwithstanding Jambavan request. "How am I going to make it?" Hanuman asked Jambwanth ji a question. In order to remind him of his abilities, Jambwanth ji reminded him that he had caused shri Bhrguvanshi ji to get fatigued and rebuked him. Forever you forget your power and genius, but someone remembers you. "Only then will you be able to put it into action."

Hanuman :

Sudarkand is the location where the events of Hanuman's journey to Lanka, from Lanka Dahan until Lanka's return, are displayed to the people who live there. Hanuman ji met Vibhishana, met Sita, gave her his ring, killed Akshay Kumar, and returned from Lanka. These are the most significant occurrences during this time. Hanuman ji is now on his trip to Sri Lanka. Surasa tested Hanuman ji and found him to be good, therefore he blessed him. Hanuman ji killed the shadow-catcher demons on the way before going to Lanka. He moved to Lanka after hitting Lankaini. At the start, he only met one person. Hanuman ji was enraged when he arrived at Ashokavatika and saw Ravana menacing Sita. Trijata then appeared to assist Sita. Hanuman ji went to see Sita and handed her the Rama band while he was alone to cheer him up. Hanuman ji, who shattered the Ashokavatika, murdered Ravana's son, Akshay Kumar. Meghnath shackled Hanuman and brought him to Ravana's feast in Nag pasha. When Ravana inquired, Hanuman informed him that he was Rama's ambassador. He lit an oil-soaked rag on fire and draped it over Hanuman's tail.³ It was utilised by Hanuman to demolish Lanka. Hanuman ji has arrived at Sita's residence. Sita instructed him to depart and to keep away after she handed him her chudamani. When they returned across the ocean, all of the monkeys were present. They returned to Sugriva in a group and met with all of them. Rama was delighted with Hanuman's efforts. Rama and his army of monkeys arrived to the beach. When Vibhishana advised Ravana not to be furious with Rama, Ravana felt embarrassed and expelled him. Rama took Vibhishana under his wing and elevated him to the throne of Lanka. Rama implored the waves to let him leave, but they refused. After Rama became enraged because he did not accept the request, Samudra came to him and explained him how to create a bridge out of tap and indigo.

War :

To construct a bridge over the lake, the Nal-Nil brothers enlisted the help of Jambwanth's monkey army. His campsite was on the opposite side of the water. When Ravana learned that the bridge had been secured and that Rama had fallen into the ocean, he became furious. Despite Mandodari's entreaties to Ravana to avoid animosity against Ram, the arrogance in his heart persisted. Rama and his Vanarasena retreated to Subel Mountain, where Rama lived as a hermit (monkey gang). Rama sent Angad to Sri Lanka to give the news that Ravana should seek refuge with Rama, but Ravana refused. After all previous attempts to bring about peace had failed, it was given a go. It was a brutal death match between Lakshmana and Meghnad. The power arrow struck Lakshmana, knocking him down cold. Before pursuing Sanjeevani, Hanuman took Sushen Vaidya to the hospital for treatment. Via the detective, he learned of Hanuman's goal, and despatched Kalnemi to thwart it. He was unsuccessful. Hanuman was compelled to raise the whole mountain and return to the starting position because of the medication's refusal. He fainted on the voyage because of his fears that Hanuman was a demon, but when he realised the truth, he returned Hanuman to Sri Lanka by sitting on his arrow. Upon realising that the medicine was being held up, Ram began to ramble. Because Hanuman delivered the medication in a timely manner, Sushen's treatment of Lakshmana was successful. Once Kumbhakarna was awake, Ravana gave the command to get ready to battle. Kumbhakarna, too, tried to persuade Ravana to seek shelter in Rama's house, but was unsuccessful. During the battle, Kumbhakarna was able to achieve superhuman speed while under Rama's control. In a combat with Lakshmana, Meghnad was murdered. Violent conflicts between Rama and Ravana ensued; culminating in the latter's defeat and death by Rama.

³ Hanuman's Ramayana ----Devdutt



Over view :

At Ayodhya, there was a strong troop of Vanarasena waiting for Rama. When Bharata arrived, he was greeted with tremendous pomp and circumstance, just as Ram had been. During Rama's coronation, the Vedas and Shiva sung praises. It was time to bid the tourists goodbye. After Rama concluded his speech, the audience cheered and presented him with a bunch of flowers. Two of the four brothers' sons were fathers. Ram Rajya became a household name as a consequence of his achievements. In Uttarakand, one may learn about the births of Ravana and Hanuman, as well as Sita's exile and the rulers Nigdi, Yayati, and Nimi. The dog's justice is also featured throughout King Rama's reign (Ram Rajya). In line with Ayurveda, the sons of Valmiki, Luv and Kush, sing the Ramayana in the presence of their father, Valmiki, during the Ashwamedha Yagya. Only Rama's Mahaprayana can bring Uttarakand to a close.

About avatar /incarnation of gods:

Hindus believe that when religion/dharma is corrupted, adharma takes over as the dominant force. Occasionally, they believe that God takes the form of a physical entity and punishes sinners.

A man's inner Divinity must be discovered. He knows this for a fact. Man neglects this fundamental truth about life and its ultimate spiritual objective from time to time. Even the thought of being a god makes him giggle. For him, there is no other reality but one in which he is driven by a combination of want, greed, hatred, and conflict. Through the practise of rituals and concepts, religion has strayed too far from its original intent. Religion has become a convenient cover for moral transgressions in the modern world. It is only when the advancement of man's spiritual development is threatened that God comes to Earth to clear the clogged wheels.⁴

A person's ultimate aim is clearly defined throughout his or her life. Humans were made in God's likeness, as is evident from the Bible. A fresh, vivid model for humanity to follow is provided by his teachings and his life. Humanity's quest for deity is reignited by this. Because of this, religion has a renewed sense of purpose. Our search for the sacred takes us back to our origins. A god's incarnation is seen in this way by Hindus. Because he is descended from the cosmic soul, he is an Avatar. In some respects, God serves as a link between the spiritual and the material worlds.

The puranas refer to a multitude of different incarnations of the gods. According to some, the chandi was first developed in Devaloka. Several Avatars are mentioned in the Puranas, including Malya the fish, Kurma the tortoise, Varaha the pig, Nri-simha the lion, Vamana the dwarf, and Buddha the dwarf. In this list, the omission of bhagwan shri Krishna proves that it is inadequate. God's Avatar is untouched by time or distance. Avatars would arise when human civilization's spiritual balance was imperilled, or maybe a significant portion of it. The cycle will repeat itself. As a kind of spiritual direction, Hindus look to the gods' human incarnations. Therefore, Hindus see Buddha, Christ, and Muhammad as divine manifestations. In addition to divine incarnations, Hindus believe that great spiritual beings of various types pass through the Earth on a regular basis. Their role is to instruct and aid individuals in spiritual progress as Acharyas (teachers) when they arrive. They may be found all across the Astral Planes. The parshadas (assistants) of an avatar may accompany him on his heavenly journey. When it comes to imparting spiritual wisdom, their physical presence as celestial messengers is frequently all that is needed. Avatars are not identifiable from members of this order by their display of spiritual strength (aishwarya). Even while Hinduism does not claim to be the source of prophets, it has a profound and complicated understanding of the function that prophets play in society.

Shri Rama and Vishnu are two avatars of Lord Vishnu. When he arrived on Earth, he disguised himself and altered his appearance so that no one would recognise him as the supreme ruler. Ravana disguises himself and

⁴ Hinduism at glance-----Dr.S.R



appears as a new person since he has Brahmas' blessing and human standards have been established. Vishnu's death was one of the moments when he couldn't disguise the fact that he was a deity. Vishnu was among them. Jatayu became four-armed and took on the form of a man in order to be free. Lord Vishnu assumes the appearance of Lord Rama for the following reasons.

The cursed in gatekeepers:

As a result of their separation from all worlds and journey to the vaikunthaloka to see Lord Vishnu for peace of mind, Sanaka, Sanandan, Sanatana, and Sanatkumar (the four sanakadik rishis) became deities. Jai and Vijay, two Jai gate guards, stood vigil at Vaikuntha gates. Jai and Vijay halted Avatars Sanakadik sages at the entrance. The sanakadik elders saw his hesitation. We are Lord Vishnu's most devoted followers. We don't remain in one spot for long. Devadhidev is someone we'd want to meet. What is it about you that prevent us from perceiving him? You should act like God since you work for him. God's nature is peaceful, and so should yours. Let us worship at the shrine of Lord Vishnu. When the elders informed Jaya and Vijay of this, they began to obstruct their path into the Vaikuntha temple. "Conceit has crept into your hearts, even after being so near to Lord Vishnu, and the egoist cannot remain in Vaikuntha," the Sanakadik elders cried as they halted Jai and Vijay. So you slander and curse one other. Allow you to be drawn into sin and bear the consequences.⁵

Ji and Viji trembled and begged for forgiveness as a result of this curse. As soon as the sanakadik elders arrived, the whole court, including Lakshmi ji and all of his counsellors, rushed to meet and greet them. "O wise one! Lord Vishnu extolled them. Jai and Vijay are my counsellors. By insulting you and demonstrating arrogant knowledge, they both committed a crime. Please forgive them for defying me by challenging you. You did an excellent job cursing them. They disliked ascetics, which I believe reflects my own disdain for them. I'd want to express my regret on behalf of these councillors. Even when slaves are at fault, the master is blamed. So, in exchange for your enjoyment, I need payment." The lord's soothing words quickly soothed the sanakadik sages. His appreciation for God's kindness was expressed as follows: "O Nath, you honour yourself by maintaining religious dignity!" "O sages!" Vishnu stated even if I am powerful, I do not intend to alter the Brahmins' comments since it contradicts their beliefs. "The curse you spoke is one I concocted." "It's got to be his punishment." These demons will enter Diti's womb and the demon vagina to be killed. I'm going to eat them for the foreseeable future. Even if they disagree with me, they will stay in my meditation. They'll return to his house once I've killed them and removed their bodies.

Lord Vishnu avatar to lord Rama :

Devarshi Everyone knows that Narada was a big Vishnu fan. The gods, asuras, and sages admired Narada Muni, one of Brahmaji's 17 manas children, for his intelligence and intellect.

He kept going after bowing to Lord Vishnu. Naradamuni passed by a beautiful edifice. The princess' swamyamvara ritual was getting ready. Princess Vishwamohini astounded Narada when he arrived. In this manner, Lord Vishnu was tricked. Naradamuni's obstinacy had been softened by the princess's lovely figure. As a consequence, he elected to become a member of this swamyamvara. Narada sought shelter with his teacher, Lord Vishnu, and professed his wish to be like the princess. As a consequence, he elected to become a member of this swamyamvara. Narada sought shelter with his teacher, Lord Vishnu, and professed his wish to be like the princess. Lord Vishnu granted Narada's request. Narada recognised the form as a monkey. Narada came at Swamyamvara as hari. He didn't glance at himself since he was so happy with himself. The princess would put a garland around his neck if she saw him in hari's form.⁶

⁵ The story of jaya and vijaya----Aditya Sen

⁶ The ideal avatar of lord Vishnu-----Subhamoy Das



In contrast, the princess did not desert him and wore a garland around Lord Vishnu's neck. After everyone laughed at his shape, he went to the lake and saw his face, which enraged Lord Vishnu. Narada ji criticised Lord Vishnu, saying that, just as I was distributed on earth for the lady, you would adopt human shape and traverse the globe after the woman's separation, accompanied by your monkey. When the god's illusion faded, Narada ji realised his error and apologised to God. Lord Vishnu is said to have assumed the shape of Rama, who had to cope with the separation of his mother Sita and sought assistance from the monkeys.

Conclusion :

The earliest version of the Ramayana, according to the sage Valmiki, was penned by him, and it covers historical events that had a significant influence on many different nations. This section provides an in-depth look at the personalities of Lord Rama and Lord Vishnu. Lord Vishnu, often known as the "Lord of the Universe," is Lord Rama's avatar/incarnation. Valmiki wrote this storey before Rama was born; hence it comes before Rama's arrival. Several rishis cursed Lord Vishnu, and as a punishment, he assumed the human form while concealing his real nature.

Everyone meets Lord Rama at some point in their lives, from conception to marriage to parents to battle. From conception to marriage to fatherhood to war, he is an integral part of everyone's storey.

Surpanakha is the only character that acts as a prologue to the Ramayana conflict, making her one of the epic's most essential and underappreciated characters. In traditional words, Sita and Surpanakha are two sorts of women: the former is a virtuous, pure, and chaste lady, while the latter is a wicked, dark, and loose woman.

Given that dharma lies at the heart of life, it's easy to understand why the Ramayana was depicted as a metaphor for the spirit of justice and leading a virtuous life. We must understand that this character's social and spiritual life is properly balanced, as shown by his trip.

These timeless works of Indian literature have received international praise. This book covers the Vedas and Upanishads in addition to dharma and adharma.

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Bhagavad Gita – A scientific approach and its influence

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Abstract :

Bhagavad Gita is an antiquated sacred writing and is generally alluded as the philosophical text by numerous however on investigation of this sacred text, numerous perspectives can be characterized and seen logically. Ruler Krishna clarified on different subjects and edified the extraordinary champion, Arjun, who was intellectually upset in the front line of Kurukshetra in Mahabharata. In this article, investigated the logical angles with translation of the Sanskrit refrains portrayed there in Shrimad Bhagavad Gita. Barely any such factors, covered thus are 1) origin of Living creatures, Food and Medicine; 2) Formation of Universe; 3) Universe end phase. 4)Energy and Soul; 5) Polymorphism & Behavior;6) Yoga and Meditation; 7) advising.

Keyword: History of lord Krishna, enlightened the great warrior, about arjuna, kurukshetra.

Introduction :

Bhagavad Gita is an antiquated Hindu sacred writing which comprises assortment of information, that clarifies broadly, a great deal on different angles, valuable to the humanity at each setting of life. The antiquated sacred writings depicted numerous perspectives and when we correlate, for some's purposes, we could legitimize with logical clarifications furthermore, for certain, we were unable to reach to that degree of understanding due to the absence of information maybe. Large numbers of those sacred writings clarified there in, are experimentally satisfactory. Today, however they were depicted with profound philosophical furthermore, with profound meanings. Truth be told, the component, Carbon, Known since old times. However, it was first perceived as component in the final part of the eighteenth century by Lavoisier. In late hundreds of years, Scientists grew even innovation for atomic weapons. A greater amount of logical advancements took place in most recent couple of hundreds of years. Be that as it may, the old sacred texts are clear, that, the vast majority of the information was accessible, back then. Portrayed about different weapons in Mahabharata for making of fire or for showering water or for making others to oblivious in the Kurukshetra war, which was occurred, 5000 years back according to the writing. Indeed, it is talked about numerous millenniums before that in Theta Yuga, when Master Rama was battling with Ravana, the horrible adversary.

Origin of living organisms, Food and medicine:

Lord Krishna said, "For every exemplified being, those show up in every one of the animal categories, the "Prakriti" that is nature, is the mother and I'm the "Purusha" as I give the seed". Along these lines, all the living creatures are made. Krishna knows, how to develop and make the food, required for all living creatures for their endurance of life. He says that "I go into the dirt and backing to all creatures by my crucial energy. I just become the moon and accordingly feed all plants and to supply the juice of life to all". According to science, we realize that fruitful grounds just can give the food and according to this Shloka, it clarifies that he is making the grounds



fruitful, reasonable for development. Likewise clarified, how he gives the fundamental energy and moonlight to integrate the medication in plants, required for treatment of an assortment of sicknesses. We know that for the development of plants and the amalgamation of Chlorophyll, fruitful soil, minerals, water and light beams are needed. Krishna clarified that he gives the required components for their union in every one of them. Logically, he was clarifying how rains, he makes. He vanishes the water of oceans and makes the mists and makes the downpours. Curiously, Lord Krishna knows, how to process a wide range of food varieties or fluids, we eat each day. He says about the synthetic system and how he is acting during the time spent processing a wide range of food, we eat. Krishna clarified that "in the assemblage of every single living substance, I am as fire, called as "Vaishvanara" joined with the demeanour of life, out-going and approaching during exhalation and inward breath of breath and summary the food of four sorts like beverages, chewers, suckers and lickers". This whole information which comprises of parcel of science, he portrayed in the beneath refrains of Bhagavad Gita.

Universe creation:

Ruler Krishna was telling to Arjun that - "Under my initiative, the nature delivers the entire creation, comprising of all moving and stationary creatures. Under this rule, the entire indication is made and obliterated once more furthermore, again". Also said that, "at the hour of conclusive disintegration, all creatures go into my temperament and toward the start of my creation, I make them once more". This is clarified by Krishna in the beneath refrains of Bhagavad Gita. The making of this entire Universe is by him and along these lines, he goes about as a Scientist. According to the Bhagavad Gita shloka, Earth, water, fire, air, ether, brain, insight and inner self - these each of the Eight together plans his inclination, that implies, every one of these is said as his isolated material energies to making this large number of manifestations through them. Krishna clarified to Arjun that "whatever and any place you see rich, delightful and heavenly appearances of creation, you ought to comprehend those to be only a flash of my quality" - according to the refrain of Bhagavad Gita.

Universe ending phase:

Researchers talk about the "Hotness demise of Universe" which can be clarified in view of the hypothesis of irregularity that is entropy. This is like the Pralaya, which is clarified in the refrain 9.7 of Bhagavad Gita, by Krishna about the last disintegration of this entire universe. Experimentally, it is clarified in light of the second law of thermodynamics. The entropy of an article is an action of how much energy is inaccessible to accomplish the work. The higher is the entropy, the less energy is accessible in the framework to accomplish the work. At the point when the framework is reached to balance, the entropy arrives at most extreme worth, then, at that point, the framework can't accomplish the work. To sum things up, entropy can be clarified as a proportion of vulnerability or arbitrariness. The hypothesis is that albeit the net measure of energy doesn't change, how much unusable energy is expanding over the long haul until sooner or later all suitable energy in the framework is unusable. Pralaya (the last disintegration of the Universe) can be clarified on this hypothesis. The hypothesis recommends the universe would advance to a condition of no thermodynamic free energy and would consequently not be able to support processes that increment entropy. That implies, the universe comes to thermodynamic balance, where greatest entropy.

As per this, the universe is gradually moving towards a state when every one of the stars also, universes will have dispersed their epenthesis basically the same as the Hindu idea of pralaya or disintegration of the universe. At this express, all framework and requests in the universe have evaporated, and afterwards, haphazardness is at its greatest, and entropy can't be expanded. According to Bhagavad Gita, in the front line of Kurukshetra, Lord Krishna illuminated Arjun showing his complex, diverse of thousands and hundreds of different colours & states



of his reality. Arjun had imagined and felt apprehensive by seeing the whole universe in the assemblage of Lord Krishna and likewise by seeing the sort of widespread obliterations in Lord Krishna. In these sections, Arjun communicated to Krishna "I see you without beginning, centre or end. Your greatness is limitless. I see you with limitless number of arms, having the Sun and Moon as your eyes. I see you with bursting fire approaching from your mouth and searing this whole universe with your brilliance. I see your countenances unpleasant on record of horrendous teeth in that and bursting like the fire at the season of widespread obliterations. I can't see the headings by any means. I'm totally dumbfounded and observe no happiness". This clarifies the chance of all-inclusive obliteration as clarified in Bhagavad Gita and furthermore according to the science depicted in these sections.

Soul and energy :

The first law of thermodynamics is known as the Law of Protection of Energy. It expresses that "Energy can't be made or obliterated". It very well may be moved from one structure to another. It implies energy never rots and it simply changes to another. In Bhagavad Gita, in section 22 of the second part, it is told that the "Atman that is Soul" moves from one body to another and never get annihilated. In this way, we as a whole were there some time back and are today and will be there after death too in another structure. Energy is imperceptible and the Atman (Soul) is additionally imperceptible. Altogether, the Atman only very much like energy, which moves to start with one body then onto the next as the energy shifts from one structure to another. Based on the refrains of Bhagavad Gita, this is the arrangement and translation by a lot of people analysts and researchers for the relationship of Atman with energy, as clarified in thermodynamics. It is particularly known to all that without energy nothing can move. In Bhagavad Gita, it is informed that the Atman(Soul), which can be considered as energy, conveys even the contemplations and sentiments to the following birth while entering a new body. In Bhagavad Gita, Lord Krishna told that, toward the end time of life, thinking about whatever element, one leaves the body, one unquestionably accomplishes that state only in his next birth. Since he continuously contemplates that element. As the breeze conveys the smells from one spot to another, comparably, the typified soul conveys various originations of life starting with one body then onto the next, which it obtains. That is to say, the personality of a, still up in the air from the past. It is told in Bhagavad Gita that, even the personality of a man relies upon the sentiments conveyed from the past life.

Polymorphism and Behavior:

Truth be told, every one of the people is like polymorphs, which is a logical term utilized for a synthetic compound that exists in various structures, however, artificially indistinguishable. In this manner, the transform, that can be said here as the body. The body is changed yet, the Soul is super durable in many more than one life taking a new transform that is another body. Verse, 22 of Bhagavad Gita of part 2 clarified something very similar. The synthetic compound can have more than one transform and the properties of all the transforms fluctuate, however, all transforms are artificially indistinguishable. Also, all the individuals act unexpectedly, however, they are identical. As indicated by the methods of nature obtained by the encapsulated soul, one's confidence can be as Sativa that implies - in goodness (or then again) as Raja sika that implies in-enthusiasm (or) as Tama sika that implies in-ignorance. Krishna depicted the characters of various types in Bhagavad Gita. He said that Satva, Rajas and Tamas - these three characteristics are brought into the world of nature. When the timeless Soul interacts with nature, they secure the soul to the body and man becomes moulded by these modes. Likewise, Lord Krishna portray the characteristics of these characters. The personality of Satya draws one, to satisfaction and of Rajas to activity. While the personality of Tamas, cover one's information furthermore, incites to blunder. The insight by not set in stone the way of movement and renunciation, the thing to do and should not to be finished what is to be dreaded and for not to be dreaded, what is restricting and what is freeing, that astuteness is called as - satvika. The



astuteness by which one can't accurately separate nobility and non-uprightness, what should be done and what should not be done - that mind is called Rajasika. The insight - enveloped by obliviousness, envisions the uprightness as off-base and non-exemplary nature as right and endeavours generally off course - is called Tamasika. This large number of characteristics are conveyed forward from past life alongside the spirit and therefore, the practices change however fundamentally, humankind is comparable and displayed as polymorphism.

Yoga and meditation:

Nowadays, all we know that how Yoga works on well-being. In Bhagavad Gita, clarified about the Yoga, past making simply stances of the body works out. It works on the physical and likewise psychological wellness whenever rehearsed properly. According to Bhagavad Gita, Yoga is to sanitize our activities, is to control the psyche and faculties and is to connect oneself to the Supreme with dedication. Yoga is the way of sacrificial activities without anticipating the outcomes or then again final products. Taking all things together, Yoga is a Science. Numerous mental issues can be settled and actual wellbeing can be moved along through reflection and Yoga. Yoga and reflection work on one, to focus at work with practically no psychological aggravation and that outcomes in sure result generally. These days, Yoga and contemplation are the restorative devices for some physical and mental issues. In Bhagavad Gita, Lord Krishna disclosed the methods to be rehearsed for Yoga and contemplation. In Bhagavad Gita, it is informed that an individual, who controls the faculties by his brain and staying unattached without assumption for outcome attempts the action of The work is superior with dedication is predominant and is valuable to self and others and in this manner, it is likewise called as Yoga. Devotion to work, implies, the immaculateness of our activities without considering final products. To zero in on work, there is a need for restraint. Restraint implies the control on our faculties without deviation in our endeavours and derails other attractions. It is told in Bhagavad Gita that, controlling our psyche, what's more, faculties are troublesome and it needs practice and separation Yoga is a science and according to the meaning of this section, there is a need of nonstop practice to have control on the psyche to find harmony in life. Work with dedication is predominant and is valuable to self and others and in this manner, it is likewise called Yoga. Devotion to work, implies, the immaculateness of our activities without considering final products. To zero in on work, there is a need for restraint. Restraint implies the control on our faculties without deviation in our endeavours and derails other attractions. It is told in Bhagavad Gita that, controlling our psyche, what's more, faculties are troublesome and it needs practice and separation Yoga is a science and according to the meaning of this section, there is a need of nonstop practice to have control on the psyche to find harmony throughout everyday life. Logically, it is realized that a steady brain can experience harmony furthermore, can have great wellbeing. In Bhagavad Gita, it is informed that separation of wants is significant as it fosters resentment if the cravings are not satisfied and at last one can get aggravation as a top priority which eventually prompts obliteration in life these all are the attributes of a Yogi." Yogi" is the individual who-ought to live alone in a detached spot and ought to continually connect with his brain in reflection. One should hold the body, head and neck straight furthermore, consistent, staying firm and fixing the look on the tip of his nose without glancing alternative way from wants and sensations of possessiveness. He is the One, who gives for the work, who performs his responsibility without anticipating the products of activities. He is the individual, who vanquished his brain and faculties, who has even disapproved in progress and disappointment, who isn't upset with distresses or joys and who is liberated from connection, dread and outrage. The Yogi is the one, who arrives at the stage with a "Consistent brain" and he is the one, who keeps the virtue of psyche and immaculateness in activities. These all are the attributes of a Yogi. For a Yogi, who performs reflection, the environmental factors and the steadiness of the brain are significant. Likewise, the grouping of psyche towards the predetermination with practically no redirection and want is fundamental.



Advising:

Advising is a treatment for the treatment of upset personalities. In the war zone of Kurukshetra, in Mahabharata, Arjun was an incredible fighter however intellectually upset as he was to battle with family members, instructors, companions and all his kin. Arjun lost all his soul and energy and couldn't make a choice. Arjun asked Lord Krishna for the exhortation as he had in befuddled perspective during the fight documented. That was the setting for master Krishna to advise Arjun clarifying information on different angles, by which Arjun can fix his psyche and take the ideal choice. Master Krishna clarified, because of the brain research of Arjun by which he can address his brain and indeed to free him once again from disarray and to gain the steady psyche with harmony and identification of knowledge. IN Counseling, Lord Krishna had verbally expressed spurring words to reinforce the certainty and soul of Arjuna. Disclosed him to treat similarly bliss or bitterness, acquire or misfortune and triumph or rout. He depicted the spirit as timeless and we as a whole existed in past, today and will exist in future additionally as the Atma (the Soul) can never be obliterated. Krishna clarified what is nobility and what isn't and why the extraordinary fighters ought to follow the correct way. Arjun felt quite doubtful as he was in upset state. Master Krishna clarified to him about the trademark characteristics of the individuals and their practices, obligations and activities, Prakriti which is called nature and the making of the entire Universe and about spirituality. To give the certainty and tranquillity of the brain to Arjun, Lord Krishna clarified the condition of the consistent brain in the sections to secure harmony all around. One, who isn't upset as a top priority in the midst of distresses or raised with the energy of satisfaction and who is liberated from connection, dread and outrage - is called as a "Sage of Steady Mind". One, who's unattached to everything or who is unaffected by the great or insidious, neither celebrates nor pulls back, that individual can have the stable brain and amazing awareness. Master Krishna had addressed give the certainty to Arjun saying, "Arjun-Dedicating every one of your activities to me, with full information on me, fixing your mind on me, with no craving for results, with practically no psychological disturbance and without being torpid, you take on in the conflict field (3.30). Arjun had recovered the soul and energy within formation on his obligations from the lessons of Lord Krishna also, got his obligation at that specific circumstance and acted likewise. Advising is a significant angle to treat individuals, who are upset at the top of the priority list and who can't take the right advice through his decision.

Conclusion :

Deductively numerous perspectives can be clarified as depicted in Bhagavad Gita, which was informed 5000 years back by Lord Krishna to the fighter Arjun in the war zone of Kurukshetra, in Mahabharata. Scarcely any angles have been investigated thus with significant Sanskrit stanzas clarified in that the sacred text with logical understanding. It is an audit of Bhagavad Gita with an endeavour to investigate the logical comprehension of these viewpoints with a relationship of significant sections there in the sacred writing.

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Bhagavad Gita: An alley which enlivens an individual's entity

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Abstract:

It's more possible to get distracted by challenging circumstances in life, but staying mindful and living in the present moment can make things much easier than we thought. We need to learn how to focus on the present, be responsible, truthful to ourselves and to others. The essence of Bhagavad Gita is a key to awakening the self within a person. Lessons for one's life pave a path on which he or she can make life worth it.

Keywords: Self-acceptance, introspection, dharma death, change, eternal, bliss, mind, destiny

Introduction:

Bhagavad Gita is the most famous book in the entire world it is spoken by lord Krishna Himself. Bhagavad Gita was conversation between Krishna and Arjuna when he was in a dilemma whether to fight to his own people in the battlefield. The Bhagavad Gita consists of 700 verses which is guide to be considered. There are eighteen chapters mentioned in Shrimad Bhagavad Gita. Shrimad Bhagavad Gita insists an individual to perform his or her duty without having any attachments or insistence on the results. The mental peace can be attained by giving attention and importance to knowledge as it helps to think and understand the reality. Crucial information about God, a definitive truth, creation, birth and demise, the aftereffects of activities, the timeless soul, freedom and the reason as well as the objective of human life. People whose mind is set in equality, he has attained everything in his life. Brahman, which is impartial and flawless has been realized by the person. Basically the scenario of the surrounding people is upset minded even for a minute situation happening in our life. The happiness of attaining something also is overwhelming for us. There is certain category who rejoices on pleasant or grieves on unpleasant. Such people have a steady mind. Literally who knows about Brahman. A person whose mind is detached from sensible pleasure, discovers one within themselves, their mind is union with eternal truth. Realization of supreme consciousness, nothing else is existing. Losing sense of separateness from all others. A real devotee is one who has selfless desires. Let's go through various sections where today's world are.

Stress-

People give a full stop to their life, when they can't hold stressful environment. There are some who are able to overcome, How? The most eminent ancient Indian scripture Bhagavad Gita canvassed all aspects of mental health of living beings. Mental health is the mental well-being of human beings. Wanting to build a body is as hardworking with physical fitness trainer, but it doesn't make out for the mental health of an individual. People ignore their mental healthiness and rush behind the physical body building. Ameliorating intellect in a person makes him finer. Taking care and maintenance of mentality is vital for a good mental health. Education and development go hand in hand. Education is provided for the betterment of an individual in all aspects such as socially, politically, physically, mentally spiritually, technologically, and economically and so on. Bhagavad Gita



culminates various methods to avoid negative characteristics such as pessimism, selfishness, anger, dishonesty, impulsivity, cynicism, manipulation, disrespectful etc. Also establishes right knowledge, selfless attitude, detachment from materialistic world, acceptance of eternal truth, devotional, goodness, consciousness.

Food that makes healthy-

Food we eat are considered as auspicious. Still we waste what we get. The food which an individual eats and their personality are interrelated with each other. We classify people into three categories, mainly on which their karmas are done. A person predominantly having Sattvik Guna chooses mainly the food category, which is smooth, substantial, nourishing, appealing, greasy, and succulent. The food that promotes longevity, strength, health, happiness. The people who are being Rajasic food that is harsh, sharp, pungent, unnecessarily hot, impactful, dry, and consuming, that typically causes torment, distress, and infection. Individuals who are a sort of Rajasic get impacted. They may be wiped out and hopeless when such kind food is in abundance in some.

The other classification of individuals is been obviously disapproved of. They take food that is tasteless, rotten, putrid rejects, and sullied which additionally incorporates meat and liquor. They like to eat half-prepared food which is a dry and terrible smell. At present, worldwide individuals have neither a legitimate timetable for the dinners nor a decent eating routine for a great wellbeing. As there is expanded creation of handled food varieties, fast urbanization all around the world and changing ways of life have prompted a change in entire food designs. Individuals, today are devouring more food varieties high in energy, fats, free sugars, salts, which causes expansion in cholesterol, pulse, and many individuals don't eat enough organic products, vegetables, and other dietary fiber, for example, entire at least one time each day.

Lord Krishna briefs each individual on how to eat a portion of food while you are eating. He says that one should concentrate while eating. We consider Annapurnadevi as the goddess of food we eat. Disrespecting the etiquette of eating a meal can be categorized as a sin. Be grateful for the food we have, we get, we see around. A fraction of this universe does not even possess a quarter of what we have. If the creator has created such a scenario then, it is the responsibility of intellectually developed people for helping out the poor. Bhagavad Gita does not encourage or discourage eating meat. During Vedic times, there are shreds of evidence on information regarding the foods of all kinds eaten by everyone. It was eaten even by rishis and sages.

Among these varieties of foods, food that belongs to the sattvic category is upheld as the best of all types of food. Krishna likewise specifies that in any event, eating leaves, products of the soil is adequate to keep creatures solid. The assumption for post-existence is a typical talk among all of us. The last seconds of our lives are dynamic seconds for the following past lifecoming in the future. Those seconds are the time when their soul stay under the impact of rules. As previously being referenced, there are three sorts of gunas that a man forces. If individuals pass on with SatvaGuna as dominancy, there are intended to accept the resurrection as an unadulterated in their brain. Prevalently Rajas Guna is shown, then, at that point, they will be reawakened in families given to activity. At last, assuming the spirit withdraws when Tamas Guna grows, the soul takes resurrection in idiotic individuals. Krishna made sense that there are, four sorts of food that people can consume. They are food sources that can be either eaten, licked, drunk, or sucked. All these various types of food at long last prompt the increase of stomach-related fire. This intestinal system relies upon Prana Vayu and Apana Vayu. Indeed, even the intestinal system is reliant on a person's serious reluctance.



Keeping good relationship with people-

Why do people betray someone by false love? To love someone in present is one of the toughest parts to do. True love in any relationship is rare today. Love of kids to parents, parents to kids, teacher to students, students to teachers friend to friend, the relationship between two persons and list moves on. Every relation that we can find cheating or maybe at the edge of breaking, in some cases it might be due to the presence of either one of the people that the relationship goes on. When we talk about true love, we should be able to define the proper definition of true love. Loving a person should be free and be with them to the fullest. We must remove all the constraints and be vulnerable. The expectation should be less comparing the rest of the routine in our life. Also, it is not that easy to speak about until we must be in true love. Love can't be expressed as kilos or centigrade. There is no measurement for love. Love can only be felt by an opposite person by the actions you are doing. Small gestures that surround us are all a part of love showering to the other person. If a person loves the other person, always stand for it. When a situation of walking away knocks out, then give some time on self to understand the deep knowledge of what an individual is. Then try to solve the existing problem by giving a proper solution.

Mental stability controlling-

How do we control the mind in a world full of distractions? Senses of our body are inferior to the throne of feelings. But bitter truth is, the same senses are responsible for the weakening of feelings. All the types of actions or spiritual exercises formed will have to gain success. We need conscious functioning of senses. Along with this, for immediate responses mind should be refreshed to take wise decisions. The nature of the mind is restless and uncontrollable. It should be regularly disciplined to attain eternal bliss.

We can control the vehicles by training, we can control our food habits by a balanced diet, then why can't we control our mind, which is easily connected to us? It is only because we have become the slaves of our minds. If we can change our old habits, our minds will be in our control. This uncontrollable and restless mind can be controlled and be at peace by persistent practices.

Death

Does a living being have an afterlife? People fear hearing the word of death. Lord Krishna says death for this world is inevitable, no one can escape from death. Also, there is no necessity to weeping for those who are dying. The ultimate and constant truth is that every being living in this world has to die one day. In Bhagavad, Gita Krishna mentions he is responsible for wiping out every living being that is born.

From Krishna's view, no one ever dies. Death Is simple as we change our clothes daily. It is the soul or Atman that leaves from our body. There is nothing that dies. We preferably call as soul leaving the body as death and that happens to everyone when the time comes. He also says he is behind the unhidden fact of death. But there lies something that we have to worry about after death. Always a conception of life after death is the question to every being living now. According to Bhagavad Gita, whatever happens after our death is determined by what we have done before till our last breath. As already mentioned, there is no escape from death. The material world everyone lives in is a miserable place.

Finally, when people lose their own life or someone whom they love, they realised that death is a constant which can't be altered by any hands. Remembering Lord Krishna himself an escape from the cycle of births and deaths. He has been immortal. Whatever that resides in you when you leave your at last will determine the next state of the upcoming life. The last-minute, at the time of death, is the time when we are separated from everything



around us seems to be dear to us. Also, there is high nervousness by the thinking the fact all we love will be gone forever. People who have worked together, eaten together, talked together, all of them will be gone forever. So it is clear that our last moments would be thinking about all that we had and enjoyed during our lifetime. Krishna recommends remembering Him alone and in this way escaping from the realm of birth and death, and going to His realm of immortality. And whatever comes into your mind when you are leaving your body determines your next state.

Humanity-

How does doing selfless service makes a person better? Normally we say good is meant for everything that we see around as perfect, no violence, only truthfulness, etc. But human nature has a huge part of selfishness in it which doesn't allow him or her to see some others enriching above them. So they try to put them down at any cost. Humanity is done following the possibility of giving selfless service. Those who are true to themselves won't ask for anything in return.

Always there is a discussion to find out whether the person is having a serious issue or not, trying to solve that problem, making decisions without asking the person. Everyone is suffering from one or the other day. There are many stories that people tell society about they are having bad times. Also, many do not even speak a single word about their hardships. God has made each one of us as a medium to do this work. The actual pain is no more worth it. God gives a test for patience and smartness to do the duty of humanitarian services. Happiness and sorrows are the same one or the other. It is on how we will the situation. If a circumstance for a person is happy, then that may not be happiness, instead of sorrow for another person.

Destiny-

Do we have to believe in the destiny of one's life? This happened because of my destiny. Such types of comments are heard and spoken by many people around us. When something does not happen in the right way or maybe we could not achieve what we thought, finally we blame the destiny written on us. But actually, does it work? Or is this a door to escape from the duties that we are supposed to do? Spiritually speaking, destiny of life is the combination of the circumstances that we have done previously or choices we made before.

Some situation does not have our hand; it is not under our control. Choosing our parents is like we can't have any control over them. The rest of all situations that we have is our change in response as well as attitude towards accepting it. This destiny can be changed by one's wish. It mainly requires lord Krishna's mercy, hard work with self-giving, and consequences of previous actions.

There is another quote speaking, a man is the maker of his destiny. Here it is notified of the fact that man is given a decision-making power on which he should choose. They are given a spiritual as well as a materialistic world. The decisions that they take in their life are the pavement to their destiny.

Conclusion:

Thus we come to an end where everything aspect of the life of an individual is discussed. To lead a healthy life we need to have inner peace within us. That is how we spread to others. No one can ever be in control of others neither does anyone have control over others. As per the studies done, according to Bhagavad Gita moksha is the biggest achievement that an individual can have in his or her life. This moksha does not mean just leaving the body that we have now. It is the ultimate knowledge of Brahman, which is the eternal truth. Attaining the highest goal of Brahman is difficult and risky to attain. Having desires for something is a natural mechanism that every



individual has. But this desire does not harm or degrade another. According to Gita, this desire that we have should be only dedicated to God. By doing any karma having dedication towards God has unique power within it. This dedication is not simple as we think.

Worshipping god daily, giving offerings does not make God happy or things get done. There must be intense dedication towards the path we choose. For the fulfilment of materials desires only may not have a role here. He tells us to fix our minds to him. He will help in any circumstances that happen in our life. Then take your life forward having unbreakable trust over the Lord. The societal norms of having discrimination over religions, castes, racism, gender inequality, place of living, family background, and many more do not have priority when it comes to eternal bliss. We can be the boss of the mind by controlling it. The mind has the power to divert towards the materialistic world with uncontrollable nature. Based on one's karma soul gets the another body after death. This depends on how we have done our actions throughout our lifetime. That is what Gita focuses on. It is already mentioned how our actions have to be performed so that we would be able to attain moksha. Doing duty is the most important part of an individual's life. From childhood till death, we are bounded with the duties. The man comes through the serving of different people in his life. They might get a chance to do service to all those around them. This selfless service adds to his good deeds, which is helpful for him to attain a good body after death.

Junk foods are the main source of unhealthiness. People across the globe are facing various health issues regarding the consumption of unwanted food. Krishna mentions that even just by having leaves and water, we could lead a healthy and happier life. Pursuing a path where ego is dominated has never gained anyone anything. Those people who are intelligent enough have used their wits to reach the spiritual path to reach god in early life.

Bhagavad Gita gave us the truth that we are not the physical body that we see, it is the Atman or soul residing in it. We as fools go behind the materialistic pleasure that is not promising. For the seekers of the spiritual path, religious divisions have never meant anything.

Most Americans are following the knowledge of Bhagavad Gita. Though they are not having much knowledge about it, they are still in intense desire to learn it. Those who follow the path of Bhagavad Gita don't have any regrets. They are not overjoyed or sorrowful for the happiness or sadness that comes to their life.

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Brahmin Practices and their way of life – Then and now

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Abstract:

This paper talks about Brahmins and their views on different aspects of society. Brahmins have different and unique traditions which make them a totally different sector of the society. This paper brings a view about how brahmins perceive their culture and the importance they give to embrace it. It also gives an overall view about their practises and explains what they are in a detailed way. It also gives a very brief talk about their view now in the modern world.

Keywords: Brahminism, Modernization, Rituals, Caste system, Ancient Brahminical practises, Vedic religion, Gotra system

Introduction:

Brahmins are defined as an individual who know about God, who is near and connected to God. The origin of Hinduism is not known since it very ancient. From that ancient period till now in the modern world Hinduism had many followers and it said to be the third largest religion. Brahmins are in the highest position of the caste system and these communities are said to be the higher varnas of the society. Brahmins do follow varied principles and practises with immense pleasure and accept them selflessly. Brahminical communities produce Hindu sages who will educate the society with the holy and the sacred knowledge they have. We have numerous castes, which differentiate the sectors of society even in the present 21st century. Hinduism is predominantly seen in list of practises which are being followed. The brahmins worship many gods and goddesses including Lord Shiva, Lord Vishnu, Lord Vinayaka, Parvati ma, Gayatri ma, Lakshmi ma, Sarasvati ma and many more. Brahminism is an ancient religion and hence comes the name to it as Santana Dharma or the Vedic Religion. The individuals in this society strongly intake the idea of reincarnation and karma. Brahmins do believe that when death comes by, they reincarnate, and his process happens repeatedly. The modern world is now considering the concept of Brahminism in a different way. The ideology in far varied from ancient thought and is now bring evolved. The traditional touch is still present and yet add a pinch of modernism to it.

Brahmin cultures and their thoughts on various aspects of our country

The typical definition of “Brahmin” talks about how a person, or an individual is connected to God. Brahmins are generally associated to having knowledge in God. Someone who is closed to God and the holy Vedas. The context of brahmin differs from person to person, community to community. Brahmins are treated to be close to God, who are in a higher position in the society. But this intake was way early, and now things have changed. We will take a deeper look into these aspects in the further approach of this paper.

We have number of castes, which differentiate the sectors of society even in the present 21st century. Many religions which are being taken or imbibed by individuals, and these religions have their own attitudes towards



different sectors and segments of our society. To many traditions to follow which differ from region to region. Even in today's modern world, traditions are followed widely. All these aspects talked above are generally clubbed together and is called as Hinduism, or when followed is called also thought as following Hinduism.

Hinduism is predominantly seen in list of practises which are being followed. The brahmins worship many gods and goddesses including Lord Shiva, Lord Vishnu, Lord Vinayaka, Parvati ma, Gayatri ma, Lakshmi ma, Sarasvati ma and many more. They also perform prayers to many of the local goddesses (considered to be) who are named as "Ammans". Their daily prayers are called as puja.

Brahminism is a particular religion only followed or accepted by the brahmins. These brahmins belong to the brahmin caste. The division of caste is an ideology which is present since ancient India, even before the British ruled our country for 200 years. This division is done taking the reference of the avatar of the almighty Lord Vishnu who rests in Vaikhuntam. When his appearance is taken into consideration, the division is as follows:

- ❖ The top portion (the head) – Brahmins
- ❖ The mid portion (the chest part) – Kshatriyas
- ❖ The lower mid portion (the legs) – Vaishyas
- ❖ The bottom portion (the feet) – Shoodras

The upper caste of the society, i.e., the Brahmins are considered to be auspicious for every divinely purposes and are very much respected especially in the traditional Indian system. In the ancient system, they were given the title of supremacy in different contexts of society. Brahmins are known for their principles and their systematic way of leading life. We have talked about having different traditions across the country which are unique. Brahmanical traditions are strict and are nothing similar compared to other traditions in and across our country. These traditions are what makes them different and brings the concept of sophistication which will fit into the scale of the caste division and especially to the elite part of the society. But these thoughts are only until the 20th century. Brahminism is an ancient religion and hence comes the name to it as Santana Dharma or the Vedic Religion.

Brahmins do follow varied principles and practises with immense pleasure and accept them selflessly. The Vedas are considered to be divine and holy scriptures. The Vedas are believed to be powerful and are the basic methods which will help a human being to lead a life which will worth living for. Vedas are categorised into four, they are: Rig Veda, Yajur Veda, Sama Veda, Atharva Veda

Talking shortly about these Vedas, the Rig Veda is all about the different worshipping the almighty through riks. The Yajur Veda is all about the rituals which are performed that is in the yagna. The Sama Veda is the scripture which deals with the melodies of music, all about music and the chanting part. Last comes the Atharva Veda, it was added to this later and is one of the important Vedas. It is important as this scripture talks about the procedures which are required in our daily life.

The varied practises of this particular religion of people include the intake or the acceptance of these holy and divinely scriptures. These scriptures are taken into their lives with giving great honour and respect, they also recognise these holy scriptures as the only means or path to deliverance and the recognition of the "Satyam" (the truth) is distinctive and different in nature. The almighty who has different forms and is being worshipped in diverse ways across is one. We have this phrase called "*Sabkha Maalik Ek*" which means that the Almighty whom we pray is only in one and who governs all.



Small things in life are given immense importance which change into superstitions what we call today. In the traditional way of considering these, they are treated as practises and must be followed. Brahmin's culture does depict these customs.

Starting from waking up from bed to again getting into bed, different practises are seen. In the Brahminical culture, getting up early up in the morning during the "brahma muhurta" is an effective way to start a day. Going on with the same context, after getting up in the brahma muhurta, doing the "abhyanga snanam" is a must in their practises. Abhyanga snanam is referred to as the complete bath from our head to toe.

Performing the Sandhya Vandana, the activity of offering "pranams" (our prayers) to the divine goddess who is referred to as "ma". The Sandhya Vandana is all about offering our prayers to "Gayatri ma" and to the "Surya dev". The methods used to perform this auspicious practise differ from state to state and also from the sector to sector, but the objective remains consistent. The Sandhya Vandana is not only done in the morning, but it is also performed during three times of a day. The morning, afternoon and at evening the practise of Sandhya Vandana takes place, and this is called as "tri-Sandhya". Sandhya Vandana is generally done by boys whose "Upanayana" (sacred thread ceremony) is finished. It is said that only boys have to perform this, and girls do not have any kind of involvement in this. According to their cultural believes, this ceremony happens, and the format of this function depends on the varied backgrounds. Tamil brahmins do it in a different way, Telegu brahmins perform this function in according to their cultural backgrounds. Once this ceremony is finished, boys are generally told to practise "Tri-Sandhya" every single day without missing it so that it would bring them the amount of energy they needed in their routines and also brings goodness and maintain positivity inside the house they are residing.

Most of the brahmins are pure vegetarians and do not even touch egg. In the olden or the traditional age, brahmins do not even eat garlic, onion. Even now when we look in our own homes, grand parents do not like to eat garlic and will not at all use garlic in cooking. But we can say that garlic is an essential ingredient in today's kitchens and its vividly used in all kinds of dishes. "Sattvic" diet is commonly seen in brahmins, and they generally prefer to eat greenly leaves, vegetables. And important thing to note, when it comes to the southern part of India people prefer having dal, a curry made out of vegetables and sambaar with side dishes and usually end it with curd rice. This is the general routine followed by people. And if we look at northern routine, it's also similar and they have their own dishes without garlic, onion etc. Mushroom is also another ingredient which is not touched by brahmins. Eating mushrooms is considered to be a sin and it must not be done. The diets of brahmins are generally administered by the gastronomy system which is way too complex, and this system is affected by many factors. Brahmins generally deny to include different veggies like cauliflower, mushroom, onion, garlic, radish, tinda, etc into their plates and they think of these veggies to be "unfit" for them. Adapting or drifting and tending to such kind of plates which will include these so-called unfit veggies is still a difficult thing to find. Brahminical cuisine has not seen to intake or to adapt as the times goes by. But this was all in the past, in the present 21st century where western influence is very much seen people changes and have agreed for the adaptation to happen. In the "Brahmin Bojana", finishing off the meal with curd rice and mango pickle is considered to be a full and complete meal.

In ancient context, the "gotra" system is mainly used to identify different brahmin communities and their families. The "gotra" division is seen from the times of "Yajur Veda". In present, the "gotras" are totally added up to 49. The "gotras" joined together into one whole during the 10th to 8th century BC. What we said the division of these "gotras" is taken or classified keeping in accordance with the eight rishis(saints). Initially there are seven rishis. These seven are termed to be the "sapta rishis", and then the eight-rishi added named "Agastya". These seven rishis are: Gautama, Bhardwaj, Vishwamitra, Jamadagni, Vasishta, Kashyap and Arti

All of these “Sapta Rishis” are identified as the intellect Putra’s (sons) of the heavenly Lord Brahma. It is also said that the current Brahminical families or the societies are originated from these “Sapta Rishis”. And these families are the descendants of these great “Sapta Rishis”.

In the Indian marriage system, there are various traditions followed and each and every wedding has its own methods, and these methods were given immense importance and were to be definitely followed pin to pin. Especially in the Brahminical societies, who are very much concerned and known for their principles follow a very traditional system of the marriage function. The “gotras” also come into consideration in a wedding. When two of them are getting married, they look for the gotras and then comes the part of “jataka”. Especially in the Brahminical weddings, when the bride gets married her gotra changes according to what her in-laws are currently having. Brahminical marriages do give importance on something called the “muhurta”. Especially when we look into typical brahmin wedding, they are very traditionally done. Until the 20th century Brahminical weddings are given immense importance to the tradition and customs. The brahmins are very particular about their caste that the inter caste weddings in their communities are strictly prohibited and they were considered to be berating and questioning their customs and tradition.

There are different festivals and functions and ceremonies which would have a different approach according to brahmins of different sectors. Under this caste itself there are said to be many divisions. According to different terrestrial divisions, north and the south they are as follows

- ❖ The north- Sarasvati, Maithili, Utkal, Kannauj, Gauda brahmins
- ❖ The south- Maharashtra, Andhra, Dravida, Karnata and, Malabar brahmins

According to the statistics, brahmins contribute all about 5% of the entire population. When we look at the working sector, traditionally brahmins were bound to perform and took the opportunity to perform as a “pandit”. The traditional occupation of brahmins was mostly in temples performing pooja to the lord almighty. They also performed as the “gurus” i.e., as teachers to the kshatriyas especially to the warriors and to the royal heirs. They were very much respected by the royalty and were given special designations in the royal court.

The traditional attire of brahmins is completely different from what we see now a days. In the early days, men of the brahmin community generally wear a dhoti (which are having different names in different parts of our country). The dhoti is also called as “pancha”, “mundu”, “vaetti” in different languages (Telugu, Malayalam, Tamil) respectively. This dhoti is worn in such a way that it would pass through in between the legs and be tucked. This kind of tying is manually done with a long piece of cloth, and it named as “pattu”. Coming to the women, they used to wear an unstitched long cloth which would be embellished by different designs and different patterns. The way they tie up the sari differs from region to region. North Indians have a very different style compared to south Indians. The styling could be seen similar in between the north states, and which goes the same with the south states. Even though these attires are being used in the modern world, since modernization took place, these attires are also being worn in the modern way.

Brahmins have different superstitions which will penetrate deeply into their lives, and which will stop them or refrain them from many social aspects.

Looking at certain superstitions and practises which are adopted by brahmins, we have

- A pregnant woman is not permitted to trek mountains and cross across rivers
- When a woman is pregnant and reaches to her seventh or ninth month, they receive a good “shagun” from other married woman and will be blessed to give birth to a healthy kid.



- And when she gives birth to a baby, the baby would be held by the eldest member in the family or someone who is spiritually involved.
- When a girl reaches to her puberty stage, this form of her is celebrated and she is being told to involve herself in different rituals which might be uncomfortable.
- In a death ceremony, brahmins usually have different rituals to be followed. They give a bath to the body, wrap them in some kind of shack, get it dressed in newly purchased clothes and carry them till the graveyard.
- They also believe that the person who is dead would reach heaven and attain purity if his or her ashes (called as “astika”) when left in the holy Ganges. (Asthika Visarjana)
- Death anniversary is also a kind of gathering in the Brahminical families. They invite a “pujari” or a priest and perform a ceremony, gather all their relatives, and have food in the dead person’s name and also donate food and clothes in the dead person’s name.
- When it comes to marriage alliances, the wedding between cousins is generally practised and often given permission.
- Brahmins are very particular enough and will only look for marriage alliances which will only match with their caste.
- In Brahminism, people generally treat their guest as God and will provide hospitality.
- A widow should not attend any kind functions relating to married woman and she mustn’t be invited, if done so it could be inauspicious.
- When a woman in her menstrual cycle touches a bag full of rice or any fully packed pickle, then those items are not to be touch and should be thrown away. And also, if she is in her monthly cycle, she must not stay inside the house with all the others and have to stay in the balcony so that nobody can see her.
- In the Brahminical society, the coconut tree, Ashoka tree, and the Banyan tree are said to be sacred.
- The concept of “Vaastu” is very much being adopted by brahmins.
- In the brahmins, the usage of left hand is considered to be inauspicious and left handers are usually forced to shift to right hand.

In the modern world, the perception of people is entirely different, and they are bringing changes in their tradition and customs. All the above-mentioned aspects relating to the marriage system, food, fashion all of these old perceptions are slowly and gradually are being changed and are witnessing slight changes. When asked to people about their views on these aspects, their answers are in such a way that these old practises and traditions are being followed but in the updated version.

Most of these traditions and customs are still followed in the same way in few parts of the country. Not only everyone is trying to adapt but few of them still live with these superstitions penetrated deeply with in them.

Conclusion :

Traditional views are existing, but they are transformed in the modern way. This is an important point which can be noted. In the modern world, the perception of people is entirely different, and they are bringing changes in their tradition and customs. All the above-mentioned aspects relating to the marriage system, food, fashion all of these old perceptions are slowly and gradually are being changed and are witnessing slight changes. Brahmins have different superstitions which will penetrate deeply into their lives, and which will stop them or refrain them from many social aspects.

When we looked at different aspects, brahmins generally stick themselves to what they believe. The costume they wear, if we look at this aspect, we can see that these attires are being used in the modern world, since modernization took place, these attires are also being worn in the modern way.

The food they consume is also varying from the traditional system to the modern system, the usage of onion, garlic, mushroom is now increasing in these communities. All the dishes they intake now consist of these ingredients. They have understood the health benefits of these items and have started to include them in their plates. And also, different practises are being scientifically explained where their reference to it in the traditional age was absent. Concluding it, Indian brahmin practises are from the ancient time and they are followed by different methods and now in this 21st century modern world they are being retained and are transformed into modern trends.

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Buddhism - A brief study

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Abstract :

This study paper is an exploration of the basic tenets of Buddhism as treated in the literature available to a student. The paper starts by tracing the birth of Buddha and his career right up to the Mahaparinirvana or the ultimate passing away of this very important spiritual figure in the history of not only India but the entire length and breadth of the Asian continent. The “The Enlightened” as Gowthama Buddha is very often referred to, has produced an entire body of ethical and spiritual ideas and the paper goes on to elaborate on his teachings. Then it surveys the impact Buddhism has had on India as well as the other parts of the globe. It also looks into the proliferation of the Buddhist religion in various parts of India. The paper also briefly describes the two sects that Buddhism was divided into that is Hinayana and Mahayana.

Key Words : Buddhism, Philosophy, Doctrine, Proliferation, Religion, Enlightenment

Introduction :

Buddhism is a religion that has a wide reach throughout India and outside. It began about 2500 years ago. Its main ideology is that of the middle path. It came into being when Gowthama Buddha got enlightened and started to spread his ideology. Later Buddhism got divided into two sects, Hinayana and Mahayana. Buddhism is one of the most followed religions in India and outside.

Buddhism is a belief and philosophy which originated from the doctrines of the Buddha (Awakened One” in Sanskrit), who lived and preached in North India between the sixth and fourth century BC. Starting to spread in India and then in Southeast Asia, Buddhism acted in a key part in the religious, ethnic, and social life of the people of Asia. Starting from the 20th century, it proliferated in the western world.

Buddhist word of God and dogma dating to the ancient times progressed in many related intellectual languages of older India, to be specific in Pali and Sanskrit.

Buddhism began in north-eastern India sometime between the sixth and fourth century BCE. This period was witness to a vast social change and strengthened religious activity. There is a conflict of agreement between scholars on the date of birth of the Buddha and his death. Most contemporary scholars are convinced that the original Buddha’s lifetime was between 563 to 483 BC. Most others think that he survived for around 100 years after (between 448 to 368 BC). During this era in India, close at hand was a lot of turmoil and discontentment on Brahminic sacrifices and rituals. In the north-western part of India there lived hermits who attempted to make a more individual and mystic religiosity-based encounter than which was found in the sacred texts. In the literary work that sprouted out of this development, the sacred texts, advanced importance on self-denial and mystical understanding can be found. In the North-eastern part India, which wasn’t really determined by the Vedic heritage, came to be the nest of number of novel sects. The people in this place were bothered by the disintegration of tribal solidarity, and the enlargement of many small provinces. Spiritually, this was an era of uncertainty, confusion, and chaos.



A community whose ideas relied upon the Samkhya philosophy was already well-founded in the location. New cults flourished, also taking into account different cynics, atomic theorists such as Pakudha Kaccayana, materialists such as Ajita Kesakambali, and antinomians (people's ideology which is against rules, laws, norms codes, such as Purana Kassapa. The most relevant cults or sects to come up during the era of the Gotham Buddha were the Ajivikas who believed in fate and also the Jains, who gave importance to the necessity to have freedom of the spirit from content. Even though the members of the Jain community were resembling the Buddhists, they have regularly been seen as non-believers, their ideologies are in fact sophisticated. Different from the original Buddhists, the Ajivikas as well as the Jains trusted in the everlasting elements that make up the universe, and also in the living of the soul.

In spite of the mysterious diversity of religious communities, most used similar vocabulary—nirvana (the goal of the Buddhist path or transcendent freedom), atman (the concept of self or soul), yoga (a community of physical, psychic and sacred awareness or union), karma (actions driven by intention or causality), Tathagata (known as “one who has come” or “one who has thus gone”), Buddha (also known as ‘the enlightened one’), samsara (a circle of rebirth which never has a starting), and dhamma (righteousness and merit)—and was most engrossed in the practising of yoga. In line with tradition, the Buddha himself was a yogi (the practitioner of Yoga or a Sanyasin or a miracle worker).

Buddhism, similar to most of the sects which progressed in the north-eastern part of India during the era, was made up of the existence of a convincing teacher. The doctrines of this preacher were publicised by a group of followers. Most of the followers often abdicated ordinary life activities and accompanied the teacher to wherever he travelled. In the case of Buddhism, the framework of the faith was contained the idea of the ‘Triratna’, which is known as the “Three Jewels” of the Buddha (the Preceptor), Dharma (the rules of Righteousness and Merit), and Sangha (the group or community of followers).

Of the decades after the creator's demise, Buddhism progressed as a bifurcation shown by a pair of distinct communities. One of these bifurcations was known as the “Hinayana” (translated from Sanskrit to English: “small or deficient vehicle”), a phraseology assigned to it through its Buddhist rivals. “Hinayana” which is a more traditionalist community, which accepted as what is contemporarily known as the Theravada (‘School of the seniors’) group, composed editions of the Buddha's doctrines and sayings which were safely stored in archives known as the “Sutta Pitaka” (Buddha Vachana or words of Buddha) and the Vinaya Pitaka (one of the Tipitaka(three baskets)) and was kept with them as regularised. The other main community, which is known as the Mahayana (“Great Vehicle”), identified the power of various other teachings that, from the communities' view point, made conservation accessible to many more individuals. These apparently excessive complex doctrines were elaborated in Sutras (string or thread) of the Buddha evidently made accessible exclusively to his highly sophisticated students.

Through the proliferation of Buddhism around the world, it came across fresh coherence and religious beliefs. Among a few Mahayana groups, for instance, the unbendable rule of karma (actions driven by intention) was altered to give space to new prominence on top of the potency of ritualistic measures and religious/ spiritual habits. At the time of the next part of the first millennium, a novel third large Buddhist movement, Vajrayana (“diamond vehicle”, or “indestructible vehicle”), was born in the Indian subcontinent. The above development was reinforced with insightful progress prevalent and its goal was to get sacred or devotional freedom and virtue faster.

In spite of these changes, Buddhism continued to hold on to its elementary propositions. They were explained anew, readdressed and collected into a systematic body of spiritual knowledge. This literal work comprises of textual treatises; Firstly, the Pali Tipitaka or “Three Baskets”; Secondly, the Sutta Pitaka or “Basket of Discourse”; Thirdly, the texts that contain the teachings; fourthly, the Vinaya Pitaka or “Basket of Discipline”, that contains direction for the conduct of the monks; and Fifthly the Abhidhamma Pitaka or “Basket of Special



Doctrine”, that consists of beliefs and synopses of other texts. These Pali works have been of service to the grounding of the Buddhist faith. For centuries together, a rich custom and tradition of exposition were composed and stored by followers of the Theravada group.

The Mahayana and Vajrayana customs and traditions have wilfully imbibed the Buddha vachana (“the word of the Buddha”) in the form of several different sutras and tantras, along the side of intensive disquisition and analysis supporting these works. As a consequence, from the primary address of religious mystic at Sarnath to the foremost contemporary deduction, there's an incontestable flow—an evolution or transfiguration surrounding the main axis—by the righteousness of that Buddhism is transformed from different religious beliefs.

The life of the Buddha:

The Buddha often referred to as the Enlightened One, lived in the northern part of the Indian subcontinent between the mid-6th century and the mid-4th century before Christ⁷. The underlying tone of his teachings is of someone seeking freedom from the slumber of unfounded contentment and liberation from agony. Various customs and traditions of Buddhism believe that several Buddhas have lived in the past and possibly could live in the future. Some Buddhists believe that there is just one Buddha for every mythological age, while others claim that it is possible for everyone to become a Buddha as a result of them having the Buddha's character.

The legendary personality is mentioned because the enlightened Buddha (an ascetic whose life is thought mostly past myth) was born in the northern part of India near the banks of the river Ganges, a neighbourhood on the boundary of the traditional settlement in the northern part of the Indian subcontinent, which is these days known as a south Asian country. He lived for eighty full years. The enlightened one's name was Gautama Siddhartha also known as Gotama or Siddhartha or Gautama Buddha (translated from Sanskrit to English: “he who achieves his aim”). He's also often known as “Shakyamuni”, “the sage of the Shakya tribe.”

Among Buddhist doctrines, the most usual self-address of the Buddha was as Bhagavat (translated from Sanskrit to English as “Lord”). Lord Buddha is believed to have called himself this because the word ‘Tathagata’ may signify one who has already arrived or one who has already passed. The date of the Buddha's death or his passage into ‘nirvana’ is before the 3rd Century BC.

The source of information regarding the Buddha's life is mostly from the Buddhist teachings. Many of them were recorded just before the Christian Era and so many centuries after his death. Most narratives on the Buddha holds that Siddhartha was born into a royal family which lived in Shakya province. His family belonged to the war-like Kshatriya caste. Siddhartha's mother, ‘Maha Maya’, the narrative goes, had a dream one night in which an elephant climbed into her uterus. Ten months later, while walking within the Lumbini gardens, her child, Siddhartha emerged from under her right arm. The childhood of Gowthama Buddha was very luxurious and rich. Siddhartha's father protected him from exposure to all the problems and troubles of everyday life, like birth, growing into adulthood and death. As soon as Siddhartha turned sixteen married a girl from an aristocratic family, Yashodhara.

By the time Siddhartha turned 29, he became deeply disenchanted by human life itself. He used to go on chariot rides outside the palace on the streets of the Kingdom. He was then determined to reject his wealthy household and live all his life as a hermit. Without break for six years, he practised meditation with many spiritual figures. Later he began spiritual practice with a small group of followers and took on a lifetime of piety.

⁷ “Buddhism, a path to enlightenment”-Matthieu Ricard Published June 25th 2013 by Shambhala



Once when bathing in a stream, he fainted due to weakness. He came to the realisation that self-humiliation wasn't the trail to salvation from the agony of living. Renouncing the life of severe austerity, Siddhartha sat in meditation below a tree and is said to have obtained deep insight into human life and the path to ethical living. It is here that he formulated the 'Four Noble Truths.' These are the truth of suffering, the cause of suffering, the end of suffering, and the path that leads to the end of suffering. For over four decades, Buddha taught his doctrine in regions which were part of the north-eastern Indian subcontinent. He found patronage from various wealthy and pious traders. When the Buddha turned eighty, he is said to have fallen ill. During this time, he called upon his students in order to give parting advice and wisdom just before his death or in other words passing on to nirvana. In the memory of the Buddha, many stupas and structures were built by rulers and traders.

The members of the world are converted into six realms as Gods, Demigods, Humans, Animals, Ghosts, and Hell-beings. The wheel of regeneration, referred to as cycle (literally "wandering"), is thought to be a website of agony, and also the Buddhist's last goal is to flee from the agony. The methods of escape stay without any clarity till, over the time period of various lifespans, someone completes himself, eventually accumulating the facility to find the trail from the cycle and therefore uncovering that path to the world.

An individual who begins to get the trail to liberty from agony than to show it to various others is called an immortal. Someone found the way and went behind it to its end, and instructed it to the planet named a Buddha. Buddhas aren't born-again once they die however enter a state on the far side suffering known as nirvana (literally "passing away"). As a result, buddhas seem therefore seldom amid your time and since solely they uncover the trail to freedom from agony, the looks of a particular Buddha within the planet are taken into account as a significant incident.

The myth of a selected Buddha starts before his arrival into this world and goes on the far side of his demise. It surrounds a lot of existences used on the trail in the direction of erudition and Moksha and also the tenacity of Gautama Buddha through his doctrines and his antiquities when he has gone into nirvana. The true Buddha is considered neither the primary nor the final buddha to come into sight within the planet. As per some cultures, he's the seventh buddha to exist and as per another culture he's the twenty-fifth, and as per yet another culture, he's the fourth. The subsequent Buddha, Maithree, can see when Shakyamuni's doctrines and antiques have gone missing from the planet.

Geographical areas related to the Buddha's lifetime became important and necessary for journeying location and spots that Buddhism entered much after his demise—such as Ceylon, Kashmir, and Myanmar (now Myanmar)—put on tales of his magic manifestation to accounts of his lifetime. Although Gautama didn't keep back any scholarly written works, varied editions of his doctrines were stored and passed on orally by his students. Within the years after his demise, many works (called sutras) were ascribed to him and would afterwards be translated into the various languages of Asia.

Message of Buddha:

The doctrines ascribed to Siddhartha was passed on through word of mouth by his students, introduced by the term "evam Maine sutam" ("thus have I heard"); so, it's difficult to mention it or not or to what length his discussions are stored as they were being spoken, they typically touch on the location and hour that they were taught and to the target audience that they were self-communicated. Buddhist authoritarian bodies within the initial years when Siddhartha's demise tried to mention that doctrines ascribed to the Buddha might be thought-about as genuine.

The Buddha primarily relied all his doctrines on the very fact of man kinds agony and therefore the ultimately dissatisfying features of the life of mankind. Living is troublesome, stressful and painful. The conditions that build a person are exactly those who additionally make discontentment and agony. Personality insinuates

restriction; restriction gives rise to inclination; and, automatically, want gives rise to agony, because that which is inclined is transient.

Surviving in the duration of all the things and staying oneself temporary, kith and kin seek for the means of retrieval, for that that shines on the far side the transience of mankind's survival—in short, for illumination. The Buddha's ism gave a chance for the way to shirk off the agony. Through accepting the "path" instructed by Siddhartha, the individual will dispel the "ignorance" that perpetuates this suffering.

According to the religious mystic of the first doctrines, truth, if or not of foreign objects or the psychophysical wholesome of mankind, is made up of a progression and a sequence of minute amounts referred to as Dhammas ("components" of truth aren't to be misunderstood with dhamma which means "law" or "teaching")⁸. religious mystic left from the ancient Indian subcontinent thought in not declarative a vital or final truth in objects. Besides, he disregarded the survival of the spirit as a paranormal object, although he identified the survival of the self because the topic of movement is exceedingly sensible and judgement of right and wrong. Life may be a flowing river of turning into, a sequence of embodiment and disappearance. The conception of the man's self-esteem may be a style misconception; the things with which man establishes himself—wealth, social status, residential group, the body, and even the brain—are not their genuine selves and there's no permanence in anything, and, if solely the ever-existing merited to be referred to as the persona, or atman, then there is no self.

To clarify the construct of selflessness (anatman), Buddhists presented the idea of the 5 collections or components (khandhas) of man's living: (1) quality or incarnation (rupa), (2) affection or furore (vedana), (3) creativity (sanna), (4) mindful constructions or habits (sankhara), and (5) awareness (vinnana).⁹ Man, kinds life is merely a compound of the 5 collections, none of which is of the own self or spirit. An individual is in every method does ongoing amendment, and there's no mounted essentiality.

The Concept of Karma:

The belief in regeneration as a succession of life events within which each human being is ensnared was already conceived of in the philosophy of destiny which in Sanskrit is referred to as Karma which means acts or deeds in the era before Buddhism in India. This idea of destiny was accepted by all shades of Buddhism. Moral and ethical acts or good behaviour result in good results and benefits, whereas negative or destructive actions bear within them the seeds of further bad outcomes. Good conduct in private and public life is central to the belief system of Buddhism.

Buddhism is radically different from the mythological and ritual content of Hinduism. Belonging to the Sramana tradition of philosophy and beliefs, ethical conduct in this world, in our everyday living is of paramount value. Buddhism does not make much of after-life. It orients towards the middle-path, or the conduct of life in accordance with principles of peaceful co-existence, of what we would now call the Cause No Harm principle.

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Business practices & Economic activities in ancient India: A study through the lens of literature

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Abstract:

‘Entrepreneurship’ as new as the word may seem, is an ancient activity that can be dated back to one of the earliest civilizations. The term entrepreneurship has its origin in French (*entreprendre*) which means ‘to undertake’. However, modern usage refers to its meaning as ‘undertaking a business’. Many texts have spoken about business activities in Ancient India. Sanskrit texts varying from the oldest known religious texts dating back to millennia like ‘Vedas’ to recently discovered treatises like ‘Arthashastra’ speak about the economic activities of the Indian subcontinent. This includes texts of both kinds- works that have been least discovered and understood and texts on which many kinds of research have been made. This paper attempts to study the research made in this regard to understand the relevance of these texts when put against modern business approaches.

Keywords: Entrepreneurship, Ancient Indian Economy, Veda, Shruti & Smruti, Arthashastra

Introduction

‘Entrepreneurship’ as new as the word may seem, is an ancient activity that can be dated back to one of the earliest civilizations. The term entrepreneurship has its origin in French (*entreprendre*) which means ‘to undertake’. However, on the other hand, in modern usage, the meaning of entrepreneurship is restricted to ‘undertaking a business’. Business can be vaguely understood as the exchange of goods or services in return for an equivalent value in terms of money. The history of business can be traced back to the earliest civilization of mankind. Many texts and treatises, written mainly in Sanskrit, speak about the economic activities in the Indian subcontinent. However, a lack of understanding of the language and the context may have led to ignorance in this light. Kautilya’s Arthashastra is a well-known Indian treatise that has received recognition in the recent past, which was long due to it. However, little or no efforts have been made with regards to the economic practices which might have been prevalent before the period of Kautilya (375 BCE to 273 BCE). Satish Deodhar points his concern in this regard in his work -“Arthashastra gets treated as a one-off text without juxtaposing it as a seminal improvement and collation of previous works” (2018). This hints us to look beyond Arthashastra to rediscover the efforts of Ancient Indians towards economic activities. Furthermore, Rig-Veda, the oldest religious text, also mentions the natural human instincts to gain wealth. Naturally, whenever there is a desire to gain wealth, men tend to achieve it by carrying out economic activities. This gives us a new direction wherein Indians were not only interested in otherworldly achievements, but also in fulfilling their desires in ‘*martyaloka*’ (roughly translates to ‘world of the soil’; refers to the mortal world). From Atharva-Veda, a little more information regarding the nature of the business can be known. It states that merchants of those periods were wanderers and commodities such as garments and goatskin were articles of trade. Nonetheless, the Vedas do not give us further details of any kind of business practices. This gap in information may be due to multiple reasons. One, legend has it that many parts of Veda were lost when it was



stolen by '*daityas*' (literally translates to giants; refers to those who opposed the Gods in Indian mythology) from their original place. This explanation may not seem reasonable, but, the fact that Vedas are the oldest texts which have survived through all those millenniums gives way for us to believe that parts of it might be actually lost. Second, though written in Sanskrit, owing to the changes and development in the use of languages and to the negligence on the part of Indians to study the language, parts of Vedas are, in fact, difficult to interpret and find its application. Third, Vedas are extremely credible for the fact that many aspects of Vedas, knowingly or unknowingly, are still in use and have not lost their virtue even after many centuries. It will be unreasonable to expect the Vedas to be of the same utility as they were in previous centuries. However, they can readily be used to understand the root of human behaviour and manifestations. However, details of the ideals prescribed to the society can be seen in 'Dharmashastras' or 'Smritis' – they are the works which were written 'by memory' by the sages after listening to the first-hand lecture of some of the greatest sages like Manu, Yagnavalkya, Narada, etc. These *Smritis* were intended to act as a manual or guide to the better functionality of the society. In the upcoming sections, this paper tries to identify and understand the development of business practices in India through the lens of Ancient literature.

The Vedas:

Vedas are the texts which pop into our minds whenever one speaks of Ancient India. India, apart from being a contributor This article adopts the methodology of hermeneutics i.e. the mechanism of interpretation of various texts.to one of the earliest civilisations, also takes pride in housing 'the oldest surviving religious text.' For starters, it is well known that 'The Veda', was divided into 'chaturveda' i.e. four Vedas by the great Sage 'Parasharya' who was later called as 'Maharshi Vedavyasa (the one who divided Veda). The reason for such division of 'The Veda' might be to make the study of Veda easier. Like any other texts or treatise, scholars opine that Vedas have been developed over time. This opinion gives way to the belief of Rig-Veda to be the oldest of the Vedas. During the discovery of literature of Ancient India, it was interpreted that the country was a spiritual land where other mortal desires are not sought after. In truth, however, the country did seek after mortal pleasures. There are multiple mentions in this regard in the Vedas. Basham (1954) also observes that in the early Indian literature poverty was looked upon as 'living death' and worldly wealth was considered morally desirable. Thus, it would be prudent to remember that, in India, mortal pleasures were not despised, at the same time; they were not treated as the ultimate achievement.

Interestingly, there is a school of thought in Indian philosophy founded by Sage Charvaka, which is absolutely materialistic. The sage propagated that one should live life to the fullest by fulfilling all the desires either by hook or crook, because after death one cannot come back to life. Satish Deodhar (2018) observes that "There are many hymns which relate to matters on material prosperity, prices, bargaining, and taxes. For example, Hymn 112 of Book IX (Griffiths, 1886) of the Rig-Veda tells us how we follow our desires and wealth. To paraphrase in short, it reads: 'We all have diverse hopes and plans. We strive for wealth in different ways. We follow our desires like cows follow one after the other. A frog looks forward to a flood, an arrow-smith seeks someone who will pay him in gold, a craftsman seeks something that is to be restored, and a priest seeks worshippers.'"

A hymn in book 4 of Rig-Veda mentions the practices of bargaining, wherein the seller is demanding more than the customer is willing to pay for. We also get a glimpse of business-related terms such as '*Vanij*' or '*Vanik*' refers to the merchant. Apart from mentions of certain words here and there, Rig-Veda does not elaborate on the business practices. Atharva-Veda helps a great deal in this regard. It says that merchants were wanderers who never settled in a place, thereby risking their lives and commodities. We can also see that garments, coverlets, and goatskin were the main commodities sold by these merchants, but not food grains or related articles. If we try to further explore the reasons for the scarce mentions of businesses in religious texts and Ancient literature, we find that India has always been agricultural land. Cultivation and cattle-rearing have

been the predominant occupation of the majority of the population in the country. This remains true even today. "The dominant place given to agriculture may be accounted for in part on the ground that the codes, hymns, and maxims of these Oriental civilizations were largely drawn from a time when pastoral peoples were just settling down to an agricultural life, and it seems likely that a more or less conscious purpose of the lawgivers was to fix their people in such a life", says Haney (1913). The dominance in agriculture led to a self-sustained economy wherein each and every household owned a little piece of land and grew enough to satiate their needs. If there was a surplus yield, it would be stored for the future use of the household rather than selling it. Artisans and others who would make the minority of the population would exchange their work with the food grains and thus lead their lives. Therefore, for a longer period in history, food grains were consumed in the region they were produced. However, changes in the structure of the society led to interdependence from self-sufficiency. Gradually, commodities were exchanged under the barter system which eventually turned into the scheme of regular purchases and sales.

The scarcity of information with regards to economic activities in Vedas can be either mere lack of details or lack of understanding of the Vedas. Also, chances of loss of information due to the loss of certain parts of Vedas over the centuries cannot be denied. However, this assumption remains unresolved to date. In this regard, 'Smrutis' prove to be more useful than Vedas due to the availability of information on the ideal economic practices. Hereafter, this paper attempts to look for details in Manusmruti with regards to socially accepted and moral practices to be carried out by businesspersons.

Manusmruti:

'Vaivasvata Manu', according to Hindu mythology, is believed to be the progenitor of humankind. He was frequently consulted by other sages to direct the path of 'Dharma'. All of his preaches and ideologies were later written down 'by memory' (*Smruti*) by those sages who went to 'Manu' to seek enlightenment. This text is known as '*Manu Smruti*'. Manu introduced a system to keep the functionality of the society in an orderly manner. The '*chaturvarna*' system - wherein people are classified into four different groups and assigned various duties accordingly – has been epitomized in Manusmruti. The question whether those varnas were assigned at birth or by aptitude-based vocation remains debatable till today. Many scholars have divided opinions regarding this matter. However, this system is considered to be the root of the caste system prevalent in India. Being the first-of-the-mankind, laws stated by Manu are treated as the fundamental guideline for the development of humankind in both the physical world and the eternal world in the Indian subcontinent. Despite having a few arguable notions, it gives us an abstract idea about societal norms and practices prevalent in 'the Vedic period'.

Among the four categories of the '*chaturvarna*' system, '*Vaishya*' was assigned the duties of carrying out the economic activities. They were assigned the duties of producing by the means of agriculture & cattle-rearing, trading, and lending money. '*Manusmruti*', along with assigning duties, puts forth certain ideals for each of the varnas. For '*Vaishyas*' i.e. agriculturalists and businessmen, it is said that the most commendable job is trading. A '*Vaishya*' should be initiated i.e., taught about business starting at an age of 8. He should readily tend to cattle-rearing and never deny taking up the job. He must know the qualities of seeds to be sown, must be able to differentiate between a fertile and infertile land. He is also required to have the appropriate knowledge of various measures and weights. He should be well aware of the prices, qualities, and values of gems, pearls, corals, metals, textiles, various perfumes, etc. A '*Vaishya*' must be well-versed in multiple languages. He must be acquainted with the labour charges and wages of servants, he must be an expert in storing the commodities (stocking) in excellent condition, and in rules and regulations of trading and accountancy. A '*Vaishya*' was not forbidden from gathering wealth as much as he can but in a righteous manner. In the course of becoming affluent, he must not deviate from the path of 'Dharma'. Such a '*Vaishya*', who would possess greater wealth which was acquired by carrying out his duties in a righteous



manner, either in terms of grains or any otherworldly pursuits, was treated with better respect. This method of identifying seniors indicates that those who excelled in their duties, irrespective of their age, were given a better position in society. 'Manu' urges The Kings to ensure that 'Vaishyas' and 'Shudras' are ardently committed to their respective duties, otherwise, they are capable of rupturing the entire functionality of the society leading to chaos. ('Manu Smruti' chapter-8, verse-418)

Regardless of the debate of the applicability of 'Manu Smruti' in the contemporary world, the above-mentioned characteristics or ideals stay true even for modern business practices. In the opinion of Thomas Keightley (1847), 'Manu Smruti' was not an account of how the system actually worked, but a text which, like a constitution, suggests the idealistic practices. He says, "We rather agree with those who view in it an ideal system, like the Republic and Laws of Cicero, in which the actual constitution and laws of the state are taken as a basis, and such additions made, as in the writer's opinion would bring it nearer to perfection." Nonetheless, the ideals of *Dharmashastras* never fail to astonish us with their universal applicability. In fact, any individual aspiring to become an entrepreneur might grab a better chance at succeeding if they were to comprehend and utilize the foundations laid in '*Dharmashastras*'.

Apart from the '*Shruthi*' and '*Smruti*', the Ramayana and Mahabharata are the two epics that have influenced the lifestyle and many art forms, folklore practices, etc. contributing to the rich heritage of the country. Between the two, Mahabharata gives us better insight into management and economic practices.

In *Sabha Parva*, where the eldest Pandava Yudhisthira is crowned as the emperor of the newly formed *Indraprastha*, Sage Narada visits the King and congratulates him on his victory. The Sage proceeds to offer suggestions to the emperor and among other aspects, he speaks about the following:

"Narada alerts the king about financial prudence by asking whether or not his expenditures are about 1/4th, 1/3rd, or at worst 1/2 of his income and that whether his accountants appraise him on his income and expenditure every forenoon. He wonders if wage payments to artisans are not delayed by more than 4 months and that there are no arrears to payment to soldiers as well. He expects that the king must applaud and reward good work by the artisans. Narada mentions that there are four commercial activities (*Vaarta*), namely, agriculture, trade and commerce, animal husbandry, and lending at interest, that lead to the economic welfare of the people. He wonders whether the king ensures that these activities are carried out by honest men. Moreover, he asks whether or not the king helps farmers by extending loans for seedlings at a rate not exceeding 1/4th of the produce. Narada also hopes that since officers are paid for by the taxes collected from the citizens, they must treat merchants coming from faraway places fairly and collect only the just dues from them. Thus, Narada alerts Yudhisthira about his important role in market facilitation." (Satish Deodhar, 2018). It is evident that each of the above discussed Sanskrit Texts discloses the economic thought and business persona of Ancient Indians. Though economic pursuit was not the ultimate aim, it definitely played an important role in the day-to-day lives of Indians during all the eras. Going ahead, this paper now attempts to bring out the economic practices as mentioned in *Kautilya's Arthashastra* – one of the predominant texts which took the Indian economic study by storm in the 1930s.

Arthashastra:

Kautilya's Arthashastra is the major treatise that was discovered in the 1930s in a village in Tamil Nadu. It is estimated to be originally written in the 3rd century BC. The term '*artha*' broadly refers to worldly possessions and '*shastra*' refers to science or study. Thus the treatise roughly translates to the study or science of worldly possessions. However, the author of the treatise seems to have focused mainly on the art of building an empire from the scratch. This becomes evident as the treatise visits each and every aspect of the formation and ruling of a society. According to the legend, '*Kautilya*' was the one who played a crucial role in the fall of the '*Nanda dynasty*' and crowning of '*Chandragupta Maurya*' – the grandfather of King Ashoka. The



legend of Kautilya grows on depicting his intelligence and extreme devotion to his country and its rich culture and heritage. Kautilya, Chanakya, and Vishnugupta are widely believed to be one and the same. Thus, all the texts written under these names i.e. Arthashastra and Chanakya Neeti are said to be the works of the same person. This suffices that Kautilya (this name will be used here onwards) was proficient in not one but many disciplines. This belief and the various versions of his story have invited and initiated a lot of debates about his native place, ancestry, education, etc. He is said to have been a professor at the Takshashila (or Taxila) University in Banaras. After the foreign conquest of the region in and around the University, Kautilya went travelling across the country with his pupils. He went in search of the one who is capable of bringing back the glory of the country. Later on, after encountering '*Chandragupta Maurya*', he found him suitable in every aspect and started plotting plans for dethroning the '*Nanda emperors*'. There are supposedly two reasons for such a rivalry: one, Kautilya was insulted by King *Dhana Nanda*; two, young Chandragupta was also cheated by the '*Nanda kings*'.

This common rivalry along with the good old '*Guru-Shishya*' relationship between Kautilya and Chandragupta united them against '*Nandas*'. Thus, the treatise *Arthashastra* was penned to guide the King (specifically '*Chandragupta*') in connection with building and ruling an empire with inordinate success. With this backdrop, we now proceed further, to study the text. *Arthashastra*, as previously stated, aimed at creating an empire from the scratch. Thus, it takes its stand on every aspect of a country – be it state diplomacy or foreign trade policies or making alliances, the treatise has something or other to offer its readers. Regardless of the enormous discussions the treatise offers, this paper adheres to the concept of economic practices for further study. Kautilya, in his treatise, makes sure that the State treasury is looked after with extreme supervision and caution. He recognises the activities which bring revenue to the State. Though the State was the central authority, civil services were well organised and the authorities and officers were appointed to ensure lawfulness in every nook and corner of the country.

“The whole economic policy was regulated and controlled by the state. The state also entered the market as a trader. It engaged in selling activities at the marketplace. It had its own superintendent of commerce who would supervise the dealings in the market, and the revenues earned by sale of resources owned by the state would be directed to the treasury.”(Rahman, Byramjee & Karim) The King was to ensure adequate facilities for market places and trade routes.” The establishment of the vast empire acted as a stimulus to production and exchange” (Shastri, 1957). Trade was under the control of the State. Produces from the countryside could not be sold in any place other than the assigned market after payment of a duty. “The Chief Controller of Private Trading kept a watch over merchants, by periodically inspecting their weights and measures and ensuring that they did not hoard merchandise, adulterate foods, or add excessive mark-ups”(Rangarajan, 1987).

The state was the largest employer of labourers. It also generated revenue by trading activities. The state not only produced goods but also indulged in foreign trades. Goods that were locally produced were sold at a single marketplace; however, imported goods were sold at different marketplaces. In any case, the prices of the commodities were fixed to the interest of consumers. The *Arthashastra* widely projects trade policies that are aimed at the best interest of consumers. For instance, the standardised weights and measures used in trading activities were to be manufactured only by the state authority. The prices at which these measures were to be sold are also mentioned in the text. (R P Kangle, 1965) As much as the facilities were to be ensured to those engaged in economic practices, Kautilya never failed to ensure that every economic transaction was brought under the supervision of the State. By his meticulous planning, he never let a penny slip out of the state treasury. The current administrations could use such an ideal where the consumers' interest was also well-fed along with the treasury. Kautilyan economy thus stands apart as an achievable ideal that safeguards the best interest of all the parties involved. This justifies the numerous mentions and references made by scholars across the globe regarding the pinnacle of the Indian economy in history.

Conclusion:

After studying the aforesaid aspects of the Ancient Indian literature, we can confidently reflect that the fundamental concept of businesses has been constant regardless of the time, type of administration, and technology available. The soul of the objective of business was to propagate righteous practices, eliminate vices, and ensure the common good. Thus, at the end of the day, it always comes to the solid old Sanskrit saying – “Sarve janaha sukhino bhavantu”.

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Rich heritage of Coorg

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Abstract:

This document gives study information about the heritage of coorg. kodagu is a unique district in karnataka, also known as coorg in its anglicized form. Kodagu kodagu is famous for its agriculture, festivals, economy and tourism and many more. also it gives information about how the process of agriculture takes place, and what all varieties of food is prepared during festivals. And it also tells about the tourism of coorg.

Keywords: Kodava, Coorg, Tourism, Agriculture, Festivals

Introduction:

Coorg is a land - locked district of karnataka, officially known as kodagu. The district covers a total area of 4,102 square kilometres. In terms of area, coorg is greater than just the state of goa. Coorg is mostly hilly, having forests and plantations filling the landscape. Coffee farms are the most visible characteristic of coorg. The plain (flat terrain) only reaches as far as kushalnagar and its surroundings; and remaining in coorg is hilly, with mountains with valleys interconnecting the landscape. Coorg has an average elevation of 3000 to 5000 feet above the water. Coorg is a fragile ecosystem with a diverse range of species. Three animal sanctuaries and one preserved forest in coorg have been declared world heritage sites by unesco. The customs of coorg are quite different from the rest of the nation. The coorg people are known for their warmth. Pork cooked in a fruit-based vinegar is a delicacy served during community gatherings. Anywhere at traditional coorg gathering, pork is the main dish. Coorg religion and culture place a high value on weapons and guns. There is a festival named kail podh dedicated solely to weapons.

Kodava Culture:

The town of coorg is well-known for its tourism. Mandalpatti, dubare, nisargadhama, omkareshwar temple, nagarahole, abbi falls, bhagamandala, iruppu waterfalls, buddhist golden temple and talakaveri are among the most popular tourist destinations in kodagu. Arjun halappa, general ks thimmaiah, ashwini ponnappa, field marshal km cariappa etc are some of the notable people of kodagu. In this way, kodagu has also made its contribution to national integration. By all these factors, kodagu is considered the land of heaven. They would wear a full-sleeved blouse and a scarf to cover their heads. The women of kodagu wear a traditional golden beaded necklace called "kokkethathi jomale."

Agriculture:

This is the most essential aspect that boosts Kodagu's economy. Rice and coffee are the two main crops grown here. Kodava became one of the wealthiest coffee growers as a result of his earnings. It is advantageous to cultivate coffee in shady areas. As a result, eucalyptus trees and vanilla are used to grow it. We must work continuously to weed, as this is necessary for the growth of high-quality coffee. Kodagu's coffee agroforestry system is one of the most productive in the world. Rubber, teak, and cocoa are just a few of the other products grown. Large swaths of natural forest can be found, particularly in the reserve forest of the south and east.

Economy:

- Forestry, agriculture, and plantation account for the vast majority of the economy in coorg, which is a rural region. The economy of coorg is mostly dependent on coffee as well as other plantation crops. Rice was one of many crops grown in the valleys of coorg.
- Coffee plantations, that are located just on sides of hills which are too steep to farm rice on, were crucial to the coorg district in the 1900s, utilising the shade offered by existing trees. The town in coorg's most important commercial crop is coffee. The two most popular coffee kinds grown in coorg are robusta and arabica. Pepper, coffee, and cardamom are the mainstays of the coorg district's economy. Coorg's topography is ideal for coffee plantations, which require high elevation and steep slopes. The blue colour, cleanliness of the beans, and outstanding liquoring attributes of Indian coffees are well-known. Coorg coffee is strong, rich, and has a fantastic deep flavor that is highly sought after by coffee enthusiasts all over the world. Coorg produces the best coffee in the world. Arabica and robust are the most popular types, which exist in a variety of sub-varieties. Arabica is grown around 3000 and 6000 feet above sea level, while robust is planted at lower elevations. Arabica is distinguished by its smaller leaves and stem. It has a softer flavor and is ideal for export. Arabica is more expensive and is typically used in blends. Robusta plants are larger and have a wider leaf area.
- Pepper, coffee, and cardamom are the mainstays of the coorg district's economy. Paddy is only grown once a year, and rain feeds the majority of coorg's agriculture. Within the coffee plantations, horticultural items such as cardamom, bananas, and oranges are interplanted. coffee plantations require high altitude and steep slopes, and coorg's topography is excellent for them. Indian coffees are very good for their blue colour, purity of beans, and remarkable liquoring qualities. Coffee lovers all across the world seek out coorg coffee because it is powerful, rich, and also has a beautiful deep flavour. Coorg provides some of the world's best coffee. The most common varieties are arabica and robusta, which come in a range of sub-varieties. Arabica is a coffee variety.

Festivals of Kodagu:**Kailpodh:**

On september 3rd, kailpodh is commemorated. It marks the end of the rice crop's 'nati,' or transplantation. 'Kail' refers to a weapon or armoury, whereas 'pod' refers to a festival. After the hard work of ploughing, sowing, and transplanting rice, the harvest celebration is a moment for kodavas to fear. It also implies that men are responsible for the paddy crops and must defend them from wild animals. As a result, on kailpodh night, the weapons are removed from the pooja chamber, cleaned, and pooja is performed. Gloriosa superba (flame lily) (thokomo,kolumande poo). The kodava people use this flower to decorate their weapons on this day. This flower is selected to eliminate the threat. Warriors also use this for their knives and swords. Weapons are also celebrated at kailpodh, which marks the end of hardships for the agrarian community, once the paddy has been transplanted. Kailpodh is celebrated with great pleasure. There will be games and sports for this field occasion. Shooting, running races are conducted on that day. All will join with enthusiasm to actively participate in the event.

Kaveri Sankramana:

Talakaveri is the source of the kaveri river. The kaveri sankramana event is held in mid-october every year. It is among the coorgs' most well-known and feared festivals. Thirthodbhava is a spring that emerges from gundige overflowing at a specific date and time. When pilgrims return home after performing their final rites to a parent or spouse who died the previous year, they carry this holy water with them. Kaveri sankramana is held in talakaveri, the birthplace of kaveri.people from all across the state would flock to that location on



cauvery sankramana day to take a swim in the theertha. Kaveri theertha is gathered in bottles and delivered to every residence in coorg. This theertha would be passed down the generations. The town of coorg is well-known for its tourism. Talakaveri, nisargadhamsa, iruppu waterfalls, abbi falls, dubare, nagarahole, bhagamandala, mandalpatti, omkareshwara temple, buddhist golden temple, and others are some of the most popular tourist destinations in kodagu. Carlappa, field marshal k.m. general k.s. thimmayya, arjun halappa, ashwini pannappa, and others are well-known kodagu residents. Kodagu has also contributed to national integration in this way. Kodagu is known as the "land of heaven" because of all of these features. In addition, the pailu with the brooch is wrapped in a really distinctive style. They wrap their heads with a scarf and wear a full-sleeved or three-quarter-sleeved blouse. The women of kodagu wear a unique golden beaded necklace called "kokkethathi jomale."

Puthari:

Puttari' is another name for puttari, which is a new rice harvest festival. This occurs towards the end of november or the beginning of december. This festival's celebrations and preparations begin a week in advance. Puthari is derived from puth ari, which means 'fresh rice.' All kodava people celebrate puthari as their harvest celebration. Puthari used to be a week-long festival. Paddy being harvested in kodagu during kodava monthly of *birchyaar* (about december, once the sun would be in the 'scorpio' zodiac sign).

Depending on his calendar and the arrival of the full moon, the priests at padi igguthappa temples at kakkabe determine the day and muhurta ('auspicious time') of the celebration. In padi igguthappa temple this festival is celebrated. Houses will be cleaned, painted and it will be decorated with flowers and mango leaves before puttari. kodavas will visit paddy fields in their traditional attire. After that they will offer prayers to the paddy field. And they start harvesting the new crop. This festival is held in the month of november or december on full moon day. Before harvesting the crop they chanted 'poli poli deva', three times in the air and burst crackers.

The festival is celebrated in grandeur and a rich traditional fervor. On the day of the festival, the courtyard or the common house of the family. Flowers, bananas, with green mango leaves adorn this piece. Where the entire family will gather with traditional attire. And then one of the women from the family will light the lamp and she will hold it in her hands. And she will walk towards the paddy field where the celebration takes place. on that day, all kodava people perform a wide range of dance and folk melodies. On the night of puthari, the ritual begins nere kattuvo ceremony takes place. All the members of the family will gather together in their ain manes. After that they will offer some coffee and biscuits to all people who present in the festival. And after that they will offer prayers to god and then they begin crop harvesting. Everybody calls out poli poli deva. And the crackers will burst.

The crops will be cut by the family's eldest man and then distributed to other family members. They all return to the house, where they will tie the nere to the prayer light. This is performed by the house's elders. Later in the evening, firecrackers are set off. They will begin preparing dinner after they have completed all of the ceremonies. On this day, kodava households prepare one special delicacy named "thambutt*" made with rice flour with mashed bananas. Each serving is coated with grated coconut and a scoop of ghee, and it is cooked in each coorg house.

Tourism:

The town of coorg is well-known for its tourism. Omkareshwar temple, bhagamandala, abbi falls, mandalpatti, nagarahola, talakaveri, buddhist golden temple, iruppu waterfalls, and nisargadhama and many others are the most popular tourist destinations in kodagu. Arjun halappa, general ks thimmaiah, ashwini ponnappa, field marshal km cariappa and others are well-known kodagu residents. Kodagu has also contributed to national integration in this way. Kodagu is known as the "land of heaven" because of all of these features.

Some of the tourism destination in Coorg:

Abbey Falls: Abbey falls is a tourist attraction because of the rich greenery that surrounds it. The water flows into a series of ridges along the cliff's slope, which reaches a height of seventy feet above sea level. Because of the mountain's slant, the waters are able to spread out now and seem as a divergent jet stream with a singular originating point. A few minor brooks and rivers join the main route of the falls, together and they meet the Kaveri's early path as it flows through the Coorg area.

In coorg, the abbey falls are tucked between spice gardens and private coffee farms. This entire place is very stunning. This water flow increases substantially during the monsoon season. this location in coorg is a two-hundred-step walk from the main entrance, passing through the spice gardens and plantations.

Tadiandamol Peak:

Mountain trekking is unquestionably one of the greatest things to see in coorg, owing to the city's proximity to steep peaks whose rocky surfaces are blanketed in deep forests. The unrivaled perspective of the scenery from atop the summit, though, is what really makes these excursions worthwhile. With a height of 1,748 metres, tadiandamol is coorg's highest point. The clouds a thick, protective embrace all around the summit of this mountain, creating a spectacular vista that will be remembered for a long time. Tadiandamol is one of the top places to visit in coorg as a result of all of this. the walk begins near malakand palace, which is surrounded by the mystical splendour of the himalayas. The big rock is the next stop after this. The path to it is bordered by fantastic waterfalls and is dressed in fresh foliage. The next section of this coorg mountain's trek passes through deep forests, the sight of which will make an indelible impression on your mind and soul. Simply take your camera and take some dreamy photos of the area. The last section of a path will be surrounded by green greenery and flower arrangements blooming in their stalks. A sight of coorg that will meet you after you emerge from this lush vegetation will be magnificent.

Chelavara Falls:

Chelavara waterfall is one of most beautiful locations in the coorg district, offering a breathtaking glimpse of nature's splendour. The tortoise-shaped rocks by which the water roars down has earned the moniker embepare from the locals. This means tortoise in the local tongue, especially because of the spherical shell. Chelavara is one of the best spots to visit in coorg, with its breathtaking spectacular views, coffee fields, deep forests, and flowing water through the cliffs. The silvery glow of coorg's waterfalls is an enticing sight for visitors. This coorg tourist site, faraway from the rush and bustle of daily life, is adored by all, because of the tranquility and tranquillity it brings. The trail begins at a small, shallow-filled stream near to kaveri river in cheyandane village. Simply visit this location in coorg during the monsoon season, especially after a strong rain, and you will have the opportunity to feel what is like to be more in the existence of this gorgeous creation. The calm air and cascading water drops will enhance your experience and provide you with much-needed serenity.

Brahmagiri Hills:

Most of coorg is engulfed in the western ghats' warm embrace and its mesmerising scenery. The number of gorgeous sites is infinite, as is the grandeur of coorg, which ranges from breathtaking valleys to cloud-clad high summits. As a result of this well-known fact. Brahmagiri hills became one of coorg's most popular tourist destinations. According to hindu mythology, the name signifies 'abode of lord brahma,' who is supposed to be the creator of the cosmos. The mountain's incredible height makes this a paradise from which to enjoy a panoramic view of coorg's broad valley, which is lush with flora and little streams and waterfalls.

Located at a precarious 5200 feet above the sea level in coorg, before trekking, make sure you are fit enough to visit this place. If you choose to endure the tricky ascend, you will find that the trouble has been well worth it in front of the magical view that you will get once you reach the mountain top. That's why it is one of the

popular places to visit in coorg. The trekking trail has several homestay accommodations located at the landmarks. The moment you will step foot at the top, you will be overwhelmed with the beauty. Coorg that has been protected free from the harsh realities of urban life.

Dubare Elephants Camp:

No other spot compares to the dubare elephant camp in coorg when it comes to experiencing the sights of the world's most powerful elephants. This naturally formed island, located 15 kilometres near kushalnagar as well as 29 kilometres to madikeri, is home to a variety of wildlife species, the most renowned of which are asiatic elephants. The river kaveri built the island, therefore it provides a magnificent view of still water that flows silently through to the curve within the surrounding area. Dubare is unquestionably one of the spots in coorg that you must not miss. When it comes to the unique features of this location, it provides a breathtaking view of elephants in their natural habitat. The animals' scrub baths can be seen, as well as the process of applying oil to the foreheads and tusks. Apart from that, seeing the coorg forest and participating in a variety of activities is a must. With your own hands, you can offer the elephants jaggery, sugarcane, and bananas. Other activities available in dubare, coorg include elephant riding, riverside boating, fishing, and bird watching.

Iruppu Falls:

The spectacular waterfalls that tumble down the hillside slopes, producing a stunning panorama, especially for nature enthusiasts and photographers, make coorg a must-see destination. The magnificent picture of water cascading down the rough surface of a brahmagiri mountain is breathtaking. Enveloping the surrounding environs in a peaceful radiance due to its religious significance, tourists always like to visit this location. This is due to the existence of a rameshwara temple just on the road leading to the waterfall, which is situated just on the bank of the kaveri river. The iruppu falls are a tributary of the cauvery river, which runs down the brahmagiri mountains.

Mandalpatti:

Mandalpatti is one of the best places to visit incoorg owing to the perfect seclusion it offers to the tourists who visit this hilly part of the district located just at a distance of 25-30 kilometres away from madikeri town, this tourist spot is in the list of popular places to see in coorg, especially because of the trekking journey it offers. However, to do this, one needs to get permission from the authorities at the base of mandalpatti the trail is set amidst the luscious greenery against the clear blue sky and a few wetlands in coorg which makes the journey more interesting. And albeit exciting upon reaching the top, you will be greeted with the floating clouds and their feathery kisses on your skin. At a distance, you can see the traces of the abbey falls in coorg, which is a glorious sight for photographers. The majestic view of the terrace slopes of the hills will tempt you to spend hours at the top taking in the breathtaking view of the surrounding mountains. Mandalpatti is a popular tourist destination in india. Because of the wonderful solitude it provides, coorg is one of the most popular tourist destinations in india. Tourists who come to this district's hilly area which is about 25-30 kilometres from madikeri town, is on the list of popular locations to visit in coorg, owing to the trekking journey it provides. However, approval from the officials at mandalpatti's base is required to do so. The trail is located in lush foliage against a beautiful blue sky, with a few wetlands near coorg to add to the adventure.

Conclusion:

Evergreen woods, spices, and coffee plantations can all be found here. During the monsoons, it rains heavily, and travellers stay away. However, the months of march to september are particularly lovely. The air is thick with the aroma of freshly brewed coffee. It is also the home of festivals, and various attire can be seen in the. You can also visit various tourism destinations to express your happiness and pleasure.

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Rise, Downfall of Buddhism - Impact on Indian culture

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Abstract:

Buddhism practiced an enormous impact on Indian culture. It highly influenced craftsmanship, figures, culture, heritage, civilization and linguistical skills in India. Buddhism is one among the largest religious system, introduced by Lord Buddha to the whole humankind about 2500 years ago. The main truth is that Buddhism ended up being one of the best enlightening powers which India provided for the adjoining nations. Buddhism broke the confinement of India and opened its doors to welcome various cultural and belief systems from entire over the universe. It was India's one of the most prominent contributions to the whole mankind. Indian culture and civilization was conveyed by the Buddhist ministers into China, Mongolia, Manchuria, Korea, Japan, Burma, Java, Sumatra and different nations from the hour of Asoka. Catchphrases: Buddhism, Language and Literature, Character Building In this manner Buddhism practiced an enormous impact on Indian culture. It had great impact in the development of art, culture, craftsmanship, civilization and linguistical skills in India. Buddhism motivates every individual to explore themselves as it implements a lifestyle which teaches the value of life and it's related moral and ethical values. The main truth is that Buddhism ended up being one of the best enlightening powers which India provided for the adjoining nations. Buddhism which was primarily originated in a caste ridden Indian society was nothing but a ray of hope. It had great impact in the lives of lots of Dalit's (the oppressed section) all over the world, especially in a caste based typical Indian society. Indian culture and civilisation was conveyed by the Buddhist ministers into China, Mongolia, Manchuria, Korea, Japan, Burma, Java, Sumatra and different nations from the hour of Asoka.

Keywords: Buddhism, Language and Literature, Character Building, decline of Buddhism

Introduction:

Life in India has been considered exceptional. We are rich in a variety of cultural activities which Indian have been following throughout for ages. Each and every state in India has its own unique cultural activity which varies from North to South to East to west. No other country in the planet has the cultural diversity which matches to India. India is a large nation with not only cultural but climatic diversities. India is also home to four of our ancient religions which are Hinduism, Buddhism, Jainism and Sikhism. After the Gupta rule, practise of Buddhism lost its impact. It lost its impact from it's original place but never faded away completely. When Islam came into place Buddhism was restricted to Himalayan areas and South India. Places like Sikkim, Ladakh, Arunachal Pradesh, The Darjeeling, slopes in West Bengal, Himachal Pradesh etc. Practise Buddhism.



1. Idea of Buddhism

Buddhism is a method of dealing with the establishment of a more stronger improvement inducing Knowledge into the true nature of this current world. Buddhist practises are supposed to be a method of altering one's personality in order to acquire qualities such as compassion, thought, and foresight. The experience gained over hundreds of years in the Buddhist tradition has shown to be a valuable advantage for anybody seeking to follow a path that eventually leads to Enlightenment or Buddhahood. An educated person sees the possibility of reality clearly, equally considering everything, and lives completely and persistently in accordance with that vision. This is the goal of the Buddhist critical life, which involves watching for the completion of lamentation over anyone who achieves it. Because Buddhism forbids the worship of a creator god, some people take the required precautions to avoid considering it a religion in the traditional Western sense. The fundamentals of Buddhist education are rapid and level-headed: nothing is set in stone or extremely severe; practises have consequences; and change is possible. As a result, Buddhism maintains an eye on everyone, regardless of colour, character, rank, sexuality, or bearing. It demonstrates a logical methodology that connects with people to understand and use its representations to transform their experiences and be completely accountable for their lives.

2. Significant Contributions of Buddhism to Indian Culture

Buddhism has a huge impact on Indian religion. It compelled Indians to practise a prominent and direct religion. It excused show, atonements, and the use of force by the favoured class. As a result, it has left an incomprehensibly deep imprint on Indian extreme thought. Buddhism captivated many people because of its simplicity, use of everyday language in its holy teachings and models, and active requesting. Buddhism had a significant impact on the common public. It sparked genuine soul and social correspondence based on repute. It paved the door for shudras and ladies. Buddhism upheld the abolition of abilities in the public sphere and strengthened the social correspondence norm.

Direction was provided by the Buddhist viharas. High Buddhist learning organisations were established in Nalanda, Vikramshila, Taxila, Udyantpuri, Vallabhi, and other cities. Buddhism aided in the development of writing skills in people's primary languages. Researchers from Hinyana and Mahayana conferences advanced the Pali and Sanskrit-based creations. Buddhist scriptures such as the Tripitakas, Jatakas, Buddha Charita, Mahavibhasa, Miliand Panho, and Lalit Vistara can be used to create an Indian arrangement.

Buddhism, like Jainism, has a significant impact on Indian culture. The Buddha Project's life and events had a powerful influence on the Indian people. Buddhists were despised by the government, but individuals aided the religion. During the designated time period, Buddhism focused on Indian culture as well as culture.

Advancement of Language and Writing:

In the principal tongues, Gautam Buddha tended to his thoughts. He has used Prakriti language since the beginning. Later, he relied on Pali for communication. Sanskrit became a tactic for tending to Buddhism as the walk around time became more consistent. Tongues were formed as a result of this.

Pali language was used to write Buddhist Canonical works such as the "Sutta Pitaka," "Vinaya Pitaka," and "Abhidhamma Pitaka," as well as two or three more. Another Buddhist text composed in Sanskrit was 'Mahavivasha.' Other Sanskrit Buddhist texts include 'Sariputta Prakarana,' 'Vajra Suchi,' and 'Sutralankara.' As a result of Buddhism's ascendancy, the manufacturing industry has also benefited.



Simple religion:

Buddhism had a very quick response. It has very quick rules. Individuals were successful in following it. It didn't have the same confounding nature as Vedic religion. It also didn't have any procedures in place. It spread across India because of Buddha's charming personality. Because of its simplicity, people remembered it.

Buddha actively grappled with Indian culture's position framework, which was a magnificent work at the time. In light of his investigation, a variety of standing framework plans have been spread around the populace. A healthy environment was inhaled by the entire public. This model was carried on, and Mahatma Gandhi and Bhimrao Ambedkar, among others, adopted the Buddha's standard and became well-known among the general public.

Aroused Hinduism:

The contemporary Hinduism was afflicted by Buddhism. "The Mahayanas held Buddha's image in high esteem. The Hindus became enthralled by many images of marvellous animals and goddesses as a result of this. Hindus prayed to God by thought and petition, rather than through multi-faceted rituals. As a result of Buddhism's influence on Hinduism, this became possible. "Resistance to the Caste System" is a phrase used to describe people who refuse

Character Building:

Buddhism exhibited a number of unique characteristics, including truthfulness, silence, non-proprietaryship, compassion, and collaboration, among others. Each of these principles was created to help people become better people. People in the general population, for the most part, produced these attributes. The population as a whole was conceived with care. People contributed to the formation of a great civilization by honing their character.

Development of Art and Architecture:

Buddhism contributed significantly to the advancement of craftsmanship and planning. Asoka was inquisitive, therefore he sought out stones to construct and organise. "Rock was used to support various stupas, Chhatras, and Pillars. Sanchi, Saranath, Dhauri, Kanheri, Mathura, and Gandhara are just a few of the Buddhist carvings and plans that are produced on a regular basis. The cut-out photos of Buddha and Bodhisattva, Gandharva, Yaksha, trees, birds, creepers, and other figures on rock represented our country's progress in terms of craftsmanship and planning. The Buddhist art in Ajanta, Ellora, Karle, and Bagh exemplify Indian painters' abilities. In this way, Buddhism became the virtue of handicraft, planning, painting, and so on."

Religious community System:

In Indian culture, austere Buddhist groups had an important role. Buddhist priests and nuns remained in those strict orders. Surprisingly, a vote-based system was seen negatively in a Buddhist-dominated area. The austere neighborhood's most notable mark was chosen not by choice, but by voting, demonstrating a vote-based soul. Hindus followed suit afterwards. Sankaracharya established four *maths* in India's four sections. Others eventually followed suit. Because of Buddhism's responsibility, it was a possibility.

Proclaiming Brotherhood:

Buddhism created a splintering of the population. Asoka was especially interested in using Buddhism to spread an unbreakable clique. "To be sure, he despatched his own son Mahendra and young woman Sanghamitra to



spread Buddhism in faraway Ceylon.” Buddhism spread to Burma, Japan, China, Tibet, Java, Sumatra, Bali, Borneo, Champa, and so on at the right time.

Impact on History:

Buddhism had a significant influence on the history of India. “Where there is Kalinga, Chandasoka Buddhism was transformed to Dharmasoka Buddhism, and Kaniska and Harshavardhan were dragged in as well.” Mahatma Gandhi also discerned the difference between Buddhism and Ahimsa and began the fight for a valuable open door against the British Raj by employing the approach of tranquillity.”

Liberation of Women:

Buddha was the embodiment of forgiveness. Nuns were also provided for his religious request. He made a commendable effort to offer social emancipation to women through this. Women did not believe themselves to be inferior to men at this time. Buddha was responsible for the women’s upliftment in every way.

Public Unity:

In India’s anteroom and corner, Buddhism took hold. It created a sense of public fortitude and trustworthiness. “Asoka, Kanishka, and Harshavardhan became impassioned legends of zeal, attempting to unite India under one banner. The Moughals and, later, the British, were quick to follow.” Buddhism brought public fortitude in this way, for sure.

Buddhism had a huge influence on Indian culture and culture in every sense of the word. It liberated people from Vedic religion’s clutches. It spoke out against the station system and advocated for the possibility of peaceful coexistence among the general public. Buddhism produced significant contributions to the fields of design, art, mold-making, writing, and so on.

Contact between India and Foreign Countries:

Buddhism established a close relationship between India and the new world. From the third century B.C. onwards, Buddhist ministers spread the good news of the Buddha to new nations, as well as new Buddhist pilgrims and students seeking information in India. Outcasts who migrated to India were conquered by the country’s rich culture, and they gave up their names and assurance explanations in favour of Hindu names and Hindu certainties. As a result, Buddhism played a significant role in the formation of Hindu society at a high level.

Regard for Animal Life:

Buddhism emphasised peace and the beauty of animal life. It helped to advance Ahimsa Paramo Dharma’s declaration of faith. The first Buddhist discourse, ‘Suttanipata,’ proclaimed the cows to be the providers of sustenance, greatness, and delight. The affirmation of catties is a Buddhist contention. As a result of Buddhism’s effect, the Hindus were originally meat eaters.

3. Decline of Buddhism

The significant reason for the decay and fall of Buddhism was the downfall of Buddhist Sanghas. The Sanghas became focuses of debasement. The discipline of vinay pitaka was disregarded. The viharas were overwhelmed by ease-cherishing individuals. The priests and nuns started to lead lives of delight and straightforwardness. The Mahayanist and Hinayanist fought with one another. Struggle under the surface ended up being the destruction of Buddhism.



Recovery of Brahmanism:

The recovery of Brahmanical Hinduism additionally filled in as a reason for the downfall of Buddhism. The customs and ceremonies of Hinduism were rearranged. It likewise fused Buddhist guideline of peacefulness and acknowledged Buddha as a Hindu manifestation. The Gupta rulers were extraordinary benefactors of Brahmanical religion and did a ton for it. The transformed Brahmanical Hinduism had the option to engage individuals.

Support of Brahmanism:

Yet again in natural process of everything working out there was the ascent of the Brahminical confidence. Pushyamitra Sunga, the Brahmin officer of the last Maurya ruler Vrihadratha, killed the lord and established the Sunga line supplanting the Maurya administration.

The Asvamedha penance was finished by him. It gave a catalyst to the Brahminical confidence. Peacefulness, the fundamental guideline of Buddhism, was surrendered. He obliterated numerous stupas and cloisters. Numerous Buddhist priests were put to sword. This stemmed the development of Buddhism. Once more, support of the majestic Guptas for Brahminical confidence came to open the way of decline for Buddhism.

Job of Hindu Preachers:

Harsavardhan drove away the Brahmins from the strict committee held at Kanauj. These Brahmins, under Kumarila Bhatta, escaped to the Deccan. Under Bhatta's administration, Brahmanism organized a return. Adi Sankaracharya likewise restored and fortified Hinduism. He crushed Buddhist researchers in strict talks which were held in many spots in course of his visit through the entire of India.

Consequently, the prevalence of Hinduism over Buddhism was laid out. This pattern went on through the endeavors of Ramanuja, Nimbarka, Ramananda and so forth Hinduism recaptured its lost magnificence, position and prevalence. It came to be to the detriment of Buddhism.

Division among Buddhists:

Buddhism was separated into various gatherings like "Hinayana", "Mahayana" "Vajrayana" "Tantrayana" and "Sahajayana" and at last it lost its innovation.

Utilization of Sanskrit Language:

The Buddhist priests surrendered Pali, the language of the everyday citizens. Buddha lectured his tea-nits in Pali which represented the spread of Buddhism. Yet, the Buddhist priests took up Sanskrit, the language of educated people which was seldom perceived by the everyday citizens. So individuals dismissed it.

Picture Worship:

The Mahayana Buddhists began revering Buddha as a God. This picture love was an unmistakable infringement of the Buddhist precepts which went against the basic ceremonies and customs of Brahmanical Hinduism. Because of this picture love, Buddhism lost its significance as it persuaded individuals to think that Buddhism is going under the impact of Hinduism.



Loss of Royal Patronage:

With the continuous walk of time, Buddhism lost the imperial support which it got during the time of Asoka, Kaniska and Harshavardhana. Regal support helped a ton for the spread of Buddhism before. Yet, because of the absence of regal support, Buddhism met its end.

Development of Rajput's:

Most pieces of Northern India were managed by the Rajput's from eight to twelfth century who tracked down incredible delight in battling. They disposed of the Buddhist standard of peacefulness. They belittled Hinduism which was a military religion. The Buddhist priests dreaded abuse and shed from Northern India. So Buddhism basically vanished from Northern India.

Huna Invasion:

The 'Huna' intrusion shocked Buddhism. Huna pioneers like Toamana and Mihirakula went against peacefulness totally. They killed the Buddhists living in the north-western piece of India. This scared the Buddhists of the area either to surrender Buddhism or crawl under a rock. None thought for even a second to spread the message of the Buddha during those times. Therefore, Buddhism became frail and exhausted.

Muslim Invasion:

The Muslim intrusion essentially gave a final knockout to Buddhism in India. The wealth of Buddhists Viharas pulled in the consideration of the Muslim intruders. So the Buddhist Viharas turned into the objectives of Muslim attack whose sole aim was to loot the abundance. The Buddhists priests couldn't avoid the Muslim assault.

Numerous Buddhist priests were killed, some of them were changed over to Islam and others escaped to Nepal and Tibet and took cover there. Eventually Buddhism withered away in India, the place where there is its introduction to the world however it kept on thriving in nations past India for quite a long time.

4. Conclusion:

Fittingly Buddhism practiced a gigantic effect on Indian culture. It advanced religion, craftsmanship, model, languages of India. Buddhism is an evangelist religion and spotlights on changing the entire humanity over to the rules of Buddha. The movement of Buddhism practiced astounding impact in frivolity different bits of Indian life - social, social, extreme and political. Buddhism gave a prominent religion, with near no baffled, incredible and unsure practices, for instance, could be performed exclusively by a favored class. The rule of ahimsa, so passionately focused, constantly tended to and truly entered by the Buddhist, was joined commonly in their outlines by the Brahmins of later days. The planning of adoring individual grand animals, making their photographs and bringing havens up in their honor was taken on by the Hindu in emulate of the Mahayana Buddhists. The best liability of Buddhism to Indian life was made in the space of plan and model. "The stipples at Sanchi, Bharhut and Amravati, the stone spines of Asoka and the cavern shelters of Kanheri (Bombay), Karle (Pune) and Nasik are viewed as astounding."

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Serpent science - Nagas and their prominent role in Hindu Mythology

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Abstract:

This article talks about where serpent stand in our culture, some of the myths and rituals done several temples where we consider Naga as God. Most people believe that all snakes are venomous and that the only way to eliminate the fear of killing these reptiles is under the hood. These animals are very aggressive when confronted but are angry and can only bite when threatened. Humans view snakes as predators, leading to immediate emotional and moral reactions. However, the species of snakes vary in their true level of danger and vary greatly in appearance despite the same shapeless leg. Different snakes can cause fear or disgust in people, or both emotions.

Keywords: Myth on snakes, Pulluvan Pattu, Sarpamthullal, Noorum Palum, Vetticode Adimoolam Sree Nagaraja Temple, Mannarasala Sree Nagaraja Temple. Pambummekattu Illam.

Introduction:

It's estimated that there are more than 2600 species of snakes. They can be as small as worms and have large anacondas. They are found all over the world, even in deserts and swamps. If you look at the anatomy of the snakes, they are tall and the body is covered with scales. They have erect eyes, with a forked tongue moving. Most people believe that all snakes are venomous and that the only way to eliminate the fear of killing these reptiles is under the hood. These animals are very aggressive when confronted but are angry and can only bite when threatened. Humans view snakes as predators, leading to immediate emotional and moral reactions. However, the species of snakes vary in their true level of danger and vary greatly in appearance despite the same shapeless leg. Different snakes can cause fear or disgust in people, or both emotions.

Although snakes are considered sacred creatures in some cultures, most people consider them to be extremely repulsive animals, a concept that encourages unnecessary slaughter and puts dangerous food chains in jeopardy. Snakes have played a prominent role in many traditional religions, both good and bad. Evil. Some have viewed the serpent as holy, while others have given it as deity. A state worthy of worship. Snakes are among the animals that have had a profound effect on the human mind since ancient times. Images (cultural representations), myths and superstitions about these reptiles exist in many societies because of their traditional biological and behavioral characteristics, such as their speed, bad language, blinking eyes, their ability to rejuvenate their skin from time to time, their reproductive system, and their ability to reproduce and inject.

Nagas in Hindu Mythology:

The epic, Mahabharata has a popular myth about the origin of the great snake gods worshiped today. The Mahabharata slabs, from 657 to 2197, tell the story of two sisters, Kadru and Vinita, who were married to Sage



Kashyapa. Rejoicing in the devotion of his wives, Kashyapa gave each of them one blessing: Kadru asked for a thousand strong and powerful sons, and Vinita asked for two stronger sons than his sister. [2] According to this story, Kadru gave birth to a thousand snakes – the patala deities of Hindu mythology – and is considered the mother of the serpent, while Vinita has two sons, Aruna and Garuda.

King Anantha and Lord Vasuki are often referred to as nagarajas (snake kings) and are important deities in Hindu history. Anantha has a thousand hoods and is often portrayed as matching King Vishnu; the image of Vishnu sitting on Anantha is widely celebrated in Hindu art and literature as an arthropod standing (Vishnu lying on Anantha). It is believed that when Vishnu took over the Krishna avatar, Anantha went with him as Balaram, and when Vishnu was born as Sriram, Anantha was born as Lakshmana.

Vasuki, on the other hand, is often associated with King Shiva. Shiva is called nagabushana (decorated with snakes), and wears a Vasuki around her neck. Vasuki also played a key role in the episode ‘Samudra Manthan’ (marine brushing of the sea) described in the Mahabharata and Vishnu Purana. It was used as a rope tied to Mount Mandara to run the sea, the Palace; meanwhile, Vasuki spilled the deadly poison kalakuta, and Lord Shiva ate it to protect the planet.

Great saints say that Kerala was given to Brahmins (Namboothiri’s) which was created in Arabian sea as an offering to Parasuraman to rescue that place from sins of ending up trial kings, which was a dense forest where all venomous snakes are found. “Shiva told Parasurama to start worshipping Anantha and Vasuki the mother of snakes. Parasurama did so and Anantha advised her to start snake worship in Kerala and to offer some forest especially snakes in the form of Sarppakkavu (Snake Forest). (Near Kayamkulam in Alapuzha region) and Mannarassala (near Harippadu in Alapuzha region) also began to worship it.”

Snake worship; Rituals in Kerala:

“Pulluvan Pattu is a form of snake worship practiced by both the lower and the upper, in addition to the temples of snakes.” Snakes were nearly compared with pullavans in Kerala. They contemplate snakes as their supreme being by trilling songs and doing sacrifices’ “Pulluvan is a male member (female Pulluvatti) of a lower group called Pulluvar”. Most Pulluvar art forms are traditional. Most of their songs are about worship, practice, tradition and casting out demons. Kerala puluvar is attached to a snake that serves the “Mulluthara Devi Temple”. One society considered snake as their supreme being by singing and are doing sacrifices. Which is mentioned as “Pulluvan pattu”. He spread it out on the ground, in the upper rooms, and in the temples of the serpents.” The songs by Pulluvar on the temples of snakes and snake trees are called Sarppapaattu, Naagam Paattu, Sarpam Thullal, Sarppolsavam, Paambum Thullal or Paambum Kalam.

Sarpamthullal, Nair community in Kerala is also known as the Kshatriyas of Nagavanshi descent and most of old Tharavadu or the family house had serpent groves. Sarpam Thullal or snake dance is a mysterious practice associated with familial temples or snake trees in Kerala. This unusual and wonderful ancient practice is a game to please the serpent gods and thus brought prosperity to the family. History has it that snake worship was practiced before the advent of Aryan Hindu customs in Kerala. Sarpam Thullal is designed to appease the serpent god for the prosperity and fertility of the barren couple. It is run by women of the puluvan community who are skilled at the beauty needs of Sarpam Thullal. During the game they drew a picture of a snake on the ground and sang a song called puluvan pattu. The women of the community enter the monster with a snake-like movement inside the statue.



Noorum Palum is a unique tradition dedicated to the Nagaraja and Nagayakshi Temples in Kerala. It is one of the most important rituals in the temples dedicated to snakes in Kerala. Traditionally special offerings were made to Nagaraja and Nagayakshi. The main ritual involves washing the naga murtis with milk mixed with rice powder. After this turmeric powder is spread on naga murtis. By performing a ritual, two Swastika Padmas were painted on the ground. One painting is in Nagaraja and the other is in Nagayakshi. The drawing is made in accordance with each other. Two Thandulas or symbolic representations of Nagaraja and Nagayakshi are placed in front of the paintings. Pujas are made in conjunction with the instruments of traditional music. During the puja, banana leaves are placed next to the drawings. In it are cherukuttu pala, thanniavila and the areca nut flower. Milk mixed with rice flour, flowers, leaves and flowers of areca nuts are prepared and given to the Naga murtis on the same day. The whole event ends with Tharpana, Pushpanjali and Deeparadhana.

Sarpabali Pooja is one of the Hindu rituals of King Nagaraja in Ashlesha nakshatra or star Ayyilyam. Sarpa Bali plays consolation for Ashta Nagas and dispels the negative effects of Dhristi Dosha and Sarpa Dosha. Pooja also helps eliminate skin problems / diseases. It is believed that donating Sarpabali pujas to snake temples helps to find suitable life partners for single girls / single boys; offspring of those with pregnancy complications; to eradicate chronic diseases. According to ancient texts, Nagas dissatisfaction will lead to skin diseases, chronic illnesses, late marriages, early abortions, late pregnancies, eye diseases, birth defects or children with disabilities and conflicts between family members. Family. Naga dissatisfaction stems from the destruction of the Sarpa Kavu (meaning “serpent’s abode”) in many ancient families. Practicing Sarpabali culture is the best solution to the problems mentioned above.

Vetticode Adimoolam Sree Nagaraja Temple:

Vetticode temple is believed to be one of the first two snake temples envisaged by Lord Parasuram, the other being Mannarassala Nagaraja temple. Legends say that after the serpents helped in making the land fertile, Parasuram decided to thank the serpents by giving them a piece of land to saunter undisturbed and uninhabited by human beings. Pleased by the devotion of Parasuram, Nagaraja Anantha appeared before him and blessed the land with the divinity of his presence. It is believed that the idol for the temple was made by Mayasura, the asura architect; the consecration of the temple of Vetticode was also blessed by the presence of Brahma, Vishnu and Shiva. Since the land for the temple was mounded by Lord Parasuram using his axe, it later came to be known as Vetticode, which literally translates into heaped land, and since it was the first serpent temple of Kerala, it is known as Aadimoolam (Aadi meaning first). There are two ponds near the temple from which Lord Parasuram is believed to have heaped the soil; the rare species of medicinal plants surrounding the ponds impart a medicinal quality to its water. It is widely held that taking a bath in these ponds can be helpful for many skin diseases.

These serpent temples in Kerala are usually looked after by ‘protector families’, and the protector family of Vetticode temple is Meppallil Illam (a local Brahmin household). Illam is a traditional Brahmin household of Kerala, and its karanavar (the senior-most member of the family) leads an ascetic life dedicated to the temple and nagaradhana (serpent worship); the present karanavar of the temple is Sri Parameswaran Nampoothiri. It is believed that Parasuram himself has appointed the Meppallil family as the serpent protectors. The Vetticode temple has more than 100 serpent idols which were brought from various places; this is because many families find it difficult to maintain and protect sarppakavus, so the deities from such places are put in serpent temples like Vetticode following a practice called kavumattom (change of sarppakavus) or sarppakarshanam (attracting serpents).



Mannarasala Sree Nagaraja Temple:

The Mannarasala Sree Nagaraja of Temple is located in Harippad, region northeast of Alappuzha, Kerala. Surrounded by lush green sarppakavu which is home to many rare species of medicinal plants and reptiles. The kavus (groves) and temple also have many images of snakes. According to legend, the place where Parasuram made remorse to please Nagaraja became the temple of Mannarasala. The area was surrounded by mandarin (ethyrina) trees. When the Nagaraja appeared before Parasuram, he agreed to stay there and bless the land forever with his presence. Thus, the Nagaraja shelter among the mandara trees became known as the mandarasala (dwelling among the mandara trees), which later became Mannarasala. The temple has been protected for centuries by members of Mannarasala Illam. Unlike many temples in Kerala that give importance to male priests, the Mannarasala temple has a unique form of worship for centuries when an old female member of Mannarasala Illam becomes a high priest; the priestess is followed by the second oldest female member of the family. The high priest is called Amma (mother); when a woman is chosen as the next mother, she makes a vow of celibacy and takes a life of self-denial for the rest of her life.

There is a story associated with this system of worship in Mannarasala. Centuries ago, there was a huge fire in the tropics around the temple; snakes in kavus were injured and burned. The inhabitants of Mannarasala Illam at that time, Vasudevan and Sreedevi, cared for the snakes and returned to life with great care and dedication. Nagaraja enjoyed the couple's act, and he blessed them with two children. He said that he himself would become flesh on earth as one of their sons. Thus, Sreedevi gave birth to two sons, a human child and a naga son. When the two children grew up, Nagaraja advised her brother to marry and maintain a lineage of the illam. Then, Nagaraja entered the nilavara (small cear inside the house) and began to meditate; however, the separation from his son greatly saddened Sreedevi, seeing that Nagaraja allowed him to enter the nilavara once a year and drive him to the pujas. From there, the great pujas and Nagaraja festivals are conducted by the Ammas of Mannarasala Illam. The belief that Nagaraja meditates within the nilavara of Mannarasala Illam still exists today, and people respectfully call him appoppan (grandfather).

Pambummekattu Illam:

Pambummekattu Illam also known as Pambummekattu Mana is located in Vadama village, Mukundapuram, Thrissur, Kerala. Pambummeikkattu Mana is a famous Snake Place of Worship, an ancient navy temple famous for its history and the legend of a five-headed snake inside the temple. The devotees believe that the divine existence of "Nagayakshi" and "Vasuki" exists in the "Kizhakkini" of Pambummeikkattu Mana. There are five dry Sarpa (Temples of the Serpent God) in the temple of Pambummeikkattu and are spread over six acres of land. The Pambummeikkattu Temple is famous for Rahu Pooja. The Serpent God Nagaraja (goddess) and Naga Yakshi (goddess) live in the eastern part of Mekkattu Mana. Ironically, there are no idols for these gods, but daily poojas are performed. Only on rare occasions, devotees were allowed to enter the temple of Pambummeikkattu to worship. On the 1st day of the Malayalam month "Vrischikam" (November 17) many devotees of Sabarimala Ayyappa visit Pambummeikkattu to receive the blessing of the Serpent God. Noorum Palum / food and milk are given to the gods of snakes.

Some of The Myths Surrounding Snakes :

Snakes drink milk- According to Hindu tradition, devotees prayed to Lord Shiva by offering milk to Shivling, an invisible representation of God adorned with a Cobra canopy over it. During Shravan, the month dedicated to Lord Shiva, thousands of people flock to temples to offer milk mixed with honey and saffron to the Cobras as a form of worship, especially to celebrate the traditional snake-dedicated festival called Nag Panchami. Although



milk is a natural food for mammals, it is not part of the reptile's diet. Cobras and other species such as rattlesnakes, Pythons, and Sand Boas are poached into the forests by the Chaldean sapera community using this practice because of extreme poverty. The snakes are then deprived of such necessities as food and water for a few weeks before Shravan begins, usually in July / August, forcing a hungry and dehydrated snake to accept and drink whatever is finally put in front of it, including milk! In fact, snakes cannot tolerate lactose and cannot naturally break down the milk enzyme, which eventually causes disease, poisoning, or death.

Snakes Dance to The Songs of Snake Charmers

Although the practice of making snakes was banned under the Wildlife Protection Act of 1972, it is still prevalent in recent years. India has unfortunately been portrayed as a 'land of snake witches' for decades, even after the liberation of British Raj, resulting in 'proving a charming snake' a popular item on the tourist bucket list! Snakes do not have external ears, so these mysterious creatures cannot hear or dance to the tune of the snake's flute, which is what they say the serpent does. The Cobra only raises its hat as a form of self-defense and what may appear to be a 'dance or movement' snake that replicates its threatening movements – a flute to this. As these reptile's sense vibrations in their bodies, sappers quickly hit their feet on the ground to catch their attention and deceive visitors.

Snakes Avenge the Death of Loved Ones

The 'ichchaadari Nagin 'or' rotary snake 'has been imprinted on our minds by numerous films and TV series that misrepresent the mysterious object of vengeance. Well-known actors such as the movie Sridevi and Rishi Kapoor's 'Nagina' set the tone in 1986, and the film industry has held onto this amazing propaganda ever since. Snakes do not have a well-developed nervous system, which means they cannot 'remember' a person or event. Nor do they have the emotional strength to sympathize with the death of their reptile, let alone arrange for revenge. Another false idea planted by the film industry is the existence of a 'Nagmani' diamond with special powers found inside the Cobra's head. Sadly, many snakes are injured or killed during the search for the target.

Snake Bites Can Be Treated with Traditional Medicine

From eating Kajara seeds to scratching a betel leaf vine or hen sting when bitten by a snake and many reckless methods are being tried to eradicate poison in remote parts of India. Unfortunately, due to lack of knowledge, inaccessible medical facilities and ingrained traditional beliefs, locals rely heavily on the village sangoma for using witchcraft to "cure" snake bites rather than going to the hospital for professional help. The only effective treatment for poisonous snake bites is to take early anti-poisoning serum in the right dose. Other uncommon methods such as putting a hot iron on the bite or trying to 'absorb toxins by creating a wound cause more damage to the victim. Polyvalent Antivenom Serum in India makes it easy to breathe air into any of the Four Big Snakes. Educating rural community about basic avoidance behaviors such as carrying a torch at night and wearing covered shoes, as well as disseminating information on the importance of snake conservation is essential to animal survival.

Conclusion:

As humans, we naturally fear all snakes, the reason for their bite can be death. Admittedly, there are a lot of bad insults around them because of various myths. Like several mysterious and mysterious commentators, the serpent was a source of fear and terror among many cultures. A powerful being. Being such a dangerous and dangerous creature, it has been given honor and respect. The serpent represents both death and rebirth, wisdom and procreation, evil and divinity. Cultures have some form of snake worship / reverence and make other animals.



Anthropomorphic elements are common in many spiritual cultures, especially among animistic cultures. Although snakes appear to be prominent, there are many other non-human creatures that have been revered (cattle, carnivorous birds, etc.) Snakes, although appearing to be ubiquitous, are not at all different.

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Spirit dance of Kudla – A Study

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Abstract:

Kola is a spirit dance or worship from Dakshina Kannada (tulunad). bhuta kola is originated in the Southern part of Karnataka, India. Mainly in Udupi, Kudla also knowns as Mangalore, and some people will say that firstly it started from Dharamshala. The Tulu-speaking people or population will worship the Gods called Devas in the Tulu language. Bhuta kola means the play or performance of spirits (devas). The annual celebration evolved many types or kinds of performance-animal, forest, earth, and mountain deities. The qualities of devas are styled through paint-based make-up, heavy costumes, and lastly silver jewelry. The artist or performer is from the pacific religion and caste. Only gents are able or allowed to perform

Keywords: Ancestors, Animal deities, Earth deities, Mountain & Forest deities, tribal guardian deities.

Introduction:

According to the literature, Brahma shruti is named by the Lord Mahavishnu took place in dashavathara, one of the sixth avatars is parashurama. He created his land named parashurama shruti.

Jamadagni is a famous Hindu reformer and the father of Parashurama. Renuka Devi is a Hindu goddess in India and the mother of Parashurama. Parashurama's siblings are Viswavas, Brihudyanu and Brutwakanwa. One day Jamadagni ordered Parashurama to cut off his mother's head due to some reasons. Afterward, Shaktriya's bad empire agitated Parashurama. Then he recreates Brahma shruti into Parashurama. Due to this condition, all sage and saints could not do their homas.

All these sages and saints came towards Parashurama and asked for pure land to do their homas, because he killed all kings and their kingdoms due to their karmas. Parashurama will ask permission from Adhishesha (king of snakes) told by Ocean king's advice. Parashurama will stand near Western Ghats or hills and he will throw his axe towards the ocean. Where will the axe stop at that place, the ocean will go back or reverse and create new land? Now this place is known as Parashurama shruti. This land is to be given as sage and saints to do their homas and havanas the history tells like this. This Parashurama shruti starts from Gokarna to Kanyakumari, Kanyakumari till Kasargod is this known Kerala state. Kasargod till Gokarna knowns as *Tulunad*. Barkoor till Gokarna Uttar Karnataka has been divided.

History:

Karavali Karnataka is named *Tulunad* is famous for *Devaradane*. the elders from Parashurama shruti region were worshipping Devas.

- Mula mahesaddaya
- Dhumavathi+ Dhumavathi banta



- Punjurli
- Jarandaya
- Bhobariya + Bhobba
- Chamundi
- Guliga

These Devas were worshiped first and foremost. The Rajan (mains) deva will come shower or take bath in the ocean, it is a culture of all devas on special days like full moon day (hunimay) and black moon day (Amavasya). Parashurama threw his axe and the ocean goes back up to many miles far away. So, these devas were lived in ghats and hills, because Parashurama recreate the land of tulunad, while these devas were passing through tulunad to get a bath or shower.

Parashurama recreation of tulunad in this case, Mysore king (THUNDARASU) will attack and conquer the tulunad and rule it. In this time kings' rule was dominated, he used to take all wealth agricultural land and whatever profit used to come and enjoy all benefits, and were not sharing with his country people or poor people. He ruled people badly in this period, he took advantage of people's properties.

After this rule, Jain king (*Arasu*) ruled and divided into two parts of the tulunad. He made rules and regulations of his community of Jains but for tulunad people were highly uncomfortable taking them or implementing them. He made units or towns called

- Guthumane.
- Barpani
- Bandaramane

In Jains ruling time, the people's profit of yield or many more he used to enjoy as said above. Jain king made units or towns of his own and devas started to give them troubles and tough times to jains. Vyaghar chamundi told the Jain king that devas (punjurli, jarandaya, guliga, chamundi)" are giving you difficult time if you believe them they will solve all your problems" said Vyaghar chamundi. In Jain time devas told them to believe in them to survive otherwise devas will destroy them immediately.

In Jain's traditions, devas weren't meant to believe or trusted, if they don't believe now they'll be destroyed completely. About Guthumane Jains discussed devas to believe and worship them constantly. After judgment, guthumane built chavadi, uyyalea, peeta(crown), ayudha(war instruments), mukavada(masks) they kept all these and started to worship.

This birth, origin, style, power of this story was converted into a song called pardhane. The Brahmana (thantri) of the town was to deva worship program. The spirits dance were only one community should play not all can do or performance because of some culture and tradition. The play only considers some specific instruments.

The spirits or deva will come to the performance body and whatever he says will be true and people trust the words. The performer is from the community or created called Pumbaa. He will be dressed and decorated by coconut tree leaf is called (Siri voli), to his anklets he'll wear gagara(chain). He'll hold devas' instruments for performing kola thatch or hut (chapara).

Bhalubandara special items, In front of this he needs to perform. Town elders and believers promise to solve their problems after giving parasadas to everyone. Style of kola: mahesaddaya kola after that dhumavathi Banta kola, and punjurli kola tradition.

Chavadi devas are given blood-oriented food (hen and cock) once a year so this system is called Shambala sevey. Benson is their mean kola otherwise rich people will conduct once a year kola. In Mulund Varaha(brother) and varthali(younger sister), these both are siblings. Tulu-speaking people will call this var and punjurli. The story of Marthe and punjurli are: one day Shiva and Parvathi will come to earth (shloka) in other styles but as gods. While going in or walking in the road Parvathi will see many pigs playing in that one pig cot or attract Parvathi's eyes and she takes it to Kailasa. Many years later pigs will grow and become naughty, creating trouble in Kailasa. So, shiva will see this and call him to go to bhokola and stay there as devas with all multi power given to him. Varthey and punjurli will become powers, once in a while thambila.

In tulunad particular place, unexpected deva will be seen like

- Kombatantini
- Ullaya
- Jarandayi

These devas are shown their powers to people to believe them. Ulljaya is being worshiped in big temples in tulunad. Celebration is done in grandly (uttsava). Food distribution will be also there (annadana). Allover tulunad particular place will be there bobbarya deva, jalibaykarthi, Chamundi giliga, ravo. Traditional thambela will be held.

Discussion:

Bhuta kola has a history of around eight centuries. Tulunad is a very interesting and beautiful place where one can see bhutas or devas in respective homes, to which the bhutas belong too. People of tulunad whether they are rich or poor that does not matter to devas, they need to worship them compulsory. Even Muslims and Christians worship and believe in devas and this is the beauty of tulunad. There is a story behind Muslim community people worship devas; many years ago fishermen went to the fishery in that lake or river the Devi idol was found by Bappa bayri and did not realize for which and what pursue the Devi idol came to him. So, he quickly ran towards the priest and handover the idol. He asks the priest why did he found the idol so the priest replies that Devi is taking or wanting something from you (Bappa bayri) so he placed the Devi idol on land and constructed a temple their and Devi named Bappanadu Drugaparameshwari. The recently happened incident relating to the temple was in respect of Bappa bayri or his family members need to attend the annual festival of Devi. People of town decided not to allow Muslims due to the current situation in Karnataka state. So the family members of his didn't attend the annual festival, believe it or not in the festival a bad sign happened. So here the moral of the story is we mankind cannot decide future or present only god the creator can do and nobody can refuse his/her (god) decision.

Gulligaraja history, his mother was a demon, she used to become pregnant and deliver the babies. And kill her kids; she used to eat them all. The 9th child will kill his mother and father. He becomes very evil and destroys mother earth. And kali will occur or come, he sees kali in a very kama manner and he falls for her beauty. He now does not have any knowledge and kali will give them, make him polite and calm. Now he is a deva named has gulligaraja. Bhadra kali gives him all powers and duties to him. Every home whose been worshiping him need to do all the rituals has been done by the old generation people of them.

Devas will have their powers and places with respective places. Firstly, Veerabhadra and kshektrapala are the one site of gods term and type. They are formed by lord shiva's hair. So, these devas are mainly seen

in shiva's temples. They must follow lord shiva's igneous. Monthly once pooja must be given to devas. They are vegetarians.

Bhootaraja's power of the deva is vast. He is originated near sersi, Sodhay mut Madhavarcharya Swamy, and Raghavendra Swamy placed bhootaraja. Here in this place, bhootaraja were placed. In this context, while going to the temple people need to carry the whole coconut with them including vehicles and children. Per person, one coconut is to be carried otherwise problems will occur definitely. Even for four-month babies also counted. If not bhootaraja, will make some or give trouble to visitors (devotees). People who visit sudhey mut must take shower in river or lake called Kalyani. Then next pooja is to vrudhavana and takes blessings from them. While coming back we need or sake blessings from bhootaraja and roll the coconuts in front. Otherwise, nobody is returning to their home. This incident is still afct in this place. Monthly once the tradition is done to him known as nema.

Raktheshwari is a women deva. In the karavali region, people only believe in her. In all Hindu customs, all divisions of people raktheshwari is been excited. Why is she been believed in kavarali region is because of: especial the girl will have trust and believe in her (raktheshwari) because after marriage the girl or women should be safe and happy in her husband's house. So, in her father's home, raktheshwari is been believed. Raktheshwari is been placed beside naga bana in cube stone shape and emplacement. She is vegetarian because she is emplaced near naga bana. While doing her pooja one should be clean and tidy. All deva will have their characteristics, variety, and beauty why because only men should touch and do pooja to devas. Women are not allowed to touch devas. From far they can pray. In the menstruation cycle or period, women should not at all go and walk near devas place. Sankramana(monthly once event) pooja is done to Raktheshwari. The pooja items are mangaluru malige and ghee diya is been done to her and her pooja is completed. Her specialty is that family men should do pooja as said above. Poojas contribution or budget is must be from the families of married women of that home. If not done in this procedure she will not accept that pooja. Yearly once the family girl siblings should together and do her pooja and celebrate and do a mini function or event and every sibling including their husbands, wives and children should activity participant in this event. If they do their rituals or procedure they will be happy and wealthy in their life otherwise they face many problems in life. This is truth and fact. Hence this is her specialty.

In all temples, devas will be placed. One who touches the god and does Poojas to them (priest), must not touch devas. Only men should perform in kola not women. One who does pooja is a specific home, in name period that fellow should be present in that time otherwise the problem will occur and deva will get angry. In this case that fellow or person dismisses, deva will only have the power to select the other one, not family members.

Pili Kola (Tiger Dance):

Udupi, Dakshina Kannada district, kapu kshektra Shree marikambay temple is there. Hereafter the annual festival pili kola will be performed. Pili kola means piliis devi's vahana, so after devi's annual festivals pili kola is conducted.

What is pili kola? To one person or performer pili's spirit will enter into his body, all other devotees will join and do tiger dance. But only to that performer spirit will enter. After that people will tie the knot to his waist. So the pili will go around and run all over the place or area. First, the performer will start walking near the temple then he runs fastly to the roads. Four to five members will hold the knot tightly because of his (pili) aggressiveness. While pili are coming to the road or way nobody should touch him. Causally the pili will not touch anybody; fortunately, the pili touch somebody the person will die within a year. This incident or case is true and fact. Even today this happens. Thousand people gathering will be there in this pili will touch only one person that fellow will die. After the performance of pili kola, the ending is in the morning. The pili



will be very aggressive so people pull him in front of Devi marikambay and shower him with turmeric water and then the person (performer) will be normal and lastly, the pooja is done to Devi.

Conclusion:

Gods will be fulfilled with little or small pooja but not devas. Devas will first do our work and then take kola. Until kola is not given by the specific time devas will not be quiet.

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Stress management through dance therapy

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Abstract:

Therapy usually clings around recovering ourselves from mental or psychological disorders or to recover from situations which have disturbed the happiness of an individual. Therapy need not always be counselling sessions or taking in pile stalks of medicines. We can heal ourselves by doing things we love or by doing certain activities which has been proven as a form of therapy. One such activity includes dance. Be it any form. Dance has been used as a therapeutic ritual since the dawn of time. The American Dance Therapy Association, which was created in 1966, describes dance therapy as: “The use of movement in dance therapy as a psychological tool”. The concept behind treatment is that the mind and body are in conflict or constant mutual interaction. Theoretical models of the laying movement are all-inclusive. Dance therapy is a great way to relieve stress, a different way of operating in the context of any stress, a theory of human behavior that has been systematized.

Keywords: *Dance therapy, Expressions, Psychology, Grief, Anger, Bodily sensation, mental exhaustion*

Introduction:

Joy, Excitement, Grief, Fear, Anger, Contempt, Shame, and Surprise are all basic emotions with natural patterns of expression. They motivate and shape the way we move, whether we like it or not. Dance therapy researches are also heavily influenced by ex-offenders. The emotions are pressed and transformed. Intense situations arise from time to time. Emotions come spontaneously from a very introverted, self-centered personality. At other instances, the feelings are symbiotic. My education and experience in dance therapy lead me to see that each movement had a different kind of effect on our body.

The fact that each emotion has its own range of intensity is crucial to comprehending the nature of emotions. Uncertainty, unease, apprehension, and fear are examples of lower levels of fear and anxiousness. Consider the bodily sensations (heart hammering, dry mouth, etc.). It is possible that you are still aware of it in your body. You must return to normalcy. It takes a lot of energy to read, analyze, and speculate about crisis emotions. When some of us are confronted with difficult situations, we have strong feelings. Others may try to cope with their emotions by adopting a persona. The active imagination in movement is a very complicated process. However, if one pays close attention, patterns emerge. Personal unconscious movement is possible.



Function as a physical representation of a person's past; moving away from our connection to legendary images and the unconscious is through the cultural unconscious. We have the experience of being moved by the self-axis of identification. The psyche's ordering and centering process.

Root of Dance as Therapy:

Dance/movement therapy takes a different approach to philosophy. Due to its physical, emotional, and spiritual components, it considers dancing to be intrinsically healing. While dancing, people feel a sense of belonging. This is why they congregate in public places to share the music's rhythmic motion. In art and, in this case, dance, creativity is a search for frameworks. The foundation of dance/movement therapy is the underlying understanding that via dance, individuals can express themselves in a variety of ways. On a great or little size, relate to the community they are a part of, and are able to convey their own desires and demands at the same time. When you're with others, you share energy and strength.

Despite the fact that the world is now more socially and culturally complex than the ancient limited and confined tribal cultures, what was so fundamental to human life back then remains basic. They want to be a member of a community and feel integrated within it. The usage of one method to make this happen is through dance. Dance and movement therapy are two types of treatment.

Aside from understanding and incorporating dance into one's life, becoming a dance/movement therapist entails a significant amount of education. This education entitles them to turn another individual's life into a beautiful one through dance.

Process of Dance Therapy:

Psychology has investigated several elements of creative processes and artistic activities, which are closely related phenomena, using various methodologies.

Dance/movement and nonverbal communication were developed by therapists who recognized that they primarily entail emotion and embodied cognition. Marian Chace recounts empathetic mirroring as a result of her experiences. She informed them about this. She was present and attentive to their emotions, movements, and thoughts. Acceptance is achieved by making the patients' spontaneous motions her own. Mary Whitehouse was employed in a separate capacity—the remodeled dance studio, where more advanced movers and dancers can be found. Dancers were ecstatic to be able to communicate with their inner selves. By allowing herself to be resolute in the collective unconscious, active imagination, and creativity, she became a unique witness to these processes. Dancing is to personate and allowing her body to be moved by others' experiences. Mirroring and resonating are two sides of the same coin, the first visibly and the second within. The first inner directed and the second inner directed are implemented during the move-in process. Perception, understanding, and intervention are all enhanced by movement and dance. Dance therapists can connect to both the inner and outer worlds. They recognize that empathy facilitates intimacy and human connection. The procedure includes components that are present in both parties' experiences. As a result, it is acceptable to recognize distinctions between people.

To understand other people, we must sometimes use techniques such as modeling, imitation, echoing, or using our imagination to construct theories that fit our own and some- other people's. This method of comprehending empathy entails that not everyone empathizes with everybody. It's the concept of inter-subjective matching that makes a therapeutic couple work.



Dance as Motion and Emotion:

All of the emotions are necessary for development, but the interaction of joy and interest with each other and with all of the other affects is crucial. The emotive source of play, imagination, and creativity is joy. The well-known, cherished, and familiar are the life situations that bring joy. The lips extend up and out as the eyes brighten. The physiological sensations are playful and open-ended. Arms may open as result of laughter. We leap and jump with joy at a peak moment. Joy is the affective source of play since it is an all-encompassing blissful state of being. What is the pattern of imagination that corresponds to a pure joy experience? Play and fantasy are two ways to convey joy. Its nature and state are characterized by complete spontaneity. There is no such thing as an "unthinkable" notion. Nothing is certain. We have access to material that is normally suppressed. Eventually, the archetypal imagination will lead us to the emotional realm. Imagination develops symbolic images and stories out of raw feeling. It makes the intolerable bearable in some way. The psyche has a role in this, producing images and sensations that may be distressing. Totally alter an emotion, feeling, or mood. As it modulates and modifies the emotions of crisis, joy is significantly responsible for energizing and shaping imagination. The archetypal topic that arose, according to Carolyn Grant Fay, was loss, which led to a symbolic experience. Deaths and rebirths are experienced, expressed and altered via movement. This type of inner-directed experience is obviously not directed. Rather than being powered and molded by the ego, it is shaped and energized by archetypal imagination in and of itself. The facial expression is defined by persistent focus, slightly pulled brows, and softly opened or pursed lips. We keep track, look, and listen. It is human nature to be intrigued about new things and to want to learn more about them. With time and exploration, the unfamiliar sensation becomes familiar, and we begin to play with it and create imaginations about who we are in its presence. The fantasies continue until we uncover a new facet, which is subsequently revealed and so on and so forth. There is a continual, interconnected process in dance therapy. Interest and imagination are inextricably linked: interest in the body the way it is, as well as ideas about what the body could be. We are surprised, stunned, and scared when something absolutely unexpected occurs. The brows are elevated, the eyes are wide open, and the mouth is open. The fundamental emotion theme is surprise-startle. It is the expression of befuddlement. It helps to center the mind and leads to reorientation. Any movement or sound must come to a complete halt; breathing must also come to a complete halt. Even the heart's rhythm may be disrupted for a brief moment. All of the other effects are, in a very real sense, present at that time. That is to say, their energy is completely focused on them.

The dark side of startle is that if there is too much of it, it can become habitual, as if locked into the musculature (a person who is catatonic comes to mind as an extreme example). However, in most cases, the effect of surprise-startle is astounding and wonderful. Frequently expressed it indicates a palpable moment of reorientation in a split second. It is necessary for psychological growth. Shock is a basic physical sensation that can range from mild to severe. It appears to be ripped or torn apart. The classic rhythmic, rocking manifestations of grieving can be witnessed anywhere humans are experiencing the full pain of bereavement. Even when adapted and influenced by diverse cultures, grief is universal and recognized. In humans in nature, in addition to their body's rhythmic movements, featuring gorgeous fresh flowers and a chance to create and re-create shrines and glorified representations of the deceased loved one. As grief is repetitive, rocking expressions, lamentations have a tendency to connect with happy memories and other events. Songs, music, poetry, dances, paintings, and sculptures have all resulted in the confluence of joy, and melancholy has existed since the beginning.

The eyes of terror, in contrast to the closed eyes of sadness and loss, are wide open. Sadness, and agony can last a long time, and crying can provide relief. Even when we shudder, though, it is not an easy matter. Fear is, at its core, a contact with the unknown. Eyes wide open, brows lifted and drawn is the facial expression. The



lower eyelid is stiff, and the lips are horizontally extended. Fear's survival role in its lower range of intensity could be to guarantee that we proceed with prudence when confronted with an unexpected scenario. When you are worried, nervous twitching of the hands, feet, or legs may occur, as if preparing for something in the event of an emergency. One may be faced with death or the living death of severe injury in the throes of panic and terror. Death is the fear's survival action in a life-threatening situation. Freeze, pass out, or run. Trembling, for example, is an uncontrollable repeating motion. Jumpiness, gasping, recoil, shrinking, and motionlessness are all signs of a headlong flight. Heart pounding, cold sweat, loose bowels, and weakness are some of the physiological feelings. The majority of us indicated lower levels of dread, namely worry and uneasiness, with tension and tremor alternating. Restriction, or lack of autonomy, is the life situation that elicits rage. The eyebrows are furrowed, the eyelids are lifted, the eyes are fixated, and the nostrils dilate when someone is angry. The mouth opens to reveal teeth or closes to conceal them. Clenched teeth, the heart rate rises, the skin becomes heated, and blood rushes to the head. Threat and attack are two of the most common ways that people express their anger.

When it comes to the category of imagination that has grown out of rage one is taken from chaos to compensate. As people's consciousness grows, they become more aware of their surroundings. One learns to approach a situation symbolically, determining the root of the problem, frustration and the development of attempts to restore order.

Rejection is a life situation that makes people disgusted. Lips curl, nostrils wrinkle, and eyes crinkle as a result of the facial expression. We turn up our noses and lower our eyelids in scorn or contempt, as though attempting to move away from a filthy, stinky object. We may blush and fidget, lower our heads, and wriggle in embarrassment and shame. Divert one's gaze and pray that the earth would open up and devour us. Disgust uses the senses of smell and taste to help it survive. When we locate an unpleasant, possibly poisonous chemical we move away from it. With only a slight emotional twinge, acute evaluative function is performed. If disgust was limited to the rejection of lousy food, it would be a different story. Whether an experience is one of contempt or humiliation is determined by whether the rejection is directed at the other or the self. One is alienated in any case.

Every child has to deal with emotions of inadequacy. Each child has fantasies about how to get along with others, whether he is included or excluded. Cultures have different social conventions, but they are all concerned with human interaction mediation, reverence, and status.

Conclusion:

Dance therapy provides significant mental health advantages, such as stress reduction and even symptom relief from anxiety and depression.

A therapist may do the following in a dance therapy session:

- Assist you in exploring and understanding the relationship between movement and your emotions..
- Assist you in making self-expression and improvisational motions.
- To aid healing, provide precise physical or verbal therapeutic interventions.
- Assist you in processing the emotions created by the movement.
- Mirroring is a method used by dance therapists in which they replicate the movements of another person. It has the potential to make people feel more connected to others and to foster empathy.



A variety of physical and mental health disorders can be treated using dance and movement therapy. It can be beneficial for persons who suffer with body insecurity issues and for enhancing self-esteem. It may help with the following conditions:

- Anxiety
- Arthritis
- Pain that lasts a long time
- Issues with communication
- Dementia
- Depression
- Eating disorders
- Low self-confidence

Dance therapy offers a lot of advantages that make it a good complement to other therapeutic methods. Dance/movement therapy emphasizes body-based methods.

Dance therapy promotes tranquilly: According to Kinsley, a therapist can use DMT(Dimethyltryptamine) to provide body-based ways to help the system down-regulate, allowing for a greater sensation of peace.

We should also have a certain amount of focus on our body in order to achieve stability. Lack of self-awareness can also have a significant effect. Need to achieve self-awareness is important. DMT can also be used to develop coping skills that can be used outside of the therapy context.

You will be able to notice changes if you develop these talents.

Comfort and safety: Creating a comfortable atmosphere and moving gently are crucial for persons who have suffered trauma. "A person's sense of safety may prevent them from having access to body-based experiences," Kinsley explains.

Therapists must also pay attention to a person's physical and mental limits. The therapist shouldn't force anything on the individual. The act must be care free and relaxing.

Feelings get stuck inside the body. To take those feelings out it needs to be expressed in certain form which might need some sort of help at times. To get benefitted from dance therapy the individual need not compulsorily be a dancer. Anybody can benefit from this.

DMT function as a physical representation of a person's past; moving away from our connection to legendary images and the unconscious is through the cultural unconscious. DMT is the evolution of cultural forms from the primal to the modern. For a few moments, the unconscious may connect us with the com-primordial affects that haven't been altered in any way. We have the experience of being moved by the self-axis of identification, the psyche's ordering and centering process.



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Tapping the benefits of plants – Medicinal Treasure

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Abstract:

In the past, plants were a source of medicine. Ayurveda, Unani and other Indian writings also discuss the use of herbs to treat various ailments. There are about 45,000 species of plants in India, of which thousands have become medicinal plants. In this study, we created some of the newest herbs that have been mentioned in previous books or have been traditionally used to treat diabetes and have anti-diabetic possessions. Among the most effective Indian herbs are those for diabetes: Aloe Vera, Allium Sativum, Cajanus Cajan, Coccinia India, etc. and reduce high blood sugar. Several drug studies make use of ethnobotany's pharmacological activity study. Nature is weak, so get 100 Fly Calculators. This also includes common drugs such as aspirin, quinine, and opiates. The use of traditional medicine has increased dramatically over the past two decades. In the Data on several medicinal plants it's giving by world health organization.

Keywords: Conventional medicine, Ayurveda, Medical plants, Importance of plants, Medicinal values

Introduction:

One or more plants which contain the material it is known as drugs pharmaceutical industries. Plants contain hundreds of chemical compounds to perform functions such as protection against insects, fungi, diseases, and mammals. Since one plant contains different activity which is involving in chemicals it is the effect which is used in the whole plant as a drug does not guarantee that the phytochemical content of many medicinal plants remains unmatched by systematic investigation gives an explanation for it is efficacy and protection.

The United States use herbs in their treatment and some have grown culturally medicine systems such as Unani, rasayana, and nostrum medicine where grassy remedies were used in systematic ways. In ancestor times Sanskrit texts such as the Rig Veda and the Atharvana Veda are the basis of the Ayurvedic system.

Conventional medication remedies keep to paintings on many debts. populace growth, drug supply and the improvement of resistance to currently used anti-infective drugs have caused an growth within the use of plant material as a source of drugs for vari about eight thousand natural treatments have been arrange in (Ayurveda, Yoga and Naturopathy Unani, Siddha and Homeopathy) systems in India. Ayurveda, Unani, Siddha and folk drug treatments are major systems in Indian drug treatments. According to world health organization around twenty one thousand plant species have the ability for being used as medicinal plant life. Treatment that's commonplace for all universal Indian piles, coated tongue, menstrual disorders, bronchial asthma, leucorrhoea and fevers are given via the conventional remedy practitioners very successfully.



Clinical plant lives are vital in area to vicinity and Ayurveda will consider in treatment for common illnesses and also excessive ailment. those remedies are with nature, Which is the biggest gain. In nature, and has in this manner discovered masses of beneficial compounds. The compounds located in flowers are of many kinds, however maximum are in four main biochemical lessons alkaloids, glycosides, polyphenols, and terpenes.

Over the past two many years, there has been a fantastic boom in the use of herbal medication; however, there is still a big lack of research in this subject. Within the midst of historic civilization, India turned into known as the most secure region for medicinal plants. The woodland of India may be preserved through a massive quantity of medicinal vegetation and fragrant plants, maximum usually accumulated as evergreens.

Extent of conventional medication:

In many agricultural lands, a growing number of people rely on traditional practices and their use of medicinal plants to meet the needs of medical care. While modern medicine may be close to one another in such a human way, home remedies often go hand in hand with the availability of a universal form to be explained and explained to the public. Such items are now more accessible financially, especially in the natural world.

While in some countries, natural instructions are subject to complete integration guidelines, this does not end there. In Germany, for example, where natural substances are called 'phytomedicines', they are based on the same rules of sufficiency, wellness and quality as other medicinal substances.

Ayurveda:

Ayurveda, a part of the Vedic science, literally means “ the study of health ” and originated in India as a common remedy structure north of 5,000 years ago. Perhaps considered the youngest medicine, this ancient science serves both as a preventive and curative medicine, which promotes daily self-care as a way to achieve remarkable well-being.

Prakruti: Prakruti is the Ayurvedic constitution, or kappa state of equality, which is introduced into the world. You have entered into this presence with clear qualities and tendencies that divide you and remain steadfast throughout your life. This is your practice. At a time when you are truly balanced, strong and with no side effects or illness, you are in a state of prakruti.

Vikruti: Vikruti is a point at which you experience imbalances in your body, brain or emotions. Any inequality means that a large number of your doshas are dirty and you are in the current state of vikruti. This condition occurs when you experience a minor error that is more pronounced as acne. The unusual features of Vata inform you that you have made changes in your current state of being your doshas in order to return to their proper state of equality, your prakruti. Ayurveda gives us the rules of diet, home-grown medicine and physical therapy for true and intelligent healing, yet deeply within our creatures.

Siddha:

The traditional recovery method that commenced in south part of india is also considered to be India's most set up medication system.

The five components which is keeping with the siddha framework, there are 5 elements in nature: earth, water, fire, air, and sky, all forming the first vicinity of all dwelling matters. in the human frame a part of the earth is found in bones, bones, nerves, pores and skin and hair; part of the water is located in bile, blood, semen, thyroid glands, and sweat; 1/2 of the hearth is discovered in hunger, thirst, relaxation, beauty, and state of no activity,



half of the air is observed in strain, growth, and motion, and three elements of the air is discovered within the interstices of the abdomen, heart, neck etc.

Humeral pathology: the 3 additives of air, fireplace, and water are emphasized in siddha medication as they're conventional to form the framework of the three major additives that make up a human constitution. These 3 components - vata, pitta, and kapha are referred to as comics, and their sharp connections produce exceptional emotional states.

Pranayama: Prana refers to 'breathing'. In siddha medicinal drug, respiration is considered to be the most important of all energies, offering independence from contamination. Controlled respiratory is surely a method to sue character compulsion and enchantment; in yogic terms this is called pranayama.

Advantages of Medical Plants:

- Less expensive. Growing costs for prescription drugs have compelled humans to look for options. Treatment may or may not be as effective or powerful as conventional medicinal drug, but there is growing clinical proof proving their efficacy and dosage. With developing hobby in health and well-being, opportunity treatment plans have become increasingly famous around the arena.
- There's a choice of how to use. The therapeutic agent can be used in a spread of methods depending at the form of drug used. It is available in drugs shape as well as pills forms.
- may also have fewer facet outcomes. The aspect consequences of traditional drugs depend on the drug, but in lots of instances they have fewer side results than conventional drugs.
- Appropriate for more than one condition. Most prescription drugs are designed to address a specific health hassle. However, many natural drug treatments act on several components of the frame without delay.

Scope and Importance of Medicinal Plants in India:

- This is the primarily a medicinal plant that uses most of our native plants.
- It's provides the most appropriate or first-line treatment against many diseases such as jaundice, asthma, diabetes, diabetes etc.
- Indian having many species of medicinal plants in a large wide area which is having high potential for producing a variety of agricultural climates.
- It is original use of medicinal plants.

The most of medicinal plants can be grown in just a few parts of one nation. Among the various plants that have an amazing national and international interest are opium poppy, tropane alkaloid which produces saprogenic plants that produce sweet potatoes, husk and seeds, Cinchona and Ipecac.

- Archive traditional plant restorative purposes that ensure natural quality control elements, Develop and operate agro - a new invention of essential medicinal plants, authorizing the recognition and protection of common indigenous laws,
- Establish a flawless approach to allowing developmental benefits over a specified period of time, conducting regular inspections and preparing for better harvest and management.
- Strategies, Investigate various neurologists who contaminate plant and commercial plants,



- Separate market trends, Monitor and evaluate the situation with medicinal plants with the help of nearby networks, Preserve the natural habitat of rare regenerative plant species,
- India is now a major producer of restorative plants. It is being investigated that 86 crores of raw materials and medicines from recycling plants are sold from India.

A Few Important Therapeutic Plants' uses and part utilizes:

- ***Phyllanthusemnlia***

Part utilized: Fruits

- *Phyllanthus emblica* is commonly known in English as amla and Indian gooseberry. This species is a medium-sized tree that is 18 feet tall. In India, the amla tree is found throughout tropical Asia.
- Amla is rich in fiber, starch and iron and is considered one of the most dangerous sources of vitamin C.
- The fruit is used in a similar way in a hybrid structure known as Tripala. The root contains glycosides and tannins.
- The value of amla is very high due to its cell enhancing function.
- This plant is called rasayana in charaka and is known to delay maturation and prolong life. Organic food is an excellent cell booster and a powerful thief for libertarians.
- Roots are used to correct dental problems. The natural product is also known to prevent premature rotting of hair, strengthen hair and eliminate dandruff.
- The juice of the new natural product amla is given as a tonic. It is also useful for indigestion, anorexia nervosa and other abdominal disorders.
- Ascorbic acid corrosive substances from natural products account for exactly 70% of cell strengthening action, and contain various anticancer components such as bile corrosive chemicals With regular use, it increases resistance and protects the heart, brain and other vital organs

Further develop Immunity, Respiratory well-being, Blood purifier, Reduces Stress, Diuretic, Treats Anemia, Eye care, Hair Care., Skin Care, Improve processing etc.

- ***Flautistnigrum***

Part utilized: Dried organic products

Pepper is called the ruler of flavors. It wishes a sure temperature and rain to improve. Used a part of small gabuduke berries and dried components in addition to long-lasting pepper plant products. Capsicms, bean curd peppers, and paprika also are remembered for this distinction. The variations among them aren't handiest because of their color, however additionally huge variant of their names of vegetation and structures. In comparison to pink peppers, pink peppers may be fresh, ground, or powdered. Dried peppers are washed to wipe the stalks, strands, and stems.



Helps in shedding pounds, great for a assimilation, Prevents disease, Helps in delivering red platelets, Reduces joint torment, Prevents clogging, Detoxifies your body, Rich in vitamin B and produces calcium, cleans digestive organs and stomach etc.

- *Catharanthusroseus*

Part utilized: Roots, Leaves

- This variety has long been used for home-grown medicines. In ayurveda (traditional Indian medicine) to focus on its basic ingredients and the shoots, although dangerous, are used to fight a few diseases.
- In traditional Chinese medicine, its derivatives have been used to fight various ailments, including diabetes, jungle fever,
- Most of the vinca alkaloids were very hot placed next to catharanthus roseus, used in the treatment of leukemia.
 - Solution for malignant growth, Regulates diabetes, Improves skin wellbeing, Manages hypertension, Improves mental working, Remedies respiratory oddities.

- *Tylophoraindica*

Part utilized: Leaves and root

People take Tylophora by mouth for sensitivity, asthma, disease, blockage, blockage, burglary, happy skin, bowel movements, horrible running, gas, yellow skin, joint confusion, hacking, waking up, and depression, Asthma, Sinusitis, Respiratory contaminations, Energy promoter, Digestive distress like loose bowels.

- *Azadirachtaindica*

Part utilized: Bark, Leaves and seeds

- It is known as a revitalizing plant, as a source of natural pesticides and timber.
- Neem oil and neem peels and leaves are dangerous to use for pregnant women and can cause unsuccessful cuts.
- This plant has long been utilized in ayurvedic and folk remedy and is used in beauty care products and in organic farming.
- Neem is often used in shampoos to treat dandruff and for cleansing or creams for skin diseases such as psoriasis.
- Almost every piece of neem tree is useful, and its many therapeutic and rejuvenating purposes depend on its antimicrobial and antifungal properties.
- In addition, it is part of other mobilizing toothbrushes, especially on the Indian subcontinent, and the smaller branches are used directly as unprepared toothbrushes in rural areas.
- Insecticides made with neem are for the most part low risk of warm-blooded creatures and are common in organic farming.



- The preparation of a powerful insecticide, Azadirachta, attempts to irritate the chemicals associated with bed bug infestation, prevents the chicks from forming properly, and is a protective inhibitor.
- Neem oil can kill soft bugs when in contact and reduce breeding and fertilization habits, reducing insect fertility. As an antiseptic, neem oil is used to control rust, dark spots, fungi, scabies, anthracnose, and burns.

Skin sickness, loss of hunger, Diabetes, Intestinal injuries, Dandruff/ringworm, wounds/ulcer.

- ***Terminalia bellirica***

Part utilized: Fruits and seeds

- Terminalia bellirica, also known as bahera or beleric or knave myrobalan, is a large evergreen tree common in the fields and low slopes in world it is developed in a street conifer.
- A powerful microbial enemy, an anti-cancer agent, anti-diarrheal, anti-pyretic, anti-expectorant and expectorant properties of the skin, which help with the provision and specific solution of a few health variables.
- The leaves are about 15 cm long and dense near the branches. It is considered a respectable group of dairy cows. Terminalia bellirica seeds contain 40% oil; its methyl esters oil meets all major biodiesel requirements in the US.
- In traditional Indian Ayurveda medicine, Balearic is known as "Bibhitaki". Its natural product is used in the famous rasayana medical triphala home. In Sanskrit it is called Bibhitaki.

- ***Terminalia arjuna***

Part utilized – Bark, products of the soil

- In traditional ayurvedic medicine, used to prepare three “jokes ” kapha, pitta, and vata.
- Asthma, gallbladder problems, scorpion stings, and injury. Bark, used in India for more than 3000 years, is primarily a medicine for the heart.
- It also has strong anti-hypertensive properties and helps lower high blood pressure.
- It has various therapeutic properties such as cell strength, sedation and antimicrobial.

Part utilized: Rhizome

- Turmeric root contains up to 5% refreshing oil. Curcumin and its derivatives respond to the yellow staining of turmeric and account up to 3% of the root. The main synthetic components of turmeric after curcumin.
- According to ayurveda, turmeric helps with respiratory problems, liver problems, diabetes, flu, hacks. In ayurveda, turmeric is used to smooth out stomach upset. As a traditional remedy, especially to strengthen the safe framework, and to prevent contamination and respiratory diseases.
- ***Cinnamomum zeylanicum*** Part utilized: Inner bark of stem.



Turmeric root contains up to 5% refreshing oil. Curcumin and its derivatives respond to the yellow staining of turmeric and account up to 3% of the root. The main synthetic components of turmeric are curcumin.

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- ***TerminaliaChebula***

Part utilized Fruit and seeds

- It is commonly used in traditional Indian and Iranian medicine to treat ailments that include dementia, diarrhea, and diabetes. The tree is known for its traditional Iranian medicine and is an organic product used for medicinal growth.
- Haritaki is used to treat acid reflux, gastritis, corpulence, lung infection, hack, fever, asthma, visual acuity.
- ***Withaniasomnifera***

Part utilized: Roots Withania somnifera, commonly referred to as ashwagandha, indian ginseng, poisonous gooseberry, plant solanaceae. Its proven medical benefits are:

Lower cortisol levels, avoid mental loss, continue to improve heart health, Programs, especially root powder, have been used for a really long time in traditional Indian medicine, Boost testosterone and. Continuously improve the yield on men.

- ***Rauwolfiaserpentine***

Part utilized: roots and leaves

- Commonly called sarpaghandha, a regenerating plant. It's far a small tree with long leaves crimson flora and natural dark purple products.
- It is also used as an entry point. The alkaloids found in their roots have unsatisfactory effects.
- The bottom of the plant is floor into a powder or offered in capsules. It is a compound normally used in asian medicinal rasayana, traditional medication in India.
- Due to the disturbing effects of the drug it is also used to correct the ongoing psychological error.
- Root extracts are useful in treating digestive problems.
- The roots, along with other exotic plants, are used to treat cholera and colds
 - Hypertension, Heartsickness, Diabetes, Intestinal issues and so forth.

- ***Aconitumheterolalia***

Part utilized: Roots

- Commonly called Ativisha



- The roots are used as an astringent, tonic, antiperiodic gut, and hack. It is used remotely for intensity and intensity to reduce stress and flu.
- A drug commonly known as aconite is found in the roots.
- Excerpts from aconitum species are given orally in common medicine to reduce fever associated with fever, pneumonia, croup, and asthma due to nausea, irritability, high blood pressure as a diuretic, real sweating, and slow heartbeat.

Normal virus, Acid reflux, Diabetes, and so on.

- *Cinchona officinalis*

Part utilized: Bark

- The quinine tree is found in the Andes of South America. India is found in western Bengal, on the slopes of Khasia, Nilgiris, South India, sikkim and Madhya Pradesh.
- Quinine is found in the hard bark of the aforementioned varieties of cinchona.
- This bark of Cinchona is not unusually pleasant, quinine, white, granular.
- Quinine is probably a well-known herbal remedy and is a major remedy for intestinal disease.
- Quinine, whenever used in high doses, can cause hearing loss, visual impairment, and illness.
- Cardiovascular patients and pregnant women were avoided from consuming these.

Pharmacognosy:

Pharmacognosy is the study of medicines or refined medicines that are brought to common sources such as plants, microorganisms, and organisms. It includes an examination of their nature, substance, biochemical, and actual structures. Or It is also a study of environmentally friendly drugs and remembers the basic, physical, compound, organic study of counterfeit medicine its use restores, history, method of development, diversity, planning, protection, and business. The level of pharmacognosy remember read in our fields like photochemistry, bacteria etc.

Pharmacology:

Pharmacology is a study of what a medicine means by the organism's structure and how the body responds to the drug. Discipline covers resources, substance properties, environmental impacts and beneficial medicinal purposes. These effects can be sedative or toxic, depending on a number of factors. Alternatively, pharmacology is part of a medical and drug science that is concerned with drug research or pharmacological activity, in which a drug may be a large or continuous particle that exerts a biochemical or biological effect on cell, tissue, organ, or health form.

Medicinal plants can be purchased at grocery stores, drug stores. Medicinal herbs can be a decent choice in some diseases and conditions. Similarly the chemical phytochemicals that have a great natural action have been isolated. This has led to the disclosure of many important compounds.



Part of the worrying information about medicinal plants found in plants or in other common sources is called pharmacognosy and the science that regulates the use, use, and especially the effects of drugs is called pharmacology.

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An analysis of mind and body

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Abstract:

The study is about how day-to-day physical activities, exercise, diet plan, sleep schedule and habits affect the hormonal balances and the functioning of the brain.

Key Words: Mind, Body, Exercise, Hormone, Diet

Introduction:

The study is about how a person's physical activities, environmental factors, and habits could make changes in the brain and mental health. The brain is very complex organ. The activities and imbalances in the brain activities can affect blood pressure, heart rate, appetite and sleep schedule. Research into the mind-body relation was firstly done by *David Spiegel*, Director of the Psychosocial Research Laboratory at Stanford University, thirty years ago. He found that women who with breast cancer had improved quality of life and less pain compared to women who've received traditional medical care. *Berkeley* (1685-1753) explained that MIND is something which understands the limitless ideas of knowledge. *S.J.Pyne*(1925) described it as the 'Soul- as the primary subject of all powers by whose activity consciousness is produced. 'Several scholars and researchers have given different definitions and descriptions to 'What is Mind and how it works. 'In simpler terms, it is a neuron or group of neurons that exists somewhere in brain, in which thinking and initiative of responses happen. The reaction is called Attitude/Behaviour.

Objectives of the study:

- To study about the Mind-Body relation.
- To understand the process of betterment of Mental health as well as Physical health.
- To study about how making the society conscious about the importance of mental health could bring a positive change in the environment.
- To break the stigma on seeking mental health support in the society by providing knowledge about mental health issues and solutions.

Analysis:

Mind can be considered as something that receives impulses through sensory organs of the body. It works by the nourishments supplied by the body and works even if the parts of the body has been injured/impaired (parts like arms, legs, etc.) But if the mind stops working, it is impossible for the person to exist/live since it is source that gives the person individuality and character.

Mind of Human body is the most superior when compared to other co-habitants on Earth because other species' have never showed any progress with 70 million years of their existence on the Earth.

Developmental stages of mind:

- Stage one:

When a new born infant is born, the first reaction is ‘crying’. It is the reaction of the mind to the sudden change of environment after around a lapse of 10 months in the uterus. The second reaction of the infant is ‘Smiling’, when the mind is happy and relaxed.

Third reaction is the ‘Use of Sight’. Mind starts to recognize and understand the sights through the eyes (Face of the infant’s mother is the first image that they start to recognize.)

- Stage two

Mind starts to learn art, politics, philosophies and practical knowledge.

It starts to engage in activities like sports, dealing with machines, and to communicate with the help of language tool. The capacity of the mind to learn increase, as time pass by.

- Stage three

These are the learning of extraordinary activities which can’t be done by everyone. Skywalk on steel wire between the Skyscrapers, Athletics performed in Circus are the examples.

Factors influencing the Mind:

Diet – It is one of the major factor that influences mental health. To achieve a healthy mental strength, following a strict balanced diet is necessary.

Nutrients that helps for balanced mental health

- Vitamin D:

Vitamin D receptors are wide spread in brain tissues. It regulates the release of Nerve growth factor: An essential molecule for optimal concentration, memory, thinking and learning abilities. Found in Eggs, Fish, Mushrooms, etc.

- Omega 3:

Prevents degenerative disorders like Alzheimers, Parkinsons, as well as inflammatory conditions such as Depression and Anxiety. Found in Fatty fish, Walnuts, Avocado, Flax seeds.

- B Vitamins:

Vitamin B12 and Folate are essential elements for synthesis of Dopamine, Serotonin and Norepinephrine which plays a pivotal role in emotional regulation, cognition and learning. Found in Beans and Lentils, Red meat, Fish, Leafy greens.

- Magnesium:

Essential mineral that is involved in over 600 enzymatic reactions in the body. Reduces neuro-inflammation and improves the body's ability to reduce stress. Found in Dark chocolate, Whole brown rice, Hemp seeds, Pumpkin seeds.

- Adaptogens:

Enhance resistance against physical, biological and psychological stress. Exerts an anti-fatigue effect that enhances mental work capacity.

Found in Ginseng, Ashwagandha, Licorice root.

Food items that can affect the mental health negatively:

Processed meat

Fried food

High fat dairy products like Candies, Pastries.

Fried food (Would decrease Seratonine levels)

Refined Cereals

Exercise:

Exercise could have a drastic positive effect on mental health and wellbeing of a person. Research studies shows that a person should participate in 2.5-5 hours of moderate exercise and 1.25-2.5 hours of vigorous exercise in a week for better life conditions.

How exercises can help in wellbeing of a person emotionally and physically:

- Exercises have same effect as antidepressants and CBT (Cognitive behavioural therapy) in dealing with Anxiety and Depression.
- The release of hormones like Serotonin, Endorphine and Stress hormone can be balanced with exercise.
- Good and healthy sleep can be attained with effective exercise. It helps a person in elevating the mood.
- Attention span and Concentration level can be improved with engaging in physical activities and Games.
- Cardiovascular diseases could be avoided and Physical health can be achieved through exercise. It helps in blood circulation and functioning of the body.
- Outdoor exercises and Games exposes a person to socialize with other people and thus, socializing skills can be improved.
- It helps in preventing diseases like Diabetes and Arthritis. Better physical health makes a person confident and mentally stable. It also helps to stay in fit and to gain confidence.
- It helps to divert a person's mind from negative thoughts and worries that are causing them depression or anxiety.

Environmental factors

Environmental factors and atmosphere in which a person lives in plays a major role in emotional and psychological wellbeing of that person.

Childhood Abuse/Trauma/Emotional Neglect

Human brain's development is not only based on biological factors. Early relationships with other people and atmosphere in which a child is brought up plays a major role in how the brain is developed. Early abuses or neglectful experience makes the mind more vulnerable to mental health diseases like depression and anxiety in adulthood. Human brain tries to cope up with stressful situations with *shutting down* the reaction system (Flight or Fight response). If the stressful situation occurs for prolonged period, these reactions become a default setting of the mind and it develops as a disorder(Dissociation).

Derealization/Depersonalization disorder is human brain's coping strategy on dealing stressful events in day-to-day life.

• **Derealization:**

It is a feeling of detachment from reality. Mind tries to shut the responses to the environment and to manage the stress. But this develops as a disorder when the person cannot pay attention to the reality with complete concentration.

• **Depersonalization disorder:** It is a feeling of watching ourselves from outside our body. It is often connected with dissociation.

Thoughts:

Thoughts are the seeds that we sow into the mind. Based on what we think, is what we become. When a cycle of negative thoughts keeps interfering the mind, it effects the activities of day-to-day life. It can lead to low self-esteem, lack of confidence and mental disorders like anxiety/depression. Studies show that Meditation, CBT (Cognitive Behavioural Therapy) and being in a positive environment helps in controlling the negative thoughts.

Spirituality

Spirituality mainly focuses on the inner peace of the individual. When Religion is a set of beliefs, values and rules that is followed by a community, Spirituality concentrates on a person's journey of finding the purpose and the meaning of the life. It promotes non-violence. Hindu religion has been following spirituality since thousands of years. This is one of the reasons why Hindus are non-violent and tolerant in nature.

Sadhguru stated that "Spirituality is becoming available to life process in its fullest possibility and scope."

Meditation

At the present world, we are living under the exposure to constant stimulation and information overload. Human brain is not designed to process many information at a specific point of time. Meditation is a very useful tool to feel and recognize the consciousness and the reactions of our own self. It is a process of attaining self-awareness and calming down the mind. Studies found that after 8 weeks of attending meditation programme, density of gray area in the brain which is associated with learning, memory processing and emotion regulation has increased for a person. Meditation even helps in regulating the blood pressure and to control the symptoms of Anxiety and Depression.

Media and mental health

Usage of Social media and Mass media can affect the mental health of a person hugely. The world is not the same when compared to what it was ten years back. The development that has happened in technology and media industry is enormous. But with the positive results of these developments, negative impacts also came along. Major one of this is its effects on mental health of the consumers.

• Usage of social media:

The constant urge to check the updates of other people/influencers has made the social media platforms addictive to people. At the same time, it helps in providing every common man the access to knowledge/facts/news and to pass and publish useful messages, it has a very negative side too. People tend to compare their life with others' life and to feel sad/jealous about it. The ability to socialize with people in real life is lowered by the excessive usage of social media applications. Thus, communication skills of a person

might get deteriorated. The algorithm of these applications is designed in such a way that it customizes the content to each person to make them more addictive to these.

- Media usage:

Consuming a lot of sensitive and negative news that are graphically violent could affect the mental health of a person terrifically. Empathetic and kind-hearted people might feel depressed and sad with the information and news from all around the globe.

Movies and other artforms can also affect the mental health either positively or negatively.

Most commonly seen Mental health disorders:

Depression:

Studies show that over 10% of the total population suffers from Depression. It is a constant feeling of sadness, anger, guilt or hopelessness that interferes a person's life. Everyone feel these emotions in some point of their life. But the difference between normal emotions and Depression is that people who are mentally stable knows the reason why they feel those emotions. But a person who is depressed often find it difficult to understand the reason behind their emotions and feelings. Clinical depression is termed as the disorder which continues for 2 consecutive weeks. Symptoms include low mood, low interest in things a person used to enjoy, change in appetite (eating too much or too little), change in sleep schedule (eating too much or too little), poor attention span or lack of concentration. Depression also causes changes in the shape of brain which includes smaller frontal lobes and hippocampal volumes. It is also associated with abnormality in release and transmission of neurotransmitters and hormonal imbalances such as Serotonin, Norepinephrine, Dopamine, High Cortisol and deregulation of thyroid hormones. It is linked with genetical and environmental factors. Treatment includes medication and psychotherapy/CBT therapy (in extreme cases, Electroconvulsive therapy or Transcranial magnetic stimulation).

Anxiety disorder:

It is a constant feeling of fear or uncontrollable worry and panic that messes up the ability to do any works or tasks. It is often divided into different varieties:

General Anxiety Disorder(GAD):

It is the excessive, persistent and unreasonable feeling of anxiety. Symptoms include Edginess, Sweating, Restlessness, Heart palpitations, Muscletension, difficulty in falling asleep, Chronic fatigue, Poor concentration or lack of Concentration. Diagnosis is done when the persistent worry exceeds for more than 90 days. Causes can be genetical or environmental. Social phobia and medical condition like Hyperthyroidism can also be a cause for this. Studies also shows that females have twice the risk of having this condition more than males. Treatment includes Psychotherapy and medications (Benzodiazepines or Antidepressants like SSRIs).

Panic Disorder:

It is the sudden and onset fear of threat or danger. It is often accompanied with physiological symptoms like Dizziness, Shortness of breath, Heart palpitations or fatigue. It can also happen in very safe and non-dangerous situations also, leaving the person more anxious about when the next panic would happen. Depressive disorder, Substance abuse disorder, Post-Traumatic Stress Disorder(PTSD) or Agoraphobia (Fear of closed, crowded spaces) can be a cause for this. Treatment include Medication and Psychotherapy.

Social Anxiety Disorder:

It is the fear and nervousness when interacting with other people. People suffering with this condition find it very hard to build relationships, to communicate with others and to socialize. Lack of proper treatment in the early stage leads to making this condition more severe and the sufferer tries to avoid social interactions and this lowers their self-confidence and impairment of quality of life. Causes include Inherited traits (Family Background), Brain structure (Overactive Amygdala makes the brain's fear response higher, thus increasing the anxiety) and Environment (People tend to avoid the situation that they fear would embarrass them or humiliate them). Physical symptoms consist of Trembling, Blushing, Increased heart rate, Upset stomach/Nausea and Dizziness. Treatment consists of Therapy, Medication, or a combination of both.

Obsessive Compulsive Disorder (OCD):

It refers to the disorder that is caused by the cycle of Obsessions and Compulsions. Obsession can be referred to as a thought, idea, fear, image or an impulse that intrigues the mind of the sufferer on a daily basis and causes them distress. Compulsions are the actions a person would do as a reaction to the obsessive thoughts. It is a coping mechanism to neutralize the distressing images, ideas or thoughts. Examples are Washing the hands excessively, constantly checking or verification of something, or repetitive actions with hands, legs or other body parts (Shrugging, Throat-Clearing or blinking). Family history, Biological issues or Environmental Factors can cause Obsessive Compulsive Disorder. CBT therapy has shown a positive impact on treating OCD in recent times.

ADHD Disorder (Attention Deficit Hyperactivity Disorder):

It is a neurodevelopmental disorder which can affect people from any age group and gender. But in most of the cases, it is diagnosed in the early childhood and can last till adulthood. Researches show that approximately 10 million people are suffering with ADHD at present. Symptoms include Poor concentration, Restlessness, Irritability and Forgetfulness.

There are mainly 3 types of ADHD:

Combined ADHD-

This is the most common type of ADHD. (Impulsive and Hyperactive with Inattention and Distractibility).

Impulsive Hyperactive type ADHD-

Least common type (Impulse and Hyperactive without Inattention and Distractibility). The person would feel restless and it is difficult for them to sit still or react to situations calmly.

Inattentive and Distractive type ADHD-

Inattention, Distractibility without Hyperactivity. The person could find it difficult to complete easy tasks, pay attention to a conversation, or to remember simple details.

Treatment

Treatment for ADHD consists of Behavioural therapy, Medication, Neuro-Feedback Therapy, Eye-movement desensitization and reprocessing, Group therapy programmes, Dual diagnosis therapy, Maintaining healthy eating habit, Reducing the usage and screen time of Electronic devices like TV and Mobile phones, Maintaining a healthy sleep schedule.

Autism Spectrum Disorder (ASD):

1 in every 59 children is diagnosed with Autism Spectrum Disorder. The child might be seen unemotional or eccentric to others. Sufferers would find it challenging to communicate, socialize and to build emotional

relationship with others. The morality and socially constructed method of communication might be difficult for them to execute. Treatment includes Special education classes, Applied behavioural Analysis (ABA therapy), Speech Therapy, Behavioural management therapy and Medicational treatment.

Schizophrenia:

Schizophrenia is the inability to differentiate what is real and what is imaginary. Someone with Schizophrenia might see/hear things that aren't actually real. Hence, the responses to the environment also might be different and confusing. They may experience delusion too. Over 21 million people in the world suffer with Schizophrenia and it can affect both men and women. The symptoms might show up between the age of 16-20. Men could experience symptoms earlier than women. The cause of Schizophrenia is still a mystery for science. But still, studies show that environmental, psychological and genetical factors play a major role in the cause of Schizophrenia.

Insomnia:

Insomnia is a condition where a person struggles to fall asleep or stay asleep. Healthy sleep is an essential part in maintaining good quality of life. But if a person is unable to get perfect lengthy sleep, it interferes their day-to-day activities. Various reasons can cause Insomnia. Which includes:

- Stress
- Over-consumption of Caffeine.
- Depression/Anxiety
- Alcohol/Tobacco/Drug usage
- Environmental factors and Atmosphere in which the person lives.
- Treatment of Insomnia consists of CBT therapy (Like stimulus control or Bright light therapy or Meditation) and Medications like Eszopiclone, Zolpidem and Triazolam.

Borderline Personality Disorder (BPD):

Borderline Personality Disorder can be defined as the extreme emotional response to trivial things. The person would feel mood swings and might have impulsive behaviour. It is a process of polarised thinking and intensive flow of emotions.

Sufferers would have Active Frontal lobes (The part of the brain which controls feelings and memory) and Amygdala Glands would be 16% smaller (The part which regulates the emotions). People with this condition has described BPD as the feeling of having an exposed nerve ending, leaving someone to be easily triggered by little things.

Mentalization-based therapy has shown positive effect on treating people with BPD. Intake of sufficient Vitamin-D can also help in reducing the symptoms of Borderline Personality Disorder.

Psychosis: Psychosis is the detachment from reality completely. It is a mental state in which the person's sense of reality is disrupted totally. The symptoms is shown in early adulthood/adolescence period. It is not a mental condition of itself. It is a symptom of other underlying mental health condition like Schizophrenia/Bipolar disorder or Depression.

Warning signs of Psychosis includes:

- Hallucinations

- Delusions
- Confused speech
- Improper Behaviour
- Mood changes
- Isolation

Multiple Personality Disorder (Also called Dissociative Identity Disorder)

It is termed as a presence of two or more distinct personalities in a person.

Each personality would have different names, identities and personal histories. It is a coping mechanism of the brain towards unhealed trauma. Treatment consists of therapy and medications.

Symptoms of Dissociative Identity Disorder include: Dissociative Amnesia, Dissociative fugue, Blurred identity

Childhood neglect and Emotional/Verbal/Physical abuse are the main factors that will cause Dissociative Identity Disorder.

Conclusion

Mental health of a person is dependent on different factors including Genetics, Physical activities, Habits, Environmental factors and Food intakes. A balanced diet and exercise, healthy environment and peaceful atmosphere is essential for a healthy mind. Nutritional supplements and Vitamin, Mineral intakes would also help in maintaining a good mental health.

Psychotherapy and Medications like SSRIs (Selective Serotonin Reuptake Inhibitors) are found most effective in treating Mental disorders.

Depression and Anxiety Disorder is the most common disorder that has been seen in most of the patients nowadays.

Other disorders include Schizophrenia, ADHD (Attention Deficit Hyperactivity Disorder), Insomnia, Psychosis, etc.

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The dance drama of Dakshina Kannada – An investigative study

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Abstract:

Yakshagana is an Indian dance form that includes dance and drama. This research will go to explain briefly yakshagana (The dance drama of South India). It discovers the various meanings of the figures of speech of the artistic expression.

Keywords: Yakshagana, Dance drama, Natyasastra

Introduction:

Yakshagana is a traditional form of dance-drama which is developed in Karnataka, mainly in Dakshina Kannada, Uttara Kannada, and in the western part. The name Yaksha means 'celestial' and Gana means 'music'. It follows the Natyasastra tradition of the dramatic method. It is now and again just called "Aata" or āṭa. In the Tulu Nadu region, it is called as "Thenku Thittu" and Udupi to north Karnataka region is called "Badaga Thittu". Yakshagana is customarily introduced from nightfall to first light. In this Yakshagana dance-drama accounts are drawn from Bhagavata, Ramayana, and different legends from old Indic customs. It combines drama, dance, music, costumes, stage performance, make-up, and other stage techniques. It has the component of Tandava and Lasya and follows the shows of Natyadharmi in ways out and sections and the foundation of the area through its few choreographical examples and floor plans. In that framework, the necessities of the relatives in all parts of life and activities were controlled. It was through the family they were acquainted with the traditions and culture of the general public. The existence of individuals of the rustic region was straightforward and affordable with restricted needs. Significant social factors that impact the existence of the Indian rustic local area were station framework, joint families, various laws of relationships with social and strict traditions and customs. Every general public had its particular manner of commending capacities, customs, and services that is by and large followed from their progenitor period. People's customs are likewise trailed by each general public by following their practice.

History:

Yakshagana emerged a type of dance-dramatization in the time of the eleventh to sixteenth CE. It is current structure is accepted to have unequivocally affected from the "Vaishnava Bhakti development". The proof about Yakshagana is found on an engraving at the temple called 'Lakshmi Narayana temple in Kurugodu, Bellary District (1556 CE). This is accessible at the University of Madras. Yakshagana looks similar to different individuals from the "Traditional Theatre Family". Chau(Bihar), Veedhinatakam & Chindu (Andra Pradesh), Jatra (Bengal), Kathakali (Kerala), Prahlada Nata (Orissa).Some analysts have contended that it is a digger from this gathering. Yakshagana was a laid-out presentation of artistic expression when the prominent it writer,Parthi



Subba (1600 CE). Stories express that Kubera, the ruler of Yakshas got back his abundance from Bali on Deepavali day, in this way the Yakshas sing and move in delight communicating their pleasure. Yakshagana is a form of writing, it has composed materials. At present, it is unequivally affected by the “Vaishnava Bhakti movement”. It is likely utilized from poems in ‘Bayalaata’, like Koti and Chennayya. It was first presented in Udupi a while in some time by “Madhvacharya’s devoteena Naraharitirtha”. Naraharitirtha was likewise the originator of Kuchipudi. Yakshagana as it is performed today probably developed gradually, drawing components from the custom theater, sanctuary expressions, mainstream expressions like Bahurupi, imperial courts of the time, and craftsmen's minds.

Evolution:

Yakshagana is acknowledged to have created from the old Bhutha-love transcendent in kasaragod and south canara. Theyyam is additionally a sign of this Bhutha love. Yet, it’s clear from the exhibition that Yakshagana is likewise impacted by the social dance and Sanskrit show. In 19th century, it started to move away from the severe customary structures. A huge number of groups arisen across coastal side of Karnataka. In twentieth century saw performing to crowds comprised of ordinary citizens were conceded by the ticket, this all social events were liable for the popularization of Yakshagana. For example, Yakshagana is also called as Bayatala for certain specific people in Karnataka. In Karnataka, bayatala indicates a fine art introduced in outdoors. The Terukkuthu (Tamilnadu), Veedhinataka (Andhra Pradesh), Chakyarkuttu and Kootiyatam(Kerala) are considered as sister things of art. In India, essentially every one of the expressive arts, without a doubt, is associated with the affection for God. These artistic expressions help to instill the strict, social, and moral qualities in the personalities of individuals. Yakshagana opposes straightforward arrangement into classifications like folk, classical or rural.

The Costumes:

The costumes of Lakshmana are a unique form of art. The costumes contain films, music, dance, literature, and drama. the language of dance and acting are all dependent on artists. while these contrast in the Yakshagana ensembles relying upon the person, all the Yakshagana outfits fall inside an overall style or design. Yakshagana ensembles (costumes) are made of dots, cotton ropes, light woods, and fabric. the making of the Yakshagana gatherings is a very laborious process and not many artician in Karnataka are engaged with this art. The clothes are yellow and red and have a shiny layer. Yakshagana outfits look extremely appealing. The headgear used in the drama in the south is called kiritas. The wood adornments are covered with inlaid colored glass or mirrors and golden foil, artificial stones, green beetles wings, and res felt. Small ornaments are made with metallic wires. The adornments used are usually made of frabic, light wood, and canvas. The male specialists playing out the society show Yakshagana of Karnataka wearing a little article of clothing looking like a vest and a dhoti. There is no extraordinary ensemble for the ladies in this society dramatization. They wear the neighborhood conventional pieces of clothing. Yakshagana costumes were intended for the radiances of lights. Yakshagana has different types of characters:

- The character of the king,
- The role of god angles,
- The comedic character,
- Female character
- The character of the demon.

Language:

The language used in Yakshagana is rich in culture. It is a type of communication showcased by the artists. It is also rational and grammatical. The conversation in Yakshagana gives complete satisfaction. In Kannada, literature Yakshagana is one of the languages. The language is very sensitive, meaningful and the wording used by poets is ingenuity which can be seen in poets. It is a purely literary form. Yakshagana is not only a dance-drama it is giving knowledge and morality to the common people who can understand easily. It was the academic name in 'kannada' (was using before two hundred years) to express arts, previously familiar as dasavatara and balayaga.. The word Yakshagana as of late implied a sort of composing essentially in Kannada (from the beginning of sixteenth century). Yakshagana has a different custom of music structure in India, it is independent from Indian music (Hindustani and karnataka sangeetha). The execution regularly starts in nightfall time, with an underlying pounding the drums of a hardly any proper arrangements, called poetic. A presentation typically portrays a story of "Kavya" and "Puranas". Yakshagana was acting like a big university to the common people.

Dance:

Yakshagana Dance is one of the most renowned society moves of Karnataka. This is a particular dance structure addressing legendary and recorded accounts of India. A ton of exertion and subtleties go into the presentation of the Yakshagana dance. The dance structure requires a great deal of arranging and practice before organizing the performance. The article will feature everything, from the beginning of the dance to the little components that are essential pieces of delivering the dance. The music, dance moves, ensembles, discoursed, and articulations, all lead to a smaller presentation of the Yakshagana dance. The plot of the Yakshagana dance spins around the Hindu stories Ramayana and Mahabharata. The entertainers wear intriguing and brilliant outfits and elaborate headgears. The stage plan and special delivery are like that of the Western Opera. In this yakshagana, there are different types of dance:

- **Badagutittu:**

This style is common in North Canara District and the North portion of the Udupi area from Byndoor district to kundapura district. Shivram Karanth's was advocated the style of yakshagana. "Yakshagana Mandira," introduced at 'Saligrama Village' in south karnataka, it was limited type of Yakshagana. This school of Yakshagana puts more accentuation looks, margarine (exchanges), and moves properly for the individual depicted in episode. It utilizes the normal Karnataka chande. Karanth hails from the Honnavar taluk of utara kannada district.

- **Tenkutittu:**

This is the one of the customary varieties, this style, is pervasive in south karnataka, Kasaragod, Coorg what's more, barely any region of the Udupi locale. The impact of carnatic Music is obvious in this, as affirmed by the kind of center used and in bhaagavathike. The dance structure in this strikes the consideration of crowd by 'Dheendina'. Entertainers regularly do dhiginas (hopping turns in the air) and will consistently turn many times. The sound of the chande and maddale joined with the jaagate and chakrataala of the Bhagavata make a phenomenal musical sound. Yakshagana is impacted more by people's craftsmanship mixed with traditional dance viewpoints. In this, 3 notorious arrangements of shadings are utilized: the Sthreebanna, the Raajabanna and the Kaatbanna the Sthreebanna. Tenkutittu has stayed a well-known structure and has its crowd outside the waterfront regions.



- **Paduvalapaya:**

Paduvalapaya is the more famous of the two kinds of dance structures. The Yakshagana dance displayed to vacationers when they visit Karnataka is Paduvalapaya. This specific kind of dance structure further has two gatherings. Badaguthittu and Thenkuthittu are the two kinds of Paduvalapaya. In Badaguthittu, the specialists put more accentuation on their looks. Badaguthittu is specific toward the northern shoreline of Karnataka. Thenkuthittu, society workmanship, and people dance are more unmistakable. Thenkuthittu is pervasive on the southern shoreline of Karnataka.

- **Moodalapaya:**

Moodalapaya is the old type of the Yakshagana dance, and this dance structure is as yet predominant in the town where the lead vocalist resides. The crude nature of the dance was attainable in light of its constraint inside the town of the lead vocalists. Dissimilar to the renowned society moves, Moodalapaya is certifiably not a business dance structure.

Instruments:

Instruments utilized in Yakshagana incorporate Chande (drums), Harmonium, Maddalena, Taala (little metal clappers), and woodwind among others. Music and instruments utilized in Yakshagana assists with upgrading craftsmanship in a significant manner. This is a performance center structure was dance and music frames the indispensable part. The race method to individuals of state Karnataka is an inescapable part of this Yakshagana and is the best mechanism to awakening the feeling of Adbhuta Raudra and Raudra. Mridanga goes with the Bhagavata in the entirety of this singing while Chande and Maddale were typically utilized interestingly in enthusiastic previews of tension. Chande is most vital instrument of Yakshagana is a puncturing drum, pounded with 2 slim sticks. This is the pillar of yakshagana in fostering opinions of Adbhuta and Rudra. Yakshagana lays specific accentuation on its percussive instruments like Mridanga, Chande and Maddal. The rising and fall in the beat of Chande, joined by Chakratala and Tala achieve an ascent and falls to the enthusiastic force of entertainer and the battle becomes tense and exciting. The facts confirm that cymbal is superseded by pungi and gong by harmonium anyway it is not near to drum(chande). It remains the presence sound of dance. The beat instruments in Yakshagana are the change, maddale, and a Yakshagana tala (ringer). The Yakshagana type of today is the aftereffect of a sluggish turn of events, drawing its components from custom theater, sanctuary expressions, mainstream expressions imperial courts of the past, and the specialists' minds generally entwined over a time of various hundred years. Yakshagana chimes or cymbals are a couple of finger ringers made of a specific compound. They are fit to bhagawatha's manner of speaking. Artists convey one or more set, as finger tolls are accessible in grouped way, in this manner empowering all to sing in various pitches. All will help to guide and produce the ambient sound for Yakshagana. The maddale is percussion instrument, it is close to chande, it's the prime cadenced expansion in the Yakshagana gathering. Chande is a play and, alongside the maddale, is a significant cadenced backup in the Yakshagana group.

Artists of Yakshagana:

Ganapati Hegde is the well known in the yakshagana, he is having 27 years involvement with this, Ganapati hedge accomplished the "yaksha samrata" place in yakshagana. Throughout the long term, many specialists plays Yakshagana rolls and some artists have acquired prizes esteem, as Chittani Ramachandra, Soorikumeru Govida Bhatt, Kalinga Nevada, Naranappa Uppoor and Kuriya Vittala Sheety. The background singers (Bhagawataru) are



- **Tenkutittu:** Amrutha Adiga, Bhavyashree Kulkunda, Kavyashree Nayak were notable woman vocalists in School of Yakshagana. One of the most popular yakshagana artist was Herenjal Gopal ganga. Puttige Raghurama Holla, Damodara Mandechcha, Ira Gopal Krishna Bhagavatha, Agari Raghurama Bhagavatha, Padyana Govinda Bhatt, Maindappa Rai, Padyana Ganapathi Bhat, Nalluru Mariyappa Achar, Kuriya Ganapathi Shastry, Balipa Goplakrishna Bhagavatha, Polya Laxminarayana Shetty, Tenkabali Thirumaleshwara Shastry, Balipa Prasada Bhagavatha, Shiribagilu Ramakrishna Mayya, Balipa Shivashankara Bhagavatha, Kubanuru Sridhara Rao, Leelavathi Baipadithaya (The First lady performer in Yakshagana [Tenkutittu]), and others.
- **Badagutittu:** Subramanya Dhareshwara, Marvante Narasimha Das, Heranjal Gopala Ganiga, Raghavendra maiyya, kadatoka Manjunath Bhagavata, Naranappa Uppoor GR Kalinga Navada, Nebbooru Narayan Hegde, Nagara subramanya, K J Ganesh, Shankar Bhat Brahmoooru, A T Yajneshwara Ambaragodhu, Ramakrishna Hedge Hiluru, Vishweshwara Somayaji, Prasanna Bhat Bhalkala, Madhava Bhat, Jansale Raghavendra Acharya, parameshwar hedge Iynabali, P Hegde Golagodu.

The dancers are,

- **Thenkutittu:** Narayana Shetty, Ganesh Arala, Pathala Venkataramana Bhat, Ganesh Chanramandala, D Gopalakrishna Bhat, Manjunath Bhat Bellare, Kumble Sundara Rao, Laxman Marakada, Gerukatte Gangauua Shetty, Ravi Mundaje, Sheni Gopalakrishna Bhat, Nevada Kodi Krishna Ganiga, Ganesh Sheety Kannadikatte, Ujre Ishwara Bhat, Siddakatte chennappa shetty, Permude jaya Prakesh Shetty. D.Manohar Kumar, Madhu ganapathy Rao, Malinga Padre Chandu, Mohan Ammunje, Ramayya Rai , D Gopalakrishna Bhat.
- **Badagutittu:** Actor Joshi Gokarna, Keremane Shivarama Hegde, Mohan Naik Kujalli, Anant Hedge Kolagi, Rama Nairy Brahmavara, Gopal Achari Thirthahalli, Beleyuru Sanjaya, Vandaru Basava Kere Mahabala Hedge, Jayarama Shetty Hallady Govind Naik Konalli, Vandrau Basava, Ganapathi Naik Kumta, Totimane Ganapathi Hegde, Keremane Shambhu Hedge, Shankar Hedge Nilkod, Mantap Prabhakar Upadhya Gopal Achari Thirthahalli, Rama Nairy Brahmavara, Keremane Shivanand Hegde, H. Kusta Ganiga, Veerabhadra Nayak, Govind Naik Konalli, Mohan Naik Kujalli, Srinivasa Nayak Sakkattu Lakshminarayana Mahadev Hegde Kappeker.

Characters found in Yakshagana:

- | | |
|--------------------------------------|----------------------------|
| • Krishna - Keremane Shivanand Hegde | • Badaguthittu vesha |
| • Thulu Yakshagana | • Kondadakuli |
| • Gajamukhadavage Ganapage | • Parvathi craftsman |
| • Bannada Vesha | • Hanumantha |
| • Veerabhadra (Thenkuthittu) | • Maisasura in Kateel Mela |
| • Bannada Vesha | • Poothini |

Yakshagana in other countries:

It is tracking down good prevalence in other countries. Novice companies are arisen in Canada, USA, California and Ontario. In Canada it is called as Yakshamitra, In U.S is called as Yaksharanga. “Yakshaloka



Boston" were some couple of instances of their worldwide companies. In MGM college of Udupi the "Govinda Pai Research Institute" and Srimaya yakshagana Training Center at Gunavante in Uttara Karnataka are two such establishments which train adolescents in this antiquated dance structure. Yakshagana is gradually yet consistently acquiring ubiquity outside India. Beginner bunches have effectively organized exhibitions in US and Canada. After the performance of Yakshagana artists (Sri Chittani Ramachandra Hedge) in USA, and then in USA begins Yaksharanga. Hedge exhibition at 74 years old was moving to such an extent that workmanship darlings chose to proceed with his craft a large number of distance from his home. Kidayuru Ganesh, who went with Chittani hedge, remained there for a very long time to prepare another age of Yakshagana craftsmen. The underlying outcome was an exhibition of Yakshagana "Sudanvarjuna Kalaga". Sri chittani got the Padmashri Award (2012) for his achievement as workmanship. Yaksharanga performance are many in California. "Yakshaloka USA" have been established by Raghuram sheety in 1995 in New England and involved sound for shows. The main form of nearby Yakshagana group ("Yakshaloka Boston") in Northside of USA and presenting tenku tittup of Yakshagana to this landmass, Hedge prepared a great many neighborhood American's and enlivened five Yakshagana companies (Northen, Massachusetts, Southern California, Washington and Florida). The group of, "Shri Idagunji Mahaganapati Yakshagana Mandali, Keremane," headed by Shri Keremane Shambhu Hegde, visited the USA. They have given the over 22 performance all over the North America. This group have been visited for 12 nations. This group was one of the initial not many companies that taken the Yakshagana (in it's customary structure) other countries (alluding to their presentation at Bahrain in 1983).

Conclusion:

The researcher that investigated the starting points of Yakshagana found that it is a one-of-a-kind dance structure that started in the eleventh century and endured until the sixteenth century. It is a dance structure in Karnataka that is viewed as totally not the same as different styles of dance. It was initially an engaging dance show performed by a solitary entertainer. It is one of the finest dance-dramas of Dakshina kannada.

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The Guru-Shishya relationship in modern era - An analysis

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Abstract:

Personal competences, a subset of teacher skills, have a significant impact on teacher effectiveness, according to research. The teacher-student connection is the most important of these qualities. According to research, teachers who foster strong relationships with their students have a significant impact on student achievement, as well as fewer discipline difficulties, office referrals, and other related conduct issues. Consistency, structure, assertive presence, showing empathy, exhibiting warmth, encouraging learning, setting high standards, being adaptable, displaying awareness of high-needs students, being culturally sensitive, and showing respect for students are all qualities of a teacher's personal competencies that have the greatest impact. It's critical to recognise that merely caring about students is insufficient. A teacher who is friendly but lacks the other characteristics will fail.

Keywords: Teacher, Students, School, College, Relationship

Introduction:

Guru- Student courting in the technique of learning and promote their choice to examine comparative look at. If an instructor has an amazing relationship with students, then college students will more comfortably receive the regulations and strategies and the disciplinary movement that follow their violations. A latest huge – scale evaluation of the factors associated with scholar success showed that teacher – student relationships outweighed the contribution of instructors, difficulty knowledge, instructor schooling, or domestic and school consequences. The satisfactory of instructor – scholar courting is the keystone for all different factors of classroom control.

Relationships between teacher and category of college students are surely as crucial because the everyday academic practice supplied to the scholars. Building those relationships is the hobby of all instructors, however no longer all instructors are aware about how connecting with college students will assemble student self-belief and necessarily promotes excessive fulfillment.

Why is Guru-Student Interaction Important in our society?"

Instructors spend on a mean one hundred eighty days a year with college students. During the 180 days' instructors witness the incredible growth of college students academically, socially, and behaviorally. The degree of a student's achievements and development may be determined by the extent of courting constructed between the trainer and the student. A teacher's true courtship of a student can result in the student's motivation to prioritise learning and achieving in life. The first day of college is when instructors and students meet. Many instructors use icebreaker games to allow students and instructors to learn amusing and exciting facts about one other. Teachers can collect the exciting facts offered by all pupils and use them to spark discussions with them. Teachers might also ask students about the outcomes of weekend sports, such as athletic events and/or dancing performances. When professors initiate talks with college students, it allows for a demonstration of interest in a certain student, as well as making the student feel valued."



How can Good Relationship effect for success?

College and School students of all grades choose to impress the teacher either by their attitude for mastering or their specific abilities or both. College students are comfortable sharing their real self while the connection with the teacher is at ease and a degree of consider has been accomplished. And another stage for trainer-pupil relation is proportion touchy facts. As soon as the instructor-student courting is hooked up, College students will naturally develop into self-assured and independent philosophers and active learners, making teacher-student relationships extremely important and necessary in an educational setting. Positive relationships between a teacher and a student provide a sense of security, allowing a student to take instructional risks in order to improve educational outcomes. The positivity with which a teacher interacts with children has an impact on academic progress. Positive comments, conversations, and exchanges between the instructor and the student are well received by students. A simple grin and gesture to welcome the student into the lecture hall can kick start a long-term relationship. When a teacher and a student engage in a genuine and no longer forced dialogue, a wonderful wooing occurs. When students are in need of a sympathetic ear, they may count on superb dating. Effective courting demands a valued relationship between the instructor and the student for a student to feel like a hit in the classroom.

The task of connecting with students and forming relationships for a teacher starts with the grade level and progress of the students he or she is teaching. A professor-student relationship begins at the beginning of the college year, when teachers establish study room tradition restrictions based on study room practices. Relationships in the classroom should no longer affect the instructor's lecture room control; rather, they should increase the level of respect that students and instructors have for one another, deepen the tradition, and make it simple to follow study room procedures.

In order for a scholar-teacher relationship to grow, standard teachers must first create a safe environment in the classroom. Teachers are establishing a firm foundation for mastery in the basic grades, and students are feeling valued by the instructor. Elementary

Handshakes or other sorts of greetings can be created by students and professors to dress up a relationship and make the connection more personal. Teachers watching and supporting students participating in non-college sports, visiting a sports event, dancing recital, or art show are all examples of boundaries for interactions with primary college students. Before attending an out-of-school event, the instructor should always consult with the student's mother and father for permission. Basic student-trainer connections are the first step in helping college students improve their future relationships with middle school teachers and previous instructors.”

Middle college professors act as mentors to college students, guiding them to their full potential. The lecturers act as cheerleaders for the students, encouraging them to strive for excellence on a regular basis while also keeping an eye on their mental health. Middle college athletics and other extracurricular activities can help teachers and students form bonds. The teacher and student should never be alone together, and aim to include another adult or additional students in the mix.”

Finally, a large number of college students look to their professors for guidance and role models. Excessive scholars leave after four years as adults, and such pupils seek to observe conduct and movements with the help of people with whom they agree. High faculty students also need positive ties with their professors in order to receive effective support that will lead to a bright future. Teachers should take advantage of these relationships to provide coachable opportunities for pupils. At this level, the boundaries for relationships between professors and college students are critical. Parents must communicate directly with the trainer, just as they must with any other teacher-student relationship.”



Because someone is actually putting the time in the student, trainer-pupil connections provide college students with the encouragement and desire to perform well. Teachers also require those ties in order to assess the effectiveness of their lessons. Excellent teaching and student learning require a positive instructor-pupil relationship. The majority of college students understand how important the teacher-student relationship is. They also try to apprehend it, while others look after it. We've listed a few characteristics in this teacher-scholar relationship guide that will assist you in developing a healthy dating relationship between instructors and pupils in the classroom inside the research room.”

The scholar-teacher relationship can truly assist the instructor in a variety of ways. Having a healthy teacher and student dating can help pupils release tensions, issues, and other issues. If pupils are so close to an instructor, they can discuss their concerns with her, and she can effectively resolve them. In this way, a student can live a happy and anxiety-free life. It will also motivate him to study hard, as a teacher will constantly guide him in the proper direction. Other advantages of having a strong scholar-teacher relationship include the following.

In a typical school year, college students spend over 1,000 hours with their professor. That's enough time to build a bond that might spark a student's lifelong passion for learning—or for the dynamic to completely unravel. So long has it been recognized by training observers that a student's relationship with their instructor can have a significant impact on how well they study. Rising research, on the other hand, is providing a clearer picture than ever before of how teachers may create and exploit great relationships with their students.”

Sometimes people confuse informal familiarity and friendliness with the promotion of truly deep relationships, which could be about a child's capacity, pursuits, strengths, and weaknesses," said Mary Helen Immor dino-Yang, a cognitive neuroscientist at the University of Southern California who studies the effects of feelings and mindsets on learning.”

How does the teacher’s relationship between students effects the Interaction”?

Researcher Victoria Theisen-Homer of Arizona State University discovered in a 2018 study that various instructor-training programmes prioritised one-of-a-kind types of student relationships:” A confined, one-way engagement in which teachers collect knowledge about pupils in particular in order to inspire them to perform responsibly and be conscious of teacher-directed duties was called instrumental recognition. She discovered that the interactions were "managed as a means to a certain end: compliance of students."

In a study of these programmes, researchers discovered that teachers who were trained in instrumental awareness were much more likely to go on to teach in low-income, high-minority schools, whereas those who were trained in reciprocal relationships ended up in schools with more high-income and white students. Although it was unclear why teachers sorted children in this way, it raised concerns about the types of interactions that high- and low-income students might have with their professors. According to a 2016 study, instructors were assigned at random to improve their interactions with students.

How can teacher- student improve their relationship?

Empathy, to put it succinctly. According to numerous recent researches, teachers who cultivate empathy for and with their college students are better able to control study behaviour and educational interaction.

Trying to hide prejudices or stereotypes about students, according to Nishioka, just makes them worse, but actively imagining how a student will comprehend and accept a scenario can lessen bias and improve the teacher-student relationship. Teachers were expected to identify pupils' views and perceptions, communicate with them to avoid cultural misperceptions, learn cultural variances of teachers and college students. Mainly spheroid, norms, patterns and language for college students, model and teach elegant perspectives.



How can teachers keep healthy boundaries with students?

Many districts have regulations in place to follow or befriend today's students on Facebook, Twitter, or other social media platforms, because teachers have a legal duty for their students' online behaviour. Instructors must take the initiative with students who talk with suspicion, explaining that evidence of abuse may be required by law, and that secrets and technologies that jeopardize college students cannot be kept secret.

Education and the trainer another sackstain have a blog on the edweek. Org website that suggests that teachers use non-common memories to determine whether they are "useful and appropriate" for the conversation, but it is debatable to what extent they should be used as role models for college students to participate in the community conversation.

How can relationships with college students assist instructor fine?

While student opinions are frequently included in teacher criticisms of better education, this is unlikely to be an instant component of K-12 trainer feedback. This does not rule out the possibility of districts using student feedback to improve teaching practises, and such references can be particularly useful in assisting teachers in developing deeper relationships with college students.

For example, in San Diego, a high-tech excessive media arts charting school teaches students how to use six-week approach to become observers. Students meet with the trainer on a regular basis to provide feedback on their communication skills and classroom engagement, as well as to learn the best techniques to get students involved, instructors and directors have discovered. College students gain a greater understanding of their lecturing duties as a result of their education. Personal members of the school said the teachers "developed a deeper relationship" with the students, "interacted better with the college students in the classroom," "communicated more precisely with the students about the notes and assignments," and "at some point created better learning environments." For college students, there should be more Socratic seminars and greater collaboration.

Behaviors of properly teachers

- ❖ Set a high bar for yourself in terms of learning.
- ❖ Make it clear what you expect, both verbally and in writing.
- ❖ Set repercussions if the labour isn't finished.
- ❖ Motivate pupils to write and talk appropriately in college.
- ❖ Discuss the current state of the class.
- ❖ Discuss the significance of high academic standards.

How to behave in magnificence

A small number of pupils in college are perpetually troubled. There are a plethora of ways to be distracted, and you're almost never alone! You may still learn to follow the rules and channel your energy towards becoming a better student if you have trouble paying attention, sitting still, or being called out by your teacher.

Observe the expectations

To fully participate in the lesson, you'll need to master your behaviours. And it permits a variety of college students to create amazing works of art. A great scholar is knowledgeable, engaged, confident, participatory, and helpful. Expectations are typically vocal or written in a settlement that is very clean during the first few



days or by the instructor. Expectations in general are to obey the commands and listen to your teacher. If you want to do well in class, you should approach your instructor first. During the day, follow the instructions of the instructor. If you pay attention to your trainer's instructions, you'll be able to start or halt your line up, or do anything else. If you concentrate on the beginning, you will need to inquire every now and again. Don't say anything. In general, after the charm has started, it is time to assist quiet. Then purchase items that you'd like to brag about to your pals. If you have a question about an assignment, raise your hand when the moment is right, write it down, and ask the trainer afterwards. You despise sitting with annoying friends. A student receives and interrupts a friend's conversation, which is a typical occurrence. If you can remain ahead of the game, you'll be able to avoid succumbing to the urge to use magic to communicate. There's no need to rush. During breaks, meals, and arts classes, to socialise. It's also crucial to stay away from bullies and carry around people who make you feel lousy. You should definitely take a sent to releve societal pressure from you, and you can discuss it with your trainer. Arrive on time; you'll want to be inside the building when the faculty arrives, and you'll want to be seated when class starts. Determine how much time you truly need for assignments if you're having trouble finishing it on time.

Improve your hand if you want to talk:

Do not shout out loud or tell your achvaintances when you have a query or something to remark. Raise your hand and wait for your permission to communicate. There's something unique to say that's only a few words long. So, right now, you're not swinging. "Which pages should we study for the next day?" is a good moment to raise your hand if you have a question that other students might have. "And how do you locate the generals listed below?" Denominator? The question Rach is appropriate.

You can also find the most accurate or off-topic questions in addition to the factor questions. What was it that I received? Or "or," Skip Johnson, what do you think of LeBron James? There could be one that isn't mentioned yet. If you have any questions, you can ask them in class. Make a list of your questions and save them for a later time..

Work during work hours:

If you're granted time in class to do homework, make the most of it; this is not the time to be coherent. This entails printings related to the alleged challenge you're working on. If you have time to work on a collection mission, do not withdraw from the Organization and work on your month assignment unless you have permission to do so. You spend your time painting as well as the time of others.

Communicate with your teacher:

Allowing your professors to understand what you're learning will help a lot! He or she could be able to assist you in figuring out how to work together to develop. Teachers can assist you in highlighting yourself by being completely engaged in what you aim to do or avoiding humiliating situations that force you to perform.

Many coaches can impress you if you have a reputation for causing trouble, if you are honest, and if you desire to flourish in elegance.

Learn as much as you can about your coach. Your professor is a human being. I'm no longer merely a teacher! He or she has sentiments, interests, and assessments. It may be more difficult for your teacher to listen and respond as a man or woman as you get to know him or her. Furthermore, your coach may mistake you for someone else. This partnership is mutually beneficial.

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The impact of agriculture on Indian culture- ancient, medieval and modern India

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Abstract:

The process of cultivating plants and livestock is called agriculture. Many factors including climatic condition, landscape, and soil type determine the agricultural practice of a region. This paper gives a glimpse of the factors that determine agriculture, the agricultural practice in ancient, medieval and modern India. It shows how agriculture has helped in moulding Indian culture.

Keywords: Agriculture, geography, soil type, Indian culture, trade, festivals

Introduction:

From the early Vedic period itself the ways and means of agriculture shaped India's different culture and traditions. The root cause for festivals, various art forms, dressing style and way of living is the agricultural practice of that region. Based on the landscape, climatic conditions and soil type, the agricultural practices of different regions vary. Thus we can say that agriculture not only helped in producing more food and satisfying people's hunger. It also helped in shaping a culture and improving the quality of lives of people.

Method:

The method adopted for the study of this research paper is a qualitative method. The content is based on first hand observation, focus groups, documents etc. These are non-numerical.

Geography of India:

India has rich geographic conditions with forests, deserts, plateau, sea, rivers and mountains. The northern part of India is outlined by the mountains of the Himalaya. The southern part of India is surrounded by water; it has the Indian Ocean towards the south, Bay of Bengal towards the east and Arabian Sea towards its west. India has many forests like Gir forest, Bandipur, Thorn forests etc. India has deserts like Thar Desert which covers more than two lakhs square kilometers. The major plateaus of India include the Deccan plateau, the Malwa plateau, the Chotanagpur plateau and many more. The western coast of India has the Sahyadri Mountains and the eastern coast of India has the Eastern ghats which is discontinuous. India also has many rivers which provide a very good network of water, which helps to a great extent in irrigation.

Soil types of India:

The alluvial soils are comprised of fine residue saved by streams. These are found in the northern fields and the stream deltas. Exceptionally fine and generally new alluvium found in the flood-fields and the delta of



the Ganga-Brahmaputra is known as Khadar. Generally old and coarse alluvium is known as Bhangar. It is found on the upper sides of stream valleys.

The dark soils are volcanic rocks of magma streams. They are clayey and hold dampness for a significant stretch. These dirt are rich. They are found essentially in the Deccan trap locale of Maharashtra and portions of M.P., Gujarat. These dirt are generally appropriate for raising cotton crops. They are otherwise called dark cotton soils. Locally, these dirt are called Regur soils.

The red soils are gotten from molten rocks in the hot and somewhat dry pieces of the southern and the eastern pieces of the Indian promontory. These dirt are less ripe. Be that as it may, with the utilization of manures they can create great harvests.

The laterite soils are found in hot and Western Ghats, the Chhota Nagpur level and a few pieces of the north-eastern states. Because of weighty precipitation, the supplements of the top soil permeate descending. This interaction is known as filtering. These dirt are lacking in humus and subsequently less fruitful.

Precipitous soils: In the sloping area of the Himalayas, soil cover is by and large meager. Valleys have nearly thicker cover. Soils of such locales are known as precipitous soils. Sandy soils found in the dry area of Rajasthan and Gujarat are named desert soil. These are free in design and need soil-dampness.

Agriculture is mainly dependent on the climatic condition, soil type and different seasons of a region. Based on the above mentioned factors, crops are of two types- Kharif crops and rabi crops. The earlier one is grown in the monsoon season and the later one is grown in the winter season.

Agriculture in Ancient India:

Later Vedic texts indicate the usage of iron. It also provides evidence for the cultivation of cereals and vegetables. Animal husbandry was encouraged as meat and dairy products were essential for the eating routine. The dirt was furrowed a few times. The significance of seeds was underscored and a specific grouping of editing was suggested. Cow compost gave the fertilizer and the water system was polished during this time. The practice of agriculture mainly started from the Neolithic age that is from 6000 BC to 4000 BC. Along with the agricultural practice, animal farming and growing animals as pets, production of pottery, usage of tools made of stone were also started. Plants cultivation as well as animal husbandry introduced the development of village communities. Houses developed out of mud replaced grass huts. Food was made using pottery; similarly it was used for the storage of food grains. People started using clothes made of cotton and wool. Pottery was made using wheels. People started using metals like bronze and copper. They developed new technologies for extracting metals. Indian agriculture at ancient times included sifting, growing crops in lines both of two or six and introducing them into the soil. They passed their knowledge on the methods of rural creation to the future. This led to the improvement of agribusiness in India.

During the times of Mauryan (322-185 BCE), soils were classified into different types and agriculture was done based on the soil type of the particular region. At that time, people started developing dams as they found it very much supportive to their irrigation. They also began using carts drawn by horses which were far better than bullock carts. One of the Greek ambassadors in his book provides an onlooker record of Indian agribusiness around then. He says that India has various colossal mountains which have a lot of regular item trees of each sort, and various gigantic fields of unprecedented readiness. The majority of the soil was submerged framework, and in this way provided two yields over the year. In addition to conventional crops grown at that time, they started



growing millet, and various types of rice every single day through Indium. Since there were two rainstorms all through consistently the tenants gathered in two gatherings yearly.

During the Chola Empire the agricultural practice in South India, people with large areas of land started splitting their land and started cultivating crops in smaller lands. Each unit of land had its own irrigation facilities. They additionally had civil servants who regulated the dispersion of water, especially the dissemination of water by tank-and-channel organizations to the drier regions. The horticulture practice in the southern part of India was similarly splendid even then. People in the southern part developed a good scope for yields like rice, sugarcane, black pepper, different grains, coconuts, beans, cotton and so forth. Water capacity frameworks have been planned during this period. Kallanai dam built on Kaveri, is thought of as one of the most established water collecting structures which is used even now.

Unfamiliar yields were acquainted with India and Indian items before long arrived at the world through existing exchanging networks. Zest exchange became very popular then. India began exporting them to different parts of the world. The exchange of goods between India and the Roman Empire flourished at that time. People began using candy coated sugar during this time. The most common way to make sugar was introduced to China by travelling Buddhist Monks.

People began to travel long distances, mainly to river valleys in search of water for irrigation for agricultural purposes. With this, the Harappan civilisation arose, which is also called the Indus valley civilisation. Indus development individuals rehearsed precipitation reaping. It was found that for the Indus development site in western India, archaeologists found a progression of huge repositories, slashed from strong stone and intended to gather precipitation that met the needs of the people during the summer. The industries of cotton were all around created and a few techniques were utilised in cotton turning and manufacture. Well-connected water supply system and well planned facilities to store water were developed in the Indus Valley Civilization. It included an artificial reservoir. Another important and helpful development was canal irrigation. At that time, individuals started living in enormous towns with a coordinated society. There was a change from country to metropolitan. Commodity of rural items occurred including cotton merchandise, ceramics, dots, earthenware figures and ivory items. Around then, exchange was primarily of the deal type.

Agriculture in Medieval India:

At medieval Indian times, agriculture was mainly centered in the Mughal era. Profit crops like *Indigofera tinctoria*, cotton were produced at this period. The act of putting away or loading the excess grains was stylish. The grain was typically put away in grain-pits or khattees, where it very well may be protected for adequately prolonged stretches of time. Products of various assortments were created in various pieces of the country. Tobacco as well as maize was newly introduced. The Mughals largely imposed jizya, which was tax system imposed on land holders of non-muslim people. It caused religious disparity.

The towns were monetarily independent as well as taken care of various rustic ventures viz., making of ropes and crates and assembling of sugar, fragrances, oils and so forth Certain craftsmen like weavers, calfskin laborers, dyers, carpenters and so on were likewise found in every town. Generally every town had a little market where necessities of life were sold by unimportant retailers. Each town additionally had own metalworkers were familiar with the method involved with purifying iron-metal and made different agrarian carries out, arms and different things of normal use in the Indian homes. Enterprises for enormous scope existed distinctly in specific chose regions which were either situated where the natural substances were found or were arranged at the mouth



of specific traversable streams through which the unrefined components could be provided. There were not many modern communities at different spots.

Taking into account the unique navigation offices accessible in Bengal and Gujarat, the vast majority of the industrial focuses were situated there. They likewise filled in as the assortment habitats of the excess of completed items from inland focuses, and traded them abroad. The entire trade and commerce of these centres were monopolized by some rich men, who took advantage of foreign trade. It helped in the formation and development of certain cities and big towns, which acted as centers of distribution for the agricultural and industrial products.

The trade system was much more organised and highly professional. The Coromandel Coast became a center for textiles production. The trading communities were very diverse in nature and were not restricted to any one particular religion. The chettis and the muslim merchants from the Coromandel Coast and the Malabar respectively stood as an example to support the above statement.

Agriculture in Modern India:

Barely any Indian business crops like indigo and cotton were brought into the world market during the British rule. A considerable expansion in land increased at a rate of 1% each year by the end of the 19th century. An intense network of water systems has made agriculture easier in several parts of India. Even Though British system provided a good water system it was not enough to meet the requirements. Horticultural costs of certain wares rose multiple times somewhere in the range of 1870 and 1920.

After independence, extraordinary schemes were introduced to further enhance agricultural practice. A number of campaigns zeroed in the supply of food and money crops. Motorization, usage of synthetic compounds, and advancement of agribusiness arranged a "bundle approach" of making a bunch of moves rather than following a single perspective before long followed under government watch. Since freedom, India has become probably the biggest maker of spices, wheat, potatoes etc.

Festivals and Dance Forms Related to Agriculture:

Various societies all over the planet have their own unmistakable approaches to praising the collect season at various seasons, contingent upon the districts where yields are developed and the distinctions in environments. Various festivals like Bisakhi, onam, bihu sankranti and various dance forms like bhangra, jhumar, jawara and bhangoria are related to agriculture. Makar Sankranti marks the beginning of the reap season in our country and is a celebration that is praised across geologies in more ways than one. It means the beginning of the yields that are a consequence of the farmer's long stretches of sweat and work.

Alluded as Pongal in southern India, the four-day gathering celebration starts on fourteenth January and finishes on eighteenth January. As a badge of regard and appreciation, recently procured rice is proposed to the Sun God (some call it what might be compared to Thanksgiving) to respect an abundant reap.

Assam's cherished Magh Bihu (or Bhogali Bihu) celebration praises a change in the sun's situation (solstice) and the finish of the reap season. The Assamese diaspora all around the world revels on the event with Bihu people melodies, moves and a ton of devouring.

The dance form, Bhangra was for the most part done by Punjabi ranchers during the gathering season. It was for the most part performed while ranchers did agrarian tasks. As they did each cultivating action they would perform bhangra continues on the spot. This permitted them to get done with their task in a pleasurable manner. In the wake of collecting their wheat crops during the Vaisakhi season, individuals used to go to social



celebrations while moving bhangra. For a long time, ranchers performed bhangra to exhibit a feeling of achievement and to invite the new collecting season.

Conclusion:

Agriculture has strongly influenced Indian culture. Right from the vedic period, agriculture has helped in moulding Indian culture. It helped people to live together as a community and helped in developing trade. Many aspects of a man's living, including dressing style, way of living, festivals celebrated were connected to agriculture. Many art forms are related to agriculture. In a nutshell, agriculture has created a great impact on Indian culture.

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The tribal way of life

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Abstract :

Tribals are the individuals who stay near nature. They are normally remoted in forest and deep areas. Tribal companies are the people which can be usually remoted and live in forests and hilly areas, the academic tiers are low amongst them and they are engaged in numerous forms of jobs inclusive of promoting merchandise, some migrate to the opposite areas to work as agricultural employees and so on. This is the central point in the way of life of the tribals it is a quarters which have been attention on demographic fame of scheduled tribes populace and its distribution, effect of globalization on Tribals, tribes and the outdoor international, education of the tribal companies and nutrient programming for tribal youngsters. In tribal lifestyles the predominant hyperlinks for the whole society are based on kinship.” Kinship isn't actually a precept of social business enterprise; it is also a principle of inheritance, department of labour and distribution of electricity and privileges.

The tribal's viewed the woodland as a supply of meals and refuge. Shifting or Jhum cultivation changed into the simple shape of livelihood. Large tracts of land have been clear to accommodate moving cultivation. The other wishes like clothing, meat and the materials were without problems to be had from the wooded area. There are hunters and meal gatherers, a number of the tribal's on the one end, and there are tribes settled in villages, practically functioning as 'caste groups' on the other. Tribals are the people who lead a simple life style they love nature and protect it.

Keywords : Food Conduct, Teducation system, Teacher student relationship, medium of guidance, effect of globalization on Tribals.

Introduction :

India might be a far larger network. Fundamental Human Rights are violated in every element of existence. The nations are in an uproar and are terrifying; they're residing in locations which can be certainly remoted. The Tribes in far flung areas still do now not have the same old centres for communication, health and education and clean strolling water and sanitation, which does no longer permit them to get entry to the technical and economic help supplied via the authorities. Prepared countries are indicators of historic civilization, diverse cultures, geographical segregation, social stigma, and backwardness. The Yankee state is ten million.

Many tribes made a dwelling by means of farming. Some were hunters or shepherds. Frequently they blended those games to make full use of the herbal sources of the vicinity in which they lived. Some tribes have been nomadic and travelled from vicinity to place.



Food conduct

Traditionally the Natives ate bulbs, many wild vegetables, peaks, wild grain among the various species, collected within the forests themselves and collected for timber. They are vegetarians, seasonal fish and crabs, found in nearby waters.

The food survey was modified between August 1986 and July 1987, to analyze the many food parcels (Santals and Parias) that live within the villages of Rajmahal hills in Bihar. a total of 651 villages in 2 Sahibganj tribes (sub-districts of Pakur and Rajmahal) and Godda districts have been surveyed. Agriculture and forestry were valuable assets and food. best at about 12.6 in line with Pahariya cents and 28.2 cents depending on the Santals cents that are likely and need to earn daily daily allowance for one full year. Corn, rice, dried jowar powder, and Ghangara were the mainstays of these tribes. It is not found of fatty product and grain product in the Pahariyas in the plain of diet. 2% of Santals eat fish / meat regularly. Toddy and nearby grapefruit were commonly served in all states. the amount of grain, roots / stalks and toddy food in the Paharias way changed that much with the help of Santals. a few Pahariya) fed with the help of their countries. Gradually, a higher proportion of non-leafy vegetables grew until they were eaten in the Santals way (Four %) than the Parasites (2.3% to a few.6%). Medium body weight, upper, chest circumference, arm circumference and pores and skin firmness and much more. in different regions of India. Observing also compares the nutritious diet with the company's body needs and the impact of proper nutrition on the structure, function and development of children. The 31 tribes interviewed were located between the islands of the North East Frontier, East India, primary, Southern and Andaman and Nicobar. Samples of food and home-cooked alcoholic beverages collected during the study period were analyzed to determine the nutrient content of the nutrients.

We always lived a good life but now not the tribes living in the forests. That way we can see how they live their lives.¹⁰

Traditionally, countries have eaten poplar plants, abundant wild vegetables, wild harvests, wild varieties of various nutrients, collected from the forests themselves, and at the same time stockpiling firewood. For vegetarians, miles are usually seasonal fish and crabs, dominating the environment, watering our bodies.

Pygmies have survived in the rain forests of the nations around the African Republic, Congo and Equatorial Guinea through the use of concentrated wild ingredients, including honey, yams, peaks, and fish.... if you eat nutritious forest food, your frame is literally converted into a forest. The natives then live in a forested area and live with wildlife for decades. But new legal strategies imposed by governments in countries under the name of conservation have had an impact on their daily lives through border crossings. In India, the Saur tribes of Madhya Pradesh are a good example of this change. they are the ones who are obsessed with the new nationalist love of conservation that prevents them from using the tons of food they bought in the forests.

Older residents remember the times when they entered the forest. With changing circumstances, they have been denied access to forests for any reason. in the past, male and female partners often sought out animals to feed and encourage them to participate in various activities. Now, all of their diets revolve around “rice and wheat” leads to malnutrition in kids or analogues-issues problems in many adults. Girls in the group somehow have access to the forest, firewood, yet that is not always enough to build a shelter.

¹⁰ Education for tribals-----abhiji mohanty,2020,food conduct



As soon as those tribes are carefully connected to the forests, they have many food options. Despite the fact that people were living well in those days, food insecurity became a major problem, causing hunger. Acknowledging that food tasted better a long time ago, people in the community became involved about the addiction to spices in their food to improve your taste in the right way. the use of spices does not affect their speech but also goes hand in hand with their financial responsibility.

Tribal Education System

Government organizers see schooling as a key factor in helping people of all races face globalization. Education is the key to their success, success and security in life. Nations that live in a diminished or neglected state will face consequences.

The rate of twenty-nine percent of the total citizens, the ability to read and write rate in the Indian tribes reaches six percent. The union territory has spent huge sums of money on international youth training, yet the results are small. The Commissioner for Organized and Organized Nations insists that without exploitation the various nations are being fought and eradicated through education, no improvement in the well-being of nations will emerge. In tribal areas, learning it is related to the theory of interracial circumstance.

In the reports suggest that there is no shortage for colleges, various institutions and bursaries to the performance for international teaching programs. Many young people in the nations find that their exhortation is unpopular, though. As a result, the dream of the unification of the nations has not yet been fulfilled its rises simple questions about the performance of such laws or procedures.

Central and foreign governments, recognizing the Independence of India, have launched numerous US training programs and programs. These include a fixed order for “Ashram schools”, “Ekalavya Model Residential Schools”, “Kasturba Gandhi Balika Vidyalaya”, “pre-matric bursaries” and “vocational training centres”. Strategy analysts or educators aimed at recognizing tribal subculture, language, cognitive power, curriculum and the natural instinct of the nation's kids. Its believe that could be boost the international training device in the United States.¹¹

Here is, however, a long and short -term way to ensure full learning within tribal hinterlands.

Teacher and student

The happy interaction between international students and their teachers is one of the most important aspects of promoting understanding learning in the classroom. It is necessary to note for foreign youths no longer have the same background as their foreign classmates or teachers. There is a need to recognize and appreciate the way of life, traditionals, customs, Languages and cultural background for international college students. Interestingly so on. It is the power of academics and scholastic peoples to realize that it is unbelievable India is means of ancient understanding national youth skills."I spoke about Saura in public places and boldly witnessed on local radio stations, that I belonged to the Saura people," said “Srinibas Gomango”, a language trainer at the “Rayagada” regional high school, “Odisha”.

¹¹ Land alienation and politics of tribal exploitation in india,2020, malik S.



Medium of guidance

“Article 350A” given the constitution in India several states that all provinces should have enough institutions for teaching kids in their own mother language. It is the center of guidance which having without centralized in the single such as cigarettes. It will provide all the information about a person who is having experience which will solve the problem as well as to improve something which is based on the guidance. Few educators expect that international college students will gradually become less educated. Overcoming a tongue fence be in need collective effort. “The Odisha government and civil society” organizations did the “promising” efforts to train “Gonds”, “Bils”, “Santals” and various ethnic “groups in their mother tongue”. The children of the nation are reacting to such evolving programs, which are accompanied by academic experts. The literacy rate of many of “Koyas, Santals, Bhuiya, Bhatudi and Bhumiji,” “has steadily increased over the years”. Although, many places want paintings. “The development and publication of textbooks and syllabus should be shared,” advises “Sucre Sagitta Mohan”, deputy director, Multilingual Education it is Based on Mother Tongue, Centre for Social Sciences (KISS). “Educational materials need to be adapted to the social, cultural and financial implications of international people,” Mohanty said.¹² The establishment of multilingual laboratory and the recruitment of international teachers through KISS, for example, play an important in a play a part in closing the tongue fence and embracing the culture “sensitivity of the students”. KISS “Language Lab is India's” first mother tongue marketing center based entirely on the education of young people in most indigenous peoples. The youngster of the nation wants to keep up with subculture especially and to appreciate their ancestral history of their studying process. “It is time for school to explore the myth in early training, which can help tap into the rich culture of nations in art, crafts, songs, songs, fairy tales, etc. Similarly, stories and riddles should be collected, written down and used by teachers”. “International development experts have been advocating for the need to participate and raise awareness of network people in order to reduce school dropouts in international wallets” (they said). Empowering young people and enhancing national governance may need to help create an environment conducive to exciting network participation.

The power of young people, the management of nations

The inclusion of foreign children in their way of life is essential. “Development in international societies should focus on education program that promote the preservation of the youth of the nations and their way of life. Working with national leaders is key to ensuring their active participation and cooperation in programs to raise awareness of the importance of education”.

There is a need to promote comprehensive network integration programs and network awareness to key network leaders and key stakeholders. In addition, such awareness programs should be organized by knowledgeable and reliable institutions operating within the international training environment.

Globalization which is effects to tribals:

Nearly half of the sector's tribal populace resides in India. All the society belongs to the six hundred night eight groups and schedule tribal are eighty two percent in the population of general, it is big and random to all over the countries. Tribals having critical things in the society, it may be silent in the extinct at the time of identical. The vernacular of a country overall lecture in the tribal population. They are the most prone human beings, dwelling in a natural, pollutants-free environment remote from civilization, with conventional values, rituals, and beliefs.

¹² Medium of guidance---reseach gate



This is regardless of the safety given to Tribals inside the Constitution of India (1950). The wave of globalization has impacted several aspects of this multidimensional Indian society, which includes livelihood, paintings, socio-cultural life, ethnic and conventional practices, health, schooling, ladies, impoverished and socially backward sectors, and all in numerous extraordinary approaches.

According to 1 anthropological survey, India today has a total of 4,635 communities, with 732 tribal groups. The Tribals of India were significantly impacted through the system of globalization, and as such the Tribals everywhere in the international community had been adversely impacted by using globalization. The divide among the prosperous and the impoverished has widened. Globalization generally favors people with a lot of money, abilities, and opportunities. It however won't be this type of first rate thing for the bad, mainly for Tribals who've been the victims of unfairness manifested via the traditional poverty and financial disparities.

The effect of globalization is the worst for the tribal communities as they have no voice and therefore they are without problems swept aside via the invisible hands of the market and its operators. Globalization has brought devastation to the lives of indigenous people all across the world despite the truth that the diploma of oppression and marginalization varies from vicinity to place and from ethnic group to ethnic organization. In recent days, primitive tribes of Odisha have visible first-rate socio-financial upheaval. It is quite time to apprehend the importance of these societal adjustments to understand the modern-day country of the native groups. Tribals are commonly thought of because of the native population of mountainous terrains and dense woods. They are the earth's sons who live in isolation and far away from the rest of civilization. We understand notably little about many factors in their lives. They are on occasion additionally dismissed as an illiterate group. However, the Tribals have been affected by these large-scale socio-financial adjustments which have taken place in cutting-edge industrialized civilizations.

As a result, it's crucial for us to take a look at the modifications which have taken place because of the interaction with the broader way of life and the procedure of evolution among those primitive peoples today. Especially at first. But we must avoid bringing too many foreigners into their tribal territory... We must choose the results, now not by numbers or by the amount of money spent, but by this first-person development humans need to be bendy in the way they act and must be keep away from implementing something on or without them. We need to attempt to inspire in each manner their conventional artwork and manner of lifestyles. We want to teach and construct a team of their people to create masterminds and upgrades. some outsourced technical workforce will no question be impressed

Conclusion

Inside the notion, it may be stated that during spite of numerous laws and legislations to protect tribal land, tribal land alienation still keeps in terrific states of India, in popular, and in case of Koraput district (Odisha), specifically. Tribal have raised their voice and function prepared moves to claim their rights over land, water and wooded location property as far as their existence, livelihood, freedom and identification are concerned. however, the post-independence nation has found the colonial legacies and is attempting to suppress tribal voices via viable measures with the resource of suppressing their motion and putting forward the Tribal as Maoists within the name of peace, development and democracy as positioned in case of "Narayanpatna movement". without fixing the real hassle of the tribals, the kingdom is waging war in the direction of its private humans. therefore, after 70 years of India's independence, tribals remained underdeveloped and impoverished with lack of freedom, rights and dignity



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Tradition of Indian Foods & Cuisine – An extensive overview

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Abstract

India is a foodie's paradise, with not one, not two, but about as many cuisines as there are ethnic groups. For the sake of convenience, Indian cuisine can be divided into two categories: North Indian and South Indian. However, this is an oversimplification, as there is tremendous gastronomic diversity even within each state in India. Every human civilization is defined by its relationship with food. People throughout the world might consume the same basic diet for survival purposes. Human societies, on the other hand, have attempted to experiment with, innovate with, and build complex cuisines throughout history. Indian cuisines employ a vast range of ingredients, food preparation styles, cooking techniques, and culinary presentation of dishes, making them as diverse as India itself. The primary purpose of this study paper is to learn about the many cuisines available in India by area, as well as to identify the essential causes for genuine diversity in Indian traditional cuisines. From different spices to sensuous Indian cuisine is invariably complex.

Introduction

In its way, India is a unique country. It does not have a single culture or language, but rather a varied spectrum of civilizations and languages flowing over its vast territories. It's a multi-ethnic, multi-cultural, and multilingual entity with people from many walks of life. Indians dress in a variety of ways, consume a variety of cuisines, and have a variety of social and religious interests. The cuisine of India differs by region. Traditionally, various Indian states have special cuisines that they serve at religious and social celebrations. Indian cuisine has been influenced by a variety of countries. It's recognised for its extensive menu and liberal application of herbs and spices. From one region to the next, cooking methods change. Climate, geography, and access to natural resources all influence food culture in India, as they do everywhere else. The food system promotes consuming "in season" agricultural and natural produce. The superb use of spices and flavourings highlights the many commonalities between the culinary regions of India. Cardamom, cumin, cloves, fennel seeds, and garlic are among them, as are ginger, chillies, fenugreek, saffron, and turmeric. Masalas, or spice combinations, are an important part of Indian cuisine. Masalas are created using locally sourced ingredients and served with grains, legumes, and vegetables regularly, whether fresh or dried. Indian food is distinct from that of the rest of the globe not just in flavour but also in preparation methods. It's a lovely mash-up of cultures and epochs. Food in India has been influenced by several civilizations, all of which have contributed to its general evolution and current form. The creative use of herbs and spices in traditional Indian cuisine has long been lauded. The diversity of Indian cuisine is well-known. Since the Indus Valley Civilizations, when people hunted and collected for their settlements, food has been an essential component of Indian culture, and when agriculture developed in early Indian towns, the culture and cuisines of India grew entwined. Cooking styles vary by region; however, they are typically divided into two categories: South Indian and North Indian cuisine. India is famous for its distinctive multi-food cuisine, which can be found in a range of restaurants and luxury resorts and evokes unity in diversity.



Proper Eating Habits

You'll find yourself seated on the floor, on cushions, or very low stools in a typical Indian household. Food is eaten using the right hand's fingers, rather than with utensils like forks, as is common in North America. Even though these rites are centuries old, contemporary civilization's inclinations are steadily eroding their popularity. Serving styles vary across India. THALI (a broad platter with various samples of Indian food on it) is a traditional way of serving food in India, and it's frequently accompanied by Naan bread. In India, breakfast, or nashta, is crucial. They eat a well-balanced diet and consume tea or coffee as their first meal of the day.

Lunch in India is usually rice in the south and east, and whole wheat Rotis in the north and west. Dinner is the most significant meal of the day, and it is attended by the entire family. India's staple foods include wheat, rice, and pulses, the most important of which is chana (Bengal Gram). In recent years, India's taste buds have shifted considerably. Many Indians have moved to many parts of the world as a result of globalisation in the last decade, and there has been a considerable migration of people from various countries into India. Different international cuisines have been Indianized as a result. International meals are now available at specialised food restaurants throughout the world's main cities.

Eating Styles in India

Geographical location, religious connections, and meal occasions are all variables that impact eating patterns. The style of service and number of dishes served are heavily influenced by the sort of event, whether it's a normal dinner or a major feast involving many people. Women have always been in charge of meal preparation and serving. Males and guests get the gifts first, followed by children and females. Serving meals to family and friends is both a joy and an honour in India. A typical meal includes rice, bread, or both, dal, veggies, curries, side dishes, and condiments like pappadums, raitas, and relish. On separate serving trays, everything is presented at the same time.

Even though banana leaves and porcelain bowls are frequently used for special occasions and then discarded, thalis are suitable for everyday meals and small parties. Each banana leaf tray includes a serving of rice or bread, as well as many tiny bowls of each dish. Sharing food across different thalis is regarded as filthy or disgusting since most individuals eat with their right hand's fingers. After dinner, customers are given a basin of water to wash their hands with as well as a selection of items to make a pan with. Pan, made from betel leaves, betel nuts, and lime paste, is a breath freshener and digestive aid that is chewed after meals.

Changes in Consumption of Traditional Foods

Significant nutritional changes have occurred as a result of the change in Indians' lifestyles. Both industrialised and developing nations have witnessed significant changes in their lifestyles in recent decades, with both seeing an increase in demand for processed meals. Processed food, also known as formulated food, is food that has been treated to add value to traditional and novel fundamental forms by various permutations and combinations of providing protection, preservation, packaging, convenience, transportation, and disposability. Even in emerging nations like India, an unprecedented variety of processed goods has flooded the market.

The growth in processed food activities is mostly due to changing lifestyles that have led to a greater need for convenience. The gap between the consumer of the past and the consumer of today is expanding as a result of increasing urbanisation and a variety of socioeconomic factors. Women's perspectives have also shifted dramatically. Nowadays, people prefer to spend less time in the kitchen and more time on other activities. Increased challenges and costs associated with obtaining domestic packaged, pre-cooked food that is simple to make, manage, and store, as well as increased consumption of restaurant meals, women working full-time, deterioration of family relationships, media impact, and increased challenges and costs associated with



obtaining domestic packaged, pre-cooked food that is simple to make, manage, and store, as well as increased consumption of restaurant meals, women working full-time, deterioration of family relationships, media impact, and increased challenges and costs associated with it.

Exploring Food culture in Indian Cuisines:

North India

A typical Northern Indian meal could consist of a variety of baked bread and grains. There might also be rice, vegetables, and curry on the menu. To begin, Kashmiri cuisine in north India is heavily influenced by Central Asia. Almost all cuisines in Kashmir focus on rice, which is abundant in the beautiful valley. Dairy products including yoghurt, milk, paneer, and ghee are utilised in the preparation of a few dishes in Northern India (butter). Gravies, which are often dairy-based, are also used to spice up food.

Various cuisines include nuts, spices, and herbs. Naan, paratha, and candour are examples of flatbreads that can be eaten with a variety of cuisines. Flatbreads are particularly popular in northern India. Flatbread is a common side dish in Indian cuisine. North India is one of four regions that have contributed to Indian fine dining's distinctiveness.

East India

Sweet treats like chumchums, rasagolla, kheeri, and chhena pona are popular in Eastern India. These sweets, which are today famous in North India, have their origins in Bengal and Orissa. Eastern India is influenced by Bengali and Assamese culinary styles. A delectable combination of rice and fish is Bengalis' favourite food. Bengalis are known for their fondness for seafood. A unique approach for preparing the 'Hilsa' delicacy is to wrap it in a pumpkin leaf and then fry it.

East India is well-known for its Posta, in addition to sweets. The method of meal preparation and serving in Eastern India is more basic. Steaming or frying are the most frequent ways to make basic foods. Meat is a popular dish in East India, albeit the availability varies by region.

South India

Instead of being fried, Southern Indian food is roasted or baked. Rice and coconut products are common ingredients in Indian cuisine. South Indian cuisine is known for its light, low-calorie meals that are nevertheless delicious. South Indian cuisine includes a lot of rice. Dosas, vadas, idlis, and uttapams, all prepared with rice and lentils, are popular dishes. One of the most popular is sambar, a curried vegetable soup. Andhra Pradesh, Chettinad, and Hyderabad are also home to the sambar tree. Each region, on the other hand, has its way of cooking the correct cuisine. In Southern India, fine sweets are also prepared. Mysore Pak (chickpea curry) and creamy payasam are famous desserts in the region (milky rice dish).

West India

The four major culinary groups in Western India are Rajasthani, Gujarati, Maharashtrian, and Goan cuisines. Geography has split Maharashtrian food into two different sections. Western India's desert cuisine is noted for its unique flavour and wide range of meals. The states that best represent Indian dessert food are Rajasthan and Gujarat. Rice fish and coconut are very popular in coastal areas. Wheat, jowar, and baji, on the other hand, are more common in hilly terrain. Rice, coconut, and seafood are important staples in Goa. Gujarati food is mostly vegetarian, with a focus on sweets. Rajasthani food is also vegetarian, with a well-balanced blend of spices and herbs. The most diverse of India's four regions are expected to be West India. West India, which is primarily vegetarian, has a great mix of spices, herbs, and delectable meats.



Major Findings of the Study:

- In terms of cooking method, spice use, and exquisite flavour, the study's findings show that traditional cuisines in North India differ greatly from those in South India.
- Because of their exquisite, amazing flavour, they are indexed.
- Because the leaders of the family are focused on their occupations, the poll also found that dinner is the major meal of the Indian family structure throughout the day.
- Indian food is heavily influenced by religious taboos (Vegetarian and Non-Vegetarian).

Traditional Foods with Their Modern Functions:

Traditional meals are appealing because of their distinct qualities. They provide food security, create jobs, improve nutritional status, and provide dietary variety. They have several therapeutic characteristics as well.

Nutritional Status

The nutrition of most Indian recipes is dictated by the ingredients used and how they are cooked. The bulk of Indian cuisine is rich in nutritional value and comprises all the food categories. Baked or roasted food is the traditional Indian main course. On rare occasions, deep-fried food is offered. In terms of nutrition, Indian cuisine is rather healthy. A steady supply of food and a well-balanced diet is essential for individuals' optimal health and nutrition.

When a person's nutrition isn't right, it affects his or her capacity to function well. The most vulnerable people are women, children, and infants. Food shortages, dietary restrictions and taboos, misconceptions, and a lack of time to feed or consume worsen the nutritional situation. Traditional foods, which are abundant in almost every vitamin, can help people improve their nutritional condition to a larger extent.

Conclusion:

For their nutritious benefits, traditional foods must be recognised and popularised. Each Indian state has its cuisine due to environmental variances and nutritional preferences. The cuisines reflect the socioeconomic status of the area, as well as cultural and traditional themes and key agricultural goods. Indian food is heavily influenced by the country's natural spices. Each dish in Indian cuisine provides nutrients that promote good health. On a social, cultural, and economic level, traditional food products are necessary. Traditional foods have an important role in ensuring food security and reducing malnutrition. They mustn't lose their industrial expertise. The amount of information available about conventional goods must be expanded in cooperation with small-scale food producers.

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Visual arts and Indian culture: An analysis on how religion influenced Indian art

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Abstract :

Culture can be defined in many ways but it is something beyond all those definitions. In sociology, culture is the values, beliefs, language system, communication practices that people commonly share. The nation's soul and values are expressed through its culture. The visual art culture means the culture expressed through the use of visual images. This is studied as a subject of cultural studies or media studies. Art helps the Indian culture to be build a stronger base for the generations to keep the assets and to treasure this gem of the country. The Indian art is originated from the prehistoric times and the arts of that time was influenced by the culture of the people or the religious practices of that times.

In India, culture is mostly related with hospitality. The guest should always be treated as god. According to Indian culture, we welcome the guests with warmth and sincerity. Culture comprises of the values, beliefs, practices or attitudes. It plays a prominent role in the development of the country. India is rich in culture as it has immense collection of paintings, performing arts, writings, music, dance etc.

The three main religions in India are Hinduism, Buddhism and Jainism. These lead to be an inspiration to many arts. The roots of India's arts are from the religion. Sculptures are regarded as architecture which is the art of organizing the space. The sculptures will be a part of temples and not found alone anywhere. They would be painted in different colours also. India is in topmost position in terms of India's ancient art. India transmitted common beliefs of people and the spiritual contents through the art.

Key words: Culture, Indian art, Visual arts, paintings, sculptures, architecture.

Introduction :

Culture is a complex term with several meanings. According to the dictionary, it is the process of training and refining the mind or manners, which is the intellectual side of civilization. The interpretation of art is known as the culture. It is connected with the behaviour of people, their moral values and human relations. The action, behaviour and attitudes of the individuals along with the standard of living and clothing together comprise their culture.

There are "material" and "non-material" culture. "Material culture" is the technology, architecture, agriculture, art forms, trade, commerce etc. Whereas, "non-material culture" includes myths, beliefs and oral traditions. Together culture comprises of wisdom, faith, art, law, traditional practices and styles that has been obtained by human being as a part of the society.

Culture has three dimensions in the society. Firstly, normative system, that makes people act according to the accepted moral or ethical norms. Then the expressive system which includes literature, music, dance, art which are cultural way of expression of the people. Finally, the system of ideas, it allows meaningful interpretation by the members of the society.



India being an ancient civilization has deep history. The diversity of the Indian society and its culture is vast, but there is unity amidst these diversities. The expression of culture in the form of visual images are known as visual culture. In India, there are different kinds of art forms. Painting, sculpture, architecture, pottery constitute visual arts in India. Indian art origin can be traced in prehistoric times, in 3rd millennium BC. As the Indian art evolved into modern times, it was influenced by culture and religion. Religious stone and metal sculptures survived through time and best remains are found now.

From the scriptures, the artists adopted the qualities of the gods and the goddesses that are already mentioned into their arts which could be images. The ideal figure of man and woman will be adopted. The Indian art helps to get moksha or to release from the cycle of birth and death that is meant to be the ultimate aim of the life. The artists were keen on the observations while working on each art and are ready to take risks for that. Indian art is a combination of reality, spirituality, symbolism etc. The people who lived in the nation are the artists who had experienced the happiness and sadness and then reproduced it in their works with whatever available medium. Earlier times, the architecture and the art are connected to each other. The faiths that is being practiced in India, like Hinduism, Buddhism, Jainism have inspired most of the art in India. It is not necessary that all the art is influenced by the religion. Indian arts were worked on mediums like clay, stone, wood, paper etc.

Literature review :

According to “Frank Burch Brown, in *The Oxford Handbook of Religion and the arts*”, says that “Nearly every form of religion or spirituality has a connection with art”. Art is thus always connected with religious features whether it be Hinduism, Buddhism or Christianity. In the work of “Barbara Baert, *Fluid flesh: the body, religion and the visual arts*” addresses the relationship between religion, body and the visual arts. There are many common factors between religion and the visual arts like their presence in the human psyche. In a work by “Pika Ghosh, titled *Temple of love: Architecture and devotion in seventeenth-century Bengal*”, analytical study on sensational and beautiful temples. This study is not just about art, but about religious studies, history and literature. It deals with the inter-relation between religion, art and state power in Bengali temple building practices. There were similar studies that deals with how texts have been interpreted in the study about the paintings in India.

A study by Joanna Gottfried Williams on the art of Ramayana in Orissa. The place is known for the carved temples. In that study she interviewed the artists, researched about visual arts and observed how the artists’ works. She studied about different genres of visual art like wall paintings, manuscripts, temple sculptures, shadow plays etc.

In another study, the researcher talks about the scroll painting tradition in South India. It is a religious tradition of art practiced in the parts of Telangana, Andhra Pradesh. This traditional practice was discovered as it motivates the ideologies and is also embedded in the caste system of that region.

Method :

This research on the topic, “visual arts and Indian culture: an analysis on how religion influenced Indian art” is done through qualitative method. It is carried out through the content analysis. Qualitative method helps to explore ideas and experiences in depth. In this research, the primary data and the secondary data is collected and used. The data that is collected first-hand is known as primary data. It might be collected through discussions. While secondary data is the information that has already been collected by someone else like internet research, newspaper articles and reports. This method helps in exploratory research and hypothesis generation.

Discussion :

Indian art portrayed god Rama, Krishna, Shiva and goddess Durga, Lakshmi etc. from the references of the scriptures. They were visualized from the descriptions of ancient mythological literatures. The male figures will have narrow hip, broad shoulders and deep chest. Whereas female would have narrow shoulders, full breasts, thin waist and broad hips. The Indian artists represents the female as the mother. The customs, beliefs and the life of ancient India is shown through the art. Traditions, habits of the society, the dressing style and the ornaments used in that period are also included in the art.

The feelings and the thoughts of human beings are expressed through the use of lines and colours which is referred to as paintings. Paintings evolved from caves where people dwelling in the cave used paintings to communicate. It helped to satisfy their creative urge. The illustrations of Buddhist religious texts in eastern India and Jain texts in western India were the earliest forms of miniature paintings existed in India. The western Indian painting style was influenced by Persian style during fifteenth century. This was evident from the Persian facial types and hunting scenes in the manuscripts. During the reign of Akbar, the Mughal school of painting was originated and it became a milestone in the history of paintings in India. The earlier paintings were found on caves which were about animals, war possessions and hunting scenes. There were painted halls references in Ramayana and Mahabharata. In the cave temples of Ajanta, situated in Maharashtra has Buddhist art which later became inspiration for the early mural paintings. The art in the caves took centuries to complete. The paintings are arranged towards the centre in order to catch the attention. Other than the arts based on god and goddess, there were paintings of kings.

Analysis :

The paintings in the central India, Rajasthani and Pahari region are influenced by Indian traditions. It took inspiration from religious texts, Indian epics, poems and Indian folk-lore. The pictorial arts of these region were influenced by Vaishnavism, Saivism and Sakti. Presently areas of Himachal Pradesh, Jammu and Kashmir, Uttar Pradesh comprises the Pahari region. These places were the centres of artistic activity during the seventeenth to nineteenth century. The subject of the paintings is usually Buddhist which is based on Jatakas that is the collection of stories of birth of Lord Buddha. The paintings of the kings were there in earlier centuries. These kings belong to the upper class or the high caste in the society. In this way too, the religion had influenced the ancient Indian art. The paintings or sculptures of the lower caste people are less during that time as they are not recognized as a proper class by the society. In between eighth and tenth century, excavation of many Hindu, Buddhist and Jain temples had happened. These temples were excavated from the living rocks. Kailash-Nath temple is one of such temples. There were painting remains found on the walls of such temples.

In south India, the wall paintings of the temples in Tanjore, Tamil Nadu were another significant art in India. All the wall paintings of ancient India are found temples. The paints used to make these paintings were taken from local sources and the brushes were from the animal hairs.

The Sanchi stupa sculpture in Madhya Pradesh of the Vrishika or the wood nymph, the sculptor was successful in depicting the goddess with tribhanga posture that bring out the beauty of the female figure. The Indus valley civilization produced the earliest sculptures. The rise of Buddhism had led to the religious theme of art. The practice of doing sculpture was common among the Buddhist and the Hindus. Hinduism was the main religion that had the practice of sculpture art for a long period of time.

Not only Hindus, each religion in India had their own contributions towards Indian art in the form of sculptures and paintings. But the art of the deities of Hindu religion dominated the Indian society from ancient times. Prominent sculptures in India are the Ajanta caves, Dancing girl of Mohenjo-Daro and the Asoka pillars.

Islamic art also was another major set of visual arts that had been there in India along with the temple art. When Delhi became sultanate, the architecture that were made then were influenced by the Iranian style. The mosques were built by craftsman who were hired by the Muslim leaders. Open courtyards, covered hallways were the features of the architecture of those buildings. The Taj Mahal in Agra, Uttar Pradesh is the best-known example of the Islamic architecture in India by Shajahan. It is also regarded as one of the seven wonders of the world.

Conclusion :

By doing this analysis on ‘visual arts and the Indian culture’ on the basis of religious influence, we come to know that the religions in the Indian society had an impact on different kinds of arts from ancient periods. The sculpture, paintings, mural paintings, wall paintings and architectures were based on the religious practices of people at that period. The temple architecture was the prominent art that can be witnessed now from the history. Mostly those sculptures and paintings were of god or goddesses. The body features in the images or the art resembles to that of the ideal human features as described in the epics or ancient scriptures. The class differences that existed in the society during that times will be reflected in the visual arts done by the artists. Prominence will be given to the upper caste members, mainly the kings. They will be glorified in the art works while the slaves or the lower caste members will be given least importance. The Muslim culture or the Islamic religion had influenced the art of India during the Mughal reign. These all are the result of the religious influence in the society that gradually affected the visual arts in India.

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Types and Nature of Mind According to Indian Culture – An Overview

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Abstract:

Mind is referred to the aspects of consciousness and intellect stated as the combination of thoughts, memory, emotions etc. It has the ability to perceive the relationship between oneself and one's environment. The four aspects of mind together work quickly and beautifully in each and every scenario. This paper helps you to understand about mind and the different aspects of mind according to Indian culture. It also explains about the connection between mind and emotions and different methods and idea to control mind. Being aware of our mind helps an individual to connect with themselves and with the surroundings. The works referred from Patanjali Yoga sutras and different research papers helped in better understanding the concept of mind and its nature of behaviour.

Keywords:

Mind, mānas, Citta, buddhi, ahamakāra, Emotion

Introduction:

According to the science mind is defined as the product of brain activity. But researchers found that mind is more powerful than brain. In accordance with Indian culture mind is constituted of four elements mānas, ahamakāra, citta and buddhi. It is referred as the most powerful tool by many philosophers. By controlling our mind, we are able to control our actions and thoughts resulting us to think and be positive in each and every situation. Hence controlling our mind and emotions is very much important. To control our mind, we must know about how mind works and how it effects our organs and senses.

Four Elements of Mind:

Cittā:

Cittā or chitta is one of the five aspects of the human mind where other four are mānas, ahamakāra, buddhi and atman. Cittā is referred to as consciousness, a whole mind-body consciousness which gets attached to the soul and with all five sheaths in the human body. It is also stated as the energy for thinking and feeling. The correct perception, false perception, imagination, sleep and memory, all these psychological functions are occurred in the citta energy. Cittā or cittā also includes the different kinds of thoughts, memories, emotions, feelings and other mental impressions. These mental impressions can be affected either negatively or positively which eventually effect one's way of living. Cittā is also referred as a kind of energy field made up of the three gunnāsa, satavāsa, rajas and tāmas being able to reflect the consciousness that are perceived through the senses. The different type of cittas, Patanjali describes different types of cittā as cittā vṛttis. The five types of vṛttis are *pramāṇa: viparāyā, vikalpā, nidrā and smṛti*. These vṛttis can affect each individual differently so

we need to control our thoughts and way of thinking. Through meditation and yogic practices, we can master our mind which helps us to focus on the good deeds and achieve inner peace and calmness.

Ahamakāra:

It is one of the function of minds where it refers as ego, the image a person has of himself/herself, it builds the identity of an apparent individual. Ahamakāra: is root cause of self-awareness. It says all about 'you', which helps to understand who we are and what actually is our desire for life. Ahamakāra enables the soul to relate itself to realise objects and qualities of the world. By training and controlling our mind, ahamakāra can become the power of will and determination which make us feel more confidence in doing and achieving our goals. Ahamakāra: can be labelled as the sensory expression with aversion and attraction, like it tells us about what we like and what we don't. If you are aware about ahamakāra and its true nature, it helps to coordinate the other three functions of mind which eventually helps an individual to be in his or her true self.

Mānas:

Mānas is one of the four functions of human mind. According to yoga sutra mānas is similar to as Citta. It mainly controls the senses such as tasting, speaking, touching, seeing etc. Mānas can't work on by itself, it is coordinate or instructed by buddhi to make decisions or to do actions. By observing mānas, it helps to get attached with our mind and helps to control it and also by understanding mānas it becomes a part of self-awareness. Eventually we will discover how mānas is connected to different concepts, process or insights. By mastering the senses and acts, there comes the mind, with the physical instruments of perceptions and mastery over the primal cause out of which manifestation arises. mānas is also called as the doubtful faculty of mind, for example before we try to do something a doubt may arises like should I do it or not? It has no power to take decision, to judge or to discriminate.

Buddhi:

Buddhi is referred to as the inner wisdom, the aspect of mind that knows, decides, judges and discriminates. In the actual life, we want buddhi to be making the choices, otherwise mānas gets the instruction from the habit pattern stored in citta which is coloured by ahamakāra: - the ego. But it is not buddhi that leads the mind, the samskaras that overshadow buddhi. One of the important practices is to sharpen the mind and learn to apply it. It helps us to make better decisions and judgements. buddhi is clear calm inner wisdom, that knows what is truly right for you at any given moment. But at some time, you listen to voice of your desire not to inner wisdom especially when you are sleepy and corrupt. By practicing the attachment with the desire will be less and buddhi will become sharper. The sharper the buddhi it becomes not to listen to the desire but act up on buddhi

Mind and emotion:

The seven streams of emotions are kāma which means desire, krodha: which means anger, moha refers as attachment, lobhā as greed, madā as pride, mātsarya as jealousy and ahamakāra: which means egotism. Individuals have a good emotional health only when they are aware of their thoughts, feelings and behaviours. Everyone feels good about themselves whenever they have a healthy relationship with oneself. Emotions can control people's behaviour for example when someone is angry or jealous, these feelings or emotions makes them to do things which can hurt somebody's inclination or oneself. When you are feeling negative emotions, you can't control your thoughts or actions. The anger, depression, frustration, jealousy everything leads to a situation where we cannot control our actions and those actions ends with a feeling of regression. There is a verse in Bhagwat Geeta that says about the emotion control and management.

asaṃśayaṃ mahābāho mano durnigrahaṃ calam |

abhyāsenā tu kaunteya vairāgyeṇa ca grhyate || B.G 35||”

Lord Krishna advises Arjuna that mind is undoubtedly restless and difficult to restrain, it can be controlled by repeated practice and detachments. Constantly practicing positive emotions is one of the most efficient way to get rid of negative thoughts or feelings. For example, if you are feeling angry, try distracting your mind with positive emotions like respect and love. The negative emotions and thoughts will always make us to think in a negative way and stop us from attaining our goals. We cannot control our emotions but we can manage them by controlling our mind. Our feelings and thoughts continuously keep changing from one thing then on to another. When we have the control over our mind, we will be able to manage our thoughts and can have a positive mind set towards everything. Embrace the positive feelings every time whenever you feel down by thinking some moments that makes you feel happy and motivated. We ourselves are the cause and solution of our problems.

How do we control our mind?

We all are aware of each and every tiny thought that goes in our mind, and we can control only a tiny part of our conscious thoughts, the majority of our thoughts goes on subconsciously. According to yoga, meditation, breathing exercises and āsana helps a human mind to become calm and think about the present situation. By concentrating the breathing, it helps us to awake the citta (consciousness) which helps to be aware of our surroundings. Regular practice of āsanās along with the awareness of breathing, mind will train the thoughts to remain centred. Engage the mind with the activities where your mānas feel free and things that which make you feel you are enjoying it. Controlling the breath is the most relevant way to control our mind, if you control your breath, you control mind. Ahamakāra: tells everything about ourselves like what we like to do that makes us feel happy and free which reduce stress and other negative thoughts, so try to listen to your inner self. By understanding all the four functions of our mind and its nature we can be the master of our own mind. We can observe and learn about our mental and emotional states by observing our actions, gestures and by the way we react to our surroundings. Meditation is one of the best techniques which helps us to control and train our mind. Mind is the finest element that we can process and if it is understood and trained well, we can be helpful for different practices which reflect our life in a positive way. Otherwise, mind can distract and dissipate all our potential.

Conclusion:

Citta, mānas, buddhi and ahamakāra: are the four elements of mind, these four elements are like the spokes that drive the wheel to work in the external road of life. These spokes will lead us to self-realization. It is the mind that control the senses, breath and body and causes them to go out into the external world. We see, feel, express and accept each and every situation differently either positively or negatively is all caused by mind. Mind is also connected with emotion which makes us feel and experience the seven streams of emotions in differently. The emotions can be felt differently by each and every individual in a same situation, this is because mind and its aspects are different from one another. Understanding and training the four functions through meditation, pranayama and different other techniques one can be the master of their own mind. Observing and accepting the nature of citta, mana, ahamakāra: and buddhi, an individual can understand his/her true form and achieve self-realization.

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Sense and Inner Sense, Impact on Mental Health

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Abstract:

Every individual on the planet wants to be happy, and there are several ways to achieve this goal. Ancient literature provides a wealth of knowledge about how to live a happy life. The most crucial component of pleasure is a person's health, but I am particularly interested in mental health. Both the external and internal senses are connected to the mind. When the senses and inner senses operate correctly, the mind becomes powerful and study able. On this page, the inner senses of the senses and how they affect the mind are talked about, as well as ways to improve the mental health of the mind and inner senses.

Keywords:

Sense, Inner Sense, Mind, Intellect, Memory, Ego, Mental Health, Indriyas, Jñāna Indriya, Karma Indriyaas, Pratyāhāra, Meditation, Yoga, Aṃtaḥkaraṇa.

Introduction:

Both pleasure and sorrow are caused by the mind, and happiness may be achieved by having a tranquil mind. The mind interacts with both positive and negative ideas via a variety of mechanisms. According to literature, the senses are regarded as the mind's origins. The senses have two categories: Jñānendriyā and Karmendriya. According to Nyaya's philosophy, defects and virtues embedded in goods have an effect on the senses and mind when the mind is linked to the senses and the senses are connected to things. Indian scriptures depict yoga, healthy food, meditation, ayurvedic living, and other traditional practices as techniques to filter the senses and cleanse the mind. This paper is about the mind and its nature, as well as the senses and inner senses.

Sense:

A sensation is a process by which an organism perceives and responds to stimuli in its environment via a biological system. The brain receives information about the world from the senses, processes it, and then guides the body's chemical or physical reactions, among other things. Traditionally, humans were believed to have only five senses (sight, smell, touch, taste, and hearing), but there are now many more. When compared to nonhuman organisms, humans have such a limited range of senses. The sense organs process a range of sensory inputs (such as sounds or smells) into a form that the brain can understand. Living organisms rely on their senses and perceptions for cognition, activity, and reasoning.

A sensory organ is a collection of interconnected sensory cells in the human body that react to specific physical stimulation. Sensory organs use cranial and spinal nerves to deliver sensory input to the central nervous system (CNS) (central and peripheral nervous system nerves that transmit and receive sensory information between the brain and body).

“indrama ātmā tasya sādhanama indriyām”



The *ātmā*, or soul, is what Indra is alluding to. Indriya is its *sāadhanā*, or instrument (tool), for obtaining knowledge. This shows that *ātmā*'s (source) instrument for seeing accurate and complete knowledge is Indriya.

The expression "Indriya" is tradable with the expression "Indra," which is the most fundamental part of the sentence. Indra is referring to the *ātmā*, or soul. The *Ātmā*, or soul, experiences the knowledge we get through Pratyaksha or Indriyaas.

We can observe that *Indriyārthā sannikarṣa*, which is the link between the Indriya (sense) and the *Indriyārthā* (sense organ), achieves wisdom (sense object). This information is obtained by *Mānasa* (mind), which is then filtered by Buddhi (intellect). On the other hand, Indra is the one who examines and values knowledge in its true sense. As a result, the Indriya is tied to Indra in terms of real and full knowledge.

“inā iti viṣayanam nāmā tana ināḥ viṣāyana prati dravaṃtī iti indriyaṃ”

“yādava indriyyasya ātmānaḥ liggama cihnam upabhoga sāadhanam indriyaṃ it”

"Indriya" is made up of the terms "Inā" and "Dravaṃtī." "Inā" relates to Viṣaya (sense theme or objects), while "Dravaṃtī" alludes to flow or movement. Along these lines, whatever heads down the method of its Viṣaya, or centers, is called Indriya. The soul, or *Ātmā*, learns about sense objects through the body's Indriya, also known as the sense organ, according to these lines.

Classification of Indriyas:

Indriyaas are divided into two categories. The following are the details:

- 1) Jñāna Indriyaas or Budhi Indriyaas
- 2) Karma Indriyas

Jñāna Indriyaas or Buddhi Indriyaas:

Sense organs make up the Buddhi Indriyas. There are a total of five of them. Here's a list of some of them:

The Pancha *Jñānendriyā*, or five ways of perceiving, are the five sense organs. The Sanskrit terms *Jñāna*, which means "consciousness" or "higher knowledge," and *indriya*, which means "sense" or "organ," are combined to form Pancha. People's lower sense organs allow them to view the world around them.

Chākṣu Indriya – Eyes – perceiving and analyzing form, color, size, shape, etc.

Śotrā Indriya – Ears – perceiving and analyzing different types of sounds

Gharānā Indriya – Nose - detecting and analyzing different types of odors.

Rasanā Indriya – tongue – recognizing and analyzing various tastes.

Sparsā Indriya – skin – recognizing and analyzing various types of sensations.

Karma Indriyaas:

The articulation karma insinuates the results of one's direct. Karma Indriyas are Indriyas that carry out vital jobs and actions. The Karma Indriyaas are made up of motor organs. They are a five-person group as well. Here's a rundown of a few of them:

Pancha Karma Indriyas:

“Hastau pādau gudā upastham vāga indriyāṃ athā epīāi kā”

“Karma indriyānī pajecā īvā padau dhyāna karmānī”

“Pāyau upastham visargartham hastau grahaṇa dharāṇe”

“Jihvā vaga indriyām vak kā satya jyotiḥ tamo amṛtā”

The organs that govern motor functions are known as Karma Indriyas. They are created and assigned specific roles, such as dealing with life-or-death emergencies. There is a total of five of them. You'll find the ones you're looking for in the list below.

1. Hasta (pani)- hands

Charaka's functions are Grahaṇa (receive, collect, gather), Dhāraṇa (hold).

According to sāmṁkhyā karikā, there are two functions - āharaṇa (receive), ādāna (hold)

2. Paada, Foot –

Functions according to Charaka-Gamanā (Walking, moving, locomotion)

Based on sāmṁkhyā karikā - Vihāraṇa (move around, roam), Gamanā (walk)

3. Guda (Paayu), Anus

Based on Charaka - Mālā Visarga(defecation)

Based on sāmṁkhyā karikā - Mālā utsarga(defecation)

4. Upastha (Linga), Penis

Based on Charaka - Mūtra visarga(urination)

Ananda / Ramana (Sexual pleasure) according to sāmṁkhyā karikā

5. Vak Indriya, Tongue, organs of speech

Functions as described in Charaka - Vāka, Vāṇī (speech)

sāmṁkhyā karikā - Vachana - speech functions

Aṁtaḥkaraṇa

(Aṁtaḥkaraṇa): an improperly worded Sanskrit phrase used by early theosophical writers to signify "internal instruments." Depending on the theological system, this line can be taken in a variety of ways. In ADVAITA, it is made up of the intellect, mind, ego, and awareness. In Sanskrit, they are known as Buddha, mānasa, ahankara, and Chita.

- **Mind:**

A mind is a group of skills that are in control of what happens in your mind. A lot of the time, the term describes the event itself. These skills include thoughts, imagination, memory, volition, and emotion, among other things. There are many things they control, including how we perceive things, how we believe things, how we desire, how we act, and how we feel, but these are just a few. Many alternative taxonomies of thought patterns have been proposed in the past. Sensory, propositional, deliberative, aware, and happenstance are all different types of things. Think about it: Minds used to be thought of as physical things, but now they are often assumed to be character traits or skill sets that humans and other animals have. Many different ideas about



what the real nature of a mind or mentality is have been put forward. Epistemic definitions need to talk about how the subject has special access to such states of knowledge. A lot of people who work with consciousness-based approaches put a lot of value on the conscious mind and only let the unconscious mental processes be part of the mind if they are properly linked to it. If you use intentionality-based techniques, you show that you can connect with things and describe the world. Behavioralism describes mental states when it comes to how they cause things to happen, while functionalism describes mental states in terms of how they react to things outside of their bodies. If other things have minds, as well as how the body-mind connection should be looked at, these are important questions about how to study the mind.

What drives the mind to consider and act in a certain way? As a means of resolving this issue, Dr. Paul Badcock and his co-workers came up with a human mind theory that includes proof from human evolution and developmental psychology as well as neuroscience and biology. The human brain, according to this hypothesis, is a complex adaptive system made up of domain-specific and specialized elements that work together to produce environmental adjustments. It might be argued that knowing one's Hierarchically Mechanistic Mind (HMM) prototype can help one comprehend the brain better.

The psyche, likewise characterized as outlook," is ordinarily yet not generally connected with the body, otherwise called "rawness. Disparities between our ideas and behaviors are referred to as "mind-body disorders". They are caused by how the mind and brain work together. Dualism and idealism are two of the most common views that say the mind isn't physical. Materialism and functionalism, which say that the mind is like the brain or can be explained by physical things like cerebral activity, are common today. Philosophy and optimism are still popular. If the mind is unique to humans, does it share some or all of its traits with animals? Is it a well-defined property at all, or is it the result of certain human-made tools? People from different cultures and religions have different ideas about how to deal with these kinds of problems. Some people think that only humans have consciousness, but others think that non-living things, animals, and deities also have it. A lot of ancient people thought that the mind (often thought of as the soul or spirit) was linked to ideas about what happens after death and how the world works. This is true for people like Zoroaster, Buddha, Plato, Aristotle, and other ancient Greeks, Indians, and Muslims.

- **Ego:**

Someone with an excessive feeling of self can be described as having a "big ego," for example. It's similar to self-esteem in that way. It's possible that Sigmund Freud, who is widely credited with coining the term, comes to mind. In reality, the ego has a long and illustrious history in psychology. Many theories have been proposed by ego specialists on how the ego originates in the human mind. Is it true that babies develop egos? If not, what happens throughout the first several years of life? What are the psychological consequences of a lack of ego growth? This essay will examine these challenges and discuss how various ideas have attempted to address them. The study of ego development will be done in chronological sequence, but first, the term will be clarified. Theorists like Sigmund Freud, ego psychologists like Jung, Erikson, and Levinger, as well as supporting studies, will be discussed next.

"Ego is a difficult psychological concept to explain. It is, however, often seen as an externally related aspect of the self. The ego is kept alive through cognitive activities such as thinking, perceiving, remembering, reasoning and attending. The amount to which these functions are used to protect people's self-concepts is a good indicator of how powerful or weak their ego is. As per a Jungian depiction, "a complex inside the mind that contains the center of an individual's field of awareness and seems to show an extraordinary level of coherence and character." Philosophers generally believe that the ego is a part of the self that is connected to the outside world.



The earliest current theory of ego development is ascribed to Sigmund Freud. Historians, on the other hand, say that Freud's views were influenced by ancient Middle Eastern customs. Freud would have been aware of this because of his Jewish cultural heritage. Furthermore, some of his ideas are similar to those of traditional European philosophers. Because Austria and Germany were in transition throughout Freud's formative years, these ideas continued to influence the environment in which he grew up.

All behavior, according to Freud, is essentially a social form of infantile urges. These desires might be sexual or hostile. The three aspects of the psyche are the id, ego, and super-ego. The id, often known as libido, is completely natural. The conscience or internalized parent is the super-ego. The ego is the thinking intellect that balances the id and the super-ego. According to Freud, healthy men reconcile their id with their ego and abandon infantile worries. According to psychologists, Freud's theory overlooks the relevance of free will in both individual and societal activity. Sigmund Freud's theory has been regarded as deterministic and mechanistic. According to Freud, "man is a prisoner of his lower unconscious and so stripped of the possibility for ethical engagement," as Jacob (1993) put it.

Sigmund Freud's primary structural theory of ego spawned a school of thought known as ego, or structural, psychology. Ego psychologists studied how the ego impacted the character, cognition, affect, and behavior, as well as how the ego influenced character, cognition, mood, and behavior. They believed that ego developed as a consequence of unacknowledged conflicts. In the presence of carers, particularly a primary caregiver, the ego is created. Infants need the love, care, and communication of a mother figure to develop a healthy ego. Development may be impeded or interrupted if an infant's link with his or her primary caregiver is not created or is destroyed. This may cause a psychological breakdown or perhaps death. From infancy, ego functions like perception, movement, memory, language, symbols, and awareness of reality would be part of the ego's development sequence, as would the ego's awareness of reality.

In 1964, Jacobson conducted research that backed his ego psychology theories. She observed that in toddlerhood, self-and object perceptions changed from a unified, undifferentiated matrix to distinct ego-environment separations. She also stated that the regression of self and object perception was a symptom of psychosis. Despite the fact that newborns are already able to distinguish themselves from non-self-beings, Mahler said in 1975 that they can't form a strong personal identity. She believed that babies went through periods of separation and individuation between the ages of six months and two years. When academics moved their attention to studies of quantitative notions, ego psychology, like meta-psychology, fell out of favor. Biological, developmental, and external conditions are all taken into account by structural theorists today.

Carl Jung was instructed by Sigmund Freud. Jung and Freud were old buddies until Jung couldn't help contradicting Freud's idea of charisma. According to Jung, the prospect of realizing one's entire potential is what drives the mind. The psyche, according to Jung, was made up of the ego, the personal unconscious, and the community unconscious. The ego is made up of the conscious mind. The personal unconscious is a collection of repressed or suppressed personal experiences that exist below the level of awareness. The collective unconscious included archetypes that represented the whole of humanity's shared human experience. According to Jung, infants are not blank slates. Rather, they served as a repository for the collective unconscious, which provided growth and survival patterns. The self-archetype was the driving reason for ego development. This concept teaches youngsters how to balance good and negative feelings, which helps them develop ego awareness. This is where the maturation and growth process takes place.

A person's ego is the term used to describe their self-esteem in modern society. When people are regarded as having large egos or egos that bruise easily, this is sometimes interpreted negatively. The term "egomaniac" has come to refer to a person with a skewed sense of self.

- **Intellect:**

The intellect, or Buddhi, can't work unless it has a certain amount of memory space or data to work with. As more information is available, intelligence changes how it acts. If your memory has ten gigabytes of storage, then this is how much space it has. Some people can come up with a trillion ideas with these ten terabytes. This depends on how bright their minds are. This means that someone else has the very same 10 GB of data RAM as you.

According to yogic philosophy, the human mind contains 16 dimensions.

Today, intelligence means being able to think more clearly than another person. If anybody mentions one thing to which you can respond with ten, you aren't any smarter than before. Unfortunately, this is how things work in today's schools and universities. If you can build a lot of stuff out of nothing, you're considered smart, which isn't the case. You have a superior intellect. The Buddha would not push you in any way because it can only work with data that has already been made. It doesn't have direct exposure to any resources.

- **Memory:**

When people discuss memory, they are referring to the brain's ability to recall events that have occurred in the past or are now occurring, as well as other items, in order to identify them when they are required in future. Human memory is one of the most amazing things in the world. A long and complicated evolutionary process has led to a mind full of dexterity and adroitness that is awe-inspiring to look at. For us to get into the storage rooms of the natural order of things, we possessed to think carefully.

Human memory capacity is estimated in a variety of ways. According to a new study, long-term memory is continually reorganized, particularly at the lowest levels of neuronal clusters. Memory capacity has no broadly recognized definition. It is possible to avoid setting constraints on human memory capacity as long as retrieval of things held in memory is not a concern; otherwise, one must accept a number game with no clear, definite ultimate estimate. In recent times, this capacity has been referred to as the amount of disruption caused by an object that must be kept in the mind.

When we are born, our brain cells gather a lot of information about us and the world we live in. So, how then, can we remember all that we've learned and done? Memories

Humans keep a lot of different memories for different lengths of time. Short-term memories last from a few seconds to a few hours, and selective memories last for many years. We have such a memorable performance that requires us to repeat information in order to remember it for a brief period of time. You must repeat a phone number to yourself in order to remember it. This is when you use your working memory.

Another way to group flashbacks is to glance at the topic of memory just because you're not aware of it when you think about it. Declarative memory, also known as explicit memory, refers to memories that you actively think about and remember. It's common knowledge that Lisbon is the capital of Portugal and that there are 52 cards inside a standard deck of cards. Many of them are made up of things you remember from your past, like a birthday from when you were young.

Implicit memory, often known as "non-declarative memory," is a form of memory that develops without being explicitly stated. Procedural recollections help your body in recalling the abilities you've procured. Do you like to cycle or play an instrument? They are your memories of how you do things at work. Having nondeclarative memories can also make you salivate if you see your favorite food or tense up when you're doing something you're frightened of.



Controlling Our Senses with Healthy Food, Yoga, and Meditation:

• Pratyāhāra

There are two words in Sanskrit: *Prati* and *Ahāra*. They make up the word "*Pratyāhāra*." The English word "*Ahāra*" translates as "meal". "*Prati*," on the other hand, is used when you want to say something is "against." *Pratyāhāra* means "*Ahāra* control" in Sanskrit. In the past, people have likened it to the turtle taking shelter in its shell, which represents the mind as well as its limbs. The most popular translation is "isolation from senses," which is what most people conceive of. But there's a lot more to the phrase.

In yogic thought, there are 3 phases of *Ahāra*, which is food. The first is physical nourishment, which gives the human body the five basic elements, we live in a universe that is made up of five fundamental elements: earth, water, fire, air, and ether. These are impressions of the second kind. They brought in the delicate substances that the mind needs to stay healthy. These are sound/ether, contact, sight/fire, taste/water, and smell/earth. Five senses make up the subtle elements: sound-ether, touch-air, sight-fire, taste-water, and smell-earth. These five senses are composed of these five things: Affections, or the people we care about, are the third level of *Ahāra*. These three *Gunās* help nourish our souls and impact us as we learn more about them (These are the major factors that determine whether a space is harmonic, distracting, or sluggish).

Pratyāhāra is split into two parts. It means that you should choose good food, great impressions, positive relationships over bad food, terrible perceptions, and bad connections. We can't even control our psychological impressions unless we eat the right foods and have the right relationships. People who are good at *Pratyāhāra* control or retreat from their senses so that their minds can move freely inside them.

- *Pratyāhāra* boosts mental immunity by distracting the mind from unpleasant stimuli. A healthy mind rejects the unpleasant sensory impressions that surround it, just as a healthy body rejects poisons and diseases. If the noise and turbulence of our surroundings easily distract us, we should practice *Pratyāhāra*. Meditation would be impossible without it.

The senses are managed via *indriya-Pratyāhāra*; action is regulated through *karma-Pratyāhāra*; prana is controlled through *prana-Pratyāhāra*, and thinking is separated from the senses through *mano-Pratyāhāra*. Each has his or her own set of gimmicks up their sleeves.

Taking Charge of Our Sensibilities:

- In our media-driven world, the most essential sort of *Pratyāhāra* is *indriya-Pratyāhāra* or sense regulation, but it's not something we like to hear. The majority of us suffer from overstimulation as a result of constant assault from media like television, radio, computer, newspaper, journals, and books, to name a few. By appealing to our senses, our commercial culture piques our curiosity. Vibrant colors, loud sounds, and dramatic events are continuously bombarding us. The senses are managed via *indriya-Pratyāhāra*; action is regulated through *karma-Pratyāhāra*; prana is controlled through *prana-Pratyāhāra*, and thinking is separated from the senses through *mano-Pratyāhāra*. Each has his or her own set of gimmicks up their sleeves. We've all been raised on different sorts of sensory deprivation; it's our society's principal source of amusement.

- The issue is that the senses, like untrained infants, have their own inherent volition. They guide the operations of the mind. They'll take over if we do not even discipline them, and they'll irritate us all with their never-ending requests. Because we've gotten so acclimated to continual sensory stimuli that we can't rest our brains, we've become slaves to a world of senses and its seductions. We are consumed by what pleases our senses while missing the larger picture. As a consequence, *Pratyāhāra* is perhaps the most important limb of yoga for us.



• Those of us who haven't learned to manage our senses correctly are described by the saying, "The soul is willing, but the body is weak." *Indriya-Pratyāhāra* teaches us how to grow our spiritual selves while reducing our reliance on our physical bodies. Control is done with a lot of planning and incentives, not with repression, which leads to the end of the world.

• **Pratyāhāra and the Other Limbs of Yoga:**

Pratyāhāra is connected to all the yoga limbs, and it is important for all of them. It can be found in every part of the body, from asana to deep sleep. Sitting postures, the most basic portion of asana, control both the sensory and motor parts of the body. Pranayama has a part of *Pratyāhāra* in it because we focus our efforts on ourselves through the breath. Among the practices and beliefs that help us control our senses are nonviolence and contentment. If you want to do yoga's other more advanced practices, like meditation, you need to start by practicing *Pratyāhāra* first. It uses the mind to get prana out of the body's world. It is based on pranayama, which is how to get prana out of the body (or prana control).

• *Pratyāhāra* and *Dharana* are inextricably linked. Separate our attention from the things that happen every day. There are two ways to do this: *Dharana* and *Pratyāhāra*. *Dharana* is a positive way to do this.

Aṣṭāṅga Hṛdayama:

A medical treatise and some old advice on how to live a healthy life are in this book. *Aṣṭāṅga Hṛdayama* sums up the basic ideas of Ayurvedic medicine, the Indian scientific method of life. When Vagbhata started writing it in the 6th century, he was a Vedic Indian from Kashmir.

Vagbhata, whose name means "warrior with words," thought the *Charaka Samhita*, as well as the *Sushruta Samhita*, were just too complicated and hard to understand.

He wanted to put their essential nature into 7120 brief Sanskrit phrases (Sutras) that doctors could quickly remember. It was easy for them to remember and recite the right sutra when they came across a medical problem. They can then use the sutra to help their patients.

"Ashtanga" implies "eight parts" in Samskrutha. It refers to the 8 Ayurvedic elements. Among the specialties that can be found are general medicine, pediatrics and psychiatry, ENT and surgery, toxicology, surgery, geriatrics, and aphrodisiac treatment.

According to Vagbhata, 85 percent of ailments may be managed without the intervention of a doctor, while just 15% require medical attention. The purpose of *Aṣṭāṅga Hṛdayama's* writing was to further a cause.

- Due to the limited time span of life in today's world, humans are unable to study the vast volumes of Ayurvedic literature in depth.
- As a result, Vāgbhara came to the conclusion that a concise textbook addressing humanity's medical needs was critical.
- This might explain why the eight schools of Ayurveda were compiled using Ayurvedic literature such as the *Caraka Samhita*.
- *Sukruta Samhita*, for example, logically organized the topic material before providing the entire, full-fledged Ayurvedic book known as *Aṣṭāṅga Hṛdaya* to the world.
- Acarya Māgbhaja condensed the core of eight Ayurvedic disciplines into *Aṣṭāṅga Hṛdaya*, a book it is neither too short nor too long and is based across all known Ayurvedic texts.



Meditation:

"Truly resolving stress, either good or negative," says the author, "meditation, which would be the practice of paying attentive focus and returning to the current moment constantly." Reflection assists with tension, persistent torment, distress, heart issues, and hypertension. If anxiety makes you feel uneasy, tense, or worried, it's time to get help. Try meditation. Even a few seconds of meditation may be enough to restore your inner serenity. Meditation is a skill that can be learned by anyone. It's simple to perform and doesn't cost a lot of money, and no special equipment is required. You may meditate anywhere: on a walk, on the bus, in line at the doctor's office, or even at a stressful work meeting.

A Guide to Understanding Meditation:

People have already been meditating for a very long time. Meditation was meant to help folks realize the sacred as well as mysterious energies in their lives. Meditation is used a lot these days to help people relax and deal with stress. Meditation is a way to treat both your mind and body at the same time. Through meditation, it is possible to get into a deeply relaxed state and keep your thoughts in check. Meditation lets you focus your attention and frees your head of any jumbled thoughts that bother you or make you stressed. This method can improve both physical and mental well-being.

The Benefits of Meditation:

If you meditate, you may be able to feel calmer, more peaceful, and more balanced. This can be beneficial to both of your health. When you stop meditating, the benefits keep coming. If you meditate, you may be able to stay calmer during the day, and it can even help you deal with some medical conditions' symptoms.

Ayurvedic Lifestyle:

"Ayurveda" is a Sanskrit word that means "Science of Life." It gives us a fantastic quality of life. As a result of the evolution of nature, humans have undergone significant changes. They are, however, designed to live by natural laws. We recognize that technical improvements have resulted in a huge change in our way of life, and we have been tempted by the modern way of life. We have completely broken away from our forefathers' way of life and created our own. Amid this transition from a natural to a contemporary way of life, we've realized the need to return to our old techniques for achieving a healthy lifestyle. Ancient literature depicted the human body as a food store or as a creature made up of food; this is self-evident evidence for the phrase "We Are What We Eat". As just a result, it is clear that we must change our eating habits in order to improve our health.

The global burden of non-communicable diseases is rapidly increasing, and the most effective treatment technique is to maintain a healthy lifestyle. Ayurveda, with its primary purpose of preventing disease via a healthy lifestyle, might play a key role in this area. However, to put such old wisdom (i.e., a healthy lifestyle based on Ayurvedic principles) into practice, a systematic approach must be taken. This systematic approach must incorporate both thorough research (i.e., the creation and assessment of Ayurvedic-based lifestyle treatments) and a change in people's behaviors. This research examines these two critical processes in great detail. To summarise, there is a significant opportunity to put old Ayurvedic wisdom into practice, which will benefit the whole community. There are several misconceptions about Ayurvedic cooking, such as that it is exclusive to vegetarians or that it is Indian cuisine.

Ayurveda, on the other hand, does not teach us what to eat; rather, it tells us when and how to eat. It will automatically fall into this category if the food is fresh, seasonal, and cooked consciously and compassionately. "An Ayurvedic diet, which is founded on Hindu medical philosophy, instructs you to eat by your current dosha (energy type). Although this eating style has little scientific backing, experts agree that an emphasis on raw foods and mindfulness eating are significant takeaways.



Conclusion:

Taking care of yourself is the most important thing in life. You don't have to spend a fortune or dedicate a lot of time to make simple changes to how you live. This advice can be followed by anyone. Take action now! Here are some things you can do to maintain a positive mind.

- physical and mental exercise will help you control your senses.
- Your Emotions and Feelings should be expressed freely.
- Maintain an active lifestyle.
- Participate in activities that you enjoy.
- You should avoid substances that are harmful.
- Take a moment to notice the world around you.

At times of stress, relief may be at the tip of your nose. A powerful tool that provides instant relief in a world filled with distractions is intentionally engaging our five senses - hearing, touch, smell, taste, and sight. And they're free! you a music lover? Build an individualized stress relief plan based on what works best for you. Furthermore, attempt to zero in on the positive things to keep your brain cool-headed, so the internal sense will not be gone head-to-head with pressure which considers psychological wellness.

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Kumbha Melā the Largest Gathering on Earth -An Illustration

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Abstract:

The Kuṁbhā Melā Yātrā is beyond imagination unless it is having to know, its visuals and sound are unfathomable, and ocean of emotion you have never witnessed a mystical world where spirituality regains superior, attracting millions of people from across the vast land, the vibe resound with peace and harmony

One of the biggest festivals in Hindu religion and the largest gathering, millions of people from different part of world attends melā, it is an astonishing how different people having different languages and different culture come together to part of it,

Introduction:

Kuṁbhā Melā Yātrā is ancient in India, and therefore there is no beginning history about when it is started, there is no one event in history from when Kumbh Melā Yātrā is Started, Kumbh Melā Yātrā is an enactment and reenactment of original thing,

Although the documented reference of an Kuṁbhā Melā Yātrā can be seen in sixth century when a well-known time traveler Huen Tsang documented his visit to city of Prayag raj, Tsang wrote about a massive group of people assembled for religious worship, in the bank river Ganga, and he mention that during this period King Harshavardhana would give away all his charity returning to his place in only the clothes all that covered him

One of the reasons The Kuṁbhā attracts many people is because of Pūrṇā Kuṁbhā or Full Kuṁbhā, which is held once every 12 years of span, the 2019 Kuṁbhā was an Ardh Kuṁbhā or a half Kuṁbhā, the dates of Kuṁbhā Melā is based on scientific Zodiac position of Jupiter, The sun, and The Moon the mythological history of Kuṁbhā can be traced to the event mentioned in the Purāṇa, as Samudra Maṁthana, once the Devatā and Asurakṣā assembled on the shore of a milky ocean for producing the Kuṁbhā of Immortal later they fought themselves for Kuṁbhā of Immortal but on this process a few drops from Kuṁbhā fell at four different places which since have believed to have acquired mystical power on earth Allahabad Haridwar Ujjain and Nasik, crores of devotees visits Kuṁbhā and participates in Holy dip in achieving of immortality and this is the hallmark of this traditional gathering,

in this special occasion Sādhu who were spread across the country get together, Kuṁbhā Melā Yātrā is a celebration of bless, remarkable situation to raise above the illness of life and suffering, in this rare opportunity house holders to witness a great sage and gather an invaluable education,

Kuṁbhā is not only overwhelming spectacle of religion and spirituality but also play some economic role by generating employee lakhs of jobs for over a lakh of workers across various sector in hospitality and in eco-tourism apart from this also in un organized sector like tour guides, and taxi drivers etc.

Keywords:

Viśākānta, Yogiyoṃs, Sādhu, Sages, Samudra Maṁthana, Spiritual, Śāhī snāna, Saṁgamā

Samudra Mam̐thana:

When Lord Vishnu directed the churning of the eternal ocean in order to obtain an “Amṛtā or nectar of life both Devatā and Asurakṣā” were expected to take part in this difficult activity and receive a share of this immortal juice, churning for so many years the first thing came out is poison or Hālāhala and this poison was very venomous in the fear of it could fall on earth and destroys life of living things lord Vishnu suggested that lord Shiva is the one who could digest such a poison,

the Devatā along with Asurakṣā went to mount Kailash to sought a help from lord Shiva, lord Shiva agreed to drink it and became Viśākānta, and then the conflict broke out between Devatā and Asurakṣā for division of Amṛtā, in this lethal conflict some drops of Amṛtā fell out of Kuṁbhā or pitch over four places on earth,

later which became venue for Yātrā, Kuṁbhā organized on the bank of sacred rivers Haridwar in the northern part, Prayag on the bank of river Ganga in eastern part, Ujjain in the western part hosts Kuṁbhā on river bank of Shipra, and in the southern part Nasik hosts Kuṁbhā Melā Yātrā on the bank of river Godavari,

In Hindu religion rivers play significant role in their life, traditionally the banks of rivers are ideal venues for organizing cultural religious events,

many Pilgrim sites in India are located on banks of river, on an average Yātrā is held every 3 years across the locations, Once Melā is organized a temporary town emerges.

These are the venues for grand events on the earth, timing venue of Kuṁbhā determined based on astronomical events it is believed that at this planetary alignment spiritual energy is at its peak, making Kuṁbhā Melā yātrā a truly spiritual event.

The Holy dip (śāhī snāna):

The elemental composition of the human body is 72 percent water, 6 percent of air, 12 percent of earth, remaining is ākāśa, for one to live on earth water plays a most key role because 72 percent of human body and earth contained water,

Kuṁbhā Melā since making use of confluence river at certain altitude came because keen observation of how life and different forces function around us and how we can make use of them, Śāhī snāna is incredibly significant and in a particular day called Mahālayā Amavase is the day of great benefit and people chooses the place where water bodies where rivers are meeting called Saṁgamā where the impact is maximum and take a dip in the Saṁgamā,

which is earlier started with few yogiyoms now followed by billions of people every day, it is an India of different dimension, nowhere else in the planet that this phenomenon happens, devotees travel from north to south and from west to east, Spirituality, wisdom, calm, and awareness flow from the Ganga to the Kaveri, from Himalay to the Sahyadri, in this holy union.

Yogiyoms, Sādhu, and sages in Kumbh Melā:

In this special occasion of Kuṁbhā Melā yātrās Yogiyoms, Sādhu, and Sages who are inhabitant and in deep meditation in Himalaya, Caves get together, the Saṁgamā or reunion of Yogiyoms and Sādhu make Yātrā more spiritual, without any formal invitations, Sādhu converge at Kuṁbhā Melā site under their own flags their respective Akhāḍā,

Kuṁbhā Melā beckons them and they respond to it, it is a rare moment where Yogiyoms, Sādhu, Sages, spiritual experts from every corner of India reach householder, all over Kuṁbhā they meditate and hold sacred discussion about life,



The present of countless Yogiyom̐s, Sādhū, Sages, monks amuse the climate of yātrā with peace that we are never able to seen anywhere else,

They may not look identical in their clothes but their core values remain the same, orange color in their clothes represents flames of fire, in Hindu religion when somebody leaves the world, we cerement it consumed by flames of fire, donning saffron on means they are dead to their own personal interest and their life meant to be betterment of others

By taking guidons from Yogiyom̐s, Sādhū, Sages a normal man can get a solution to his problem which have been sinking them for years, after completion of Kumbhā Melā yātrās pilgrims returns to their native places with adding treasure of knowledge hostility and spirituality with them

They are seekers of truth

Kumba Melā Yātrā is an Economic Blessing

This gathering may create approximately six lakh jobs, in hospitality alone 2.5 lakhs people will receive a job through festival and hundreds of thousands more tour operation and in airlines and travels, Yātrā is likely to generate an income of 15.38 billions, although Kumba Melā Yātrā is purely cultural and religious belief. The trade and commercial activities associated with it creates jobs across various sectors and attract an enormous amount of abroad tourists across countries like Australia, England, Nepal, most people from south Asian countries, The Kumba Yātrā is a festival of a world.

Kumba melā yātrā does not generate income only for hosting state but also benefits neighboring states with the enormous number of local national and abroad tourists likely to visit nearby destinations and explore them.

Not only in the view of income but also the host of Kumba Melā Yātrā will upgrade into next level by getting new roads and developments in various sector

CONCLUSION

Teaching, sounds, emotion, hospitality, culture, and it is a beautiful festival to witness, to understand India one must essence Sanatana dharma, as we believe in “Athiti Devo Bava” during Yatra period voluntaries distributes food for people, Yātrā provides a platform for free and open discussion without discord

Kumbh Melā yātrā one of the greatest and oldest cultural event which has been practicing for over 2000 years, it is a world record of largest pilgrims at a single site, it is a memorable event for a common people, The Kumbh Melā yātrā has been added to list of “Intangible Culture Heritage of Humanity” by UNESCO in the year of 2017, other Indian cultural events in the list are Koodiyattam performing act from Kerala, Ramlila from Uttara Pradesh, and others,

Worshippers believe taking holy dip in the rivers will wash away their sin and delivers them moksha, Makarashankranti, Vasanta Panchami, Mauni amavase are the specific days for taking a holy dip

Sādhū spread across the country and they have extraordinarily little contact to normal human beings, they are the pillars of Kumbhā Melā Yātrā,

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Impact of Culture and Religion On Indian Education System

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Abstract:

Culture or Cultural qualities, which are depicted as beneficially made conduct in behaviour drew on beliefs, are general at various levels in each human conduct and interaction, remembering for the counting of religion. The comprehension of religion in the current view depends on a composition of two different ways of viewing at religion: religion as a procedure of importance and as fused into the real world. I view religion as notion yet it likewise has a capacity in society. These are connected with the reality yet they are not a reflection of it. In this sense religion is perceived here as a 'culture'. Religion is viewed as a piece of culture and it goes about as one among many types of obviously expressing and experiencing spirituality that is internal and individual. In other words, cultural qualities are viewed as building block of religion, this paper inspected the writing to give observational view to the obvious act of religion that is inserted specifically into cultural and education system. Some are trying to protect their cultural and religious values along side building their education carrier and gaining more values as a base of the bright future, and others are worried about reducing values, unity and the developing bigotry among the people standing and gathering to make up our country. What is discouraging is the miserable reality that spread conflict by bringing culture and religion into education system where people lean towards religion and forget importance of education which would cause trouble in circumstance in Indian education system and growth of the country.

Keywords: *Culture, Religion, Community, Gurukula, Parishads, Spirituality, Education.*

1.Introduction

Culture impacts the way of a person see the world, how we see the society that we live in, and how we speak with one another. Being a portion of a culture impacts the base of learning, recollecting, communicating and being. In this way culture decides by and large the learning and showing styles, and shows values, convictions, rituals and custom. It impacts the social association with guardians, companions and instructors. It changes the perspective of seeing things. Culture-based schooling is a methodology wherein instructing and learning happen in light of the qualities, standards, convictions and practices that are the reinforcement of any culture. A socially reactive study chamber is one where the learners feel considered and protected to learn and take part. It is where they develop a feeling of pride and self-confidence. So that a student can perform better in academics and additionally grow up to be independent and spirited residents when they learn in a conditions where their language and culture are reputable. Religion and Education are evidently two different streets in the present day situation. In any case, education is as much a portion of religion as religion is a portion of culture. However both are far off from one another in our today's modern-day education. in ancient Indian education system they aimed to give great appearance to young fellows and ladies in the of their social, monetary and strict obligations. It just depend on individual to take part at positive side at any case, Likewise conservation and advancement of culture, character and character improvement and development of respectable beliefs.as the generation varies some individuals fail to recollect the positive features of culture. and some are misusing it for their prosperity.



1.1.Culture

Culture is the most essential concepts one should be educated with. it includes the value, beliefs, way of behaving, and material positions that, composed, forms a people's lifestyle. Where as Culture includes of Non-material: the beliefs and conception generated by the representative in a convinced society, and Material: the actual objects produced by members of a society. consist of the belongings a society strikes values. Culture, is the manifestation of the non-religious knowledgeable individuals. Although there are many spiritual believers who run out and raise voice in favour of culture, it comes secondary, after the religious challenges. individual may append that advancement is the social structure that is combination both, religion and culture. There is no question that combined cooperation exist between those two throwaways of social and thoughtful expressions.

1.2.Religion

A religion is an ordered system of beliefs and practices, frequently pointed on one or more gods. Where monotheistic is known as worshiping one god, polytheistic is known as worshiping many gods, religion is recurrently described as a collaborative of belief focusing on a system of consideration, unseen power. That is thinking to be supernatural, scared, spiritual or of the highest truth. practices, values, organisation, traditions and rituals are often traditionally confederate with depth belief, as the belief in and worship of a supreme governing power that is Gods. A specific system of faith and worship". 5 major world religions: Hinduism, Islam, Christianity, Buddhism, Judaism.

1.3. How is culture and religion different from one and another

Befuddled as certain individuals might be in their characteristics however, the religion is only one of the numerous subsets of culture and not the reverse way around. Culture is the ground plan. Culture is an assortment of information that is procured by individuals through long stretches of being together in one society, while religion is the conviction framework coordinated towards the incomparable divinity but then this is the kind of thing that might be acknowledged by every individual in a culture. Two people might have a similar culture but then practice different strict practices. Culture centres around the people which is its social legacy, while religion is related with the God or the Creator of the entire universe. Culture is worried about the development of people and their convictions and practices. Then again, religion is completely worried about disclosure that comes from the Supreme Being to individuals. The presence of religion is officially written in blessed sacred texts that came from God; while culture is more common sense as the manner in which individuals act locally shows what sort of culture they have. Culture will in general change as time elapses by while the basics of religion is fixed from the beginning.

1.4. Is religion a part of culture

The common question which arrives here, "*Is culture shaped by religion or religion shaped by culture*". Religion is attached to culture. Religion and culture are snared. Both can invade our lives. Both religion and culture encompass social conduct and influence our worth framework. Religion helps us in our quest for satisfaction. As youngsters, many are driven into one conviction framework or the other, with child having no way out. Majority of people claim our religion to be the only true religion, yet truth may not be the element when we embraced it. Geology additionally impacts one's arrangement to a specific religion or culture. Lord Krishna pointing in the historic Bhagavad-Gita: "Purity, positivity, morality, self control and nonviolent are the disciplines of the body. Presenting consoling words; expressing it beyond the shadow of a doubt, gently and helpfully; and coming across the scriptures are the knowledge of speech. Peacefulness, kindness, silence, self-control, and pureness are the disciplines of the mind.

2.Impact of religious views on culture.

Religion can significance the culture of whole community, belief, or region of the creation. This proceeds in excess of a person's particular habits to influence much vaster issues, for example how the government is responsible and what revolutionary and scientific progress are made. in daily life conversation, people barely recognise between the relationship of culture and religion. but the terms hold relatively different defination, and the contrast is essential to a religion.

3.Vedic culture

The word 'Vedic' is derivative of the word 'Vid' means '*Knowledge*'. Vedic Culture is branched into four Vedas on the basis of the religious beliefs and religious groups which is Aryans and Dravidians. The 4 groups are Brahmana, Kshatriya, Vaishya, Shudra. And two main religions were Buddhism and Jainism.

3.1.Gurukul

The Gurukul education framework was a type of private schooling framework where the students used to resided in a Gurukul which was the stay of the guru or "*Acharya*" and effectively been educated. The portion of this teaching framework lies in the standards of instruction and hard work. Student were relied upon to gain from their masters and utilize their insight in their life. The relationship that existed between the student and instructor is holy and it frequently didn't include any payment yet a Gurudakshina is the token of respect that the student offered the guru as a praise to their determined help. most of the times guru used to ask student to perform some task as gurudakshina. education system started in old times during the Vedic age when there was no specific type of formal training except for the mastering was expertise based and strictly established in Vedas, Dharmasutras, Puranas, Upanishads and Brahmins which were the basic aide for students to extend their mindset of knowledge. This institution of Education focused on generally character advancement and character formation. Students would perform student that focused on physical and mental prosperity. Understudies were shown how-to live in the public eye with each other. guru's checked and noticed the conduct of students.

3.2.Parishads

Parishads were greater institutions where a few guru's used to teach various subjects. This might be contrasted with college parishad in Upanishads, has been utilized for a meeting of learned men, collected for consultations upon philosophical issues. Later on the '*Parishads*' were set up at the places where learned men resided in great number and progressively these establishments became extremely durable focuses of granting Knowledge.

4.Some of the features of vedic education system in India

4.1.Religious Principles:

Here crucial point of education was revealing into the personalities, of people desire of being sincere and firm for brilliance of God and immense of man. The tracking of verification was a following firm qualities. Training deprived of religions directions weren't education at all.

4.2. Personality Development:

Ancient India education was so much focused on character building as in the Vedic period. Understanding consisted in the practice of morality. Regulation of sanity and refine of moral beliefs made one a man of persona. Moralistic supremacy might come only through implementing moral values. The master and the students were verdicts of honourable stamp, for both through out everything in their lives. The Guru in the olden times accepted that the upgrading of personality is the main core of instruction. The personality of



confidence, self-assurance, poise and appreciation of repletion were the personal nature that the instructor rushed to treat in his understudies through models.

4.3. Responsibilities and Social Values:

The training of city perfection and social qualities was a likewise extensive goal of educational institution in India. The Brahmachari later than his education in the Gurukulas repaid to the typical public to serve the rich and poor people, to cure the depressed and unhealthy. He was expected to be neighbourly to the visitants and beneficent to the needful. After a particular time of studies he was expected to comprise a owner and to generate his race and send his beliefs to his own.

4.4. Knowledge:

Education is information one can gain. It is human's third eye. This truism implies that information opens human's inner eye, with otherworldly and spiritual light, which frames the stipulation for man's process through life.

4.5. The 'Upnayana' Ritua

Formal or normal education of the youngster began with this ceremony. It was the start of the Vedic session of the kid under the consideration of a Guru and as such it has more importance. The ordinary age for Upanayana is 8 for a Brahmana, 11 for a Kshatriya, and 12 for a Vaisya. The ages are fixed as per the various limits and aptitudes for learning in their preferred understudies and the investigations deciding the periods expected for their conclusion.

4.6. Brahmacharya

Brahmacharya is also known as Celibacy. in a real sense implies the hunt of Brahma or without a doubt the profound power with the assistance of an educator. This stage comprised of the initial 20 to 25 years of a person's life. After the thread function or the Upanayanam, Brahmacharya ushers in. According to the Vedic Indian culture to rehearse Brahmacharya the understudy needs to proceed to live with his guru. In this manner developed the Gurukul framework in India

5. Modern Education System

Current Education is the most recent and latest form of instruction that is instructed in schools and learning foundations in the 21st century. Current training doesn't simply just spotlights on unmistakable scholastic disciplines of Commerce, Science and Arts however it likewise expects to cultivate firm reasoning, fundamental changes, esteem schooling, judicious abilities and dynamic abilities in learners. Current Education additionally utilizes the most recent innovation, for example, portable applications, sound and video stages like YouTube, Podcasts, E-books, Movies, and so forth to instruct students and make the learning system seriously captivating and fascinating.[3]

We have all been taught in an instructor driven study hall, a framework where the educator is forthright and the understudies are situated in pleasant slick columns, paying attention to the talk and taking notes. This framework has been, and somewhat, still structures the centre of our schooling system. Schools have depended on it for quite a long time, and have as of late gone through significant changes. Living in the 21st century, innovation has turned into a fundamental piece of our daily existences. Not a single one of us can reject that it has achieved out and out an upgrade of our reality, and all the more critically of our school system. From blackboards to whiteboards and presently to shrewd sheets, innovation has turned into our fundamental wellspring of exploration, information, and educating. This blog will reveal a few insight into the advanced school system and how it is supplanting the customary strategies for educating.



6.Purpose and benefits of modern education

Some purpose are -It encourages fundamental abilities, decisive reasoning, dynamic abilities and scientific skills in its students. which work with a positive methodology towards variety, consideration, empathy and an awareness of certain expectations in understudies.it make a tomfoolery and connecting with learning process and fuse instructive innovation to make the learning climate more experiential with a critical spotlight on genuine uses of ideas.[3] To guarantee that learning and schooling arrive at each edge of the world whether through actual study halls or internet learning.it construct an equivalent connection between the instructor and student and encourage the interest of understudies and train them to ask and pose inquiries rather than the inactive conventional methodology Specifically, the upsides of current instruction can be summed up as: Present day instruction is a powerful approach to getting the hang of empowering understudies to glean tons of useful knowledge quicker. The association among understudy and educator assists understudies with seeing better. Empowering understudies to partake in proactive tasks to further develop their effectiveness is another benefit. Present day training permits understudies to do much something other than learning and assist them with turning out to be more friendly and intuitive. Co-curricular exercises, sporting exercises, show and craftsmanship in instruction assist understudies with becoming innovative, enterprising as well as persistent. This is one of the variables that make understudies anticipate tutoring. Current instruction includes screening classes and talks which are booked at explicit timings, this assists with making understudies reliable and steady.

7.Online learning

Among the centre features of Modern Education, Online Education has turned into a quintessential piece of the learning system and teaching method in the contemporary age. Offering a massive extent of picking up anything, whenever and anyplace, the Internet has turned into a huge pool of information inviting individuals, everything being equal, to outfit their abilities and extend their aptitude in various fields of study. Further, internet learning is only a constituent of Smart Education which used innovation to work with an intuitive course of instructing and learning. The significance of innovation in schooling is basic today and you can learn anything and anyplace with the assistance of a working organization association and a cell phone, tablet or PC.

8.Modern Education system in India

The Indian school system has its profound roots in antiquated oral advancing as well as the Gurukul school system which later was changed according to formal instruction by the British. Here are the remarkable highlights of current training in India: Present day training in India was gotten by the British colonizers the 1830s alongside the English language which is credited to have been presented in India by Lord Thomas Babington Macaulay. While mysticism and theory were prior learned at Nalanda University, the new present day schooling system brought by the British zeroed in on scholarly teaches like Science and Mathematics. As India turned out to be liberated from British, fundamental instruction was made mandatory particularly for 6-14 years old with schools built all over the country. The advanced age school system of India in the 21st century is comprised of another way to deal with gaining from online instruction to expertise improvement courses, computerized learning stages, evaluating framework as well as the utilization of instructive innovation in the classrooms. But some of areas are still getting affected by the impact of named religion, where students tend to follow their religion more ever the education and protest against their rights,which is also leads the government to ambiguous situation.

Conclusion

This paper gives you the clear picture over impact of culture and religious view on education system. As cultural, Religious, Educational value are Important for betterment of life.as individuals differ from each other



and plays a major role in society. some may lead to prosperity where other may lead to conflict. however to be good human we need to follow the culture which changes our manners in interacting, our thoughts, role of a responsible citizen, Expected behaviour. as religion is part of culture we learn about our practices to be followed, customs and rituals celebrated history of those to know and adapt it in future, Education is something one must have it's enlightenment and development of individual which unites everyone, where creative, talent, innovative are raised for outstanding nationality.

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Exploring Traditional Practices in Upanayana saṃskāra and Its Impact on Human Mind

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Abstract: The Sacred Thread work is a function for young fellows in a couple of Hindus. Upanayana custom addresses the finish of a significant time-frame in a child's life and the inception into another. With this capacity, a child leaves his pre-adulthood, keeps on transforming into a man, and follows the way of getting astuteness. Upanayana is a service that including the family, the adolescent and the educator. A child gets during this work a hallowed string called Yajñopaveetam that he wears. The Yajñopavita tells that the young person had gone into formal schooling

KeyWords: Upanayana, Yajñopaveetam, Janeu, Brahmopadeśama, Saṃskāra:

Introduction

Upanayana is for the most part seen as getting one more birth in the profound world towards the higher data on the Self. It is to learning the blessed serenades and mantras according to the Vedic practice. Upanayanam work is done with the wearing of the Yajñopaveetam (Sacred Thread) on the body. During Upanayana, the Gayatri Mantra is given to the Brahmācārī as it is considered as awesome of all upadesams and is assigned "Brahmopadeśama".

Saṃskāra: : saṃskāra:s are habits, character or social credits, that survive as welshing from birth or processed and finished by a human over one's lifespan, that come up as engraving on the mind as shown by various schools of Hindu perspective, for instance, the Yoga school.

Why young lady isn't wearing the Yajñopaveetam?, what is the purpose of upanayana?

,why it is done uniquely for young men ?, what could be the effect on mind? and so on, are the couple of inquiry we get to us when the upanayana idea is heard, here in this work we can see every one of the esteemed responses for it.

Purpose of upanayana :

Threading rite, religious custom of graduation, committed to the three higher varnas, or castes, that indicates the boy baby's step into the presence of a evaluate (Brahmācārīn) and his confirmation as a complete man or woman from his intense community. The help is completed between the ages of five and 24, the wide change reflecting the distinct informational requirements of the 3 advantaged social orders brāhmaṇa (monks and educators), Ksatriyas:(legends and rulers), and Vaishyas (dealers and shippers).

After a custom shower, the child is dressed as a plain and brought before his lord (individual supernatural assistant), who contributes him with a deerskin to use as an upper garment, a staff, and the heavenly string (upavita, or yajñopavīta:). The string, containing a circle made of three symbolically hitched and twisted strands of cotton line, is displaced regularly with the objective that it is worn all through the lifetime of the owner, normally over the left shoulder and slanting across the chest to the right hip. It recognizes the wearer



as dvija, or "twice imagined," the resulting birth fathomed as having happened when the expert presented to the student the "*Gayatri*" mantra, a blessed refrain of the Rig-Veda. The beginning capacity wraps up when the student lights the propitiatory fire and requests gifts, agent of his dependence on others during his Brahmachārīn period.

Significance of threads in yajñopaveetam:

Yajñopaveetam show a man to a presence of obligation, intensity, confirmation, certainty, perseverance. Energetic unmarried young fellows wear blessed Yajñopaveetam strings of 3 strands. The men who have married wear sanctified strings of 6 strands

Reason behind women not wearing yajñopaveetam:

The inspiration driving why the hallowed compositions don't support the consecrated string for women is in light of the fact that they don't require one

More than anything we Hindus believe that men are the pillar of the house and each act that he performs and that karma or phalā will be even shared by the ladies(his better half)

So It is consequently that the sacred texts say "*Stree sadhu*" which is generally deciphered as "*Ladies are Best*"

The significance of yajñopaveetam:

Guidelines: as soon as Yajñopaveetam is worn it ought not be taken out from one's frame and need to keep tight right ear throughout the peeing and crapping. New janeoo should be tied in case of ruin or lost. Person doesn't permit contacting dead our bodies whilst wearing the holy thread on the body.

Brahmins taditions in yajñopaveetam:

In prior days, the investigation of Vedas and Upanishads were made mandatory for Brahmins. One must be acquainted with Gayathri Mantra to be qualified to concentrate on Vedas. This was finished by a cycle called "Upanayanam" for example Thread Ceremony. Upanayanam in a real sense implies extra eye or opening the third eye, the eye to learn (jnananetra). Through this function, the kid is granted the hallowed string (Yagnopaveetham). Allow us to learn exhaustively about the practices and its importance in the post. The Upanayanam was likewise a section for different varnas prior to getting going their schooling. As the days passed the training halted and just the Brahmins performed as it formed a significant part of their livelihood.

Kṣatriya's traditions in yajñopaveetam:

Strict: janeoo is worn after Upanayan saṃskāra: for example a custom done before beginning of formal training of kid. In this ceremonial his head is half shaved to advise him that you ought to be arranged towards information as opposed to form.

Vaishya traditions in yajñopaveetam:

The Vaishyas also are Authorized to wear the "*Yajñopaveetam*" and concentrate on the Vedas and they similarly perform love to Goddess Lakshmi and to Lord Vishnu so there is no doubt worried that.

Yajñopaveetam :

Yajñopaveetam (janeoo or janoi) - 3 sacred and superb cotton string is picture of otherworldliness, penance, mom, excellent instance and so on wearing janeoo at the left shoulder cope with three awareness considered Hinduism, zeroing in on the otherworldly excursion; consider the obligation towards the figure and profound instructors. It shows we all in all should assessment the responsibility of the god, mother and father and

instructor. In numerous area of India, human beings organize yajñopavīta administration with unattainable pride, it suggests kid input within the brahmacharya lifestyles and should recognition in at the survey and high-quality first-class, in previous time completely after yajñopavīta, young people can go to gurukul for study. Sixteen saṃskāra: of the lifestyles are stated and gone on in our lifestyle as indicated through holy scriptures, yajñopavīta is one of the important saṃskāra:. As per this absolutely everyone want to begin study immediately following wearing the Yajñopaveetam in a way of speak me. Bundle of people has query why brahmin put on Yajñopaveetam without a doubt is janeu significance or how to put on janeoo. janeoo is worn on the left shoulder because of this bearing the masses of presence with ingenuity. It runs over the coronary heart exhibiting a presence of reality and affirmation. It contacts the lower back that's the photograph of legal responsibility. Thusly, symbolically janeoo educate a person to a presence of responsibility, courage, confirmation, actuality, and steadiness. Energetic unmarried kids wear consecrated janeoo strings with three strands. The married men put on blessed strings with 6 strands. Duration of the janeoo is on severa events the broadness of finger, these 96 are, yr., 7 days of week, 3 kal, 25 most important, four Vedas, 15 essential dates, 3 guans and 27 lunar asterism, also there are 64 kala and 32 vidhyas noted in sacrosanct texts. 3 strands are woven into one string and the 3 strings are then integrated. Three strings deal with three intervals of lifestyles, pupil - brahmacharya, house holder - grhasth: and go away - vānaprastha l. As per hallowed thinking of one god is unfold out in each fiber, these are moon, fireplace, air, omkāra, serpent, ancestors, prajaapati, universe and yama. Three strings address the goddess of fortitude - parvathi, goddess of overflow - laxmi and goddess of information - saraswati, furthermore these known as three advanced rulers Brahma, Vishnu and Mahesh as well.

Authorisation in yajñopaveetam:

Yajñopaveetam is a holy strand of strings worn by standard and universal male Hindus, which consolidates Brahmins, Kshatriyas, and Vaishyas. Yajñopaveetam has been a piece of the Hindu culture for a surprisingly long time now. Asylums are maybe the most notable spot, in Indian culture, where one can see brahmin or the minister wearing a Yajñopaveetam.

SAMSKĀRA:

In Indian culture and Indian religions, saṃskāra:s or saṃskāra: as (sanskrit: संस्कार) are mental impressions, recollections, or mental etchings. In Hindu strategies for wondering, saṃskāra:s are a justification behind the development of karma hypothesis. In Buddhism the Sanskrit articulation saṃskāra: is used to depict '*guides of motion*'. In pali it is cautioned as saṅkhāra.

According to various schools of Indian perspective, every action, reason or preparation by a solitary leaves a saṃskāra: (impression, influence, and imprint) in the more significant development of the singular's brain. These impressions then, expect volitional acknowledgment in that solitary's future, as concealed presumptions, conditions or a mind solid personality worth. These Saṃskāra:s manifest as affinities, karmic main thrusts, subliminal impressions, consistent potencies or normal attitudes. In out of date Indian texts, the speculation of Saṃskāra: explains how and why people review things, and the effect that memories have on people's pain, euphoria and satisfaction.

TYPES OF SAMSKĀRAS :

Garbhadhāna:, pumasāvana, sīmantonayana, jātakarma, nāmakaraṇa, niṣkramaṇa, annaprāśana, cūḍaākarma, karṇavedha, vidyāraṃbha, Upanayana, praśārtha(or Vedarambha), keśāṃta, samāvartana, vivāha, aṃtīma

There are 16 SAMSKĀRA:S in our practice and 11th saṃskāra: is Upanayana

(11) Upanayana (Sacred string origin)

At eight years of age, the youngster is begun by the ācārya with the sacred string, known as janoi or yajñopavīta. Among all the past Saṃskāra:s this is considered superior for the insightful and mental improvement of a child. Through this Saṃskāra:s, suitable and significant progression is spread out in the presence of the child.

Sandhyāvandanam:

Sandhyāvandanam is one of the productive profound ceremonies of the Hindus. It helps in the acknowledgment of the Divinity of the Self called as Atman in Hindu way of thinking. It is a required day to day custom called as nityā karma. It is an inside and out total custom which fuses the standards of the Supreme Divinity alluded to as Brahman. Each piece of the ceremonial gives an outer articulation for the improvement of an interior mental demeanour and profound inclination. In this cycle, there is a work to achieve self-sanitization and atonement to the Cosmic Reality.

The ceremonies are to be done threefold day to day early morning, around early afternoon and at dusk. In the Hindu lifestyle, every individual is basically subsidiary to a specific Vedic review, in particular the Rig Veda, the Yajur Veda and the Sama Veda. However the goals are by and large something similar, there are varieties in the mantras of these three Vedas.

This book is an endeavour to give the implications of a portion of the significant Mantras of the Yajur Veda faction fundamentally continued in the southern piece of India. In light of the various phases of the custom, it has been partitioned into eighteen sections with the end goal of simple handle and understanding by the people who are not knowledgeable in the information on these mantras

Significance sandhyāvandanam:

As a matter of fact, it should be performed by Brahmins, Kshatriyas and Vaishyas. The initial 3 positions have an obligation to do as such.

Brahmins taditions in sandhyāvandanam:

Doing sandhyāvandanam first makes the qualification for a Brahmin to do all customs following it. Customs managed without doing sandhyāvandanam are viewed as vain by Dharmaśāstra. Accordingly, sandhyāvandanam structures the premise or viewed as the establishment for any remaining Vedic customs.

Benefites

There are many parts in sandhyāvandanam.

1. Pranayama-practicing it can deal with your mind
2. Saṃkalpa -the objective is that you say the avocations for which we are making it happen. It infers we should have a sensible idea on things which we do.
3. Arghya-It is gotten a kick out of the chance to give arghya in an open spot during the rising of sun which helps you with chipping away at your prosperity.
4. Gāyatrī maṃtra -There are essential for explanations on this subject.
5. Sandhyāvandanam -It moreover requires part of explanation. Beginning section is relating mantras which are steady of god.



6. pravārā -By describing it, we will really need to know the foundation of our family and the sakha of Veda which we have a spot with.

Impact on mind

Breathing action at least 2-3 times every day (10 internal breaths, hold and exhalations) through pranayama that fixes or thwarts various diseases. Relaxes the entire body and invigorate. Helps thought. (Gayatri japa). To get cool and calm. Accepting that the importance is seen, the Gāyatrī mantra demands annihilating our haziness and illumination. Right when we genuinely need something it will happen in case we really craving for it.

Gets us get some down time from futile daily existence to recall that we really want to say thanks to God

Makes us review that our body is asylum. Mind is his residence. Mouth is entrance. Life is god. All of the five resources are the lights of this safe-haven. Helps keep with controlling of various fomentations.

Helps me with offering thanks toward the earth (bhooma Devi) on which we stand and who we use for our world anyway whom we ignore by tainting her helps me with remembering her triple consistently.

It's a self-coordinating gathering a thought a real practice in pad asana and pranayama notwithstanding thanks accommodating god triple or twice consistently.

I feel better. I'm unfit to explain how much better. I suspended thinking that it's not supporting me when it wayside a norm for me before 10 yrs. Yet again last 2 yrs. I'm finding numerous inspirations to purposely see the value in getting it going.

By and by I fathom that all my childhood exhibitions of significance and execution were associated with it as it helps me focus and move in suitable decision making without tumults. It's enhancing me now deliberately and earlier in youth days unknowingly.

Since I don't understand I accepted it's pointless and I presently fathom that there are things I may not know like sandhyāvandanam anyway are really cool regular practices for a strong mind and soul.

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Death in Indian Tradition – An Overview

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Abstract

At the same time as debates surrounding the concept of subculture mirror legitimate ideological differences, they're often clouded with the useful resource of misconception—no longer most effective is the phrase used to indicate considerably extremely good mind, but it's miles frequently defined in indistinct and ambiguous terms (if explicitly defined in any respect). This studies paper seeks to provide a clearer photograph of the idea through tracing the information of its use from its earliest applications through its position in present day anthropological concept. First, Duration after death or death of a person in India by a variety of significance. As in line with Hindu-Bible just like the Śivagītā, its miles believed in the soul of individual that possess the dead go on subsequent degree of life at this kind of schedule. As a consequence, it is far from having something to help the dead soul a nonviolent passing on this subsequent stage about his way of life, then the Indians have a examine such a lot of dying rites and rituals.

Keywords – *Hinduism, Buddhism, Jainism, Sikhism*

Introduction

This style with culture, spiritual faith additionally creating different cultural contexts around and demise over United States. Dissimilar way of life has exceptional ideals concerning the reason from people lifestyles, further to various practices around the quilt of being and dying. It is a length of mourning decided by using the use of Indian human beings, Since the day of demise by individual man or woman, up to the 13th day of the funeral, regardless of husband, wife, or child. During lifestyle customs, there are Various policies to be followed by the relatives of the deceased. Example, they are not expected to participate spiritual activities, enjoy refreshments such as candies, dress modestly, or take part in sports or cultural events.

The primary reason on the other side of the scenes that Indian adherence to some of these burial customs is respect for the dead man or women. Normally throughout this time, all the family individuals proportion every other sadness and plead, just so that the soul may tell the dead to rest. Although it is essentially for this period, the death ceremony is determined, but historically the death ceremony in Hinduism is 12 months.

Rituals of these native religions:

Hinduism

In the Hindu scripture, the Ananta Gita, Lord Krishna, explains death is the transfer of power to several different bodies. Sanātana Dharma customarily burn their useless bodies so that you can promote this system of reincarnation.

A lot of people from east side are no longer full of lifeless ones. As an opportunity, they perform his or her final ritual. The maximum ethnic group recall it as a farewell to someone who is died.

There is a Sanskrit word for death, " Dēhānta " or "surrender", but it no longer ceases to exist. specifically main principles of Astika philosophy are the difference between in all respect of heart, soul and every inch of body. People trust that frame is a transient carrier for the spirit in the kingdom of one who is to die. When humans die, our bodies die, but our souls are alive. The spirit of adventure continues from the beginning, the loss of life and reanimation until the last release. This abstraction and mastery are the essence of philosophy to allow jumping of targets.

After the death of a member of the family, cherished ones are concerned for planning a funeral, parade, skeletal interment and crematorium. The corpse is very much important part in Hinduism. In this case, the body of a dead child is conventionally inhumed rather than pyre.

while imaginable the fire was extinguished near the Ganges or other holy rivers, and there the ashes dissolved. The next of the family member, usually the eldest, organizes the final ceremonies at this burial site, lights up the funeral home, and offers redemption from this international community.

At the cease of three hundred and sixty five days, all aged individuals of the deceased individual accumulate yet at the time of Shraad rite. The third, fifth, 7th and 9th day afterwards the death is also important. This is because the whole family gathers to have meals one of the expired persons favorite foods.

They may receive a smaller quantity of food quicker than in their picture and then ritually leave Miles in a secluded area next to a lighted lamp or diya. Still, on the other hand, there may be few category of how mankind of conflicting devout denominations test this ceremony of non existence.

Buddhism

The Buddhist idea of lack of existence as a natural part of lifestyles, with an inevitable rebirth, may lead the ones outdoor the faith to believe that grief is minimized in Buddhistic traditions. This isn't always the case. Grief is a frequently happening emotion, and people left in the back of need to discover ways to adjust to a brand new existence without their loved ones. The cop-out of unhealthy moves and interest in incredible steps leads to the presence of an organized religion, due to the fact will sow the seeds of karma so that one can thrive end in lifestyles or over next life.

Buddhists are, however, encouraged to stay calm and peaceful within the presence of 1 who's death. Early Buda followers, which includes enlightened one with an indigenous way of life of post-mortem cremation, and distinguished faith persons, as well as Western folks, who observe relevance. In the sight of their death, priest visits dead persons household and sing hymns to console the dead. Since the corpses are an organization for cremation, the well known priests live with the corpses after death and keep the hymns.

Buddhism culture of burning is considered a human path of the existence of burning firewood, practice faces gone to the faith west. There is a story informed of a lady who added her dead baby to Buddha and begged him to deliver her toddler lower back to existence. Buddha requested the women to carry a mustard seed from a residence where nobody had ever died. Only then could he provide her wish. She of pain, could not dicover a household saved from the ache of demise and she become then struck with the aid of the universality of death.

Jainism

According to religious faith, Ātman (soul) is eternal and never dies. in step with Tattvartha Sanskrit literature that' a compendium of Jain concepts, the feature of believe (pudgala) is to contribute to satisfaction, suffering, lifestyles, and death of living beings. tho' the complete Internationally, the citizen of Jainism is very portable compared to the most vibrant religions in this section, and most of them - appropriately 4.2 M - are in the

middle of India. Faith's spherical and peaceful regarding entirely lifeforms. What sets Jain idea perception is that she refrains from killing animals, insects, or plants for food.

Religious beliefs additionally settle for as true with in destiny as well as reincarnation, tho' There are some departures from the Buddhist and Hindu traditions. As per the Jain view, karman "Fate" is divided in the form of "unfavorable" whichever influences the spirit along with "harmless things" act on the body, and each of these categories has an exclusive karmic style. The way of the intensity ends in freedom from the endless loop of regeneration and destruction. Mantras are read aloud, and songs of death are sung on the dying environment of genie. Early than burning, Jane's ritual involves a long period of contemplation to calm the mind and preach to the audience. At the time of the burning, the ash had historically been disbanding in the river or any other holly stream.

Sikhism

Sikhism promotes devotion to and remembrance of God, in addition to genuine existence and human equality. It additionally denounces superstitions and rituals accomplished blindly. This is likewise referred to as the five K's and dates again to Guru Govind Singh's advent of the Khalsa Panth in 1699. (The 12 months Sikhism changed into born as a collective faith). Sikhism encourages human equality and rejects discrimination primarily based totally on caste, creed, or gender. God is infinite, immutable, and blind. Doctrine (Translation) of the 10 gurus (from Sanskrit meaning guide, teacher, or counselor), who earliest of whom changed into Guru Nanak, manual Sikh customs and beliefs. To construct the Sikh religion, every guru delivered to and bolstered the classes of the previous. The Sikhs make a yoghurt bath for the deceased on the funeral. While reciting prayers, that is done. The frame is then wearing new clothes as soon as it's been bathed.

Before the cremation, a modest rite is held in a funeral home. A network prayer starts the carrier. Sikhs provide day by day prayers: Japji and Kirtan Sohila. The cremation method starts as soon as the prayers were recited. A Sikh funeral carrier frequently lasts 30 to 60 minutes. After the preliminary funeral carrier, a 2d one is held on the gurdwara in Sikh custom (vicinity of worship). A prayer is commonly stated at some stage in it to useful resource the soul's launch into infinity. This 2d funeral ritual might also additionally take into an hour to complete.

There aren't any regulations on the colors that may be worn. Wearing a jacket and tie will suffice. You do, however, have the selection of dressing in greater informal, modest attire. Shoes are permitted, however have to be eliminated at the same time as attending a gurdwara carrier. A hat or headband have to be worn to maintain your head warm. For womens, dresses, skirts, blouses, and pants fits are all applicable options. Although footwear are permitted, they have to be eliminated at some stage in the Gurdwara rite. A hat or headband have to be worn to hide your head. You also can put on modest jewelry and open-toed footwear.

Again, there aren't any limits in terms of clothing colours.

The purpose of funerals after death:

Funerals were with us thinking about the truth that the begin of human records due to the truth they help us byskip from life in advance than lack of existence to existence after death.

The funeral lets in humans to don't forget and honor their loved one in a completely unique manner. It serves as a critical collecting location for own family and buddies to give emotional guide to every other. It encourages mourners to face the pain of their loss and precise their mind and emotions.

- Burial allows us renowned that a person we adore has died.



- Interment allows us to say farewell.
- Committal offer continuity and want for the dwelling.
- Funerals offer a resource tool for us, pals, circle of relatives individuals and the network.
- Entombment allows us to mirror at the this means that of existence and demise.

Conclusion

Rituals are symbolic evaluations that help us, together with our families and friends, explicit our private thoughts and feelings about life's maximum vital occasions. Death is a inseparable a part of lifestyles. If we're to live lifestyles definitely and without fear, we ought to additionally be for the reason that death is in the long run inevitable. Death need to now no longer cause us to stay in worry, but as an alternative to stay our lives inside the very first-rate manner that we will. Death need to convey grief to us, but we ought to face it, because of the reality it's miles the regulation of nature.

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Myth in Deepawali Festival- A Revelation

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Abstract

The celebration of Diwali or Deepawali is the biggest among every Hindu celebration. It is the celebration of lights and it is magnificent. It is praised with incredible energy in India as well as from one side of the planet to the other. The title of the celebration has two words, deep and avalī which implies a line of lights. The celebration is commended by lighting lights all over the place, thus the celebration is known as the Deepawali.

As mentioned, Diwali is a festival of light and Diwali is celebrated by lighting earthen lamp and sometimes candles. But in modern days Diwali has becoming festival of fireworks. Rather than lighting lamps people are burning lots of fireworks.

Diwali must celebrate with lighting lamps, sharing sweets and remembering the history of deepawali and burn little green fireworks. With Deepawali we can have success of goodness, light over darkness, good over evil and the victory of knowledge and wisdom over ignorance.

Keywords - Diwali, misunderstanding of Diwali, truth of Diwali, fireworks,

Introduction

Diwali/Deepawali is a festival of lights and celebrated in India by Hindus, Jains and Sikhs. It is celebrated in 15th day of kārṭikā māsā in Hindu Lunisolar/Hindu Calendar. It is a 5days of festival and celebrated twenty days after Vijayadashami festival of Dasara.

The lighting lamps / diya signifies purity, goodness and good luck. The presence of light destroys the existence of darkness from our life.

Kāthopaniṣada Mantra 5.15 (English translation)

*“That Form the sun. Does not reveal, nor the moon and stars, nor these lightings reveal Him, how then this fire?
When He shines forth, all is illumined after Him, by His light all this becomes lighted “*

Bhagavad Gita: Chapter 13, Verse 17

*“avibhaktam cha bhūteṣhu vibhaktam iva cha sthitam
bhūta-bhartṛi cha taj jñeyam grasiṣṭhṇu prabhaviṣṭhṇu cha “*

Which means *“The various aspects of creation—time, karma, the natures of individual living beings, and the material ingredients of creation—are all the Supreme Lord Shree Krishna Himself. There is nothing in existence apart from Him.”*



So, the light is also God and creator of light and truth. By lighting diya we destroy our inner dirt such as greed, envy, hate, lust and materialistic thoughts and guide us to the enlightenment of knowledge.

Legends behind the Diwali

1.Return of Rama

According to the Ramayana, the most famous legend related with Diwali is Rama's homecoming to Ayodhya. Rama, along with his brother Lakshman and wife Sita, were exiled from the kingdom of Ayodhya for 14 years, according to tradition. Rama and his allies then returned to Ayodhya to retake the throne that rightfully belonged to him, and were received with enthusiasm by all.

Diwali commemorates Rama's return to Ayodhya as a story of good victory over evil, and the festival's day is thought to correspond with Rama's return after defeating the demon king Ravana.

2. Rebirth of Lakshmi

The goddess of wealth, Lakshmi, according to legend, the god Indra once provoked Lakshmi to leave the celestial world and enter the milky ocean through an act of arrogance. The world became a dark place without Lakshmi's leadership and blessings, and the gods were desperate to bring her back. Lakshmi was reborn after 1,000 years of churning the milky ocean, floating to the surface on a magnificent lotus blossom and once again bestowing her gifts of good fortune on the earth.

People light up the night on Diwali to welcome Lakshmi into their homes and bring them good fortune and wealth for the coming year.

5 Days of Celebrations:

- Vasubarasā
- Dhanatrayodaśī
- Naraka Chaturdashi
- Lakshmi Puja
- Bali

Vasubarasā

Vasubarasā or govatsa dvādaśī is the start of Diwali. We worship Cow on this day. Its celebrated-on 12th day of Krishna paksha of Aśvinī masā. It is most prominent in region of states of Maharashtra.

The myth goes as in Samundra Manthana, when devas and rakshasa were fighting for amṛtā then scared cow kāmadhenu was emerged from the ocean and has the power to give whatever he desires.

On this day, Cows and calves are washed and turmeric is applied on forehead and flowers garland is put around cows head. Later puja is performed to cows and offers wheat to cows.

Dhanatrayodaśī

Dhanatrayodaśī is the first day. Its celebrated-on 13th day of Krishna paksha of Aśvinī masā. We worship birth of Lord Dhanvantari.



The myth goes as in Samundra Manthan, when devas and rakshasa were fighting for amṛtā then Lord Dhanvantari was emerged from the ocean holding amṛtā and sacred Ayurveda.

On this day, homes are cleansed and Lord Dhanvantari was worshiped and lightened lamp/ diya across the homes and Tulsi plant. Devotees purchase varied things, especially home goods like utensils and broomsticks. Such things are then offered to the god Dhanvantari throughout the puja rituals. Individuals additionally purchase gold and silver things like jewelry, coins, and bars for this occasion.

Yamadipadan:

Dipa dana is done during Dhanatrayodaśī, Naraka Chaturdashi and yama dvitīyā. On this day, Yama deva is tasked to taking once life. To prevent this Yama dharma is worshipped. Oil lamp is lighted outside of house facing south direction.

“kārtikasyāsite pakṣe trayodaśyām niśāmukhe /

yamadīpaṃ bahirdadyādapamṛtyurvinīśyati”

(Skanda Purana)

Which means “Night of the thirteenth day of kārtikā māsā, lighting of the Yamadeepa will prevent early death.”

Naraka Chaturdashi

Naraka Chaturdashi is the second day. Its celebrated-on 14th day of Krishna paksha of Aśvinī masā.

A powerful demon known as Bhoumasur or Narkasur at one time dominated an area named Pragjyotishpur. He began harassing each Deities and therefore the individuals. He confined sixteen thousand young princesses with associate degree intention of marrying them when winning their kingdoms in battles. He created chaos every place. Once Sri Krishna detected regarding this, He attacked the demon, slayed him and set the princesses free. So, this day is celebrated as Naraka Chaturdashi.

The dying Narkasur asked Sri Krishna for a boon, “On this day, the one who takes a maṅgalasnāna won't suffer in hell.” Sri Krishna granted him the boon.

On this day, housewives or lady does āraṭī of her husband and wife, offered meal to Brahman and offered Cloth in evening. Yamadipadan is also performed. Later after Sunset, pradoṣa pūjā is performed to avoid going to hell and cleansed from our sins.

“Thaile Lakshmirjale Ganga Deepavalyaschaturdasheem

Praatahkaale Tu Yah Kuryath Yamalokam Na Pashyathi” PP

Which means “Fourteenth day morning (caturdaśī), Lakshmi will be in oil and Ganga will be in water. Those who utilize it and take a bath will not be allowed to enter Yamaloka.”

Lakshmi Puja

Lakshmi Puja is the third day. It's celebrated on 15th day of Krishna paksha of Aśvinī masā which is Amavasya. We worship birth of Lakshmi. Amavasya consider as inauspicious but this exceptional.

Lakshmi pañcāyatana is one of five elements who provides energy for happiness, richness, wealth.



On this day, when the dawn break bath is taken and Worship deities and later at evening. Goddess Lakshmi is worship with Deity Kubera. The Puja is concluded by āratī goddess Lakshmi and prayed for Wealth and prosperity. Sweets and prasāda are shared.

Bali Pratiada

Bali Pratiada is the fourth day. It's celebrated-on 1th day of kārtikā māsā.

Legend goes as Bali, an Asura King was well known for bravery, uprightness and dedication to Lord Vishnu. He defeated Lord Indra and defeated deva went to Vishnu for help. Bali announced that he would be yaga and he would anything. Vishnu came in Vamana avatar and asked for 3 paces of land. "Three paces". Mahabali agreed. Vamana grew large and huge and acquired earth and heaven. As for third paces Bali head and sent Bali to underground. Due to Bali's uprightness, Vishnu granted a boon where Bali can come back to Earth once a year and all worship Bali. So, this day become Bali Pratiada.

On this day, all will take early morning bath with oil and wore new cloths. Some people gamble called "*pachikalu*" (dice game), it's believed that Lord Shiva and Pravati played game and Parvati won. In Karnataka and Tamil Nadu they worship Kedara Gauri by performing kedaragaurivaratam, Gourammapuja.

Traditional Diwali Celebration

1. Wearing traditional Clothes.
2. Sharing gifts and homemade sweets
3. Cleaning houses and decorating with flower garland and lamps
4. Taking oil bath
5. Immersing oneself in bhajana and shloka

Modern Diwali Celebration

The Diwali Festival has been regarded and celebrated as a cultural activity in recent years. It is considered the time to buy new clothes and candies, illuminate the house with colorful electrical lamps, and hang lanterns.

In the name of festivals youths started going to pubs, bars and make parties, dancing to western songs and drink alcohol. All also people started burning lot of firecrackers which has now started increase in pollutions in major cities of India. Some are started firework to lit the firecrackers and to attract the peoples.

Misconception of Fireworks in Diwali

According to Wikipedia, Firecrackers are originated in China. They can to India during Mughal times through trades and military contact. Some of historians have suggested that the knowledge of materials is existed in India back in 300BC.

Some suggest Burning of firecrackers is a mark of victory over evil by good. But the extensive usage of firework on Diwali had led to increase in high levels of ambient air atmospheric particulates and gases such as carbon dioxide (CO₂), sulfur dioxide (SO₂), carbon monoxide (CO), suspended particles which includes particles (PM₁₀), which are associated with serious health hazards/risks. The formation of O₃ without participation of Nox



is due to burning of sparkles. Due to this health issues and injuries are increasing. According to a report during 2002 to 2010 is from 0.81 to 1.51 per 100,000 population.

There is very few importance of lighting up the firecrackers or no significance for firecrackers.

Conclusion:

As Diwali is a festival of light, people are opting for Diya's rather than candles or electric lights and limit the use of fireworks and use of green firecrackers which are eco-friendly and less injuries. Sharing the Diwali importance with others and worship and praying for the betterment of over self and other.

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Impact of Sūrya Namaskāra on Mental and Physical Health

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Abstract:

The “*Sūrya Namaskāra*”, also known as the Sun Salutation, is a fundamental element in the yoga community and is a regular practice sequence that has multiple benefits. Additionally, it is ideal for individuals who strive to get good exercise in a short period. There is a misinterpretation that the practice of worshipping the Sun salutation is generally a ritual that should be practiced only during the sunrise or in presence of the sun. There are no proper regulations to worship yoga, but it is suggested to practice in the Brahmi muhurta.

The “*Sūrya Namaskāra*” is an auspicious ritual for the well-being of the body, mind, and spirit, and it was not always practiced like this. Earlier, it was done for prostration at dawn, chanting mantras, and offering flowers, rice, and water to the sun.

Keywords: Sūrya Namaskāra, Myths, Asanas, Health, Mental and physical benefits

Introduction:

“*Sūrya Namaskāra*” comes from Sanskrit, where the word *sūrya* means Sun, and *Namaskāra* means bowing. The complete “*Sūrya Namaskāra*” sequence includes asana, pranayama, meditation, and mantras. It is the culmination of physical, mental, and spiritual practices involving asana, pranayama, and meditation.

According to history, “*Sūrya Namaskāra*” originated as a collection of rituals called the Surya Narayana Pujas, which may have originated 2,500 years ago. As per Vedic tradition, the practice of “*Sūrya Namaskāra*” originated in Vedic times and has been passed down for several generations through Vedic sages.

In the early 20th century, however, there was no record of “*Sūrya Namaskāra*” as a yoga practice. The 17th-century saint Samarth Ramdas is one of the earliest people to be associated with Sūrya Namaskāra. He used to perform 1,200 Sun Salutations a day.

Why Sūrya Namaskāra should be practiced?

The Sun Salutation provides many health benefits. It reduces tension, improves circulation, regulates your breathing, and stimulates your central nervous system. As per ancient yoga literature, this asana also activates the Manipura (Solar Plexus) Chakra, who is found near the navel and is called the second brain. The creative and intuitive abilities of an individual are increased in this way.

Each posture here increases muscle flexibility and engages a different part of your body. This allows you to practice more powerful and complicated asanas since your body is warmed up. As you practice Sun Salutation,



you gain spiritual awareness and wisdom. Regular practice makes a person's mind calm and enables them to think clearly.

What does scientific research say about Sūrya Namaskāra?

As per scientific exploration, It has been tested to ameliorate the functioning of the lungs, cardiovascular system, and respiratory system as well. It's observed that every organ of the body increases the strength of the muscles as well. It has also been planted that it increases the attention span and attention chops of grown-ups and children likewise. Therefore, the world of wisdom has also planted Sūrya Namaskāra to be a healthy and fruitful practice.

Myths and Tradition behind Sūrya Namaskāra:

In the Vedas, everything in the creation has a manly and womanish side. The feminine side of the sun is nutritional and life-giving and in Hindu tradition, it is depicted as Gayatri. The manly side of the sun is amping, energy-giving and cranking, and in Hindu tradition depicted as Surya.

Gayatri is likened to be yin energy and Surya to yang energy. In Sun Salutations main purpose is to warm up and amp the body for the asana practice.

Contrary to common belief, “Sūrya Namaskāra” Kriya is rehearsed facing down from the rising sun. The purpose is to admit the stimulating and hotting sun on your spinal column, as you warm up the body with Sun Salutations. Traditionally one would hail the rising sun with a deep arch and prayer and further turn down from the rising sun to admit Surya's energy on the backside of the body.

As Surya gave life to the world through his important energy; heat energy energizes the body through the practice of Sūrya Namaskāra.

Step 1 - Praṇāmāsana :

“Praṇāmāsana” is all about total relaxation and tranquility. In many respects, the asana is equivalent to the conscious practice of meditation. The mind stays in a state of complete quiet, with no ideas interfering with its ability to hear the heartbeat. Working professionals who are swamped with office tasks could incorporate the Prayer Pose into their daily routine. Every morning, seeking refuge in the tranquil home of “Praṇāmāsana” nurtures the spirit, allowing the body and mind to maintain a calming equilibrium. Stress and worry have no place in a mind that is in the “Praṇāmāsana” zone. Another advantage of this exercise is that it may be done at any time and in any location..

Step 2 - Hasta uttānāsana:

“Hasta uttānāsana” is derived from the Sanskrit term Hasta, which means Hand, uttānā means Intense, and Asana means Pose.

“Hasta uttānāsana” is well-known for its several advantages. “Hasta uttānāsana” has the following advantages:

- It aids with digestion.
- Arms, spine, abdomen, and chest are all stretched.
- Enhances your respiratory system
- Hasta uttānāsana is also beneficial for weight loss.



- Stretches and tones the muscles in your abdomen.

Step 3 – Hastapādāsana :

Breathe out as you bend forward from your waist. Make sure your hands are touching the ground. Your spine should remain straight during this movement. Make sure that you exhale slowly and deeply while performing this pose.

Advantages of the Extended Hands and Feet Pose:

12. opens the chest
13. Legs are strengthened.
14. Assists you in developing a proper posture for standing poses.

Step 4 -Ashwa Sanchalanasana:

This yoga stance may appear difficult, but it is actually rather simple. Ashwa Sanchalanasana is said to boost people's confidence, willpower, and drive. It's good for your lower back, hamstrings, knees, and soleus muscle.

- Enhances spine strength
- Improves your back's flexibility
- This results in improved liver function.
- It helps to strengthen your knees and ankles.
- Your kidneys will be warmed and toned as a result of this treatment.
- Beneficial for Spine sufferers
- It also helps to strengthen the muscles in your chest.
- Stretches the muscles in your back, thighs, legs, and hips.
- Aids in the treatment of constipation

Step 5 - Chaturanga Dandasana :

Chaturanga Dandasana (Four-Limbed Staff Pose) is required for doing the Sun Salutations, which are key to vinyasa flow yoga. The position tones and strengthens the entire body teach vital alignment and prepare you for a variety of poses.

Physical Advantages:

- Arm, shoulder, and leg muscles are strengthened.
- Improves core stability
- This exercise prepares the body for inversions and arm balances.

Step 6 - Ashtanga Namaskara :



The most well-known “Sūrya Namaskāra” Pose is Ashtanga Namaskar (Salute with eight components or points). In the Sun Salutation positions, you must make sure that all eight parts of your body are engaged. A. A healthy mind can only exist in a healthy body. Ashtanga Namaskar not only stimulates metabolism but also helps to maintain mental stability. And, in today's society, keeping a sense of balance is critical. Ashtanga Namaskar assists in the development of the same qualities connected with achieving equilibrium in your body.

Step 7 – Bhujangasana :

In Sanskrit, "bhujanga" refers to snake or serpent, and "asana" implies stance. As a result, it is known as the cobra position in English. This asana mimics the stance of a cobra, which has a raised hood.

- Reduces belly fat: Although it is stated that yoga is performed to reach a perfect existence, the advantages of this discipline are discreetly loved by beauty enthusiasts! The cobra stance in yoga is said to be one of the finest asanas for getting a flat tummy! Because bhujangasana stretches the abdominal muscles, yoga also has cosmetic advantages.
- Improves circulation: good blood circulation is the key to staying active and invigorated. This is one of the most important advantages of Bhujangasana since it assists in the enhancement of blood circulation. A healthy blood circulation means that your body's cells are receiving enough oxygen and nutrients. Improved blood circulation also helps to keep the hormonal balance in check.
- Helps to eradicate undesired weariness and tension
- Unlocks the chest while clearing the channels of the heart and lungs
- Increases oxygen and blood flow, particularly all the way to the pelvic and spinal area Aids digestion Strengthens the spine Aids in the relief of sciatica Asthma medication to alleviate symptoms

Step 8 - Adho Mukha Svanasana :

Adho Mukha Svanasana (Mountain Pose), also known as Adho Mukha Svanasana is a forward bending asana. It is commonly referred to as Downward Dog Pose because it recalls the form of a dog extending its body. It is done in the 5th and 8th positions of Sūrya Namaskāra. This asana is beneficial to a growing body because it stretches the muscles and ligaments, allowing the bones to expand to their full potential.

Step 9 -Ashwa Sanchalanasana :

When executing Ashwa Sanchalanasana yoga, the most important thing to remember is to keep your body straight and your shoulders at an equal distance. To gain optimum advantages and relaxation, the breathing procedure should be done slowly and carefully, and the stretch should be mild to soft.

Step 10 – Hastapādāsana:

To do “Hastapādāsana” (Standing forward bend) yoga, bend towards the floor while keeping your legs slightly front, If you're having trouble accomplishing it, you could try bending your legs a little. You must now place your palms on the floor.

Try to contact your leg knees with your nose now that you're in the proper yoga stance. Make sure you take a slow, deep breath in while doing so.



Step 11- Hasta uttānāsana :

In its own way,” Hasta uttānāsana” (Raised Arms Pose) is incredibly calming. It's like a stress reliever for all troubles and anxieties. All you have to do now is take a deep breath and bend backward. Raise both hands straight in the air while doing so, and keep your lower back extended. To avoid any discomfort, make sure that your hands are stretched and that you are moving in a balanced manner.

Step 12 -Tadasana :

“Sūrya Namaskāra” Yoga's final pose is Tadasana. Mountain Pose is another name for it. Ensure that your hands are in a sideways position. You can now repeat the “Sūrya Namaskāra” technique once you've completed the last phase. While repeating the technique, keep two things in mind that will alter in the next round of Sun salutation yoga. Step 4 requires you to maintain your left leg forward, while Step 10 requires you to keep your right leg forward. The one set of “Sūrya Namaskāra” will be completed with this change.

Sun Salutation Contraindications:

Although “Sūrya Namaskāra” (Sun Salutation) is a 12-pose sequence performed with the flow of energy and good breathing, it needs some physical power for novices. As a result, this sequence has constraints and should not be performed if you are suffering from specific conditions. Because the muscles in this yoga stance are constantly working, it is best to master it with competent coaching. Some of the sequence's contraindications are shown below.

Body Weakness: Because this is a strenuous yoga sequence, caution should be exercised if you have general body weakness or muscle and bone weakness.

Backache: The spine extends and contracts during Sun Salutation (Surya Namaskar), exerting pressure on the lower back.

High Blood Pressure: People with high blood pressure should avoid this sequence. However, with the correct direction from a yoga teacher and for someone who is not elderly, this yoga posture may be started gently and cautiously.

Heart Problem: If you have a heart problem, you should see a doctor before doing Sun Salutation (“Sūrya Namaskāra”). Keep in mind that aging does play a significant impact on the development of heart disease.

Arthritis: Knee strength is vital in the different postures of “Sūrya Namaskāra”. So, if you have severe arthritis that causes knee stiffness, you should go slowly or skip this sequence.

Wrist Injury: A wrist injury will make the sequence difficult since poses like Cobra Pose, Adho Mukha Svanasana, and progressing forward will put a strain on the wrists.

Main Benefits:

1. You get more toned and flexible:

Surya Namaskar's many postures stimulate different parts of your body. As a consequence, your muscles tone up, you become more flexible, and your overall posture and balance improve.

2. Weight loss:



Regular practice of this yoga approach boosts your metabolism, which benefits in belly weight loss. It also helps to lengthen your abdominal muscles, strengthen your skeletal muscles, and prevent unwanted fat from forming in these regions.

3. Beautiful hair and skin:

“Sūrya Namaskāra” is a blood circulation-improving yoga exercise. As a result, your skin's natural radiance returns. It also aids in the prevention of wrinkles, hair loss, and greying of the hair. As a consequence, you will appear younger and more luminous.

4. Toxins are removed from your body:

The Sun Salutation relies heavily on inhalations and exhalations. If done correctly, it may help in the good functioning of your lungs. Furthermore, the amount of new oxygen transported to your blood increases, cleansing your body by releasing carbon dioxide and other gases.

5. High blood pressure and heart-related issues:

Sun Salutation is a natural treatment for high blood pressure. It is also extremely good for the heart muscles and is an effective treatment for irregular heartbeats. This yoga method also lowers your blood sugar levels. As a consequence, your chance of having a heart attack decreases, and your eyes, kidneys, and nerves remain healthy.

Arthritis: Knee strength is vital in the different postures of Surya Namaskar. So, if you have severe arthritis that causes knee stiffness, you should go slowly or skip this sequence.

Wrist Injury: A wrist injury will make the sequence difficult since poses like Cobra Pose, Adho Mukha Svanasana, and progressing forward will put a strain on the wrists.

Conclusion:

“Sūrya Namaskāra” is a proven method of physical, mental, emotional, and spiritual growth since it improves, strengthens, and develops both physical and mental personalities. Everyone wants to have a fit and efficient body and mind.

Keep in mind that the mind and body interact and react to one another. Physical problems are caused by mental illnesses, and vice versa. When any sort of asana is performed, the body gets more flexible and the critical organs operate properly. Memory, focus, learning power, curiosity to study, and manner of thinking are all improved by asanas, as is the balance between our instinctual, emotional, and intellectual selves.

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Connotations in The Concept of Lord Shiva - A Study of Various Indian Scriptures

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Abstract:

The last greeting in all religious rites is addressed to God. However, the definition and significance of God vary from religion to religion, and their practises and beliefs change in Santana Dharma. The gods and goddesses and their glorious stories are explained in this paper. I will be explaining the science and significance behind the concept of Shiva according to various Indian scriptures. There are various explanations of the nature and the significance behind worshipping Shiva. Shiva may be worshipped as an Adhi yogi, a destroyer, a remover of pain, a sexton dancer, and many other things. Understanding Shiva would help us comprehend the whole cosmic cosmos.

Keywords:

Proskuniyo, Paṃcāyata Pūjā, Trisūla, Damarū, śambho, Putapaka, Kupipakavā, Tāraka (Savior) and Māraka (Destroyer), Shiva's bel leaf, Pimḍī,

Introduction:

Mini testimonial evidence exists in Sanātana Dharma, such as Vedas purana agamas darshanas and others. Because there are many gods and wonderful things in Sanātana Dharma, numerous books teach about gods and gurus. Because there are many gods and glorious in Sanātana Dharma, each and every god has a particular importance. Many gods and customs are described in Sanātana Dharma. What is the meaning of these practises? Why are gods worshipped in many forms? Why does Shiva have so many forms? What is the science behind Shiva worship? What does it mean to follow Shaivism and what philosophy does it promote? These are the topics that this article will address.

What does God mean in each religion?

God is regarded as the creator of the cosmos and is everlasting, all-powerful, and omniscient. Some of God's qualities are holiness, justice, omnibenevolence, and omnipresence.

It is difficult to identify a religion's view of God solely on its adherents' actions. Many Christians are unfamiliar with the notion of God found in their holy books. As a consequence, it's preferable to look at each religion's conception of God by looking through its holy books.

Sanātana Dharma is often thought to be a polytheistic religion. Most Hindus, in actuality, would illustrate this by claiming belief in a plethora of gods. Some Hindus believe in a three-god system, while others think there are 33 crore gods (330 million). On the other hand, Hindus who are well-versed in their beliefs contend that there should only be one God to worship and serve.

In other religion, Worship in Islam includes both ceremonial devotion and activities performed in conformity with Islamic law, which is commanded by God and accepted by Him. One of Islam's five pillars is worship, namely salat, or five-times-daily ritual prayer.

A church service is an organized time of Christian community worship that usually, but not always, takes place on Sunday. A church service is a gathering of Christians who gather to study God's "word" (the Holy Bible) and deepen their faith. The word "church" in the phrase "church service" refers to the congregation of Christians, not the site of the event. In Christianity, worship is the great reverence and devotion shown to God. Worship is shown in a number of ways throughout the New Testament. proskuniyo, which means "to bow down," often signifies "to worship" the god. When did the worship system begin?

Worship is a religious act of devotion that is mainly focused on a deity. For many individuals, worship is more than an expression of feeling; it is an acknowledgment of God. Individually, in a small or large group, or by a chosen leader, an act of worship may be performed. It's possible that honouring will have a role in these gatherings.

Sanātana Dharma

Love is both a science and a craftsmanship in Sanātana Dharma, and it incorporates the bringing of higher powers to help otherworldly and material advancement. For the most part, a feeling of bhakti, or reflection love, is evoked. This is in all likelihood a huge term in Sanātana Dharma. It's challenging to make an interpretation of straightforwardly from Sanskrit to English. Love might take a wide range of structures relying upon the way of life, district, and language. Being infatuated with any object of dedication has its own unmistakable favour. Notwithstanding a particular site of love, love might incorporate individual reflection, fine arts, and public exercises. Love is typically done to accomplish a particular objective or assist the entertainer with climbing to a more elevated level of presence by incorporating the body, psyche, and soul.

Is it God or Gods?

In opposition to normal conviction, Hindus have confidence in only one God, Brahmān, the never-ending beginning who is the source and premise of all creation. Sanātana Dharma's divine beings represent different parts of Brahmān. Different Hindu people group might revere various divinities, yet they are altogether various perspectives at the Ultimate.

Hindus trust in three principle divine beings:

The maker of the universe, **Brahmā**

Vishnu is the God who safeguards the universe.

Shiva is the god who is liable for the annihilation of the universe.

Brahmā

Brahmā is the Creator. Brahmā, then again, isn't venerated similarly as different divine beings since it is felt that his occupation of making the world is finished. Different appearances of Brahmān (not Brahmā) are revered by Hindus, and they arrive in an assortment of shapes. Hindus are frequently separated into three classes as per the Brahmān structure they love: Those who respect Vishnu (the preserver) and his symbols, Rama, Krishna, and Narasimha; Those who petition Shiva (the destroyer) Those who love Shakti, otherwise called Parvati, Mahalakshmi, Durga, or Kali, the Mother Goddess,

Vishnu

Vishnu, the Preserver, should be plummeted from a sun powered warm god and is adored as the best of the divine beings by his fans, another expression for him is Narayana. rm of symbols (manifestations) to save humanity from regular disasters and oppression. The most notable symbols are Rama (see Ramayana), Krishna (who slew insidious and established another request), Buddha (the organizer of Buddhism), and Kalki. In workmanship and painting, Vishnu is normally displayed in human structure and is much of the time hued blue. Lakshmi, Vishnu's associate, has showed up as the spouse of every one of Vishnu's manifestations, including Sita, Prince Rama's better half, and Rukmini, Krishna's significant other.

Alongside Vishnu and Brahmā, Shiva is an individual from the Hindu Trinity. The people who venerate him consider him being everything: maker, preserver, and destroyer. Shiva is where alternate extremes impact. Shiva, the destroyer, is a fundamental individual from the ternion since there can be no rebuilding without annihilation. Varanasi is his old neighbourhood, and it is said that each Hindu who bites the dust there goes straightforwardly to heaven. Shiva, who blends different contradicting parts, is the wellspring of both great and insidiousness.

In works of art and models, Shiva is portrayed as the Lord of the Dance, who coordinates the development of the world. He is likewise connected to the idea of ripeness.

Individuals as a rule consider Shiva's consorts as wild and brutal, however he likewise had Parvati, who is known for her delicacy, and Durga, who was brought into the world from the rage of numerous divine beings.

Shiva (/v/; Sanskrit:, Romanised: iva, lit. 'The Auspicious One' []), otherwise called Mahadeva (/mh dv/; Sanskrit:, Romanised: Mahadeva, lit. 'The Great God' [made]), is one of Sanātana Dharma's most significant gods. As per legend, Lord Shiva is the divine force of death and time. The Sanskrit word klā signifies "time"

The advanced Shiva is a blend of various past non-Vedic and Vedic gods, including the Rigvedic storm god Rudra, who may likewise have non-Vedic beginnings.

Inside the Trimurti, Shiva is depicted as "The Destroyer," a triple lord of the greatest grandness that additionally incorporates Brahmā and Vishnu. Shiva is the Supreme Lord of the Shaivite religion who makes, secures, and changes the universe. The Goddess, or Devi, is viewed as one of the greatest in the Shakta religion, despite the fact that Shiva is venerated with Vishnu and Brahmā. A goddess is said to address every individual's energy and inventive power (Shakti), with Shiva's equivalent and free sidekick, Parvati (Sati). He is one of the five tantamount divinities in Sanātana Dharma's Smarta custom's pañcāyatana pūjā

Shiva is the universe's base Atman (self). Shiva is portrayed in an assortment of ways, both harmless and unnerving. In these structures, he is displayed as an all-knowing yogi who carries on with a grim life on Mount Kailash as well as a householder with his better half Parvati and two kids, Ganesha and Kartikeya, in gainful structures. He is much of the time seen killing fiendish existences in his savage designs. Adiyogi Shiva will be Shiva's other name, and he is the supporter divinity of yoga, contemplation, and artistic expression.

The snake around Shiva's neck, the embellishing bow moon, the sacred waterway Ganga moving from his tangled hair, the third eye on his temple (the eye that when opened transforms everything before it into remains), the triśūla, or harpoon, as his weapon, and the ḍamarū drum are all iconographical ascribes. He is regularly venerated as a lingam, which is an aniconic type of a lingam. Shiva is a dish Hindu god who is revered by Hindus everywhere, including India, Nepal, Sri Lanka, and Indonesia (particularly in Java and Bali).



Shiva's Glory:

Shiva-related customs might be tracked down all through the Indian subcontinent, including India, Nepal, and Sri Lanka, as well as Southeast Asia, including Bali, Indonesia. Shiva's origins are pre-Vedic, with "rough tribes, signs, and drawings" as his starting point. Because of the course of Sanskritization and the formation of the Hindu union in post-Vedic periods, the picture of Shiva as we probably are aware him today is a combination of various past gods into a solitary figure. The cycle by which Shiva's personality turned into a composite god isn't very much recorded, hard to follow, and has prompted a ton of discussion.

Vishnu and Siva continued to acclimatize a plenty of native gods and factions into their folds. The last option were either intended to represent the various structures and labels by which the god came to be perceived and revered, or they were accepted to reflect numerous parts of a similar god. By adding "Isa" or "Ishwara" to the name of a local god, such as Bhutesvara, Hatakesvara, or Chandesvara, Siva became a member of various surrounding villages.

Rudra

Gandhara, three-headed Shiva

Shiva as we probably are aware him presently shares numerous attributes practically speaking with the Vedic god Rudra, and both Shiva and Rudra are portrayed in Hindu messages as a similar individual. The two names are replaceable. Rudra, an alarming Rigvedic god, was the divine force of the furious tempest. He is often displayed as an angry, horrendous god, in accordance with the component he represents. He is alluded to in RV 2.33 as the "Father of the Rudra" an assortment of tempest divine beings.

As per Flood, Rudra is a muddled divinity in the Vedic pantheon, possibly reflecting non-Vedic roots. Rudra and Shiva, then again, are connected with Wodan, the Germanic God of outrage ("wütte") and the wild pursue.

As per Sadasivan, Brahmins moved Buddha's characteristics to Shiva, who was additionally attached to Rudra, all through the formation of the Hindu blend. Rudra is referenced in three of the Rigveda's 1,028 psalms, and he is here and there referenced in different tunes of a similar book. As indicated by Rigveda Hymn 10.92, Rudra has two qualities: one that is wild and brutal (Rudra), and another that is delicate and quiet (Shiva).

Shiva is additionally found as an appellation, and that signifies "kind, favorable," and is one of the descriptors used to portray various Vedic deities. While Rudra is feared in the Rigveda songs for his ruthless normal peculiarities and tempest related Rudra, the supportive downpours he gives are embraced as a Shiva side of him. This recuperating, supporting, life-empowering component shows up in the Vedas as Rudra-Shiva and in post-Vedic writing as Shiva, a definitive recycler and rejuvenator of all things, who mixes disastrous and productive powers, the enormous and the delicate.

The Vedic compositions don't specify a bull or some other creature as Rudra's or other gods' movement vehicle (vahana). Notwithstanding, in post-Vedic texts like the Mahabharata and the Puranas, the Nandi bull, otherwise called the Indian zebu, is recognized as the chariot of both Rudra and Shiva. This obviously interfaces the two.

Why is Shiva adored as a linga?

While creation is yet to start, Lord Brahmā and Lord Vishnu quarrel about who is the best, as indicated by Hindu folklore. Master Mahadev shows up between them as a little section of fire that scopes both above and underneath. Subsequent to hearing a sublime voice declare that the savvies will meet their end, Brahmā and Vishnu run to each tip of that segment of fire. While Brahmā takes off to the top on his swan, Vishnu dives to the base, where he understands that it has no closure and surrenders rout. Then again, Brahmā is rebuffed for lying about survey the highest point of the section.



Indeed, Shiva Linga is considered as that section of fire that traverses the entire universe and is an image of heavenly information since it holds the holy astronomical energy.

Ruler Mahadev is loved as Shiva Linga, which addresses divine energy, though different symbols are venerated in their human structures. Shiva's name is gotten from infinite information and in a real sense signifies "one who conveys Mangalam (ceaseless great)." It is currently vital for love the Shiva linga as Dhyana Linga, which is an interminable wellspring of energy that is conveyed to lovers in a circular shape, to acquire this information. As per yogic folklore, the Shiva Linga is the principal shape to show when creation happens and the last structure to exist before creation breaks down.

Unearthings at the Indus Valley Civilization site of Kalibangan and different spots have found earthenware structures that resemble Shiva Lingas, which show that Shiva love started in BC. The "Brahmānda," or cosmic egg, is addressed by the Lingam, which is formed like an egg. The circle on which the lingam rests is generally portrayed as the apparent widespread energy. The manifest energy rises up out of the unmanifest, through which any remaining things are made.

Shiva's Moral Science

Shiva is a boundless non-substance that exists in untouched and space. Notwithstanding, in light of the fact that human discernment is restricted to shape, we have made numerous wonderful Shiva structures in custom and culture. However, many parts of life as there are to life, as numerous viewpoints have been proposed to him. The puzzling, non-discernible Ishwara; the propitious śaṃbho; the disarmingly gullible Bhola; Dakshinamurthy, the incredible expert and instructor of the Vedas, Shastras, and Tantras; the effectively lenient Ashuthosh; Bhairava, the one spoiled with the actual blood of Krishna; and

In many areas of the planet, anything that individuals see as heavenly is generally alluded to as good. However, assuming you read the Shiva Purana, you wouldn't have the option to arrange Shiva as a decent or mischievous individual. He is everything-the ugliest, the most wonderful; the best, the most obviously terrible; the most focused, the most intoxicated. He is loved by divine beings, fiends, and a wide range of creatures. That multitude of immense legends about Shiva have been conveniently eradicated by alleged civilisation, yet that is the place where Shiva's substance lies. Shiva's character is comprised of totally clashing features of presence. Since, in such a case that you can acknowledge this one animal, you have crossed life itself. Such a confounded combination of the relative multitude of traits of presence has been pressed into one person. The whole place of life is that we are continuously endeavoring to perceive what is lovely and what isn't, what is great and what is terrible. On the off chance that you can acknowledge this person, who is a convoluted blend of all that life might be, you won't generally dislike anyone.

Accepting you eagerly focus on the Shiva Purana's accounts, you'll see that the Theory of Relativity, Quantum Mechanics, and the entire field of current material science have been smoothly portrayed through stories. Through stories, science was conveyed in this persuasive society. Everything has taken on a unique kind of energy. Notwithstanding, some place along the street, individuals deserted science for telling stories, which were then intensified from one age to another to the mark of idiocy. It's a fabulous method for conveying science assuming you bring the science back into the story.

The Shiva Purana is a definitive science for raising human instinct to the most significant level of mindfulness, and it is told through excellent stories. Yoga has been introduced as a science with no going with stories, yet from a more profound perspective, yoga and the Shiva Purana are inseparably connected. One is for people who like narrating, while the other is for the individuals who need to inspect things logically, however the fundamentals are something very similar in both. Scientists are currently embraced broad investigations on the idea of present-day tutoring. One of the cases they make is that in the event that a young person goes through 20 years of formal tutoring and, graduates, a critical part of his IQ is irreversibly lost. That implies



he's approaching across as a total dolt. They contend that telling stories or messing around is quite possibly the best method for educating. Albeit some headway has been made in such manner, by far most of tutoring across the globe keeps on being severe. The gigantic measure of information restrains your keenness except if it is introduced to you in a specific design, and the best methodology for instructing is through stories. This was the status quo done in this general public. The main parts of science were passed on through brilliant story structures.

Spiritual science from shiva:

Otherworldly science fundamental love of Deity Shiva 19

forfeiting his (common) points, character imperfections, obliviousness and inner self and gaining virtue of the psyche. Since the human body has a restricted life, it is going to turn to debris in the afterlife. Subsequently, none ought to be covetous of the body. Bhasma implies consequently. 'You ought to generally know about the way that passing can come any second. Subsequently, you should put to full utilize the human birth you have after incredible exertion. To do this, you should put forth attempts to guarantee that each second is Holy and happy

Separation is something that Bhasma instructs us.

What precisely is bhasma?

Bhasma produced using scorched cow fertilizer: Shiva, then again, favour bhasma made from human debris. Standard individuals can't bear it. Subsequently, cow waste bhasma is used. 2. Bhasma got from the Saints' Yadnyas 3. Bhasma from an agnehohr Brahman's yadnyakuncla (pit where yadnya is performed) 4. Soil from the previous Yadnya site 5. Bhasma from the Ganagapur mountain range (in Maharashtra). 6. Human waste: A human body is burned as mantras are performed. The debris delivered in this manner is known as chitabhasma. Vishveshwar of Varanasi is continually covered in the chitabhasma. Tanta (54. °sun ') is the most widely recognized client of this bhasma. As indicated by the custom of making bhasma from cow manure, it should be gathered before it tumbles to the ground, dried, and afterward consumed.

The putapakā and kupipakavā strategies are utilized to make bhasmas.

Shiva Worshipping in a Spiritual Context

1. Attributes of Bel

I'm introducing Shiv the trifoliate bel, which addresses three parts: three eyes and three blades, and which cleanses the wrongdoings of three births.

2. Mental purposes behind introducing trifoliate bel passes on to Shiva

A) The Sattva, Raja, and Tama parts are answerable for creation, food, and disintegration. The bel leaves ought to be introduced to Shiva as an image of puberty, youth, and advanced age in a man's life. To put it another way, we ought to announce our longing to progress past the three stages since God possibly meets us when we progress past the three parts.

B) When we work by showing up at the actual state from a state outside the three parts, as Bel and Durva do, we stay disconnected notwithstanding finishing the capacities.

Trifoliate bel is Shiva's #1. This suggests that he venerates the person who gives him every one of the three viewpoints Sattva, Raja, and Tama-and does God's work with their keenness submitted. Shri Ganesh takes durva also (a kind of fragrant grass). Bel and Durva blow away the three parts while as yet doing God's

objective. Regardless of whether we satisfy the exercises by moving past these parts and with their help, we will remain separated.

Common individuals find it hard to love Nirgun and Nirakar (divine beings without structures). It is less complex for a lover to go from the sagun to the nirgun with the help of the leaves of bel and durva, which are similarly in a trigunatit (Beyond Sattva, Raja, and Tama parts) stage, and by doing sagun-bhakti.

3. The profound science behind Shiva's bel leaf gift

A. The legitimate method for introducing bel leaves as indicated by the standards

What is the distinction between tāraka (Savior) and māraka (Destroyer) love?

Bel leaves produce tāraka waves, while their stems produce māraka waves.

3.1 A disciple of the tāraka structure

Since an admirer's essential nature matches Shiva's tāraka structure, venerating Shiva's tāraka structure converges with their temperament, yet in addition helps their otherworldly headway. Individuals who need to get Shiva's tāraka waves should offer bel leaves with the stem confronting the piṁḍī and the top part confronting them.

3.2 A disciple of the māraka structure

Shiva's māraka structure is adored by the Shakta group.

A) People who need to get Shiva's māraka waves should offer bel leaves with the top part confronting the piṁḍī and the tail confronting them.

B) A piṁḍī is comprised of pavitraks (unobtrusive most particles conveying Chaitanya) from both the Ahatnada (sound delivered by contact or hitting a thing) and the Anahatnada (sound created by striking an article) (an encounter of Akashtattva as a consistent Divine sound, like blowing a conch or ringing sanctuary chimes, etc.). Trifoliate bel is introduced to Shiva to ingest the three types of pavitraks, in particular the two sorts of pavitraks from the piṁḍī as well as those in the bel leaves, which are presented on the piṁḍī. Delicate bel leaves might bring Ahatnada (human language of sound) and Anahatnada (language of light, that of the Gods) together. The stalks of the leaves should confront the admirer, and the leaves ought to be placed topsy turvy on the piṁḍī. The objective is to draw the joined energy of the three trifoliate leaves towards the admirer. The joined energy of these three types of pavitraks supports the trigunas' reduction.

B. Shivatattva's Benefits at the Vyashti and

level, in light of the bel leaf offering strategy.

At the point when we present a bel leaf with the tail towards the piṁḍī and the tip confronting us, Shivatattva spreads more through the tip of the bel leaf. The benefit of Shivatattva is obtained at the samashti level therefore. Whenever the bel leaf is furnished with the tail towards us and the tip confronting the piṁḍī, in any case, the Shivatattva is only acquired by the individual who gives the leaf. The upside of Shivatattva is gotten at the vyashti level as such.

The otherworldly meaning of introducing bel leaves in a topsy turvy position

The vibrations at the nirgun level are conveyed in more prominent extent when the bel leaves are introduced topsy turvy on the Shivapiṁḍī. The bel leaves give the most advantage to the admirer. Assuming that new bel leaves are inaccessible, matured bel leaves might be subbed. Nonetheless, bel leaves reaped on Monday can't be utilized the next day.



4. The bel trifoliate leaf's inconspicuous characteristics

Different attributes incorporate the way that an entire bel leaf is comprised of three leaves. As an outcome, the entire leaf is alluded to as the "Tridal dish" (trifoliate leaf).

5. Examine

A. The Trigunas' Symbol

Looking at the bel leaves, I had the impression that they were a symbol for the trigunas.

B. Shivatattva's spiritual experience

Cool waves were emitted by the bel leaves in abundance. Shanti vibrations were sensed from them, and Shakti vibrations were felt from their sides. Both powerful interactions were the responsibility of the Shivatattva in the bel leaves. C. elegans leaves

The leaves of C. Bel aided in meditation.

In my mind, the vibrations of Chaitanya came from the stem of bel leaves. I felt like they helped me get into a state of meditation (to focus my mind).

D. Having a spiritual experience in Anahatnada

My mind was having a nada moment.

6. The Health Advantages of Bel

Ayurveda's Kayakalpa part makes sense of the meaning of drinking the juice of trifoliate leaves.

B) The bel's outcome is referred to as a "nectar natural item" in Ayurveda. There is no ailment that Bel cannot cure. Assuming no other drug is accessible, bel ought to be controlled; in any case, bel ought not be regulated to a pregnant lady since it might bring about fetal demise.

Piṇḍī from Shiva:

As indicated by Hindu Dharma, prior to seeing the Shiva piṇḍī(piṇḍī) at a Shiva sanctuary, one should initially see Nandi and contact both of its horns. Shrungadarshan is the name of this. Put one's left hand on Nandi's balls while sitting or remaining on Nandi's right side. Then, utilizing the pointer (the finger nearby the endlessly thumb, lay them on Nandi's two horns. Presently take a gander at the linga (Deity Shiva's heavenly sign, otherwise called the Divine phallus) through the casing the finger, thumb, and horns have made. This is the legitimate method to do Shrungadarshan.

The Philosophy of Shiva

Shiva obliterates the universe toward the finish of each cycle which then, at that point, considers another Creation. Shiva is additionally the incredible plain, keeping away from all types of extravagance and joy, focusing rather on reflection as a way to track down wonderful bliss.

Shaiva-siddhanta is a South Indian strict and philosophical framework where Shiva is worshipped as the best god. It depends for the most part on Tirumurai, an assortment of Tamil strict melodies wrote by Shaiva holy people between the fifth and ninth hundreds of years. The school's first methodical logician was Meykanadevar (thirteenth century).

The singular soul (pashu), the Lord (pati-i.e., Shiva), and the spirit's servitude (pasha) inside the chains of presence are the three general realities placed by Shaiva-siddhanta. Obliviousness, karma, and the deceptive



part of marvellous the truth is among these shackles (maya). The spirit might be set free from its bonds by demonstrations of administration and acceptable conduct (Carya), restrained love (kriya), otherworldly discipline (Yoga), and significant review (jnana).

Conclusion:

End Shiva amounts to nothing; nothing from which everything was made; made and appeared to be embellished and regarded. Onlookers can't exist when the entire world is in non-duality since everything is one; no qualification among eyewitnesses and noticed would be conceivable. Hence to fulfill the inclination for an onlooker, Shakti or energy shows itself as cognizance. Cognizance the showed empowers us to see and experience. Religion began from our insight as a medium to get profound quality and humankind and assists us with encountering reality

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Huttari Festival, A termination of Agrayanēṣṭi the Vedic ritual

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Abstract:

India a country being unity in diversity has many traditions and cultural practices. Some practices are celebrated in an entire country like “*Deepavali*”, some are celebrated only in that particular state like “*Bonalu*”, and some are celebrated only in a particular area or community. Festivals in India are celebrated based on different aspects, some connected to God and Glory, some connected to food, some with nature. In India to welcome new crops, different festivals are celebrated. In the Vedic period, there was a celebration of “*Agrayanēṣṭi*”. Huttari is one such festival which is confined to Kodagu District, celebrated largely by Kodavas, celebrated in November or December to welcome new crop has its immense contribution to society in many ways

Keywords: Sanathanadharma, Ishiti, Vedas, Food, Grains Festivals, Aiymanne, Rohini nakshatra, Thalinalakshatraolcha, Kolmand, Mukkali, Thambittu

Introduction:

Kodagu the smallest district of Karnataka present in Western Ghats 1000mts above sea level is famous for its own culture and tradition. The first references of Kodagu can be seen in Tamil literature of the Sangam period (2nd century AD) the Ganga, Cholas, and Hoysala, Culture in Kodagu makes it a way of living-their dress, language, social structure, ancestral home, practices, festivals, songs, etc. Culture in Kodagu is unique and entirely different from that of neighboring cultures. Kodava community has retained its unique culture and identity and distinctive way of life over many centuries.

Unique aspects:

- Termination of Agrayanēṣṭi
- Language: Kodava Takkk
- Dress Code: Traditional attire, jewelry (inspired by nature, moon, flower, etc.)
- Worshipping System: Primarily ancestors and nature worshippers
- Unique Festivals, practices: tulā saṃkrāmaṇa, kailapodha, Huttari, kakkāḍa.
- Have given a huge contribution to society.

Huttari a festival celebrated in Kodagu District is one of the biggest and grandest festivals celebrated in Kodagu. This festival is called “*Puttari*” in regional language, is a festival celebrated to welcome



the new crop. The festival generally falls in the month of November or December every year. The celebration first starts at Padi Sri Igguthappa Temple in Kakabae.

Agrayanēṣṭi

In the “*Sharautha*” [Vedic rituals] mainly 21 rituals are explained such as 7 “*Somayagas*”, 7 “*Pāka yajña*”, 7 “*Havir yajña s*”. Among 7 “*Havi sanvatsara*”, Agrayanēṣṭi celebrated as a ritual for respecting food. The explanation about “*Agrayanēṣṭi*” can be found in the “*Thithyariya Krishna*” Yajur Veda. A person who is having “*Āgan'yādhāna*” and who performs “*Agnihōtra*” every morning and evening without fail is called “*Āhitāgni*”. “*Yā āhitāgni agrayaniṣṭa praśneyāt*” which means that without greeting and worshipping the food one cannot consume the new harvest, but all people are not having the Vedic knowledge to perform the “*Agrayanēṣṭi*” hence in different traditions “*Agrayanēṣṭi*” is celebrated in different form and “*Huttari*” is also one such form.

Why it is celebrated?

In India food is considered as God, Brahman in every tradition food is worshipped. In Vedic time there was a Vedic ritual that greets the food and welcomes the harvest to the house. After the influence of different invasions some Vedic practices were stopped, but to continue the Vedic practice in different traditions it is celebrated in different forms one such celebration is “*Huttari*”, it is celebrated to welcome the new crop (here paddy) and for all the work and hardship faced by the people in five to six months from June to November. This symbolizes the success of the farmers. Considered as an occasion where all people come to-gather, as a cultural met.

How it is celebrated:

Prior celebration people clean and paint their houses, on the full moon day “*Rohini Nakshatra*” month of November or December “*Kārtikā pūrṇimā*” people from various parts of the district assemble in Sri Igguthappa Temple and praise the god and seek his blessing and fix date and time for celebrating the festival time to take the kadh. On the day of festival first in Igguthappa Temple, the nerekotto Ceremony takes place and then the festival begins and after the celebration, their people celebrate in their villages and homes.

On the day of festival people clean their homes make special food [huttari special food] keep it as an offering to God and ask for blessings from their ancestors and ask forgiveness if there were any mistakes. Later all gather at “*Aiyanmane or balyamane*” where their ancestor’s lived, the house will be decorated. All family members gather in traditional attire complete with Kuppiya-Chele, Mande Thuni, and Pīce Kati where the eldest of the family lights a lamp and seeks blessings from their ancestors, and start the celebration. A special basket called Huttari Basket is prepared by the women of the family which consists of a knife a vessel like structure made out of bamboo called “*kutti*” filled with honey, ghee, milk, and many other things, a three-legged stool called “*Mukkali*” is kept, the basket is then filled with puffed rice and is carried on to the field by the eldest person on his head. Thaliathakki Bolcha is carried by one of the family women. All the family members assemble in the field where children will be busy bursting crackers, the field will be decorated, the eldest along with other members of the family pray the mother earth, the sun, and rain god for their blessing, followed by the prayer one the family member makes a gunshot and the eldest reaps the newly grown crop[paddy]and fills it into the “*kutti*” and then distributes the crop to all the family members. Once all receive the crop all head back to the “*Aiyanmane*” saying “*Pōli pōli dēva*” where one the unmarried girl of the family washes the feet of the eldest person and offers him milk. The basket along with the crop and food prepared for the day is kept beneath the lamp and is offered to god, and forgiveness is taken for any mistakes committed. A garland made of Banyan, Mango leaf, Marigold flower,



and the crop is made and tied to the door, vehicle, and other places. All family members later talk and have the food made for the day, children burst crackers and enjoy. 10 to 14 days after the festival all people from various villages assemble in a gathering called “*Kolmand*” where they participate in various traditional and cultural events showcasing their talents and spreading knowledge to your generation

Special Food:

Any festival is incomplete without special food, on the day of Huttari special food is prepared; prominent are “*Thambittu*” and “*Payasam*”. *Thambittu* is a sweet dish made by the mixture of rice flour, banana, ghee, coconut and sesame seeds. *Payasam* is another sweet dish made by jaggery, coconut, rice, yam shoot, sweet potato. Other dishes including roti, rice, pork, and chicken curry are prepared, served along with beverages.

How food is Nutritious:

- Yam being an antioxidant helps to prevent coronary heart disease prevents aging.
- Sweet potato helps to maintain blood sugar levels, improve metabolic process, heart health, boosts one's immunity, and prevent cancer.
- Bananas used in the preparation of sweets provide energy, proteins, fiber, sodium, calcium, iron, and many more vitamins.
- Prevents harmful oxygen-free radicals, reduces depression, improves brain health, and helps in bone development.
- Dishes made out of meat provide a whole sum of energy, carbohydrates, and proteins.

How it Educates People:

In Indian tradition food is considered as a God” *annaṁ Brahma iti vyajānāt*”(kṛṣṇayajurvedīyatatīrīya upaniṣada) With change in generation all traditional practices are also changing and some are on the verge of being perished. In such a time celebration of such festival helps to bring people together and pass on the knowledge, tradition, and culture to the younger generation. People settled in far places come together to celebrate, which in turn creates prosperity among people. The organization of “*Kōlmaṇḍ*” helps people to gain knowledge, create healthy competition between younger generations, and spread our culture and tradition to people of other places. Kodava Samajas across different parts organize “*Puthari*” get-together to keep the tradition alive, a festival which was early confined only to Kodagu is now being celebrated in cities, where there is a considerable number of Kodava population.

Support to Society:

Socially:

Celebrating any regional festival has own benefits to society; it passes knowledge to people about the tradition and culture of a specific area, helps people to get recognition in society (here as a community). Various cultural and traditional games, songs, dance organized in “*Kōlmaṇḍ*” helps to develop tradition and prevents it from being disappeared. Provides an idea of how certain Vedic practices and celebrated in a different form in a different region



Economically:

Economically celebration of this festival helps lots of people

- As bananas are a must in the preparation of food for hutGuattarit helps4 farmers who grow bananas to improve their economy, as they can sell their crop in the local market without any middle-men involved.
- Also it, helps local Yam growers as it is used in the preparation of payasam, majority of the sweet required during this period are bought from neighboring districts, helping farmers to improve their economic condition.
- Crackers have become a must should thing not only for children but also for adults, fire-cracker producers from different places gather during this time and sell their craccrackers also helps local people who prepare rice floor used in the preparation of “*Thambittu*”, and other spices and sweets used during the occasion.

Thus it not only helps the localities, ut a large group of people gets benefited by a celebration of such regional festival.

How it has changed with time:

Reason for changes;

- People moving out, for jobs and other purposes.
- Lack of interest to celebrate with their family members, lack of interest among your generation to learn the tradition and cultural practices.
- The addition of western culture to traditional culture changes practices passed from generation to generation.
- Lack of knowledge among young generation, children have taken it as a day for bursting crackers without knowing the actual reason.

How it can be bought back:

- Encouraging your generations to take part in traditional events and teaching them the need and benefits of knowing about one’s culture.
- Minimizing western influences.
- Encouraging people to participate and attend Puthari get-together, Kolmand, and celebrating together with all family members and celebrating together in their villages.
- Getting these kinds of festivals noticed to other people, using social media, government organizations meant for these purposes.
- Implementing these in the education system, provides knowledge to the younger generation.
- Joining hands with “*Kodava Sahitya Academy*” which is trying to protect the perishing culture.



Conclusion:

By this paper, people get to know about the Vedic practice Agrayanēṣṭi how it used to be celebrated, how it changed with time, how it is celebrated in Kodagu in the form of Huttari, how it is celebrated, how it helps people socially and economically, the reason for the change, how the original practice can be restored.

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Classical dance forms of India - An analysis

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Abstract:

In this research paper the 8 classical dance forms of India namely Mohiniyattam, Bharatanatyam, Kathakali, Manipuri, Odissi, Kathak, Kuchipudi, and Sattriya are discussed. Its origin, dressing style etc. are included. Indian forms of dances are in the form of drama dances. The Indian dances are played using the technique of conveying some messages, emotions or feelings not by words but by actions. This research covers areas such as body movements, postures, makeup, emotions, etc. of dances.

Keywords: Dancers, Traditions, History, Religious, Hindu, Music, Performs

Introduction:

Dance is a rhythmic movement of the body performed in a specific location to music. Dance conveys a message or an emotion. Dance encourages people to be more active, relieves stress, aids with weight management, and promotes a healthy brain. Classical and folk dances are two types of Indian dances. The primary focus of this study is on classical dance genres. India's classical dance traditions have a long and illustrious history. The Indian classical dance genres are grouped into eight categories, according to the national academy of India, Sangeet Natak Akademi: Mohiniyattam, Bharatanatyam, Kathakali, Kathak, Kuchipudi, Manipuri, Odissi, and Sattriya.

Indian classical dances are traditional, adhering to the norms established by Bharata Muni, a Natyashastra saint. According to Hindu mythology, Brahma is credited with the creation of the dance. Bharata Muni was influenced and inspired to write the Natya Shastra by this Brahma. To create Natyaveda, Bharata Muni has taken subject from Rigveda, from Yajurveda gestures, music from Samaveda or geeta, and emotions from Atharvaveda emotions. Rukmini Devi Arundale is the first Indian classical dancer (1920-1986).

Dances were performed in temples and on special occasions in the past. In the name of worship, dance was frequently done in front of the gods. Odissi is claimed as oldest Indian style of classical dance, according to archaeological data. There are two main characteristics to Indian traditional dances. The art of dance has existed in the Vedic age and in the Vedas. The principles of the dance are based on a study of the relationship between an inner experience and the outer expression of that particular experience. Existence's sculptures bear silent witness to the Indian classical dance tradition's long history. Dances and religion have long had a tight link, as evidenced by sacred scriptures. Indian dances, like all other Indian arts, were keenly cognizant of the relationship between God and human beings. In the temples, dance was a form of religious observance. The much-maligned devadasis kept the art form alive in their temples, in their ceremonies of worship, until a cultural renaissance brought the dances out of the temples and into today's theatres.

The music and the dancing Shiva, Nataraja, signifies creation, destruction, freedom, preservation, from enslavement, and cycle of life and death in his art. After learning the technique from Shiva, Parvati passed it on to the people of the world. Whatever its origins, dance is frequently regarded as "complete art," or a composite art, at the very least, encompassing other great arts such as music, as well as elements of sculpture, poetry, and theatre.

Eight types of classical dances in India:

- **Bharatanatyam:** This dance form, which dates back to 1000 BCE and is prevalent in Tamil Nadu, is usually accompanied by classical Carnatic music. The sculptures of Chidambaram's ancient temple served as inspiration.
- **Kathakali:** (katha-story; kali-performance) is a traditional dance drama from Kerala. The dancers use long silver nails and wear extravagant outfits with tall headgear and billowing skirts.
- **Kathak:** This Uttar Pradesh-based dance style can be traced back to roaming bards known as Kathaks, or storytellers, in ancient northern India. There are traces of temple and ritual dances, as well as the influence of the bhakti movement. Mughal royal courts incorporated several characteristics of Persian dancing.
- **Odissi:** The Tribhangi (three-part break), as well as separate head, chest, and pelvic movement, and the basic square pose known as Chauka or Chouka, which depicts Lord Jagannath, are all highlighted.
- **Kuchipudi:** It is a dance form of songs from Andhra Pradesh. It is accompanied with Carnatic melodies. The singer is accompanied by the mridangam, violin, flute, and tambura. The painters use a light-weight wood called Boorugu to create their ornaments.
- **Manipuri:** In Manipuri, the love between Radha and Krishna is underlined. Sankirtan's characteristic cymbals (kartal or manjira) and double-headed drum are featured in the visual presentation (pung or Manipuri mridang).
- **Mohiniyattam:** Ladies usually conduct solo recitals of this Kerala-based dance genre. Mohini-yattam is a combination of the terms 'Mohini,' which means enchantress, and 'aattam,' which indicates elegant and luxuriant physical movements. As a result, Mohiniyattam means 'Dance of the Enchantress.' Lord Vishnu takes the form of Mohini in Hindu mythology. Mohiniyattam was popularised by Swathi Thirunal, Maharaja of Travancore (Kerala), and Vadivelu, a member of the Thanjavur Quartet.
- **Sattriya:** Sankardeva, a prominent saint from Assam, introduced it to the world in the 15th century. Originally, sattriya was made up of Ankiya Naat (one-act dramas) performed in Assam's monasteries, which were referred to as satras. As the tradition persisted and grew within the satras, the dancing form became known as Sattriya Nritya.

Literature Review:

Literature review aims in investigating the different forms of classical dances in India. It also views the history of Indian classical dances along with the 8 types of classical dances which exist in India. Also, it goes through the common expressive elements in dances and these forms of dances in the form of a communication tool which helps in expressing the ideas and feelings conveyed through those dances.

Materials:

- 8) Facets of Indian culture-Mridula Ganguly, Vikram Gupta, Kalpana Rajaram, Vidya Ramamurty

9) Facets of Indian Culture-R Srinivasan

10) Indian Culture-Swami Atmashraddhananda

Analysis:

In this research paper, descriptive analysis has been done on Indian classical dance forms and a brief description of the same is included. It gives an insight about the different dance forms that exists in India which is followed since ages.

Discussion:

Tandava and Lasya are the two essential parts of Indian classical dance. If the first refers to t and rhythm and movement, second refers to grace, rasa, abhinaya, and bhava. In its most basic form, nritya consists of dancing movements; nritya as an expressional reproducing the emotions associated with a certain theme. Mudras, or gestures and positions, are used to represent these feelings. The hasta is a hand gesture that can be used to symbolise a word or a concept. There are 108 karanas, or basic positions.

Nandikeshwara's Abhinaya Darpana is a well-known treatise on dance. Abhinaya Chandrika by Maheshwar Mahapatra and Abhinaya Prakash by Jadunath Singh are two later works. Bharata and other writers have stressed the importance of gurus in learning. Throughout the millennia, gurus have taught their sishtyas the Sampradaayas, or traditions. The nayaka- nayaki bhava is a common topic in Indian dance, symbolising the human soul submitting oneself as the beloved(nayaki) of the Divinity is the universe's one lover (nayaka). Erotic songs, it appears, can also be interpreted on this higher plane. Love, heroism, tragedy, humour, wrath, fear, disgust, amazement, and peace are the nine rasas. In India, classical dance takes numerous genres. Though the essential roots are the same, each region has developed its own individual style with its own unique quirks.

- **Bharatanatyam:**

According to some academics, the name derives from Bharata's Natyashastra. Bha Ra and Ta, which stand for raga, thala and bhava respectively, are some of the names given to it. Whatever the definition of the term, Tamil Nadu has preserved this historic dance form, which is thought to have originated with the Sadir— solo dance performances by devadasis, temple dancers. Devdasis went out of favour over time, and the art form suffered as a result of the decadence. E. Krishna Iyer, a freedom warrior and an art aficionado, championed Bharatanatyam in the early twentieth century. He was fairly effective in restoring interest in the dance style by fighting prejudice and promotion. Rukmini Devi Arundale, who was encouraged to learn to dance by the famed Anna Pavlova, is another name associated with the revival of the genre. Rukmini Devi's school, Kalakshetra, did a lot to uplift, enrich, and spread the art.

The Pandanallur and Tanjore styles of Bharatanatyam are well-known. The repertory of modern-day Bharatanatyam is thought to have been codified by 4 influential figures. Tanjore teachers of dance (nattuvannar): Ponniah, Vadivelu, Chinniah, and Shivanandam, who prospered during Maharaja Sarfoji's reign in the early nineteenth century. Alarippu, an invocatory composition made up of simple rhythmic words and basic dance poses, commonly opens a Bharatanatyam performance. The Jatiswaram is a style of pure dance that uses stances and rhythmic movements to create beautiful patterns. The shabdham is an abhinaya to a song that extols God's majesty. Varnam is a complex item that synchronises tala, raga and bhava, while integrating nritya and nritya, expressional and rhythm items. This is perhaps the most challenging Bharatanatyam piece. Padam may demonstrate the dancer's knowledge of abhinaya. Almost all padams have something to do with love. Jawalis are a sort of love song with a shorter words and faster tempo. Thillana is frequently the last person to leave the stage. Once again, it's pure dance, with subtle rhythmic alterations and flashy movement.

T Balasaraswathi, Rukmini Devi, Yamini Krishnamurthy, Sonal Mansingh, Padma Subramaniam, and Mrinalini Sarabhai are some prominent dancers from the recent past and present.

- **Kathakali:**

Kudiattam and krishnattam, folk theatrical traditions developed in Kerala temples, were the foundations of Kathakali (katha=story, kali=play). Raja Balaveera Keralan is said to have founded the Ramanattam as a rival to Manaveda's Krishnattam. The repertory of the dance theatre was expanded to include episodes from the Mahabharata and Shiva Purana. The Ramanattam gave birth to the Kathakali. The dance-drama, which had its origins in temples, swiftly spread to the public stage. Due to a lack of patronage, the ancient feudal structure began to erode as it crumbled.

The eminent Malayalam poet Vallathol Narayana Menon made it as his duty to resuscitate traditional dance forms and provide them with long-term established backing. In 1930, with the help of Mukund Raj established the Kalamandalam. There, guru such as “Koppan Nair and Kunju Kurup began to teach”. The Kerala Kala Mandalam moved to new location in 1936.

“Ragini Devi”, who was born into male preserve, was the first woman to learn and execute the dance form. Kanak Rele, Shanta Rao, Rita Ganguly, and Mrinalini Sarabhai followed her. Karunakaran Nair, V. Kunju Nair, Gopinathan, Krishnan Nair, and others were among the notable gurus who taught there.

Kathakali is best performed outside, in the rich greenery of Kerala's surroundings. It usually doesn't require any props because the dancers propose the scene with their motions and expressions. The dance necessitates extensive training and intricate make-up to convey nobility, divinity, and morality; crimson blobs in the nose and patches beside it signify figures that combine Royalty and evil. Wicked women wear black make-up on their faces. The dancing form makes excellent use of facial expression.

“The Thiranottam, a Kathakali item in which a combative angry character, odd item in the repertoire is a man who stands close behind a curtain held up by two lads and shakes and tugs at it, displaying his head gear, heavily made-up face, and expressive eyes. The Epics and Puranas provide inspiration for Kathakali, which depicts the unending fight between good and evil in a spectacular fashion.

- **Kathak:**

Kathak, a north Indian traditional dance technique, brings us images of dazzling footwork and lightning chakkars (pirouettes). The word Kathak comes from the Sanskrit word katha, which means "story." In ancient times, roaming bards would travel from village to village, reciting primarily the Ramayana and Mahabharata epics. They began incorporating song and dance into their paintings in order to make it more appealing. During the Muslim invasion, Persian influence crept into the art, which was carried in by dancing females known as tawaayafs, and a deeply spiritual dance began to morph into a court display. What we witness today in Kathak is a fusion of these two traditions. It has a courtly feel to it while still being very spiritual.

Kathak evolved from a temple dance to a concert dance with the arrival of Muslim kings. As a result, two distinct streams emerged: one relying on Hindu patronage in the court of Jaipur, and the other relying on Muslim sponsorship in the courts of Delhi, Agra, and Lucknow. In both of these streams, however, Kathak became regarded as a solo art, with the solo dancer's virtuosity, particularly his command of laykaari (footwork), serving as the barometer of greatness.

In particular, in the Jaipur-stream, the emphasis switched almost entirely to nritta, transforming the style into a vehicle for powerful mechanical show. While the Muslim patrons had no aversion to rhythmical



pyrotechnics, they preferred art that was full of human emotions and worldly conditions. As a result, their Kathak style emphasised nritya with bhava. As a result, this Kathak became more fluid and sensual. This stream became known as the Lucknow Gharana and was founded under the reign of Wajid Ali Shah of Awadh. The principal architect was Thakur Prasad, whose two sons Kalka and Binda Din improved it.

The contribution of Wajid Ali Shah to the development of Kathak is notable. He was a talented dancer and pianist, as well as a good Hindi and Urdu poet. He lavished his money on dancing and music, much to the chagrin of the British East India Company, who deposed him, deported him to Calcutta, and conquered his princely state of Awadh. He spent his pension on Kathak and music until his death. The chakkar, or pirouette or spin, is a significant aspect of Kathak nritya, as it is performed at breakneck speed and in a perfectly balanced flourish and attitude.

- **Odissi:**

Orissa has the evidence of the earliest dance in India, with carved panels depicting music and dance in the caves of Udaigiri and Khandagiri. In temples, maharis (devadasis) dance was an essential aspect of religious rites. “Odissi gets its name from the word odra nritya, which appears in the Natya Shashtra.”

Odissi was heavily impacted by Vaishnavism and Bhakti Cult after the 12th century A.D. Jayadeva's Ashtapadi became a must-have in the group's repertoire. The Mahari regime quickly devolved into decadence. Disapproving of the devadasi system's immoralities, Vaishnavism's ascetic followers began the practise of enlisting teenagers to perform dances of rituals at temple. Those boys who dance were called like Gotious dressed up like women and danced as Maharis until they were 18 years old, when they stopped performing and began instructing. Odissi has produced some well-known gurus, like Pankaj Charan Das, Mohan Mohapatra, Mayadhar Raut, and, Kelucharan Mohapatra, Hare Krishna Behra.

- **Kuchipudi:**

Kuchipudi dance is named for the village where it was born in Andhra Pradesh, Kuchelapuram or Kuseelavapuri. The Kuseelavas (or Kuchigallu) were theatrical troupes that travelled from village to village. Kuchipudi is a slang name for Kuseelavapuri, which is a Sanskrit phrase.

Kuchipudi dance can be traced back to brahmin dance dramas performed in temples. Traditionally, it was a male-only preserve. The themes based on the Bhagavat Purana began, as a result of Vaishnavism's influence. In the fourteenth and fifteenth centuries, it was Siddhendra Yogi who spurred the resurrection of the this dance form, which lapsed to anonymity. He wrote the “Bhama Kalapam.

The dance form was patronised by the Vijayanagara emperors, who were followed by the Golconda monarchs. Some of the village's leading Kuchipudi dancer families were given the shares of the land. The art traditions of the families have been protected and passed down down years by their gurus. Vedantam and Vempati are two well-known names.

Kuchipudi, on the other hand, was limited to Andhra Pradesh's distant village temples until early 20th century, when Esther Sherman and Balasaraswathi was able to save it from anonymity. Indrani Rehman was a trailblazer in the popularizing of the dance forms. Female dancers who were famous like Swapnasundari, Yamini Krishnamurthi, Shoba Naidu, Radha Reddy and Raja, a famous husband and wife combo excelling in Kuchipudi, brought the strictly male preserve to the people. Vempati Chinna Satyam and Vedantam Sathyanarayana rose to prominence as dancers and gurus.

Kuchipudi incorporates elements of lasya and tandava, as well as folk and classical influences. The outfits and accessories are rigorously adhered to.

Aside from dance dramas, there is Manduka Shabdham, Balagopala Tarang, and Tala chitra nritya.

- **Manipuri:**

In contrast to other Indian classical dance traditions, the Manipuri style emphasises bhakti rather than sensuality. Manipuri has a mythological origin as well. It grew in popularity, especially after the arrival of Vaishnavism. Manipuri appeared in the scenic in Manipur state in India's northeast. Origins of Manipuri dance may be traced back to prehistoric periods, well before recorded history. Dance is involved with rituals and traditional festivals in Manipur, and there are Shiva stories.

Lai Haraoba is one of Manipur's most important festivals, with roots dating back to the pre-Vaishnavite period. " The maibis and maibas are the main performers, reenacting the topic of the creation of the world. The popular Manipur Rasleela dances developed during the reign of King Bhagyachandra and Parvati, as well as other gods and goddesses who created the cosmos, dancing. This 18th century philosopher monarch is supposed to have dreamed up this entire dance form, replete with its own distinctive clothing and music. New leelas, as well as rhythmic and melodic compositions, were introduced by subsequent monarchs.

Five main Ras dances are there. Four of them are associated in distinct season and the fifth can be performed at any time. Radha, Krishna, and gopis are the major protagonists of Manipuri Ras. Manipuri dance has an ethereal feel to it, noted for its lyrical and beautiful gestures. Manipuri abhinaya, in keeping with the style's subtlety, does not overdo the mukhabhinaya – the facial expressions are genuine and not exaggerated – instead, it excels at sarvangabhinaya, or the use of the entire body to portray a particular rasa.

Because the dancers won't wear ankle bells to lump out rhythm in a theatrical performance because it would interfere with their delicate body motions, the rhythmic complexity is sometimes neglected. Manipuri dance and music, on the other hand, has an established tala system. Nat is a Manipuri classical singing style that differs from both south and north Indian music in that it is performed with a high pitched open throated rendition with distinctive modulations and trills. The major musical instrument is the Pung. In Manipuri dancing and music, other varieties of drums are also used. A stringed instrument called the Pena is used in Lai Haraoba and Pena singing. In Sankirtana and Ras, various types of cymbals are employed. Vocal singing is also accompanied by the flute.

Jayadeva's Geeta Govinda's Ashtapadis are immensely famous in Manipur, and they are sung and danced with tremendous religious zeal. Aside from the Ras and other leelas, Sankirtana performances are held at every stage of life in Manipur: childbirth, upanayanam, weddings, and shrada are the dancing and singing occasions. The entire society takes part, as singing and dancing are commonplace in everyday life.

- **Mohiniyattam:**

The origins of this Kerala dance are unknown. It is widely assumed that it was built during Maharaj Swathi Thirunnaal of Travancore reign in the nineteenth century. Swati Thirunnaal composed the majority of the song in the repertory. Mohiniyattam, or enchantress dance, combines elements of Bharatanatyam and Kathakali, with the former's grace and elegance and the latter's power. It is more sexual, poetic, and delicate than the other two, and it is danced alone by girls.

The make-up and costume are both distinctive and sophisticated. When Vallathol Narayana Menon attempted to restore the dancing genre, it had slid into obscurity. Vallathol was able to persuade 'Kalyani Amma' to teach the dance at the Kalamandalam with difficulty. Vyjayanthimala, Roshan Vajifdar, Shanta Rao, Kanak Rele, Hemamalini and Bharati Shivaji were among the first to promote the dance.

- **Sattriya:**

Assam is noted for its vibrant hues, rich history, and a culture that is essentially a mash-up of various customs and ideals. When it comes to handicrafts and visual arts, particularly dancing, the Assamese ethnicity is immensely popular. The Sattriya dance, a prehistoric Indian classical dance form, is one of India's eight most famous traditional dances. Exuberant faces, skillfully executed hand movements, vivid and dramatic colourful sarees, and a sense of gaiety that creates a halo around this dance make it nothing less than a visual feast for the audience.

Sattriya dance has been practised since the 15th century, and it is a 500-year-old dance form. Unlike some other Assamese traditional dances, which have experienced numerous changes in terms of technique and style, the Sattriya dance has remained unchanged since its inception. This dance was founded by the renowned saint Srimanta Sankardev, who gave it the respect and popularity that it enjoys to this day. The social and religious group known as the 'Sattras' created this dance under the patronage of Srimanta Sankardev to honour their views that were rooted in Hinduism and its diverse teachings. It's worth noting that this dance was originally solely done by men; female dancers were introduced to it considerably later. The clothing and full ensemble of this dance stand out because they appear to be a unification of numerous colours that all interweave to make a unique and distinct style that exemplifies Assamese grandeur and cultural tradition.

Conclusion:

As you can see, India has a complex culture with many different aspects that make our culture unique as a whole. Classical dance, I conclude, is a sort of dance that is derived from tradition and culture. Sattriya Nritya, or Indian classical dance, is a catch-all word encompassing a variety of performance arts founded in sacred Hindu musical theatre genres, whose philosophy and practise may be traced back to the Sanskrit scripture Natya Shastra.

India has a total of 8 classical dances. The Sangeet Natak Akademi recognises the following eight dances: Kathak, Odissi, Kuchipudi, Sattriya, Kathakali, Bharatanatyam, Mohiniyattam, and Manipuri. The music and recital are usually in the local language or Sanskrit. They reflect a synthesis of fundamental principles expressed in a range of styles, costumes, and expressions. Indian classical dance is created in India and performed by a wide range of performers.

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Cultural diversity affecting modern medicine arena

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Abstract:

Culture accepts a key part prosperity in which clinical consideration is used. It has been seen that there are various limits to getting to clinical consideration, particularly for those with another establishment and clinical consideration composing examination of 25 articles, browsed the informational indexes to reveal how grouped the patient and consideration capable people truly are, the amount of limits to clinical consideration and how one can additionally foster induction to end up being socially prepared. Though this is only a tad illustration of the material present, obviously right now genuine accommodations, for instance, the planning of the clinical consideration specialists to have the choice to dive into the in a comprehensive & approach, uncover a critical locale to focus in extra on for all intents and purposes in research. In this manner extended and planning open for and clinical benefits specialists to ensure.

Keywords: Cultural, Diversity about modern field, Medicinal field, Effects

Introduction:

One of the inconceivable challenges in current medicine is making strong helpful associations in a period of reliably growing social assortment. Our clinical facilities and organizations have become overall towns. Anyway no matter what this unpredictability, prosperity takers, specialists, and patients visit and this healing experience ever sure that it will give game plans. Convictions, correspondence, and trust are the money for a productive exchange. Different entryways exist to deal with social ability. One of such measures is through guidance of inhabitants and students before they change into going to occupations. The Council has recognized the meaning of keeping an eye on friendly assortment as a component of its noteworthy expertise capacity, also devoted addresses public yearly assembling to social capacity. Gauges with extending care students beat any obstruction capacity progress getting ready. Joining racial mindfulness training and social capacity rehearses at public plastic operation get-togethers like Plastic Surgery: permit is a possible strategy for melding this planning. Additional undertakings and are similarly essential for advancing social capacity, and undertaking. For instance, Minority made a resource local area that offers clients the ability to secure procedure with tutoring credits in interactive ability through electronic case-circumstance based planning.

Literature review:

This composing review was driven using on the web data bases prosperity composition, while the other two look even more completely at prosperity picked using a pursuit with the going with terms: social assortment of the patient, multicultural attitude to prosperity, complex correspondence limits, social assortment of the clinical



benefits specialist, and social capacity planning. Various measures included being written in English and moreover being inside the latest ten years, to ensure that the most extraordinary assessment and significant, were consolidated. As this revealed a considerable number articles, the decision included scrutinizing the title and the hypothetical of the articles, then, picking the underlying three results for each chase, on the reason that these are rapidly pertinent to the subjects of assortment of the patients and clinical consideration specialists and clinical consideration game plans.

No Once picked, the articles were gone through to engage abstract examination considering their remarkable interest models. The emotional assessment incorporated a substance examination, which was performed on each article for each search term using a summative procedure, therefore the article was scrutinized and if any assertion was inferred to be associated with a subject, the article was associated with that point's results and discussion. Accepting that an article was found through the essential request term yet furthermore contains information about a resulting chase term, then, the article could be used for the two points.

Methods:

- ❖ Exchange into account enunciations Data exchanged this style gives patients and families an extended sensation of the master's fixation, licenses discussion of issues as often as possible left undisclosed, and avoids direct solicitation.
- ❖ Inquire about interesting stating that could apply 6to the issue. In the event that the patient doesn't know, ask what a grandmother or a senior would concur about the difficulty. This indirect system sidesteps the hesitance of a couple of traditional patients to discuss their interests straightforwardly and directly demands to family data and convictions.
- ❖ Inquire about dreams and difficulties with rest. Discussion of rest and dreaming plans regularly prompts the exposure of key information concerning the illness' impact and the possibility of the patient's advantages. Dreams have extended significance in settings where charmed severe convictions play had an impact in retouching and decisive reasoning. They are consistently fundamental markers in the assessment of mental status.
- ❖ The changed gathering strategies presented here are highlighted enabling the patient to look at outstanding life events, issues, or convictions. These strategies for demand spread out shared trait and affirmation on the investigator's part and simultaneously grow the data base through more broad running discussion of the points of view held by the patient. The reinforcement of fondness with patients expands the justification for interviews and the clinical consideration process. Lifting patient concerns and points of view to a level of significance and respect isn't simply critical yet requires additional time and a particular level of individual obligation.

Discussion:

According to a fundamental viewpoint culture is about character or self in relationship or neighborhood. Furthermore, neighborhood a catch of associations incorporates self as a special circumstance. Likewise, setting is culture, an interpretive neighborhood. used the articulation to depict these organizations that we use for the social improvement of this present reality. The Self as an individual is both being and following up in the world, ie the Self has both a status. Other than an individual isn't made in isolation yet rather in relationship. As such the Self Let me explain: An individual is carried into the world with a bunch of encounters and into a culture and



ingrained with this from beginning. thus takes world from events flowed across history or presence. is reflexive or deliberately patching up oneself, and constructed and inventive Finally movement is "organized" in the world, ie, in a one of a kind situation and that setting is culture. As we plunge even more significantly into the subject of culture and drug we see with new eyes the exceptional unpredictability in the real thoughts of character and neighborhood. Besides, probable all people have different characters simultaneously. One can see how this prompts being a person from a couple, consistently entirely unexpected, networks all the while. We have explored this scene here and, though every so often a bewildering trip, I leave away constantly with a restored sensation of wonder about the radiance and lavishness of the incredibly different world that we live in.

Care and expertise of culture is essential to propel reasonableness and value in clinical benefits settings. This can be suggested as friendly responsiveness, which incorporates the perspective of respect, care, regard, and getting, while at the same time pondering treatment or giving thought in any point. Local area Health Corps give a working importance of social responsiveness and show its congruity in clinical consideration by communicating Cultural mindfulness exemplifies the data, getting, capacities, and shows that license an individual or structure to offer sorts of help across friendly lines in the best way. Social mindfulness licenses us to reply with regard and empathy to people of all personalities, classes, races, religions, ethnic establishments, and various get-togethers in a way that sees, ensures, and esteems their worth. Social responsiveness is critical in light of the fact that numerous social orders have different convictions in how to stay aware of their prosperity. In this way, social mindsets ought to be smart and empathic to perceive how to push toward the social talk reasonably among accomplices and to suitably review, give, and accelerate indispensable thought. Social Sensitivity's unbiased in clinical consideration is to close the opening inside clinical benefits providers' correspondence, and end tendency sees towards different social orders.

Analysis:

Unprejudiced clinical benefits should not have all the earmarks of being so abnormal in a significantly advanced and industrialized country that guarantees essential opportunities. In various countries there is apparently a comprehensive certification of crucial opportunities where when an individual is considered should thus get. Regardless, even in this uncommon day and age different social orders feel defrauded or aggrieved. It has all the earmarks of being that society and individuals as a creature bunches make amazing strides in creating, but backslide. For example, for a circumstance concentrate on drove makers take an illustration of low compensation parties that uncovered, at this point feeling less empowered and frustrated regardless, the patient individuals that were involved acknowledge remarkable progress is being made, but not at the rate others should see. The get-together individuals both battled for explicit themes or contemplations to be kept an eye on which would fit the guidelines of being socially delicate. These subjects were perceived as relationship building capacities, individualized treatment, effective correspondence, specific ability, and physical and social environment. Achieves this context oriented examination uncovered various comparable qualities in incoherencies ethnic get-togethers encounter These results can be completed into clinical benefits specialists practice and mind to execute extra fair clinical benefits to numerous people from various social establishments. Expecting that these classes are really kept an eye on people feel drew in, trusting, and content with the clinical benefits structure and its specialists. Having impartial systems and approaches caused in which people to feel drew in, and capable about their present clinical situation, is the best method for applying helpful practices to propel one's recovering process. The way by which western clinical practices are coordinated in clinical benefits workplaces today, isn't to say, it is incredibly one-sided, but shows that there is a prerequisite for taking everything into account improvement.



The most ordinary hindrance, which blocks efficiency in clinical benefits, is that of correspondence. For example, expecting an ethnic individual goes into a clinical consideration local area for some infection, and doesn't convey in English as first language, organizations and results might be very surprising. With language patients ought to be noticeable as safe or not ready to assist clinical staff to satisfy clinical necessities that are fundamental. In any case, reality maybe that this patient likely will not have the choice to get their finding, interventions through medicine the leaders, and other legitimate show to help with conveying their clinical issue.

Findings:

The making audit and get-togethers with specialists yielded a utilitarian significance of intelligent capacity in clinical advantages, featured sociocultural impediments that cripple socially talented idea, and saw the potential gains of socially skilled idea. The making audit different for social limit, fundamentally addressing need for thriving frameworks and suppliers to know about and open to social. All specialists talked with would in general trust social ability to be a procedure for stretching out authorization to quality idea for every single open minded individual crucial for answer organized masses and draw in and cut of the pie. These functioning definitions in general held that minorities experience issues getting fitting, profitable, sublime idea by uprightness of language cutoff points and that they could have substitute viewpoints on thriving, clinical idea, and assumptions as for assessment and treatment. Accomplishing social limit in clinical advantages would assist with clearing out these cutoff points, superseding procedure framework open essentials steadily changing individuals.

The making audit and get-togethers saw sociocultural cutoff points among patients, suppliers, and the clinical advantages framework that could affect anomalies in care. Nonattendance of a few sources referred to shortage grouping clinical thought association an ordinary check mind. 20% individuals in any case just 5% of clinical school staff, 35% of general thriving school workforce, and 27 percent of all city and region success specialists Furthermore, absolutely 98% of senior messengers in clinical advantages the board are white. This is a key issue since minority clinical advantages experts all around might be more likely to consider socio cultural variables while fixing clinical thought development frameworks to determine the issues of minority masses

Fundamental issues were brought up in the piece clinical thought specialists chatted with, incapably made confused structures receptive necessities different populaces. Battle among supplier and center individual associations or socially and etymologically sensible success planning materials lead to patient disappointment, miserable acumen as shown by different appraisals Suppliers saw snags, close as far as possible, aberrations whenever clinical thought supplier's dismissal comprehend separations among themselves and their patients, the correspondence and trust between them could continue on. This thus could incite patient frustration, miserable adherence to drugs and success progress procedures, and less fortunate thriving.45-56 supplier's negligence consider parts, could depend after summarizing, which can affect their lead and clinical free course

Assessed intuitive capacity impels decrease abnormalities clinical thought, couple of examinations seen relationship among cordial limit & clinical thought. The clinical creating that makes an express alliance revolves around limits among suppliers and to design suppliers genuinely focus in on assembled patient people groups. Specialists talked with, then again, drew clear relationship among intelligent capacity, completion inconsistencies. Seeing numerous clarifications behind such abnormalities, respected endeavors manage more basic intuitive capacity at various levels as particularly basic. Specialists besides conveyed that socially gifted changes in clinical advantages development would assist the quality improvement progression with everything considered and ought to happen.



Conclusion:

Social assortment is most certainly not an isolated piece of clinical thought, but a huge piece of taking everything into account significance in benefits transport. Issues of clinical consideration quality and satisfaction are of explicit concern for people with steady conditions who as regularly as come into contact with the clinical benefits structure. Tries to chip away at social capacity among clinical benefits specialists and affiliations would add to dealing with the idea of clinical consideration for all purchasers. The focal point of my conflict is exceptionally direct. It is, essentially, that trained professionals and orderlies ought to be as gifted and present day in their manner to manage the anthropological pieces of their task as they are to its profile specific angles. This ought to incorporate an affirmation of how much all clinical practice ought to have social groundings or the like, and moreover that as indicated by this perspective therapeutic practicality should be extended when clinical benefits staff hope to include their patients' social doubts as a resource. The underlying advance, clearly, is to stand current normal assumptions on their head. It isn't, all over, minority patients who are the issue.

Perhaps it is clinical benefits staff who come up short on capacity to answer adequately to their specific lifestyles, along these lines miss the mark on ability to perceive what is truly hypochondriac and what is simply unending. Extending appreciation will not exactly be achieved by revealing trained professionals or students to heaps of information. What counts here isn't just the information, yet how it is used. Hence the underlying advance that experts need to take is to make themselves aware of how socially grounded their own capable lead at this point is. Their interests arise not exactly in light of the fact that their minority patients' lead is socially specific, however since trained professional and patient difference socially. What is important is a two way process to anticipate that patients should conform to the experts' social notions or in actuality those of the predominant bigger part - before they approach palatable clinical. Some other system will basically set individuals who fluctuate in a tough spot, and appropriately speed up protests of inclination. Where the people who differ simply include a little minority in the general population, there would be conventional justification behind making an exception for this dispute of rule. However, since the size of the minority presence has shown up at the huge levels exhibited previously, especially in inward metropolitan districts, such disputes would seem, by Clearly a massive planning system would be relied upon to make staff at all levels mindful of the issues around here, and to begin to equip them with the significant social ability to engage them to offer a more practical help to individuals who contrast from themselves. By interactive ability I add up to nothing very complicated. It amounts to negligible more than a limit, and a vow to talk with patients in their own terms, and to offer them appeal, help and moving in phrasing which sound great to them.

Confounding anyway it could show up, this will not actually include the ingestion of colossal proportions of information about new friendly practices. A few information is major clearly, but essentially huger is an impression of what the issues are, and a guarantee to start from the patient's own perspective on the world, noting their own social classes, rather than endeavoring to drive one's own. There is no ought to have doubts of my conflict since experts could never know enough. Clearly they could never have a profound comprehension of everybody, especially since all friendly systems are constantly developing. Without a doubt worth underlining is undeniably false that all people from Britain's South Asian people will basically use the applied framework spread out before to assemble their own special neatness. What subject matter experts and chaperons need is absolutely not a summed up plan of reliable rules along the lines 'this is the way the x's demonstration', for all such speculations are basically misguided. What unquestionably huger is the improvement of a guarantee to recognize the realness, addictiveness and cunning of patient's lifestyles, whatever they could be. In developing such



responsive characteristics, a particular degree of data is key, yet information itself isn't the issue. It is the perspective embraced towards assortment which has the greatest effect of all. Likewise, here lies the rub. To the degree that drug has logically been portrayed as a specific development, so experts have ignored the importance of social components, but taken the normality of their own social doubts for surrendered. Thusly clearly in most clinical settings, acclimation to English average social styles is typical, and without a doubt executed. Testing and changing significantly dove in and underrated social shows is seldom basic.

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Dashavatara of lord Vishnu – Highlight from Purana

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Abstract:

Vishnu is also known as Narayana and Hari. He is the god with the many incarnations. He is the one of the three supreme Hindu Gods, along with Brahma and Shiva. He, often known as 'The Preserver' among the Trimurti and is the protector of the Universe and the sustainer of the World. He has taken the various forms, the purpose of such forms is to completely destroy the evil and restore the dharma. He is frequently represented with a crown adorns his head which symbolizes the leadership and his supreme authority among the Trimurti and resting on a multiheaded serpent with a lotus blossom growing from his navel, and is generally viewed as kind, forever young, and handsome. Normally, he has four arms. One wields a mace, which symbolizes the mental and physical strength. The others have a conch, a disc, and a lotus in his hands. The conch is utilized to represent the 'Om', the sound that is accepted to be the principal sound toward the start of the creation. The plate addresses the chakra, or mind. The lotus blossom addresses richness and the creation. The Sudarshana Chakra is the divine weapon of Lord Vishnu. Garuda, the man-eagle, is his mount. Vishnu's wife is Lakshmi, the Goddess of wealth. Vishnu is a Hindu god who is associated with 'good action'. By keeping awake, he protects the universe. If he falls asleep, creation will withdraw and leave a seed in his body, which will sprout when creation occurs again.

Keywords: Vishnu, Matsya, Varaha, Vamana, Rama, Krishna

Introduction:

Introduction to Avatars: The word 'avatara' means 'one who descends'. The drops of Vishnu from Vaikuntha to earth are his symbols or manifestations. The structure in each time he drops will be different on the grounds that the necessities of the world each time are unique. The various symbols consequently balance and build up the dharma that guidelines and guidelines that keep everything under control. They are hurt when the requests of insidious conflict with the great for request. As how man might interpret the world changes, wants change thus do ideas of request. Social soundness and tranquility on the earth should not be compromised, yet groundbreaking thoughts that are great for humanity should be regarded. The word explicitly alludes to one who slips from the otherworldly sky. The word 'manifestation' is can likewise mean as 'one who accepted tissue body'.

Significance of Dashavatara: "dasavatara" or "dasa-avatara" indicates not a classification of avatars like yuga-, lila-, manvantara-, however the most popular rundown of ten avatars. In Sanskrit "dasa" is equivalent to "10". We can track down this rundown according to Garuda Purana. There are different records also, similar to 25 avatars in Bhagavata Purana however these ten are the most famous ones. These Avatars are praised by many saints and devotees in various forms of poems stotras; to name few Sri Vedanta Desigar, a great Guru of SriVaishanava order and poets like Jayadeva. Dashavatara is a term which collectively means the ten main incarnations of the Hindu God Vishnu who is one of the Hindu trinity, along with Brahma and

Shiva. The name comes from the Sanskrit, 'Dasha' means "Ten" and 'Avatar' means "Incarnation". Lord Vishnu takes care of the life created by Brahma. To effectively take care of all the living beings, Lord Vishnu often takes a mortal form and comes live on the mortal world. Different scriptures mentions different number of forms of Lord Vishnu took. But the most common forms of Lord Vishnu are popularly known as the Dashavatars. There are many popular stories around Dashavatara of Lord Vishnu. But when one starts reading up on Dashavatara, we quickly realize that there are so many much-lesser known stories too. The ten incarnations of Lord Vishnu are; Matsya, Kurma, Varaha, Narasimha, Vamana, Parashuram, Rama, Balarama, Krishna, Kalki.

Mathsya Avatar:

Hayagriva become a totally effective demon and become inflicting a variety of hassle to the Devas and others as he became one with the Asuras. Brahma's day and night time - every incorporate numerous million years in contrast to our day and night time. When his day is finished, he is going to rest having been busy at some point of with non-stop work. This is stated to be the cease of a totally lengthy duration of time. When he is going to rest utter darkness pins and the earth might be immersed in water. It is referred to as barrage. This keeps for the duration of Brahma's night time and once more its miles a totally lengthy duration of time. After many hundreds of years of darkness and barrage the earth slowly comes out of the water because the water too starts off evolved to slowly receding. It is right now the horse-headed demon Hayagriva conspired together along with his evil friends and determined to dispose of the Vedas. He knew that the Pralaya or the deluge changed into to return back and all dwelling beings consisting of plants would be wiped out. The Vedas have been the breathe of the Devas, Sages and all virtuous humans and due to Vedas they have been capable of reset the Asuras and have been continually having an higher hand. So he determined to hold away the Vedas without catching anyone's attention as Brahma commenced to sleep. With the Vedas in his ownership, Hayagriva desired to cover himself in a few deeper immeasurable space to seem as earlier than and now no longer locating the Vedas, the Devas, and the Sages might be entirely powerless. At such idea he raised a sigh of extraordinary relief and changed into expecting the night time of Brahma to return back. At that point a outstanding royal sage by name Satyavarta turned into acting penance, definitely committed to Lord Narayana maintaining himself only on water.

Once Satyavarta offered water in the river Kritamala, when he took water in his hand for this purpose, a small fish came in his hand with the water. The good Satyavarta put the fish in his little pot of water out of sympathy and went to his home. The next morning, when the Rajarishi picked up his pot, he saw that the small fish had become to the size of the pot. Astonished at this, the good Satyavarta put the fish in a large tub. To his astonishment he saw that the fish was getting bigger and bigger and filled the whole tub. The fish now spoke and said: "O good king, have mercy on me." Satyavarta took the fish and placed it in a large well nearby and set to work. The next morning, he went to the well and saw that the fish occupied the whole well. I was really confused. To his dismay, he noticed that the fish grew in size and in a short time occupied the whole lake.

No extra endurance had the Rajarishi, so he asked the fish "Who are you that bewilder us in the form of a fish? You need to be most effective Lord Narayana on this form". The fish replied, "I am thrilled with you. I am a friend of man. Listen to me. Brahma's night time is coming in seven days. That means, there could be pitch darkness. The sky will open out and there could be extreme downpour - a tremendous and remarkable flood will come. All the 3 worlds could be covered with water. All the mountains could be below water. Everything will perish until appropriate steps are taken in time. I actually have come to provide you with a warning of this tremendous barrage. I additionally need to teach you as to what you ought to do to keep the



species of men, animals and flowers from extinction. Mark my words! Keep some human species, some animal species, and a few seeds of flowers except the seven sages (Saptarishis). When the barrage comes the 3 worlds will start to disappear withinside the great waters. At that point a spacious boat could be visible drawing near you. Get into the boat with all of the creatures and the boat will sail down the Ganges. When it reaches the ocean deliver me a call. I shall seem earlier than you with an elongated nostril portion. Tie the boat to my nostril without waste of time. By that point the gale, the wind, the hurricane and the heavy downpour will boom to an unattainable degree. Have no fears. I shall drag you alongside the inmates of the boat at the turbulent water and be transferring approximately until Brahma's night time involves an end. When Brahma's day begins the water will start to recede and slowly the world will begin to appear. In path of time the samples of men, animals and flowers could be beneficial to fill the land once more with their respective species, of path the seven sages could be of tremendous help". Saying so Lord Hari withinside the form of the fish vanished.

The king awaited that point taking into account at the Lord. On the 7th day the sea started out to rise. There was heavy downpour of rain. The world became engulfed. While he become ruminating over the command of the Lord, Satyavarta beheld the large boat approach. He was given into the boat with the sages the clinical herbs, humans and animals. As instructed, he referred to as Lord Hari. There regarded withinside the full-size expanse of water a golden fish of a first-rate size, with an elongated nostril nearly searching like a tusk. He tied the boat to it. The boat moved on. The wind, the gale, the excessive waves, the downpour - not anything affected the boat. It become simply transferring even as the Lord withinside the shape of the fish imparted to Satyavarta the everlasting fact in addition to Matsya Purana and all matters linked with the secret knowledge of the soul. As quickly as darkness fell and Brahma closed his eyes Hayagriva stole the Vedas from the Brahma and discovered his vicinity of hiding in a few inner most a part of the ocean. As it became a barrage and the entire world became under the water, he thought nobody should discover his vicinity of hiding. He chuckled inside himself questioning that he had destroyed the Devas, Sages, and all virtuous man in all of the 3 worlds, for such men cannot do something without the Vedas.

Time exceeded at the floods subsided. Lord Hari in the form of the remarkable fish becomes capable of locate the Hayagriva in his hiding place. A horrible fight ensued. The Lord killed him and took ownership of the Vedas. He restored it to the right man or woman this is Brahman for the gain of the 3 worlds. Brahma too had risen from his shut eye through way of means of that time.

Satyavarta become there secure in his boat with all of the valuable things. Men, animals and flowers flourished as soon as more. By the Grace of Lord Vishnu, the Rajarishi Satyavarta got here to own knowledge and religious wisdom. It is he who has become Manu - the son of Vivasavan. "In the act of trying to find the Vedas in the unfathomable depths of the ocean, Lord Hari who has taken the form of a large fish throws out his glances right here and there and anywhere transferring rapid withinside the water. The eyes of the fish seem like lotus flower and due to the rapidity of motion the whole place of the ocean appears to be included with blossomed lotuses. At the equal time due to the motion of the fish the nonetheless water being disturbed produces mild motion forming mild waves which in flip is just like the moderate swing of a cradle".

Kurma avatar:

The Devas had been harassed by Asuras (Demons). They couldn't stand sooner than the strength of the devils. The Asuras shaped 66% of the populace, while the Suras (Devas) framed most straightforward 33%. Normally the Asuras has the advantage generally. Thus, the Devas went to Brahma and exhorted him roughly their situation. Brahma took they all to the adobe of Sri Maha Vishnu. Maha Vishnu become in his thoughtful sleep (Yoganidra) and as a matter of fact become thinking about the situation of the Devas and truth is told, wanted to find a never-ending reply for this sorry situation. All of a sudden, Brahma become conveyed to the

crowd of Sriman Narayana who was lying on his enormous sleeping cushion Anantha. Brahma after respect instructed Maha Vishnu regarding what all of the Devas had prompted him. Maha Vishnu said, 'I see your pitiable situation. I will furnish you with a response. Act likewise. Be charming with the Asuras first. With their co-activity, get the ocean of milk beat and you'll get, from the ocean many prized matters, you may moreover get Amirtha (nectar). Assuming you are taking a portion of Amirtha, you end up being unfading. Then, at that point, the question can be addressed because of the reality you'll have vanquished demise. Brahma said, 'Master, on my own the Devas cannot finish the work. They need to inspire the co-activity of the Asuras as you have coordinated. Assuming the Asuras come to acknowledge of Amirtha, I dread, Lord, how matters will take structure'. Maha Vishnu answered, 'My youngsters, you don't stress over it. Pass on that to me and I will make due. Note that the devils will rate and furthermore you will acquire the natural product'. With the mountain Mandara in light of the fact that the stirring pole and the incredibly great snake Vaasuki as the rope; the beating of the sea initiated. As they had been beating, the mountain started to sink gradually and at a degree the agitating halted. The Lord of the Universe saw this and took type of a fantastic enormous turtle (Koorma) fall into the waters and gave his powerful shell on his returned as a guide to the mountain. Presently the mountain has become steady and again the agitating started.

The main that arrived out of the sea become Kamadhenu, the heavenly cow. Maha Vishnu gave this heavenly creature to sage Vasishta. Then, the Paarijatha tree; Devendra took it and it enlivened his park (Nandavana). This was trailed by the Moon after which the cherished precious stone Kaustubha. This Moon had its area on the apex of Lord Shiva. Kaustubha became appropriated by Maha Vishnu himself.

As the moon embellished the apex of Lord Shiva, the last option arrived to be alluded to as Sasidhara. Then, at that point, arrived Iravatha (White Elephant). Indra took it for his utilization.

Sooner or later the deadly toxin Haalahala (exceptionally ominous toxic substance) arrived and singed the whole universe. All ran higgledy. They fell on the toes of Lord Shiva who saved the universe through method of method for consuming the toxic substance. As Lord Shiva gulped the toxin declaring Sriman Narayana Preethartham (to the fulfillment and delight of Sriman Narayana) the toxic substance were given trapped in his throat and couldn't drop down the nutritious channel, making his neck dull blue. So He becomes alluded to as Neelakanta. Close to appear from the Milky Ocean had been Sri Mahalakshmi, Amirtha and various different important things. Master Vishnu acknowledges Goddess Lakshmi as his significant other. The Devas and Asuras persisted the stirring. At long last Dhanvantari arose out of the ocean. Dhanvantari is the heavenly doctor. He had a Kalasha (holy pot) contained Amirtha. The devils are the essential ones to see the Kalasha and that they snatch it away from Dhanvantari. Promptly the Devas hurried to Lord Vishnu, and requested that he intend to recover the Kalash for them. Master Vishnu changes into his 'Mohini' type of a dazzling lady. As she turned out to be so smooth and shocking, the evil presences couldn't thwart looking at her. Mohini productively gained the Amrutha Kalash from the evil spirits guaranteeing them that she could pretty disperse the Amrutha some of the Devas and the Demons.

Varaha avatar:

Sages Sanaka - Sanandana, Sanaathana and Sanathkurma have been holiness incarnate. One day they went to Vaikunta to see Maha Vishnu. The gate-keepers Jaya and Vijaya refused in his non-public chamber. The sages cursed the gate keepers - "May you be born withinside the global as demons packed with lust, anger and greed" and proceeded to head in sages with due respect. Jaya and Vijaya found out their folly and begged the sages to save them. The sages pleaded incapacity and went away. They fell on the feet of Maha Vishnu and advised him to save them. The Lord stated, "Though I can do it. I do now no longer suggest assisting you. I desire you're born withinside the world main your lifestyles as my enemy. You will then recognise my actual nature and you may go back to me and spend some time withinside the equal fame". These two gate keepers



have been born as Hiranyakasipu and Hiranyaaksha to sage Kaasyapa and his wife. The demons grew up rapidly. Hiranyakasipu the elder of the 2 have become maximum effective and dominated over the 3 worlds. The Devas have been conquered and enslaved. We can consider the plight of men. The complete global trembled on the very point out in their names. Lord Vishnu determined to save the world and the Devas. The demons got here to realize of it. They ought to effortlessly wager that Maha Vishnu might incarnate to save the world however in what form they couldn't guess. Blindly the brothers got here to this conclusion. Hiranyaaksha the more youthful instructed his brother Hiranyakasipu, "Brother I am positive this Hari will by no means be quiet. He does whatever comes to his mind. We can't wager in what way and form he goes to return back right all the way down to earth this time. So what I am going to do is I might roll the earth, maintain it below my armpit and disguise at the lowest of the sizeable sea. Then I am positive Vishnu or someone might be not able to discover the earth". "Do so my brother," stated Hiranyakasipu. So Hiranyaaksha rolled the world and concealed himself withinside the private immeasurable space of the sizeable ocean. Brahma who became simply then withinside the act of advent felt the sector taking place and after a bit attention understood the actual position. His notion for some time as to what to do to store the sector and left the work to Lord Vishnu who became his creator. Just then there issued a little Boar, all on a sudden, of the dimensions of the Thumb. Even because the creator became searching on, the boar which became status withinside the air, grew as huge as an elephant in a moment. It grew and searching like a big mountain, it roared terribly. Suddenly the Boar fall into the water and went out of sight. Hiranyaaksha noticed this enormous animal diving toward him. He understood the cause of the Boar and laughed loudly at it. He stated, "O! Pig, why have you ever come right here and what will you able to do me?" Sri Varaha replied, "Oh Demon! Whenever there's a decay of righteousness and there's exaltation of un-righteousness, I come forth to such an area to defend the good, to ruin the evildoers and to set up righteousness. To satisfy it, I take the correct shape at my very own will as I deem it fit. I even have taken this shape of the Royal Boar to overcome a demon pig like you. Come we will fight without extra words." The fight commenced and Lord Hari withinside the form of the divine boar killed the demon and taken the earth sporting on its lengthy effective tusk and positioned it returned on its place. Rescuing the earth from Hiranyaaksha by killing him appears to be the goal of this amazing Boar incarnation.

Narasimha avatar:

Demon Hiranyakasipu is the relevant parent on this incarnation. Hiranyaaksha, his brother turned into slain by God Vishnu in His BOAR Incarnation, Hiranyakasipu evolved enmity and hatred closer to Hari. With the end result he started persecuting all virtuous humans and devotees of God Vishnu wondering that turned into the fine manner to damage the God Sri MahaVishnu. He proclaimed that nobody ought to utter the call of Narayana. Instead he pressured humans to apply his call. So, OM NAMO NARAYANAAYA modified to OM NAMO HIRANYAAYA. If every person disobeyed this order, he was punished. How did this demon turn out to be so powerful? He did intense penance (tapas) and acquired from Brahma very atypical boons (vara). For example, he ought to now no longer meet with demise on the fingers of both all through the day time or night time time, he ought to now no longer meet together along with his demise both withinside the sky or on land, he ought to now no longer be killed by any weapon. He secured such atypical boons simply due to the fact he desired to remove God Hari. With such amazing powers, he, daily turns into an increasing number of powerful. He conquered the 3 worlds. And there has been none to defy him too. This strength made the demon egoistic, proud, self- focused and conceited. Pratically he notion he had not anything to acquire in all of the 3 worlds. This strength and fulfillment made the demon egoistic, proud, self- focused and conceited. Pratically he thought he had not anything to acquire in all of the 3 worlds. Still there has been something that made him stressed and uneasy. That turned into he had no peace of thoughts. Poor Demon he did now no longer recognize that he turned into looking to acquire a sure factor that couldn't be finished as effortlessly as he turned into capable of acquire all of the different matters he desired. Hiranyakasipu had 4 astounding sons.

Out of them Prahlada turned into distinctive in all respects. He turned into pre-eminent amongst them in factor of virtues. He turned into committed to Brahmins. He turned into of sweet nature. His senses had been beneath control. He was beloved friend and finest well-wisher of all dwelling beings. As a toddler Prahalada gave the look of a dunce, simply due to the fact his thoughts turned into basically absorbed the Lord. His soul turned into possessed by Lord Hari. Sitting or walking, consuming or drinking, mendacity down or talking he turned into in no way aware of those acts locating him continuously folded withinside the hands of Hari. Enraptured by mind, he could now and again take a seat down mute with the hair on his frame status erect and his half-closed eyes brimful of tears of pleasure delivered by steady love of the Lord. There turned into divinity in and round his face. At the right age Prahlada turned into duly despatched to School wherein unique instructors had been given the obligation of looking after the prince. Time exceeded on and Hiranyakasipu desired to realize the development of his son in all respects. Empty brains may be full of anything. But Prahlada's coronary heart turned into complete of contemplation of Naraayana. He did now no longer imbibe any demonic teachings. Still, he pretended to listen, and that made the Gurus happy. Time exceeded on and Hiranyakasipu desired to realize the development of his son in all respects, the Gurus took Prahlada to his father. Reports had been obtained approximately Prahlada which disturbed the demon king very much. Hiranyakasipu were given enormously irritated. Controlling himself to his fine, taking Prahlada in his lap with affection, he requested whilst patting his head, "Son, what did the professionals educate you?", Prahlada stated, "Hearing and reciting roughly the blessed call, structure, characteristics, stuff, and leisure activities of the Supreme Lord; recalling that them; serving the lotus feet of the Lord ; giving the Lord deferential love with 16 types of gear; granting supplications to the Lord; transforming into His worker; pondering the Lord one's fine buddy; and giving up to Him, those 9 systems are called regular reflection supplier, and I remember each individual who has submitted his ways of life to supplier of Lord Vishnu through those 9 procedures to be the greatest figured out individual, for he has acquired whole information". Deranged, Hiranyakasipu tossed Prahlada from his lap onto the ground.

"Workers! Remove him and kill him on the double!" he shouted. Notwithstanding, Prahlada basically sat quietly and contemplated at the Personality of Godhead, and the devils' weapons no affected him. Seeing this Hiranyakasipu have become stressed and invented various techniques to murder his child. His workers tossed Prahlada under an elephant's feet; they strong him into the middle of enormous, stressed snakes; they reviled him with negative spells; they flung him from a ridge; they gave him poison; they starved him; they uncovered him to extraordinary cold, winds, fire and water; they tossed weighty stones to overpower him. Hiranyakasipu even despatched his sister Holika to consume him, but rather she, when all is said and done, transformed into consumed. However, at some stage in those preliminaries Prahlada transformed into point of fact assimilated as a primary concern of Lord Visnu, and subsequently he stayed safe. Hiranyakasipu have become extremely upsetting roughly what to do straightaway. "You say there might be a being progressed to me", expressed Hiranyakasipu, "but wherein would he say he is? In the event that He is gift all over the place, for what reason would he say he is presently not generally found in this point of support you notice sooner than you? Do you watch He is on this point of support?" "Yes," Prahlada replied, "He is there". Hiranyakasipu was enraged. "Since you're rambling babble, I will currently cut off your head out of your casing. Presently grant me see your greatest worshipable God come to shield you. I really want to peer it". Yet again reviling him and again, Hiranyakasipu took up his blade, were surrendered from his illustrious high position, and with awesome displeasure struck his clench hand contrary to the segment. Then from withinside the very point of support that he had singled out got here an impeccable half-man, half-lion shape not the slightest bit sooner than seen. The Lord's structure transformed into remarkably fearsome because of His furious eyes, which looked like liquid gold; His sparkling mane, which expanded the size of His stressed face; His deadly teeth; and His well honed tongue. Master Sri Narsimha then, at that point, continued to fighting with the wasp-like Hiranyakasipu. At long last at sundown, Lord Sri Narasimha caught Hiranyakasipu and situated him in His



lap on the entry of the conference center. As He began tearing the evil presence to segments with His many, many fingers, Lord Narsimha's mouth and mane have become sprinkled with drops of blood, and His furious eyes, complete of outrage, had been impractical to appearance at. Licking the edge of His mouth with His tongue, the Supreme Lord decorated Himself with a laurel of digestion tracts taken from Hiranyakasipu's mid-region. Master Narsimha evacuated Hiranyakasipu's coronary heart and eventually tossed him separated and annihilated a military of Hiranyakasipu's dependable supporters. By His supernatural shrewdness, Lord Narsimhadeva transformed into equipped for kill Hiranyakasipu without going against any of Lord Brahma's invocations. The execution came to pass for neither inward nor outside, but withinside the entryway; neither ashore nor in sky, but at the Lord's lap; neither all during that time nor all during that time, but at nightfall; neither by man, monster, or diving being nor by made being, but by the Personality of Godhead; and presently no longer by any weapon, but by the Lord's own lotus hand, letting the total universe free from Hiranyakasipu's satanic exercises.

Vamana avatar:

In a preceding incarnation (Kurma Avathar) that AMRITHAM (nectar) turned into secured from the ocean of milk and the identical turned into distributed among many of the Devas. The Asuras who gave identical co-operation in getting the nectar did not get their share. The failure to attain nectar and experience the blessings infuriated the Asuras, with the end result a notable battle commenced among the Devas and Asuras. This turned into known as the Deva-Asura War subsequently. The demons (Asuras) have been headed with the aid of using BALI, son of Virochana and grandson of Prahlada. During the war the Devas conquered the Asuras. So Bali sought the recommendation of the preceptor of the Asuras, Sukracharya. The preceptor cautioned a massive sacrifice known as the VISVAJIT sacrifice. Bali achieved the identical and attacked the Devas (Suras) again. Now the Devas couldn't stand the onslaught of the Asuras. On the recommendation in their Guru BRIHASPATI they evacuated their capital AMARAVATI and went away. Bali has become the Lord of the heavens additionally. This terrible catch 22 situation to the Devas made their Mother ADITI, spouse of the notable Sage KAASYAPA, very unhappy and at the suggest of her husband she started out propitiating Lord Vishnu. Maha Vishnu the compassionate noticed the discomfiture of the Devas and their Leader Indra. So as promised to Aditi, Maha Vishnu turned into born because the son of Sage Kaasyapa and Aditi. Lord Hari seemed with resplendent jewels and weapons however the subsequent second have become a quick stature Brahmin boy as Aditi and Kaasyapa have been searching on. This turned into Vaamana or the Dwarf Brahmacharin. (The asuras have been no aside from the cousins of the devas, for the asuras too have been born to the identical sage Kaasyapa, however to some other spouse named DITI. So the life of own circle of relatives feud have to be not anything new or surprising).

Just then Vaamana got here to understand that BALI CHAKRA-VARTI turned into acting the notable Horse Sacrifice. (A phrase approximately Bali is crucial right here. Bali turned into no aside from the grandson of Prahlada. Bali's father turned into Virochana. Bali's notable grandfather turned into Hiranyakasipu). [HIRANYAKASIPU - PRAHLADA - VIROCHANA – BALI]. Bali the notable grandson of Hiranyakasipu and the grandson of Prahlada, had imbibed the traits of each Hiranyakasipu and Prahlada. He turned into a person of greed and adventurous spirit like his notable grandfather. He had the traits of intense haughtiness, ego and pleasure basically determined withinside the Asuras (demons). He turned into as nicely, a Hari Baktha like his grandfather Prahlada. He had the sagacity and understanding of the Vedas and sastras just like the sages of old. He had the effulgence and sure divine traits just like the devas. He respected the sages, Brahmins and Vedic scholars. He turned into by no means merciless like Hiranyakasipu. Only he desired to grow to be the everlasting Indra (the king of the Devas). This on my own has become the essential hassle for Vaamana to deal with. He has come down from the very best Bliss because the son of Kaasyapa to save Indra and to grant him the popularity and free the devas from everlasting subjugation. It is obligatory in keeping with our



Dharmasastras that distinctive feature won with the aid of using one has its praise and the man or woman has to experience it whilst vice amassed with the aid of using one has its personal terrible consequences this is sufferings and one has been given to suffer. any individual will have to undergo this because in the dharmasastras it is not the net result of the good and bad acts put together that is considered, but the debits and credits are taken in total isolation. Accordingly, the Divine Dwarf determined to praise Bali for his top traits which have been, in fact, in abundance. The simplest vice the Lord ought to locate in Bali turned into his insatiable choice to occupy the throne of Indra, the Lord of the Paradise permanently. The Lord determined the route of motion and commenced with workforce in a single hand and a wood gourd within the different for the region wherein Bali turned into acting the notable sacrifice. Vamana entered the massive sacrificial corridor majestically. He turned into obtained with the aid of using the Brighus with due honour. Bali on seeing this dwarf-like Brahmin with such divine brightness ran down the platform and welcomed him.

Bali organized himself to present away the gift. Just then Sukracharya, the own circle of relatives preceptor intervened and whispered, "I alert you O! King! This younger boy isn't always actually what he looks. In truth he's Lord Naaraayana himself who has come right here on a few particular motive. So beware". Bali right away answered, "Swamin! I even have promised the present and my phrase should be kept. I might also additionally lose my role and strength however I am a descendant of Prahlada, cannot wreck my phrase". Though warned in time with the aid of using his own circle of relatives' preceptor, the notable soul, Bali had no concept to deviate from truth. As he grew to become he noticed his spouse VIDHYAAVALI in her maximum remarkable make up with wealthy get dressed and adornment, prepared with a tumbler of gold complete of water to scrub the toes of the Dwarf Brahmin (Vamana). Bali himself washed the wonderful toes of the Lord with pride and bore on his head that water which turned into able to consecrating the complete universe. The present turned into made in keeping with the injunctions of the sastras. That second the Dwarf form grew in a shocking way in which Bali noticed the complete universe. In that unimaginably big form the Lord protected the complete earth with one foot and protected the heaven with the second one foot. Then the Lord said, "Demon, 3 toes of floor have been proficient with the aid of using you to me. With strides I even have protected the earth and the heaven. There wasn't any region for the third. Hope your phrase will now no longer show a fraud". "Lord, I am now no longer afraid a lot of hell as I shudder extraordinarily of infamy. There cannot be any region for any fraud with the descendant of Prahlada. Lord, the region of Indra turned into given to me with the aid of using you and now you've got taken it returned. When you deliver, Lord, you're supremely top, nor are you much less whilst you withhold. Afflictions out of your hand are advantages in disguise".

"Oh! Eternal Lord, right here I provide you my head. Deign to region your worshipful foot on my head to make top the third. *"Saying this Bali bent his head. The Lord said, "bali! it is my nature to deprive one of all his possessions whom i want to bless. you know, when one is in opulence man becomes haughty, with the result he insults the world and myself too. Now which you*

have proved worth of my advantages having conquered the invincible illusion (Maaya), I am thrilled to ship you to an area difficult of get entry to even to the Gods this is the SUTALA REGION, within the Nether worlds." Just then seemed Prahlada and paid his obeisance to the Lord. The Lord addressed Prahlada thus: "Prahlada, my child, welfare unto you. Go thou to the domicile within the SUTALA and be satisfied together along with your grandson and others. You shall see me there forever status mace in hand". Then the Lord disappeared.

Thus on this incarnation we see that the Lord is ready even to beg and assist his bakthas. The ambitions are to assist Indra, his brother, to get returned his misplaced role and additionally to present succour to his baktha Bali. Another atypical factor is that the Lord seemed first as Vamana (the dwarf) however in the long run he

seemed as Tri-vikrama pervading the complete universe proving that HE is VAASUDEVA this is ALL IS IN HIM AND HE IS IN ALL (OMNIPRESENT). Maha Bali on my own turned into singularly fortunate to peer Sriman Narayana in contrary statures as Vamana the Dwarf and Trivikrama the All-pervading.

Parashuram avatar:

Lord Vishnu possesses an indispensable place in Indian mythology and religion. Vishnu is known for his numerous manifestations. Parshuram is accepted to be his 6th incarnation. The story of Parshuram has a place with the Treta yug. The word Parshuram implies Lord Ram with an axe.

Parshuram was the son of Jamadagni and Renuka. Parshuram had gotten a hatchet from Lord Shiva subsequent to undertaking awful restitution. Master Shiva had likewise shown his strategies for fighting and different abilities. Brought into the world in a Brahmin family, he was not normal for different Brahmins. All things considered, Parshuram conveyed attributes of a Kshatriya. He conveyed various Khatriya attributes, which included animosity, fighting and courage. Thus, he is called as a 'Brahma-Kshatriya' as he had abilities from both the group.

One story related with Parshuram is that once King Kartavirya Sahasrarjuna and his military persuasively attempted to remove Parshuram's dad's enchanted cow named Kamdhenu. Being furious and vindictive, he killed the whole armed force and King Kartavirya. In retribution for their dad's passing, the king's child killed Jamadagni in Parshuram's nonappearance. Enraged and wounded by their demonstration, he went on killing every one of the lord's children and degenerate Haihaya Kings and fighters on the earth. He led the Ashvamedha penance and offered his whole possessions to the clerics who directed the custom.

Parshuram is otherwise called everlasting, who retaliated the propelling sea, which planned to hit the grounds of Kokan and Malabar. The region among Maharashtra and Karnataka is known as Parshuram Kshetra.

Parshuram was known for his adoration for exemplary nature. He was known to be the Guru to Bhishma, Dronacharya and Karna. Nonetheless, ahead of time, Parshuram realize that Karna would do unfairness to Duryodhan in the Kruskshetra war. So as the obligation of a decent master, he chooses to show him the Brahmashastra, yet he likewise reviled Karna that the information won't be any valuable to him.

As indicated by the old stories, Parshuram gave the Sudharshan chakra to Lord Krishna. It is accepted that the principle aphorism of Vishnu's 6th manifestation was to free the world's weight by killing the evil and skeptical rulers who disregarded their obligations.

As indicated by another legend, Parshuram once went to meet Lord Shiva. As he arrived at the entryway, Lord Ganesh went up against Parshuram and prevented him from meeting with Lord Shiva. Irrate and incensed, Parshuram tossed an axe given by Lord Shiva on Ganesha. Realizing that the axe was given by Lord Shiva, Ganesha permitted an axe to remove one of his tusks.

One more story referenced in the Kalki Purana accepts that Parshuram actually lives on the earth. It expresses that Parshuram will be the military master of Shri Kalki, who will be the last symbol of Lord Vishnu. He educates Kalki to play out a long ceremony to kindly Lord Shiva. In the wake of being satisfied Lord Shiva will favor Kalki with the divine weaponry.

Sri Rama avatar:

The story of Ramayan, is an exhilarating nail-gnawing story of the strugglefare seethed through Rama towards different insidious variables of the field and at last towards Ravan. Ravan subsequent to accepting his

aid had arisen as shrewd and abused his powers. Devtas moved toward Lord Vishnu and asked him, "Sympathetically save us from the fear of this pompous evil presence." Lord Vishnu subsequent to standing by listening to their cry assured them that he'll take conveyance on the planet and alleviate the 3 universes from Ravan's dread. Master Vishnu on this symbol accepted conveyance as Ram, the eldest child of Dashratha, ruler of Ayodhya, to dispose of abhorrent and detached earth from the devils in general (rākṣas) and train humanity the meaning of commitment over decision. birthramKing Dashratha transformed into the leader of Ayodhya. He had 3 sovereigns explicitly Kaushalya, Sumitra and Kaikeyi anyway no children. With the help of his specialists he accomplished a yagna with the decision to have a child for the government assistance of the field. As yagya arrived to a stop Agni arrived out of the yagnakund and outperformed a bowl of kheer. Ruler added the bowl to the royal residence and gave it to Kaushalya and Kaikeyi. Both the sovereigns likewise partitioned their stocks and gave Sumitra half of their stocks. As an outcome, the 3 sovereigns gave conveyance to four children. Kaushalya gave conveyance to Ram. Sumitra gave conveyance to Lakshman and Shatrughn. Kaikeyi gave conveyance to Bharat. Each of the 4 children had splendid warmth for each other. Rama's family master Vashith showed them the innovation of arms. Sage Vishwamitra lived in a thick lush region and while seeming his step by step yagna, devils (rākṣas) headed out to pester them. Vishwamitra transformed into uninterested in this without fail aggravation. He visited King Dahratha and mentioned for help, he mentioned him to send their child Ram to overcome the evil spirits (rākṣas). Dasharatha transformed into now presently not delighted to listen this. He expressed, "Guruji Ram stays a child, how might he kill such brutal evil spirits, I can meet up with you." Vishwamitra grinned and talked back, "Don't fear Rajan, Ram is the magnificent ruler and he's ready to killing those animals." With a weighty coronary heart King Dashratha left Ram and Laxman with Vishwamitra. While walking through the thick lush region, Rama mentioned amiably, "Guruji, who's the main who upsets rishis throughout their retribution?" Vishwamitra talked back, "A woman evil spirit named Tadka lives here. She is the companion of devils (rākṣas) Sund and mother of evil spirits (rākṣas) Maricha and Subahu. She might be exceptionally powerful and accepts different administrative work and alarms individuals. She has mammoth power equivalent to that of thousand elephants in her body. I even have added you here for the butcher of Tadka and her children." Hearing this Ram expressed, "Gurudev, together alongside your benefits I can kill her for the government assistance of individuals." Then, Ram made a "tankar" (noisy sound of bow) through pulling the series of his bow as much as the ear. That ear penetrating sound repeated thought the lush region and terrified the wild creatures. Because of unsettling influence Tadka have become extremely aggravated. Tadka respected promptly with an enormous body, horrendous face and extensive sharp nails. She expressed, "Rishi these days you have added me more youthful dinners." But while she saw Ram equipped together alongside his bow and bolt, she thought that this young man wants to rule my entire country. Out of nowhere Tadka went after Ram through showering stones on him. Smash transformed into prepared for this horrendous attack and together alongside his specialists consent Ram pointed a bolt on her and in a matter of seconds she transformed into killed. The solid children of Tadka advanced around her withering and that they went after Ram and Lakshman anyway they have been also crushed. Maricha transformed into despatched bunches of miles away on the sea shore through a bolt, unique child Subahu transformed into furthermore killed with a bolt. At long last lush region diverted into detached from the fear and stress of the evil presences (rākṣas). Seeing his lush region detached from the devils Vishwamitra transformed into exceptionally happy and favored each the sovereign. In the period in the middle of Vishwamitra got a welcome to stand by the Swayamvara of Sita, girl of King Janak. ahalyaVishwamitra took Ram and Laxman along with him to Mithila. On their way they arrived all through Rishi Gautam's isolation. Smash asked, "Master whose ashram is this, it looks as though like no individual lives here." Rishi talked back, "Son, that is the ashram of Rishi Gautam and his companion Ahilya. On account of Rishis revile she remains withinside the ashram withinside the state of a stone. If it's not too much trouble, move inside and let her free from her hopelessness." Seeking his master's consent Ram entered the seclusion



and contacted the stone together alongside his foot and it changed over directly into a wonderful woman. This way Ahilya transformed into liberated from the curse. They immediately arrived at Mithila and figured out that King Janak had presented that he'll wed his followed girl Sita (who transformed into found while furrowing the fields) to the person that can adequately expense the bow (area the string at the bow) provided to him through Lord Shiva. Hearing the presence of Muni Vishwamitra King Janak arrived to welcome him and on seeing exquisite young men going with him he asked around him. Vishwamitra brought them and King Janak transformed into exceptionally excited to concentrate on that they have been the brave ruler of Ayodhya. He made right arrangements for their cozy live and welcomed them for the Swayamvara. Next morning Vishwamitra along with Ram and Lakshman arrived at the courts of King Janak. The hall transformed into phenomenally enhanced and withinside the center; on a stage transformed into situated Shiv Dhanush (furthermore alluded to as PINAKA) adorned with blossoms. Ruler Janak acquainted the custom with start. Various rulers rama9tried their hand to string the bow anyway fizzled. Asked through Vishwamitra, Ram rose from his seat. He got the bow from the center and as he to endeavor to stretch and curve the bow to area the string on it, the rare bow broke into pieces, leaving each of the people in astonishment. Everybody transformed into confused. Lord Janak transformed into thrilled to look this and presented his girl wedding function with Rama. Breaking of the Mahadev's bow can be heard in the 3 universes in general. Everybody realize that Shiv Dhanush was harmed. This reverberation transformed into heard through Parashurama as well - this bow transformed into capable to him through Lord Shiva. Just when the marriage of Shree Ram and Sita transformed into around to seem Parashurama arrived to King's Janak court. He transformed into exceptionally aggravated to look his harmed bow. Parashurama transformed into bothered because of the reality Ram broke the bow which he had earlier provided to lord Janak. Master Ram in his modest voice apologized to Parshurama and the profound perceive and unobtrusiveness in his voice took Parasurama totally through shock. He looked at Ram and figured out that Rama transformed into a manifestation of Lord Vishnu and that his commitments have been finished.

Balarama avatar:

He is the eight avatar of Lord Narayana. This avatar came about among Rama avatar and Krishna avatar as elder brother of Sri Krishna. He is seemed as incarnation of Seshanag. Unlike Sri Krishna, he changed into truthful complexioned. Otherwise they seemed alike in lots of aspects. He changed into conceived as 7th toddler withinside the womb of Devaki. Devaki had a divine feeling proper from the time of theory of this toddler. Under orders from the Lord, to keep this toddler from the clutches of Kamsa, Yogamaya transferred this foetus to the womb of Rohini. Because he changed into drawn from one womb and transplanted in every other womb he changed into known as Shankarshna. He is elder brother of Krishna due to the fact he changed into conceived earlier. Adishesan who incarnated as Lakshmana during Ramavatara waited upon Sri Rama day and night. He gave up sleep for sake of Sri Rama and Sitadevi in Aranya Kanda. He changed into regarded for his anger too. When he learnt that his father bent to the needs of his spouse Kaikeyi and requested Rama to go away for 14 years, he lifted his hand towards his father. Because he served Sri Rama relentlessly in Krishna avatar, the Lord gave him the vicinity of elder brother. In this avatara, Sri Krishna served Balaram. He seemed on Poornima day in Sridhara month in Gokula, however his start changed into stored a mystery with the assist of Raja Nandan fearing his being killed via way of means of Kamsa. This Poornima day is widely known even these days in Mathura. He had a deep voice and his palms have been as long as to the touch his thighs. He had divine electricity and changed into sincere and simple. His weapon changed into Haladar (plough) and changed into consequently known as Haladar. He is taken into consideration God of farmers or even today farmers in India worship Balaram together along with his plough earlier than challenge vital obligations associated with farming. If Krishna is the creator, Balaram is taken into consideration as innovative energy. Initially he changed into known as Ram however due to his tremendous bodily electricity

he changed into named Balarama. He is likewise known as as Balabadhran. He changed into a trainer par excellence and he taught the artwork of club/mace preventing as additionally wrestling to Duryodhana and Bhima. As a trainer he acknowledged the advanced approach of Duryodhana as towards the uncooked electricity of Bhima. That is why all through Kurukshetra strugglerefare, he stored a impartial mindset and retired to the forest. His affection to Pandavas and Kauravas changed into identical. He changed into married to Revathi daughter of King Raivath with whom he lived until the end. He had sons via way of means of her via way of means of call Nishatha and Ulmulkha. On one event Duryodhana had locked up Sambha Sri Krishna's son in Hastinapur. Balaram went to Hastinapur and demanded the discharge of Sambha. When Duryodhana refused, together along with his plough Balarama dragged the town of Hastinapur for you to sink the town withinside the river Yamuna. To keep the town from one of these calamities, Duryodhana launched Samba. His challenge changed into provider to Sri Krishna and supporting him withinside the introduction of fabric matters as additionally protection of non secular international. It is thought that it changed into Lakshmana and Sri Rama who reincarnated as Balaram and Sri Krishna. That is how like Lakshmana he changed into an everlasting accomplice of Sri Krishna. He is a protector from fabric goals and symbolizes honesty and ease due to the fact he changed into incarnation of Ananthaseshan. It is thought that if one desires to development spiritually and to gain Lord's lotus toes faster, one must worship him first. Disguised as Nityananda, he unfolds the sankeerthana motion of Chaitanya Mahaprabhu. In Puri Jagannath temple at Orissa, Balaram's idol is hooked up subsequent to that of Sri Krishna and his sister Subadhra. Even all through the grand Ratha Yatra pageant celebrated at this vicinity identical significance is given to Balaram and Subadhra as to Sri Krishna. Temple for Balaram is discovered most effective in Brindavan and for Chit Balaram in Devkanal. Because of a curse at the Yadava dynasty, thirty six years after the strugglerefare of Kurukshetra infighting commenced inside themselves and have become sufferer of awful habits. After Sri Krishna took go away of Balaram, he sat down in a meditative temper and earlier than leaving this international introduced out a white snake.

Krishna avatar:

Rama and Krishna Avatars are said to be the 2 best Avatars of Vishnu in human form. The Avatar of Krishna is expressed to have taken area in Dwapara Yuga. Exceptionally interesting sacred legends are to be had in Hindu sacred writing which incorporates the top notch presence records and data of the heavenly play instituted with the guide of utilizing Lord Krishna. A lot of fables and top notch abstract works also are to be had almost in all dialects of India lauding Lord Krishna's heavenly play, particularly His entrancing youth tricks. The symbol of Krishna is thought about a "Poornavatar" - a symbol wherein Godly highlights had been noticed appeared in complete. Master Krishna is perhaps the most extreme broadly esteemed, cherished and loved Avatar with the guide of utilizing Vaishnavaites all through the length and expansiveness of India. As a matter of fact, love of Krishna has even risen above the restrictions of India, contemplating the overall fascination of the ISKCON development (International Society of Krishna Consciousness), led with the guide of utilizing Swami Prabhupada. It has given because of the reality he's embodiment of adoration; Krishna is pleasantness represented. His enticement for lovers is attractive. He is ever cheerful; He is the minister of Karma Yoga and he's a truly amazing Karma Yogi himself, acting compositions consistently all through his reality with happy separation and surrender, looking for no finish of his moves for himself. It is with this reasonable power that he carried talk to his follower and close to buddy Arjuna at the night before a great Mahabharata struggle fare is Bhagavat-Gita - perhaps the best sacred writing of Hinduism; it's miles a philosophical fortune widely study and cherished with the guide of utilizing people all through the world, cutting all through non common obstructions.

Not at all like Rama, a significantly regarded Avatar of the first Yuga, Krishna becomes totally mindful of his heavenliness and he in no way, shape or form endeavored to cover his heavenly ability. At each

appropriate and helpful event, Krishna laid out his supernaturally properties and godlike powers. He applied them to humble his rivals, harm the scoundrels and to promptly act the hero of his lovers in trouble. He become unexpectedly the member with the guide of utilizing the rules and furthermore the ruler of the rules - and with the guide of utilizing particular component of this lordship, a breaker of the rules as well, for the integrity of the world. The heavenly play of Krishna is something that can't be composed all through certain pages. It is remarkably difficult to acknowledge Krishna with the guide of utilizing an immaterial highbrow inspect of his reality or by means of assessment of his talks and moves. Krishna is more noteworthy agreeable for understanding to individuals who love and surrender to him instead of to individuals who inspect him. Krishna's Birth Let us currently see momentarily, the presence records of Lord Krishna: In Dwapara Yuga, the devil like ruler Kamsa ruled the territory of Mathura with the guide of utilizing ousting his dad and the lord Ugrasena. He has become too powerful and those on the planet notwithstanding Devas endured boundlessly beneath his domineering standard. Moved with the guide of utilizing the sincere petitions of the victims, still up in the air to take conveyance in human shape and obliterate the malicious powers headed with the guide of utilizing Kamsa. One more reason for the plunge of God as symbols become the problem of radical people at that period and the Mother Earth endured because of it. God arrived to earth as Lord Krishna and one in everything about jobs become to incite enormous scope annihilation of human race, which will pass a practical strength on to the natural resources and set up dharma. The King Kamsa becomes admonished with the guide of utilizing his stargazers that his end could be because of the eighth child who could be brought into the world to his cousin Devaki. To save you this sort of occurring, Kamsa captured Devaki and her better half Vasudeva and detained them in his prison. Quickly on conveyance, Krishna becomes conveyed covertly with the guide of utilizing his dad Vasudeva to Gokulam. It becomes a blustery evening. The heavenly snake Adhishesha comes there to act as an umbrella to watch the ruler. As and keeping in mind that a little child become brought into the world to the couple, he could visit the jail and kill the child without even a moment's pause. Whenever the eighth little child become conceived, it become Lord Krishna. By a sensational heavenly play, on the evening time while the conveyance occurred, the child become wonderfully and cryptically shipped to Gokula to end up being the encourage child of mother Yasoda and King Nanda. A young lady baby brought into the world to them on the equivalent time become shipped lower back to the detainment facilities. It became Vasudev, Krishna's dad, who did the difference in the babies on the command of a heavenly order. Every one of those occurred without the ability of Devaki and Yasoda. Whenever Kamsa arrived to perceive of the conveyance of the eighth little child, he arrived to the prison as ordinary and as he lifted the child to kill it, the woman baby (Maya) were given liberated from his grip and took off chuckling so anyone might hear that the ruler become cheated soundly and the child planned to kill him become secure and alive somewhere else. Kamsa become shell stunned. The Child Krishna Brought up at Gokula The youngster Lord Krishna grew up cheerfully withinside the office of cow crowds at Gokula. He becomes darkish cleaned and turned into the greatest staggering and interesting kid of the organization. Whoever arrived all through him fell in on the spontaneous love with him. He becomes total of youth tricks. He loved to steal margarine and consume it withinside the office of individual cow crowd young men. He has turned into the sovereign entrancing for the more youthful ladies in general and young ladies people (Gopis) of the organization.

Kalki avatar:

This avatar of the Lord Vishnu is expected to take location four lakh years hence. This might be the ultimate avatar after which there might be dehege. In Bhagavata Purana, it's miles said thus “ When the demons will damage the humans with citadels of invincible pace constructed via way of means of Maya, the Lord will anticipate a apparel with the intention to delude their minds and show maximum appealing to them and contact them many a heresay. At the near of Kali age, whilst there might be no extra discourses on Sri Hari even withinside the house of pious souls, whilst the Brahmanas, Kshatriyas and Vysyas will flip heretics and sudras



will have become rulers, whilst the uttering of Swaha, Swadha and Vasat might be heard no extra, whilst there might be no communicate of sacrifice to gods, or supplying oblations to manes, the Lord will take the Kalki Avatara (Punisher of Kali). Sri Chandrashekar Mahaswami of Kanchi mutt, in one in all his books title “Daivatin Kural” – fifth Part has said that on the quit of the Kaliyuga whilst kama by myself unite husband and wife, whilst dishonest will take location on a huge scale, whilst wealth by myself might be the figuring out factor, the Lord will anticipate the shape of Kalki and descend to the earth. This avatara will take location in an unknown village referred to as Saligramam in Tirunelveli district at the banks of the river Tamirabarani. He might be born because the son of a Brahmin referred to as Vishnuyagas.

Conclusion:

The idea of avatar inside Hinduism is most frequently connected with Vishnu. The Ten Incarnations of Lord Vishnu is normally known as Dashavatar. Two of Vishnu's most well known symbols are Krishna and Rama. Vishnu is the Protector and preserver of the universe. To safeguard the universe and dharma, he plummeted on earth in ten distinct forms. Vishnu's symbols slide to engage the great and battle evil, in this way reestablishing Dharma. Vishnu attains one form, when the humankind is at serious risk or when the evil and oppression overwhelms nobility. It is said that Lord Vishnu has proactively finished nine forms and the remaining one is relied upon to show up in the Kali Yuga.

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Decoding of major events of the Ramayana through logic

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Abstract:

This paper explores the logical meaning of Ramayana by decoding its three major events. I have tried to come up with the logical meanings associated with the scripture with the help of my professor and by going through books and texts that describe Ramayana vividly. We found out some vivid meanings related to the first major event of Ramayana - the day Lord Shri Rama, his wife Sita and his brother Lakshmana were sent to the forests for the 14 year exile, the second major event - creation and preparation of the Vanara Army, third and most important event of Ramayana - the battle between good and evil, between Lord Shri Rama and demon king, Ravana.

Keywords: Ramayana, Rama, Vanara Army, Ravana, Logic, Context

Introduction:

Every law, be it in science, engineering, arts, humanities, psychology or in any other discipline, is based on 'logic'. Without logic, the world falls. We are soaked in logic, we live and die in it just like the fishes in the ocean live and die in the water. We do and understand things because of logic and that's why we, as a collective human species, have survived for such a long time. We discovered fire, we discovered farming, we invented the wheel and we continue to use these and many other things in our day-to-day life. Fire, farming and wheel came into our lives by chance but we continue to use it because of the logic it implies. It made our work easier and our lives efficient. And that is exactly what logic does to us; it makes our lives efficient and streamlined.

In the past 300,000 years, from the first day when we arrived as Homo sapiens to this day in 2022, we have evolved immensely. We have gone from inventing the wheel to sending men to the moon. We have been through ice ages, world wars, famines and what not. What kept us going was the will to survive and to make a place for ourselves in this Universe. But to achieve what we have achieved, we had to go through lots and lots of hardships. Hardships that cannot and I guess, should not be described here.

Whenever we face difficulties in life, we tend to rely on someone for support. We tend to look up to someone. It can be luck, coincidence or for the majority, GOD. God is an omnipotent, omniscient and omnipresent creator of the Universe who has no name, no form and no gender. God is benevolent to all of his creation. God, as a subject for study, is very vast. Therefore, over centuries and decades, people of this world have decided to make their own versions of God and have assigned different characteristics in order to study it. People who follow these different Gods have made their own sects and cultures accordingly and they also tend to associate themselves differently. This has happened all over the world and no country and continent is untouched by it.



Just like every other country, India also has lots of different cultures and religions intertwined with each other. Being one of the countries with the highest population, India enjoys the liberty of having millions of Gods. The most famous of them is Shri Rama and his story, The Ramayana composed by Sage Valmiki. Shri Rama is the Son of King Dasharatha and Queen Kaushalya of Ayodhya. He married Sita, the daughter of King Janaka. He was forced into exile for 14 years under challenging conditions. He went into exile with his wife Sita and brother Lakshmana. In the forest, Sita gets kidnapped by Ravana, the demon-king of Lanka and the rest is history.

The Ramayana is an extremely complex piece of history that has lots of layers of fabrication and unnecessary glorification. I believe that as time has passed, we have lost the real essence of Ramayana. My humble goal, through this paper, is to get to the core of The Ramayana and try to see the logic behind the events that unfolded in it. I believe that it has enormous amounts of knowledge to offer to the world but only if we look through the lens of logic and rationality.

Discussion:

Ramayana is very deep and sometimes very difficult to understand. As I have said above, it contains lots and lots of layers of extremely complex history. Understanding the whole Ramayana is a mammoth task and no one can do it in this life. We are building up on previous knowledge. This is also the reason why there have been so many fabrications of the Ramayana. Wikipedia and some scholars of the subject suggest that there are over 300 versions of Ramayana. Interestingly, one of the versions of Ramayana deals mostly with the events concerned with Sita and it discusses her joys and sorrows (1). With that many versions, it becomes really difficult to reflect upon the ideals set by Shri Rama. The oldest version available to the human population is that of Sage Valmiki's version. Ramayana is thousands of years old. What happened at that time is very difficult to perceive now at this time and age?

The only thing we have right now to understand our mythological history is context. Context is the background of any person or any situation. It consists of the factors that were important for an event to happen. In other words, it can be said that context is like a situation that leads up to a significant event. To understand anything, from history to science or from law to commerce, we should know the context. It acts like a connecting flight, connecting different events in history through logic and understanding.

My focus has always been on logic. I tend to use logic to understand my surroundings. When you understand the logic behind something, it's like a Eureka! Moment. You get to know the actual meaning behind something and it just hits you in your heart. My goal, through this paper, is to get the logic behind Ramayana and some of its major events. I believe very few people follow the real teachings given by it. The lessons given by the Ramayana are lying dormant somewhere and we need to discover it. I want to focus on it as a whole and then, some of the events in it.

But before that, I have got to clarify something. This is an extremely sensitive topic considering the current political situation in our country. I want to be very clear by stating that my goal is to bring out the logical meaning of The Ramayana and the events that conspired in it. I truly believe that Ramayana - The Epic is a true account of Lord Shri Ram, an ideal man, husband, brother and son. Over time, many people have raised doubts on Ramayana and have questioned its authenticity. This is nothing but an expression of frustration and disbelief. Let me tell you that reportedly, the research of some scholars concluded that Ram Setu existed and was a man-made structure. Ram Setu was the bridge that was constructed to connect Lanka to India so that Shri Ram and his army could cross the ocean and fight the evil Ravana. Many people say that there is no evidence of Shri Ram's Ayodhya or of his palace. There is no evidence because we have never archaeologically excavated Ayodhya to find anything. There has been no archaeological activity in Ayodhya



as a part of research or curiosity to find out something about Ramayana. Therefore, it is not pleasant to question or doubt the existence of Ramayana. Instead, we should focus on the aspect of meaning and how to derive it from what we have.

Now, let us look into the first major event in Ramayana - the day Lord Shri Rama leaves Ayodhya to go to the forests for the 14-year exile with his wife, Sita and brother, Lakshmana. This is the most important event in Ramayana as it changes the course of history. This event tells us about a lot of things. The first thing that this event demonstrates is the detachment of Lord Shri Rama from his material riches. Shri Rama was the Prince of Ayodhya and the future King of a great kingdom. Everything was there for him. He had a huge palace and numerous servants. He had his wife, Sita with him. But when he was asked to leave his kingdom, his palace and everything behind for 14 years despite the fact that there was no fault of his own, he readily left it. He honoured the words of his father. His father, Dasharatha died longing for his son. This shows the exemplary character of Lord Shri Rama. He demonstrated that words, especially promises, have invaluable value. He respected the words of his father and decided to follow them no matter what. This trait is extinct in today's world. We proudly say that we are living in the 21st century but we are dumb. We treat our words as garbage. Our words have no value. We neither do what we say nor act what we think about. The promises that we vow to keep are broken casually as if it is nothing. People tend to defend by saying that they are just words. But in reality, if you keep your promises and stand by your words 1000%, you tend to develop the highest character man has ever achieved. It makes you stronger. It makes you wiser. Standing by your words makes you respond in place of reacting. Responding makes you think, reacting doesn't.

The second major event of Ramayana was the creation of the Vanara army. To create an army of monkeys and to prepare them for a battle against the demon king is not an ordinary task. One of the most important members of the army and a true disciple of Lord Shri Ram, Hanuman Ji is himself a Monkey God. He was a kind of military general, in modern terms. The Vanara army understood Hanuman Ji's commands and followed him generously. I think this event tells us about animals. I believe this event shows the importance that Lord Shri Rama gave to monkeys to be included in the mighty army. This is different from what Shri Rama's father, Dasharatha did. Dasharatha killed a person when he was filling his pot from a small stream, assuming him to be a deer. The parents of the person killed left this world in shock and gave a curse to Dasharatha that he will, like them, die longing for his son. The fact that this curse came to be true depicts the power of words in those times. It is difficult to see any correlation here. Lord Shri Rama also went for hunts while he was in the forests. But let us put on the spectacles of logic. Can Dasharatha make a Vanara army fight a demon king? I don't think so. Shri Rama was the only person who could have done this. This was a game-changer of an idea as no one in that time even thought of bringing up an army of monkeys or any other animal. And that is why Lord Shri Rama was not only different from his father but he was a genius too. He put animals, especially monkeys on such a high status, I doubt if anyone has ever done that. The inclusion of Jatayu (a demi-god in the form of an Eagle) in his quest to find Sita, proves my point. Jatayu gave vital information to Lord Shri Rama about Sita. I hope you are getting the bigger picture here. The inclusion of Hanuman Ji, Jatayu and the Vanara army indicates that Shri Rama thought animals have as much importance as humans have. The most important things done in his quest to find Sita were done by them. You can take the example of Hanuman Ji going to Lanka, getting the whereabouts of Sita and setting Lanka on fire. The construction of Ram Setu, the bridge that took Lord Shri Rama and his Vanara army to Lanka is another prime example. The bridge was built by the Vanara army. So, I hope you are getting my point. This is in stark contrast to what we are doing in the modern times. We are killing animals to eat them. Can there be a worse thing than this? The Covid-19 pandemic that struck the globe in the end of 2019 and stormed the world for the next 2 years and is continuing to do so is the best example I can give. If people would have avoided eating a bat among all the animals, then I suppose this pandemic wouldn't have arrived. This is a scientific fact that the

more we try to eat animals, there are more and more chances of a deadly disease coming to life. We should love all animals and humans and everyone should be given just treatment, just like Lord Shri Rama did.

The third and the most major event is the battle between the good and the evil. The battle between Lord Shri Ram and the demon king Ravana. This battle is one of the most cited examples for the victory of good over evil. The battle tells us that if you stand with the truth, you will eventually win no matter what. The battle tells us a lot about the patience that Lord Shri Rama had. It is said that Lord Shri Rama came to Earth as a mortal being to defeat the demon king, Ravana because he was disturbing Gods. Lord Shri Rama fulfilled his purpose in the battle. Just imagine and try to take in the fact that every decision made by Lord Shri Rama directly or indirectly led him to this battle. Maybe this battle could have happened through an entirely different set of events but, who knows. Not only this battle but the entire life of Lord Shri Rama tells us that *Goodness will always win over evil, no matter what*. Goodness is a sattvic quality and no doubt, Lord Shri Rama was the perfect and the purest sattvic person. This point can be beautifully illustrated from the fact that when Ravana was about to die on the battlefield, Lord Shri Rama and Lakshmana went to him and Shri Rama asked Lakshmana to take some wisdom and learning from Ravana as he is a wise king. Despite everything that happened, Lord Shri Rama still recognised the goodness in Ravana, the demon king. Goodness is like a plant. It is planted in your mind and by correct manners, good thinking and good deeds, it grows up to become a tree. It takes time, a lot of time to get its fruits. But when you get the fruits of goodness, the world rejoices. Goodness is not limited to one entity; it is all encompassing. Lord Shri Rama with his wife, Sita and brother Lakshmana lived a difficult life in the forests. Sita was kidnapped and later had to go through agni-pariksha. Lakshmana was almost killed but was saved by a medicinal herb from a mountain. Dasharatha died longing for his son. This shows that not only Lord Shri Rama but his family members also had to endure hardships. It shows that goodness comes with a price. The price has to be paid, the sacrifice has to be made. But when the fruits of goodness arrive at the doorstep, the whole world rejoices. Lord Shri Rama and his family stood up for goodness while suffering hardships. But when they got the fruits of goodness, the whole world enjoyed them and as a result, they are worshipped all over the world.

Analysis:

We have discussed three major events of the Ramayana. I tried to bring out the logical meaning from these events. This task was carried out on a very small scale. The Ramayana is an extremely complex work of art and its exact meaning cannot be realised in this life. I am a very small person in terms of knowledge and expertise to understand Ramayana. This was nothing but a small try to find out the logical meaning of Ramayana. I believe that chanting slogans aimlessly won't do any good to our society. We must strive to gain knowledge. We must try to logically apply the knowledge gained for the betterment of the society we live in. The things I have said are actually pretty basic things. It is common sense. But common sense is not so common these days. The points mentioned in the discussion session above need to become a permanent resident of the mind to do any good to our lives. Only by keeping the ideals of Lord Shri Rama in your mind at all times, can you become a true devotee of him.

Conclusion:

We should celebrate the life of Lord Shri Rama. His ideals, his leadership (2) in the times of difficulty and his ultimate resolve towards the correct thing is priceless and invaluable. Lord Shri Rama's detachment from the material riches; his commitment to the words spoken by his father; his dedication towards his own resolve; the importance he gave to everyone including humans, animals and even a demon and the amount of patience he exhibited to fulfill his purpose in life are some of the ideals of Lord Shri Rama that I have tried to bring out from the Ramayana. I would like to conclude by saying that Lord Shri Rama's life was filled with resolve. He was an Ideal man, husband, son and brother. Let us take some inspiration from his life and let us



try to understand his teachings deeply by questioning it very carefully. Let us adopt his ideals and let us strive to bring Maryada Purushottam Ram into our hearts and minds.

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Enlightenment on the history of faith and faith on God

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Abstract :

To find out about distinctive components of religion particularly via the assist of different highbrow People who believe in and follow religious beliefs, practises, and instructions are in a fight. In the study of religion, neutrality and subjectivity are important. The concept that there may be an ideal supernatural or preternatural being this is the writer or ruler of the universe, as well as humans, is called the existence of god in the religion. This is what faith is based on. There are two types of religious beliefs that people have faith in: those that can be proven to be true and those that make people good. There are a lot of different kinds of people who do this. The first person to think of God is given a word which denoting the branch of such language which will use in the foreign fusion in the terms of gods, it came from the ancient time. People who have ardent faith believe that God is true.

Keywords : History of study of Religion, existence of god, faith, concept of god, difference between faith and god.

Introduction:

A deity, especially a male deity: people usually worship these types of beings. A person or group of people who believe in and worship a supernatural being, especially a male deity who is thought to be in charge of some part of nature or reality.

There are many different types of gods. They can be images of people or things that are worshipped, honoured, or thought to be all-powerful. There is a Hindu deity called Ganesha that is like a god. Folks that are Paranormal, Undying and feature special energy in the lives of human and the natural way that god works.

Goddess is usually thought of as a person to worship. A person with supernatural powers or attributes that people believe and worship, especially a male deity who is thought to be in charge of a part of nature or the world. As an example, if we look at gods like Ganesha, Vishnu, Krishna, and other gods, then they are the rulers of the world.

- One must believe that God made everything and is in charge of everything in order to experience and submit to his work. Only this way can one get to heaven.
- It is important to think of eating and drinking God's words as the most important thing, and to submit to God's judgement and chastisement, trials and refinement, pruning and dealing, so that you can be cleansed of your sin.
- It is important to do your job as a person made by God well, understand the truth, and be able to tell the truth when you see God at work.
- To get to heaven and be perfected, you need to keep looking for the truth and make sure the Holy Spirit's work is perfect. One must be able to do this to be able to truly serve and tell about God.



Laziness, antinomianism, and a lack of respect for Scripture's moral teachings have us so angry that we want to shout simple commands without any context. What is real faith in God like today? You have to accept God's word as the truth of your life and learn about him from his word in order to truly love him. To be clear: You should believe in God so that you can obey God, love God, and do the job that should be done by a person who is made by God. This is why people believe in God. You must learn about the beauty of God, how worthy God is of respect, and how God works to save and perfect his creations. These are the bare bones of your faith in God. It's a big change to go from living a life of the flesh to living a life of loving God. It's coming out of Satan's domain and living under God's care and protection. It's allowing God to get your whole heart, making you perfect, and freeing yourself from the satanic disposition. The main reason to believe in God is so that the power and glory of God can be shown in you, so that you can do God's will, and do God's plan, and be able to tell Satan about God. In order to believe in God, you should not only want to see signs and wonders. You also shouldn't do it for the sake of your own body. If you want to know God and be able to obey Him, you should try to do so until you die. To do these things, you need to believe in God. One eats and drinks the word of God to learn about God and make him happy. When you eat and drink the word of God, you learn more about God, and only then can you obey Him. Only if you know about God can you love Him, and this is the goal of people who believe in God. If you always try to see signs and wonders when you believe in God, then your point of view is wrong. Believing in God is a big part of accepting the word of God as real.¹³ To reach God's goal, you have to put God's words into action and do them in your own body. It's important to try to be made perfect by God, be able to follow God, and obey God completely when people believe in God. This is what it will mean that you have been successful in your faith in God, and it will show that God has been good to you. If you are able to obey God without complaint, think about God's wishes and reach the height of Peter, then that will show that you have been good to God.

The story of god:

The third thing on our list is spiritual truth, which is what the Hindu seers and the Shastras have said about God, nature, and the soul. It doesn't matter how many deities there are in the Hindu pantheon, because Hindus believe that there is only one God, and only one God. In fact, he is the only real thing. None of us know what he is really like. That's out of our minds and words. How do you know what to do when you can't figure out what to do?

We don't know anyone like him. The things in nature are in space and time, and they change all the time because of the law of causation. They are born, grow, and die. They are made up of parts, so they can break down. But Brahman, the supreme spirit, is one whole thing that doesn't change over time, space, or cause. It's impossible to change him, and he's infinite, eternal, infinite, and always free. Our senses can't get to him. When it comes to him, he can't be limited to any shape or attribute at all. He is above and beyond. Not this, not this. That's all we can say about him.

Shastras call this "parabrahman," which is not like anything we know of, but is also not a void (shunya) or something that isn't alive. This is what they mean. It is the very core of everything that is. So do the Hindu Shastras say that the transcendent one is called by them? At the beginning, there was only one thing in the world, and there was no second. Truth, consciousness, and bliss are all part of Brahman, which is what it is to be real. He doesn't get the light from the sun, moon, stars, lightning, or fire. All these lights shine in his light, and the world is lit up. It is because of his light of consciousness that we become aware of all that is going on. He is said to be the ear of our ears, the mind of our minds, and many other things, too. Indeed, he is the most

¹³ Levine 1971, Georg Simmel on individuality and social form, the story of god

important person in us. Because he touches them, the groups of body, mind, and senses that make up the jivas (creatures) act and experience things as if they were real people.¹⁴

This idea is found in some Hindu texts called Shastras. They say that such a real thing is the source of all creation. A cycle: The universe comes from Brahman, rests in him, and merges with him, and this goes on for ever and ever in a circle that never stops. It's just like when a spider throws out a web from its own body and draws things in. God does the same with the universe. As trees and plants grow from the ground, as hair grows from one's body, so does the universe come from God. He is everywhere in nature; everything in nature comes from and comes from Brahman. God hasn't made the world from nothing. He has put it outside of himself. He is both the person who made the universe and the person who made it. In fact, the universe doesn't cover his whole body. Because he has no doubts, but he is always separate from it. This is what the Shastras say when they say that the universe rests on a part of our own body, which makes sense.

Thus, our Shastras talk about God as both a transcendent and an imminent person, so they talk about God in both ways. Formless and changeless, but he is the foundation of the infinite forms that nature creates. Everything is kept in its place, and order and harmony are kept in every part of the world. The transcendent one, who can't be known by the senses, mind, or intellect, lives inside everything and is in charge of it from inside. He is an antaryami, which means he has a job. And he is, in fact, us (Atman)

When one is in nirvikalpa Samadhi, the universe leaves one's mind. He is known as nir gunas nirakara Brahman. We call him shakti and ishvara as long as we know about the universe. As long as we know about the universe, the same Brahman appears as its projector, its projector, and its ruler (god).

The Vedic seers knew that what God really is can't be explained with our minds or words. Because of all the things that different sects and even different religions say about Him, he doesn't get tired. They all belong to him. There is a different way to look at the same thing for each sect or religion. Each view is correct as far as it goes, but it can't tell the whole truth about someone who isn't like us. The Rig-Veda says, "There is only one thing, and sages call it by many different names."

Sri Ramakrishna used the following stories to make this point clear, and they were:

"The elephant is like a big glass jar." Another person reached out and stroked one ear. "The elephant is like a big basket that can separate things." As a result, they began to fight with each other about it. Someone who saw them fighting said, "What are you fighting about?" Then they looked at the question and asked him to decide. People haven't sought the elephant. It is winnowing basket, but the ears is. It isn't match a big club, but its proboscis is like a big club, too. The elephant is made up of all of these things. Its legs are like a stout club, and its proboscis is like a club. There are many parts to an elephant, but they all work together to make it. It is in the way that people who have only seen one side of the Deity fight with each other.

Two people were arguing about the colour of a chameleon. This palm tree has a beautiful red chameleon on it. The other person said, "You're wrong, the chameleon is not red, but blue." Both went to a person who lived under the tree all the time and had seen the chameleon change colours.

This explains why the Hindus believe in so many different gods. Ishwara is shown in many different ways, but many of them are all the same thing. Many people show off one or another of his infinite powers (vibhuti). These are all ways to worship the same lord.

¹⁴ Why mankind believe in God---- jesus christ



The matter of faith in God:

It's like a lamp that will always shine its light around the world and his life will always be a source of inspiration for us.

When Swami Vivekananda was on a train, he always wore saffron clothes and a turban. Another passenger on the train thought this form was very weird, so he started to say some rude things about Swamiji. He said: Why do you keep going around like a sannyasi, why don't you earn something, you are very lazy, but Swamiji was kind. Because he didn't pay attention to her, he smiled as usual with a happy look on his face.

The swami ji sat down under a tree tired and said, "I believe in my God, and I know that whatever he wants will happen." Swami Vivekananda: Is this you? A man from somewhere came to Swamiji with food and said, "Are you Swami Vivekananda?" Then he fell to the ground and said God told him that my supreme Bhakti Vivekananda was hungry, so go early and bring him food. People who were criticising Swamiji ran away and fell to their knees at the feet of Swamiji, saying: Please forgive me. I have made a big mistake. God hasn't been in front of me, but the miracle that happened today made me more confident in God. It was kind of Swamiji to pick up the person. He hugged him, too.

Prayer is a way to talk to God. Conversation means having a conversation. During our prayers, God hears us. Prayer is food for our souls. Everybody prays together, sings songs about God, and tells him how much they love him in prayer groups. They read the Holy Voice of God, pray, and sing hymns in these assemblies, as well.¹⁵

At anyone's home or place they can hold prayer meetings. They fill that place with spiritual energy and bring God's grace to that person, house, or place. People who are members of the Baha'i faith are praying together with people from different religions and cultures, turning their hearts to God and asking for help from spiritual forces. There are some people who believe that prayer is a conversation with God.

Not even a drop of rain fell in Kishangarh village for the last 4 years. Everyone was very angry. Hariya also spent some time with his wife and kids. His mother was very upset one day, so he asked her to come to the worship house with her children. Her two children, 6 years old and 4 years old, were with her when she went to the church.

In the Hindu world, religion has been a way of life for a long time. Throughout this time, a lot of people who were really trying to get to the goal of religion by realising God have done so. They found new ways to reach the same goal. So many ways to become perfect were found by Hindu sages in this holy land. Hindu Shastras are different from other religious scriptures in that they are many and varied in number and style, which is why they are so many. There were also different types of Shastras because there was a need to explain religion to people of different classes of people.

Good faith in human relationships is the goal of justice, transparency, and honesty, no matter what happens when people work together. Bona fides isn't one of those Latin phrases that have lost its literal meaning over time. It is still used and flexible in its English translation of the Bible, which is widely accepted today, even though some Latin phrases have changed over time. It is a very important idea in both law and business. False faith, mala fides (repeating things), and perfidy are the ideas that don't agree with each other (hypocrisy). In modern English, the word bona fides is used to talk about specifics and identity.

As we said at the start, there is a use of the word "faith" where "trusting" or "trusting in" is almost the same thing as "having faith in." If, on the other hand, religious faith is itself a kind of trust, then we can expect our

¹⁵ Hinduism at a glance-----Dr.S.R,Faith in a god



understanding of religious faith to be better if we look at trust in general. It's important to think about what happens if you say that faith, like the kind shown in theistic faith, is a kind of trust.

TRULY BELIEVE IN GOD

People who have faith have more faith than people who don't have faith. It has to do with religion. You have a habit of thinking that people can trust you when you believe them. It is better to use it in general situations. It is a show of faith. Would not imply they are in Love. It means that you believe in God.

Whether it is or isn't:

You have to believe in God and the teachings of your religious group to be a member. Faith is an important part of any religion, even though the definition of faith may be different from religion to religion. The people who believe in the religion keep it going. A religious person believes and believes in things and ideas that can't be seen or heard. Many of the world's religions are based on the idea that there is a God, even though the people who follow this religion haven't seen God. It's called faith when you have a long-term hope, confidence, and honesty.

He thinks God will help him and show him how to get out of his situation when he has faith in God. Thus, faith leads to hope and hope. It can also be used to talk about religion in a casual way. When someone asks you what your religion is, he or she wants to know what you believe.¹⁶

Faith is built on trust and loyalty, and these are the two things that make it work. Accepting something as true or not is called "belief." It's also called "a sense of certainty that something or someone is real or that something is true." It means to believe in something and believe in something. Like faith, which is used a lot in religious contexts, belief can be used in a lot of different places. Faith can be about how much you trust someone, how much you believe in a certain idea or idea, or how much you believe in God.

There is a small difference between a belief and a belief in a religious setting. Religions may be true, and you may also believe that there is a God who is real (in the case of religions that believe in God) That said, belief is not as strong as belief, but it is still important. It may not be possible to have faith in this situation if you always have complete trust and confidence in God.

Conclusion:

Many people who are kind and understanding, whether they have a religion or not, don't like how materialistic people are today. In general, for someone who spends a little time in God, even though there are many good things about this world, it looks like it has all the traits of God. This is because even though they don't know it, people in this generation are trying to show that man can live on bread alone. As far as "good health," it mostly refers to the comfort of animals and the electrical equipment that saves workers. Better clothes, longer vacations and more money to spend are also important, but not as much as having more fun. Nobody should do any of these things. But when we think about how they meet all of our needs, desires, and feelings, we should be careful not to fall into the trap of materialism. Things like happiness and the thought of physical safety make a person stop asking himself simple questions like "What am I?" or "Why did I come here?" He might get everything in the world, but he'll lose his soul.

You see, I don't think that this materialism that takes away from the soul's spirit can be solved without a revival of religion, and that means a return to true Christianity above all else. If you understand that the goal of life is to build up God's universal kingdom, and that the goal of human life is to develop the human spirit, then you will see how insignificant these things are. The only thing that will expose us to the madness of many of our

¹⁶ Hinduism at a glance—believe and faith in god---Dr.S.R



current beliefs is to get closer to the living Spirit of the living God, whether that means going to church or not. If you don't have the Christian revelation, you can't make a strong case against materialism. Without a point of reference outside of your own current situation, you can't make a strong case against it.

I think that if we want to value this life in the right way and live it with common sense and courage, we need to get back to where we were before. The sanctity of the past doesn't make sense to people today. For example, many people think that "heaven" doesn't like the idea that "eternity" is just "aeons of time." It doesn't matter how pure and holy you are as a Christian; you can't believe that "Heaven" or "eternal life" is just an extension of time and space. Is it possible to describe a condition that has been around for a long time with words? The way people speak now. As a result, Christians believe that there is a plan that is "Eternal," "eternal," and "eternal." For lack of a better name, it's called the "eternal" plan.

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Exploring the Kodava Tribe

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Abstract:

This document examines the Kodava Tribes of the Kodagu (Coorg) region of Karnataka, India's southernmost state. In this paper an attempt has been made to discuss the origin, history, culture, festivals, religion, land and agriculture, language and literature and also about the various aspects of life of tribes in Coorg. An analysis of Social Life of tribal people in Coorg has been done with an emphasis on their customs and traditions like marriage, status of women etc.

Keywords: Coorg, Kodagu, Kodava, Tribes, Food, Culture, Tradition.

Introduction:

The Kodavas are an ethnic and linguistic community who speak native Kodava languages as their primary tongue for those from the Kodagu (Place) geographical area of Karnataka, India. They are patrilineal agricultural labourers who maintain martial traditions and possess land. Kodavas hold their progenitors and weapons in high regard. Weapons such as swords, bow, arrows, and finally guns were held in high regard. As a consequence, Tradition holds that they are the only peoples who really can carry weapons without obtaining a permit.

Origin:

Kodava (originally persons, languages, as well as tradition) and Kodagu (land) both are formed from the same root term, 'Koda,' that has no connotation. Some claim it signifies 'hill,' whereas others say it implies 'west.'. The term "Kodagu " was anglicised to "Coorgs" by the British Raj. The Kodavas also lived in Kodagu, tending to coffee plantations, paddy fields, cow herds, as well as participating in conflicts. Historians say that for more than thousand years the Kodavas lived in Kodagu and they have been the first settled population.

History of Kodavas:

According to the Hindu Puranas, Emperor Matsya Desha's son Chandra Varma went on a pilgrimage to different holy sites in India. He used to travel with an army, and when he arrived in Coorg, he decided to stay. He ascended to the throne of Coorg for the first time. His sons were known as the Kodavas because they farmed the land.

Culture:

Families of Kodavas worked in agriculture and the military. A lot has changed since then, and families are selling their land and relocating to Bangalore and Mysore in search of better education and employment opportunities.

Attire:

The group has a particular identity as a result of rituals and customs that set them apart from the other communities. Male Kodavas are big and attractive, while females are attractive and appealing. Kupyas, or wraparound robes, were worn by the men (now only seen at special events), while saris in a particular design were worn by the ladies. The Kodava woman wears a saree and the pleats are at the back and the end of the saree is brought at the right shoulder. The Coorg swords, also called Oidekatti or Ayda Katti, are worn by men in traditional clothing (Ayudha Katti).

Cuisine:

The Kodavas eat boiled rice (koolu) for lunch and dinner as a staple diet. Fruits and vegetables such as coconut, jackfruit, plantain mango, and others are commonly utilized. Ghee is utilized in affluent households and for special events. In the past, Kanji Koolu(rice), as well as curries and various side dishes were included in the meals. Alcoholic drinks were not prohibited and non-vegetarian food had not been frowned upon. Chicken, river fish and pork, as well as various game meats, are regularly consumed. Pork is served with 'Kadumbuttu' (steamed rice balls). 'Pandhi Curry' (Pork curry) is one of the popular dishes in Kodagu.

Along with these, the other food items like wild mushrooms, Baimbale (bamboo shoots) and various green vegetables, crabs, ferns, tender jackfruit curry, jackfruit seeds curry, raw mango curry, & fries are all consumed.

Kailpodh:

On September 3rd, the Kodava people observe Kailpodh in their houses. The name Kailpodh means "armoury festival" or "arms festival." Armoury/weapon is Kall, and festivals are Podh. The entire festival revolves around the completion of crop transplantation and the joy that follows the hard labour that went into it. After cleaning their traditional weapons, including firearms, swords, knives, spears, bows, and arrows, they arrange them in the prayer room near the hanging prayer lamp (thook bolcha). Flowers are used to embellish the weapons. They pray to a Kodava deities, including river god (Kaveramma), the chief teacher (Mahaguru Igguthappa), as well as the supreme ancestor (Mahaguru Igguthappa) (Guru Karana), and make sacrifices to them, requesting that their crops prosper and that they be given to them.

The children of the family place their hands on their parents' and elders' feet. The family's senior leader receives a rifle from the family's eldest member, signalling the commencement of the festivities. This is a significant occasion with a lot of dining and drinking.

For this special occasion, the woman of the family cooks Kodava cuisine. Rice and non-veg dishes are traditional dishes served on this occasion. Steamed dough ball named as kadambuttu, votti, paaputt simple cake, with nooputt noodle, along with meat dishes like Pandi (pig), Koli (chicken), including Yerchi (mutton) curries, and desserts like akki payasa (rice kheer) are all made.

Kaveri Sankramana:

The Kaveri Sankramana event takes place every year in mid-October. The Kaveri River flows through the region and originates at Talakaveri, and it is named after it. So when sun reaches Tula Rasi, a stream from a small tank fills a larger holy tank at Talakaveri at a predetermined moment (Tula sankramana). A large number of people bathe in the water which is considered to be the holy water. Water will be gathered in bottles and supplied to every home in Kodagu. This sacred water is known as 'Theertha' and it is preserved in all Kodava homes. A spoonful of this water is offered to the dying in the hopes of gaining moksha (physical emancipation) and joining heaven.



Married women clad in fresh silk sarees attend pooja to a vegetable depicting the goddess Kaveri on that day. A coconut is wrapped by them in red silk, and is decorated with beautiful gold ornaments and flowers and are kept on a plate on which there are rice grains and a oil lamp kept in front of it. It is believed to be a symbol of goddess Kaveri. The Kanni Puje is the name for this. The god Parvati, who appeared in the shape of Kaveri, was given the name Kanni. Three types of betel leaves and areca nuts, as well as bunches of glass bangles, are placed in front of the goddess. The family wants to pray to the goddesses by hurling rice at her image and bowing down in front of her.

Dosa and vegetable curry (typically sweet pumpkin curry (kumbala curry)) and payasa are on the menu for the day. There is only vegetarian food on the menu.

Puttari:

Puttari, which means "fresh rice," is a rice harvest festival. This occurs towards the finish of November or the start of December. It generally occurs in December upon the evening of a full moon. The activities as well as arrangements for such occasions begin seven days ahead of time, with everyone in the family cleaning and decorating the whole house and regular parts.

Entire family gathers on Puttari's day, and yellow flowers with green mango leaves are scattered all over the ancestral houses (ain mane) and residences. Thambuttu (a delicacy prepared with the bananas which are ripened and stewed corn starch, pandhi curi and kadambutt, as well as a unique sweet potato and sugar water with coconut served ahead leaving the field are just a few of the dishes offered. All of the cuisine is prepared from starch.

The family's oldest member then places a sickle on the family's head, and one of the ladies drives a procession to the paddy fields while holding a lit lamp. To indicate the start of the harvest, a gun is fired, and everyone gathered shouts "Poli Poli Deva" (may the Gods bring ample harvest). After that, the crop is harvested inside a symbolic fashion. Prior to being brought back home to be proposed to the divine beings, rice is chopped, piled, and knotted into sheaves. To symbolise the god's generosity and to bring a good crop the following season, the sheaves are placed next to the front door as well as the home's main lamp. Afterwards, the younger generation will take over.

Religion:

Kuladevi (goddesses) Kaveri, Maguru (major master) igguthappa, and Guru Karana were the Kodavas' original trio (revered common ancestor). Kodagu people are Hindu monotheists who believe in reincarnation, adore the cow, and worshipped the same natural elements in the past, including their ancestors. Bhagwathi (Laxmi), Mahadeva (Shiva), Bhadrakali (a version of Parvati who represents Kali), Muthappa, and Aiyappa are their main deities.

Literature and Language:

The Kodava language, also known as Kodava takk, was originally self-contained, but it now includes terminology from neighbouring states as well as Kannada.

Only native Kodava speakers were able to communicate in the language. According to the 1991 census, Kodava Takk speakers make up 0.25 % of Karnataka's total population. According to the Karnataka Kodava Samiti Academy, 18 other ethnicities speak Kodava Takk both inside and outside the district, including Amma Kodavas and Kodava Heggade.

Devarakadu:

The Kodavas appreciated nature and their forefathers' hunting skills. They would even hold rituals to symbolize marriage, the spirit of dead tigers both with soul and the spirit of a hunters, emphasising the close bond that existed between Kodava culture and the wildlife that inhabited their woodlands domain. Since the Rajas' time, protected areas known as devarakadu (devara - Lords and kadu - forests) have been protected in their original state among the coffee estates. Each hamlet has only one devarakadu, which is thought to be the house of a god and also is governed by rigorous rules and taboos that prohibit hunting and tree felling. These groves act as an important storehouse for biodiversity in the district.

Jamma:

In Kodagu, a system for land tenure called as Jamma (protected tenureship) were developed even during the pre-colonial Paleri Kingdom of Lingayat Rajas. Kodavas owned practically all of the agricultural estates in Jamma as a hereditary right, but they were either indivisible and inalienable. Because Jamma tenure includes rights to nearby uncultivated woodlands (bane), relatively vast agricultural-forestry estates across Kodagu remained intact. Plantation crops like coffee were exempt under India's Land Reforms Act, which has protected huge estates against post-independence land reform efforts. Because Jamma tenure included rights to neighbouring forests (bane), fairly large agricultural-forestry estates across Kodagu remained intact. Jamma's words are noteworthy for several reasons.

Cultivation of Coffee:

The Kodavas adopted coffee cultivation in western Karnataka. Kodagu district now produces about a third of India's beans, giving it the world's greatest coffee-growing region.

Some tribes of Coorg:

Jamma:

In Kodagu, there is a unique land tenure arrangement known as the Jamma. Most of the Kodavas who held their land were conferred upon them by Rajas in exchange for their military allegiance. Because it was a hereditary right passed down from father to son, it was given the name Jamma, which means "birth." This particular tenure was only given to the Kodava community, however there may have been a few Jamma holders from other communities who received it as a result of their devotion to the monarch. The bestowal was intended to assure the Kodava community's assistance in times of conflict. In terms of money, the Jamma tenure was short, with just half the rate of the Sagu land. People who owned land in Jamma may be compelled to serve in the military. As per Rev. G. Richtor, author of "A handbook of Coorg," the Jamma ryots are still likely to be called out to battle external violence and calm internal conflicts, and to furnish the police and treasure guards.

During peacetime, Jamma tenure was advantageous not only in terms of economic profit but also in terms of local pride, as it denoted that the holder was a son of the soil with strong roots in the region.

Yeravas:

Like the Holeyas of Coorg, they are supposed to have originated in Wayanad. The Nairs forced them to work as slaves. They are virtually totally found in the taluks of Kiggatnad and Yedenalknad. They speak a different language, Malayalam language, and live in secluded huts near the bush among the Coorgs. As labourers, they are already in high demand. They look to be held as slaves since they have large lips, a squashed nose, and are scarcely dressed. They, like the Paleyars, recite their own tunes and also have dance at their wedding and pandal atas, and demon feasts, where their ladies participate. In big groupings, they disguised themselves as Panjaras and Paniyara.



Uppar:

The Uppars were formerly a caste who worked in the salt industry, as their name suggests. They are now working in bricklaying and carpentry, and about a third of the original group has returned to work as labourers. Males account for 83 of the total, while females account for 16.

Kuruba (Shepherd):

Kambli Kurubas and Hal Kurubas make up the Kuruba (Shepherd) caste. There are three further types of Kurubas: Betta, Jenu, and Kadu Kurubas; however, the latter two are classified as wild tribes, although the former two are not. The Kambli or Hal Kurubas dwell in villages, whereas others, as their names suggest, live in forests and jungles.

Ooru (Village) Kurubas is another name for the two former. It appears unlikely that there are as many Ooru Kurubas as the statement claims, namely 687. There are 174 labourers, 6 agriculturists, 7 domestic servants, and 17 manufacturers or Kambli-makers within this group. They worship a wide variety of idols, including stones, trees, and evil.

Peggades: They are cultivators from Kerala who could be seen throughout the province, but mainly in Yedenalknad & Padinalknad. Their, like with the Aimmokkalu, observe Coorg customs, so they are banned from the Coorg community, in which they are only permitted to sit on the ground, whereas the Aimmokkalu are permitted to sit in a chair. The Peggades are Coorgi speakers.

Marta: This is a very small class in Coorg. They identify themselves as naturally possessing Brahmans, regardless of the fact how no Brahman would recognise them. They are almost entirely limited to the Yedenalknad taluk.

Kavati: They are a small class that lives in Yedenalknad. They speak and dress similarly to the Coorgis and are claimed to have originated in Kerala.

Dombas: Professional wrestlers, tumblers, and beggars make up the Dombas. They are Shudras from northern India who speak their own dialect, which is related to Hindustani. They can be found in tiny groups throughout Coorg and Mysore.

Kaniyas: They are supposed to be the offspring of the a Malayalam Brahman as well as a woman from a lower caste.

Maleyas: Maleyas are really a small wandering clan of gipsies whom speak Malayalam in Malabar. To extract money from the uninformed, they pretend to be able to alleviate diseases.

A few unique customs found in these Tribes:**Kudavali Mangala:**

There are three types of Kudavali (living together) marriages: the widow's marriage to one of the late husband's brothers, the widow's marriage to a man from a different family, and the marriage of a divorced woman. 'Kudavalis' are usually contacted because of a family's or children's emergency. These weddings are simple affairs that lack the pomp and circumstance of the "Kannimangala." The widow might marry one of the deceased husband's brothers and stay in the same family, or she can marry one of the late husband's cousin brothers. The groom will follow all of the 'Kannimangala' customs and perform the "Muhurtha" in this type of marriage. Because this is the bride's second marriage, she will not have a Muhurtha', because according to Kodava custom, a woman can only have one regular marriage, whereas a man can have as many as he wants.



Divorcee's Kudavali:

There is just a minor distinction in this "Kudavali," particularly in the habit of cutting ties with the late husband's family. However, according to this custom, she should not contact another spouse before a period of at least six months has passed

Kudavali with a Person from Outside the Family:

If the widow wishes to marry someone from outside her conjugal family, she must first break her ties with it and return to her natal family. The custom of cutting the link is known as Kallumara Kaipo. The Arava' of the bride's natal family with two members and the Arava' of the late husband's family with at least one or two non-family members must both be present at the function, according to this. The ritual is performed in the house's main hall. The widow's boxes and belongings from her wedding should be preserved there. The widow's presence is not regarded required.

Makka Parije:

This marriage is solely for the sake of the children's rights. In the event that a family does not have a male member, a daughter is kept to represent the family name and a husband is found for her. As in 'okka parije,' this husband does not become a part of her family, nor does he become alienated from his own, but he can take a bride for his own family, thus raising the seed for both families. Only their mother's family has inheritance rights for Makka parije's offspring.

The husband does not have to live with the "Makka parije wife" permanently, but he should pay her visits and assist her in raising the necessary progeny to ensure the family's survival. His wife is responsible for providing him with food and clothing during his stay. Obbangala is the term for this. The wife is responsible for her own maintenance, and the husband is not responsible for caring for her. The husband will have no claim to the wife's belongings.

Okka Parije:

If there is only one unmarried female in a family and no heir, the girl is married according to 'okka parije,' and the offspring of the marriage become members of their mother's natal family. The man who marries her is no longer considered a part of her family. This arrangement was formed to prevent the family from going extinct.

Kutta Parije:

If an unmarried girl becomes pregnant and the man who caused the pregnancy refuses to marry her (bendu parije), or the woman or man dies after childbirth, and the head of the man's family has no objection to giving the child or widow the rights of the man's family, it can be done on the day of the death itself in front of the family elders and villagers. Depending on the event, the formality of conferring varies slightly.

There is a type of marriage that is solely based on superstition, and it does not require the presence of a bride! If a married lady dies without children, her parents or other members of her natal family might claim the jewels, trousseau, and other items provided to her at the time of her marriage from her conjugal family.

A widow or a divorced wife can return to the natal family for shelter but she is entitled for food and clothing only but will not have any other rights.

Conclusion:

These unique tribes have a rich folk culture and art, but they are on the verge of extinction. As a result, the government and society should be concerned about these tribes, and it is their job to assist them thrive, as India is well renowned for its many cultures.



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Importance of Ayurveda in modern life – An appraisal

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Abstract:

Ayurveda is a demonstrated science which has the ability to alter cutting-edge medical services biological system with its support, practices and therapy and make the future medical care more manageable. Ayurveda is known for its 'anticipation is superior to fix' reasoning which can make human ways of life better. Ayurveda is as close and available to us as the things in our family kitchen, what we really want is the right data and information. Indians had been following Ayurvedic rehearses in day to day routines, however we lost touch throughout the years affected by western practices. Also, it has effectively restored ongoing sicknesses where allopathy is as yet battling to fix.

Key words: Dinacharya, Panchakarma, Meditation, Rejuvenation, Biological clock, Adaptability, Daily routine, Three doshas-kapha, vata and pitta.

Introduction:

Ayurveda is the world's oldest health system originating in ancient India almost 5000 years ago. Ayuh means - life, Veda means - knowledge. Ayurveda is unique amongst the health care disciplines in the world. Helps to prevent and manage lifestyle disorders. Provides better dietary management, provides life style advices. Panchakarma Detoxification and Bio-Purification produces, Medicaments and Rejuvenation therapies. Ayurveda instructors a progression of calculated frameworks portrayed by balance and disorder, health and sickness. Aims to integrate and balance the body, the mind and the soul. Ayurveda is science of the life. Human body is the greatest creation of God and that should be get preserved and liable for performing various activities and the lead a peaceful and healthy life. Ayurveda day by day which is giving importance it focused on the well-being happiness, mental peace and life span of the people. And I just want to define life span, the meaning of lifespan is keeping on body, sense organ, mind and soul together and to make them work together as a single unit. Why ancient people were so fit and healthy compared to today's generations? Answer is look at the today's conditions, today's generations people are having unhealthy lifestyle, unhealthy diet and unhealthy habits which has led to the invitation of many of diseases. Generations ago people used to follow Ayurvedic lifestyle and they used to have a well-planned life. I just won't criticise anyone but then people should also compare between play any of the ancient. As modern life as its own benefits and also has many of the side effects. I don't see that Ayurveda does not have side effects. As per Newton's third law of movement "Each activity has an equivalent and inverse response". as per that Ayurveda also has some of the side effects but those are just nil and dose can be neglected also. Ayurveda deals with the holistic healing and prevention rather than cure of diseases. It is not based on using the herbs and shrubs for medicines but also it depends on filtration of the body in a characteristic manner and that is present all over help in a Creating or natural balance in the body. Everybody has an interesting unique mark,



every individual has a specific example of energy singular blend of physical, mental and enthusiastic attributes which involves their own constitution. This still up in the air at origination by various factors and continues as before all through one's life. Furthermore, it's just not deals with the physical health but also the mental health and spiritual health of the people and also by following the proper Dinacharya.

Dinacharya (Daily routine): Dina-day, charya- behaviour, response, facial, expression. Dinacharya is a wonderful Ayurvedic heart of healing our body mind and conscious. "Every day is a new day". This day will never come again, so how we can live fully, totally and completely in harmony with this day. Therefore, dinacharya is ancient to Vedic art of unfolding the inner balance of the body, mind and consciousness and inner balance of observation. So dinacharya and biological clock and dina is a chronological time. Chrono means time between sun rising to sunset. Chronological time and biological time should go hand in hand. Ayurveda distinguishes three essential kinds of energy or utilitarian rules that are available in everybody and everything. Vata, pitta and kapha. These standards can be connected with the fundamental science of the body.

Energy is relied upon to make advancement so fluids and enhancements get to the phones, engaging the body to work. Energy is in like manner expected to involve the enhancements in the telephones, and is called for to lube up and stay aware of the development of the telephone. Vata is the energy of improvement; pitta is the energy of handling or processing and kapha, the energy of oil and plan. All people have the attributes of vata, pitta and kapha, yet one is by and large fundamental, one discretionary and the third is typically least perceptible. The justification behind ailment in Ayurveda is viewed as a shortfall of proper cell work due to an absence of overflow or of vata, pitta or kapha. Ailment can similarly be achieved by the presence of toxic substances.

Within one day, early morning kapha, mid-day pitta and evening vata. Again, in evening after sun set early evening kapha, midnight pitta and early day vata. So, these dinacharya is an art and balancing. Kapha dosha during kapha time, pitta dosha during pitta time and vata dosha during vata time. Really now-a-days people don't know how to live in harmony with the nature. They get falls, they become wrong habit, confuse addiction and the waste their life and their time, and they are confused. This confusion is the root cause suffering.

Vata is the energy related with development - made from the Space and Air. It oversees breathing, flickering, muscle and tissue development, throb of the heart, and all developments in the cytoplasm and cell layers. In balance, vata advances inventiveness and adaptability. Out of balance, vata produces dread and tension. Vata dosha performs the similar functions as the air performance in the space and also causes same adverse effect lost by the air in the space.

Basic principles for balancing vata:

- Keep warm
- Keep away from chilly, frozen or crude food sources
- Keep away from outrageous virus
- Eat warm food varieties and flavours
- Keep a daily practice
- Get a lot of rest

Pitta communicates as the body's metabolic framework - comprised of Fire and Water. It oversees processing advances understanding and knowledge. Out of balance, pitta excites blood pressure and jealousy.



Pitta dosha is believed to control the function that is the hormonal function, the digestion and the body temperature. So, when pitta gets aggregated that has many digestion related problems that is indigestion and also the temperature of the body rises.

Basic principles for balancing pitta:

- Stay away from unreasonable hotness
- Stay away from unreasonable oil
- Stay away from exorbitant steam
- Take salt limited
- Eat cooling, non-fiery food varieties
- Exercise in the cooler part of a day

Kapha is energy that shapes the body's design - bones, muscles, ligaments - and gives the "stick" that keeps the cells intact, framed from Earth and Water. Kapha supplies the water for every single real part and frameworks. It greases up joints, saturates the skin, and keeps up with resistance. In balance, kapha is communicated as affection, tranquility and absolution. Out of balance, it prompts connection and jealousy.

Kapha dosha is which deals with the immunity system and overall strength of the person. The aggregated kapha likely to give invitation to diabetes and cancer like problems.

Basic principles for balancing kapha:

- Get a lot of activity
- Keep away from weighty food sources
- Keep dynamic
- Stay away from dairy
- Stay away from chilled food or beverages
- Shift your everyday practice
- Keep away from greasy, slick food sources
- Eat light, dry food
- No daytime rests

Life gives us many difficulties and open doors. In spite of the fact that there is a lot over which we have little control, we truly do have the ability to make a choice about certain things, like eating routine and way of life. To keep up with balancing and wellbeing, it is critical to focus on these choices. Diet and way of life suitable to one's singular constitution the body and awareness.

Ayurvedic medications recuperate your soul and psyches rather than simply treating the impacted body parts. It depends on refinement of the body in a characteristic manner and the climate made assists eliminate all poisons



and help recapture with bodying's normal resilience or obstruction from the illnesses and assist with reviving your body and recover your great wellbeing.

Ayurveda guides how to modify your life style in optimize body functions. In Ayurveda, lots of importance is given to mental health as it plays an important role in determining your physical health. Ayurveda benefits in everyday life are such the unit look at ways to improvement it in your daily life. Dinacharya should be first thing in the morning associating with the circadian rhythms of nature. Flow high speed cultural standards keep us separated from nature because of our steady admittance to power, dependence on handheld gadgets, strain to take advantage of our days, online media, and the various different detaches we have become familiar with having in our lives. Fortunately, through the antiquated act of dinacharya we can develop our foundations back to nature and start to restore an association with our credible selves, while as yet partaking in the solaces and delights of the twenty-first century.

A step by step plan is absolutely vital to procure fanatic change in body, brain, and mindfulness. Routine helps with spreading out balance in one's constitution. It regularizes a singular's normal clock, helps handling, maintenance and processing, and delivers certainty, discipline, congruity, satisfaction, and longevity.

Wakeup early in the morning:

As per Dinacharya, it is vital to awaken before the sun rises. The time between 4:30 - 5:00 am is viewed as an optimal opportunity to awaken. This pre-first light time is the point at which the Vata dosha is prevailing, and the energy present in the climate will make it simple for you to awaken. Also, it is that time when there is a sure measure of harmony and newness that is fundamental for the body and soul. Prior to getting up you should say a petition since it will actuate positive energy into your mind and soul. It may help you to remain positive throughout the day.

Prayer in the morning:

"Dear God, you are inside me, inside my genuine breath, inside each bird, each solid mountain. Your sweet touch shows up at everything and I am generally around shielded. Much gratitude to you God for this awesome day before me. May charm, love, concordance and compassion be fundamental for my life and all of individuals around me on this day. I'm patching and I am recovered."

Take a walk everyday:

Walking is simple and get the best form of exercise. The best time to take a walk is early morning. Follow segue, make a segue of all the things you need to during the body and stick to it. This create mental emotional and physical balance in your life. Eliminates the toxins. As soon as you wake up early in the morning cure the toxins from the body. You can see these impacts by lifting your pulse rate during your walk. For greatest advantages, commit somewhere around 150 minutes every week to your morning walk schedule. Morning strolls will quite often begin and end your day feeling great. They can likewise help your imagination. Studies have shown that getting up and moving assists you with being more imaginative than sitting. Strolling likewise assists you with improving rest, which brings about a general better to the following morning.

Drink a lot of water:

If you drink plenty of water every day, they aid in flushing out of toxins from the body faster. It will ensure that running off the digestive system which is good for overall well-being.



Yogasana:

Customary exercise, particularly yoga, further develops dissemination, strength, and perseverance. It helps one unwind and have sound rest, and further develops absorption and disposal. Practice every day to half of your ability, which is until sweat structures on the temple, armpits. Yoga offers physical and emotional well-being benefits for individuals, all things considered. What's more, in the event that you're going through a sickness, recuperating from a medical procedure or living with an ongoing condition, yoga can turn into a necessary piece of your therapy and conceivably rush mending.

A yoga specialist can work with patients and set up individualized plans that cooperate with their clinical and careful treatments. Like that, yoga can uphold the recuperating system and assist the individual with encountering manifestations with more centeredness and less trouble.

Pranayama:

After work out, sit unobtrusively and do a few profound breathing activities such as pranayama. Pranayama, or breath control, is a fundamental part of yoga. It's regularly polished with yoga stances and contemplation. The objective of pranayama is to reinforce the association between your body and psyche. As per research, pranayama can advance unwinding and care. It's additionally demonstrated to help different parts of actual wellbeing, including lung work, circulatory strain, and cerebrum work.

Meditation:

Some of meditation is necessary to keep your mental health and this internal will ensure give remain physically health and also mental health. It gives metal relief and calmness. Improving brain function and digestion system. These simple activities will help you to gain Ayurveda benefits in everyday life.

Oil massage Abhyanga:

Massaging yourself with oil every day it is a good way to activate your muscles and it also prevent wrinkles and other damages due to ageing. It also a good way to activate your muscles and ensure give remain energetic throughout the day.

Take a shower:

Washing is purging and reviving. It eliminates sweat, soil, and exhaustion, carries energy to the body, lucidity to the brain, and blessedness to your life.

Utilization of fragrance:

Utilizing normal aromas, natural ointments, or scents brings newness, appeal, and euphoria. It gives imperativeness to the body and works on confidence.

Eat an Ayurvedic diet:

If we want Ayurvedic benefits in everyday life. Then there is a seasonally fresh and organic vegetables and fruits along with whole grains. Stay away from oils and junk foods. Start your day with honey and water. For this you need to add one table spoon honey and in a cup of water. Drink it first thing in the morning an empty stomach. This remove toxin from your body. Eat an Aurvedic diet is good for health. Indian ancient foods are very benefits to health and also give energy for do work.



Get sufficient sleep:

The body needs time to detoxify and rejuvenate and the best time is when you are sleeping. If you get good quality and enough sleep then the body works in harmony and it improves your immune system and circulate energy throughout your body.

So dinacharya or daily routine is when you wake up, brush your teeth, scrap your tongue, drink warm water, sit in a cross like posture facing east or north and do pranayama, meditation, yogasana, and take little oil massage and take shower this is amazing. Every action is done with awareness and in dinacharya we are bringing harmony in our life. Harmony in daily relationship with one another and that it is why it is great secret that ancient Vedic science talks a great deal about dinacharya. The lifestyle the daily routine. And we must have daily routine. So that we will take breakfast at proper time, lunch at proper time and dinner at proper time. This way creating balancing in your biological clock and chronological clock go together. This is the harmony time so dinacharya will create how to utilise proper time in a proper way and every action in a proper time. That is why time is a greatest healer. We always give some time and we will Heal. Exactly dinacharya is utilising your daily time morning afternoon evening midnight and going to bed. So, by learning about dinacharya we will live in harmony with nature that will unfold the inner secret of healing the body the mind and consciousness.

Advantages of Ayurveda in COVID-19:

There are a few advantages of Ayurveda for the treatment and counteraction of the COVID-19 infection. This year calls for taking ideal consideration of our wellbeing and supporting invulnerability. There are a wide range of kinds of invulnerability sponsors accessible in the clinical stores today, yet it is logically demonstrated that Ayurvedic spices help in advancing great riches and wellbeing without consuming prescriptions.

Today a ever-increasing number of people have moved their inclinations to home solutions for fix a cold and influenza, chest blockage, and Ayurveda has acquired significance in India as well as in Western nations as well. Try not to pause and turn to Ayurveda now for more grounded insusceptibility.

Conclusion:

Ayurveda has its popularity and using natural and non-inverse compounds in the medicine and like other treatments which introduce chemicals and toxins in our bodies is not only based on using medicines for treatments but it also focus on Lifestyle changes suggesting some yogic exercise like dietary, habits and meditation, some breathing and relaxing exercise it is believing that the some chronic elements can be treated by Ayurveda in a natural way and that to by avoiding any surgery at a living body, mind and spiritual and order to achieve a sound health. Meditation are going to have a positive impact on your physical condition and are going to relax your mind and muscles. A person who adopts the Ayurvedic way of living by consuming the most proper diet and exercises regularly, slowly, but definitely improves his/her immunity system and life span.

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Importance of ethics and morality in daily life

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Abstract :

As a concept, morality and ethics allow us to appreciate the riddle of bad vs good in light of certain laws or concepts that may throw light on the battle. However, there is a counter-argument to what can be read and regarded as morality, referred to as ethics, which is highlighted in research. Moreover, specialists say that in the past, certain research efforts focused on human and animal species. This generated a quest or curiosity for a mitigation strategy, one of which is the formation of an ethical committee with the authority to define as a reference for future research efforts.

Keywords : Ethics, Morality, Theories, Framework, Codes

Introduction :

Ethics, or morality, this isn't about the amount of information that is sent out in the mind and goes as a rebellion or revolution throughout your existence, leaving you simply undigested for the rest of your life. If you have accumulated five ideas or five true believes that has been making or actually made your character then you have more education than any person who has a whole library of book knowledge or any sorts of other knowledge which in turn helps in building a true true moral or ethics which can be used in life on a daily basis.as one say education is the only element which cannot be robbed from an individual it simultaneously reflects the fact that well maintained ethical communication or morals exist within a personality exists throughout his/her lifetime. Ethics are outer basic standards by institutions, groups, or traditions whereby a person conforms. Lawyers, cops, and doctors, for example, must all follow an ethical code set forth by their profession, regardless of their personal emotions or inclinations. Ethics is also referred to be a social framework or a collection of rules for proper behavior.

Morality :

Morality, in the context of an individual, encompasses his manners, habits, and customs, as well as the values he holds dear and the moral concepts he has absorbed. How he behaves himself in the sight of others is what manners are all about. Every step forward in culture has resulted in higher standards of etiquette for individual conduct.

Manners, traditions, and customs range from one country to the next, and even within the same country, from one peer class to the next. In a new situation, there is always room to adjust one's behavior in order to gain social favor. As a result, the phrase "Be a Roman while in Rome" was coined. It is also feasible to enhance one's manners by studying more civilized society's models. Manners are crucial, but habits are far more so. There are excellent habits that are desirable and bad habits that are undesirable. While general standards of behavior or etiquette can



be learned at any age, habits must be formed early in life. After a certain age, it becomes impossible to modify the flesh, let alone the mind.

Ethics :

Ethics is the groundwork for living a moral life. As a result, the core principles of ethics have been addressed in the beginning, both from an Indian and Western perspective. Concepts that are fundamental and universal, in actual life, vary between human communities and change with time. The scope of morality, which began in modest forms with the establishment of the first human communities in specific portions of the planet, has now expanded to include the entire world, which is rapidly becoming one family. Individuals and social groups cannot function in isolation any longer. While moral standards have sunk over the world, we in India have felt the brunt of it more acutely as a result of events that occurred in the country, particularly after independence. There is still a call for moral instruction from a variety of sources, there appear to be differing viewpoints on how it can be delivered. On this topic, however, we have taken a firm stance. We consider it should be done using all available resources, despite the fact that we have proposed five major approaches: direct, integrated, incidental, activity-based, and the most significant - the teacher's personal example.

Benefits of ethics and morals in daily life :

- If you are able to communicate positive ideas to people you interact with each day then you will be able to help them improve their point of view of life, and then they will help to communicate positive ideas to their loved ones and that's how life would work.
- Pointing out the mistakes in private helps them grow in public.
- The poor people as well as the ignorant and illiterate people be your guidance and let you be their god alone.
- Convincing the power of goodness given by man's ethics.
- Inactiveness of action of jealousy and being suspicious.
- Helping the others who all are trying to be good in life.
- A pure life without competition.

How ethics and morality helps to build a character :

Neither money nor anything else is accountable for breaking through the barriers of one's difficulties. The only main and final element, character, is. At some point in their lives, everyone who is a fool will become a hero. We must all observe a man performing his fundamental and everyday life activities, as these are the things that will reveal the true character of a great man. The road to being the best is the steepest and most difficult road ever built and ever existed in the cosmos. It's no surprise that so many people succeed while so many others fail. Character is something that should be cultivated over time.

How ethics and morals promotes to deliver true education :

Education is humanity's unique embodiment of perfection. Every person requires an education that will enable him to create a character. We must have a life-building and life-developing man-making character ideas and assimilation. It would aid in the development of concentration as well as detachment, and the ideal tool would aid



in the collection of the moral of all data. Education is what enables us to stand on our own two feet. man has been considered as educated only if he passes in examination and delivers good speech. What we learn in schools now does not make us teach us survive in the struggle of a being's life. if you help people to stand on their own feet then they will pass the message to others to do the same. Ethics are generally constant within a given context, although they can differ substantially different situations. Care practice in the twenty-first century, for example, are generally consistent and do not alter from doctor to doctor, whereas ethical code in the twenty-first century are not. Although a person's moral code is usually consistent in all circumstances, certain events have the ability to significantly alter one's own ideas and values.

How ethics and morals help us to have strength and tackle fearlessness :

Ethics are straight source or key to the path where fearlessness can be tackled. an ethically aware person will have the courage to take the right decisions despite the difficult consequences it might bring. it gives an individual the strength to stand up for the unmorally right thing. therein which lies the energy to energize the whole world within the positive acts devoted by ethics and morals.

Conclusion :

Social ethics and moral standards have eroded throughout time. As a result, the amount of crimes committed within the city, such as complex murders, lifeless thefts, massive molestation, snatch and run cases, and entirely illegal acts such as terrorism, mysterious drug concerns, and so on, has greatly increased in just a few years. Practicality and thrift have changed into greed, jealousy, and a craving for quick and easy cash, all of which are very destructive to a happy and tranquil life. If we wish to live in a society with a low crime rate and safe and sound environment for everybody you must deeply examine the morals and ethics that are statues and religious gurus support or gurus preach. you must assume responsibility for making our society and by extension our very own mother earth planet and a very beautiful environment for where everyone co-exist and live peaceful with dignity and respect which can be shared and spread among the fellow human beings and also our beautiful each beings.

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Indian Epic and impact on human mind – An overview

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Abstract :

Mythologies are tales and fables that have been passed on since centuries in a culture, shaping their faiths and beliefs. These ancient texts of India have references to various psychological issues and aspects that are scientifically relevant now. This research paper aims at pointing out such significant references and interpreting them.

Keywords : Mythologies, Stress response, Grief, Clinical depression, PTSD, Anxiety

Introduction :

Today, in the twenty first century, mental health is still a stigma and mental health awareness still a work in progress. Especially in cultures like India, Mental health issues are waved away as insignificant and look down upon. Ironically, experts all over the world refer to the whole of Indian Mythologies, that consists of epics like Mahabharata and Ramayana, as a rich field to study psychology.

Arjun Vishad :

Literally translated as “The depression of Arjuna”, *Arjun Vishad* is what the first chapter of the Bhagavad Gita is about. The Bhagavad Gita opens as an exchange between Arjuna and his friend, Krishna, who is God incarnate. Arjuna is a hero in The Mahabharata, India's longest ancient text. He is the third of the five Pandava brothers, and the son of King Pandu. The Kurukshetra War was fought between two families, the Kauravas led by Duryodhana and their cousins, the Pandavas led by Yudhishtira, as a battle for the kingdom of Hastinapur. Before the war, in the battlefield, Arjuna has goes through an existential crisis. He has moral dilemmas as on what outcome would mean victory for him, defeating his cousins or failing himself He goes into complete paralysis, and He explains how he feels which is his stress response, which is characterized by symptoms of an over-aroused sympathetic nervous system. Stress response, or the “Flight or Flee “response can be explained as what the body chooses to do in a threat; to fight or to flee The sympathetic nervous system is in charge of the body's rapid involuntary response to dangerous or stressful situations. A surge of hormones increases the body's alertness and heart rate, directing extra blood to the muscles.

The sympathetic nervous system controls the body's involuntary response to threatening situations. A hormonal surge raises the body's alertness and heart rate, directing more blood to the muscles. Krishna helps him out of this dilemma through his teachings of Yoga and motivates him to go ahead. This conversation between Krishna and Arjuna is also considered as one of the greatest examples of psychotherapy in the epics.



King Dashratha's depression :

In the Ramayana, King Dasharatha of Ayodhya, despite being all powerful succumbs to the weight of his grief. The tales say that close to the coronation of the eldest son, Rama, King Dasharatha's second wife Kaikeyi is manipulated by outsiders and has issues with her stepson becoming the king. She uses the two boons granted to her by the king she received as a reward for saving his life and asks him to send Rama into exile and to make their son Bharatha the king. The king has no other way but to agree as he has to keep his word.

Rama, his wife Sita and his brother Lakshman leave Ayodhya and go into exile for fourteen years. This leaves the king feeling helpless and devastated. He reminisces a lot of events he had to do as a king and concludes this is his karma as he himself has separated sons from families, husbands from their wives. His health declines and he falls extremely sick. He passes away within a few days due to remorse and grief. It is now scientifically proven that high level of stress, adrenaline, and blood pressure result in very serious medical conditions.

Rama's Depression :

Lord Rama was approaching the age of sixteen. Lakshmana and Shatrughna was always with him. Bharatha was in his maternal grandparents' place. The lord apparently fell into depression. He was always gloomy and worried and his face was turning paler by the day. He had started losing weight as well. He fell very silent and quiet, started being disinterested in doing basic daily activities. Someone had to force him to even eat his meals.

His father, King Dasharatha asked him repeatedly what was wrong and yet he did not find any reason. Everyone started to worry. King Dasharatha even seeks help from sage Vashishta because he was worried for his son. He is advised by the sage that whatever is happening for the collective good and that he should let things be. In modern psychology, what Rama shows are classic symptoms of clinical depression. Another significant aspect to be noted here is that there is no major event or trauma that has caused this.

Clinical depression, also known as major depression or major depressive disorder, is defined as "A more severe form of depression.

It's not the same as depression brought on by a loss, such as a loved one's death, or by a medical condition, such as a thyroid issue."

Marricha's PTSD

Marricha is a character in the Ramayana who plays an important role in Ravana's kidnapping of Sita. Marricha was suffering from PTSD (post-traumatic stress disorder) after being severely injured by Lord Rama's arrow and was on the verge of death. According to an article called 'Anxiety disorders in ancient texts of India' published in the NCBI," He showed all of the PTSD symptoms, including hyperarousal, re-enactment, and avoidance. Moreover, he gave up his usual job of mistreating the monk in started meditation and practices. His symptoms continued until Lord Rama killed him while impersonating a golden deer to deceive Sita."

King Kansa's anxiety and gad:

Kansa was the ruler of Mathura. He was Sri Krishna's maternal uncle. Janmashtami is celebrated as the birth of Bhagwan Sri Krishna, according to legend. He was Lord Vishnu's eighth avatar, and he was the one who killed the cruel King Kansa. Kansa imprisoned his father, King Ugrasen, because he was very wicked and evil in his thinking. Then he forcibly declared himself King of Mathura, a city in North India. Kansa tormented and tortured



his feared subjects. Cowherds in Mathura and nearby villages such as Gokul, Barsana, and Nandgaon were not spared. They had been victimized so severely that they had no choice but to submit to his tyranny.

When it was revealed that his nephew Lord Shri Krishna had been born, he became very worried and sad, vowing to kill him. Kansa was traumatized as he remembered the prophecy that Devaki's eighth child would be responsible for his death. He became overly concerned about Lord Krishna and became so agitated that he imagined being killed by him every breathing second. He also experienced insomnia as a result of his fear of being killed by Lord Shri Krishna. Symptoms described in the Mahabharata on Kansa before and after Lord Krishna's birth revealed that he suffered from anxiety neurosis. He developed GAD symptoms such as excessive worry about Krishna's attack, difficulty concentrating, and difficulty falling asleep. Kansa's symptoms lasted until Lord Krishna killed him. According to WebMD, "GAD is distinguished by extreme, exaggerated anxiety and worry about ordinary life events for no apparent reason. People with generalized anxiety disorder have alertness for disaster and do not stop worrying."

Conclusion :

The biggest takeaway from these findings is that mental health issues were and are to be considered seriously. The citing mentioned above are some of the mightiest warriors, most powerful kings and the most feared demons of the greatest epics of the world. They are also portrayed as nuanced, flawed and vulnerable so that people not only worship them but also relate to them. Though not explicitly stated as mental health issues, these are the psychological interpretations of the events in Indian mythologies.

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Indian Vedic society – A comparison and correlation

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Abstract :

As a perspective for general study in light of the archeological hotspots for Vedic culture - North India particularly the Ganga valley was the support of the Vedic culture, known to a great extent from the huge Vedic writing (Rigvedic age 1500 - 1000 BC and Later Vedic period 1000 - 600 BC) The disclosure of the painted dim product (900 - 500 BC) from locales in the Indo - Ganga partition, upper Ganga valley and the Ganga Yamuna doab (with a convergence of destinations in Haryana - 285 out of an all out number of 700 PGW locales up until this point known) has given the priceless archaeological materials to enhance, prove, check and confirm the scholarly information in the Vedic writing, particularly the later Vedic texts.

The Rig Veda, the most established scholarly creation in India, as well as in the whole Indo - European writing as well, discusses a straightforward financial, political set up and strict life. The material life, spinning around steers keeping and beginning agribusiness, was related with a political set up where faction associations drove by bosses (raja, vispati and gopati) were the thing to address.

The later Vedic times, as known to us from the remainder of the Vedic writing, saw the spread of the Vedic culture from the Punjab region toward the south, east and southeast, ie., in different pieces of the Ganga valley. It related with the development of an inactive farming society, expanding afflictions of the four - varna society, start of an intricate and elaborate clique of penances, directed by Brahmin clerics and the continuous rise of a decision bunch, the kshatriya.

The progressions introduced more prominent intricacies in the financial, political and strict circumstances than those experienced in the Rigvedic times as later Vedic period.

The political framework was on the limit of a state framework, as an undeniable monarchical state was at this point to develop, generally on account of the shortfall of a standard income frameworks as well as a standing armed force.

Keywords : Rig Vedic period, Later Vedic period, Socio-economic, Political set up, Religious life, Conditions in Rig Vedic period, Changes in later Vedic period

Introduction :

The Vedic time span, or the Vedic age (1500 - 500 BCE), is the period in the late Bronze Age and early Iron Age of the verifiable setting of India when the Vedic composition, including the Vedas (1300-900 BCE), was framed in the northern Indian subcontinent, between the completion of the Urban Indus Valley Civilisation and a second urbanization what begun in the central Indo-Gangetic Plain 600 BCE. The Vedas are formal texts which molded the reason of cutting edge Hinduism, which moreover made in the Kuru Kingdom. The Vedas contain nuances of life during this period that have been interpreted to be certain and lay out the fundamental focal points for getting the period. These reports, nearby the looking at archeological record, think about the improvement of the Vedic culture to be followed and accumulated.



Literature review :

1. Conditions in Rigvedic period –

The earliest of the artistic organization in India, the Rigveda is the assortment of psalms by religious families. There are not kidding vulnerabilities with respect to its age. Furthermore regardless of endeavors relationship between's accessible archaeological material and the Vedic proof, the palaeontology of Vedas actually sidesteps the prehistorian. There are the way ever a significant number motivations behind why the rig Vedic material might be utilized for giving valuable bits of knowledge into the comprehension of the course of social change in early India. The Rigveda depicts a general public which in spite of contrasting suppositions, was a pre-civilizational stage and could in this manner be a beginning stage for the investigation of change to progress. Besides such subtleties are found in artistic sources are not generally accessible in prehistoric studies.

The Rigveda economy was dominantly peaceful, the references to dairy cattle abundance being more various than those to farming ; the innovation additionally no doubt addresses the pre-iron age. The clans were named as jana, it's developments being tribe and kula (family). Although represented by a head, rajan whose capacities were fundamentally those of an ancestral military pioneer, famous interest in undertakings of country is apparent in the association of sabha and samiti ; elsewhere ganapati or jyestha was the highest point of the ganas where non-monarchial country anticipated the republicanism of the later age.

The strict framework settled around different regular peculiarities, exemplified and put with divine nature in the example of animism. Components of later changes were additionally present the in the general public. In spite of its articulation on cows riches, expansions of specialties was available in the Rigvedic culture as various callings. Rank framework was not completely evolved, yet fundamentals of it, in the division as far as Brahmin, rajanya and vaishya were available, and the closeness between the purohita and the rajan foreshadowed the connection of reliance between the Brahmin and the kshatriyas of later times.

Cooperation with the indigenous individuals had started : the Rigvedic clans not just faced between ancestral conflicts, the contention with the native dasas and dasyus was additionally industrious. Collaboration at one more level was similarly significant : absorption of non-Sanskrit words in the Rigveda and the dasas in the Rigvedic culture infers that the progressions that later occurred were not ' unadulterated ' branch-offs of a ' unadulterated ' Rigveda Aryan culture.

2. Changes in later Vedic period –

If the Rigvedic culture was fundamentally ancestral, then, at that point, changes in this ancestral design are clear in the later Vedic texts. The premise of this change was a progressive shift toward an alternate kind economy, with its accentuation on settled, furrow horticulture. This is again connected with so much factors as the colonization of the ripe ganges fields and their augmentations, and the recently procured information on iron, which empowered horticulture to deliver adequate excess. The later Vedic writing every now and again alludes to press, copper, tin and so on and an assortment of yields which included wheat, grain, millet, rice and heartbeats. The significance of agricultural activity is uncovered in certain ceremonies as additionally in the beginnings of sciences like stargazing, which were straightforwardly connected with such tasks. Connected with such changes were changes of extraordinary importance in the social design. The standing frameworks now with sharp distinctions between the four varnas - Brahmin, kshatriya, vaishya and sudra - took substantial shape in this period. By making the vaishya and sudras docile to the Brahmins and kshatriyas, the framework gave the system of social delineation in india, albeit in later Vedic periods, the standing framework obtained a substantially more convoluted structure.

The decay of ancestral character was obvious in the development of regions. Indeed, even before the Buddhist rundown of sixteen mahajanapadas appears, we hear the later Vedic janapada like kuru, panchala or videha.



Connected with the development of domains was the arrangement of regional realms, either monarchical or oligarchical, and furthermore an adjustment of the idea of majesty, which acquired not just a progression of intricate penances and services -, for example, the asvamedha, vajapeya and ratnahavimshi - yet in addition gave authorization to the ruler as the appropriator of surplus as ordinary assessments. The minister, who in union with the lord controlled the customs and services, seems to have met with opposition by the time of Buddha. Conciliatory customs turned out to be increasingly intricate, even incoherent, in a growing horticultural and business society.ⁱ

3. Philological Studies –

The issue was brought into center in the late sixteenth century when Filippo sasetti, a Florentine (Italian) made a relative investigation of numerous old dialects. He found close affinities among Sanskrit and a portion of the important dialects of Europe like greek, latin, gothic and celtic (English), and furthermore persian. A few significant expressions of normal use show the striking similitudes between these dialects. For instance 'mother ' in English is known as matr in Sanskrit, mater in Persian, metor in greek, mater in latin and mumble in german. These comparative words might have been utilized in the families just when their progenitors more likely than not lived respectively for quite a while.

However, it was Sir William jones who in 1786 proposed that these striking similitudes and affinities couldn't be unintentional but instead probably started from a mother language obscure to us. The speakers of that mother language are currently called the Indo-Europeans and the dialects of their replacement the Indo-European dialects.

Max Mueller called these dialects ' Aryan ' yet pushed obviously that the word ' Aryan ' implies language and not race. How ever, Penka another german researcher, recognized language with race, setting off a ceaseless discussion whether ' Aryan ' ought to allude to language alone or to race alone or to both. It is currently held by numerous that the term alludes to language just, however a couple of still use it in the feeling of race.

4. Linguistic Studies –

Researchers have frequently utilized old writing to follow the original home of the Aryans The Indo-Aryans at the appointed time of time orally created the Rigveda samhita which on phonetic grounds is dated somewhere in the range of 1500 and 1000 BC. The language of the Zend Avesta (old Persian) is likewise basically the same as the Rigveda Sanskrit. Truth be told the Vedic culture has close affinities with the old Aryan culture of Iran, and the two of them appear to have gotten from indeed the very same Indo-Iranian culture.

5. Archaeological Studies –

Researchers have likewise had the option to bring into light a few significant archaeological proof from West Asia and India. The unearthing and the Boghaz Kui (Turkey) engravings in the content of Babylonian cuneiform yield data about the most seasoned known gathering of Aryans, the Hitties who moved into Asia minor before 1950 BC. One of the Boghaz Kui engravings gives the duplicate of a ceasefire of around 1400 BC, between the Hitties and the Maryanni leaders of the Mitanni, in which the names of the Vedic divine beings - Indra, Varuna, Mitra and Nasatyas - have been summoned, clearly from the side of the last option. One more engraving from a similar spot uncovers that the language of Maryanni leaders of the Mitanni (occupying north Mesopotamia) was unmistakably a type of old Indo-Iranian, for the numerals in their language are particularly Indo-Iranian, for the numerals in their language are unmistakably Indo-Iranian in type - aika, tera, panza, satta and so on



6. Different Theories –

Various researchers have distinguished various areas like the Arctic district, Germany, Central Asia and southern Russia as the first home of the Aryans. The hypothesis of south Russia or Eurasia being the first home of the Aryans is by all accounts more conceivable than the others. From this district they moved to various pieces of Asia and Europe. The principle clans known among the Aryan talking individuals are the Hitties, Indo-Aryans, Iranians, Kassites, Mitannis and Greeks. While Hitties relocated to Asia minor in around 1950 BC, the Indo-Iranians came to the Pamirs and the Oxus and Jaxartes valleys in around 2000 BC. Then, at that point, the Iranians went to Iran and the Indo-Aryans entered India in around 1500 BC, however not sooner than 2000 BC. Kassites involved Babylonia in around 1760 BC, while the Mitannis moved to northern pieces of Mesopotamia around, 1500 BC. At long last the Greek Aryans went to Greece around 1200 BC.ⁱⁱ

7. Post-Harappan Archaeological Cultures –

The major archaeological societies which succeeded the Harappan culture in northern India were : Gandhara Grave Culture of the Swat valley ; Ochre shading stoneware (OCP) from the mid-second thousand years and the Copper Hoard relics accepted to be of about a similar period ; Chalcolithic societies normally connected with Black and Red product (BRW) and dark slipped ceramics from the second thousand years to the mid first thousand years BC ; painted Gray Ware (PGW) from 1200-400 BC prior in Rajasthan and the Punjab and later in Doab. These societies were in certain examples, decently broadly disseminated over northern India and in others, all the more barely so.ⁱⁱⁱ

8. Comparison and Correlation of Literary and Archaeological Sources

Since the exact dates for these texts stay dubious, it is hard to compare the Literary and the archaeological sources sequentially. The more extensive social and monetary patterns recreated from every class can measure up and related. Such a relationship is effortlessly done in a near investigation of the material culture - the ancient rarities and innovation from the archaeological confirmations and from their depictions in the artistic sources. A few things, like ceramics and articles made of metal have been analysed from the two sources, as additionally the sort of settlements and the kinds of society that can be recreated from this proof. However, the relationship must be done warily because of two issues. Portrayals in texts managing the exhibition of ceremonies can intentionally embrace old fashioned innovations in order to give an impression of days of yore to the custom. There is likewise the opposite issue that numerous early abstract sources have been added to in resulting periods and it is challenging to confine these options.^{iv}

9. Indological Studies –

Indological research has over-underscored Vedic ceremony and strict thoughts as well as Vedic Sanskrit. There have likewise been similar examinations with adjoining regions like old Iran and with texts from different dialects of the Indo-European family. It was from such investigations of the nineteenth century that the hypothesis of the Aryan race was first advanced. It was held that a race of Aryans had vanquished northern India and forced their dialects, Indo-Aryan, on the vanquished people groups.^v

10. Geographical Knowledge of the Rig Vedic Period –

The topographical dispersion of individuals alluded to in the Rig Veda covers the Sapta Sindhu district, in a real sense the locale of the Indus and its feeders. This lay nearby from eastern Afghanistan to the Indo-Gangetic watershed and the edges of the Doab. Endeavours have been made to attempt to characterize the geology of the Vedic texts based on reference to places, people groups, topographical elements and tongues. This is a troublesome exercise as shifts in some waterway directions have been incessant and would have



adjusted limits and geographical highlights over the long haul and would influence endeavours to distinguish individuals with present day place names.

11. Geographical Knowledge of the Later Vedic Period –

The later Vedic texts cover a more extensive geological region, including the western Ganga plain and the center Ganga plain. The augmentation eastwards was along two headings: the lower regions of the Himalayas, a course which was later to become well known as the uttarapatha (the northern course) and a more southern course following the Yamuna and Ganga. Later the course going south, the dakshinapatha was to connect the Ganga valley with the landmass. Knowledge of this more extensive topographical region implied acclimating to an assortment of new conditions.

North Bihar is referred to as broad marshland. The previous settlements in this space can be followed back through unearthing to periods as soon as the Neolithic now and again, for example, at chirand. The texts allude to the entombment practices of the asuras as a sign of separation between the asuras and the arya and these practices might allude to the gigantic internments of the mirzapur district. Different references to somewhat outsider culture of the vratyas in Magadha likewise propose the presence of assorted societies in the center Ganga plain.

The augmentation of settlements might have been expected both to bunches diverging and moving further away from the earliest settlements, as well with respect to some increment in populace. There would likewise have been the converging of before settlements with new ones, which would have brought about bigger settlement sizes. Early PGW locales are portrayed by little settlements decently firmly divided.^{vi}

12. Economic Conditions of Rigvedic period –

Rigvedic economy was peaceful yet acquainted with horticulture. Abundance was fundamentally figured in heads of dairy cattle as well as ponies and chariots, gold and slave young ladies, as is clear from the 'dana - stuti psalms in recognition of gift-giving. Cows being the principle riches, steers strikes were a significant type of expanding abundance, aside from rearing dairy cattle. This is normal to numerous cows keeping social orders. The banks of the sarasvathi are depicted as wealthy in pastures, yet potentially with hydrological changes. there was a relocation from this region to the watershed and the upper doab pastoralism, it is contended, can't exist in segregation and requires a relationship with ranchers. Such a relationship appears to be doable from both the archaeological and the scholarly proof and perhaps the two gatherings in northern India around then communicated in various dialects. It is fascinating that large numbers of the words related with agribusiness in the Vedic texts appear to be non-Aryan.

13. Economic Conditions of Later Vedic periods –

A similar investigation of the early and late Vedic texts proposes a continuous change from pastoralism to farming as the overwhelming economy, albeit the previous never completely declined in the western Ganga plain. The monetary example fluctuated, anyway from one region to another. Subsequently the area around Mathura kept on being significantly peaceful for a long time, while the center Ganga plain has restricted proof for pastoralism. The adjustment of the economy can be assembled from aberrant sources : for instance, in the major conciliatory ceremonies, for example, the rajasuya, the contributions in light of dairy produce are less continuous when contrasted with those which are gotten from rural items.^{vii}

Conclusion :

In the Rig Vedic period the going with units of the political affiliation can be recognized. The family or kula was the fundamental unit of political affiliation, and was going by the kulapa or grihapati. The accompanying unit, grama or town, was going by the vispatii. The most raised unit, jana or tribe, which contained a social

affair of vis was going by the rajan or faction pioneer. In the Rig Veda the term jana (connect with the Greek and the Roman and that suggests a social affair of families affirming drop from an ordinary ancestor and joined by a commonplace name and typical ancestral severe ceremonies) is implied upwards of numerous times, while the vis is referred to various times and the grama simply on different occasions. The term kula isn't referred to independently even once, anyway the word kulapa is referred to once.

In the later Vedic period, various groups (janas) were amalgamated to shape rashtras or janapadas (territorial domains), appropriately superseding genealogical authority by local power.

In the early Vedic period, cultivating was penetrated fairly. References to a couple of periods of green errands are found. There is notice of the use of bulls to draw the wrinkle, the planting of seeds in the kinks as needs be made, of the cutting of the com with sickle, the laying of it in packs on the filtering floor, and the filtering and last separating either by a sifter or a winnowing fan. The notification of phony streams, for instance, kulya and khanitrima apah shows that the use of water framework was known. Wheat was the essentially staple eating routine. Various harvests were the homegrown grains and leguminous yields

In the later Vedic period, cultivating saw a couple of redesigns and transformed into the major occupation. One of the indisputable headways was the improvement of the wrinkle which ended up being gigantic and profound. Data on fecal matter was another improvement. Beside the yields referred to above, rice was moreover extensively grown now (rice was apparently known to the early Aryans, anyway not grew generally). The later Vedic people made the turbulent season yield of rice, called the sastika, which develops in sixty days. Anyway the term plasuka (meaning transplantation) is used in the Satapatha Brahmana, the demonstration of transplantation was reasonable not known to the later Vedic people or perhaps it was not penetrated by them for a huge scope. The preparation, at any rate becomes ordinary from the post-Vedic period onwards. The Satapatha Brahmana portrays the various periods of agriculture like wrinkling, planting, gathering and filtering. Despite grain and rice, at least a couple kinds of homegrown grains and leguminous harvests were created in their due seasons. Individual property or individual ownership in land with the ultimate objective of improvement was seen. The Taittiriya Samhita has the famous episode of Manu's division of property among his kids.^{viii}

Differences Between Early Vedic Age and Later Vedic Age –

Early Vedic Period	Later Vedic Period
Rigveda - This text is referred to as the earliest text from this period	Yajurveda, Samaveda and Atharvaveda
In the Early Vedic Period, the trade framework was more common with practically no financial worth exchange being essential for the trade	Albeit the deal framework was still by and by, it was generally supplanted by the trading of gold and silver coins known as Krishnala
Majesty was liquid as the rulers were chosen for a proper period by the nearby get together known as Samiti	As society turned out to be more urbanized in this period, the requirement for stable authority was understood. Subsequently the outright rule of the Kings turned out to be increasingly unmistakable
Early Vedic culture was pastoralist and semi-itinerant in nature	Society turned out to be more gotten comfortable nature. It became revolved around horticulture overall



Ladies were permitted a more prominent level of opportunity in this period. They were permitted to take part in the political course of the opportunity somewhat	Ladies were confined from their cooperation in the public arena by being consigned to subordinate and tame jobs
There was no understanding of Shudra or untouchables	Shudras turned into a backbone in the Later Vedic period. Their only capacity was to serve those of the upper-stations
The standing framework was adaptable and in light of calling as opposed to birthing	The rank situation turned out to be more inflexible in this period with birth being the principle rules

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Yoga a Tool for Mental and Physical Health

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Abstract:

This paper describes the use of yoga on both mental and physical health. This article shows that where and how yoga is helpful for a happy and healthy life. As we know in today's life mental and physical health plays a major role for a peaceful life and this paper suggests a number of areas where yoga may be helpful. There are many works done on yoga for the purpose of diseases like stress, diabetes, heart disease etc. This studies usually includes asana, pranayama and also period of meditation for therapeutic purposes. Yoga can also be used as a complement to drug therapy for treatment. Yoga helps us to control our body as well as mind and moreover for releasing our stress and anxiety.

Keywords:

Yoga, mental health, physical health

Introduction:

Yoga was originated more than 5000 years ago. Yoga has been derived from the Sanskrit word “*yu*”. In the ancient time Yoga was called a *Rig Veda*. The father of Yoga is Tirumalai Krishnamacharya, later it was developed by sages. There are *Vedas*, *Sub Vedas*, *limbs*, and *Subordinate limbs*. There are many forms of yoga like *Gyan yoga*, *Bhakti yoga*, *karma yoga* etc. In the olden days the practice of yoga was only done by the people of Royal palace and to high class people but later on the practice of yoga was taught to students in Gurukuls. There is a book called ‘Yogasutra’ which was written by sage Patanjali which contains 195 sutras. As the time passes in the recent years due to the effort of religious leaders the practice of yoga has been open to common people that is to each and every human on this planet. Yoga is a combination of mind, body, and spirit it brings harmony in thoughts, words, deed. Now in present age yoga is associated with just physical postures but yoga means knowing the state of mind, yoga means how we communicate and act in any scenario.

Effect of yoga on mental health:

Depression:

Depression is a mood disorder that causes feeling of sadness. It impacts how we handle our emotional and physical problems. Our body goes to negative state, mind gets disturbed, we tend to find more negativity around the world. “The Diagnostic and Statistical Manual of the Mental Disorder” has defined depression as more of the symptoms that are present. To come out of depression people take many chemical tablets but it a temporary relief but yoga is a very strong anti-depressant, when a person starts using his mind and person starts bringing right hormone into his body his complete lifestyle gets changed. There are many asanas which helps to overcome the depression like *dhanuvakra asana*, *sethu bandhasana*, *savasana*, *adho mukha svanasana* etc. The asana practice helps to boost self-confidence which in turn can lead to improvements in how one feels. Yoga asanas mainly focuses on the breathing and stretching of the body which helps to relieve the symptoms of depression, yoga provides fast relief for depression.

Anxiety:

Anxiety is a feeling of fear, uneasiness, nervousness which in return results in increase of the heartbeat and blood pressure. When a person regularly gets anxiety it leads to medical disorder. Anxiety can be cured by in various methods like self-treatment, anti-depressant, medications, counselling among this yoga is also considered as a treatment for anxiety. Yoga asanas helps use to ease the physical discomfort caused by anxiety, asanas are done through stretching the body which helps to balance the muscle by releasing the muscle tension. Yoga includes asanas, meditations, pranayama, and relaxing techniques which used to remove the effects of anxiety.

There are few asanas which helps to reduce anxiety like *vajrasana*, *shavasana*, *makarasana*, *shashankasana* these asanas mainly focus on the minds. They help in reducing the tiredness of the minds and thoughts. And by relaxing methods like taking deep breath and yoga nidra are more beneficial for anxiety and anxiety disorders.

A sage called Yoga Vashista has said “manah prashamanopaya yoga ityabhidheeyate” which means its method of relaxing and calming the mind thus yoga acts as a natural treatment for anxiety. In 2004 a review was done to prove the evidence on effectiveness of yoga and yoga a treatment for anxiety and anxiety disorder.

Stress:

Stress is a feeling of emotional or physical tension. Stress comes when we go through change to which our body responses in a physical and mental way. For example, a death of a close friend or a family member or being removed from work and also marital separation mainly impact on minds and this in return causes stress. Stress causes major symptoms like chest pain, high blood pressure, weak immune system and it also leads to depression, sadness. Usually people try to manage stress by practicing bad habits like smoking, playing gambling, drinking alcohol, and also many get addicted to drugs. To overcome stress there are many ways like practicing meditation, breathing exercise, and also by doing yoga people can overcome stress in easy and faster manner because yoga helps to build mental strength. Yoga postures increases flexibility, relieve tension it also helps to release physical blockages and mood-boosting endorphins which gives good hormones to handle stress. Yoga asanas such as *uttanaasana*, *vajrasana*, *balasana*, *sukhasana* helps to reduce stress. By stretching the muscle stiffness decreases and range of motion increases, it also allows our muscles to relax and it moves us from stressful state to a peaceful one.

The research conducted by ICICI says that 74% of women and 80% of men suffers from stress that is due to overload of work, less sleep. Thus, by practicing yoga continuously for 3-5 months stress can be reduced and helps us to come back to normal state and to a normal life style.

Create peace of mind:

According to yoga peace means shanti. When you chant, ”Om shanti shanti shanti,” this is repeated thrice for the peace of the body. Peace means state of being quit, calmness, security. To have a peace of mind the best way is to practice meditation because meditation also comes under yoga, meditation helps to reduce stress, improves breath, helps to reduces emotional disturbances. Yoga postures like *Uttanasana*, *Utthan Pristhasana*, *Viparita Karani* etc. This type of yoga postures helps in strengthening the body, release tension in the head, calms the body and mind, stretches the legs and back. So practicing yoga is so beneficial to create a peace of mind.

Builds up your immune system:

The main part of immune system is to eliminate viruses and harmful things that enters our body. Yoga practice helps to calm down the nervous system, some asanas and pranayama are very useful to compromises our

nervous system. Poses like *shalabhasana*, *bakasana*, *dhanurasana*, *tadasana*, *anjaneyasana* etc helps in release tension, elevates mood, improves blood flow, helps to digest food easily, strengthens the spine, reduce anxiety, keeps the brain calm.

Improves sleep:

Sleep means natural state of rest. As we know sleep is very important for a balanced life, a person should sleep is 6 hours in ayurveda and 8 hours a day in medical term. Sleep helps our heart and blood vessels, improves learning. According to yoga there are 2 types of sleep that is *Swapna* and *Sushupthi*, *Swapna* means sleeping with lot of dreams and *Sushupthi* means real sleep with less dreams. Asanas like *uttanasana*, *halasana*, *shishuasana*, *savasana* helps to have a good sleep.

Effect of yoga on physical health:

Increases flexibility:

Flexibility means bending easily, joints to move correctly in a pain free-way. Yoga creates space and brings confidence. Increasing the flexibility has so many benefits like reduces pain, stress, muscle tension, risk of injury. Asanas such as *anjaneyasana*, *dhanurasana*, *parsvottanasana*, *upavista konasana*, *gomukhasana* helps to stretch your arms, chest, shoulders, hips, increases flexibility of muscle, back, legs, thighs. We can't expect overnight changes in our body so by regular practice of this poses shows the changes in our body.

Increases blood flow:

Blood flow means movement of blood through the vessels from arteries to veins. The flow of blood in our body is very important because it ensures the flow of oxygen in our body. If there a bad flow of blood it causes high blood pressure, blood clots, muscle cramps, cardiovascular disease, strokes. The cause of bad blood flow is by bad habits like smoking, bad diet, high intake of sugar and alcohol, lack of exercise. To overcome these problems the best way to eat more superfoods, and to do yoga. Yoga poses such as *tadasana*, *vrikshasana*, *vajrasana*, *adho mukha svanasana*, *sarvangasana* brings more oxygen to cells, increases hemoglobin in blood cells.

Improves respiratory system:

Respiratory energy means functioning of respiratory system in humans through nose, nasal passage. Respiratory system is associated with breathing and exchange of gas in the lungs. If there is bad respiratory system the lungs can't get enough oxygen, the tissue gets damaged in turn the oxygen level gets slow and the delivery of oxygen to the tissue becomes slow. The best way to intake oxygen is by breathing, as yoga has more asanas regarding breathing yoga can be very effective for respiratory problems. The yoga poses like *dhanurasana*, *hasta uttanasana*, *ustrasana*, and *chakrasana* improves capacity of lungs, clear breathing. It is good to do these asanas in the morning because the environment also supports to have a clear and clean breathing.

Conclusion:

As they say "Yoga is an invaluable gift of ancient tradition to health and well-being", so to have healthy life it is good to practice yoga. The main aim of this paper to reach out to the people so they can add practicing of yoga in their daily routine. The use of this paper is that it suggests a number of areas where yoga can be beneficial, yoga teaches the method of managing depression, stress, anxiety, mood related disorders. Yoga asanas is like exercise to both mind and body, we can't say that there are only positive effects from practicing yoga there are negative effects also but number of advantages by practicing yoga is more and the disadvantages is less. There may be many modern medicine to cure certain mental and physical health

problems but instead of having tablets and other treatment it is better to follow natural medicine that is yoga for out mental and physical health.

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Distortions in the Indian Scriptural Image of Women – An Elucidation

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Abstract

The Indian scriptures are considered as a manual for human life. Scriptures are not only focusing on the spiritual concepts, Vedas, Smritis, Puranas, mantras, and darshans but are focusing on holistic guidance. Science, technologies, medicine, art & architecture, psychology, and metaphysics are broader areas of Vedic scriptures. The main motto of the scriptures is constructing a vigorous society. In this way, scriptures talk about the rights and responsibilities of each individual at the same time because of the ignorance or misunderstanding that people misinterpreted scriptures. There are some blames on the scriptures that scripture does discrimination and disrespects women. But if we understand the scriptures thoroughly with the proper investigation we will be able to understand the role of women in the scriptures. In this paper, I'm trying to avoid misinterpretation related to women. This paper focuses on different attributes of women, their importance, and their role in society. There are several divisions in society: men, women, and children, each of them are having a different role in society, and when they all understand their roles and responsibilities, they will be able to build a vigorous society. Here I'm also attempting to explain the role of women to build a "vigorous society". There are blames on the Indian scriptures that it will discriminate and disrespect women. But if we genuinely examine our scriptures, we will be able to comprehend the role of women in society: she is a mother, a wife, a Goddess, a teacher, and a guide to all men.

Keywords

Brahmavādīnīes, Sadyodvāhas, Śakti, Adhikāra, Dampathi, Strī, Mata, Devatāḥ, Prakṛti, Naari, Mitrā, Grahiṇi

Introduction

There is blame on the Indian scriptures that it is doing a lot of partiality and discrimination based on gender. Women do not have a lot of rights in society. So she is considered as a human being who can take care of the baby and who can cook for the people. That's how it is considered but if we look at the Indian culture thoroughly we will be able to understand the role of women from a different angle. So the scriptures never did partiality between men and women. Nature sometimes does the discrimination, we cannot say that the tiger is very strong and deer is very soft so nature has done the discrimination, this is a different category. Similarly, we can never say that both men and women are equal in every domain. Men cannot carry the baby and women cannot have the baby without men. So that's why both are equal in their domain. Men have physical strength as well as mental stability by birth. Women also have it, but compared to men it is less. Whereas women have more compassion, empathy, and facilities than men. So that's the reason men and women come together and it's called the fulfillment of life. A woman is a half and a man in another half we can see that in the "Ardhanāreśvara" concept. When Shiva- Parvathi comes together then that is called the full form of "Ardhanāreśvara". That's why both men and women are very strong in different domains. But we cannot compare both the people in the same manner.

Tradition

A woman is fame to her father, fame to husband fame to children, and fame to society. Women during ancient played a significant role. During the Vedic period, women in India enjoyed good status. They were given empowerment and the opportunity to acquire high intellectual and spiritual standards.

Women's Rights in Rituals

Most of the time people say that women do not have the right to take part in puja or the yajña. But it is not like that. Men and women both are having equal rights to do the rituals. If the female is not married she is not having the right to do rituals, even the male who is not having a wife is not having the right to do the rituals.” *dhampatayo sahādirāraha*”- states that whenever husband and wife want to do any ritual they should take part together, one cannot do the ritual so if the wife does not has the husband she will call a widow, and she will not have the rights do any rituals. And the husband does not have a wife he is called a widower and he cannot take a part in any rituals. The reference in the Ramayana says that when goddess Sita was banished from Ayodhya, Lord Rama was not allowed to do the rituals. He lost the right to do rituals in the absence of goddess Sita during that time Sita was alive, but she was not there. For the protection of the state, when Lord Rama had to do the ritual he makes an idol of the goddess Sita placed it beside him and followed the ritual. So this kind of respect was given to women. So women also have equal rights to do the rituals

Women in Family

Women have god-gifted qualities: compassion, empathy, and forgiveness. For that, we can see a beautiful quote “*kṣamayeṣu dharitrī*”- as the earth forgives all our faults in the same way the women also forgives. That is the quality of the woman and she has the flexibility and she has that kind of compassion which are important things to lead the family. That's why women are considered as ahead of the family. Chanakya says, “*Bhāryā mitrāa grheṣu cā*”, which means the best friend and best guide is called woman. She sacrifices a lot for her parents, her husband, and her children.

Women as a Creation

According to the Sankya philosophy, there are 2 things in the world. One is *Puruṣa*: and another is *Prakṛti*. *Puruṣa*: means eternal which is immutable and doesn't change, whereas *prakṛti* is mutable, and it keeps changing. All the 5 elements considered as *Prakṛti*: earth, fire, wind, water, and our senses are also considered as *Prakṛti*. The object we sense is considered *Prakṛti*. The mind, intellect is also *Prakṛti*. So if we want to live on this planet the 24 elements are very important. The 5 senses by which we can pursue knowledge are called “*jñānendriya*”. The senses through which we do the action are called “*Kendriya*”. Senses like śabda:, sparśa, rasa, gandha, Roopa, mind, intellect, ego, and memory storage are part of the 24 elements considered as human parts and these elements are considered as *Prakṛti*. All these things are worshiped as *Prakṛti* because of the creation that happens within us and within the world, that's the reason women are considered as a form of creation.

Women as a Mother

One of the most crucial responsibilities a woman may ever play is that of a mother. In the Indian scriptures, it is quoted “*mātr deva bhava*:” The mother will struggle a lot while giving birth to a child during delivery. After the delivery, it is a second life for her. Mothers have an important role in their children's life. It includes caring for them, nurturing them, teaching them, and many other things. The role of a mother in a child's early childhood development can be ascribed in great part to the role that their parents and caregivers play in their life. Children do best when they have stable and loving relationships, especially with their parents. Research shows that during early childhood, a child learns a lot from the world around them and the people in it. A mother is usually the child's primary caregiver during this time, so their relationship is very important for the

child's development. There are lots of ways a mother can be involved in her child's development. As the primary caregiver in a child's life, a mother's involvement in a child's development is multifaceted. They are an educator, companion, and more - a mother has it all.

Women as a Wife

A woman is a man's companion, partner, and comrade-in-arms. Her bravery inspires her husband to be more courageous when dealing with the challenges of the world. She protects and defends him from outside threats and potential dangers, placing his needs before her own. She represents purity, constancy, submission, and love for her spouse—powerful forces that can either save or destroy him.

Women as a Teacher

Female instructors have a critical role in educational institutions and gender equality. Female teachers have been shown to improve girls' test scores and the chance of staying in school, raise their aspirations, and reduce their risk of being victimized by violence. Also crucial for a woman is the teacher in certain countries, teaching is one of the few high skilled occupations open to women. Female educators can drastically change the current scenario. There is a significant link between female teachers and young women who are actively looking for educational options. Female teachers serve as role models, and girls are more motivated to learn when they know that a woman would be in charge of their education.

Women as a Goddess

The celebration of navarātri describes all the 9 days we will be worshipping the goddess Durga in a different form. Each form explains the female character. Not only that even wealth is named after women, rivers are named after women, and earth is also named after women. All these are considered as women because we respect women and that's why women are considered as a goddess.

Women in Education

As per Indian literature, the role of women in education is colossal. Scholarly women were classified into two types. The Brahnavādīnīs are the women who never married and who cultured the Vedas throughout their lives. The Sadyodvāhas are those who study the Vedic scriptures till they get married.

Women are worshipped in many ways, including in the mantra of the Manusmriti, “*yatra nāryastu pūjyamte ramamte tatra devatā*”, which states “where women are honored, there the gods are pleased.”

Misinterpretation about the Women

In the Bhagavad Gita Lord Krishna says,

“Mam hi partha vyapaśhritya ye pi syuh pāpa yonayah

striyo vaiśhyas tathā śhudras te pi yānti parām gatim” B.G-9.32

The people who all are following Krishna even though they are born in the lower caste in unprivileged birth will be able to reach Lord Krishna. But people used to tell that stri, vaiśya, and śūdra- all these are lower caste do not have the privilege. That's not true. So any kind of person can reach out to Krishna. That's what the shloka above justifies.

In the Manusmriti, a famous quote called,

“na strī svātantryamarhati” MS-9.3

Most of the time, people are taking part of the stanza and explaining in the wrong way. The actual meaning of this is not avoiding the freedom of women. So it says that “*pitā rakṣati kaumāre*”- when the female child is born to father has to take care of her, she is very sensitive. When she is compared to a boy baby, she has to be taken care of in a better way, and that is the responsibility of the father. “*bhartā rakṣati yauvane*”- when she is married, the husband has to take care of her. So he has to give more priority to her and he has to take care of her. “*rakṣanti sthavire putrā na*”- when she becomes old, the children have to take care of her. “*na strī svātantryamarhati*” she need not protect herself, but people has to protect her. This is the actual meaning of the phrase and this is there in the content of the protection. The gold cannot be protected in the golden cupboard. So if we do that, the gold and golden cupboard will be stolen. If we protect the gold in the iron cupboard nobody knows what will be there in the cupboard and hence gold can be protected. In the same way, the woman is considered as a kind of jewel so that is the reason it is been told that she need not protect herself by herself, but other people have to protect her. Otherwise, those who are not protecting women must be punished, when the father is not taking care of the female child then he must be punished. When the husband is not taking care of his wife he should be punished. A child who is not taking care of the mother when she is old should be punished. And in another context “*yatra nāryastu pūjyaṃte ramaṃte tatra devatā*” this is also told by the same Manu in the same Manusmriti, where it says if the women are worshiped and the god will be gratified. Both come under Manusmriti. But when you take up only “*na strī svātantryamarhati*” then Manu is not mentally deranged. So Manu knows how to protect as well as worship. Worshipable things are always glimpsed with respect. By this we will be able to understand that Manu never tried to blame women, instead, he tried to respect them. So this analogy can counter the misrepresentation.

“*Vidyā-vinaya-sampanne brāhmaṇe gavi hastini*

śhunichaivaśva-pāke cha paṇḍitāḥsama-darśinaḥ” B.G-5.18

For the virtue of real wise man is equanimity towards the all the creatures whatever the circumstances may come in the life the wise men will not discriminate. His quality has been explained in this stanza. The sage with true knowledge does not discriminate between people based on their caste/creed, occupation, gender and treats every living being equally which means according to Lord Krishna conscious a person who doesn't make any differentiation between species, caste or gender. The person, a cow, a dog, or any other creature might be distinct in the point of view of species when you make the difference of the body are meaningless in the viewpoint of spiritual Wiseman. Krishna-conscious person makes no distinction between caste and gender. In social point of view the *brāhmaṇa*: and the outcaste may be different, but in the learned transcendentalist's viewpoint, these differences of the body are meaningless. This is because the plenary portion as Paramatma (the supreme lord), is present within everyone. This kind of understanding of the Supreme is real knowledge. The Lord does not discriminate between rich and the poor, men and women and treats everyone equally. Yet he remains as Paramatma regardless of the situations of the living beings. The Lord is present within living and non-living. The bodies are a by-product of material nature, according to the Vedanta body is considered as a bottle shell of “*kaarana sharira*” depending upon the accumulation of the karma “*kaarana sharira*” gets different body as the same sun reflects in the different lakes in the same way one soul resides in the different body. Hence even though we have different beings still behind one “*ātmā*” is residing. That “*ātmā*” is called as “*Paramatma*” thus Vedanta philosophy says everything is the same and one in this world.

“*patraṃ puṣpaṃ phalaṃ toyam yo me bhaktyā prayachchhati*

tadahaṃ bhaktyupahṛitam aśhnāmi prayatātmanah” B.G-9.26

With this Krishna clearly explains that what devotee is offering that is not important with what mentality he is offering that is important, in the Ramayana Sita speaks about the same concept when Rama was trying to avoid the Sita from the exile. Sita says that whatever Rama gives food to the Sita will be considered as



“*amrutha*” but there is the presence of the Rama whatever delicious food Sita gets that will be considered as a poison with all these references we can understand that intention matters more than the thing what is offered to who is offering with what utensils thing are offered is secondary. When the story of Krishna-Sudhama clarified this subject. Krishna is trying to say is that one who offers god a leaf, a flower, a fruit, or water with a pure heart and absolute devotion will accept it gladly. For a person who is engaged in spiritual service of the god without any return, in order to achieve eternal happiness. The process of achieving such a result is very easy and can be done even by the poorest of the poor, without any kind of qualification irrespective, any soul wants to surrender to the supreme power (god) with absolute devotion and he will accept it very happily. What Lord Krishna tells is that if a person wishes to engage himself in any kind of devotional service, first he must find out the desire of the lord. One who is a devotee of Krishna will avoid offering anything undesirable or unasked for. He rejects materialistic wealth. Lord Krishna says that proper food for a person is the one that does not harm the other in any kind of life. Sri Krishna says that only the remains of sacrifice are purified and fit for consumption. People who are not offering service to god in any aspect are said to be consuming just the sin.

“*Strīṣhu duṣṭāsu vārṣṇeya jāyate varṇa-saṅkaraḥ*” *B.G-1.31*

Women are considered as the root of the family. The root should be protected otherwise the entire tree will be destroyed. Keeping this on mind Arjuna says to the Krishna because of the war when soldiers die and their family members will be unsupported hence they might be spoiled of uncultured women. The entire family might suffer to avoid all this chaos. Arjuna says war should be avoided to protect women and society. When a woman is not given divinity knowledge in the family, the family starts getting polluted and resulting in the degradation of womanhood. When Arjuna asks Krishna what happens to a healthy society when there is an absence of adequate knowledge among people and guidance from elders? The women of the family may get misled by crude people. So women should be protected by elders to maintain a healthy society. What Lord Krishna is trying to say is when the lecturer is saying everyone must be honest is that means he is not pointing to a specific person but is referring to the entire group of people. The basic principle for peace, prosperity, and spiritual progress in life comes from a healthy, cultured human society. The varṇāśrama religion's principles were organized in such a way that a healthy society would prevail for the spiritual progress of humanity. Such a society depends on the cohesion of its womanhood. As a child can be misled, women can similarly be degraded. Hence, both the children and women require protection and guidance from the elder members of the family. By devoting themselves into various religious practices, women will not be misled. So, they should be engaged in different activities of family traditions. Therefore, their devotion will give birth to a healthy society that can participate in the varṇāśrama.

Conclusion

I conclude that without reading the fullest scripture do not judge and mislead it. Lord Krishna destroyed gender inequality throughout his lifetime and it is misinterpreted in modern society. So without having correct knowledge about Bhagavad-Gita we should not start judging things. Women play a vital role in promoting peace, security, and prosperity. They play a conclusive role in the society and motivate the progress on human rights, impartiality, in unification, and economic stability, their contribution when they indulge in the peace-making process, and in social stability.

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Philosophy Inherent in Worshipping Nine Energies of Lord Durga – A Study

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Abstract

In this paper let us see about the philosophy behind worshipping nine energies of lord *Durga*. *NavaDurga* represents nine types of *adi-shakti* - Goddess Durga. During *Navratri*, we stir the energy part of Godhead in the embodiment of the widespread mother Goddess *Durga*, which unequivocally betokens the remover of misery throughout everyday life. She is normally well known with the name "*NavaDurga*", "*Devi*" (goddess), or "*Shakti*" (energy or power). In this way, *Navratri*'s nine evenings were viewed as exceptionally promising to venerate the nine planets and nine divinities.

prathamam śailaputrī ca dvitīyam brahmacārīṇī /

tṛtīyam candraghaṇṇetī kūṣmāṇḍetī caturthakam //3 //

pañcamam skandamātetī ṣaṣṭham kātyāyanīti ca /

saptamam kālārātrīti mahāgaurīti cāṣṭhamam //4 //

navamam siddhidātrī ca navadurgāḥ prakīrtitāḥ / (Varaha Purana)

Names of nine types of Goddesses Durga are “*Shailputri*, *Brahmacharini*, *Chandraghanta*, *Kushmanda*, *Skandamata*, *Katyayani*, *Kalaratri*, *Mahagauri*, and *Siddhidhatri*.”

Devout Hindus observe *Durga* and her numerous labels during a nine-night celebration called *Navaratri*, which is held in late September or early October, contingent upon when it falls on the Hindu lunisolar schedule. Every evening of *Navaratri* respects one of the mother goddess' indications. Hindus accept that revering *Durga* with adequate strict enthusiasm will lift the heavenly soul and fill them with reestablished joy let us move on and see how the worship and the poojas done in what time and day

Keywords

Goddess *Shailputri*, Goddess *Bhramcharini*, Goddess *Chandraghanta*, Goddess *Kooshmanda*, Goddess *Skandamata*, Goddess *Katyaini*, Goddess *kaalratri*, Goddess *Mahagauri*, Goddess *Sidhidatri*.

Introduction

Navadurga (Nine types of parvati) are nine signs of goddess *Parvathi* in Hinduism, especially worshipped during *Navarathri* and *Durga* pooja. The nine types of *Durga* are frequently considered about all in all as a solitary deity, mainly among the devotees of shaktism order of Hinduism while the nine structures are loved on nine days. According to the hindu mythology, the nine structures are considered because the nine phases of *parvathi* during the multi day long span of the conflict with the evil presence lord *mahishasura* where the 10th day is praised as *vijayadashami* among hindus and is taken into account as quite possibly the most celebration



alongside the *navarathri*. During the celebration *navarathri* nine unmarried virgin young ladies up to the age of nine years are venerated and brought care of because they are viewed as the manifestations of those nine goddesses. Then, there is a *nabapatrika* custom during *durga* puja includes binds the parts of eight plants with their leaves with the banana plant (*naba* implies nine, *patrika* means leaves). Goddess *Durga* represents the heavenly powers called as heavenly shakti that is utilized against the negative forces of insidiousness and mischievousness. She shields her commits from abhorrent powers and protects them. It is accepted that goddess *Durga* is joined type of abilities of Goddesses *lakshmi*, *kali*, *saraswathi*. So let us move now to the main content of the topics in this paper I'll go with the brief explanation of the nine types of *Paarvathi* (*navadurga*) one by one according to their worshiping manner or the day by day worshiping.

Goddess Shailaputri:

Shailaputri name is gotten from two words, *Shail* which implies mountain *putri* implies girl. She is otherwise called girl of mountains. After goddess Sati immolated herself during a *yagna* at ruler *Daksha's* castle, she took a resurrection to achieve master *shiva* as her better half again. She is otherwise called girl of mountains, because she has embodied from Himalaya the sovereign of mountains. Goddess *Shailaputri* got hitched to Lord *Shiva*.

Goddess *Shailaputri* is the first form of Lord *Durga*. She is revered on the principal day of *Navaratri*, Goddess *Shailaputri* is accepted to administer moon, the supplier of fortunes. Any awful impact on moon can be overwhelmed by adoring Goddess *Shailaputri*. She is otherwise called *Hemavati* or *Parvati*. Due to her significance among each of the nine manifestations of *durga*, worshipping her will lay out a profound relationship with earth's life-giving force, she is a portrayal of earth, valley, water and climate.

The Goddess is shown sitting on a bull and due to this, she is otherwise called *vrisharudha*. Goddess *Shailputri* is portrayed to have two hands, one holding a harpoon and *trishul* while different holds a lotus blossom and she has a half moon on her temple. Jasmine is her cherished blossom. The home of Goddess *Shailaputri* is shared with in *muladhara chakra*. It is critical to understand this heavenly energy to achieve profound illumination.

Goddess Brahmacharini:

The second *Durga* Shakti is *Devi Brahmacharini*. *Brahmacharini* started from "*Bhrama*" means *tapasya* and "*charini*" means female devotee. She is the one who practices remuneration.

On the second day of *Navaratri*, *Devi Brahmacharini* is loved to get blessings, bring fortune and best of luck into the existences of the devotes. As per Hindu mythology, *Maa Brahmacharini* is accepted to be unmarried symbol of Goddess *Parvati* when she did extreme *tapa* for millennia to get Lord *Shiva* as her significant other.

Goddess *Brahmacharini* appears in the form of maiden girl. She is depicted as walking bare feet and holding a *japamala* and *kamandal* in her hands. She symbolizes bliss and calm.

Goddess Chandraghanta:

The third *Durga* Shakti is *Devi "Chandraghanta"*. She gives peace, she is loaded with fascinate and brilliant. *Chandraghant* is likewise known as *Chandrakhanda*, *Chandika* or *Rannchandi*.

On the third day of *Navtratri*, Goddess *Chandraghanta* is worshipped. It is said that when devotees pray with a pure heart then she eradicates all the negative energy from their lives. All their sins, all the ghostly tribulations, anything that is negative, their depression, their mental anxiety and troubles are all wiped out.

The pictorial representation of Goddess *Chandraghanta* is, she was huge, she was sitting on a lion, and she grew ten arms, and she carried a different thing in each hand, a trident in one hand, a mace in one hand, an arrow, a bow, a sword, lotus, goad, bell, kamandal and she left her tenth hand to bless her devotees.

Goddess Kushmanda:

The fourth Durga shakti is *Devi Kushmanda*. Her name translates into three small words-‘*Ku*’ means little. ‘*Ushma*’ means small and smiling and ‘*Anda*’ means egg which translates into a small cosmic egg. It is believed that it was Maa *Kushmanda* who actually created the universe. In the beginning when there was nothing and there was only darkness, that’s when Maa *Kushmanda* using her energy produced a small cosmic egg, which is the universe where we live. It is believed that it is Maa *Kushmanda* who resides in the core of the center of the sun and it is her that who gives the sun the direction. It is she who gives all universe warmth and energy.

On the fourth day of *Navratri*, Goddess *Kushmanda* is worshipped. She is accepted to improve health, wealth and strength. That day importance passion, anger and favorability. On that day the brain of an admirer enters and stays in *Anahata Chakra*. She removes all the obstacles from the lives of her devotees.

She is likewise called “*Ashtabhujadhari*”, in light of the fact that she has “eight arms”, and in these eight arms, she carries a *kamandal*, a bow, an arrow, a pot of nectar, a lotus, a rosary, a disc and a mace. She rides a lion and because of which her devotees are fearless like her.

Goddess Skandamata:

The fifth Durga Shakti is *Devi Skandamata*. ‘*Skanda*’ means *kartikeya* who was the firstborn child of *Shiva* and *Parvati* and ‘*mata*’ means mother. Maa *Skandamata* is also called “*Parvati*”.

On the fifth day of *Navratri*, Goddess *Skandamata* is worshipped, and it’s accepted that the world Buddha is represented by “*Skandamata*”. She is accepted to be the Goddess of adoration and parenthood. The Worship of *Skandamata* refines the core of enthusiast. While loving missy the enthusiast must have outright command over his faculties and brain assuming the aficionado love her without childishness the mother favors them with power and flourishing.

Skandamata has four hands. In one hand she carries *Kartikeya* as a baby, in her second and third hand, she blesses her devotees. She rides a lion, and she sits on the lotus.

Goddess Katyaini:

The sixth Durga Shakti is *Devi Katyaini*. It is believed that Maa *Katyaini* was born to kill and bring an end to *Mahishasura*.

On the 6th day of *Navratri*, Maa *Katyaini* is worshipped. She is accepted to be the Goddess of insight and harmony. The nine kinds of Goddess *Durga* are adored and on the 6th day, Goddess *Katyayani* is loved. On the ninth favorable day, devotees love the 9 kinds of Maa *Durga* by noticing a multi-day-long quick.

Maa *Katyaini* has four hands-in one she holds a sword, in the other, she holds a lotus, with the third hand she blesses her devotees, and with the fourth hand, she protects them.

Goddess Kalaratri:

The seventh Durga Shakti is *Devi Kalaratri*. She is also known as *Shubankari*. She is the destroyer of evil.

On the seventh day of *Navratri*, Maa *Kalaratri* is worshipped. On this seventh day the mind of the admirer shows up at *Sahasrara Chakra*. It is acknowledged that the world *Shani* is managed by *Devi Kalaratri*.



Maa *Kalaratri* is black as night and has three luminous eyes. She exhales fire. She has four hands, in one she holds thunderbolt, in the other she holds a sword. Some stories say that her other two hands lay in *mudras*-one in ‘*abhaya*’, symbolizing her fearlessness, and the other in ‘*varada*’, symbolizing her benevolence. Some say that she uses one hand to hold and the other hand to protect.

Goddess Mahagauri:

The eighth *Durga Shakti* is *Devi “Mahagauri”*. According to Hindu legends, the *Devi Shailputri* at sixteen years of age was extraordinarily brilliant and was respected with fair shading. Because of her very reasonable shading, she was known as “Goddess *Mahagauri*”.

On the eighth day of *Navratri*, Maa *Mahagauri* is worshipped. It is acknowledged that the world “*Rahu*” is controlled by Goddess *Mahagauri*. Being a symbol of purity, serenity and tranquility, *Mahagauri* is said to put an end to all the suffering of her devotees.

Maa *Mahagauri* has four arms. She carries a trident in one hand and a *damaru* in the other. She rides a white bull. She is a symbol of kindness and morality.

Goddess Siddhidatri:

The ninth *Durga Shakti* is *Devi Siddhidatri*. “*Siddhi*” means ‘achievements’ or ‘perfection’ and “*datri*” means “the one who gives”. According to vedic scriptures, Lord *Shiva* attained all the *siddhis* by worshipping this Goddess. It is believed that one side of Lord *Shiva*’s body is that of Goddess *Siddhidatri*. Therefore, he is also known by the name of *Ardhanarishwar*.

On the ninth day of *Navratri*, Maa *Siddhidatri* is worshipped. She fulfills all the divine aspirations and endows with intellect and wisdom. She is the mistress of all achievements and perfections. She is considered as the goddess of wealth. She blesses the devotee with powers and positive energy.

Maa *Siddhidatri* sits on a lotus and her ride is a lion. She has four hands. In her right upper hand, she holds a *chakra* and in her right lower hand a mace (*gada*). She holds lotus flower in her left upper hand and a conch shell (*shankh*) in her lower hand.

Conclusion:

The exciting nine-day long celebration is devoted to Goddess *Durga* and her nine symbols, otherwise called *Navdurga*. The interesting celebration additionally spelt as *Navaratri* or *Navarathri* is remembered on a stupendous scale across India. It is vital to revere each type of Goddess *Durga* on remembering not many things, for example, - right *Navratri* festivities date, *muhurat* timings, tones to wear, mantras to recite, pictures or icons with appropriate puja *vidhi* (ceremonies).so from this we can conclude that the *navarathri* is celebrated on 9 days and done in the time of *dussehra* and what all food should be offered to each goddess on each day and worship them with chanting the unique mantra and the prayer all day which is mentioned above.

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A Study on the Hindu Architecture

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Abstract:

Nature's primary request, which was additionally utilized in Hindu sanctuary engineering, was intended to address a definitive truth. Following fractal calculation empowered this to occur. The fractal calculation is urgent in the transmission of representative planned implications from the sanctuary's outwardly showed craftsmanship and design to human minds for legitimate translation. Subsequently, utilizing cosmology and reasoning, this article endeavors to incorporate and dissect the spaces of sanctuary design, fractal calculation, imagery, human view of structural articulation, and sanctuary thought. The utilization of fractal calculation in the development of sanctuaries and the figures that decorate them is upheld as supporting the transmission of the sanctuary idea and thought in its appropriate worth

Keywords:

Hindu Temple Features, *Nagara & Dravida* Temples, Design, South-East Asian Hindu, sites, Schools of temple building tradition, Various styles of architecture

Introduction:

Throughout the long term, Hindu engineering advanced from unobtrusive stone slice cave places of worship to colossal and brilliant sanctuaries that extended across the Indian subcontinent and then some, creating an accepted style that is as yet continued in current Hindu sanctuaries all over the planet. The square structure and network ground plans, taking off towers, and extravagantly enhanced form that joins divine beings, admirers, creatures, and flower and mathematical examples are largely fundamental parts of Hindu engineering when seen from every one of the four sides or more.

Beginnings & Purpose:

From the primary century CE, one more kind of adoration known as Bhakti or reflection Hinduism emerged across the Indian subcontinent, and divine beings like Shiva, Vishnu, Krishna, Brahma, and Devi beat the old Vedic heavenly creatures in importance. These heavenly creatures would transform into Hinduism's vital figures, and their devotion required safe-havens where devotees could offer their thanks and express their longings for a predominant.

Structures were raised to contain a heavenly being's blessed picture, to be ornamented with carved figures of them re-enacting episodes from their whimsical encounters, and to give space to admirers to lay relinquishes and perform functions like washing and moving by capable female specialists ('devadasi').

Early Influences: The vitally Hindu asylums were produced using rock-cut buckles and duplicated the chance of help sheets and the intricate Gavaskar window style, which was impacted by early Buddhist plans like the stupa. Then, in the fourth to fifth many years CE, Gupta designing appeared, and the essential unsupported Hindu asylums with credits like zeniths and projecting strengths were gathered. Wood and ceramic were the earliest materials utilized, yet planners, at last, ended up obstructing and stone, particularly sandstone, rock,

schist, and marble. Since there was no mortar in the out-of-date safe-havens, accurate cutting of organized stones was required. Cave safe-havens in Udaigiri in Malwa, which date from the fifth century CE, are surprising occasions of critical sinkhole safe-havens.

Hindu Temple Features: The Hindu safe-haven ('mandir') is fanned out according to the eight cardinal headings, with a heavenly being tending to each one shown in structure on the asylum's facade. The haven, which depends on an innovatively cut stage ('adhisthana'), is a large part of the time insinuated in outdated Hindu consecrated texts on building ('the Vastu Shastras') as the hallowed apex Meru or Kailasa, Shiva's Himalayan home. Various Hindu asylums, with their many apexes, appear, to be a lopsided mass when seen from distance, especially from a higher spot.

The sanctum ('midsection chamber') is a little grim sacred spot room arranged at the real focal point of a Hindu asylum, and it is the most key portion of the safe-haven. The linga ('phallus') for Shiva, for example, was put inside as a sign or mark of that god.

A patio entrance and pillared passage inciting the garbhagriha were the most recognizable of these properties, which emerged in the Deccan from the eighth century CE. The peak a colossal corbelled tower worked over the garbhagriha, was extensively really shocking. Presumably, the earliest representation of these characteristics may be seen in Aiholi and the eighth century Durga asylum, while the twelfth century CE Nataraja Temple at Chidambaram in Tamil Nadu is one of the most intricate.

Nagara & Dravida Temples: The Nagara ('North') and Dravida ('South') styles are two essential sorts of plans that are best in class fairly contrastingly in better places, similar to the specific parts of Orissa, Kashmir, and Bengal safe-havens. The shikhara towers in Nagara safe-havens have an inclining twist as they climb, are covered with an amalaka - a significant fluted stone circle - as well as a tiny pot and finial, and contain extravagant bends known as yakshas. Nagara asylums have a jumbled façade of projections that structure different fortes. Dravida towers, on the other hand, are more curve-like with moldings and are topped by a more unobtrusive vault. Conventional entablatures with models are found dividers of Dravida asylums.

A custom washing tank or lake ('Nandi mandapa'), a barrel-vaulted ('shala') roof, and a walled deck with an entryway ('gopura') that long term would end up being fundamentally more tremendous and elaborate than the real safe-haven are for the most part features of southern Indian asylums. The Brihadishvara Temple complex in Tanjavur, which dates from the 11th century CE, is an incredible delineation of this.

South-East Asian Hindu: Angkor Wat in Cambodia and Prambanan in Java, Indonesia ('ninth century'). Instances of ('twelfth century') Hindus in Southeast Asia are sanctuary design. The sanctuaries depended on Mount Meru is a Hindu god. cosmology. Potentially the primary Hindu sanctuary South East Asian sanctuaries Dating from the subsequent century BCE got from the way of life From the south, the Mekong Delta Vietnam. They were probably committed to the lord of the sun Shiva as well as Vishnu. It was a sanctuary. stone was utilized in the development of squares and blocks, one of which has an opening in it. Cambodia's Angkor Wat and Indonesia's Prambanan ('ninth century').

A couple of models ('twelfth century') Southeast Asian Hindus Both designs are sanctuaries. The sanctuaries were based on the groundworks of mount Meru is viewed as a Hindu god. cosmology. It's conceivable that this was the earliest Hindu sanctuary. Sanctuaries in Southeast Asia date back to the second century BCE. Beginning in the Oc Eo culture the Mekong Delta might be seen from the south. They were in all likelihood sanctified to Shiva, the lord of the child Vishnu, too. It was a sanctuary, all things considered.

The structure was made of stone, squares, and blocks, one of which is missing corner steps prompting a little lake. The "social circle," as it's known, is a term used to depict a gathering who shares a typical interest in Greater India was a topographical region that included southeast Asia is an Asian region.

Maybe Southeast Asian manufacturers procured "hypothetical solutions about sanctuary plan" from Indian sacred writings yet never saw one, as per Michell. They reassembled the parts in innovative ways. Hindu sanctuaries in Southeast Asia are more moderate than Hindu sanctuaries on the subcontinent, and they solidly connect Mount Meru-related cosmological components of Indian reasoning. Moreover, dissimilar to Indian sanctuaries, Southeast Asian sacrosanct design likened the ruler ('Devaraj') with the heavenly, with the sanctuary working as both a remembrance to the lord and home of divine beings.

Design: A Hindu sanctuary is a balance-driven development that is based on a square lattice of padas and portrays ideal mathematical shapes like circles and squares.

As per Susan Lewandowski, the central reason in a Hindu sanctuary is the conviction that everything is one and associated. As an organic entity of repeating cells, a sanctuary "imitates on and on the reflecting, and simultaneously turning into, the general aggregate" as indicated by Lewandowski.

The traveler is welcomed by numerically organized spaces, an organization of workmanship, and support points with carvings and sculptures that showcase and commend the four significant standards of human existence the quest for artha, the quest for kama, the quest for dharma, Most sanctuaries are built as a component of a local area or town.

There were various sanctuaries in certain areas, like realm capitals, and those were respected especially greatly regarding strict topography. Numerous notable capitals have died, and the enduring sanctuaries can now be found in country regions; these are habitually the best-safeguarded examples of past structures. Models incorporate Aihole, Badami, Pattadakal, and Gangaikonda Cholapuram. what's more, the quest for moksha ('self-information').

Purusa, the Supreme Principle, the consecrated Universal, one without structure, is available all over the place, associates everything, and is the embodiment of everybody. At the focal point of the sanctuary, ordinarily underneath and here and there above or close to the god, is a simple space with no embellishment, emblematically addressing Purusa, the Supreme Principle, the hallowed Universal, one without structure, which is available all over the place, associates everything, and is the embodiment of everybody. A Hindu sanctuary is intended to instigate thought, work with mental cleaning, and start the course of inward illumination in the fan.

The site: As per old Sanskrit compositions, the best area for a Mandir is close to water and gardens, where lotus and blossoms flourish, where swans, ducks, and different birds might be heard, and where creatures can unwind unafraid of brutality or mischief.

Old serene areas were referenced in this writing, with the clarification that their divine beings assemble, making them ideal areas for Hindu sanctuaries.

While enormous Hindu mandirs are exhorted for sangomas ('waterway conversions'), riverbanks, lakes, and the shoreline, the Brhat Samhita and Puranas propose that sanctuaries may be assembled where there is no regular wellspring of water. They do the same thing here. behind sinkholes and cut stones, on ridges with calm vistas, mountain slants ignoring beautiful valleys, inside forests and seclusions

Schools of temple building tradition: Notwithstanding societies, getting through writing uncovers that in antiquated India, different schools of Hindu sanctuary configuration developed. Each school made its writing and gurukuls. The Vishwakarma school and the Maya school were the most significant of them in the provinces of Bharne and Krusche. Compositions, jargon, and developments connecting with the Nagara style of design are credited to the Vishwakarma school, while those connected to the Dravida style are credited to the Maya school. The Vesara style, which blends elements of the Nagara and Dravida styles, is remembered to reflect one of the other outdated schools.

A few scholastics have scrutinized the books' importance, addressing whether the painters depended on the silpa sastra hypothesis and Sanskrit development manuals probably composed by Brahmins and whether these compositions preceded or after the huge sanctuaries and old models. Without an appropriate hypothesis, normalized jargon, and gear, locales might have been created by craftsmen and designers over numerous hundreds of years, and provided that this is true, how. The reality, as indicated by Adam Hardy, an engineering history specialist and Asian Architecture teacher, "should lie someplace in the middle."

Various styles of architecture: As indicated by Michell, antiquated Hindu structural sacred writings, for example, the Brihatsamhita grouped sanctuaries into five orders given their typological highlights: Nagara, Dravida, Vesara, circle, and square shape. Square, octagonal, and apsidal plans are made sense of for each. The upward structure is represented by their even arrangement. Every sanctuary style has fostered its vocabulary, with names that cross over, however, don't constantly suggest the same thing in another style and may allude to an alternate part of the sanctuary. Early Hindu sanctuaries, up to the seventh or eighth century, are regularly alluded to as old-style or antiquated sanctuaries, though those constructed following the traditional period, up to the twelfth or thirteenth century, are at times alluded to as archaic sanctuaries. The style of Hindu sanctuary building is a blend of philosophy, otherworldly convictions, and early Hindu writing, as well as inventiveness.

Neighbourhood accessibility of delicate stone in certain areas, like South Karnataka, provoked Hoysala planners to foster design styles that are challenging to accomplish with hard glasslike rocks. Specialists slice rock or different stones to assemble sanctuaries and make figures in different spots. The rough climate of an area encouraged solid stone-cut sanctuary development, while bluff appearances allowed craftsmen to shape cave sanctuaries. Block sanctuaries were created in regions where stones were scant. As per Michell, the "apparent worth, surface, and primary prospects" of the structure materials available in every area have customarily impacted Hindu sanctuary engineering.

Conclusion:

Starting with direct caves and squat level roofed safe-havens, Hindu plan created north of many years and, regardless of some nearby assortment, in the end, picked a standard approach that consolidated a tremendous walled complex with huge upgrading sections inciting a blessed space of lesser spots of love overpowered by the crucial safe-haven and its marvelous series of apexes.

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Sleep (*Nidra*) – The Essential Experience in Human.

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Abstract:

The word Sleep basically describes the rest which is very vital in one's life. In this busy world people often work hard and as they work hard for their living they need rest too. The sleep is that usually every human in this world tends to do. The below information specifies what is sleep, what are its benefits, why sleep is important and so on.

Keywords:

Sleep, *Nidra*, *Tamas*, Hormones, Brain, Senses, Body, Rest, Disease, Healing, etc.

Definition of Sleep:

"Sleep is a sort of giving rest to the body where body goes in the state of inactivity, which will be also in unconscious mode." The senses of the body will be out of their actions as of it will be inactive temporarily.

Etymology of Sleep:

As per *Samkrutha* language "*Nidra*" is a feminine gender word, which is derived from the root (*Dhatu*) "*Dra*" with prefix "*Ni*". The root "*Dra*" means "Undesired". Hence *Nidra* is considered as a state in which there will not be any desires.

Sleep is induced by *Tamas*. One can sleep only to the extent of *Tamas* exists. If there is no *Tamas* one cannot sleep. In our body this *Tamas* is not concentrated in one place. It is scattered all over the body. Sleep is a weapon to destroy the *Tamas*, hence sleep relaxes and rejuvenates the whole body. Yogis will take one more step in the process. Along with destroying the *Tamas* they will also cultivate/generate the *Sattvik* vibes with the sleep.

People in the world sleep abruptly. Some will sleep only when they are too sleepy and some may sleep only to fulfil their need in sleep. Some people do not consider sleep as a part of their lives.

Noticing the above title "Sleep (*Nidra*) – The Half Death of Human" specifies mainly the way how one will be during sleep.

If a person works for a whole day, it will be obvious that he may get tiered at the end of the day. So, basically when that person fall asleep, one will be in deep sleep and that deep sleep sometimes considered as half death, when one's senses will not into be action. Example is of though the sleeping person is having ears, but one cannot hear as one will be in deep sleep.

Actually, the sleep is considered as half death as the person who is in deep sleep may not know what actual is happening around him. So it will be considered as a death or half death regarding sleep.

In my view, or in my experience regarding sleep, Most of the time, I will be in the stage of half death as I will be tiered working entire day. And the sleep which I get as a half death will be my best sleep and I will be refreshed for the next day.

Sleeping early also helps human body to conceive many vital vitamins inside the body. Sleeping early also helps us in digestion of our food properly with many benefits.

Ayurvedic Approach to Sleep:

Basically, when it comes to Ayurveda we need to enchant some *shlokas* and also should close eyes, relax our forehead, neck, shoulders, spine, hips, knees, ankles, and so on. We must be aware of breathing too.

The first foundation is “*Nidra*” that is sleep to recover to rest and also to cutdown from all distractions. *Nidra* is a term where our body is relaxing, our mind is relaxing and our muscles are also relaxing. In Ayurveda there is a disease called *vatarekta* which means all the abnormal things which will be going to happen if we couldn't sleep. “*Vata*” means “*Dosha*” which means element of wind and spaces put together and also it is based upon the energy of our nervous system. The word “*Rekta*” means fire which can be described as forest fire where if the wind and fire is high it will not be a convenient to absorb both the things.

The first cause of *vatarekta* is awakening till late nights. In Ayurveda, there is also a concept called *dinacharya*. “*Dina*” means “Day” and “*Charya*” means “Rituals” which means daily rituals or daily tasks.

In *dinacharya* it is mentioned that if the person is having habit of getting up early in the morning then one can live a healthy and a long life.

Importance of Sleep:

Have you ever thought of what happens inside our body when we sleep?

Most of us believe that a good sleep makes us active and gives us positives vibes with a positive environment.

Basically, we sleep at a particular time and we will get up at a particular time so that time is mostly fixed as per to complete our daily routines.

We sleep to get a complete relaxation for our body as most of us went through a hectic day.

Sleep is basically a habit of every human to get a complete rest for the body so that to do work next day without any difficulties.

The main thing is to collect all the memories throughout the day.

During day, our eyes capture lot of memories what we see in our whole day. It may be of lots of people around us, food what we eat, the way on which we go through for different destinations, the work stuff what we do throughout the day and so on.

These memories are been processed and stored somewhere in our brain and sometimes results the similar scenes as dreams in night.

Dreams mostly depends on what we see and capture throughout the day. If we see and capture good and positive things we may get positive things in our dreams and if we had lot of negativities around us in a day then we may get the same.

A good sleep and also a long sleep leads to improvement of blood circulation in the brain, improvement of tissues and so on.



The main hormone which is the reason to get sleep in a human is adenosine. This hormone is produced when we are in sleep and after getting up the production of this hormone gets terminated for a short period until and unless we get back into sleep again.

During exams students prefer not to sleep and they take caffeine like stuff to reduce sleep and this leads to less production of adenosine in our body.

Once the neurons signals to our body to sleep then we go through four stages of sleep.

During the first and second stage we will be in lite sleep and this will be the process or a sleeping process where initially it takes us to a deeper sleep later.

At these stages the heart beat and breathing will be going on decreasing and body temperature will also be decreasing.

During the third stage we will be in deep sleep and at this stage to improve the tissues and bones in the body large number of hormones are produced and leads to automatic body repair.

During fourth stage, we will start dreaming in our sleep and it is due to various chemical reactions occurs frequently in our body.

The fourth stage can also be described as temporary paralyzed body, where though the body possess organs but it will not be in action.

For example is that though there will be ears while sleeping we cannot listen if we are in deep sleep.

Difficulty in Sleep:

It is obvious that if we do not sleep we will be tiered more and we feel irritability. If we do not sleep for long time or many days it will definitely affect our health and leads to no sleep, weight gain, heart diseases, high blood pressure, diabetes and so on.

Less sleep or no sleep also affects our skin and color of the body.

There is a scientifically proven technique called 4-7-8 technique which means that if one is not getting sleep he/she should take a long breathe up to 4 seconds, hold it for 7 seconds and release breaths slowly up to 8 seconds.

This 4-7-8 technique should be implemented in a dark room for best results.

Definition of Tiredness:

In simple words, it is said to be exhausted from the work what we are doing and also we will not get tiered only by the work what we are doing we can also get tiered sitting simply whole day at a single place doing nothing.

Cause of Tiredness:

People work whole day to lead life but at the end of the day, it takes to shutdown with the tasks what they were doing.

A Human body can hardly resists to work not more than 8 to 10 hours a day. Sleep is one of a kind, where a person should get sufficiently and properly. Each person in this world needs sleep or rest to start one's next day wonderfully.

Due to excess work one can get tired by their work and get fatigue and obviously they need rest. When one is doing large amount of work continuously they may feel tired at the end of the day.

Gunas (Quality of sleep):

The name itself defines the quality sleep which means how, when and how much the one is sleeping.

In this case, not only the sleep matters for one's life but also the proper way to sleep, the duration of sleep and so on also plays a vital role in one's life.

The proper way to sleep defines the body posture throughout the sleep which also results in the functioning of different organs in the body during sleep.

The duration defines how many hours is healthy enough for a person to get a good quality sleep.

According to science and medicine it is believed that minimum 6 to 7 hours of sleep is best to start the next day without any difficulties in their daily tasks.

Different types of Sleep:

Sleep can be divided into various categories. It depends on what basis we are categorizing sleep, we can categorize sleep regarding science and medicine or it can be categorized regarding any philosophy.

Basically, sleep can be categorized into dreamful sleep and dreamless sleep.

As the name itself defines that people get dreamful as well as dreamless sleep. We get dreams similar to what we visualize throughout the day. We also get dreams on the basis of what we are thinking or what we thought or what we were thinking throughout the day.

It all depends on our mind and body to get dreams during sleep.

People also talk during sleep as they will be talking in their dreams. Some dreams will be so realistic that we do perform some actions during sleep which will be quite weird to those who see us doing this.

Disease:

There is an unknown disease called "sleep apnea" which leads to resuming of breaths during sleep.

This disease is unknown because many people do not know about this and also if they get know they will do not consider it as a serious problem.

This sleep apnea usually occurs when the respiratory pipes gets shrink and the oxygen level gets very low.

And because of this shrinking of respiratory organs we couldn't get sleep as we will be breathless then the level of oxygen decreases in the body.

If the oxygen level is critically decreasing in the body it will pressurizes the brain and the other body parts for blood circulation in the body.

Due to the extreme low oxygen level, the blood pressure and the diabetes couldn't be controlled by the time and leads to death sometimes.

There are higher chances to get heart attack, strokes, paralytic attack during sleep apnea.

Healing:

Sleep apnea should not be ignored as it is a great risk for one's life. Usually, sleep apnea occurs mostly who are overweight.

Symptoms of sleep apnea will be like high sound snoring, improper sleep, dryness in throat, heavy head, tiered throughout the day and so on.

Sleep apnea is a most common disease but it is very risky too so, better to consult doctor within time. People possessing sleep apnea disease is of 19% to 25% in India. It also occurs in women leading to depression, thyroid, uncontrolled hyperthyroidism.

Sleep apnea also occurs in children of age 5 to 15 years and it leads to inactivity of brain, lack of concentration, dullness and so on.

To prevent sleep apnea, we need to maintain a healthy lifestyle along with a good weight and diet as this disease is common mostly in overweighed people.

Avoiding alcohol and smoking also prevents sleep apnea. Practicing yoga is good practice in one's life and it strengthens, boosts all the organs of the body.

Conclusion:

We learnt from the above that what is sleep, why is it vital in one's life, sleep history, ayurvedic approach to sleep, disease and healing. We also got aware of unknown diseases regarding sleep. The functioning of different hormones in our body during sleep also provided us with greater extent of knowledge. If everyone in this world follows a perfect routine in their lives specially regarding sleep then one will lead a long and a healthy life.

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Role of women in traditional families – A Review

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Abstract

Women is the way to manageable turn of jobs and personal fulfillment of the family. The verity of job the ladies accept in the family are those of spouse, pioneer, executive, family supervisor and last but not the least mother.

Women is man companion, partner and friend. A woman gives up her personal pleasure and wishes, establishes ethical quality, pressure of compassion, keep with family agreements and request. In this way, she creates an appropriate environment for her male friend (husband, boyfriend, brother) to care well about family's financial health and the source of motivation for citizens to take on greater and rewarding activities in their everyday lives.

She will always be there for him in situations of need and celebrates all of his successes and successes with him. She is the woman to whom he turns for respect, kindness, support, comfort, and respect. She represents excellence in regards of trustworthiness, suppleness, and dedication to her better half.

Education of women's in ancient times:

In Ancient Greece, women played an important role. In ancient India, there were there are plenty educated ladies. There were two different kinds of the *Brahmavadinis*, or intellectual ladies

Ladies who never married and raised their children according to the Vedas *Sadyodvahas* who studied Until they married, they studied the Vedas. Panini female students learning Vedas was mentioned. Katyana referred to female teachers as *Upadhyaya* or *Upadhyaya*. Asoka was able to reclaim his daughter. Sanghamitra was ordained as a Buddhist preacher.

We learn about the *Kousambi* through Jain writings. Jayanti, the princess who stayed a spinster in order to study Religion and philosophy are two different things. Buddhist nuns are frequently seen. hymns were written Sanskrit was written by women. In addition to writing plays and poetry, he excelled in music, art, and sculpture. different types of fine arts

As a Family Income Manager:

The lady is indeed the humble manager of the personal wealth. It is her duty to make the most of every money she spends. She always prefers to create a budget that is beneficial rather than one which is in deficit. When it comes to money, she is careful in her loss and gain calculations. She carefully distributes her salary among a number of areas, include essentials, comforts, and pleasures. The woman's own earnings, whether inside or outside the house, supplement the family's income. Her work contributes to the parents economic health. She performs at home and regenerates items that otherwise would have been destroyed..



As a Household Administrator and Head of Household:

A well-organized and controlled home is required for the normal family life. This is really a character that the family's female supporter expects. She distributes work opportunities among family members according to their interests and talents, and she supplies the tools and materials needed to complete the work. She helps with meal preparation and serving, clothing choice and care, as well as cleaning, equipment, and home maintenance. As an admin, she supervises various social activities in the family in order to promote social growth. She has a job as a reform administrator. She arranges a variety of recreational activities to address the needs of both young and old members of the family.

As a wife

A supporting wife can encourage a man in pushing his limits, achieving his goals, and achieving success in life. So, what does a wife's position in a man's life entail? A good wife impacts a man's life in a positive way. She leads him down the correct path and is there for him in good times and bad. She nearly single-handedly looks after the children and runs the household. She is a multitasker who successfully balances work and home life. Marriage changes a woman's life she goes from being a carefree, carefree girl to a responsible wife ready to take on the responsibilities of a wife.

Love him unconditionally: In a marriage, a guy, like a woman, wants to be liked, loved, and respected. Give your husband unconditional physical and emotional affection as a wife. Give him your whole attention and treat him as if he were your child. What do you get in exchange? Of course, he loves me unconditionally.

Help him: During difficult circumstances, lend a helping hand to your husband. Be proactive in assisting him whenever he asks for your help. When you require his support, he will do the same.

Uphold his respect and confidence: she wont criticize her husband in front of your family, friends, or relatives. In front of others she wont argue with him or criticize him. She wont talk about her husband in the press. If she have any disagreements, she try to resolve them between the two of them.

Educate your children: Both the mother and the father are responsible for their children's education. A mother, on the other hand, may play an important part in educating her children since she knows them inside and out and has the patience and time to sit with them.

Like a mother

Rather than a missing financial plan. It exceptionally calculates losses and gains while spending money. Reasonably distributes pay on various items as necessities. Has a positive commitment to family pay through work. She acts personally at home and uses side effects for useful purposes. The total weight of the child she carries and most of the educations of the young are carried out by the mistress of the family. Mostly to blame for a young person's propensity for prudence, analysis, entrepreneurship, stealing, or honesty. His contact with the child during the most developmental period of his promotion established his standard of personal conduct. She is therefore responsible for supporting the most extreme discipline of the family. She is the first teacher of the children in their houses. Send the social heritage to the child. The young man learns the principles of the race, the way of life of men, the moral code, and the standards from her mother. The mother, through her proximity and lengthy contact with the young man, is able to recognize and nurture the boy's extraordinary characteristics and mentality, which play a critical role in his growth.

As parent, she is the family's authority well-being official. She is particularly worried with the real well-being of each member of the family, including the newborn infant, the missing kid, the are now, and the aged. She arranges the house and its activities so that each close relative obtains sufficient nutrition, relaxation, and pleasure.



Her skill allowed her to convert the house into a loving and alternative environment for the children. She also develops structural layout design expertise in addition to making the house a welcoming, peaceful, and active environment.

The mother focus of the circle of friends and family and the home. Each and every individual come to her for compassion, understanding, and acceptance. Lady spends her time, work, and thinking to helping family members with government help. Man provides the shelter, while Lady provides the services and the environment in exchange for the cooperation of associating personalities.

In the family, the woman simultaneously performs the roles of husband, partner, organizer, director, leader, re-maker, disburser, business consultant, parent, slave driver, educator, healthcare official, craftsman, and king. Aside from that, women play an important role in the general public's economic development.

The objective for creating such a proficiency course is to increase the general awareness of the public because training empowers women to react to open the door, challenge their work for a company, and change their life circumstances. The most effective tool for providing better resources is knowledge.

Ladies are maintainable turn events and personal fulfillment. So they ought to be individuals from public venue or club to spread information about handiwork, bungalow ventures, food protection and minimal expense nutritious eating routine to individuals having a place low financial status for their monetary upliftment. They should go about as heads of the general public to speak more loudly against ladies viciousness, abuse in family as well as in work place, settlement forbiddance odd notion and other social outrages.

They ought to be individual from strict foundation to convey otherworldly discourse to young adult young men and young ladies to dispose of adolescent wrongdoing issue from the general public. Also they play urgent part in pre and post conjugal guiding for juvenile young lady with respect to sexual sent illness. Helps and other irresistible sicknesses. They should make mindfulness about Human privileges, ladies and youngster freedoms, credit office of bank, different inoculation projects to low financial status individuals of the general public.

Moreover, it is individuals who have helped in the development of culture and influenced the fate of civilizations. In today's complex social situation, women play an important role in many aspects of fields. They could not long be considered simple harbingers of calm, and they are developing as a source of power and a symbolic of advancement.

What is the traditional role of women?

The customary social job of ladies is that of the woman of the house, dealing with the family, being centered around youngsters and their joy.... Besides, ladies have gone into male-ruled jobs, e.g., positions of authority, remembering for legislative issues.

Women traditionally perform in a family?

Ladies are additionally answerable for the enthusiastic prosperity of their accomplices and youngsters. Duncombe and Marsden (1995) observed that ladies are relied upon not exclusively to do a twofold shift of both housework and paid work, yet additionally to work a triple shift that incorporates relieving the feelings of accomplices and youngsters.

Conclusion

The women occupied a very important position in the ancient families.



In many ways, women and men were equal in Vedic times. Women, like males, took part in the public sacrifices. Women were reportedly given the sacred thread and were able to study the Vedas in early Vedic times. She plays a very important role in each and every phase. She gives her 100% effort on each uplifting each of the family person.

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Impact Of Indian Traditional Marriages on Family Life

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Abstract:

Indian Tradition is considered an ancient and vast tradition the sages with their knowledge and research they have contributed lots of practices such as saṁskāra, Rituals, and their other practices. To purify and protect the mankind there are different saṁskāra in Vedic cultures such as garbhādhāna, pūṁsāvāna, śīmātonāyana, viṣṇubalī, jātakakarma, nāmakaraṇa, upaniṣkramaṇa, karṇavedha, cūḍa ākaraṇa, upanayana, vrata catuṣṭayā and vivāha. These are the saṁskāra are considered as s filters or neutering techniques of mankind. In this paper, I will be focusing on the concept of vivāha and its impacts, values, and significance.

Keywords:

Gr̥hastha, Vānaprastha, Sanyāsa, Mukti, Ardhāṁginī, vanavāsa

Introduction:

Human life is priceless, and it is divided into stages. These stages are viewed from many perspectives. Everyone wants to be happy in their family life, but to be happy, we must achieve success. We must be healthy physically, intellectually, and vocally, and we must have riches and prosperity in our lives, as well as a solid relationship, to be successful. When we have all of these things, we will have a happy existence, Our ancestors have assigned distinct stages to this, therefore there are four stages in our lives they are "*Brahmacharya* (student), *gr̥hastha* (householder), *vānaprastha* (forest walker/forest dweller), and *sanyāsa* (renunciate)".

The 4 stages of life are:

1. "**Brahmacharya**": refers to the stage of life of a bachelor student. This section focuses on education as well as singleness. The student went to Gurukul and lived with Guru, studying science, philosophy, literature, and logic, showing self-control, working for dakṣiṇā to pay for the guru, and learning to live a life full of Dharma.
2. "**Gr̥hastha**": This part focuses on one's marriage life, which involves tasks such as homemaking, starting a family, educating kids, and conducting family-oriented and dharmic social relationships. This stage has been regarded as the best of all social phases since people throughout this stage not only desired a pleasant existence, but also food preparation, money as well as children, to keep people alive in later phases of life. A stage in a person's life is also described as a period when the body, sex, emotions, employment, society, and material belongings are all deeply connected.
3. "**Vānaprastha**": When a person retires, he or she passes on household responsibilities to the next generation, assumes a position of responsibility, and gradually withdraws from society. The "*Vānaprastha*" stage marked a change in the host's presence, which greatly emphasized Artha and Kama, to the dreaded emphasis on Moksha.



4. **"Sanyāsa"**: To distinguish the stage, a state of indifference and disconnection from physical existence, usually even without significant assets or place of residence, was utilized, with the emphasis upon Liberation, tranquillity, and uncomplicated spirituality. After fulfilling the *"Brahmacharya"* phase, anyone can reach this level.

Types of Vivāha

The following are a few of the most important Hindu marriage traditions:

Based on the process of consecrating marriage unions, Hindu scriptures specify the following eight types of marriage.

It's as follows:

R. **"Brahma vivāha"**.

S. **"Daiva vivāha"**.

T. **"Arśā vivāha"**.

U. **"Prajāpati vivāha"**.

V. **"Gaṇḍharva vivāha"**.

W. **"Rakṣā vivāha"**.

X. **"Asura vivāha"**.

Y. **"Paiśāca vivāha"**.

1. **"Brahma Vivāha"**: The father of the bride brings his young daughter who is well versed with the four Vedas and the excellent character, as well as other decorations as a gift, for this type of wedding.

2. **"Daiva Vivāha"**: For this sort of wedding, the bride's parents offer his daughter, as well as jewels and clothing, to a person who serves as a priest in the marriage ritual and yajña.

3. **"Arśā Vivāha"**: After giving her parents one or two cows or a bull, as well as garments, the emperor may have married a girl. These objects were not part of the bride's worth but were presented to the husband as a form of gratitude for helping him achieve his *"grhastha dharma"* by giving him her daughter.

4. **"Prajāpati Vivāha"**: The father honors his daughter by gifting her with marital joy and Dharma accomplishment in this form of marriage.

5. **"Gaṇḍharva Vivāha"**: In the *"gaṇḍharva vivāha"* bride and groom's love and harmony is what makes *"gaṇḍharva vivāha"* possible. Today's situation is similar to a happy marriage. The groom's father or his relatives do not influence this form of marriage.

6. **"Rakṣā Vivāha"**: In this form of marriage, kidnapping a girl at her parents' house after killing or injuring her relatives is a regular practice. This wedding ceremony integrates traditional wedding rites from a variety of cultures.

7. **"Asura Vivāha"**: "Asura Vivāha" gives the bride to the husband in exchange for certain money or commodities given to the bride's family members. As a result, this sort of union is referred to as a purchase by purchase marriage. This sort of union is now commonplace in various regions of the globe.

8. **"Paiśāca Vivāha"**: A Paiśāca marriage occurs when a young guy blackmails and forces a woman to marry him when she is sleeping, drunk, or mentally unwell. Dharma and Adharma weddings are two categories of

the eight sorts of marriages listed above. The first four sorts of marriages are regarded as dharma weddings by the community because the father arranges the wedding and offers his daughter as a gift to the suitable person. As a result, the first four sorts of marriage, Brahma, Daiva, Arśā, and Prajāpatya, are referred to as adharma or criminal marriages by the general population.

Significance of “Marriage”

Marriage is an important stage in one's life, and it is repeatedly referred to as "*gr̥hastha āśrama*" - a stage without which one cannot achieve Mukti (salvation). The Vedas regard marriage as both a sacrament and a social and religious responsibility. Marriage is a life-changing experience.

Marriage is considered a sacrament by traditional Hindus. Marriage is necessary for both the survival of the race and the survival of the body. Marriage and family life take place mostly inside one's own religious group. Hindus typically consider vivāha to be essential for everyone because it is stated first. At the appropriate age and era, every man and woman must go through vivāha. Hindus believe that pleasure in this life and the next is tied to and influenced by one's offspring. When a guy's family consists of his wife, himself, and his children, he is referred to as a complete man.

Impacts on Family

A Hindu considers marriage to be a sacrament. His wife is his life partner. He refers to her as Ardhāṃgini. Without her, he is unable to perform any religious rites. When he performs religious rituals, she stands at his left side. Rama and Sita are the ideal couples for both husband and wife.

A homeowner should earn money legally and share it appropriately. One-tenth of his profits should be donated to charity. One must enjoy physical pleasures while remaining morally upright. Every month, a homeowner can experience one night of marital bliss.

"Pam̐ca Mahā Yajña" Their Impacts On Family And Society

Marriage life is not only restricted to the family "*Gr̥hastha*" has the responsibility of all other āśrama and society to fulfill duties and responsibility of "*gr̥hastha*".

Scripture guides to perform "*pam̐ca mahā yajña*" through which "*gr̥hastha*" able to connect with nature and society by performing "*pam̐ca mahā yajña*" gr̥hastha able to avoid all the negativity from his life.

The "PAM̐CA MAHĀ YAJÑĀ" should be performed by the "*Gr̥hastha*".

The 5 Yajña's are:

1. "*Devā-Yajña*": While performing Vedic Mantras, offering divisions to the Goddess.
2. "*R̥ṣi-Yajña*": Vedic study and instruction, as well as the offering of sacramentals to Yogis, are all part of the Vedic tradition.
3. "*Pitṛ-Yajña*": Tarpaṇa and Śrāddha are the Pūjā for the dead souls.
4. "*Bhūta-Yajña*": Food is given to cows, birds, and other animals.
5. "*Atithi Yajña*": Guests should be fed as a sign of respect.

Duties and Responsibility of “Gr̥hastha”

Providing hospitality is one of the homeowner's most important obligations. Visitors, Brahmanas, and relatives must always come first, followed by him and his wife.



The Other 3 "*āśramas*", "*vānaprastha*", "*sanyāsa*", and "*brahmacharya*", are all dependent on "*gr̥hastha*" since it is "*gr̥hastha*" who could maintain and cultivate the other 3 "*āśramas*" through all ways, including intellectually as well as spiritually. "*Gr̥hastha*", in this perspective, is the most important *āśramas*.

"*Gr̥hastha*" acts as a responsibility of keeping the peace in the society.

"*Gr̥hastha*" duty is full or accountable, and he is required to serve all aspects of society. He upholds morality and treats all creatures of the land with kindness.

"*Gr̥hastha*" reaches the "*vānaprastha*" stage after he has performed all of his obligations towards pitri and Putra toward to community.

Significance Of "*Saptapadī*"

The bride and groom take seven steps and exchange vows at the time of marriage rituals. *saptapadī* is performed in the Vedic tradition around the sacred fire (Agni) in the presence of Agni Deva (Divine Fire).

Step1 Groom: Groom: With each step, we took together, my beloved, our love got stronger. You'll cook for me and assist me in every way you can. I will always treasure you and ensure your and our children's happiness and well-being.

Bride: This would be my sincere surrender to you my lord. You committed me to the care of the house, the kitchen, and the finance. I pledge to you that I will carry out all of my obligations for the sake of the family and the children.

Step2 Groom: You've finished the second step with my assistance. Fill my heart with bravery and strength, and we will all work together to safeguard the spouse and kids.

Bride: I will console you in your grief and rejoice with you in your delight, my lord. I guarantee that I will constantly please you with pleasant words, that I will look after the family and children, and that you will admire me alone as your wife.

Step3 Groom: You have now walked with me three steps. Our wealth and prosperity will undoubtedly increase as a result of this. All other women will be considered sisters to me. We will educate our children together, and may they enjoy a long and prosperous life.

Bride: As my husband, my lord, I shall adore you completely. All other men will be treated as brothers to me. You are my joy, and my dedication to you is that of a chaste wife. To you, this is my promise and commitment.

Step 4: The fact that you have gone four steps with me is a huge blessing. You've instilled a sense of solemnity and auspiciousness into my existence. May we be blessed with children who are obedient and honorable. May they live a long and happy life.

Bride: My lord, I shall purify you with sandalwood paste and fragrance and decorate your feet with flowers and garlands. In every manner, I will serve and pleasure you.

Step 5: Groom: You have enhanced my life now that you have taken the five steps with me. God bless you and keep you safe. May all of our loved ones live long and flourish with us.

Bride: My lord, both your joys and sorrows are shared by me. I will trust and honor you because of your affection. Your instructions will be carried out by me.

Step 6: Groom: My beloved, you have brought joy to my heart by taking 6 phases beside me. May you occasionally fill my soul with great happiness and peace.

Bride: My lord, I swear that I will join you in all acts of righteousness, financial prosperity, happiness, and heavenly activities and that I will always be with you.

Step 7: Groom: My darling, our love, and friendship became forever as we traveled the seven steps together. In God, we experienced spiritual unity. Now that you've become entirely mine, I'm willing to give you my entire life. Our union will last forever.

Bride: My lord, I have become your husband following God's law and the Holy Scriptures. Whatever commitments we made, we made them with a clear conscience. In everything, we will be honest with one other. We shall always love each other.

The Ramayana is one of the world's oldest known ancient epics. Before Rama travels for vanavāsa, the promises made between Rama and Sita may be seen in the following scenario. "When Sita, Rama's wife, learned of his exile, she implored him to join her in the jungle." "Like a shadow in the body, so a wife to her husband," he reminded Rama. "Isn't it a woman's dharma to stand beside her husband?" he enquires. "Let me step in front of you and clear the path for your feet." Rama consented, and Rama, Sita, and Lakshmana entered the jungle immediately.

Conclusion

Marriage is considered as a holy ritual of Indian tradition from where the new journey starts in life. Marriage is the major stage of life by which both husband and wife can learn the concept of sacrifice. In this paper, I have focused on The 4 stages of life, the concept of vivāha and explained the 8 different types of vivāha, the significance of marriage, Impacts on Family, "*pamca mahā yajña*" their impacts on family and society, Duties and Responsibility of "*Gṛhastha*", Significance of "*Saptapadī*".

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The Impact of Yogaasana on Student's life

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Abstract:

Due to forthcoming innovation in the worldwide sphere, students at educational institutions are under a lot of strain. This instantly causes an imbalance in a student's personal and educational life, it may be a light or a hard issue, students will be having many different problems such as emotional distress like some students will be having difficulties making friends this will put emotional stress on students, some students who may have left their home town and come to another place to study will be facing homesickness which is also emotional stress on a student and the major issue faced by many of the students is "how to manage time?". All of this put a lot of strain on the student, and Yoga has shown to be an efficient and simple way to deal with it. In several studies, it is useful in reducing stress among students. The objective of yoga in this setting is to aid in stress management by calming the mind and relieving the pressure on students who are under a lot of pressure in their fields of study. According to the study, educational establishments should integrate yoga techniques for dealing with workload and pressure to meet their objectives.

Keywords:

Stress, Yoga, students, time, workload, pressure, Educational Institutions.

Introduction:

Life is full of obstacles. Daily, students confront new challenges in their life, some of which are little and others of which are major. Every student will be having one or the other hardship or call it a situation which will be difficult to face and deal with all the hardship or situation, while some of the students have difficulty in managing time, the most difficult hardship, all these sorts of situation cause a strain in the life of a student that differs from one student to the next. This weight is known as workload or pressure, and it impacts almost every student.

A student's life is a time when they are trapped between the burdens of workload and pressures; they only want to flawlessly complete their college or college project, steel themselves against various examinations or tests, have to achieve incredible marks, work better in their workplace and improve their performance, and many other stressors; to help with this, Yoga is beneficial for a range of stress management techniques. Yoga has proven beneficial to students' mental and physical health. Yoga can help you manage your mind. It's a fantastic tool for managing stress and workload.

Definitin of Yoga:

Yoga is a Sanskrit term that signifies "oneness" or "union." Yoga derives from the Sanskrit word 'ya_uj', which means 'to connect.' In spiritual terms, this coming together is defined as the merger of individual consciousness with global awareness, meaning full harmony between the mind and body, as well as between Man and Nature.



Yoga is an ancient form of exercise that emphasizes strength, flexibility, and breathing to improve physical and mental health. Poses, which are a series of movements designed to develop strength and flexibility, and breathing are the two most important aspects of yoga.

Yoga is the only teaching which does not belong to any religion or any community or to believe any superstitious beliefs. Yoga can be called teaching or a technique to improve health, provide inner peace.

The kinds of yoga practiced are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi /Samyama, Bandhas & Mudras, Shat-karmas, Yukta-ahara, Yukta karma, Mantra japa

Yoga impact on the Human Mind and Intellect:

Yoga and meditation have been demonstrated to have beneficial benefits on the brain in studies. Better cognitive and emotional well-being have been related to participation in these activities. Yoga stimulates the release of a neurochemical that controls neuron activity. Yoga is a mind-body exercise that improves our health and happiness by exerting a direct impact on our neurological system. Bringing awareness to our breath, also known as '*ujjayi pranayama*', or "fire breath," is essential to yoga.

Deep breathing, as practiced in yoga, activates the voice apparatus, head and eye muscles, heart, respiratory system, digestive organs, and intestines. According to other studies, practicing yoga for more than a month can help patients reduce stress, anxiety, and depression as effectively as normal pharmaceuticals. Yoga has also been shown to be an effective treatment for addictions.

Definition of Vidyarthi

A disciple, a pupil, or an apprentice is someone who follows and serves someone else to learn from them. A student in general, as well as one interested in science or learning.

Yogic Lifestyle of a student

A yogic lifestyle entails actively molding our attitudes, habits, and general ways of living to more closely align with yoga's values and ethics. A yoga learner adopts lifestyle choices that lead to sattva, or inner calm and equanimity. Second, it should be a priority to assist kids in developing and maintaining a healthy body, a focused mind, and a tranquil heart. A student's yogic lifestyle should support the pursuit of yoga, truth, and spiritual enlightenment. A student's yogic lifestyle enhances their capacity to manage their body, breath, and attention. Yoga is well-known for its stress-relieving and confidence-building properties.

Many students believe that yoga aids in the management of emotional imbalances, stress, and the development of the capacity to cope with difficult situations. There is no question that yoga is beneficial to pupils. Students nowadays tend to neglect their physical and mental health, resulting in tension and exhaustion in the body. As a consequence of an everyday exercise for pupils, they will have better posture, increased memory, and a beneficial build-up state of mind while uncovering their deepest potential.

Benefits of Yoga for Students

Yoga, a solution that works on practically every modern-day ailment, including obesity, melancholy, diabetes, and panic attacks, is not only a remedy for adults, but also young children, and may help them lead a healthier lifestyle as they get older. Here are some of the advantages of adding yoga to the curriculum for students:



13. Corrects breathing techniques and removes stress.

Students can learn how to master the art of breathing correctly and enhance their quality of life from a young age through pranayama and other breathing exercises in yoga.

14. Boost memory.

Yoga can assist adults and children enhance their memory function, which can lead to improved academic achievement in youngsters. It also aids in the development of children's focus and attention span.

15. Improves student body posture.

By bringing the entire body into balance, regular practice of various asanas helps to correct posture, develop flexibility, and promote equilibrium.

16. Increases strength and health benefits.

Yoga, in addition to its other health advantages, increases the levels of antibodies in the body, which promotes immunity and protects against various viruses and germs.

17. Improves quality of sleep.

A good night's sleep ensures that the body is healthy, ready, and energized the following day. Yoga enables the body and mind to relax and as a result, practitioners report a greater quality of sleep. Students can focus better in class and perform better on exams if they get enough sleep.

Yoga's impact on memory power

Yoga provides factors that you should concentrate on by keeping tension, anxiousness, and bad sensations at bay throughout the day. Yoga stimulates your grey matter by activating acupuncture sites on the earlobe. Coordinating the left and right sides of the brain aids the student's learning. It increases mental health by distributing energy and generating serenity. It also boosts cognitive power.

Benefits: -

- It eliminates the stiffness
- Improves correct posture
- Relief from fatigues/tiredness
- Boosts memory enhancement.

Guru & Student relationship in Yogic Tradition

When Yoga is studied as a spiritual practice, the teacher's responsibility is to assist students in understanding what it means to be profoundly human—to assist them in seeing their limits and the aspects of themselves that they don't want to see. A student's willingness to do so determines a lot. Because yoga is no longer seen as a spiritual exercise aimed at discovering one's inner essence. The first thing to grasp is that much of our aversion to the guru-student connection stems from a misunderstanding of the guru's conventional definition and purpose.



While a qualified spiritual teacher is not required for comprehending a discipline, he or she can assist the learner in moving down the path more quickly and with fewer setbacks. The Guru Shishya Parampara originated in India and has flourished for thousands of years. When a profound knowledge had to be transmitted, it was always done in an atmosphere of trust and dedication between Guru and Shishya. Through numerous characteristics such as the Guru's paternal affection for the learner, the disciple would discover the genuine essence of the guru. This will strengthen the disciple's commitment to the guru, allowing him to derive the greatest advantage possible from the Guru's existence.

Impact of Yoga on Educational System

Yoga practices are beneficial to the educational system since they may be utilized to increase contiguous and verbal memories, as well as visual memory. It not only helps a student improve his or her mental state, but it also helps the student's physical state by allowing them to flex their muscles more to stay focused or balanced in a single pose, as well as maintaining a better immune system. As a result, practicing yoga will benefit the Modern Education System.

Conclusion:

This report aimed to contribute to the answer to the subject of yoga's function in education by evaluating several studies. The possibility of yoga as a remedy for numerous ailments and diseases, as well as a method of prevention, has piqued my interest. and intervention for disabled children, as well as part of the school curriculum is expanding. The previous study has shown that yoga has a positive impact on one's health. Emotions, cognition, and self-control are all factors to consider. In schools where it was first introduced. There has been a stress reduction and increased health as a result of including yoga in the curriculum. Some youngsters have a better mood, more attention, and are calmer, all of which are necessary for success. Effective education usage has proved the potential advantages. Yoga exercises can be done during breaks, courses, or as a stand-alone activity. As a result of the foregoing, we can infer that yoga has the potential to play an important role in education by assisting in the achievement of goals and encouraging psychosocial development.

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Five Elements of Nature – A Study Of Existential Phenomena

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Abstract

In Indian Philosophy, The Five Elements theory is the philosophical foundation in Indian traditional, medicines and culture. Space, Water, Air, Fire, and Earth are the five basic elements under elements theory of science. Scientists often regard the Five Elements theory as unscientific; it is said to be the main five elements are carried upon the entire universe of two sets, bhāva-padārtha is the set of positive and hāni said to be negative implies on the real world. And how the elements are worshiped among God, how people used to follow beyond the entire universe are consist of two types they are eternal and non-eternal, eternal forms of elements are classified into atoms and non-eternals are the forms that would be forms of products non made atoms. The reality of proposed by sankaracarya namely, vyāvasāyika, pratibhāsikā and alaukika levels of reality, “An atom (paramāṇu) is as much real as God and a sky-flower is as much fictitious as rabbit horn (sāsā-śraṃgā)”.

Keywords

Ether, Earth, Water, Fire, Air

Introduction

In Indian science the ancient Indians were having a vast knowledge of the mysteries of the nature which came to modern scientists much later. By various concepts Science has evolved as Indians are the members of the oldest religion, by the help or reference of some scriptures which have some similarities to the ways of modern science. But it represents phases of matter, and the 5th element is the emergence of life called abiogenesis. There are aspects of astronomy, medicines, mathematics (Vedic maths) which are the ancient science finding place in modern science. In Modern science there are 94 elements of nature on Earth not five, these elements are not chemical elements, but correspond to something more philosophical and these five elements are most importance of basic study of nature.

- The concept of the sun being the centre of the solar system with all other planets revolving around it was discovered by Copernicus in the 16th century. But 1100 years before Copernicus in 499 AD Aryabhata wrote a book named “Aryabhatiyam” in which he said that the Earth is round, and it revolves around the Sun.
- Newton discovered the theory of Gravitation in Indian astrologer -Bhaskaracharya wrote a book “Suryasiddhanta” in the 5th BC in which he said that any object dropped from above comes on earth because the earth is having a force of pull and this gravitation force is responsible for all planets to revolve in a fixed orbit.

The Atomic Theory, paramāṇu means (atom) consist in our body as small, tiny particles indivisible particle “paramāṇu,” or “anu,” which literally means atom. kannada thought of the atom as minute objects that are



invisible can't be visible and considered it indestructible and as an eternal. The inter molecular space in solids, liquids and gases are different from one another.

Relation of elements by nature

According to ve utsāhī the, there are nine numbers of dravyāsa, they are earth, water, fire, air, ether, time, space, soul, mind is called as Substances. From the entire universe Earth, water, air, space is created with combination of this element, earth is the place where we can get all our basic need to survive, from earth all living beings gets the rest of substances along with earth they are water, fire, air and ether are those surrounded by the earth and protecting all in terms of God. Humans worship earth as God the rest of four elements like existing and non-existing are the substances created by the universe where people living place called earth.

Element Earth (Soil)

The element earth is called as mother for us, which is the most essential ingredient of life. If we carefully observe the environment, almost everything that is needed for one individual survival on earth comes from soil. Right from growing food, nurturing plants and trees, soil is a very significant carbon sink, the largest water soak on the planet, and the basis of all life. Earth contains with the property of smell along with all other properties like touch, taste, colour, and sound. Comparing other planets earth is the best because no other planet was suitable to live, earth only the planet with gravity we can be able to touch our feet on sand and able to control the movement, either earth contains all the properties like soil, air, water, fire, and atmosphere. This element shows how important role shows how all elements react on role of nature.

Element Fire

The element fire, in the environment between humans and those other species fire is huge impact of nature with humans for the same as space, food, water and air. In ancient years ago, humans went from being predator animals to from protect themselves, we could use fire to heat our food; cooking use of heating makes modifying its taste and saving us from hunger. The source of fire is heat energy turns into kinetic energy in air molecules, when these air molecules contact our skin makes us feel that as warmth.

We had fire, and we could make the area around our sleeping place bright enough for our diurnal, it was also easy usage of make our living spaces warmer, fire represents the relation between on heat, work, temperature, and energy. Thermodynamics is the study of fire variation differs from flow of energy. Fire can be controlled until it goes to critical stage, then fire leads to demolition. In Hinduism, fire is used for prayers happens in generation after generation.

Element Water

Water is resembled and can be seen and felt, it changes the form into gaseous state and represent the cycle of nature, and hence proved that water in our body formed by saliva, urine, blood, and sweat can observe our respiration through air, we have body temperature and hunger fire is equivalent to water by the way of qualities of taste, form, touch, and sound. Consists of taste and colour on how the water quality examples like oceans, pond etc... Touch can be felt on skin through water like natural touch, taking water makes us healthy by quench our thirst, protecting your skin from germs. It is said to be cold or warm by nature then it's called as natural touch, when is heated and becomes hot, then it's not defined as natural touch, take some of water using your hands which the touch applies there but you can't hold the water too long. Water has more important to daily needs for cooking, washing, and electricity called as hydroelectric power generates power from natural flow from river.

Element Air

Our body is made of air which is not visible to our eyes but can be felt by wind and breathing takes care like expansion, contraction, and suppression, by how it's compared like an object, said to be in the vayu-loka, the sense organ made of air reveals the touch throughout the body. The mixtures of gases surrounded by the earth are some important substances oxygen and nitrogen. Object of air can be seen through the shaking of trees and grass. Air can be travelled at any speed changes the climate from breeze on different region forms cyclone on ocean can lead to disaster. Wind has two properties they are touch and sound. The source of moving air gives us energy called as kinetic energy; wind energy can be used to generate electricity by windmills convert this kinetic energy to power of electricity.

Element Space (ether)

Ether is the creation of all elements it is first element, the rest of four elements are latently formed. Space over the universe is said to be infinite, no gravitational force and oxygen is present on space all accomplished by the force of energy defined in several theories. The speed of light is just medium level of propagation like sound waves; Space is filled with electromagnetic and gravitational fields so light can easily multiply through these electromagnetic fields. We live within Solar System consist of eight planets surrounded by the sun, the planets are Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, and Neptune, from that mercury is the hottest planet close to the sun, there is no timeline means space does not have space time but from earth sets timeline by the sun and moon, the connection between sun and moon is defined as astronomical unit. The sun helps us giving sun light where called as daytime people awake and involve to their work, sunlight has major benefit of solar energy, and gains vitamin-D to our body, at night-time sun disappears and moon appears which all living beings will be at rest or sleep, like this how the day and night received through space.

Understanding Spirituality of pāṃca varṣīya

Five great elements, also five physical elements, is a group of five basic elements, which, according to sanātana dharma, is the basis of all cosmic creation. Nothing in the material world is existing beyond these 5 five elements even science has accepted this long back. ve utsāhī the: *“means it is the existence of a universe formed by a god out of atoms of earth, air, fire, and water, as well as out of space, time, ether, mind and soul all conceived as substances co-existing eternally with the god”*.

These elements have different characteristics, and these also account for different faculties of human experience. In ayurveda and Indian philosophy, the human body is made of these five elements.

The pāṃca varṣīya are associated with a sense which is perceived by sense organ in human being.

5. “ākāśa” (Sound) Space or sky is the substance from which the material causes of sound is the quality which can be heard by **ears**, only exist on ether under two types linguistic and non-linguistic noise are called as “sabadā”.
6. “vāyu” (Touch) Air is the quality of substance implies Touch is made up of air, consist of three types cold, hot and warm based on earth, cold touch, hot touch and warm touch can be felt on **skin** on which the water produces through air and makes the sense of feeling through the skin is called as “chitarā huā”.
7. “agni” (Colour/light) reveals the god of fire; consist of producing heat and scatters light, the sense organ is made of light in **eyesight** to reveal the colour is called as “dikhāvaṭa”.
8. “jala” (Taste) our body is made of water is to be found in the world of *varuṇa*, the sense organ helps us to taste by the tip of the **tongue**, finds the difference of water bodies is called as “svāda”.



9. “*bhūmi*” (Smell) is the quality which is the combination of living with air, water, and fire. Earth consists of two eternal and non-eternal, helps human body to sense the smell of any objects through the tip of the nose is called as “*gamdha*”.

Structure of the Elements

In scientific way each elements demonstrate the theory of, how the elements are connected. Yes the elements are connected in nature which represent the five transformation of energy, each of elements having its own creative with different phase of energy showing how these phases transforms from one way to another by connecting elements each other:

8. Wood represents springtime and uprising energy.
9. Fire represents summer and ascending energy.
10. Earth represents early fall control of grounding energy.
11. Metal represents late fall and compacting energy.
12. Water represents winter and descending energy.

Each of the elements is created by it and controlled cycling by itself:

11. Fire can melt metals
12. Metals used to chop woods
13. Woods breaks through soil, by earth.
14. Earth fills up with water.
15. Water can burn off fire.

Elements worshiped by humans

Each individual soul inside our body is a tiny particle of God. In natural way it is possible to feel the energy of elements can be felt with soul. The *pāñca varṣīya* are most important which is formed the energy to the universe, implies on earth of nature, human body attracted to human soul. When the soul leaves from our body, then it becomes dead matter again until the body becomes perishable while the soul is an eternal.

We are the part of God's energy. We are not the body; it is contained, in which we the eternal of elements belong to our soul. Since the soul is small part of God, our every relationship was dedicated to God. That is why, yearning for happiness or bliss is intrinsic to our nature, and we will be completely satiated only when were establish our relationship with him.

They worship all of gods in past, present and future forms as well as the supreme manifesting eternal God. The trend of God worship changed a lot nowadays for selfishness and benefits rather than salvation from humans. *śaharī* means one who believes in the Vedas and *nāstika* means one who does not believe in the Vedas. You may not believe in God as some schools of Hinduism do not believe in God but they are still *śaharī*. But if one does not believe in the Vedas like Buddhists or Jains, they are considered unorthodox or *nāstika*.

Combination of all five cakra Elements

The chakra elements are already combined as one interactive energy system within each of the cakras. When assuming by referring to the system comprised of air, earth, water, fire, and space. But whatever system you're

working with, the elements are already combined. As a visualization practice, you could, for example, sense the element of air combining with the element of earth.

In human body, the combination of elements is determined by hands through each finger, so the endless combinations you can explore, and each time you do so you'll be fine-tuning your perception to understand the elements, and to benefit from their unique energy presence.

Since each cakra has its own unique characteristics, be aware that the element of water, for example, will have a distinctive texture when you experience it in the root cakra, as compared to when you experience the water element within the heart cakra.

Elements connected to human body

According to our body the elements occupied has created us and the link God has set for between nature and human beings. Nature consists of both biotic and anti-biotic things therefore the relation between 5 elements and human biology definitely exists.

Vāyu - Biological organisms undergo a process known as respiration and without which we cannot survive.

Jala - Our body consist of almost more than 70% of water.

Ākāśa - According to a famous big bang theory, "*life came into existence after celestial objects crashed to form earth*".

Bhūmi - We humans cremate ourselves inside the land which decomposes and fertilises the soil which help plants to grow.

Agni - According to Hindu religion, we burn the dead which after burning completely acts as a fertilizer to soil (from fire to ash).

Conclusion

According to Hinduism, pāñjā mahā būtha and 5 great are the basis of all cosmic creation. Our human body has the complete part of pāñca varṣīya. These elements can be friendly as well as destroyer, if any of elements disappears then no option to survive, so these five elements are worshiped as god helps to sustain our life.

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Science Behind Ancient Indian Temple Architecture – A Review

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Abstract

The fundamental concepts of each architectural style reflect a unique culture and era. Besides being the dwelling of God and the place of devotion, Hindu temple design is additionally the home of information, craftsmanship, engineering, and culture in India. Temple customs and customs exist ever, yet additionally in the present, and fundamentally affect the socio-social existences of its kin, as well as giving progression to customary Indian qualities. The advancement of Indian temple design has been characterized by an unflinching obligation to the first old examples got from strict contemplations, which has gone on for a long time.

Hindu temple design has been highly affected by Hindu religion and philosophy throughout its evolutionary process, which continues to this day. As a result, this paper, in light of recorded research and other narrative, abstract, and hypothetical examinations of old compositions and current exploration deals with Indian temple design, explains the ideas that have been embraced since old times for the development of holy Hindu temple, the science engaged with the development of temple designs and cycles, as well as the expertise expected to build such structures. Art, science, and philosophy were all involved in creating the ancient Hindu temple, which has remained relevant to the modern world as it was in ancient times, and which can be traced back to the origins of human consciousness.

Keywords

Ancient, Archeology, Vāstupurusa, sculptures

Introduction

An investigation of design history observed that engineering passed its importance and relationship on to human encounters in an assortment of ways from the starting time. Architectural styles varied at different times and throughout different civilizations as a reflection of man's intellectual and creative development.

A temple is a religious structure that also serves as a representation of a god's or gods' residence. Temples can be found throughout India in a variety of settings, from little towns to enormous urban communities. The word 'temple' comes from the Latin word *tempalama*, which refers to a consecrated enclosure. A temple, by definition, is a structure devoted to strict or profound movement like supplication and penance, or comparative rituals. Not with standing, Indian temple are the support of information, craftsmanship, design, and culture, as well as the home of God and a site of love. Temple rituals and traditions persist not only in history, but also in the present, and they have a significant impact on the sociocultural lives of its people, as well as giving coherence to conventional Indian culture. In contrast to western engineering, be that as it may, the advancement of Indian sanctuary design is set apart by a severe adherence to the first old models, which were gotten from strict



contemplations, and which were gone on over numerous hundreds of years with the utilization of the fundamental extent and unbending types of the early otherworldly spot.

Agni purāṇa - Architecture of Temple

According to the Agni purāṇa, construction of temples has an auspicious significance. It explains that a person who wishes to build a temple reservoir etc. for a deity destroys his sins from thousands of births. And also It gives importance to construction of idols, more than building a temple, building an idol is more virtue.

Artist colonies in Rajasthan usually make white marble, while in Tamilnadu black granite is carved from the studios in Mahābalīpurama. Whether they are made of white marble or dark rock, the stone is painstakingly picked by the custom architect. Agni Purana also mention about location for installing the idols. Based on the text, it should always face to the city and not the back side. Furthermore, it also text more about residential architecture, planning, even on gate, doors, its width. Details in the Agni Purana have been replicated a significant amount in temples throughout India, and it is important to find out more about what has been overlooked by the previous scholars. There are still more on the text regarding the architecture and construction which haven't been studied by people.

Some Of The Mysteries Behind Indian Ancient Temples

Bṛhadeśvara Temple - The No Shadow Gopuram

Bṛhadeśvara Temple, privately known as Thaṁjāī Periyā Kovilā, and furthermore called Rājarājeśvaramī, is a śaiva Hindu temple committed to Shiva situated in South bank of Cauvery stream in Thanjavur, Tamil Nadu, India. Today it stays as a journal of the then King Raja Chozha. The vimana of this safe-haven is far in excess of 60ft tall, yet we never see an embarrassment as it on the ground.

Early Indian engineering was overwhelmed by wood, which quite often decayed or consumed, or block, which was regularly eliminated for reuse. Specifically, Indian stone cut design, which dates to around 250 BCE, is significant for its undeniable reception of contemporary structure highlights for which no models have been found. Furthermore, there have been significant excavations at a number of sites where floor plans have been found, but upper portions of buildings have vanished.

Architectural sculptures

Temple structure of excessive well known developed in nearly all regions at some point of historical India. The superb structural style of sanctuary creation in various components become a final product of topographical, climatic, ethnic, racial, old and phonetic varieties. historic Indian temples are categorized in 3 extensive kinds. This class is primarily based on exclusive architectural patterns, hired within the production of the temples. 3 fundamental style of temple design are the Nagara or the Northern style, the draviḍa or the Southern design and the Vesara or mixed design. anyway, at the equivalent time, there are additionally a couple of adjacent styles of Bengal, Kerala, and the Himalayan regions.

One fundamental piece of the notable Indian temple changed into their adornment. it's far considered in the huge number subtleties of figured design notwithstanding in the structural elements. one more fundamental issue of Indian temple was the garbha gr̥ha: or the belly chamber, lodging the god of the temple. The garbha-griha transformed into provided with a circumambulation section around. nonetheless, there likewise are numerous auxiliary places of worship inside temple edifices, more normal inside the South Indian temple.



Vastu purush

In a state of harmony with the vāstupuruṣamaṇḍala a square address a feeling of request and flawlessness. inside a rectangular is recorded a circle which shows and represents a Hindu conviction that life is repeating comprehensive of development from births to passings and back once more. The vāstupuruṣamaṇḍala communicates in one little outline the essence of Hindu way of thinking.

The planner of this worldwide picture (the mandir) is viewed as plummeted from, and in his circle the same to, Vishvakarma, the interesting expert engineer who made all that exists inside the universe. as to making of the universe, Vishvakarma is the running, Brahma the questioning issue of the preeminent statute (God). Vastu, is for the most part the conscious site online of the structure. Its shape is square continuously and its full known as Vāstupuruṣamaṇḍala This call comprises of 3 sections, Vastu, Purusha and Mandala, Mandala signifies any shut polygon.

The Vāstupuruṣamaṇḍala is the conducted of all structural state of the Hindus. The site-plan, the floor-plan, the even and vertical areas are managed through its standard. at first and by and by the building-structure is over a large area in sync with the Vāstupuruṣamaṇḍala.

Stargazing and crystal gazing, never really isolated in Hinduism, offer the reason for deciding the ideal minutes while all imperative games are attempted. The Bruhataśaṁhitā, one of the early assets of realities about mandir building, is indeed a composition on astrology which remembers an insolvency for design.

Archeology

From the Kushana span onwards, the "custom of stone and block development is extremely a great deal in style at the site and each progressive length acquainted a few frameworks with the place."

Gupta tribes arrived to run sāketā as well as prayāga and Magadha after the kuṣāṇa. The tractors have found heavenly confirmation of Gupta rule, which incorporate a coin bearing the image of a ruler, probable samudragupta ke child Chandragupta II (whom custom has connected with Vikramaditya), with a garuda popular and the legend Sri Chandra. it is questionable whether the region become all around populated; a few shards of stoneware have been found. "the standard sprinklers experienced in other Gupta span sites are missing." Worship of mother Goddess appears to had been normal regardless; middle of a lady puppet has been found. men might have worn, as accepted from a doll, snaked turbans, long rings and pieces of jewelry.

A couple of shape become developed over this time, as decided from the remaining parts of a couple of block and-bludgeon dividers, however nothing to check the conviction that Skandagupta of the fifth century, who had styled himself Vikramaditya like his granddad, had fabricated an amazing sanctuary here subsequent to overcoming the Huns. Says the record: "the appearance of the Guptas.... didn't convey any subjective exchange developing interest albeit the span is thought for its old style creative elements."

The Beliefs of Hinduism

Any strict fine art, the Hindu Temple being no special case, has its establishment on both confidence as well as tasteful ideas of the populace. Whenever the strict confidence sees as its articulation in a stylishly satisfying way, a strict workmanship is conceived. In India, any customary fine art portrays a strict foundation without which maybe it could never have withstood the downpours of time. The confidence being permanent and the



stylish qualities profoundly unstable and liquid in a Hindu Temple makes sense of the significance of it. There are nine convictions, which offer a straightforward rundown of Hindu otherworldliness. Satguru Sivaya Subramaniyaswami (1993) in *Dancing with Siva* makes sense of it as;

1. Hindus have faith in the holiness of the Vedas, the world's most old sacred writing, and adore the Agamas as similarly uncovered. These early stage songs are God's assertion furthermore, the bedrock of Sanatana Dharma, the everlasting religion which has not one or the other starting nor end.
2. Hindus trust in a one, all-unavoidable Supreme Being who is both natural and otherworldly, both maker and Unmanifest Reality.
3. Hindus accept that the universe goes through vast patterns of creation, protection what's more, disintegration.
4. Hindus have confidence in karma, the law of circumstances and logical results by which every person makes his own fate by his considerations, words and deeds.
5. Hindus accept that the spirit resurrects, advancing through many births until all karmas have been settled, and moksha, profound information and freedom from the pattern of resurrection, is accomplished. Not a solitary soul will be forever denied of this predetermination.
6. Hindus accept that heavenly creatures exist In inconspicuous universes and that the sanctuary love, customs, holy observances as well as private reflections make a fellowship with these de vas and Gods.
7. Hindus trust that a profoundly stirred ace, or satguru, is fundamental for know the Transcendent Absolute, as are private discipline, appropriate conduct, filtration, journey, self-request and contemplation.
8. Hindus accept that all life is hallowed, to be adored and respected, and subsequently practice ahimsa, non-injury.
9. Hindus accept that no specific religion shows the best way to salvation most importantly others, however that all real strict ways are aspects of God's Pure Love and Light, meriting resilience and understanding.

Conclusion

Temple architecture is the major part of temple structure. Architecture gives the ideas or history about the particular temple. This paper include vastu purush gives the core idea to which position gives the temple or god aspect of things are recongized through this. Architectural sculptures is the another one which takes the history of temple with diverse variety and also it includes archeology, prayaga and magadha.

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A Study on Soul After Death In View Of Different Religions

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Abstract

The present work proposes an investigative study via beliefs, about the soul after death according to different religions. Most religions across the globe have strong beliefs about life and death, but what happens to people when they die varies by faith. When a person dies, according to some religions, the soul is judged and then sent to an eternal place called heaven or hell. According to some other religions, the soul is deathless after the death of an individual, the human soul is reborn in a different body through reincarnation. This article discusses many religious faiths concerning the soul after death.

Keywords

Religion, Soul, Death, Reincarnation, Heaven, Hell.

Introduction

Every individual who lives should go to the dust eventually. The topic of what occurs after death normally emerges for each insightful individual. It is regularly pronounced that we can't realize what lies past death because nobody has at any point gotten back to tell others. Be that as it may, different convictions can be found in various religions and it fluctuates from one culture to another and individual to individual. The spirit can be characterized as the profound or non-material piece of a living being that endures demise. The five incredible world religions Christianity, Islam, Judaism, Hinduism, and Buddhism-all confidence in some form of a 'self', differently named, which for the most part endures passing. Be that as it may, all religions envision their starting point, excursion, and objective in a few very unique and unmistakable ways.

After death as indicated by Judaism, Christianity, and Islam, the spirit is judged and afterward shipped off an everlasting spot called paradise or hellfire. As indicated by Hinduism and Buddhism, the human spirit is deathless and never passes on. After the passing of a human, the spirit is reawakened in an alternate body through rebirth. In this manner here we portray various convictions about the spirit after death in five extraordinary world religions.

Soul after death according to Christianity

The Christian faith emphasizes the existence of a soul after death. Everyone has a body and a soul, according to Christians. The soul has no death and will either go to paradise or hell in the afterlife on Earth. One intermediate state also is there -which is called purgatory

To give mild or moderate wicked men a chance to have their sins washed away. All spirits will be re-gotten together with their restored bodies on Judgment Day when Christ returns and God, at last, affirms their fate.

According to Bible, *"Just as people are destined to die once, and after that to face judgment"* ([Hebrews 9:27](#)).



A person's activities decide whether you go to heaven or hell, Those who are decided to be commendable have a spot in Heaven, however, the individuals who are decided to be loaded with wrongdoing will go to hell. Paradise is a position of affection, harmony, and love, where God is encircled by a superb court and other brilliant creatures, and damnation is where you are made to endure and caused with torment. In paradise, you are blissful and you live with God. When in hell, you are troubled and live without God.

Soul after death according to Islam

In Islamic confidence, demise is the division of the spirit from the body and the beginning of one the great beyond. *Akhirah* implies post-existence in Islam. It is accepted that *Allah* concludes when an individual passes on, and the perished stays in the grave until Judgment Day which is the last day when *Allah* decides for them as indicated by how they carried on with the life. That day, the individual is lifted from the grave and is brought under the watchful eye of *Allah* to be decided for their deeds. According to the verse of the Quran, "*Every soul shall taste death, and only on the Day of Judgment will you be paid your full recompense*"(Quran 3:185).

Individuals who perform great deeds in their day-to-day existence enter Heaven. There is no aggravation, infection, or bitterness here, yet the people who perform awful deeds in their lives enter Hell. Here the individual goes through physical and otherworldly misery. Notwithstanding, Muslims accept that few out of every odd awful activity or choice is culpable because *Allah* is excusing and kind. Quran states, "*He (Allah) who created death and life, so that He may test you as to which of you is better in deeds. And He is the All-Mighty, the Most-Forgiving*" (Quran 67:2). He will excuse individuals who lament their activities and have played out specific great deeds in their day-to-day existence.

Soul after death according to Hinduism

A few ongoing religions have been established in Hinduism, including Buddhism and so on Passing is frequently considered a departure from one's life to a superior spot, which is accepted to be a definitive objective, a position of extreme salvation and harmony. The human body and the universe are comprised of 5 components in the Hindu texts: water, air, fire, earth, and space. The last soul-changing experience returns the body to the 5 components and their starting points. The *Vedas* allude to two ways taken in the afterlife: (1) the way of the precursors, where the perished goes to the genealogically involved paradise and is in the end reawakened, and (2) the way of the gods, where the expired into the realm of the sun God enters and stays away forever. The second is what could be compared to achieving salvation, a definitive objective, and getting away from resurrection. There is also mention of a terrible place where sinners are rejected. At death, the sheaths separate one by one, eventually revealing the spirit, which departs the body and pursues a path defined by a person's *karma*. In ancient scripture, Bhagavad Gita says that "*The soul migrates from body to body. Weapons cannot cleave it, nor fire consumes it, nor water drenches it, nor wind dries it*"(Bhagavad Gita).

Rebirth is considered to be a ceaseless series of cycles in which the spirit over and overbites the dust and is renewed. One can escape from this pattern of rebirth by achieving *moksha*. One can be resurrected multiple times. *Karma* administers the predetermination of the resurrecting soul. Resurrection implies being renewed. The body represents a collection of clothing that the soul removes before changing into other ones. According to Hinduism, one might be born as a human, a beast, an insect, or even a plant. The structure of the next incarnation is determined by *karma*, and one can go up or down in order. When a person has lived a respectable life and done more useful things than bad acts, they are automatically introduced to a more cheerful presence. *Karma* determines how a Hindu life is lived, and each individual's actions in previous and current lives determine the type of resurrection they achieve. There are three types of *karma*: prior life *karma* that may be known about the current life, *karma* that is now being created, and future *karma* or *karmic* interactions that



are saved for future life. After many incarnations, the ultimate goal is to be free of the cycle of rebirth, or to achieve *moksha*; to become one involving *Brahman*.

Soul after death according to Buddhism

Buddhists look at death as a characteristic piece of life. They believe that people are created and reawakened an infinite number of times before reaching *Nirvana* (the Supreme objective). Whenever *Nirvana* is accomplished, and the individual passes on, Buddhists accept that they will as of now not be reawakened they will go into a spot or condition of extraordinary joy and harmony. The resurrection interaction of being reawakened is associated with pain in Buddhism and is referred to be *samsara*. People's actions in former lives will have an impact on their resurrection. Buddha teaches that “*Even death is not to be feared by one who has lived wisely*”.

Buddhism is generally fixated on the idea of *Karma*, an individual who makes positive *karma* through the smart activities in life can be resurrected as a positive and charming individual life. Negative *karma* has a contrary impact. There are likewise convictions that we don't generally resurrect as people, they accept that we can resurrect as creatures or even divine beings.

Soul after death according to Judaism

In Jewish conviction, there are lessons on eternal life. These incorporate the possibility that Human being has a spirit that will one day return to God. The religion instructs that when an individual passes on, their spirit leaves their body and goes to the hereafter. The convictions of Judaism are spread out plainly in the antiquated book of The Torah.

In Judaism, they believe that one's fate after death is determined by how one lived in their lifetime on Earth. God is regarded as a divine father who sincerely cares about people by Jews. They believe that after death, God will judge them and those who led a good life will go to Heaven, while those who sinned will go to Hell.

Comparison of the soul after death in different religion

Nearly all religions' trust in the afterlife is based on the teachings of the scriptures or their traditions. Christians, Jews, and Islam mainly trust that after death God decides for them and their spirits go to a position of remuneration or punishment. Christians call this paradise or hell. Catholic Christians trust in purgatory, which is the area for individuals who are not malicious enough for the everlasting area in hell, however as an alternative not good enough for paradise. In purgatory, they may be cleaned to be recounted into paradise. In Islam, *Janna* is a location of pleasure in the afterlife. *Jahannam* is the phrase they provide for the place of punishment. *Janna* is depicted as heaven completely happy and delighted in the Quran, though *Jahannam* is said on as a function of the ceaseless area. Numerous Jewish individuals moreover agree within eternity, and that when an individual dies, God makes a selection approximately them on how they lived. Most Jewish people be given that they should zero in on their contemporary existence, and not make investments in a variety of power taking into account what occurs inside the afterlife. Buddhists and Hindus trust that individuals live on bunches of styles of birth and resurrection. this implies when you die, you may be added again to lifestyles into every other existence. This cycle is called *samsara*. How nice or terrible the subsequent existence will be is settled by using how properly a man or woman follows their duties in the world those duties are known as their *dharma*. *Karma* is a type of cosmic judgment system: good actions accumulate good *karma*, which assists to assure a nice and cheerful next existence and awful activities accumulate bad *karma*, to result in a future life that isn't always as certain or upbeat. The objective for Hindus and Buddhists is to escape from the sample of *samsara*, and spend everlastingly in a situation of rapture. Buddhists refer to this

as *nirvana* or *Nibbana*, while Hindus refer to it as *moksha*. *Karma* and *samsara* cooperate to assure there may be reasonableness and that everybody gets what they merit finally.

In this way, convictions approximately publish-lifestyles for maximum strict individuals are approximately reasonableness and equity. Whether *karma* concludes the subsequent lifestyles or God sends a spirit to a role of remuneration or discipline, Hence we can conclude that these 5 religions believe that everyone will face penalties for how they have lived, whether *karma* chooses the future life or God sends a person to a destination of reward or punishment, and no one will be freed from punishment. People's actions in the present life will have an impact on their afterlife.

Conclusion

In terms of humanity, death finally grabs all of us. We may be able to postpone death, but our bodily lives will inevitably come to an end. As a result, one of the most basic issues concerning human life is: What happens when we die? Is it true that life continues after death? There is no scientific evidence for life after death, but belief in life after death is strong among different religions. For all their diversity of beliefs, the great religions agree on one great teaching: after human demise, spirits are godlike and their soul comes from a heavenly world and can ultimately bring there back. All significant world religions believe that an individual's way of behaving during their life on earth will incredibly impact a definitive predetermination of their spirit in the afterlife. All of the seeds sowed throughout one's life, good or evil, will be harvested in the afterlife.

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The Legacy of Theyyam - Kaliyattam

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Abstract

The culture of the Theyyama is different to the north of Kerala, southwest India, and consists of a deity assuming a residing form thru a ritual overall performance. The main characteristic of this cult is that the performer is meant to be transformed into the divinity, it isn't simply a representation however a living god or goddess that is gift to the believers, and anybody behaves in step with that assumption. The principle kind of rite with the participation of Theyyama is the 'kaliyāṭṭama', a "danced tale", which occurs in the course of a competition organized annually in a village or circle of relative's temple. The performers belong to the decrease castes or tribes of the traditional social stratification system. Theyyama performer, inside the manner of transformation into the condition of a living god.

Keywords

Theyyama, kaliyāṭṭama, kalāvārā, prakāra, Theyyama ke prakāra, thoṭṭama, thoṭṭamapaṭṭū, mughathejhutha, teyyama kī veśabhūṣā, Theyyama pradarśana ke caraṇa, kajaṇcā, annadhanama, nivedyama (bhagavāna ke lie bhojana), komarama, kannaghāṭṭubagavatī, karuvaṁtōttbhagavatī, kākkhaṭṭubagavatī, karuvantōttabhagavatī, kakkara, madāyilacāmuṁḍī, thāyīparadevatā, pulikaṁdana, pulikaṁdanavellaṭṭama, kuṁḍoracāmuṁḍī, gulikanaa, melerī, melerithākarapa.

Introduction

Theyyama is the famous ritual art work. The Theyyama dance is done in front of the village shrine, groves, and in the homes as ancestor worship. Man assumes the shape of God and dances propitiating and appeasing them and in return, the Gods assure prosperity and peace to society and is the belief at the back of the Theyyama overall performance. The performers of Theyyama belong to communities like vannana, malāyana, māvilana, velana, munnūṭana, aṁjunūṭana, and others. It isn't generally best the celebration of exceptional confidence they all in that area will have a critical day. Theyyama by and large execution are went with numerous customs. At first, the entertainer is given a hint and later that the date of in general execution is fixed and the entertainer (Kolakaran) is educated. The initial a piece of the Theyyama execution is alluded to as vellāṭṭmā yā thoṭṭama. Furthermore alluded to as Thottampattu, it's miles finished in a light way with next to no troublesome outfit and the entertainer portrays the establishment and characteristics of different Theyyama. The Kolakaran close by along with his associates take part in it. The primary units utilized for thoṭṭamapaṭṭū are Chenda, Veekan ceṁḍā, ilāthalama aura kujhālī. Some of the Theyyama are there male divine beings female divine beings and furthermore they have one of a kind ways of behaving. There are 11 temples named kannanaghāḍu a special caste named Yadav they are conducting the festivals. the feasts conducted in a year and also in two places the festivals are conducted after two years, edat kannaghāḍu vellorā kannaghāḍu are the places that they were conducted the festivals after two years. In the kannanaghāḍu 3 major Theyyama has three komaram, I also explaining the komaram. komārāmasa they have special dances. The komārāmasa are mainly for kannāghāṭṭū bhagavathy, kuṁḍoracāmuṁḍī and thāī parēḍavata. The

komārāmasa are also the god. The vast majority of the female divine beings have quiet behaviour. One of the bhagavatī Theyyama is kannāghaṭṭu bhagavatī.

Types of Theyyama

There are many sorts of Theyyama specially a temple incorporate an unmarried Theyyama that worship most. In a temple there are many palliyārasī there consist many Theyyama. Right here I am explaining approximately exceptional names of Theyyama like, viṣṇumūrti, cāmuṇḍī bhagavatī. Theyyama and additionally a unique temple named kannanaghāḍu. And other Theyyama like vellattāma, puliyūrakamdana, mecericāmuṇḍī, kakkarābhagavatī, karuvaṁtottabhagavatī, thāi pareḍavata, kuṁḍoracāmuṇḍī, gulikana, and kannanaghāṭṭu bhagavatī.

Overall performance Theyyama exhibits the human skills of abstraction, synthesis, and idealization; it describes social and monetary sports and well-knownshows practices, ideals and ideas. It presents a unique perception into spirituality, intellectual existence and cultural adventures. It's far a divine dance with historic testimony of customs, traditions and creative creativity. Shrines, ancestral homes, Kāvuso in villages provide the platform for Theyyama festivals. Since the Theyyama performer, changes to the notoriety of a specific god, Theyyama could be extremely an incredible arrangement a heavenly dance. Conjuring God or goddess in his edge, he moves by means of the compound of the consecrated space wherein divinities are venerated. The dance is thought about not for satisfying divine beings or goddesses, as an elective it's miles dance of the divine beings or goddesses themselves. Scores of nature gods (like creatures and brambles), predecessors, town legends and courageous women, and divine beings and goddesses from śaiva, vaiṣṇava aura śakti: customs of Hinduism shape part of the pantheon of Theyyama by and large execution. The central measurements of life of Theyyama execution, even inside the forefront, make the custom a strong gadget that impacts the considerations and practices of Malabar society. In help of this, experts bring up that the gods are adored and appeased for the gift of richness, for wellbeing and security. There are strong gods who beat back smallpox and other infectious sicknesses.

Thāi Pareḍavata Theyyama

Tiruvarakaṭṭu Bhagavatī, popularly known as Madāikkāvilācī by the villagers as poṭṭiporunnoracī, is also known as the Goddess of Thai para. This Bhagwati is also known as Bhadrakali, Thai in the form of Kolas and also known as Kalariyal Bhagavatī. It is the main deity worshiped by *King Kolathiri*. Therefore, this goddess occupies a prominent place among the mother deities. This Thai is one of the six Theyyamas born from the eye of *Lord Shiva*. *Sati Devi* disobeyed the orders of *Sri Mahadevan (Shiva)* and went to Yagya, the capital of her father *Daksha*. *Sati Devi*, humiliated by *Daksha*, jumped into the fire and committed suicide. Knowing this, *Lord Shiva* trembled with rage and finally tore off his braid and hit the ground. From it thenbhadrakālīand Veerabhadra were born. According tobhadrakālīŚivajana, who was born in this way, he gathered the demons and went to *Daksha's* shrine and destroyed the whole place. On his return, Omana's daughter was given a place to live by *Lord Shiva* on the north side of Mount *Kailash*.The goddess later reappears during the Devāsura war. At that time, the goddess grabbed the poor man with the power of the Ejaṇāsī by seven fists, beheaded him and drank his blood. Kali fought with the poor man for seven days in a row and killed the poor man on the eighth day and drank his blood. Thus fulfilling his incarnation goal, *Lord Shiva* sent the Goddess to earth to take care of the rest of the people. Legend has it that *Lord Shiva* divided Goddessbhadrakālīinto four parts, namely, thiruvarakāḍa (madaī kāvu), South (kalārivathukkalī), East (māmānikunnū) and West (Cherukunnu Anna Poornaswari Temple). As the namebhadrakālīitself suggests, this Goddess is a blood-thirsty Roudra. She is also a close friend of the new Bhagwati. This goddess is worshiped as bhadrakālī in the Kāvuso of the new Bhagavad Gita. Elsewhere, he is worshiped as Thais in the form of Kolas. The Theyyama is tied to the pole of the new Bhagwati. Bhadrakālī Theyyama dances with big hair with a little bit of polish. It is generally said that the hair is pushed forward to show the cruelty of the



Theyyama. The roughness of this Theyyama can therefore be deduced from the hair itself. Theyyama wears the tirumuḍi facing north and unties the tirumuḍi facing west. During this Theyyama dance, the musical instruments are stopped. Children, my *Sri Maha Devan* tiruvāḍi nallācāna has commanded me to go to four lands. Along with Tiruvarakattū bhagavatī, their children kṣetrapālakana, someśvarī, pajahassī bhagavatī, śrī porkalī bhagavatī, kālārātri ammā aura culālī bhagavatī will also line up in the bowl. The main attraction of Tiruvarakattū is the hair of Bhagwati, which is 50 meters high and 14 meters wide and is adorned with red and black cloth tied with bamboo sticks. Bhagwati is the only goddess to have the tallest hair. This Theyyama is built by the Vannan community.

Theyyama Costumes

The Theyyama costume in addition to the facial make-up of each Theyyama varies according to the function and fantasy of the shape, which speaks volumes of the nature of the specific Theyyama. The use of indigenous pigments and different substances the artistes themselves prepare maximum of the costumes. The costumes of Theyyama are constructed from cutting and painting coconut sheaths in black, white and pink styles, sparkling coconut fronds shape skirts, fashioning breasts out of dry coconut shells and tying a red fabric around the waist. The facial adornments are complicatedly planned with advanced imagery. Theyyama is finished inside the patio of a home or town sanctuary, as the craftsman gets prepared and the soul of the divinity is evoked eventually of the evening time. The hood, hat, face depict, breastplate, wristbands, festoons and fabric of clothing of each Theyyama are marvellous and fastidiously created.

Stages of Theyyama Performance

Theyyama well-known shows the human capabilities of deliberation, combination, and glorification; it depicts social and monetary exercises and uncovers practices, convictions and thoughts. It presents a totally extraordinary knowledge into otherworldliness, highbrow life and social experiences. It is a heavenly hit the dance floor with old declaration of customs, customs and innovative inventiveness. Hallowed places, familial houses, Kāvuso in towns offer the stage for Theyyama celebrations. Since the Theyyama entertainer, changes to the standing of a chose god, Theyyama is extremely bounty a heavenly dance. Summoning God or goddess in his body, he moves through the compound of the holy space in which gods are adored. The dance is thought about not for satisfying divine beings or goddesses, as a substitute it is dance of the divine beings or goddesses themselves. Rankings of nature deities (which include animals and trees), ancestors, village heroes and heroines, and gods and goddesses from śaiva, vaiṣṇava aura śakti, traditions of Hinduism form part of the pantheon of Theyyama overall performance. The fundamental facts of life of Theyyama performance, even in the present day, make the ritual a powerful instrument that impacts the mind and practices of Malabar society. In support of this, professionals factor out that the deities are worshipped and propitiated for the blessing of fertility, for protection and protection. There are effective deities who keep off smallpox and different contagious illnesses. Theyyama ritual performances additionally offer judicial offerings. Some of the major disputes and caste conflicts are frequently settled by way of a selected representative of a specific deity during the Theyyama performance. The devotees present their non-public troubles and problems to the deities and the deities deliver them recommend and benefits. The basic unavoidable issues facing everyone of Theyyama execution, even in the current day, make the custom a strong instrument that impacts the brain and practices of Malabar society.

On the side of this, experts factor out that the gods are venerated and satisfied for the gift of richness, for insurance and assurance. There are compelling gods who keep off smallpox and different infectious ailments. Theyyama ceremonial exhibitions moreover offer legal contributions. A portion of the significant questions and standing struggles are oftentimes settled via a chosen delegate of a particular divinity during the Theyyama execution. The Theyyamas like kṣetrapālamuthappana, thiruvappana, poṭṭāna theyyama are performed during



the time of home ceremony ana also at the time of offerings. The enthusiasts present their non-public inconveniences and issues to the divinities and the gods convey them suggest and benefits.

Conclusion

Theyyama is ritual performances additionally provide judicial services. Some of the primary disputes and caste conflicts are regularly settled by using a particular representative of a selected deity all through the Theyyama overall performance. The devotees present their private problems and issues to the deities and the deities deliver them counsel and blessings.in this I am explaining about all the activities that are happened in 4 days of Theyyama festival it is not only the festivals that is related to temple.it is the festival of the peoples. Along with Theyyama many arts, song is taken place also crackers will be there. In this the Theyyama that are there in 4 days I will explain with the description and own taken photos and video links. The Theyyama are wearied by the special caste people also their life their experiences will be explained also thottāma paṭṭū which is the song that sings while the Theyyama enters that also I am explaining through this.

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Tribal Culture of Kerala – A Reference To Significant Tribes

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Abstract

The ancestral populace in Kerala through a mathematically little minority. They vary among themselves in a supported language. Mainly five tribal communities have their origin in Wayanad district, Kerala. The *paniyā* tribe is numerically the largest among them. This paper deal with various tribal-related problems and their education deals. It also includes *paniyā*, *ādiyā*, *kurumā*, *kuriciyā*, *kaṭṭūnāyakan* caste system and their education managing. Education problems are the major problem faced in a backward society.

Key words

paniyā, *ādiyā*, *kurumā*, *kuriciyā*, *kaṭṭūnāyakan*

Introduction

Wayanad, The all encompassing slope of Malabar inside the entire of Kerala. Wayanad has the most important tribal settlement in India with varied cultural practices and lifestyles. the most tribes in Wayanad are *paniyā*, *ādiyā*, *kurumā*, *kuriciyā*, *kaṭṭūnāyakan*. The *kuriciyā* of Wayanad have an excellent tradition of fighting. They framed the military of Pazhassi Raja who joined Brits powers in a few fights. Now also the generation of these heroes is still skilled archers. the wonder of the *kuriciyā* archery has been demonstrated recently, in various institutions. All the tribes talk a bad tongue of Malayalam with an admixture of Tamil and Tulu words and expressions which is challenging to be aware. *Adivasis* have a unique lifestyle compared to others and they have a chic legacy of arts and crafts –be it music, dance, handicraft, or ornamentation. *Adivasis* belong to the Hindu fold, but their rituals and customs are different from those of the usually practiced ones within the town area.

Paniya

The *paniyā* is additionally called *paniyār* or *paniyān*. The *paniyā* clan is found in the Wayanad, Kozhikode, Kannur, and Malappuram areas of Kerala. Society Performances of the *paniyā* Tribes and their Instruments - There are two main traditional ceremonial performances related to *paniyā* culture—*Vattakali* and *Kambalakali*. *Vattakali* is a mode of dance performance. *Kambalakali* is the performance with *Kambalanatty*, the paddy replanting ritual. ‘*Thudi*’ is the main device. This instrument may be a most significant part of the *paniyā* tribe and could be a part of all their folk performances.

Adias

They are in days of yore called Ravulayar. A considerable lot of them are agrarian specialists. it's accepted that they were cultivating serfs inside the past. During the yearly celebration at the Valliyurkkavu sanctuary in Mananthavady Wayand, the *ādiyār* individuals together exchange administrations with landowners. No punitive measure is prevalent among the *ādiyās* for sex offenses. This clan calls the woman who performs such 'offenses' as Chullachi and that they permit them to go through a purificatory service alluded to as 'Kalachu Veypu' to gather their local area back.

Kattunayakan

They live greatly in tune with Nature. The *kaṭṭūnāyakan* were the kings of the jungle regions and engaged within the collection and gathering of forest produces. They're alluded to as Ten Kurumar since they gather honey from the backwoods and love their precursors and love Hindu gods. the chaps wear half-sleeved shirts and dhotis. the women connect an extended single piece of the material around their body simply under the neck, leaving the shoulders and arms uncovered. *kaṭṭūnāyakar* are excited about music, melodies, and moving.

Kurichiya

kuriciyā is also referred to as Hill Brahmins or Malai Brahmins. *Kurichiya* stands at the highest of the caste hierarchy among hill tribes of Wayanad. *kuriciyār* mainly celebrates festivals like Uchal the celebration held during *Puthri*, *Makara Sankranti*'s first cooking of newly harvested rice, and Thiru Onam. *kuriciyār* has its special goddess called *Malakari* a facet of Siva as a hunter. per annum, they celebrate the special celebration to appease their deity, referred to as 'Thira'. *Kumbhapattu* is the religious music sung during the 'Thira' festival.

Uralikuruma

Uralikurumā is the foremost colorful and versatile tribal people. The Uralikurumās pick their soul mates from their clan. Whenever a singular bites the dust they trust that the spirit of the extraordinary become divine beings which of the bad turned into a villain. they make bushels and mats of different kinds with reeds and bamboo. Those kurumās in Wayanad talk a blend of Kannada and Malayalam dialects. The "Uch-salt" is played in February.

Speaking of Tribal Language

Kerala may be a land of several intriguing ancestral dialects having a place with the Dravidian family. The *paniyā*, *ādiyā*, and *kaṭṭūnāyakan* have their language, an individual from the Dravidian family. The *Aditya* tribe speaks the 'Adiya' language, also known as the *Ravula* language. The *Paniya* speaks the 'Paniya' language a member of the Dravidian family. The language of *kaṭṭūnāyakan* is a mixture of all Dravidian languages. The present study related that member of all the surveyed tribal families speak their tribal languages at home. Almost all the surveyed *Paniya* and *Aditya* tribes know the Malayalam language also. Children who are going to schools use the Malayalam language as a medium of instruction and also for interacting with others.

Challenges in Tribal Education

6. Illiteracy of oldsters

The most frequent problem being cited by tribes as resulting in their educational backwardness is the illiteracy of oldsters, which successively results in subsequent other problems such as Lack of awareness about education, Lack of future orientation of education, having no planning about the future, Laziness of fogey, Lack of parental inspiration in learning, and parents' inefficiency to direct their children's education. Tribal teachers cited the illiteracy of fogey because of the major educational problem of the scheduled tribes.

7. Poor condition

Generally, it's relatively uneducated tribes who highlight money because of the major problem of the scheduled tribes. Most of the tribes during this part of Kerala are agricultural laborers. they do not have their own house and land and hence cannot depend even on loans. Educated tribes attribute the practice of not saving money for future, off-seasons as adding to the matter as major a part of the hard-earned money is



employed for the alcohol consumption leading to Lack of learning facilities for kids' reception additionally as outside home.

8. Tribal Medicine

Many tribes have their traditional system of medicine which they use along with or without general medical treatment. In Wayanad, there are a large number of registered and unregistered tribal medical practitioners and indigenous healers who give effective medicines for urinal stones, pain, rheumatism bums, etc., and even for cancer. Urban people even from very distant places in and outside Kerala are approaching tribes for the treatment of their diseases. The making use of these available traditional medicines among tribes shows a different picture. The study shows that *ādiyā* and *kaṭṭūnāyakan* tribes follow consulting doctors or general medicine for the treatment of diseases, but in the case of *paniyā* reported consulting doctors. While some of them depend on both consulting doctors are traditional medicines for the treatment of diseases.

9. Tribal Music

An anthropological study of tribal music or art is possible. vantage point We have the option of studying a specific art form and then stopping there. When we look at art and music from an anthropological perspective,

At some points, it must be compared to musical and dance performances in different cultures The musical notation, for example, is the same. the same all over the world, as well as writing music in a manuscript book or A page, is the same all across the world. In addition, the musical notes. The musical note C has a frequency of 16.35 Hz everywhere across the world. The same music manuscript method can be used to write indigenous people's musical compositions in print media. The benefit is that once it's written, the music's structure will be the same. It's the same when a musician performs it from the farthest reaches of the globe. In comparison to most mainstream musical works, the tribal musical structure is straightforward.

10. Using of locally produced product

For producing a variety of products like melting, handicrafts, ornaments, musical instrument, etc. For there on use and or for commercial purpose, which created job opportunities, restored ecosystem, and the traditional craftsmanship there for it had created cultural, economic as well as the elemental benefit for the tribal community. But in the modern tribal society, in the era of globalization and market economy collection, production, or use of these locally available materials and products go on decreasing and as common man do the tribes also meet almost all their needs from the market.

11. Visiting temple for prayer

Despite the influence of the mainstream religion, the tribes in the Wayanad who are in the Hindu told retained various rituals and the practices of their tradition. The primitive form of work ship is prevailed among them and offering to the spirit of ancestors is still prevalent. They also work ship the Hindu gods of various temples in the district. Some tribes go to the temple daily, once a week, once or a few days a month, or only during festivals. The study finds that a percentage of the *paniyā* go to the temple ones in a month, 20 percent of the few days in a month are the remaining 40 percent go for prayer only during the festival. The case of *kaṭṭūnāyaka* reported that 20 percent of them go few days in a week and the remaining 40 percent ones in a month.

12. Socialization with other communities

The entire households in the present study settled in the tribal colonies. They socialize with other communities by attending ceremonies, marriage, employment, at the workplace, and as neighbors. The majority of the *paniyā* tribes interact with alien cultures through employment. *ādiyā* tribe's major interaction with others is



through attending ceremonies or marriages but socialization in the *kaṭṭūnāyaka* tribe is very little. Among the *kaṭṭūnāyaka* tribe, only 30 percent of them interact with others at the workplace and 70 percent of them replied as there is no interaction with others. The entire tribal household in the sample replied that they are well accepted by other communities in the society.

The entire *paniyā* and *ādiyā* and 20 percent of *kaṭṭūnāyaka* household believe that it is important for the female members of their family to actively participate in social activities. But 80 percent of the *kaṭṭūnāyaka* believes that the participation of females in social activities is not important.

13. Reservation of tradition and culture by children

The correspondence is asked to express their expectation about the children or descendants to preserve and follow their religious culture and tradition. The entire sample households of the *paniyā* tribe opined that their children are expected to be modern as well as preserve the culture and traditions. 80 Percentage of the *ādiyā* and *kaṭṭūnāyaka* also think. But 20 percent of *ādiyā* and *kaṭṭūnāyaka* think that their children are to be modern in every respect.

14. Type of leaving preferred for economic development

The type of leaving that would be better for their economic development. The majority of all tribes of the *paniyā*, 80 percent of the *ādiyā* and *kaṭṭūnāyaka* opined that it is important for them to live completely among alien culture, for the economic development. The *ādiyā* family, living in the tribal colony or no contact with alien culture are important and the *kaṭṭūnāyaka* living partially among alien culture is important for their economic development.

Why they're backward in our society?

- They are considered to be a socially and economically weak sector. They constitute an outsized proportion of agricultural labor, industrial labor, plantation labor, casual labor.
- They are the most unfortunate layers of the general public and have low degrees of training, chronic weakness, and diminished admittance to medical care administrations.
- Destroy of forests, alienation of land, and repeated displacement have further made their position vulnerable.

Conclusion

There is a caste system in India since colonial times and therefore Sudras have been browbeaten for the ages. In old times, they were deprived of the right to education and thus were left suffering behind, socially and economically. These peoples have been categorized into Scheduled Castes. Tribal communities, who are never together with the main society, are similarly challenged and are categorized into Scheduled Tribes. This study is for the importance of tribal and sustainable ways of life.

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Kathakali Art – A Study On Kerala Dance Form

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Abstract

In India, there are several different types of dances. Kathakali is a Hindu performing art in Kerala's south west area. It is a significant style of classical Indian dance. The purpose of this research is to investigate the kathakali dance and its primary ramifications. The main keywords are kathakali bhavana, which mostly discussed navarasa expression. Another important aspect of kathakali is natyashastra, which describes the movements and postures of the dance.

This art form has a significant impact on the mind, culture, and tradition, which is described in this study. Thala is a kathakali character. Components and sections of Kathakali are derived from ancient Sanskrit literature such as the Natya Shastra. The kathakali is attributed to the sage Bharata, and the first completed arrangement dates from 200 BCE. However, from 500 BCE and 500 CE, the measurements differ. Decoration, along with gestures and postures, played an essential role in ancient Indian performances. It's written in the Sanskrit language. Natyashastra has 6000 poems and 36 courses.

Introduction

Kerala is home to numerous religious and non-religious cults. The creator of Kathakali is thought to be Lord Kottarakkara. According to legend, Kathakali is a rip-off of King mānavavedana of Kozhikode's kṛṣṇanattāma. The account of Lord Krishna's incarnation to his ascent to heaven was written in such a way that it may take up to eight days to complete. The drama 'Balarāmabhāratama' is based on the Travancore monarchs' contribution to Kathakali. His work includes the kārṭikā thirunala mahārājā narakāsuravadhāma' Attakam and the kārṭikā thirunala mahārājā narakāsuravadhāma ' Attakam. Rugminis Swayamvaram, Ambareesh Charitham, Poothanamosham, and Poundrakavadham were written by kārṭikā thirunala brother aśvatī thirunala, and Nalacharitham Attakkam was written by Karthika Thirunal. Kilimanoor Koithampuran, Ashwati Thirunal's father, wrote kāmasāvadhāma, and Kilimanoor Koithampuran was the author of Kamsavadham. Ravana Vijayam's and Attakkam's scholar

Feelings

śrīnagara transmits Rati (love, joy, please), Hasya communicates Hasa (comic, chuckle, ridiculing), Karuna communicates Shoka (pitiful, dismal), Raudra communicates Krodha (outrage, fury), Vira conveys Utsaha (heart, power, chivalrous), Bhayanaka connects.

Bhavana

Kathakali is one of the most adapted old style Indian dance-show known for the customary bright of characters hazardous ensembles, designated signals and appropriately characterized outline activities (Mudra) gave in tune the anchor playback music and integral percussion. It began in Kerala all through the seventeenth century and has developed throughout the long term.

A lot of make-overhauls on aesthetics, unpretentious gestures and presented subjects other than more noteworthy elaborate singing and unequivocal drumming all through show. Infamous review is that Kathakali is made from "Krishnanattam", the cotillion dramatization at the presence and activities of Lord Krishna made through Sri Manavedan Raja, the Zamorin of Calicut (1585-1658 declaration). Whenever Kōṭṭārakkārā thampurānī, the Raja of Kōṭṭārakkārā who came attracted with the sidekick of Krishnanattam referenced the Zamorin for the credit of a trompe l'oeil of impersonators. Due to the political contest among the 2, Zamorin did not permit this. So Kōṭṭārakkārā thampurānī Thampuram made some other fine art shape called Ramanattam which was latterly changed into Aattakatha. Kathakali likewise shares a ton of correspondences with Krishnanattam, Koodiyattam, a traditional Sanskrit show in Kerala and aṣṭapadiyattama; a release of twelfth-century lyrical indicated to Gitagovindam. It also incorporates a many unique factors from customary and ceremonial work of art structures like Mudiattu, Thiyyattu, Theyyam and Padayani other than a minor portion of individualities expressions like porāṭṭunāṭakam. Over and over, the military craft of Kalarippayattu has affected the containing language of Kathakali. the application of Malayalam, the close by language has also supported the jotting of Kathakali with sounding fresh smooth for the customary objective request limit of the battles in Kathakali cotillion-plays are from Mahabharata or Ramayana. In Kathakali generally there are 100 and done conventional stories. basically all of them have been at first framed to remaining a whole evening. as of late, nearly couple of stories are executed for three-four hours. as an outgrowth, multitudinous affirmations find stage show in factors rather of wholeness. determination is principally innovated on morals like chorographical wonder, topical relevance/ acknowledgment or their inflated rudiments. Kathakali is a traditional workmanship shape, but it veritably well might be loved likewise by exercising amateurs all contributed through the exquisite aesthetics of its man or lady, their figure moves and its synchronization with the measured beats. Navrasam Facial Expressions are abecedarian in Kathakali cotillion, there are general 9 significant aesthetics and they might be employed to convey different sentiments through a spread of aesthetics and hand signals. The 9 passions are Sringara (love/ love), Hasyam (wit), Karunam (pitiful), Raudram (furious/ outrage), Viram (magnanimous), Bhayanakam (terrible), bibhāṭasāmī (accursed), adbhūṭama (wonder) and Santam (peacefulness/ harmony).

Thala

On stage, Kathakali music features the loud and powerful voices of many vocalists, accompanied by the ringing of cymbals and the jingling of the Chengala in time with the drums' blasting. The main vocalist has a music player, while the auxiliary performer has multiple cymbals to keep rhythm. Strokes made with a stick on the gong keep the artists in time. The drummers emphasise each signal and keep the vocals' tempo. When the drummer thumps, the entertainers' actions, steps, and poses are directed. A Kalasom, which is estimated advances and postures restrained when thumps at the drum, marks the end or full stop to each verbal transaction. Every tempo is actually associated with a specific mood, and it develops its own unique characteristics and fascinating results through precise computation. This mood is more than just excellent art; it's a powerful representation of life's broad melody, including love, fighting, feeling, decline, and evolution. The radiant drums known as Maddalam and Chenda are used to make the sounds that the drummers produce with the use of their arms and a small stick.

The Maddalam is secured to the artiste's abdomen with a cotton belt and maintains a steady position. The Chenda is positioned vertically. The devilishly cunning and unrelenting drumming that agitates the audience allows for a wide range of melody. Edakka, a percussion instrument, has long been overdue. When the female characters are on the level, the Chenda is not used at this time. The Kathakali music is a perfect blend of Raga, Tala, Swara, and Bhava. The Kathakali instrumental association is in direct competition with the target market. Kathakali music has reached a pinnacle of perfection. The tunes' ragas were carefully picked to convey a large amount of enthusiastic nuance and sensational content. The combination of images and music is fantastic. The performed performers use sixty remarkable ragas and six talas with highly suggestive five star. The

entertainer's growth is phenomenal, never straying beyond the fundamentals of dancing, delicately delicate while fundamental, and immensely virile and obnoxious at times. the nearest. To offer a general presentation inside the Kathakali dance achievement, the three artists, the artist, the vocalist, and the drummer, must work together in a cooperative manner.

The three-sided concordance between the Geetham, Nritham, and Vadyam has an enthralling colour effect. The melodies are dragged out in length. Kathakali tunes have been lauded for their enigmatic meaning. The vocalist's voice reverberates and carries a long way into the evening.

Performance, Mudras, Music, Musical Instruments, And Artists

Under the Gurukula system, a Kathakali performer must go through a gruelling ten-year training programme to master the art (students should stay with instructors for getting to know). However, the review time has been made more adaptable to draw in more students. Understudies are signed up for school when they are approximately a decade old. The main degree of tutoring is to twist the body using straightforward kalāripayāṭṭu strategies, a Kerala-based customary military craftsmanship. Because the actors are unable to communicate on a personal level, the storey must be told through hand gestures, facial emotions, and bodily movements. Some of these skills must be learned by the performer. with the help of formalised traditional standards and procedures They should study for so many years in order to gain recognition and maintain their footing in the subject. Movies, television, and increased cultural contacts have all helped to strengthen their vocation.

Kathakali Cholliyattam

In Kathakali, there are two acting styles: colīaṭṭama and Ilakiyattam. In colīaṭṭama, the entertainer sanctions the padas and verses, which are sung in exactly the same words by the ponnāni and simkakiḍi. The entertainer gives what he has gained from his educators as being steady with the modes and kinds of the fine art. Actors' creative skill is always fully shown in such performances, since they reproduce the earlier idealized pattern of the dance play.

In Kathakali, Ilakiyattam

Ilakiyattam is the director's one-of-a-kind performance after colīaṭṭama which is performed without the use of words or lyrics. Past the carefully studied aspect, the entertainers utilize his specific ability and involvement with performing. The entertainer's Ilakiyattam, which permits him to stand apart from the group, can be utilized to quantify his inventive and genuine capacities.

Vadyam

The band in Kathakali could be quite large, as it must support the actors' emotions while also shifting the tempo. Musical artists require specific long-term instruction in order to master Kathakali talents. Chenda (a sort of drum), māḍhalāmī (a long round and hollow drum), Chengila (gong), and Ilathalam are the instruments utilized in Kathakali (an instrument similar as cymbal). Idakka (a kind of little drum) is additionally utilized a couple of times.

Music of kathakali

Music plays an important role in Kathakali as a dance theatre. The melody is also the primary channel of verbal exchange because it is a form of pantomime. The attakatha is made out of tunes and padas (metrical writing) to be sung by a gathering of entertainers, including Ponnani (significant artist) and Sinkkidi (co vocalist). Kathakali's vocal melody is a tune of fury. It consolidates components of Kerala's formal music with arranged old style music customs like Sopana Sangeetham. It has also benefited immensely from the

Carnatic track. Despite the fact that it is driven by a variety of assets, it has its own style and individuality. Kathakali has a number of ritualistic elements. A Kathakali performance consists of a series of events.

Keli - it's a percussion execution not long before nightfall upon the arrival of Kathakali as a clue that what a Kathakali execution may be close by. It was once the most pragmatic and vital strategy for publicizing.

Arangu keli- is a quick percussion live execution that joins the Maddalam, gong, and cymbals.

Todayam - is a dance arrangement performed under the drapery, principally by junior specialists in music, with verses that incorporate petitions to various devas.

Vandanasloka is the process of composing a hymn worshipping one's favourite deity.

Purappaadu - the hero and his partner, or other noble characters, make their debut.

melappādama is a well-known percussionist who performs live. 7. The principal attakatha performance is Kathakali.

The main attakatha performance is Kathakali.

Dhanasi - A Pachcha man or woman performs the last blessing dance.

The main goal became to keep Kathakali alive. Kalāmaṇḍalam is located in Kerala's Trichur district, in Cheruthuruthy. This institution's service for the preservation and popularisation of Kathakali has been helpful for the length of the time of disregard following the destroying of primitive device that had been offering the best help for old style expressions.

Kalāmaṇḍalam is as of now a considered college, and it is upheld by the public authority to safeguard the different and rich ways of life of customary expressions like as kathakalī kūḍiyattama, mohiniāttama, kūthū, and others. It has formed into a worldwide exquisite social club where understudies from one side of the planet to the other assemble to direct research and study. Kerala kalāmaṇḍalama kathakalī troupe travels around the world popularising and displaying this amazing classical art form.

Kathakali Mudra

Kathakali Mudras

Kathakali performances

Are conventionally founded absolutely on Bharata's " nāṭyarāṣṭra " that is one in all earliest composition on dance and dramatization inside the worldwide. Mudras are hand side effects and motions. As in accordance with Indian old style customs, fundamentally there are 24 mudras. It is arranged through Bharat Muni in his nāṭyarāṣṭra. The essential mudras can be mixed to shape various signs and side effects to impart some of thoughts and subjects. Krishna and Rukmini

Kathakali exhibitions are typically founded totally on Bharata's " nāṭyarāṣṭra," which is one of the world's most seasoned compositions on dance and show. Hand side effects and motions are known as mudras. According to Indian classical traditions, there are a total of 24 mudras. In his nāṭyarāṣṭra, Bharat Muni systematises it. The major mudras can be combined to provide a variety of indications and symptoms that can be used to communicate various concepts and topics. Krishna and Rukmini are a couple.



Kathakali Characteristics

All roles are acted are male performer, though women have been incorporated into the Kathakali tradition in recent performances. Kathakali has the simplest costume, consisting of headdresses, face masks, and variously painted faces, of all the classical Indian dances.

Conclusion

Kathakali has an impact on Kerala culture, according to my research. It is also the most difficult type of art to master. other dances The audience is drawn deeper into Kathakali imagery. Kathakali encourages people to think more deeply about societal issues and is a new dance revolution. The kathakali thala is more lively, giving the audience a smooth experience. In this work, I attempt to capture kathakali's varied emotions and bhavana in relation to Natyashastra.

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Vistas of Chanting the Mantras

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Abstract

Mantra is made up by two different words which is MAN means Mind or Soul and TRA means Way of Transport so basically MANTRA is a way of connecting to ourselves/our Connecting to our Mind.

Researchers have done many experiments regarding Meditations and how mind will react when you chant/recite Mantra and they have proved that reciting mantras helps in developing great and focus full mindset and helps in witnessing no stress with high concentration in one's field.

Mantras are recited or chanted in particular way or tone which makes our mind to stay alert and stay focused, when you are in focus mind will alert body to get work done which directly proportional to leading a happy life. By other means reciting mantras can help you in removing or avoiding Negative Vibes and helps in attracting Positive energies around us.

When you are chanting Mantras, you will feel connected to yourselves that means you are getting to connect or connected to your inner self.

Chanting Mantra's is basically creating sound in perfect tone with proper control of breath or tone, Sound produced with proper control in breath, which is basically Pranayama, Pranayama is a practice of breath and when you recite mantras you are also involving in practicing pranayama, and it helps in overall Mental and Physical health building.

When sound travels across your mind and body it creates vibrations, and it has a power to resonate throughout the body. When you feel connected to yourself then at that time you won't think anything else which we call as focusing on our self or concentrating on our self which will help in developing our self in a better way.

Mantras may also help in balancing nervous system of human body because it regulates chronic stress and tension. It also helps in controlling the mind which helps with communication between the nervous system and the endocrine system, which produces happiness hormones.

Keywords

Mantras, Chanting, Meditation, Focus, Positive Energy, Sound, Breathing.

Introduction

Everything in this world which vibrates, or which produces sound waves can be measured in frequencies. Every thought that comes to our mind is also a vibration with different frequencies. The thoughts of anger,



happiness, sad, overwhelming is all a vibration or a wave with different frequency. Chanting mantras can help us to maintain frequency and brings calmness to mind.

Mantras are syllables that represent "*sound*." We encounter echo in many ways and that will make our mind curious to know what is that sound, same here when you hear someone reciting mantras it produces echo in sound and our mind will become curious to listen more of that because of the tone in which mantras are being chanting, from this our mind feels relaxed and one feel connected to our self.

Mantras in Temples

When a person visits Temple he finds peace there because of two things, one is because of silence over there and second is because that person will be hearing many mantras chanting in temple when those frequencies hit it creates positive atmosphere that helps a person in finding peace and maintain his stability and remove his negativity.

Sound effect

According to Physics everything is made up by vibration, even molecules, atoms vibrate to make a bond or a pair likewise when there is a vibration frequencies or vibrations fuses and create positive energy across our mind.

Talking about science we can feel air, touch water and earth and see fire which originated in space and the immense ether is source of all creation, likewise the only way to influence space element is by vibrations.

In sound there will be good sound which is melodious to hear, and another type is noise which makes our mind get distracted or make our mind to easily influenceable. Noise is that type of sound we generally hear in gatherings of people like Market, it produces a disturbing sound which causes mental dullness or sadness which affects in mental health conditions.

At the same place of noise when you hear Mantras because of its tone and sound it produces happy hormones inside body which helps in increasing Productivity, Concentration, Focus of person mind

Many believes that anything is influenceable in this universe, likewise mind is also influenceable. If one person's mind is not stable or he cannot focus or concentrate, he cannot decide what is right and wrong those kinds of persons are easily influenceable and, they don't know how to control their thoughts and mind.

Many Researchers researched about how meditation helps people control their communication, thoughts and to make right decisions.

As we know everything is made up of molecules or atoms which creates waves or vibrations from then it is measured through frequencies, each expressions have different frequencies and when you hear Mantra chanting it produces chronic frequencies and helps us in releasing happy hormones.

Chanting and Meditation

Let us consider "*OM*" chanting which is devoted to Lord Shiva according to Hindu Mythology/Scripts, when a person is chanting "*OM*" the sound will produce and with help of breath techniques we say "*OM*" deeply and it feels like it is coming from "*navel*", It is a healthy breath practice one can achieve and it also improves mental stability, concentration, focus in life. Basically, by chanting Mantras one can get better clarity in life.



We can say you are meditating by reciting any mantras, from this we can say like when you are chanting mantra you will be hearing yourself and it is advised that you should practice mantras in quiet place with proper guidance. When you are reciting mantras, you will be hearing yourselves and you will be focusing on yourself, and your mind will take time to get in control but as you practice reciting mind will eventually come in control and once you get control of your mind one can easily control his body and this results in achieving in any field.

Reciting Mantras can benefit in improving Mental and Physical Health like, when you start recite you will be practicing pranayama which is also known as exercise for breath and when your breath becomes healthy means when your lungs become healthy your body will get healthy and you will lead a healthy lifestyle. Talking about Mental health, reciting can really help you to get connected to your inner self, when you get connected to yourself then you can control your mind and which helps in erasing dullness from mind and bring positivity in mind this will result in good mental state.

Benefits

when you recite in proper tone or proper modulation of sound then you can have better benefits like,

- Better functionality of Lungs
- Better Mental State
- Improved Concentration
- Improved Focus
- Filled with Energy

Types of Recitation Methods

“*vaikharī japā*” is reciting the mantra aloud to practise pronunciation, concentrate and connect with wavelength.

“*upamasu japā*” is the practice of humming the mantra softly to bring peace.

“*manasikā japā*” is self-reciting, reciting only in the mind. Silent chanting is more effective than chanting aloud.

Reciting Mantras helps you in achieving deep state of connecting to yourself, when one is practising reciting for a long time that person can think faster and in better way.

For a person who is practising for a long time have greater mental stability and high concentration and focus, comparing to the person who is not reciting any mantras who will have low mental stability and cannot think faster, cannot decide which is true or which is not.

Not only in Hinduism you can also consider Buddhism where they practise reciting Mantras which they believe in connecting themselves to Buddha and which will also help in increasing stability and better focus.

Consequences of incorrect pronunciation

mantra hīnaḥ svarato varṇato vā mithyāprayukto na tadarthamāha |

sa vagvajro yajamānaḥ hinasti yathendraśatruḥ svarato'parādhāt || 52 ||

anākṣaram hatāyusyaṃ visvaram vyādhipīḍitam |



akṣatā śāstrarūpeṇa vajraṃ patati mastake ॥ 53 ॥ (Panineeya Shiksha)

Mantras should be chanted with popular guidance and with proper focus, If Mantra recited wrongly, it may affect in mental dullness because it sound in different and the vibrations produced is different compared to original, So it is advised to practise with proper guidance.

When you recite this mantra it creates vibrations and also helps in advancing breathing technique, each word in this mantra produced with perfect breath and perfect tone which creates vibrations and when you chant while meditating you will be hearing the tones produced by this mantra and when this sound wave is heard it creates positive environment and helps in enriching within yourselves.

Conclusion

Mantras can be used for a variety of purposes, including healing, meditation, personal development, and prayer. Repeating a mantra helps you enter a deep meditative state, clear your mind of negative thoughts, and connect you to your higher self and the divine by linking your breath to the vibration of the sound. Chanting these sacred sounds has an effect on the energy channels of the body and has a calming effect on the mind and spirit. We can learn to access the spiritual wisdom within us, become more mindful in our daily lives, and assist ourselves in healing and transformation by practicing mantras.

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Indigenous Indian cooking and traditions – Unravelling the mystery

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Abstract :

This paper enlightens Indian cuisine, describing its traditional role in the name of culture over food. India is a pure country of countless cultures and traditions; there are many scientific reasons why food is cooked for centuries with Indian cuisine, but it is not given importance these days. Even though we have witnessed or are part of this wealthy community, we have no knowledge of this tradition and we regard it as inferior or insignificant, which is not true. You will be amazed to learn how the various ingredients in our kitchen are used wisely not only to make the meal more delicious and delicious but also to increase the health coefficient of food.

Keywords : Indian food groups, Indian traditional practices, Ayurvedic foods, Indian thali concept.

Introduction :

Indigenous Indian cuisine has been processed for centuries and varies from region to region across the country due to climatic, religious, or other causes. Food culture plays a major role in food development, eating habits, diet, food choices and local vegetation. Eating culture explains why a person chooses certain foods.

Food preparation in India is not just for cooking but also for production. In Aryan Hindu philosophy, cooking is intended to match the traditional food structures of a food consumer.

Food preparation involves shopping; storage, cooking and catering. All these services were mainly given to women in many Indian communities. About 70% of the product is owned by women and they are interested in maintaining youth, nutrition and a healthy diet.

Traditional foods were mainly based on plants that often included grains such as cereals or grains, pulses and a variety of spices, seasonal fruits and vegetables, dairy and dairy products for daily energy needs, nutrients, nutrients, fiber and antioxidants. Food was usually cooked at home and eaten daily.

What should you eat well?

Ayurveda is a science developed by Vedic scholars between 2500 and 500 BC. Ayurveda means ‘learning about life’ which also means life knowledge. Ayurveda is actually one medical system that emphasizes not only the diet itself but also when and how it should be consumed. Even unhealthy eating habits can lead to a buildup of toxins in our body that can lead to disease. This is what makes Ayurveda so deep and so effective in treating the elements from its origins.

There is one diet plan promoted by Ayurveda in all its texts. It recommends a promise that if a person follows it religiously, he will never see a doctor in his life. Even the damage done by a person by eating



unintentional food to the human body can be reversed and the body can be healed as long as it adheres to the Ayurvedic diet system. This diet plan is about the food we eat acting as a medicine.

Ayurveda suggests good dietary features. Food full of beauty is called Satvik. Satvik foods are healthy foods such as fruits, vegetables, nuts, seeds, fresh cow's milk, cereals and vegetables. They come directly from Mother Nature and nourish the mind, body and soul.

When the same foods are overcooked with salt, sugar, spices or when eaten too hot or too cold to satisfy the palate, it causes the brain to relax.

Food should be seasonal. If the mangoes are expired they will be sour and eating them will cause acidity. Similarly, food during the season will provide the best nutrition.

Meals should be local. Bananas should be taken over the Kiwi. Undoubtedly the Kiwi are healthy but not alien to the Indians. There is a reason why nature grows certain foods somewhere. Suitable for local people. Indigenous foods are local and are easy to pick up when eaten.

Food should be fresh. Even in the Bhagavad Gita it clearly states that cooked food should be eaten within three hours. Eating fresh will improve your health.

According to the Aryan tradition of cooking during cooking, cooking habits are also followed because cooking is one of the processes that make food safe and healthy to eat, as the saying goes "before you start cooking one has to wash and wear a clean cloth to eat. Mind and body during cooking" The theory is also based on the preservation of the six flavors of food and food should also be balanced in captivity, temperature, and nutritional properties.

Empty hands were used while preparing food as part of Indian cooking. Hands have been used for cooking for many years in India. Hands are required for all cooking processes. It is also used to knead dough, to make Chapatis or ladoos. But is it not dirty or unclean?

Well, that's far from it. Rather the basis for this practice is more than ordinary. Each finger in our hand represents five elements that make up our body. Our ancestors understood the importance of touch.

When we touch our food with clean, clean hands, food is properly charged that makes it healthy and easy to digest when eaten. Scientists have discovered that our fingers are a major source of sensory neurons processed by a large portion of our brain's cortex.

As shown by the Vedas, our fingers and toes communicate with the pancreas (five parts of life). The thumb is the addresses' Agni (fire) ', the' Vayu (air) 'index finger, the middle finger' Akasha (space or sky) ', the ring finger to' Prithvi (earth) ', and the little finger to' Jala (water) '. In this way, the next time you see a dish cooked with uncooked hands, be aware that the food is cooked with great enthusiasm.

The Indians probably served food with a banana leaf. It is because both leaf and food combine together to give you a complete and emotional experience.

The banana leaf is unmistakably traditional, 100% natural, completely recycled, easy to use and easy to use.

After the banana leaf is used it is fed to the cow and then made a strong compost which is used to plant banana trees where the leaves are bought.



We cannot have a fork or spoon which is more important in the leaf diet. Eating with spoons or forks is considered sterile and beneficial; However, there is reason to eat food with our hands. Touch and feel not only help you balance and reduce texture and help analyze food temperature but also enhance the fall process.

- **How should we eat daily so that we can treat diseases just via food?**

Know the time of sunrise and sunset - in the meantime a place to eat. This is because our digestion is highly dependent on the sun. According to the Ayurvedic text, our grinding fire rises as the sun rises, reaches a peak and condenses as the sun sets.

Ayurveda knows that any food eaten after sunset will not be digested in our bodies. These indigestible foods then lead to the accumulation of toxins in our bodies leading to short-term and long-term health problems. After sunset the only thing recommended is Ayurveda milk. This is because certain digestive enzymes are produced by our body at that moment. Milk also has sedatives so you should get it 30 minutes before bedtime as it calms your body and causes you to fall asleep.

Ayurveda elevates breakfast as a king, lunch as a prince while dinner as poor. However it has a slightly different meaning to it:

Breakfast as a king means you have to be selective and selective about the food you eat in order to break the fast. It should be well balanced with all the major macronutrients (grain nuts, proteins, etc.),

Lunch as a prince: since the prince is young he has a better digestion than the king. He ate the hardest food of the day. Yes, according to Ayurvedic texts lunch should be the most difficult meal of the day. The reason behind you is that the sun is very high. If you want to eat sweets eat them without eating at the same time. Lunch is appropriate.

Dinner as poor: as the sun goes down, one cannot account for digesting too much food. So dinner should be kept simple. According to Ayurveda there are other foods that are not allowed during the meal, these are bananas, vegetables, curd and cucumbers. This is a very cold natural food that the body fails to digest properly after sunset.

3.Essential components of indian traditional nutrition:

The various provinces of India represent geographical identity, culture and traditions. The basics of Indian food carelessly or comparing usually include cereals, lentils, local or regional vegetables, cucumbers, chutneys, perhaps meat or fish (vegetarians).

Sweets are usually milk-based. All foods are finished with grinding such as api, fennel seeds smeared with sugar or butter. Some of the brilliant ideas of our ancestors in each food group

Grain based food:

Indian food. The most widely used cereals and grains in India are barley, ragi, wheat, bajra and jowar. Barley is mentioned in the Rig Veda 4000 - 8000 years ago as the main food of India. It was eaten porridge, flat bread. It was often mixed with chapathis wheat flour as it lowered the glycemic index of food and made it fluffy too.

These beans are a major source of energy for the Indians in their diet which provides about seventy to eighty percent of energy per day for most Indians. And it is cheap and widely available. It is also an important source of several other nutrients such as protein, calcium, iron, and B vitamins.



You should have heard that a vegetarian diet is an incomplete source of protein as it lacks nine essential amino acids. Although true, we thank our ancestors as it does not work for Indian vegetarians who always enjoy an old combination of cereals and lentils (like Chapati and Dal or Sambar rice etc.). Lentils contain an amino acid called lysine which is an insoluble and whole grain of amino acids based on sulfur lentils. Together they form a diet that is not only protein rich but also delicious and easy to digest.

This also applies to legumes. No wonder the farmers of our country with such broken bodies never take any protein shakes other than their basic creators, veggies and vegetables.

The central point of South Indian cuisine is the wide variety of dosas and idlis. A South Indian person will never miss adding fenugreek seeds while preparing the dough. The reason for this is the delicious substance of fenugreek which is related to certain wild yeast that makes the fermentation process faster and easier. So there is no need for those synthetic fermenting agents.

Today even modern research agrees that fenugreek seeds contain a high concentration of beta-glucans that help absorb carbon dioxide which makes idlis bend and soften. Fenugreek seeds also provide viscosity in batter and are responsible for the glossy texture of the dosage.

It should make us proud that our recipes have been carefully prepared and our ancestors have stood the test of time.

Nuts and oilseeds:

Oilseeds and nuts have high levels of protein and fat in them. Peanuts play a major role in Indian cuisine as their main oil seed plant in India. It is rich in nutrients as it is rich in thiamine and nicotinic acid, vitamin E, magnesium, folate, copper and arginine. According to science, using moderate amounts of this nut can help improve heart health by lowering LDL (bad cholesterol), brain function, and can reduce stroke, and strengthen the immune system as a whole. It also helps control appetite and also controls the recording of junk food.

In India it is used in chutneys, and in many foods such as upma, tamarind rice, lemon rice, which is used as a thick paste, in many curries, and snacks.

Nowadays, peanut butter has a great catch for snakes. Peanut butter shakes, smoothies are famous for their flavor and help to feel fuller, leading to weight loss.

Almonds, cashew nuts mixed with almost all Indian sweets can be used not only for the nut flavor but also for the fullness of many essential nutrients. Almonds are antioxidant and their skin is rich in vitamin C. Cashew also helps reduce cardiovascular disease and strengthens the immune system. Almonds help burn fat and carbohydrates. Cashews, on the other hand, provide protein, Vitamin-K and Zinc.

Mustard seeds are widely used in all curries, sabzi (poriyal / palya), Sambar and cucumber etc. bad cholesterol levels in the blood, which are essential for a healthy heart.

Mustard seeds contain glucosinolates and myrosinase which can prevent the replication of carcinogenic cells in the body. According to the Journal of Human and Experimental Toxicology, they have published that mustard may have the potential to protect us from the effects of carcinogens.

It also helps to keep the skin moist throughout the year. Mustard seeds help to hydrate your skin, remove impurities and protect your skin from acne. Seeds contain anti-inflammatory properties that can reduce inflammation in the body. Seeds are also rich in vitamins A, K, and C, and can help reduce aging in a person.



Condiments and spices:

These foods are used to flavor foods and improve the taste of food. They are usually used in small quantities. Some of these spices usually contain potassium and iron. Although pepper and coriander are rich in beta carotene. Many Indian spices contain a few medicinal properties such as Choline, biogenic amines, etc.

Turmeric is widely used in almost all dishes for its rich bright yellow color. Try this to make a meal with or without turmeric, you will be more attracted to one that contains turmeric. As a result, digestive juices will be better extracted. The fact is that the ancients knew that the eyes ate before our mouth. After that due to its anti-bacterial and anti-inflammatory properties, it kills harmful bacteria in food and also reduces inflammation in our body. Turmeric contains high levels of tannin that help absorb iron. Basically instead of using synthetic dyes we use natural herbs and spices that also add healing properties to the diet.

Another clever ingredient was a combination of turmeric and black pepper to enhance the absorption of turmeric. You can see that on many curcumin supplements try to replicate this effect. This provides an example that if we adhere to our Indian diet, we do not have to rely on these curcumin pills.

Indian food consists of coriander powder or seeds or leaves in almost all curries, chutneys, soups and beverages. Coriander contains a large amount of iron that helps those suffering from anemia. It gives a strong aroma and taste to food and has antibacterial and antifungal properties. It also has antioxidant properties.

The smell of cardamom gives us a heavenly feeling. It is used in almost all sweets, sweets and teas. It originally grew extensively near the Western Ghats in southern India. Cardamom aids in digestion and treats dental and gum problems.

Asafoetida (Hing) adds flavor to food and also helps digest food easily. It is usually added during hard meals for easy digestion. That's why they add it to meals cooked during lunch as the most difficult meal of the day. If a person has certain stomach problems they are advised to take Buttermilk, which is included in Hing to relieve gastritis, abdominal pain, constipation etc.

Fruits and vegetables:

Bananas are one of the most delicious fruits in India and are widely used by Indians especially as Prasad. A banana plant is the only plant where all parts of the plant are used properly. The leaves are often used for feeding and plate. Its flowers are used to cook vadas, curries and poriyal. Its stem is also used to make juices, palyas and soups. It has many therapeutic and nutritional principles.

Jackfruit is an ancient fruit that is still eaten today. It smells good and it is delicious and very tasty. The edible portions of jackfruit are fruit and seeds. It is rich in antioxidants, carotenoids and minerals. Jack fruit seed chutney and palya are made with spices that provide a complete nutritional value. Chips are made of leather around (they look like tents) for each fruit with powdered pepper and salt.

Mango is also rich in flavor, taste and aroma. Peanut butter, cucumbers and sweets are made. It is a seasonal fruit similar to jackfruit. It has Iron chelating properties.

It is like a bottle, it is bitter, it is a snake, it is a snake, it is watery and it is full of threads. It is added to our food by adding spices and is full of flavor, which attracts us to eat more than spices without spices.

Bitter gourd is well-known for its anti-toxic properties, but as nutritious as it is, it is equally difficult to consume. However, the ancients were quite aware of their limitations. Therefore, marinating gourd goude with



salt for at least 30 minutes. This will remove the bitter fruit juice which makes it easier to eat. Spicy delicacies are combined with sour or sweet foods to hide the more bitter taste, not only this, you should also be aware that they are often fried with too much oil. This is a wise way to balance its suspension and cooling features.

Green leafy vegetables:

Green leafy vegetables are eaten throughout the country depending on the performance of the local people. The most common green leafy vegetables are: Curry leaves, coriander leaves, moringai, amaranth, fenugreek leaves, mint and palak etc.

Iron, Calcium, beta carotene, riboflavin, ascorbic acid, and folic acids are found mainly in leafy green vegetables. They contain the most important ingredients that are expected to develop, enhance and maintain our well-being. This is especially true of cereal-based diet. It is used as curries, sambars, palyas and stuffing.

Curry leaves are added to fresh or dried food sources that give off a delicious aroma. They are usually added to the oil when the oil is used to reduce oil, against microbial and toxic properties of oxidants. This is done as people often eliminate them and do not have them as it is a thick and dull leaf compared to rest.

Probiotics:

Pro-biotic ingredients that increase intestinal friendly bacteria have become an industry. If we ask our grandmother what pro-biotics are, she may not know the name, yet she will know how to eat them effectively. The secret lies in the fermented food that we eat no matter where we live in India.

Eat, dosa, dhokla, curd, paner, kanji, gundruk, sink and pita etc. proper digestion, absorption, absorption. and food insecurity. So make sure you include processed foods in your regular diet and you will never need those probiotic foods.

Conclusion:

The traditional Indian food culture originated more than a thousand years ago and gives us a wide range of nutritious, complete and balanced foods, which are clearly attractive and delicious. Many ancient cultures continue to be useful to us even now if they are followed.

For many I have chosen certain expressions that have given us the impression that traditional Indian cooking is a masterpiece. It is thoughtfully designed not only to care for the taste buds but also for our health. The purpose of this article was to recognize the efforts made by our ancestors and encourage them to adhere to our traditional practices.

A community research project in India is aimed at archiving the therapeutic benefits of traditional and Ayurvedic dietary resources in various parts of India. What can be done is a knowledge base to protect information on the management, protection, and dietary rules of traditional and Ayurvedic food sources for use in both Indian and international networks.

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Influence of Indian culture on Christianity

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Abstract:

The concept of Inculturation dates back to the apostolic ages when religions and cultures coexisted peacefully. When a concept of god and their particular religion is introduced into a foreign place, the society and the people find it difficult to accept and just leave the culture and religion that they have been following for a long time. On such occasions, Inculturation becomes a tool to co-exist harmoniously by inculcating the pre-existing traditions and norms. This Inculturation changes according to the place and the society living there. Understanding and learning about the existing religions and cultures is the first step towards Inculturation. Inculturation provides a new platform to re-express ourselves in a redefined way.

Keywords: Christianity, Inculturation, Indian Culture, Missionaries, Hinduism, Transition

Introduction:

Christianity was introduced in A.D 52 by Apostle Thomas, a disciple of Jesus Christ, and spent his life preaching and teaching about Christ and his works all around India, especially the south. He even started missionaries, educating and helping the poorest of the poor. People were drawn to his preaching about Jesus and his religion of love. At one point Christianity was also known as the Religion of the poor.

Even though Apostle Thomas was killed in A.D 72, his words of charity were spread all around. Till then he had established seven churches and converted seven Brahmin families into Christianity. But only in the 16th century did Christianity flourish in India under the European missionaries. With the arrival of Vasco da Gama, Latin Christians, and Protestants also came and started residing in cities like Goa and Bombay (now Mumbai) and began trading. Later in the 18th century, Christian missionaries even helped reform social evils such as sati, female infanticide, and even fought with Christian Nadar women in their revolt for the right of Nadar women to cover their breasts and to wear an upper garment. This revolt was known as the Channar revolt or Maru Marakkal Samaram. Even then the notion around Christianity was that it was a "white man's" religion and remained foreign even though it was established in India centuries back. Christianity had a huge difficulty in getting interwoven with the people and their minds. It required the incorporation of Christianity within the regimes of Indian culture so that people had an easier time accepting the transition. To achieve that Indian Christians had Indianized their churches, adapted certain cultures and traditions even clothing and accessories to give a sense of mutuality of both cultures.



This paper talks in detail about the certain influence Indian culture had on Christianity and the cross-pollination between Hinduism and their culture as well as the adapted tradition and their intermixing and the mutual concepts.

Literature review:

During the centuries of Indian colonization, Christianity played an important role. Indians have attempted to comprehend Christian theology and its traditions from different angles. The current study examines the issues of Christian Inculturation in India. The goal of our study is to identify the most important attempts to blend Indian culture in Christianity to ease in the transition of evolving Christianity as well as to create a sense of familiarity. The research and studies that are done before have closely examined the acceptance of Christianity in India and the Inculturation that happened as well. Balancing Indian identity and Christian beliefs resulted in the inclusion of values and several strategies. and The Indian Christians realized and used education as a strategy to mix well and modernize the then-present state of the society. Some studies state the impact Christianity had on Indian Culture and Hinduism as well. Fighting the caste system, promoting education, helping the poor, and spreading Christian missionaries all around India, Christianity has come a long way. We also get an idea of Raja Ram Mohan Roy's take on religions and his views and how it shaped his view of the world and impacted him.

Analysis:

The inculturation began when Indian Christians as well as others felt out of place with many customs and traditions. Such occasion brought out the need for the interweaving of Indian culture into Christianity. Christians all over India started adapting and modifying certain customs with a Hindu touch to them, such that the Indian people had an easier time adapting to the shift. This inculturation did not change or dissolve Christianity but gave a new medium to grow and spread its roots.

"True Inculturation will see the Christian experience express itself through the native culture in its elements and become a source of inspiration."

- (Christianity In India, 2013)

As the efforts of Christians and missionaries, were always for the inclusion of cultures for the better understanding of this religion, it also makes way for the foreign people to learn new customs and beliefs. One such way is the Christian Ashrams in India, which attracts a lot of tourists as well as people coming for spiritual guidance. The idea of Ashrams was taken from the Indian Ashrams where Gurus or saints lived teaching about God and giving spiritual advice. These Ashrams are now being replicated in several other countries too. The Unknown Years of Jesus which is also known as Silent years are the age of Jesus from 12 to 29, which no one knows of. But there are claims, that states that Jesus traveled around, one of them being India, where he spent in Ashrams with Gurus learning and imparting wisdom. So the root of Christianity in India goes way back even though no conversions were found then.

Adopted customs and traditions:

Architecture

One of the main modified shifts was the architecture of the church in a similar form to the temple. One of the churches built by Apostle Thomas is said to be the oldest church which is similar to that of a temple in architecture. It could be mainly due to the two reasons: first one, as mentioned above due to ease the transition to Christianity or the second one is that it could be Geographical too.



Use of Incense and Rosary

The use of incense was only seen in Hinduism till then and was later adapted to Indian Christianity. In both cultures, incense was seen as a symbol to worship God and send prayers. Just like incense, another aspect that got adapted was reciting prayers on the rosary. Praying on a Rosary or a prayer bead was a part of the Indian culture which got adapted into Indian Christianity as well. Gurus or saints used rosaries while praying and were a tool to concentrate and meditate. It was also used to protect themselves from negative energy. There are also studies conducted that prove that some of the Christian prayers are taken from Vedas. Even in Hinduism or for the people living in India Jesus was a guru to them.

Clothing and Accessories

Just like the adapted culture and traditions another noticeable adaptation was the clothing and accessories, especially in some parts of Southern states like Kerala, Karnataka, and Tamil Nadu. The women started to wear sarees, bindis, and heavy ornaments while going to churches. Places like Goa, where later on Portuguese had a great influence, started adapting their culture, traditions, and clothing. Goa is such a state where the Portuguese had a huge impact.

Bible Translation

Bible Translation is also a method that leads to inculturation. The Bible was translated to local languages and was read out loud by missionaries and made local people understand the importance. There were few Bible translations in the early centuries. As a result, the people were unable to comprehend the true gospel message. The only way they received messages was through missionary words. Thus, missionaries played an important role in spreading Christ's words.

Ashrams

In India, an endeavor was made to adapt monastic life to traditional Indian living and prayer. Just like how saints and gurus used to live in ashrams and spread out their words and advice. In Tamil Nadu, an ashram was dedicated to the holiest trinity and was founded by two Frenchmen. It was called Shantivanam.

Modern-day Inculturation

The perfect mix of inculturation can be seen in the case of Fr. Menino Gonsalves who goes by the name Shri Menino Swamy. He wears saffron robes and a rudraksha mala with a cross symbol. He even performs Pooja with aarathi during mass. The church which he runs is also built-in Banarasi Nagara style and has a Siva linga flanked by the idols of Jesus and Mary.

- (The Times of India, Belagavi: Church-cum-mutt a rare example of religious harmony, Sept 16, 2019)

Christian influence on Indian culture and Hinduism:

Just like Indian culture influenced Christianity, even Christianity had an impact on Hinduism too. The Christian missionaries had put forward a great step in providing education to all classes of people, especially the poor. They started educating and providing help for the poor and low castes. They began to build schools and were the first to introduce education to women. Missionaries started to help and empower women in several cases. One such was the Channar revolt where women revolted against the practice of showing their bare upper body as a display of respect to the higher castes or paying a tax for covering their upper body. Even missionaries supported their fight. Another one is fighting Sati, in which a widow sacrifices herself by sitting atop her deceased husband's



funeral pyre. This social evil was eradicated by Raja Ram Mohan Roy who fought against such practices. Even Indian Christians and missionaries stood by him and helped him fight such evil practices. Raja Ram Mohan Roy was a person who never shied away from expressing his religious views. He openly discouraged and fought against social evils which were considered normal back then. Roy was well versed in several languages and was inspired by Christian and Islamic teachings and ethics. He was especially drawn to the concept of Islamic Monotheism. Roy firmly believed that a society could only advance through reformed cultures and practices.

Findings:

Christianity throughout the period has followed inculturation which means that it adopted pagan elements in the Christianised form to ease into the transition of people from one religion to another. The inculturation and coexistence of different religions with Christianity dates back to the apostolic ages. Conflicts always arise when anything new is introduced to a community unless it could coexist with the already existing cultures and religions. The inculturation paves a new way for society and spreads its roots in the community. It broadens the mental as well as spiritual aspects. Christianity has been introduced in different countries all over the world by different disciples of Jesus. And they were conscious enough to understand the land, the people, and the already existing cultures and religions of that place. They captured that essence of the already existing cultures and modified certain aspects of Christianity to blend along with the people and their society. Christianity when introduced in China was blended along with its culture and started missionaries to understand their philosophical and historical context. When introduced in Japan, Christianity raised both admiration and conflicts from people and had a hard time blending with their culture as the people there, showed contempt for the culture they didn't know anything about.

Conclusion

Inculturation presents a pedestal where we allow ourselves to re-express in the form of gospels. It gives us a stage where the society as a whole could reinterpret and mix the cultures and religions as well. It does not mean that we are unfaithful or biased towards one or the other but a way to exist together as a whole. Adapting to a place and surviving there could be difficult and could raise conflicts from other religions as well. But inculturation helps us to be creative enough to share the pedestal. Both religions help and influence each other in one way or the other to create a glorious union of both the culture and traditions.

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Kerala mural painting: A comparative study on its techniques and evolution

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Abstract:

Kerala Mural Paintings are a symbol of grace, simplicity, beauty and magnificent vitality, date back to the eighth century AD and are currently commonly performed in Kerala in both traditional and contemporary ways. It is thought to have evolved from Kalamezhuth, a Hindu sacred art form in which natural powders are used to create exaggerated depictions of Hindu gods and goddesses on the floor. During festivals or Pooja, Kalamezhuth is still conducted in most temples around Kerala. Despite the fact that Kalamezhuth served as a foundation for the development of other art forms, the elements used, such as form and character style, are still the same now as they were in ancient times. When comparing traditional artworks and paintings presently, Kerala Mural Painting or Chumarchithrangal has seen a great change in its form, elements like paints, brushes, and painting surface employed. It has led to the adoption of the artwork by other religions, thereby enlarging the space of creative freedom. This research paper will look at the techniques and elements utilized in Mural Painting in ancient times, as well as how they have changed over time.

Keywords: Mural Painting, Kerala art work, Traditional art, Color and Culture, Art and Culture

Introduction:

Kerala Mural paintings or *Chumarchithrangal* are frescos (paintings done on freshly prepared walls) of Hindu Gods and Goddesses that depict scenes from puranas, particularly Ramayana and Mahabharata.

The beginning of Mural Paintings can be traced back to the 8th century AD and is still widely practiced across Kerala in the traditional as well as progressive way. It has evolved from the traditional paintings done on the floor as part of temple rituals called *Kalamezhuthu* in Malayalam kalam- floor & ezhuthu -painting or writing). *Kalamezhuthu* is done during Temple festivals, made out of natural powders from plants and minerals and lasts only for a day. The process starts with the application of Cow Dung on the floor. Once it is dried the artists start to sketch characters above it. Rice powder is used for white coloring, turmeric powder for yellow, lime mixed turmeric powder for red, dried *Vaka* leaf powder for Green and ash for black. These paintings are exaggerated pictorial representations of Hindu deities with stylized body posters, wide open eyes, elongated lips, perfectly aligned eyebrows, exaggerated facial expressions and many more. Similar characters and gestures were also used in Mural Paintings but with elements that even lasted for centuries.

The oldest Kerala Mural painting can be seen in the temples of Thirunandhikarai Caves (earlier a part of Kerala), which is now in Kanyakumari District of Tamil Nadu. Gajendra Moksha, Kerala's largest mural panel,



is located in the Krishnapuram Palace, Alappuzha district. A lot of the existing ancient paintings were done between 9th and 11th century and are still treasured for their natural beauty, elegance, grace and pious devotion.

Kerala Mural Paintings were done in the past to decorate temples, palaces, Gopurams and Sreekovils. In the past only Kings and Temples could afford this piece of art. It takes several days for great artisans with immense artistic skills and effort to paint a single picture.

The traditional technique for creating Mural paintings is a long process starting with the preparation of walls using sand, lime and water; followed by preparation of colours or pigments from natural elements, making brushes from arrow grass and finally sketching outlines and painting. Most of the ancient Indian artists incorporate the 5 basic elements or *panchaboothas* into their art with the usage of colors- yellow for fire, red for earth, white for air, green for water and black for sky. This concept of Panchabootham can also be seen in the ancient Kerala Mural paintings. The colors were taken from cut brick stone, Yellowstone, copper sulphate, neelamari leaves, neem glue, lime etc.

These paintings weren't limited to Hindu institutions and festivals and were later adopted by others irrespective of religion, culture and race. Nowadays these old techniques are not used to create mural paintings. Artisans were influenced by modern paintings and had switched to artificial paints, brushes and other elements. Even modifications to characters and themes were also done. These differences can be seen when comparing the ancient paintings and the paintings now.

Literature Review:

Kerala's tradition of mural painting is unique. It is so much richer in its symbolism than any other mural painting tradition in the world. In a research conducted by PV Mini it is observed that traditional mural paintings were made with only natural pigments. The colors used for painting stands for the qualities of the three gunas - sattva, rajas and tamas. Earlier the mural paintings were done with natural pigments and vegetable colours. The painting's motifs are drawn from depictions in invocatory lines or dhyana slokas, which are borrowed from numerous Vedic scriptures. They are not a fancy rendition. Flora and fauna, as well as other components of nature, are depicted in highly stylized ways as backdrops.

Murals in Kerala are generally painted in five colors: red, yellow, green, black, and white. Vegetables and mineral pigments are used to make the colours. Red is made up of red laterite, yellow is made up of yellow laterite, white is made up of lime, and black is made up of oil-lamp soot. The leaves of the Neelamari or Neelachedi plant are crushed, and the resulting extract is blended with Eravikkara to make the green pigment.

A study was conducted by PSG College, Coimbatore to identify how the layering of colours was done by artists. One of the distinguishing features of Kerala Mural Painting is the order in which the colors are applied. On the freshly made white wall the artists will be applying a yellow color that sketches the basic outline of characters and scenes. It is followed by the application of red, green and blue. Thin black outline is drawn to properly distinguish the elements or characters in the painting from each other. White colour is not used in painting, it is the colour of the prepared wall or canvas that you see as white in mural paintings.

The themes for Kerala Mural Painting chosen by the artists in the ancient period were based on religious concepts and social scenes. The murals at Thirunandikkara rock cut Temple are an excellent example of how they depicted nature and regular people during the early time. However, from the 16th century CE onwards, Kerala paintings became more focused on iconographic details.



The Aghora panel is usually found within a small panel on the srikovil's south-eastern wall. The Aghora panel is shown beside the Natarja panel in some temples, such as Chendamangalam, Thodeekalam, and Irringannur. The deity's image in mural paintings occupies a specific space on temple walls. It appears that the placement of deities in temple walls is based on particular iconographic and vastu characteristics.

Methodology:

The main focus of this study is to understand how the field of mural painting in Kerala has progressed with time. What are the traditional methods of Mural Painting and how it has evolved in terms of themes, elements, characters etc. The methodology adopted to conduct this research is Qualitative. Following are the steps taken to analyze the data:

- Literatures were read and preexisting information about the subject matter were thoroughly analyzed to find out concepts, opinions and facts.
- Comparative analysis of the mural practice techniques in the ancient times and now is conducted.
- Interviewed a mural artist and visited S K Pottekkatt Cultural Center, Calicut, Kerala to get a deeper understanding of the subject.

Discussion:

The traditional way of Kerala Mural Painting is a very long process starting from preparation of the wall to execution of painting on it.

The preparation of the wall is the first phase which usually takes 2 to 3 weeks. There are three steps to it. A brick or stone wall is initially built. The layer above the brick will be removed if the painting is done on a wall that has previously been prepped. The next stage is to use natural ingredients to prepare the coating for the wall. Sand and lime are combined in 2:1 ratio with a solution of jaggery, myrabulam juice, and oonjalvalli extract (sicious clocka). This mix of solids and liquid is in 3:1 ratio. When blended, Onjalvalli acts as an adhesive, allowing the coating to remain longer and preventing damage to the painting above it. Tamarind leaves are used in place of Oonjalvalli at times. This coating paste is kept aside for 2 weeks before it is applied. To this mixture cotton is also added as it absorbs the pigment when paint is applied. The paste will be thick by the time of application on the wall. The first layer of coating will be a little rough and it gets smoother with the application of more layers above it. Then the wall is left to dry after which boiled extract of mussels is poured on it. Finally in order to make the wall smooth a solution of coconut and lime mixed in 3:1 ratio is brushed onto the wall multiple times in horizontal and vertical direction. After all these procedures the wall will be finally ready for painting. The amount of glue used in preparing the wall coat is more than the required amount, and then paint will be detached from the wall later. If the glue is less than the required amount, then paint will be erased from the coat.

The next phase is the preparation of the pigments. Traditionally 5 colours- yellow, green, black, red and blue which are made from nature are used in mural painting. Yellow is prepared by grinding soft yellow stones with water into a smooth paste. This paste is decanted many times to remove impurities in it. The pigment is then mixed with neem glue. Similarly, red is also prepared by grinding and decanting red stones. The stones collected may have variation in pigment shades depending upon the place from where it is collected. Green colour is prepared by grinding the leaves of Indigo Ferra also known as *Neelamari* in malayalam. It is dried in shade, ground and mixed with gum “iravikkara” at the time of painting. This pigment is having a slight green-blue colour



but when it is applied on the base of the painting, i.e. the yellow layer it gives a green colour. In order to prevent the absorption of plant leaf juice by the lime in the wall coat, copper sulphate solution is applied before green. Otherwise the paint would be absorbed partially by the lime and the colour won't be visible much. To obtain Black colour, artists light "vilakk" or lamp and collect the carbon soot from it. A thick cotton wick is placed in the vilakk, dipped in gingelly or sesame oil. The lamp will be partially covered from the top with a terracotta vessel allowing the flame to touch the vessel. The thick carbon soot deposited in the vessel is taken out, stored and mixed with water at the time of painting. Coconut oil used in place of sesame oil may result in fading of the black colour by time. During the purification process, only experienced artists will be able to identify the pure colour for mural painting.

Third phase of mural painting is to make the brush out of arrow grass. Arrow grass is usually grown in the banks of rivers, fields and other less populated areas. The grasses for making brushes are selected based on a particular age. Then it is soaked in cow milk and boiled to obtain stiffness. It is then allowed to dry in shade. The handle of the brush is made out of bamboo and the arrow grass is tied well and attached to it. The ends of the grass are cut in a certain way for different types of brushes. This brush can also be kept and used for the next painting. And finally it is the execution of the painting. There are 2 kinds of paintings. Wet frescos painting, which means applying the paint when the wall is wet just before the wall dries. Dry frescos painting is done on dry walls. Coconut shells are used to carry the paint in place of earthenware or copper vessels as these vessels change the properties and constituents of the prepared paint. The paint is mixed with Aaryaveppu because of its adhesive and pest control properties.

The first step in sketching the characters and scene is by drawing the outline. Before the artist starts to paint, the artists follow a tradition of fasting or 'nombunokal'. They consume only vegetarian food during this period; take bath before having food and conduct special prayers and offerings to god.

The first step is to create a vague sketch of the characters. For that a certain kind of stone is crushed and mixed with water. This is known as 'kitalyani'. Brush is dipped in Kitalyani and the outline of the characters is drawn. Modifying and erasing incorrect drawings can be done by just tapping the outlines with a clean cloth. The color of Kitalyani doesn't stay on the walls for long. This sketch is removed later by applying yellow color throughout the characters except at places of white which acts as the base of painting. All colors are later applied on top of it multiple times to make it darker. After the paint is dry, outlines with black are made to each character. The spiritual, divine, and dharmik characters (satvika) are shown in colors of green, while those with a desire for power and worldly prosperity (rajas) are painted in shades of red to golden yellow. The evil, wicked, and mean characters represented as tamas are usually painted in black or white.

Mural paintings are done in 2 dimensions. The main character will be drawn big, sub characters and scenes come behind it. In order to view secondary characters separately from main character different painting techniques like dot painting, line shading, swatching, cross swatching etc can be done. Artists never complete the painting fully as they believe that they are not high enough to completely define God. They leave a small place may be the nail or an ornament unpainted that will never be noticed by people easily. The last stage of painting is known as Nethronmalanam. It is drawing of the eye to give life to the painting. If the painting is done for any religious purpose, say decorating the temple walls or for worshiping, the priest or poojari will apply the black color to the eye. As a symbol of respect, students who are learning mural painting leave the eye area for their gurus to complete, according to Geetha S P, a Calicut-based mural artist. They finish the artwork in their workspace and bring it to their Guru or painting workshops for Nethronmalanam, where they will celebrate the practice with other mural artists for the completion of several months of hard effort.



Kerala Mural Painting has evolved with time in terms of style, theme, and even characters. In comparison to old approaches, the time and effort expended by artists decreased as a result of the adoption of new techniques. Previously, the preparation of the wall required a significant amount of time and work. Today people use plywoods with emulsion coating on it or canvas for painting. Paints extracted from natural ingredients are no longer used. In comparison to traditional paints, artists moved to acrylic paints, which when applied to the walls produce an extremely bright and long-lasting artwork. Squirrel brushes ie brush made of hair taken from the calf's ear is used.

Not only have the elements employed in the creation of a painting evolved. Even the themes and character styles have evolved. Even concepts from various cultures were included into Mural Painting. Water lilies and fishes, for example, were once used to denote water. Now curly lines with dot shading are used almost by the majority of the artists to portray water and clouds. This idea was inspired by Tibetan Thangka Painting. The characters were drawn earlier as an exaggerated form with narrow line lips, perfected lined lifted eyebrows. Now the characters have evolved drastically and the form differs with respect to the skill and ideas of the artists. In ancient times, these paintings were used to decorate the temple walls and palaces. Only people associated with temples and higher castes can afford to buy this. But now it's used to decorate homes, workspaces, etc. Even other religious characters were drawn nowadays thus breaking the stereotypes and expanding the space of creative freedom.

Analysis:

Descriptive analysis is conducted to analyze the evolution or change in the mural painting techniques adopted by artists over time. Literature review, personnel interviews and observing the traditional and new techniques from different artists helped in the collection and analysis of the data. The data collected are grouped into different categories such as the stages in the mural painting process. And each stage is divided into subcategories such as steps in each Stage. The information collected from interviews and direct observation of the practices added points that support the categories.

Result:

Kerala mural painting, also known as Chumarchitrangal, originated from Kalamezhuth, a religious art form in which exaggerated representations of Hindu gods and goddesses are created on the floor using natural powders. Kalamezhuth is still done in all temples in Kerala, although unlike Kerala Mural painting, it has not seen much modernity or alteration in its techniques or features.

The process of mural painting starts with the preparation of a wall with lime, sand, jaggery solution, myrabulam juice, and Oonjalvalli extract. The next process is to prepare the pigments and brushes from materials found in nature. Finally the execution of paintings on the wall is done

Mural painting is completed in stages, beginning with Lekhya Karma and progressing through Rekha Karma, Varna Karma, Vartana Karma, Lekha Karma, and Dvika Karma.

- The initial stage, known as Rekha Karma, entails a detailed sketching of characters. Kitalyani, which is formed by crushing and grinding a certain stone into a paste, was used to sketch the outline in the past. For sketching the outlines, artists nowadays use pencils or crayons.
- The second stage is called Rekha Karma, and it entails modifying the sketches to create beautiful characters and scenes. When Kitalyani is applied to the walls, it is simple to erase in order to change the shape of the characters. It also leaves no mark on the walls after erasing.



- Third stage is the Varna Karma: Varna means color. So in this stage artists paint the characters starting with yellow at the base and other colors on top of it. Coloring of the characters is based on their common virtues. Characters representing strength and riches, such as Krishna and Vishnu, are painted in red, whereas evil characters are drawn in white and demons are painted in black. The previous colors were derived from natural components, as were the equipment, which were built from bamboo, straw, grass, and other natural materials.
- Fourth stage is Vartana Karma which means shading the characters. Mural paintings are generally 2D. The main character will be drawn very big and scenes and sub characters come above or behind the character. To properly distinguish them from each other dot shading, line shading or swatches are done.
- Fifth stage is Lekha Karma: Outlining the character using black to perfect it.
- The final Stage is Dvika Karma where final touches are given

Conclusion:

Modernization has had a significant impact on art and artists. The surface on which it is painted, the colors, the equipment, themes, character styles and many more have changed with the passage of time. This shift is owing to the time-consuming nature of pigment preparation and the scarcity of raw ingredients on the market. These paintings reflect a magnificent vitality and depth of feeling and are evolving even now with new innovative ideas.

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Kodava culture – An investigative study

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Abstract:

The Kodavas are an ethnic and linguistic community from the Kodagu (Coorg) region of Karnataka, India, who speak the Kodava tongue as their first language. They are patriarchal family, land-owning agriculturists who practice martial traditions. There are outlandish and unique in their customs and traditional. And they have culture filled with rituals and fun. They give equal importance to women from the older times. Kodava people are graceful and dignified.

Keywords: Introduction, Attire, Birth and Death rituals, Marriage, Cuisine, Festivals, Folk dance.

Introduction:

Kodagu a mystical land growing with nature's bounty and blissful peace this is the land which brings the heart closer to the nature.

Kodagu is also called as Coorg. Kodagu is a tiny region covering an area of about four thousand one hundred and two square kilometers situated in south western district of Karnataka. The headquarters of Kodagu is Madikeri. The taluks are Madikeri, Virajpet, Somwarpet, Ponnampet, Kushalnagara.

The distant blue hills the word hunt coffee and pepper plantations make Kodagu picturesque beauty at all times. The highest peak in Kodagu is Thadiyandamol which is the height of five thousand seven hundred and forty feet. The monsoons are very severe lasting from June to september.

Kodagu is often referred to Scotland of India. And it attracts tourist from different corners. It is also known for its outlandish culture and hospitality and it is so fascinating too. There are seven billion populations in the world and Kodavas are barely one and half lakhs which clearly makes them an ethnic minority.

The origin of this tribe is not clearly known there are more than 11 theories floating around which talk about their foreign roots.

When the British came to India, they recognized and admitted the potential of Kodavas. They were surprised to find such a fine race living in a dense forest like this. British named Kodagu as Coorg, Kodavas as coorgies.

Each Kodava family has a family name this is known as mane pedha, people belong to particular family is called as okka (Family Names). Each okka as ancestral home know as Ain mane or Bale mane. This is a place where people worship Guru karana (ancestors) namely kaimada. Before there were around 2000 families, now there are only 881 families.



Customs and Traditions:

Attire: Kodavas as a erratic attire for both men and women. The warrior like features are strongly evident in their traditional attire and their rituals.

The Kodava man's traditional attire:

Kupya is the traditional attire dressed by Kodava men. There are two varieties white kupya and black kupya. White kupya it's a white robe, half sleeved, which makes up till knees and it is collarless and its sworn around waist with challe, peeche kathi and mande thuni. Black kupya it's a thick black robe, half sleeved, which makes up till knee and it is collarless and it's sworn around waist with challe, peeche kathi and mande thuni.

Challe is red fabric made up of silk and have gold embroidery which sworn around waist which secures the kupya. This is kupya challe.

Peeche kathi is a ornamental indigenous dagger, it is purely made up of sliver embedded with rubies and coated with gold. This dagger is tucked into challe in the right side.

Mande thuni it is a cream and gold readymade turban made up of silk and cotton. Mande thuni is usually wore by elders in the community. Usually the younger ones wear Check Vastra which is made up silk.

The traditional dress of Kodavas, the kuppya chale definitely stands apart. The kupya challe clad Kodava is as elegant as one can be. It is worn during family celebration and festival it as history as long as Kodavas.

The Kodava women's traditional attire:

The Kodava saree worn by women are slightly different from saree worn by other Indian women. The Kodava style of draping the saree is, the pleats are tucked behind the waist and the pallu or the end of the saree is brought below the left shoulder, and secured over the right shoulder using a broach. But, generally, in most of the other parts of India, the pleats are tucked in front and the pallu worn over the left shoulder.

According purana there is a story behind the draping of the saree. Goddess Kaveri daughter of Kavera Muni married sage Agastya on condition that sage should not leave her alone at any time. On an occasion sage put goddess Kaveri in his kamandala (water pot) and went for a bath. Goddess enraged by the betrayal, kaveri pours out of the pot and streams away a furious water way. Sage tries to stop her. Yet Kaveri washes over Kodagu women there, tries to prevent her flight from their territory, with such force when goddess Kaveri flow, that the pleats of their saree were swept from front to back.

In the Kodagu the beauty does not only lay in nature, attire, it is also in their unique ornaments worn. The jewelry of Kodava accentuates the beauty of the women of this land.

Pathak: A Pathak signifies married women in the culture. The Pathak is a Kodava equivalent of the traditional south Indian Mangala sutra. The Pathak is usually a half sovereign or a larger gold coin engraved with Goddess Lakshmi for wealth and is framed by rubies surmounted by a cobra with hanging fresh water pearl from its hood. According to Puranas Kodavathies (Kodava women) are considered as devakanyas and not allowed to marry mortals, however this can be accomplished with the blessing of the serpent lord who agrees to let the marriage proceed on the condition that the mother of the bride ties the Pathak (Mangala sutra). The word Pathak perhaps means ten different strengths bestowed by the mother to her daughter on her wedding day.

Jomale: The jomale consist of gold molded grooved beads that are strung on a black cord, usually about 71 centimeters long. This jewelry is double stranded and is an example of the delicate riposse work a method

which precious metal is beaten from the inside into desired shape or pattern. The hallow beads are filled with a translucent material called lac, nowadays the jomale is strung on different color cords to make a fashion statement.

Kokkethathi: The kokkethathi is a crescent-shaped pendent set with graduated cabochon rubies framed with sea pearls filled with lac and a chain of either plain gold or hollowed gold beats, the pendent has the image of a seated Lakshmi the goddess of wealth flanked by two birds and a cobra with an open hood which is a symbol of protection. The word kokke means hindrance or hurdle and kokkethathi perhaps means to get through all hurdles, the chain is about 65 centimeters long.

Addige: The addige is a choker made either entirely of gold or inlaid with rubies and showcases beautifully with the saree worn by Kodava women. Rubbies have been used in jewelry from ancient times as they symbolize nobility, purity, and passion.

Pavala Maale: The pavala male is a string of pavala or corals, perhaps because corals are a symbol of fertility, happiness, immortality it is worn with much diploma by both the bride and groom on their wedding day and it is removed after the newlyweds ritualistic visit to tala kaveri.

Rituals performed:

Birth: A gun is discharged in the air to announce the birth of a male child born to a Kodava lady. In the baby's hands is a bow and arrow crafted from the stalk of a castor plant leaf (symbolic of the martial traditions of the Kodavas). A bell-metal plate is struck to announce the birth of a female child.

When the baby is placed in a cradle for the first time on the twelfth day, it is given a name. The mother and child take their daily bath on the twelfth day. If the infant is a boy, thick black cotton strings are placed around his waist, wrists, and ankles to ward off the evil eye. The ribbons are tied around the baby's wrists if she is a girl.

Marriage: The ceremony and celebrations of Kodava has grabbed attention around the world. One such outlandish occasion is wedding ceremony. A big fat Indian wedding redefined with culture, music, dance and food. It's a two day long grand fest. Marriage is referred as Mangala in Kodava language.

In Kodavas wedding they offer prayer to goddess Kaveri and to ancestors at the scared lamp, with the guidance of elders and with their blessing. Here in the Kodava marriage there is absence of priest and rituals that are present in typical Hindu wedding.

The Kodava wedding is a two days fest. The first day is Oorukuduva ceremony followed by Muhurtham the next day. Oorukuduva starts from early morning where the women's from both the groom and bride side catch up together and does pooja in kitchen. It's a belief that the ceremony goes well and the food prepared to be healthy and tasty it is called as vole poojo. And later all the ladies sit together and gossips and does vegetable cutting and other little things. On the day of Oorukuduva the bride and the groom are not allowed to meet each other. In Oorukuduva ceremony the ritual is performed one after the other. First the groom arrives to stage with close family members, and while seeking wise word from elders the groom's mother seeking the grace of goddess kaveri puts him the pavala maale. Later the bride arrives to stage after the departure of groom and the pavala maale is put on by the bride's mother and along with that the mother ties Pathak that is mangala stura to the bride. In Kodava culture the bride's mother is the one who ties mangala sutra for a bride. According to Puranas Kodavathies (Kodava women) are considered as devakanyas and not allowed to marry mortals, however this can be accomplished with the blessing of the serpent lord who agrees to let the marriage proceed on the condition that the mother of the bride ties the Pathak (Mangala sutra). The word Pathak perhaps means ten different strengths bestowed by the mother to her daughter on her wedding day.

One the day two it's a murhurutham. In Kodava they have single murhurtham and double muhurtham. On the day of the wedding, the bride and groom dress in their customary costume; the bride is always escorted by her bojakarthi. The groom wears a white kupya chala with the magnificent odikathhi and peechekatthi tucked under it, and he keeps his bojakaara by his side the whole time. Following the cutting of the banana stumps (supposedly a tradition to preserve that Kodavas were once a warrior clan and that we are still very glad of our origin), the bridegroom is led to the mantapa with his bojakaara, and the bride follows with her bojakarthi. The wedding couple sit separately on "mukkaalis" once on the dais. On the dais, the guests begin blessing the newlyweds with gifts (pana kattuvu) After the guests have given their good wishes on the newlywed couple and have had a chance to enjoy the delicious meal, the "Neeredpa" celebration begins, in which the bride must take water out of a well after breaking a coconut with her groom's "peeche katthi" and offering her worship to goddess Cauvery (Gange Puje), and carry a pitcher of water out of a well, flanked by two more girls (from the groom's side to make the new The groom's family then begins to dance to the music, attempting to block the bride's way to the kitchen ("Thadupa"). This is ostensibly done to put the bride's endurance and strength to the test. Following the bride's successful passage through all obstacles in her route, the pair cuts the wedding cake, which traditionally signals the completion of the ceremony. *Valaga aat* is a fun filled dance performed for the beats of musical instruments.

Death: When a person's eye begins to glaze as death approaches, he is promptly escorted to the house's Nellakki Nadubade and placed on the mat under the lamp, head to the east. So, when a man on the verge of death opens his mouth, a coconut is broken inside the kachi thaliya, and the coconut water is dipped in tulsi/Basil leaves or white fabric before being poured into the dying man's mouth. Even Theertha or Holy water can be used if it is accessible.

When the person's death is confirmed, either an unmarried man or woman will go to the patti and fire a gun shot once in the air; if married, they will shoot it twice swiftly. This is done in order to inform the neighbours about the death. People congregate in the Chhaavu Mane once they hear the gunshot (death home).

On the 11th day we perform maadha (performed to pacify soul of death person) and after 48 days family members visits Bhagamandala and Thalakaveri (holy temple).

Festivals: The inhabitants of Coorg believe in having fewer celebrations but celebrating them with greater zeal. Their most prominent traditions are Kailpodh, Kaveri Shankarama, and Puttari all these festivals are related to nature worship, though they have recently begun to celebrate Hindu festivities such as Ugadi and Shivratri.

Kailpodh: The month of September is dedicated to Kailpodh. This celebration celebrates the end of the sowing season and serves as a reminder to men to prepare for the protection of their crops from wild animals. Kodavas are traditionally a warrior people that rely on their firearms for survival. Arms and ammunition have become an inseparable element of their culture in these circumstances. On this day, the weapons used to guard the crop are taken and decorated, and pooja is performed. In the community, Kailpodh is responsible for a large feast, as well as activities and sports.

Tula Sankramana: For the natives, Kaveri Sankarama is the most important and largest celebration. Goddess Cauvery is said to emerge as a sudden swelling of water in a kundike (tiny tank near the Talakaveri to provide darshan to the Talakaveri's many followers. Theerthodbhava is another name for this. Pilgrims take a dip in the holy tank at a predetermined hour to undergo a sin-cleansing bath and bring back the theertha or holy water for their families.

The housewife gets up and takes a bath before sunrise on this day. She then pours rice onto a tray and arranges three betel nuts, three betel leaves, a cucumber or coconut wrapped in a crimson silk scarf, and a little lamp on top. This is known as the Thaliakki Bolcha, and it is located to the east. On top of the rice, some glass



bangles are placed, and the entire tray is then garnished with flowers. After the lamp has been lit, the family would assemble around the cucumber or coconut and sprinkle rice on it to request the Goddess Kaveri's blessings. The morning meal, which consists of dosas, is then served, followed by payesum (kheer), which has been particularly cooked for the event. Only vegan cuisine is provided at the Kaveri Shankramana, the only Kodava celebration. After theertha

Puttari (Huthari): Puttari or Huthari is the rice harvest festival, and Puttari signifies new rice. Puthari is usually observed during the end of November or the beginning of December. The entire family gathers on Puttari day at their 'Aine Mane' (common family dwelling), which is decked with flowers, banana and mango leaves. On this occasion, special meals such as thambuttu, kadambuttu, holige, and puttari paayasa are cooked. The oldest members of the family pass the sickle to the family's head, and the woman, holding a lamp, leads a group into the paddy field. This is called as kadh Edpo. Kodavas chants slogan 'Poli Poli Deva' (god bless with more prosperity). The rice is then sliced, stacked, tied in odd numbers, and transported home as an offering to the Gods to begin the symbolic harvesting. People also grab a bunch of paddy and keep it as a sign of fortune.

After puthari the next day all men and women goes to mandh to perform folk dance.

Bolak-aat: This dance is performed in the open field by Kodava men wearing black kupya and holding an oil lantern. In one hand, the dancers wield yak fur (chavari), and in the other, the Kodava small dagger (odi kathi). The dance takes place to the beat of Dudi, shaped drummer. These dance performed to commemorate special occasions.

Ummatt-aat: This dance performed by Kodava ladies dressed in traditional Kodava attire, complete with jewels. With a swinging rhythm, the dance is executed in a circular motion. Brass cymbals are held in the hands of the dancers. To depict the Mother of Kaveri, a woman carrying a pot of water is placed in the centre. This dance is performed in honour of the Kodavas' sacred river, the Kaveri.

Bisu Changrandi (Edamyar-ond):

In Kodagu, the agriculture cycle begins at Bisu Changrandi. The Kodavas celebrate around mid-April, according to the solar calendar. To symbolically honour the occasion and prepare for the aipani, prayers are said in the fields, animals are yoked, and paddy crop are cultivated on this day. This day is celebrated as New Year.

Thire: Kodavas, who are primarily ancestor worshipers, have created a tradition of worshipping many deities such as Aiyappa, Bhagavathy, Choundi, and others. In the form of thire or kola

Kodava Cuisine: The cuisine of the Kodagu district is unique and different. The Kodavas' food arose from the region's vast geography, which was characterised by untamed forests rich in sweet potatoes, pigs, wild pigs, poultry, bamboo, and other flora. Kodava food celebrates fresh and local ingredients, with eating patterns controlled primarily by the seasons. Bamboo shoots, pig, and wild boar are all staples in Kodava cuisine, as is Kachampuli, a local variation of balsamic vinegar made from the Kudampuli fruit. Here are a few dishes that you should try.

Kadambattu: Steamed rice balls are similar to steamed rice dumplings. This meal, made with pulverised rice, it is a natives favourite that goes well with pandi curry.

Curry Pandi: The drool-worthy pandi curry, also known as Coorgi pig curry, is a trademark of Kodava cuisine. The pork is marinated in Kachampuli and spiced with spices, turmeric, red chilli powder, and pork masala (that is black masala), all of which contribute to the dish's distinct flavor.

Koli curry: This flavorful, spicy curry is made with chicken and is best served over Akki otti (rice roti).



Baimbale curry: This meal is a must-try because bamboo is one of the most significant and defining components in Kodava cuisine. The dish of bamboo, which is made of bamboo shoots, must be steeped in water for cooking. It must be in water for 72 hours. It's a seasonal dish.

Nuuputtu: These rice noodle cakes, also known as nuuputtu or idiyappam, are a breakfast tradition in Kodava cuisines. Steamed rice is twisted into fine noodle-shaped strands, which are then moulded into small cakes to make this delicacy.

Kuleputtu: It is dish which is prepared from ripe jackfruits that are mixed with rice, jaggery, salt and cardamom and are served in banana leaves. It is sweet and seasonal.

Kombu Barthad: This is a mushroom curry. We can find two different types of mushroom in the region, and it is prepared in the form of curry or fry (palya). It's a seasonal dish.

Akki otti: It's usually prepared for breakfast it's a favorite dish of all Kodavas. This delectable flatbread is made with rice and rice flour and goes great with ellu paji and even pandi curry.

Thalia Puttu: This recipe, made with rice, husked urad dal, fenugreek seeds, and coconut milk, is a terrific alternative to classic flatbreads. The rice and fenugreek are soaked for more than 6 hours, the final batter must ferment for at least a day before being cooked in a skillet. This meal is well worth waiting and goes well with any hot curry.

Kodavas in different fields: Kodavas contributed large number of people to Indian defense system. It is also called as land of warriors; Field Marshall K.M Cariappa and General Thimayya are from Kodava clan. Along with them more than thousand officers are served in Indian army since Independence. Even till today Kodavas are serving in Indian army.

Hockey: The Kodavas (Coorgs) in Karnataka's Kodagu (Coorg) district play hockey with great enthusiasm. And often it has been remarked that "hockey is in the Kodavas' blood." The British brought hockey to Kodagu in the same way they introduced coffee plantations. The Kodava clan has given more number of finest players to the Indian hockey team, each year the Kodavas organize the family hockey tournament, this is called as Kodava hockey naame which attracts more than 35000 audience. More than 350 okkas (family) compete in this tournament. This tournament is recognized as world's largest field hockey tournament. It is already been mentioned in Limca book of records referred to Guinness book of records.

Along with this Kodavas are in other fields like civil services, other sports etc.

Special exemptions for Kodavas:

Since Kodavas are indigenous and martial race. They worship the weapons guns are worshiped they considered them to be sacred, high belief and gun is an integral part of certain rituals. So government of India has exempted them from having license to carry gun. This is similar as kirpan to sikhs, kukhri to gorkhas, the gun is to Kodava. Even the British were impressed by Kodava community and they also have given the privilege to carry fire arms 100 years ago.

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Lesser Known facts of the ancient education system in India

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Abstract:

The word education means younger people are made professional to make their destiny perfect. It offers understanding of the capabilities that assist the man in his future. In India the training system might be very famous and varied between specific region's teaching structures because of the trade with inside changes from old to present day education. From old to new form of schooling, university college pupils had been skilled thru instructors inside the kind of way that they could live to inform the tale and stay with this technology. Then, when India got freedom there can be a very exceptional increase within Indian education and schooling systems supplying coaching and training in all components, but it does not now fulfil the worldwide desires of the market. This bankruptcy makes a speciality of coaching method, curriculum, traits, techniques of getting to know, targets of the Indian training method at some point of the past and present duration and the manner it varied at nowadays modern way of schooling and what are the matters that our today's contemporary-day training want to analyse and enforce from historic and medieval schooling. The cited factors are used to distinguish historical, medieval, and present day-day schooling which has merits and demerits. From this we can understand that college children and their teachers receive the knowledge and differences with the inside schooling method and the things to be done within the destiny to overawed every issue.

Keywords: Ancient system of education, Guru Kula system, Medieval education, Ancient universities and educational centres.

Introduction:

In ancient times India had "Guru Kula" system of training wherein each person who wanted to examine went to a Guru residence and asked to learn. If it is commonplace as a student with the aid of a teacher who we call a 'guru', the student might live with his teacher at his home and help in domestic activities. Which now made a solid bond among the trainer and his pupil; however, the guru teaches his pupil the whole thing approximately strolling home. The teacher teaches the entirety the kid needs to examine, Vedas, ancient languages like "Sanskrit", holy books, science, maths, astrology etc... Then the scholar lived with the guru for a long time until the student needed or up to when guru thinks he taught his student everything he may want to learn. Every mastering turned into intently connected with surroundings then also with lifestyles, which now is not only limited for remembering a few statistics.

In olden days the system of Education in "India" was different from others. It explains about the changes in the system of Education from old to the present period. Most of the information was written of leaves of palm engraved on stone ore metals. From this information we can understand the rich legacy and culture present in "India". This type of education increases the professional skills and mental ability of students. The ultimate aim



of education is to make sure more children develop proper skills, character and ideas. These make them capable to get thorough in their life and help them to withstand any difficulties they face in future. The method of teaching was also different from the present. Mainly two methods were followed in Ancient times, oral method of teaching and thinking which means make the student think and solve the problem. It was actually like an exercise given to our mind. So students get educated by thinking deeply and collecting a lot of information. This will increase their knowledge. Students will go to the knowledgeable person to acquire knowledge. Temples were also like a place of studying where many people gather and discuss and convey many ideas. Some sages come and talk about holy scriptures and books, these are also a way of gaining education. At that time students remembered everything the guru teaches even orally. They were also made to do meditation. In olden times education was like a holy practice the guru taught his students dedicatedly and no fee was given like today.

The historic “Indian” organization, avoiding the mysteries of war, hate, roughness then our exaggeration, turned into created totally based on the values of humanity, loving, respectful behaviour and desirable way of thinking. Each life will have a specific goal, a Perfect besides of accomplishment that changed into ideas which surpass every fabric Successes. Earliest training system of India was likewise known for existence in the long run, the result which is the Indian concept of expertise which is a portion of the Conforming system of existence with morals. This structure receives a complete explanation besides the reality which says life consists of Passing then the two methods which is a complete reality. Which also Offers specific attitude of visualization, a feeling, the way of thinking and percentage in the way the fabric also significance, the bodily besides non-secular, unpreserved and everlasting hobbies where ethics of existence which are really definite in addition severely Distinguished. With altogether of human beings belonging to this arena Hinduism which is the maximum Inspired then laid low with truth that expiry is the vital reality of livelihood. A Person’s perfect responsibility which is accordingly is to gain the enlargement to the Complete, their own-success, and he got the capability of Divinity, and a stimulus to the Heavenly. This has to be a useful resource in their own-achievement, which is not from the Attainment of the measly impartial data.

Through the old period in India, the students staying away from hangouts of Noise and disruptions of cloth area, within attractive herbal Environments, sedentary on fit of their trainer, might recognise their Complex issues in lifetime via hearing and by deliberation. They will not Continue opposed through simple academic mastering nevertheless gain honestly sensible Information about the surroundings and culture over near interaction within the society. The strive turned into finished and style a being able to undergo through the Ultimate fact themselves and shape a culture as a consequence. The residence of the student on the residence of the trainer observed Through the experience of a committed carrier have been completely exceptional practice found in past Indian culture. the student completes any that type near interaction together through their guru, might obviously Down their features thru competition. This became crucial in their completest expansion in his persona due to that fact the guru changed into Presupposed toward represent altogether of the right principles, civilizations and cipher which is to conduct from the culture from the place the student addressed. Another essential feature of historic Indian Academic Machine changed into that the equal became conjugal to sensible finish of lifestyles. In the Student’s house, their instructor’s family might style the conceivable to them for supplying things then to further family extraordinary work by the trainer. Like that manner, now it is not most effective that they get commands associated with home lifestyles, however additionally Study the existing message about the respect of people and the public provider. Pupils are assumed to be educated in trendy professions in cattle farming, agricultural purposes then diary production. then nursing their instructor’s cattle then helping him by numerous approaches. Obviously, the historic education system in India became Now not by simply hypothetical however became associated with the certainties of existence. In new-day Thought about education while using Deeds like unspoken



within the Westward nowadays, became the Actual middle and spirit in schooling present in historical India. Lifetime helped because the Workroom of that instructional investigation after which numerous honourable Civilizations had been evolved. Likewise, suppliant contributions via the students on his or her Individual survival besides carrier on their teacher's nurtured on their own philanthropic Qualities. Therefore, the historical "India " academic machine became evolved by the relations and their desires about the distinct and that of the civilization then consequently, their Fluorescence changed into normal. It had a particular perfect and a particular project. Old Indian "instructors developed a unique method for schooling by means of which consonance turned into acquisitiveness and also psychological; our lifestyles therefore moved on the way to achieve more excellence. Increased communal associates as it changed into his accumulated gas- wooden Deliver wanted things and did different homework and other jobs for the teacher. Like that manner.

Not most effective could he acquire instructions related to home lifestyles, however also Research the solid subject to the honour for hard work also helping others. Pupil have got schooling for jobs like farming, cattle farming also diary production and so on. Through looking their trainer's cattle also helping them by various approaches. We can see that, in the past "Indian "training was Now very difficult however become close with real life and lifestyles. In present day idea of education by the way of performing like we know from inside, were the middle also the use of schooling in historical "India ". Living give out because in the workshop to the instructional investigation from that a lot of righteous custom became advanced. So, historical "Indian "academic gadgets became advanced because of The wishes on the character of the community and consequently, fluorescence became herbal. That have an exact perfection also and a precise venture. Historic schooling facilities, located in the middle of nature with the vegetation also the magnificence of the World had been an everlasting with unlimited sources in "Indian "attainments and the way of life. Past Indian instructors developed one superior shape on schooling by agreement became mounted amongst greediness and Spirituality; then life existence accordingly headed in the direction of greater perfection

Brahminic system of Education

Almost all elements in the life of humans are located in complete possibility in Improvement and also changes at some point in the length of the Vedic training. In the Brahmanical schooling which has a strange position like special please send improvement in the bodily, psychological and non-secular elements in our lifestyles. This also aided loads for the improvement in the individual and also uniqueness of the people. Mr FE Keay, in one of his books called 'History of system of Education in India, in Ancient and later times' have seen that not handiest does Brahmin schooling broaden as a machine in schooling that endured the decomposing kingdom Also the adjustments in the surrounds, so they Additionally, think some of all of these many thousands of years of, deposited shining in the flash light in advanced studying, then figured among their fantastic philosophers those left their spot non simplest in the studying about India, nevertheless on the Highbrow way of life. So, finally the goal of the Brahminic teaching system turned into much like the purpose of Vedic schooling whilst the training changed into consideration and became the way in getting expertise. On Vedic system also very great importance is given to non-secular things in schooling, nevertheless the Brahminic system of schooling blanketed environmental elements properly. Our realisation, own management, making of a person, unique improvement, know-how is the communal and public living then maintenance in country wide tradition became observed with the physical improvement as the Aim of schooling.



Important Centres of education and ancient university in India

We have a look at the Education system in Vedic time Brahminical period. The education method made them clean as in old times in the home of guru or teachers was the academic establishments known as gurukulas. Where the trainers are taught to live collectively like a single family in a circle of relatives. Like the religious and also ethical improvement in teaching, all outside items in education are not a lot highlighted, besides the primary importance become kept in internal also religious up trust. On past India, on Vedic and Buddhist durations, properly prepared academic establishments as that of cutting-edge periods have now not come into being. In old times, places like Buddhist hermitage and massive holy spaces were installed. It was known that educated humans in one of a kind regions will come and gather at that place then do debate. Also, much planning came about. Stimulated via the Buddhist methods, also in temples of Hindus and Buddhist monasteries also academic establishments had been started out.

Takshashila

From long time ago takshashila have a crucial in medieval Brahminical education system. At the time of the Buddhist length, their reputation persevered in North part of India. It also tempted masses pupil from numerous nations to come from different parts. All of them arrived to decrease their desire for education. It was built in a space twenty miles within the West of region called Rawalpindi, takshshila was the capital city of the kingdom of Ghandar. But an arranged institution like college was not present, also training became transmitted in one's own ancestry device. Takshashila now became as not like a prepared College. Which can also known as a knowledge centre for many areas of interest, Wherein particular and better education have been going by. Pupil had been asked in keeping with as the conclusion that was made by guru. All pupil has been also teaching many topics in their personal desire. However, there was no test or examinations system. No diploma or diploma turned into awarded to the scholars who finished their Training. So, until many years, Takshshila became like the guidance path for many students in different countries. The path of learning was going on not aware of unpleasant changed in world in different circumstances. For many years it had been overcome by the cruel people who caught this light ever but were never able to shine.

Nalanda

In some areas of present day Bihar which is 40 miles away from western part of Patna also 11 kilometres from Rajgriha, it has become a prominent aesthetic and academic centre in the North part of “India”. At starting time, it became a tiny place however through and due to the main role it developed many Importance. Also benefit from widespread stage of honour which is essential to priests attributable as it is the birth place of “sariputta”, an important follower of Buddha. So that the area developed many significance because of Upward thrust to the “mahaya” group in Buddhist inscriptions in the beginning of the first century. In the emergence of the 4th century it became an important centre for knowledge also Well-known. Until the fifth century, it didn't achieve any importance like academic superiority all over “India”. The actual significance starts with the 450 A.D. Then for 300 years, it exist as a centre of reputation and significance, that is seen obviously through works of a famous monk named Xuanzang he got there Right here on seventh centuries also done some detailed explanation about the respect, culture, Values of historic point of the way of life then mastering in Nalanda higher education was done. Laudable pupils across some distance in huge amounts approach this university to acquire more knowledge of expertise. That changed into contemplating as a first-rate middle in gaining knowledge of all over the entire world. Nalanda is a unique university across the world also as a university which houses the students, which means it has boarding house facilities for college pupils. Moreover, it was one of the largest educational



institutions with a lot of fame. In its zenith time it housed more than ten thousand pupils of the college and also two thousand instructors. So that college turned into contemplate as an architectural triumph, then became distinguished by an elevated separator, also a barrier. It has 8 distinct areas and 10 worship places, together with various different pondering lobbies with many lecture rooms. On the ground floor it had ponds and playgrounds. The building for the library became located in a 9 storied structure where scrupulous transcripts of books had been made. The contents educated in the university included each discipline for seeking knowledge, this fascinated scholars and also students in different parts of the world like “Japan”, “Turkey “ “China”, “Indonesia “ etc..In the length of a monastery named Harsha it is pronounced that it possesses 2 hundred small towns like a gift..

History

Ancient system of Education in India includes three steps – ‘shravana’-which means carefully hear and understand what guru is teaching, the knowledge we acquire by this way is known as “shruthi” we need to listen carefully while guru recites because if we pronounce wrong entire meaning will be changed. Then is “manana” which means student have to explain the meaning of what guru had thought him orally, so that the pupil can understand the meaning of lessons fully. This also clarifies doubts of students got by oral teaching. The other one is “nididhyasana” which means understanding facts that the guru thought. In ancient times women were given the same right for education as boys. To get educated and also for teaching they can also participate in discussions, debates and all.

Mostly higher caste people go to Guru to attain knowledge but lower class children get this knowledge from their family itself, for doing jobs like trade and farming from fathers or forefathers. These way of education point up values like respect for others, humanity, self-respect, behaviour, culture etc. It was about our traditional values religion, customs and belief but modern education is about technology, language, skills and science. Ancient education in” Gurukula” with guru and pupil relation appears as sacred. Guru teaches about everyday life, ore household works, rituals and all. At the end guru doesn’t accept fees from students instead the students give “guru dakshina” As a practice to show thankfulness and respect towards the teacher.

In the first half of 17th century some countries figured up and noticed the progression of advanced systems of education in universities like Nalanda and Takshashila. Areas like arts, song, politics, law, dance forms, literature, Hinduism, Astrology, medical are some topics educated in each college specialised on specific area of education system. The universities expertise in the examination of medication, but some other universities have highlighted in areas like astronomy. NALANDA, was the largest core, there almost every area of education by many expert teachers, more than 10000 students stayed and studied from there and reached to many heights.

Conclusion

In the cutting-edge generation, industrialisation was shooting day by day. All industries are seeking out someone who nicely fits its unit. Also the fast-growing call for commercial areas, in the present-day training method additionally wishes to get improved. In educational institutions, college people were mastering only to complete their work then to get back fast, no realistic information is won. But extreme loads of tension also trammel in the studies to students, because of that scholars were getting killed by themselves. Our education device wishes to analyse from historic and medieval training machine concerning the application of actual information, pupil and guru like members in the family, approaches of lifestyles the pupil who were living in a period of time, and donation given by emperors the direction in the schooling, there was less strain put in all pupils and was great extent . Destiny of industrialization and business sectors may be so hard and also disturbing, because of that



authorities need to give machines if you want to convey all-spherical improvement in college students and cause them to be future-prepared and additionally educate them to stay in any essential scenario

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Mysuru city – An abundance of cultural heritage

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Abstract:

Mysore city is known as a hub of cultural heritage since we can find abstract tangible and intangible heritage assets which are very much inheritance to the society which is passed from generation to generation. The people who live bring belongings and allow the past stories where they come from and share for the creation of the sense of unity and integrity of Mysore. The Mysore city has its own oldest establishment which derives from its practice of traditional values, objectives of customs, and languages from the ancient period, hence it expresses a special and unique characteristic of flow of civilization which recognizes cultural heritage tag in Karnataka, India. Mysore city was known as Mahisha mandala as per mythological stories and it was ruled by many rulers who brought and established unique historic Cultural heritage. The continuous patronage and support of the rulers and Wodeyars of the region and their contribution to the continuous flow of their ancestral habitats and cultural practices which even today the people of Mysore adore and adapted the diversified process which may be called as '*Mysore style*'. Mysore which has varied habitude is always keen on patronizing the evolution of the distinct style of living with fascinating cultural fields like music, poetry, architecture, paintings, etc. The people of Mysore though they are from different religious communities like Hindu, Muslim, Cristian, Jain, etc. carries different faith and beliefs and celebrate a general festivity, in which various social activities undertaken to keep in touch with continued past tradition and culture. Mysore is a well-planned city and is famous for its unique art style, craft, architecture, cuisine, educational institution, spiritual and religious centers, sync beauty of buildings, lake, sceneries, etc. Mysore is known as the city of the palace where Mysore is witnessed by adopting varied archaeological structures inviting the architectural style with the mixture of Mughal, Hindu, Anglo-Indian, Greek and Italian schools of architecture which restore the cultural heritage of ancient Mysore. The city expresses the multitude of layers of rich cultural heritage and is reflected in people's everyday life. This paper expresses the Cultural heritage which descended from generation till now as such the people how they adopted and practice.

Keywords: History, Cultural Heritage, Tangible and Intangible Culture Heritage elements, Unit in diversity

Introduction:

Mysore is one of the districts of Karnataka in India. Its geographical location is in the southern part of the Deccan Plateau. The name of Mysuru came from Mahishasura (a buffalo demon). It is the state capital of the former Princely State of Mysore. The city of Mysore is 140 km away from Bangalore, the state capital of Karnataka and it is lying above sea level at 770m. It covers an area of 155 square kilometers and a population of 30,01,127 in the 2011 census and now it is increased to 32,29,511 in 2022 estimates as per Aadhar uidai.gov.in Dec 2020 data. The weather condition of Mysore is usually warm and cool throughout the year. It experiences a minimum temperature of 12 degrees Celsius in winter and a maximum temperature in summer at 35 degrees Celsius. June to September is a monsoon season where Mysore gets the majority of rains. Annual rainfall in this region is usually recorded at 86 centimeters. They are two perennial rivers, the Kaveri River flowing on the north of Mysore city and Kabini River a tributary of the Kaveri flow in the south, majority of



the city's population speaks the Kannada language, while other languages such as Tulu, Tamil, Telegu, Malayalam, Hindi, English, etc. Mysore is famous for its palaces, architectural buildings, museums, art galleries, educational institutions, spiritual and religious centers, sync beauty of buildings a nature, and it is also famous for Dasara festivals. It is a beautiful tourist center which invites people all over the world. Mysore introduced famous and delicious products like Mysore Masala Dosa, Mysore Pak, and Mysore Bajji, Mysore Mallige (jasmine flower), Mysore Badanekayi (brinjal), Mysore sandalwood soap, and Mysore silk sarees. It has its own charm in it. Mysore is also called Heritage City, City of Palaces, The Cultural Capital of Karnataka, Sandalwood City, and the City of Jasmine. It ranks 1st as the most "green and clean" city in India.

Origin of The Name Mysuru and Its Critics.

Mysuru its name originally came from *Mahishūru* or "Mahishasurana Ooru", from the ancient dialect Kannada. In Sanskrit, 'Mahish' means buffalo, and 'Asura' means Demon together buffalo-demon, who ruled ancient parts of the kingdom of Mysore and was killed by the goddess Chamundeshwari according to Hindu mythology. But some historians say that the present Mysuru was originated from Mahisha Mandala of ancient times it was also called 'Mahisuranada', 'Mahishanadu', 'Mahishapura' (Mahish' means buffalo, and Mandala means area/region). The people those days lived on agriculture and Buffalo Trading, so it was named as *Buffalo region (Mahisha Mandala)* this was mentioned in Buddhist literature¹⁷,

As well as poet *Ilango Adigan* in his scripture *Shippadhikaram*, mention that Mysore is called '*Erumainaadu*' it means '*Country of Buffalo*'. And also, some critics in their book mentioned that Modern Mysore is originated from Mahisha Mandala (Karnataka etihasa Darshana by M.B Krishna Roy and Keshava butt)¹⁸. So, it can be said that Mysoreans' ancestors were agriculturists and buffalo trading people. Mahishasūra was a clan leader of Mahisha Mandala, not a demon but a great leader and a protector of the people of Mahisha (buffalo clan) of Naga races, Negro who belongs to the Dravidian culture of the South India. Aryan people called indigenous kings as Asura, Dasa, and Rakshasa to isolate themselves as these people were overpowering Devas (Aryans). These Davas had an illusion that they had come from Devaloka (Heaven) and they were superior to all. They twisted the storyline and told Asuras were a demon who was unethical in all aspects. Mahishasura leader of the Naga clan waged a war against Devas as they destroyed his family¹⁹ so, to counter-attack him Davas (Indra, Brahma, Vishnu, Maheshwara) released Chamundi to kill Mahishasura this is explained in Devi Mahatma, Markandeya, and Vaamana Puranas. These Puranas also depict that how goddess Chamundi, after having entered Mahishasura's private place danced to attract Mahishasura and drink sura (intoxicant beverage)²⁰. Can this be called war? Thoughtless blind followers believe all this in the name of God and facts are concealed through creating all sorts of stories.

Establishment of Mysuru Dynasty:

The existence of Mysuru was established by Mahishasura and his people. Subsequently, the Mysuru region was ruled by several ancient and medieval dynasties like the Mauryan empire, Satavahanas, Kadambas, Gangas, Pallavas, Chalukyas, Rashtrakutas, Cholas, Hoysalas, Yadavas, and Vijayanagara empire who brought contributions for cultural developments. Mysuru was one of the chieftains under the Vijayanagara empire. Subsequently Mysore region was taken over by Yadu Dynasty 1399 A.D which ruled for several years. Yadu rulers of Mysuru, called the Wadiyar dynasty (odeya in Kannada meant master). The Mysore Kingdom was taken over by the Wadiyar dynasty and assisted by Hyder Ali and Tipu Sultan to administer Mysore's kingdom. The Wadiyar dynasty continued to rule in the British colonial period till 1947. The flow of cultural impact has been seen through the chronological rulings on this land. Mysore city was established as the capital of the

¹⁷ Mahsha Mandala by Siddaswamy – 21 -61, vol 1 (Pracheena Mahisha Mandala)

¹⁸ Mahsha Mandala by Siddaswamy – pg 62- 76, vol 2 (Bettada Ithihya) and pg 77- 105, vol 3 (Vidvamsara Shodana)

¹⁹ Praachina Asura Rastra by Siddaswamy – pg 58- 80, vol 2 (Sura, Asura, mattu Rakshasaru)

²⁰ Mahsha Mandala by Siddaswamy – pg 124-138, vol 5 (Nindana Sahitya)



Mysore Kingdom and continued for many centuries. the Wodeyar who ruled the Mysore Kingdom was a patron of art and music and hence the Mysore impacted significantly in the field of Cultural Heritage.

Cultural Heritage:

Cultural heritage express that the people of the area adopted the way of living which is traversed from generation to generation. It includes both tangible and intangible elements like monuments, buildings, artworks, script and literature, songs and dance, folklore, oral traditions, and lifestyles of past generations. No history of religion is complete without an account of the people inhabited, the people who ultimately shape the way of life and their property succeed or be built in their way of life, we so loosely defined as cultural heritage of a place. Before getting into the details of the various component of Mysore cultural heritage it would be both whiles to attempt a definition of the term cultural heritage itself in a more plan-Indian context.

Mysore is known as a city of palace where Mysore is witnessed by adopting varied archaeological structures inviting the architectural style with the mixture of Mughal, Hindu, Anglo-Indian, Greek and Italian schools of architecture which restore the cultural heritage of ancient Mysore. It has a fine combination of the historic heritage and unique culture passed from generations. The origin of the name of Mysore is known from its historical fiction and stories. The continuous patronage and support of the ancient rulers and Wodeyars of the region and their contribution to the continuous flow of their ancestral habitats and cultural practices which even today the people of Mysore adore and adapted the diversified process which may be called as Mysore style. Mysore which has varied habitats always keen on patronizing the evolution of a distinct style of living with fascinating cultural fields like music, poetry, architecture, paintings, etc.

Mysore is known for the many characteristic and traditional symbols of its identity which passes through many generations. The sandalwood, the sandal oil and perfumes, ivory, the world-famous Mysore silk, the Mysore Jasmine (Mysuru Mallige), Mysore brinjal (Mysuru Badanekayi), The scenic beauty of nature, beautiful water lakes, green lands and, variety of horticulture and animal diversity in its numerous sanctuaries, the rich cultural heritage bequeathed over the generations – All collectively add a unique dimension to the Mysore identity. Mysore is known for its rich cultural environment, as a result of which it has earned Mysore the moniker of Cultural Capital of the state of Karnataka. The people of Mysore always carry different faith and beliefs and celebrate a general festivity, in which various social activities are undertaken to keep in touch with continued past tradition and culture. Even though Mysore is keeping exemplary modern style it has not given away the momentum of traditional culture and heritage. Does Mysore always keeps planned and is very much famous for the unique art style, craft, architecture, cuisine, educational institution, spiritual and religious centers, sync beauty of buildings, lake, sceneries, etc. The city's multitude of layers of rich culture and heritage is reflected among the people and everyday life. Mysore has both tangible and intangible Cultural Heritage elements as under.

Tangible and Intangible Cultural Heritage Elements: Cultural Heritage - Tangible elements of Mysore city

Elements	Buildings/Areas
Architectural and heritage buildings	a) Ambavilas Main Palace, Jaganmohan Palace, Lalith Mahal Palace, Cheluvamba Vilas Palace, Jayalakshmi Vilas Palace b) The Deputy Commissioner's office, CFTRI Building, c) Gun house, d) Krishnaraja Hospital, Mysore Medical college

	e) Maharaja/Maharani collage f) Oriental Research Institute Mysore, Government Houses, g) City Corporation Building h) All religious places - Chamundeshwari temple, St Philomena's Cathedral and Hardwick Church, Jamia Masjid Mosque
Heritage Areas	a) University Campus b) Deveraja Market / Town Hall and Clock Tower Precincts c) Sayaji Rao Road /Street d) Landsdowne Market e) The Palace Complex
Natural Areas	a) Karanji and Kukkarahalli Lakes b) Chamundi Hill c) Chamarajendra Zoological Garden/ Mysore Zoo

Cultural Heritage - Intangible Elements Of Mysore:

Elements	Intangible components
Costumes	Mysore Peta, Dothi, Mysore Silk Sari
Dance	Yakshgana, Dollu Kunitha, Kamsale nritya, Somana kunita, Suggi Kunita, Gaarudi Gombe, Puja Kunitha
Music	Carnatic music
Paintings and poetry	Mysore painting Great Poets of Mysore Kuvempu, R. K. Narayan, Girish karnad, A. K. Ramanujan, Lakshmi Kannan
Cuisine	Mysore Pak, Masala Dosa, Mysore Bajji
Festivities	Mysore Dasara

Important Buildings/ Heritage and Natural Area:

Amba Vilas Palace

Amba Vilas Palace prominently known as '*Mysore Palace*', was built by British architect Henry Irwin, completed in 1912. It is an iconic cultural monument in Mysore city. Mysore palace occupies around 72 acres. It is built in Indo-Saric style, with blends of the Hindu, Mughal, Rajput, and Gothic architecture. Maharaja Krishnaraja Wodeyar IV was a lover of art and culture developed the palace with various artwork by combining various country's ideas. His preceding kings protected and practiced the same culture. The palace structural building occupies by 4-acre, the center of the building there is a tallest tower with a gilded dome. The palace was constructed for the residence of the Wadiyar dynasty and it was the power center of the

Mysore kingdom. The palace contains the grand Durbar Hall which is huge and used for holding their ritual ceremony and assembly. There are some of the special halls in the palace used for royal weddings (Kalyana Mantap) and keeping dolls (Gombe Thotti) and private halls also have a number of colossal courtyards beautiful gardens and huge corridors. The carvings of the pillars, colorful lifelike paintings on the wall depict Hindu religion mythological stories/Dasara procession and the cultural history of the Royal family. We can also see the abstract figures of angels, deities, birds, and flowers in bloom from doom-shaped ceilings with stunning glass, marble laid floor, and peacock and flora motifs personifies its architecture and its heritage.

Jaganmohan Palace

It is a palace in Mysore city built in 1861 by Krishnaraja Wodeyar III. It was used by Wodeyar kings for residential purposes when the Mysore palace was under construction after it was burned down. This palace is now used as Sri Jayachamarajendra Art Gallery and function Hall. It has a Hindu style of beautiful architectural embellishments made up of valuable wood and precious stones in a work of art. Sri Jayachamarajendra Art Gallery which is in the heart of the city and a center of attraction for displaying a variety of artistic artifacts of South India, the elegant paintings of Raja Ravi Varma, and colorful demonstrative and play scenes from epics of Ramayana and Mahabharata. There is a central attraction in the gallery which is a unique antique that depicts a lady with a lamp that educates the visitors the traditional women emancipation. It is an important painting that depicts the simplicity of our culture, and gives it is a source of inspiration to many artists. There are several varieties of musical instruments which were used in those periods were displayed in the gallery for antique references. The art gallery also displayed several ammunitions, grenades, war equipment, and accessories used for war and battles for centuries.

Lalitha Mahal

Lalitha Mahal Palace is one of the largest and most beautiful palaces in Mysore and was commissioned by Maharaja Krishnaraja Wodeyar IV in 1931. This building was built for the Viceroy of India, later used for accommodation for visitors and guests. The palace was architecture by E.W. Fritchley, from Bombay. It is in majestic renaissance style, and it is built with a stained glass ceiling, windows, and doors. The palace is two sored buildings with an English manner house and an Italian palazzo with a projecting porch. It has a banquet hall, a dancing floor, an elegantly fashioned Viceroy room, a swimming pool and also with crystal cut glass lamps, and beautiful luxurious furniture. The palace is in white color of the exterior, maintained with a sprawling terrace and ornamental gardens. This palace is taken over Ashok Group of Hotels with five stare rating. It has its own ascetic look which attracts more tourists and has them to stay.

Deveraja Market

Heritage city Mysore consists of the best market which is called Deveraja market also known as Dodda market. It was built in Indo-Muslim Architectural style by Chamaraja Wodeyar IX. The market is a good example of a south Indian Bazar with an environment of noise and vibrant. It has a history of more than 100 years of age. The market is built to accommodate 800 traders at a time and they are well organized into rows. The north side stalls sell fruits, the southern part is for selling vegetables, the middle section finds rows for local flowers, the entire structure of the market has occupied an area of 3 acres. The market doesn't have the concept of cold storage facilities and everything here is raw, straight from farm to the market then to homes and hotels, etc. the market also deals with marketing activities with a generous mix of incense shops, cosmetics, and ornaments for women and traditional household tolls, puja materials, banana leaves, etc. The market activities start at early in the morning by 5, the commodities arrive from different villages to sell the products at retail basis, the discount stars usually by closing hours every day with an intention of disposing of all the days stock. The business activities counties for many hours, the prices usually shoot up during festival seasons since there is rising demand for certain commodities like flowers and fruits. The market is in peek business morning and



evening hours, the visitors usually enjoy the liveliness of the market and there are many senses where the people making yell and noise in bargaining the prices. A market is a colorful place where it invites all kinds of social groups and thus impacts the cultural phenomenon of Mysore city

University Campus

Mysore University campus is known as Manasa Gangotri. It occupies 739 acres and has various buildings and monuments dedicated to imparting educational and cultural and sports activities. Mysore University is the first University in Karnataka and occupies sixth place among the universities in India. It was established in the year 1916, 27th July by an eminent visionary in the education and cultural field Maharaja Nalvadi Krishnaraja Wodeyar. During his period Mysore University spread quality education and its impact on social development which invites intelligent students all over the world. Mysore University is considered a world-class university as it got an able resource to mitigate educational developments and opportunities for all sections of society to learn across disciplines. Mysore University campus consists of 85 Post Graduate departments offering more than 150 Post Graduate courses, accommodating 120000 UG, PG, M.Phil. There are several affiliated colleges, recognized research centers, training centers, and specialized programs with foreign collaboration and nation collaboration. The University of Mysore is financially assisted by University Grand Commission. It is highly placed among the reputed universities of the world. Mysore University campus has the biggest library with all kinds of reference books which is very convenient to all categories and disciples staying on the campus and also the library facilitates online access to the students.

Kukkarahalli and Karanji Lakes

Kukkarahalli and Karanji Lakes are the natural land cape and reservoirs which enhance the beauty of Mysore topography and accommodate shelters for various species of birds coming from different geographic areas and also aquatic species, and a variety of flora and fauna. All so it attracts the tourist and people coming from all over the world.

Chamarajendra Zoo

Mysore Zoo is initially called Palace Zoo and subsequently renamed Shri Chamarajendra Zoological Gardens in 1909. This was created by Maharaja Chamarajendra Wodeyar. The Maharaja of Mysore is a pet lover and very much found in a collection of various animals of countries like Africa, Australia, America, Europe, and other countries collected and kept in the zoo. Mysore Zoo or Shri Chamarajendra Zoological Garden is developed in the area of 150 acres and is home to abounded flora and fauna, around 1450 species of animals, 168 species of birds brought from various countries which take credit for an alluring vast number of visitors through the year. The Zoo Authority from the Department of Forest, Government of Karnataka have taken over the Zoo for maintenance and management of objectives like conservation of breeding, and education. The zoo also keeps the objectives of research study, rehabilitation of wild animals/birds, and recreation and education for general visitors and locals. Mysore Zoo gives much importance to conserving the ancient species of birds and wild animals for the educational purpose of the future generation. And the zoo authority has extended the facility of adoption of birds and animals to the visitors and locals to conserve the species. It has its aesthetic which attracts more people of the world.

Culture Of Mysore

The culture of Mysore has got tremendous historical background which has been passed through a metamorphosis of lifestyle, faith, traditions of habitats that were carried from ancient rulers of Mysore. Significant development of Mysore culture was noticed from Wodeyars as they patronized the art and culture and thus the development of culture and growth of the cultural city was established. The cion of the Mysore

kingdom immensely helped for the development of fields like art and craft, paintings, music, dance, poetry, costumes, etc.

Costumes: The rulers of the Mysore dynasty have introduced a unique cultural identity to the people who are visiting their courtyard and Darbar halls at any time. The visitors have to comply with the cultural identity by wearing a traditional dress code which constitutes wearing white trousers, a black long coat, and a turban (Mysore Peta). During the Wodeyar ruling, the people maintained the dress code treated as a symbol of status. Even today the turban is used to honor distinguished guests and is compulsory during marriages. Traditionally men wore dhotis and turban as for women were silk sarees which is famous for Mysore and its symbol. As for the jeweler, men wore a gold ring and women wore gold bangles, nose-ring, earrings, and rings and married women always wear Mangala Sutra which depicts our Hindu culture.

Music: The kings of the Wadiyar dynasty were great patrons of art, especially the fine arts. These multifaceted maharajas loved music, especially Carnatic music. The courts of the Mysore Wadiyars were adorned with several musicians and composers from the time of Yaduraya Wadiyar, the first king of Mysore. Musicians and composers came from all over the country to showcase their talents in these courts. The Wadiyar kings were not only patrons of the arts, but several of them were accomplished musicians and composers too. Chikka Devaraja Wadiyar was himself an exponent in veena playing and composing. He composed the extraordinary musical opera 'Geeta Gopala' in Kannada. However, the reign of kings Krishnaraja Wadiyar III, Chamaraja Wadiyar IX, Krishnaraja Wadiyar IV, and Jayachamaraja Wadiyar is considered to be the golden age of Carnatic music. The contribution of the Mysore Wadiyars to world music has been immense. During the reign of the Wadiyars, Mysore, and Tanjore where the origin of Carnatic music take

place, and hence, Mysore developed a distinct school of music where the raga (melody) and bhava (emotion) were given importance. Several court musicians from the Mysore Royal court founded music schools in a bid to further musical education in the state.

Dance: Mysore culture has been very much impacted by various forms of dances like Bharatanatyam, Kuchipudi, Odissi, etc, though they are not originated from the Mysore region. There are many Folk dances like Yakshgana, Dollu Kunitha, Kamsale nritya, Somana kunitha, Suggi Kunitha, Gaarudi Gombe, Puja Kunitha are the important dances forms that originated from the Mysore region which immanency impacted cultural development and traditional fine arts in Mysore. Other rural and folk dances were given more importance and give more involvement in entertaining during festivals and fairs like Dasara festivals, Suttur Gathre, Nanganagudu Gathre, etc.

Painting: The prestigious and distinct school of Mysore painting evolve and originated in Mysore and was patronage by erstwhile rural of Mysore. This school of painting absorbed local artistic tradition and costumes from the Vijayanagara school of paintings and gradually evolved and it has become an aristocracy. It is a classical traditional painting of Mysore which is called Mysore painting, here the artist or painter collects all raw materials which include board, small and big brushes, and gold foil. Mysore paintings always depict the God and Goddesses and beautiful scenes that show Hindu mythological stories and also painters give a vivid expression of various emotions of the characters in the paintings. The elegance and complexity of the Mysore Paintings are always breathtaking as it depicts the myth of Indian culture through the delicate brush stocks, a bright vegetable color, and shining golden leaf. It creates feelings of devotion and humanity in the viewers.

Poetry: Mysore poetry is developed from literature in the Kannada language which has got historical backgrounds from the writings and scripts of the Mysore kingdom existed from around 1600 CE until the modern period. The works of Kannada literature in the form of poetry are written on religious themes illustrating 'Vaishnavism' or 'Veerashaivism'. Many poets in the court of Mysore composed Champu (prose-verse) which illustrates the literature and fascinate the works irrespective of the poetry and literature of



Mysore. The literary work generated by a traveler Haridasa in the form of verses and vachanas has contributed very much to improving Kannada literature in Mysore. The rulers of Mysore the Wodeyars are very much exponent in literary works like '*Sugandhika Parinaya written by*' Krishnaraja Wodeyar III, '*Chamarajokti Vilasa*' by Chamaraja Wodeyar. Many more important poets like Govinda Vaidya, Basskara, Thimmasara, etc were there in the court of Mysore have contributed literary works that impacted the cultural development of Mysore city. As for now many more poets and writers who are exponents in Kannada literature born within Mysore or from different regions thus contributed to the development of the culture of Mysore. They have given so much that present and future poets can learn from it important poets of Mysore are Kuvempu, R. K. Narayan, Girish karnad, A. K. Ramanujan, Lakshmi Kannan, etc

Mysore Dasara:

The State festival of Karnataka, 'Naada Habba' otherwise called Mysore Dasara is one of the famous traditional festivals of Mysore. It is one of the auspicious festivals of Hindus, where 'Navaratri' is celebrated. This Navaratri is celebrated and worshiped for nine days and the last tenth day is celebrated as 'Vijayadashami', - the victory of good over evil. The people of Mysore have a long tradition of celebrating the Dasara festival with grandeur. This festivity began with Vijayanagar Kings as early as the 15th century. The Wodeyars who ruled Mysore as a chieftain under the Vijayanagar empire brought this colorful and religious Dasara celebration to Mysore and continued under the authority of Raja Wodeyar in 1610 at Sriranganapatna. Dasara festivities continued to celebrate in September- October every year. The Royal family celebrates Dasara privately and performs various Pujas and Havana's to bring prosperity to their Mysore region. During the celebration of the festival, the cion of Mysore hosted various athletic competitions, singing, dancing, firework, and charity giving to the public.

The festivity of Dasara has been celebrated by the Wodeyars of Mysore and its people collectively. The Dasara commences with celebrations by performing Pujas to the Goddess Chamindeshwari at the top of Chamundi Hills in the presence of the Royal family and the representatives from the Government of Karnataka which includes ministers, high ranking officials, and other distinguished invitees. The designated authority from the Government of Karnataka shall take responsibility for organizing the Dasara celebration which includes decoration of Royal palace, special Darbar hall, lighting the entire city of Mysore. It also conducts various programs like music, (folk) dance, flower shows, doll shows, indoor and outdoor sports competitions and traditional wrestling competitions, and other activities in and around the premises of the Palace. Here the performers from the various region participate in the festival to show their talents. There is a Food and Film festival and Dasara Exhibition. Dasara Exhibition continues for around two months, where it sells various products like clothing, cosmetics, plastic, glassware, etc by various departments of Government of Karnataka, and it contains a fun area where people can actively participate in games and amusement rides.

One of the important traditional and religious events in the Dasara celebration is 'Jumboo Savari' (Dasara procession). Dasara Jumboo Savari during Pre-Independence the practice was that the Wodeyar king himself used to sit in the Golden Howdah during the procession. After independence idol of Chamindeshwari is placed in Golden Howdah (weighing over 750 kg) on the ornamented elephant. Puja is performed to the idol by a Royal couple in the presence of an invitee and taken around into a procession. The procession starts from the palace led by the musical instrument played by the police personnel along with, folk dancers, decorated elephant, horses, and camels. The grand procession proceeds to Bannimantap and is witnessed by the people of Mysore and various visitors from all around the world. The govt, authority organizes colorful tableaux from the various department indicating the activities of the departments. Dasara festivals witness the organization's collective programs such as Panjina Kavayathu (torch-light parade) held at the Bannimantap grounds. There

is also a firework, laser show, and daredevil stunts on motorcycles by a team of the Indian army. One of the important celebrations of Dasara is illuminating the whole city with the different color lights.

Unity in Diversity:

Mysore region is a land inhabited by various cultures, religions, languages, caste, creed, sects, various customs, traditions molded in the lifestyle of Mysoreans. Mysore people practice unity in culture with diverse cultural practices and emotions of various faith and beliefs. The cultural unity of Mysoreans helps to unify and find methods to bond with one another despite their differences. The phrase “Unity in Diversity” refers to harmony and peace. We can clearly observe that people of all religions, creeds, castes, dialects, cultures, lifestyles, dressing sense, faith in God, rituals of worship, and so on coexist peacefully under one roof. The society is god-fearing by nature, believing in soul purification, reincarnation, salvation, heaven’s luxury, and hell’s punishments as per various religious beliefs. People here celebrate their religious festivals in a way in a peaceful manner, without causing harm to each other. Though Mysoreans practice the mother tongue of Kannada but many other dialects and languages are spoken by people such as Konkani, Tulu, Telegu, Tamil, Hindi, Malayalam, English, etc. The concept of unity in diversity in respect of culture that Mysore people adopt helps in interaction thus indirectly built up the tolerance among the people. And also gives an opportunity to respect each other’s opinions. The people of Mysore though they are from different religious communities like Hindu, Muslim, Cristian, Jain, etc. carry different faith and beliefs they celebrate the social festivals with harmony by understanding each other’s so to continue the past tradition and culture. This indicates a great impact on the cultural tradition of Mysore in which people lead their lives brotherly on common ground.

Conclusion:

Mysore city holds its culture and its traditions continuously even in vibrant modern times and has not lost its momentum from ancient traditional cultural enigma. Mysore city is called a cultural heritage hub because it contains both tangible and intangible elements from past generations. Mysore is a well-planned city and is famous for its unique art style, craft, architecture, cuisine, educational institution, spiritual and religious centers, sync beauty of buildings, lake, sceneries, etc which attract more people all over the world. The people of Mysore city keep peace and harmony though they come from different walks of life and are abridged by cultural Phenomena that traversed from ancient and cultural epics and the physical monuments. Since Mysore is a tourist hub invites lots of tourists all over the world every year and they witnessed and experience the cultural arena and the beauty of Mysore city and its surrounding. It is there for the government of Karnataka has not initiated industrialization so as to preserve the cultural heritage of Mysore city. As time passes there are many threats noticed like uncontrolled development that is urbanization and influence of foreign culture which brought pressure on the environment and natural resources and rich tradition of Mysore city. The Authorities keep failing to update the factors like maintenance of inventories of Mysore heritage resources. There is inadequate legislature to control harmony, low-level funding, lack of checkpoints to control anti-social elements which directly bring constant pressure on the cultural heritage of the region. So as to conserve all elements of cultural heritage Government has to initiate strict rules and legislative measures which are to be implemented through Archaeological decampment and Urban planning Authority. The Government should also initiate the involvement of all stakeholders, agencies, and the general public to preserve the beauty of Mysore city for the sake of future generations.

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Nationalism – Upfront with facts

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Abstract:

India, through her National Life has seen many ups and downs throughout many centuries. Many foreign invaders tried to perish the culture of India by imposing their own customs and laws. But India, through her tolerance and valour carried on its original flow of knowledge. The culture and customs of the barbarians were emulsified with the culture of India forming a new evolve in Indian culture. The Islamic and Hindu culture mingled together, forming a new range of thought. Many spiritual seekers, irrespective of specific religion accepted the holistic tradition of India such as Kabir Das, Guru Nanak, Chaitanya Mahaprabhu, Sai Baba of Shirdi, Ras Khan, Lalan Fakir and Ramakrishna Paramhansa. They realised the universal acceptance and harmony in all religion. The idea of Nation building in the modern era come through the vision of Swami Vivekananda. The spirit of nationalism for India for her own national interest was carried forward by Sri Aurobindo in her political life.

Keywords: Dharma, Awakening, Freedom struggle, politics

Introduction:

“jananī janma bhūmīśca svargādapi garīyāṣī”²¹

This is the shloka written in Ramayan as a dedication to the motherland, Bharat. When Rama was preparing his army for the battle in Lanka to defeat Ravana and rescue Sita, he worshipped Shakti, Maa Durga in order to get victory over his enemy. He said to his cousin Lakshman “ My motherland, Bharat is more than the pleasure of heaven”.

In the eighteenth century, Bankim Chandra Chattopadhyay, through his novel “Anandamath” wrote the poem “Bande-Mataram”, hail to the motherland. Through his writings, he gave the message of Bharat, his own motherland, is same as Maa Durga, Kali as a form of Shakti. As a mother, nurtures her child with full compassion and dedication to the new life, so does our motherland nurtures us. We, the people of Bharat, see our country as a form of Shakti, a feminine figure. Our country had been under the bondage of slavery for last one millennium and it is the duty of the son of India to earn freedom from the shackles of slavery.

Discussion:

From the early Eighteenth century, India had been going through a drastic change in her political life. Mughals declined after the reign of Aurangzeb. The regional powers, the Marathas and Sikhs, on one hand, tried to gain

²¹ Valmiki Ramayan, Lankakand



over the destiny of India and on the other hand, the European powers, especially, the Portuguese, Dutch and the British came India in the name of business to loot her wealth, under the name “East India Company”.

The political condition of India was under crippled situation in the mid Eighteenth century. The destiny of a new era was yet to be started, whose landmark was going to be written in Bengal by the British. Bengal was under the rule of nawab Sirajauddulah of Murshidabad. Robert Clive took the advantage of this situation by taking Mir Zafar (Siraj’s Minister) to his side, leading to a huge defeat in the Battle of Plassey in 1757 leading to the foundation of British reign. Soon the British started capturing many parts of India by cunning and diplomacy. Various war took place like Anglo-Maratha war, Anglo-Sikh war, Battle of Seringapatnam in which the British started gaining control over India. With the increasing power of the Britishers, they started exploiting the common masses of India. Under the name of business, they exploited over the resources of India, taking monopoly over it. The textile Industry, the manufacture of silk and cotton in Murshidabad and Dhaka, which was famous all over the world was destroyed. They cut the thumbs of weavers and they started taking over India’s own business. The textile, jewellery, ivory industry etc. was taken over by the British.

By the early nineteenth century, the British over the political power of India and they tried to conquer the rest parts of India by imposing their laws. The Indian sepoys under the British Army were also exploited at various levels. They were not allowed to raise over a certain position and were racially discriminated. Every limits were crossed, when they touched over the religious beliefs of masses. In the cartridges of rifles, the grease was given of beef to Hindus and pork to Muslims. Many regional kingdoms like Begum Hazrat Mahal of Lucknow, Rani Lakshmi Bai of Jhansi, Nana Saheb of Bundelkhand, Tatya Tope and Kunwar Singh took the initiative and planned a revolt against the British all over India, establishing Swaraj under the last Mughal king Bahadur Shah Zafar of Delhi. Its initiation took place when Mangal Pandey, a sepoy of British army, revolted against them in Bengal leading to the birth of 1857 Sepoy Mutiny: The first war of Independence.

However, the revolt was suppressed by the British with the help of many regional kingdoms supporting their side. On other hand, Calcutta, Bengal had to create its history “The Bengal Renaissance” whose initiation took place under Raja Rammohan Roy. He and his company fought against the evil practices of the society like Sati Pratha, polygamy, child marriage. He wrote various articles to awaken Indians all over the subcontinent. He also believed in Monotheism, against Idolatory. In 1828, he established Brahmo Samaj, whose aim was to spread the message of Vedas and Upanishads along with the Christian and Islamic philosophy. It was going to take as a movement in the coming years. Roy, in 1831, left for England to pass the bill for abolition of Sati and he also supported the English Education System. In 1835, Macaulay brought the “English Education Act” and abolished Sanskrit system of education in India.

In 1858, The University of Calcutta, Bombay and Madras was established by the British. Contemporarily, after Raja Rammohan Roy, Ishwar Chandra Vidyasagar took his movement forward by passing the law of Widow Remarriage and importance of Women’s Education. He set up many Schools for women and common mass. After taking over political and industrial sector in India, the British now tried to took over the religion by bringing Christianity with the evangelist. On the other hand, the Brahmo Movement was also on its peak whose successor was Maharshi Debendranath Tagore after Roy. In North India, Arya Samaj was established by Swami Dayananda Saraswati whose message was “Go back to Vedas”. He wrote “Satyarth Prakash” which inspired the freedom fighters of upcoming generation.

Amidst all these, a young priest named Gadadhar Chattopadhyay took the charge of Dakshineswar Kali Temple in Bengal, who in the coming years was reveredly known to the world as Shri Ramakrishna Paramhansa. His



influence took place all over Bengal and had many followers of different religion, the Brahmo, Christians and several sects of Hinduism. Many young graduates of English education were influenced by him and became his disciple. One of them was Narendranath Dutta, one of his most favourite disciples, who in coming years came to be known to the world as Swami Vivekananda.

Sri Ramakrishna preached the lesson of harmony of Religions. He practiced all types of sadhana all over his life and came to this conclusion. His message was spread all over India and the World by Swami Vivekananda in World Parliament of Religion, Chicago. Swamiji's ideas and intuitions was universally accepted. Swamiji was one of the main key to awaken the consciousness and the cause to find the reason behind political slavery of Indians. Through him, the political consciousness awoke among the Indians. Many freedom fighters like Bal Gangadhar Tilak, Sri Aurobindo, Mahatma Gandhi, Subhas Chandra Bose were influenced by him. In 1905, Viceroy Lord Curzon divided Bengal on the basis of religion, Hindu and Muslim. West Bengal was for Hindus and East Bengal was for Muslims. This outraged the intellectuals of Bengal which lead to the beginning of the Swadeshi movement, the pioneer which lead to the foundation of Indian Independence movement.

The youth of Bengal were influenced by the ideas of Swami Vivekananda and several revolutionary organisation were set up, namely, Anushilan Samiti and Jugantar, whose philosophy was based on Bhagwat Gita and Bankim Chandra Chattopadhyay's Anandamath and Swami Vivekananda's speech. Anushilan Samiti was formed by Satish Chandra Bose and Pramathanath Mitra in the year 1902. The initiative for these organisations were taken by Sri Aurobindo, Barindra Ghosh, Pramathanath Mitra and Sarala Devi. Its soul aim was to become Physically, Mentally, Spiritually and Emotionally strong, the art of "Karma Yoga". Swami Vivekananda said: "Freedom, freedom is the song of the soul". Swamiji addressed the masses to get freedom from all kinds of bondages so that people can become morally strong and established the foundation of the nation as Universal Religion. Though the reflection of his holistic thought at his time has not yet entered in Indian Politics. Sri Aurobindo in his "Bande-Mataram" publication wrote: "We want complete autonomy free from British control".

Many revolutionaries like Khudiram Bose, Prafulla Chaki, Ullaskar Dutta, Sushil Sen took active participation to resist the oppressive British rule. On the other hand, Indian National Congress consisted of Radical leaders like Bal Gangadhar Tilak, Lala Lajpat Rai, Bipin Chandra Pal and Moderate leaders like Gopal Krishna Gokhale, Surendranath Banerjee, Anandmohan Bose, Dadabhai Naroji. In abroad, especially in European countries like Britain, USSR several Indians stayed there for abroad studies and formed several groups such as "India House" in England formed by Shyamji Krishna Verma in 1905. Many leaders assembled at that time such as V.D. Savarkar, Madan Lal Dhingra, V.O.Pillai, Madam Bhikaji Cama. Many armed revolutionaries from India kept contact with these organisations like Hemchandra das Kanungo, who learnt the art of making bomb and was convicted during Alipur Conspiracy case.

In Indian National Congress, the Radicals demanded "Poorna Swaraj", that is, complete independence from the British. People from different parts of India mass boycotted all sorts of foreign goods and promoted Swadeshi goods. Picketing took place in every part of Bengal. Many Indian Industries like Tata took active movement in it and set up Tata Iron and Steel Plant. National college and schools were set up for promoting national education by intellectuals like Raja Subodh Mallick, Rashbehari Ghosh, Sri Aurobindo. Many of them resigned from the Government services for the welfare of the nation.

During festivals like Ganesh Chaturthi, Durga Puja and Lohri, leaders from different parts of the country gathered together to held secret meetings. On the other hand, the Moderates demanded "Dominion Status", they gave speeches in public rallies and meetings to caution the masses. They protested with the Government to remove the



oppressive rule. Picketing of foreign goods took place. In 1911, the Partition of Bengal was cancelled. The capital was shifted from Calcutta to Delhi. During Delhi Darbour Celebration, King George V was invited as guest. Viceroy Lord Hardinge was present on that occasion. Rashbehari Bose and Basanta Kumar Biswas attempted to kill Lord Hardinge by throwing bomb on the cart. However, the plan failed due to inaccurate throwing of the bomb. Finally, Basanta Kumar Biswas was sentenced to death and Rashbehari Bose was escaped by his tactics.

Eventually, World War 1 took place in between 1914- 1918. Now, Ghadar Party was formed in San Francisco, America as headquarter. Many revolutionaries from Punjab, Bengal and Central India took active part in it. Ghadar Party had also connect with revolutionary organisations of Bengal. Freedom fighters like Rashbehari Bose, Bagha Jatin and V. Pingle were the main leaders. It had plans to conduct the revolution same as that of sepoy mutiny with the help of Germany and other Axis powers. However, the movement failed due to betrayal.

Many leaders were jailed, hanged and moved to Kalapani jail, Andaman. Rashbehari Bose fled to Japan, in coming years, through his efforts he built Indian Independence League with the help of Mohan Singh. Later, which came to be known as Indian National Army (INA) whose general was Netaji Subhas Chandra Bose. Aftermath of 1st World War, Mohan Das Gandhi came from South Africa and set up Sabarmati Ashram in Gujarat. Through local movements like Champaran, Kheda Satyagraha, his identity was emerged in the Congress party to the masses, reveredly known as “Bapu”, “Mahatma”.

In 1918, the British imposed Rowlatt Act upon the Indians, according to which Indians can be jailed at any time, total restrictions on the movement of Indians in public place, not allowed to gather together. Mahatma Gandhi and Satyapal Kichlew were jailed at Lahore. In the year 1919, in Punjab, a group was going to be gathered at Baisakhi day for a peaceful meeting in Jallianwallah Bagh. At morning, people came from all over Amritsar to assemble for the meeting. Suddenly, a British troop gathered the Jallianwallah Bagh and blocked the entrance as per the order of General Dyer. The soldiers took their position and mercilessly shot the gun. This is one of the most darkest part in Indian History. Thousands of innocent people were killed mercilessly which consisted of men, women, children. This incident shook the entire spirit of the nation. Rabindranath Tagore returned his “Knighthood” to the British Empire as a symbol of protest. Jallianwallah Bagh incident impacted the life of many freedom fighters of youths of India, which in the coming years became some of the great sons of India such as Sardar Udham Singh, Bhagat Singh, Shivram Rajguru, Sukhdev, Chandrashekhar Azad, Ram Prasad Bismil, Ashwakulla Khan, Jatindranath Das, Sachindranath Sanyal and many others. However, in 1920, Rowlatt Act was withdrawn.

In 1920-22, Mahatma Gandhi along with the members of Congress party launched Non-cooperation movement all over India, promoting Swadeshi products, promotion of Khadi clothes and boycotted foreign goods. He played his role through “Non-Violence”, Ahimsa. Many national leaders like Jawaharlal Nehru, Rajendra Prasad, C. Rajagopalachari boycotted public law courts, importance of national education was given, women leaders like Sarojini Naidu, Sucheta Kripalini gave importance of women emancipation, upliftment of women, abolition of caste discrimination.

In 1922, people were marching on the occasion of Non- Cooperation Movement in a village in Uttar Pradesh, Chauri Chaura. The police tried to crush down the movement by firing on the march. This incident took the form of violence and turned into an armed rebellion. People burn down the police station and many police were killed. Gandhiji on the basis of this incident withdrew the movement. This lead to the disagreement among some of the nationalist leaders. Deshbandhu Chittaranjan Das along with Subhas Chandra Bose, Motilal Nehru, N.C. Kelkar formed Swaraj Party whose sole aim was to achieve “Poorna Swaraj”, complete Independence and Hindu Muslim



Unity. However, the British government announced the party illegal and put the national leaders in jail. This tried to destroy sole motive of Freedom struggle.

In 1925, Kakori train robbery happened in Kakori, Uttar Pradesh by a group of young revolutionary leaders, whose purpose was to rob the Indian treasury which was being transported to Britain. In 1928, Simon Commission was set by Sir John Simon, who opined that in delegate representation, the ratio of Englishmen should be more than the native Indians. This outraged among the radical leaders like Lala Lajpat Rai, who marched a peaceful protest against the Simon Commission. “Go back Simon” was the slogan for the protest. However, the British police crushed the movement by arresting, lathi charge. Lala Lajpat Rai was violently injured due to lathi charge which caused to death. This incident took the form of bushfire all over the country. Leaders of Hindustan Republic Socialist Association (HSRA) like Bhagat Singh, Chandrasekhar Azad tried to take the revenge by killing Saunders, the culprit for Lala Lajpat Rai’s death. But mistakenly they assassinated Scott. British intelligence became desperate to catch the leaders of Hindustan Socialist Republican Association. On the occasion of protesting against Simon Commission, Bhagat Singh and Batukeshwar Dutta planned to throw a bomb at the centre of the Legislative Assembly hall.

In 1929, Bhagat Singh and Batukeshwar Dutta threw bomb at the middle of the Assembly Hall and gave the slogan “Long live Revolution”. They were arrested along with other members of HSRA. Many of them were sentenced to Andaman, jail and hanged to death. Jatin Das did 63 days of hunger strike at Lahore jail. Chandrasekhar Azad committed suicide during the time of surrender to the British, Bhagat Singh, Rajguru and Sukhdev was hanged to death. Many freedom fighters from different parts of the country organized themselves for armed revolutions. Bhagat Singh, Chandrasekhar Azad, Ram Prasad Bismil took active part in shaking the foundation of British Empire. On the other hand, leaders like Surya Sen, Benoy Bose, Dinesh Gupta also revolted against imperialism through armed revolution.

In 1930s, Civil Disobedience Movement took a huge form in all over the country through Mahatma Gandhi, breaking the salt law imposing on all over the country. In mid 1930s, World War 2 had just began by Germany as Axis Power and Britain is its Allied Power. In 1941, Subhas Bose escaped from house arrest and fled away to Germany via Afghanistan and Italy. He took the help of Germany and Japan and stood against the British. He was backed by Rashbehari Bose’s IIL forming Indian National Army (INA).

In 1942, Mahatma Gandhi launched “Quit India Movement” and gave the slogan “Do or Die”. However, this movement was crushed by the British and many Congress leaders were jailed in 1945. In 1943, INA forces entered Moirang, Nagaland and hosted first National Flag. But the surrender of Japan to America and defeat of Germany and Italy to Allied Power had failed the INA movement. Many INA soldiers were murdered, tortured and jailed. Many INA soldiers had trial in Red Fort, New Delhi. This incident led to the formation of Indian Naval Mutiny all over the country. This caused a feeling of insecurity all over the country. In 15th August, 1947, India got its independence from the British imperialism.

Analysis:

As the mother nature, Earth protects and nurtures us, the living beings on Earth, so, we see our country as a form of mother nature. Bharat, the land of seven rivers, which produced many Rishis, Muni and it’s the abode of Devtas and Avatar, the land which is the mother of all Ancient Civilizations and Culture. The land of prosperity, wealth, values and great topography with Himalayas at its peak and three oceans in three directions. For centuries, Bharat was under the shackles of Slavery. So, it is the duty of every Bharatiya to free herself from every bondage of slavery.



Result:

Many resistance and revolt took place all over India. From Chandragupta Maurya to Suhail Dev, from Prithviraj Chauhan to Lachit Barphukan, from Chatrapati Shivaji to Netaji Subhas Chandra Bose. From Chanakya to Samarth Ramdas, from Swami Vivekananda to Sri Aurobindo, from Rabindranath Tagore to Bankim Chandra Chattopadhyay. All efforts were made to awaken the consciousness among the masses, to realise that we, as a nation is one. Intellectuals from many regions of India tried to raise their voice against the oppressive British rule.

Conclusion:

We, as Bharatiya, were never organised in Indian Politics. By only giving the preference to regionality, we were not conscious about nationality. So, for centuries, the barbarians invaded our country one after another. They tried to ruin our ancient heritage and imposed their religion and culture on us. We misunderstood the teachings of Gautam Buddha, Sri Krishna, Mahavir Jain. We misunderstood the concept of “Ahimsa”. In the name of “ahimsa”, we forgot the lesson of “self-defence”. That’s why, from the period of Ashoka, due to his ban on army after Kalinga war, India forgot the lesson of “self-defence”. From that time, many outside powers like Shakas, Hunas, Mughals, Pathans, Arabs, Turks, Portuguese, French, Dutch and English came and ruled our motherland, captured, looted, exploited us. The spiritual consciousness of Bharat awakened the consciousness of our nation, Bharat. Many sons of our motherland sacrificed their life for making India free. We forgot our Kshatriya valour and military intelligence for a long to time. We, the people of Bharat, didn’t knew to organise ourselves in a constructive work, especially, in resisting ourselves against the foreign invaders.

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Native cultures and human psychology – A Study

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Abstract :

In 2015 a researcher termed culture as; A meaning, culture which helps people and communities to go through a process through interaction of many situations and instances that take place in the world. Therefore, the particular culture of an individual (native culture) has an impact on how we think as it is part of our daily living, thus affecting our thoughts and Perspectives of our daily actions and activities. Culture often does makeup our decisions as it's how we have been brought since birth, which is mostly not aware by people and hence it defines our lifestyle, belief system and everything around us. The human psychology of us individuals is derived from our native culture for instance the way we eat, talk, dress and how we perceive many aspects in our lives. Therefore, this study is basically a critical analysis research on how our Indian culture influences our thinking using few case studies which have been selected through convenience random sampling method. Observing the media and live experiences regarding how culture is an integral part of our thought process is critically analysed in the research paper. Through the qualitative research methodology, the case studies of native cultural influences on our thoughts and Perspectives is analysed. The cultural influences have changed over the years due to modernization and that people have started to adapt to other cultures through cross-culturalization and revolution over the past years and media plays a major role in this as it spreads culture over the globe thus human psychology of individuals have become broader nowadays.

Keywords : Indian Cultures, Thoughts, Perspectives, human psychology, native culture.

Introduction :

Native culture

Native culture is the culture or the basic society an individual is born into. Therefore, it is part of an individual's activities, life values, beliefs and norms. It shapes and creates the perspectives of a human's psychology. It is therefore known that human thinking is based on how we are brought up and what kind of values and knowledge is imported to us from childhood. Hence scholars try to discuss that native culture is influential to the human psychology but nowadays as globalization has happened there are many stereotypes that have been broken and cross-culturalization has taken place over the years.

The main aspect of this subject is that in most cases the mind and culture are inseparable and are consecutive in nature, in the sense that culture is shaped by them and they are also shaped by culture.

Therefore, back in the day culture would create a picture in the mind on how to behave in particular situations. It is just simple as how we dress; in south Indian culture it is the perspective that girls should always wear clothes below their knees and there should be no areas of the body that is exposed. But actually, in the world there is no rule like that, people can wear what they want irrespective of their gender. Which proves that culture influences how one should be and how one should think because if a girl is seen wearing shorts people tend to believe or think that, that girl doesn't have any manners and is indiscipline.



Furthermore, due to the globe's evolution and as well as digitalization the nature of culture has also been changed and the concept of cross-cultures and digital cultures have started to influence the perspectives of thinking in individuals. People tend to adapt to other cultures and inculcate it with theirs as well as believing what digital culture perceives certain cultures as and therefore there's a mix in culture which is influencing human thoughts in today's era. For example, size zero is the only body type that can be considered as the right body which is now influencing humans' psyche from the world of digitals and another example could be us Indians adapting to western cultures and changing our perspectives.

Researchers in culture therefore state that; "According to Richard Schweder, many failures occurred whilst recreating foreign psychology findings in settings of the Indian cult. Therefore, the major aspect is to make various cultures abide to the main and most basic theories in cultural psychology which can help in predicting what human behaviours are in different cultural situations be it western or non-western. Hence researchers have stressed on the point about how human cognition and behaviour has been an influence of culture. They have also with force stated that the impact of the environment and social situations have a great impact on the emergence of culture which therefore shapes the values and beliefs and human nature. On the whole, culture influences human psychology and nowadays researchers are focusing on the emergence of different cultures across the globe.

Human Psychology

Human thoughts, behaviours and feelings are rooted in the brain, where information from the environment is inculcated in our experience of self, others and the influence of it. (1) When it comes to human psychology, it's basic understanding about how one's individual thoughts affect the other. It's a denied fact that there is always two perspective of any idea or thought or anything that is being spoke from one person to the other. It's all about understanding one's point of view from their boots and feeling their responsiveness and reactivity towards a given idea or topic or thought. It's a known fact that every human cannot think alike, be it related to work, culture, actions, and the way of response to a given scenario. It's inevitable for humans to have disagreements, misconceptions and misunderstandings. A clear approach to deal with this situation is to listen to our other person first and stick to the golden rule "seek to understand first then to be understood". It's a hierarchical strategy to think 'win-win' when it comes to human psychology, because this eliminates biased situations and gives opposite party's opportunities to be expressive and be open-minded to give opinions. Therefore, most of our ideas, thoughts and perceptions are usually interlinked to culture and when one has a different idea a clash happens as cultures are different. To specify on this human psychology influences culture as well as culture influences human psychology, they go hand in hand.

For example, Maharashtrian tend to give a portion of their salaries to the poor as they think of it as a good deed. Hence their thoughts are perceived from their culture that first feed the poor before you feed yourselves.

Hence what has come along all these years is just that each native culture has their own way of doing their activities in life but due to the change in the world that stereotype is being broken and many Indians for instance are changing their life styles to live according to other cultures learnt through mingling with others as well the media. Many individuals in India now tend to eat, speak, dress and act like the cultures in the western world such as eating foods like pizza, burgers. Etc, wear short skirts, dresses, shorts. Which are not intended in their native cultures. On the whole the psychology of theirs has changed observing other cultures.

Objectives:

The study mainly focused

- To study the background of native cultures
- To understand the influence of native culture on thinking (Human Psychology)
- To critically analyse the nature of cross culturalization and digitalization

- To clarify and find out the positives and negatives of native cultures on one's thinking.

Literature review :

The Core and Context of Indian Psychology, by Dala & Misra discuss that this article focuses on conceptualizing Indian psychology and elaborates on the scope, critical features and the misinterpretations that happen in culture-based psychology in 2007. (2)

During the year 2004 Medin and Atran the researchers came up with a study of the biological aspect of cognition which describes how people perceive living. It talks about the biological aspects and the concept of cross culture and on the whole how it impacts one's thinking. (3)

Inman, Howard, Beaumont, & Walker in 2007 wrote the article the transmission of culture on permanent residents. This study focuses on Asian fathers and mothers and about how ethnic identity causes one to think and that it has to be passed down to generations as well. This was done through holding up family gatherings and other traditional activities by Hill et al in 2005. (4)

How Culture constructs the mind of the Native People's Behaviour, this paper talks about how the natural world influences one's understanding. It elaborates on the goals, theories with the biological world on thoughts. Questions based on cognition were asked in order to know how it is influenced on culture and how culture influences cognition. This study was proposed by Atran & Medin in 2008 (5)

Method:

This research paper has taken shape by doing the study through critical analysis research on how Native Culture influences Human Psychology which has been showcased by using few case studies which have been selected through convenience random sampling method. Observing the media and through observation of live experiences particularly is critically analysed in the research paper. Through the qualitative research methodology, the case studies of native cultures influencing human psychology are analysed. The study has also touched on areas of general life experiences where the influence of native culture has influenced thinking. Longitudinal studies suggest that this association may strengthen over time.

Analysis :

Indian culture has its pros and cons just like any other culture in this world. Despite India being a country of large diversity there are some ideas that are widespread across India.

Many use culture, society, customs as an excuse to make people act a certain way. This can be in a good and bad way.

Case Study 1 : In our Indian conservative/ orthodox setting, girls are told to dress "Decent" for their own safety. If they dress a little revealing they are often neglected demeaned and sexualized. This may be a problem around the world but in India the excuse of culture is often used. Many young girls often hear the words "it's not our culture to be this way" "it's a western adaptation". Even though our native clothes are saree, kurta, etc. It's not a modern idea for a girl to want to express herself the way she wants. This ideology affects the mind of the girl, making her scared to express herself through her clothing as it may be seen as indecent by the society and makes her feel like she's giving predators around her to sexualize her.

Case Study 2 : In our culture, family is a very important part of our lives. We take great importance in respecting our elders, fulfilling our duties towards our parents, and having a lifelong bond with our siblings. We love each other limitlessly and go to great lengths to help our loved ones. This ideology humbles the youth of our country and gives them knowledge on their roots and background.

Case Study 3 : In many parts of our country, inter caste and inter religion unions are frowned upon till today despite modernization. Those who experience true love with someone of a different caste or religion go



through many struggles just to prove their love and get married. This not only promotes marriage as a custom and not as a union of love but also encourages discrimination of each other. One should be accepting of another's beliefs but our culture doesn't appreciate compromise. This promotes mind conditioning of discrimination in small kids.

Case Study 4 : Indians have many holidays, due to its diversity all cultural holidays are celebrated from Christmas to Diwali to Eid, etc.. The kids of our country get to learn about many different cultures and customs, giving them a broad perspective.

Case Study 5 : It's not just fact but it's practically proven with many studies that Culture broadly with certain religious beliefs affect human behaviour. In few countries Catholics behave differently while other countries have religions like Muslim, Jewish, Hindu or Buddhist. Each religion has its own routine believed standards for personal way of getting things done. Some cultures even limit the career that people have to choose as a profession, the clothes they wear and even their life partners. (6)

Therefore, it is vividly seen that native cultures immensely emerge with how people perceive everything around them; thus, human psychology revolves around each and every individual's birth origin/culture.

Conclusion :

To conclude as per my study I have analysed that the native cultures influence human minds as well as human minds influence culture it is vice a versa and as the world has evolved many cultures and cross cultures and in today's day there are many people who don't follow their particular culture as they have been influenced by others through various ways be it people from other cultures to media as well. Although this cross culture happens and native cultures are being varied the roots of a culture still shapes a human's psychology and therefore native cultures influence human psychology or Indian cultures influence us Indian's psyche.

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Online collaborative and cross cultural learning

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Abstract:

This article depicts and breaks down understudies' viewpoint on the method involved with coordinating internet based cooperative diverse modules in the customary (full-time) courses. 25 US, Lithuanian and Russian understudies took part in a 6-week online global venture The Power of Media. After the course, understudies finished the survey that investigated their opportunities for growth. The review showed an inspirational perspective of the understudies toward global web-based joint effort and represented helpful effect of such diverse tasks on the improvement of phonetic and intercultural skills of students. Notwithstanding, results uncovered that while understudies gain from contrasts in companions' social and instructive foundations, disparate correspondence and learning procedures, as well as shifted methods of understudy to-content and understudy to-understudy communication, may upset effective growth opportunities in cooperative web-based global learning (COIL) conditions. The outcomes represent the requirement for comparable multifaceted ventures to painstakingly design content and exercises, set clear cut-off times, and utilize a scope of online specialized apparatuses including coordinate.

Keywords: cultural learning, cross cultural

Introduction:

As of late we have seen a flood of interest in web-based cooperative realizing, which reflects latest things in globalized and exceptionally organized and interconnected world. Various examination studies give experiences into how to construction and show cooperative gatherings online as well as how to explore and investigate these internet-based processes (see, for instance, Lochmann, 2002; Garrison, 2011; Shear et al., 2010). As schools and colleges embrace the idea of internationalization, the inquiries of multifaceted web based learning and intercultural online correspondence additionally draw in much academic consideration (Ladylove, 2014; Starke-Meyer ring and Wilson, 2008). This exploratory contextual investigation inspects understudies' opportunities for growth in cooperative online intercultural (culturally diverse) learning (COIL). Especially, the examination centre's around the understudies' viewpoints on the worth of such worldwide ventures that include gatherings of understudies from various learning programs and various societies. While certain investigations concur that cooperative web based learning empowers dynamic understudy to-understudy collaboration that emphatically influences learning results (Cannery and Roberts, 2009), little is as yet known how understudies themselves survey their opportunities for growth and what they see as COIL benefits and deficiencies. Cooperative learning is for the most part characterized as a model of realizing which "happens in circumstances where accentuation is put on understudy to-understudy collaboration in the learning system, and the educator's job turns into that of a facilitator (a "guide-as an afterthought")" (Cannery and Roberts, 2009: 326). Online cooperative learning, likewise alluded to as PC upheld cooperative learning, online helpful learning and online



gathering work, has additionally been shown as favourable of dynamic shared connection that might bring about co-development of information (Hilts and Goldman, 2005). While such learning climate is implanted with the idea of internationalization, one arrangement with cooperative internet based global (or diverse) learning.

Culture and perception:

Culture is learned, not acquired, along these lines, culture itself turns into the setting for all instructing and growth opportunities. Culture mirrors a bunch of normal occasions, values, perspectives, convictions and practices for a specific gathering of people. For instance, individuals need cover, yet the decision of a particular paint tone for a specific room in one's house is a scholarly reaction, the aftereffect of social impacts. Such individual cravings are the consequence of explicit growth opportunities (Mire glia, Law, and Collins). Since schooling fundamentally happens inside culture (Bruner, 1996), culture assumes a possibly critical part in informative preparation and plan. Rose (2005) perceived the connection among constructivism and social investigations as far as information and picking up, underlining social examinations as a component of educational plan and arranging. Rothstein-Fish, Trumbull, Isaac, Daley, and Perez (2003) mirrored Vygotsky's (1978) viewpoint about the interceding job of language and social involvement with the advancement of individual information. They expressed that, "What considers information or knowing, techniques for educating, and method for assessing understudies' learning are generally socially characterized....ways study hall exercises are coordinated and... instructors impart reflect and cultivate specific social qualities." (p.124) Individuals act as per their impression of the world. Social encounters influence social discernment and in this manner individuals' correspondence with one another, including the Multifaceted Collaboration 18 Worldwide Journal of Technology in Teaching and Learning 19 potential for distortion in light of social misperception (Rohr lich, 1983; Samovar and Porter, 2002). In a survey of the writing on individual discernment in multifaceted settings, Odour and Mendenhall (1984) noticed a few pertinent discoveries, like people's inclinations for individuals from an apparent in-bunch over an out-bunch; that the reason for bunch distinguishing proof might change, including variables like nationality, occupation, and religion; and a backwards connection between recurrence of contact between individuals from societies and how much generalizing. Individual discernments appear to impact ensuing learning, possibly further supporting apparent differentiations. Such social impacts would fundamentally influence educating and learning in culturally diverse learning circumstances.

Correspondence:

Correspondence and culture are inseparably interconnected; how we come to know ourselves and our reality includes complex social cycles of correspondence (DeWine, Gibson, and Smith, 2000). In the investigation of intercultural correspondence, the assumption for correspondence contrasts has all the earmarks of being the reason for most examination and reflection on intercultural correspondence (e.g., Broome, 1981). An assortment of viewpoints has been investigated, including, the impact of disposition on correspondence (Broome, 1981); the connection among mental and relational parts of intercultural correspondence (Rohr lich, 1983); misconception and social distance in intercultural correspondence (Hungnam, 1999); and self-adequacy in diverse, little social environments connected with impacts of preparing on bunch individuals' communications (Campbell, 2000). Regarding intercultural correspondence and instructing, Rothstein-Fish et al. (2003) read up the potential for moving instructors' mental direction concerning their understudies' social direction from one of individualistic to a more collectivist direction as the aftereffect of express preparation. They found that critical changes in educators' points of view came about because of preparing in the socio-social standards and convictions of their understudies' societies, and these changes in demeanours and direction endured long past the time of the preparation in the review.



Correspondence setting has started to be investigated in the space of web based virtual correspondence, which normally happens through composed rather than spoken cooperation's. Composed correspondence misses the mark on socio-social signals (Roald, 1999) and precision (Allowed and Schroeder, 2000) commonplace of eye to eye communications. Understanding in view of fitting translation of print text will more probable happen when members come to the circumstance with the necessary social funding to take into consideration shared, equal arrangement (Roald, 1999). In any event, when members take a stab at successful correspondence the board, basically close regard for the structures and content of interchanges, online composed discussions were not equivalent to discussions in genuine eye to eye correspondences (Allowed and Schroeder, 2000).

Late hypothetical and experimental reports have shown explicit contrasts among Asian and English speakers' correspondence processes. Asian speakers utilize a theme remark request in which the primary concern is deferred until sufficient foundation data becomes known for making associations and inductions, while English speakers will quite often utilize remark subject request to open a talk with the principle point followed by steady data. This distinction appears to bring about English speakers' utilization of a theme sentence to open talk or expect basic data being introduced toward the beginning of a discussion; Asian speakers appear to trust that significant data will be introduced or made accessible (Scallion and Solon, 1995). American understudies have additionally been found to zero in on task correspondence, convey turns inconsistent, utilize low-setting correspondence, resolve clashes utilizing either helpful or serious methodologies, and use greater part rule independent direction (Tetzel, Meres, and Fukumoto, 2003). Taiwanese understudies have been displayed to have more prominent feeling of the power distance in educator understudy connections, or at least, the impression of instructor authority characterizing the connection among instructors and understudies, than American understudies (Fuentes and Shih, 2001; Hoisted, 1986).

Ting (2005) concentrated on Taiwanese and American understudies' web-based correspondence. Her discoveries recommend that expanded inspiration prompted more noteworthy diverse responsiveness and more powerful multifaceted correspondence; an uplifted feeling of having a place with the learning climate and trust in correspondence capability prompted a more prominent probability of obtaining of diverse relational abilities; and an expanded feeling of having a place with the learning local area prompted elevated certainty during correspondence with others.

Other late investigations have inspected the potential for social impacts on learning and correspondence. In an investigation of Chinese and Finnish human asset advancement specialists' perspectives in a multifaceted e-advancing course, Slotted and Tyndale (2002) presumed that a successful learning climate required making a learning setting that upheld correspondence and coordinated effort in light of solid instructive knowledge and the board. Since correspondence has all the earmarks of being limited by social setting, joint effort happens provided that interchanges were perceived inside the specific situation and brought out through intelligence. The essential test for joint effort was the colleagues' inability to get the way of life of their accomplices. Constructivists suggest that significant learning should include credible learning errands. Such assignments require mental data handling and purposeful information development inside the setting of dynamic cooperative connections among instructor and students and among students. Hence, a constructivist learning climate should give amazing open doors and devices to learning and correspondence to work with cooperation and joint effort (Janssen, Howland, Moore, and Mara, 2003).

A familiarity with social correspondence contrasts ought to likewise work with the advancement of a helpful intercultural learning climate. Planners and educators of multifaceted web based learning should get comfortable with the requirement for social mindfulness and awareness, and the likely impacts of viable correspondence and coordinated effort on gaining coming about because of fitting preparation. This study



researched the possible impacts of social discernments on diverse web based advancing by investigating the accompanying inquiries:

10. How do social discernments influence understudies' social and learning conduct?
11. What are understudies' perspectives, sentiments, and conclusions about multifaceted cooperative internet learning?
12. How could social constructivist hypotheses and teaching method be utilized in planning cross-culture internet learning?

In view of our review results and important writing on intercultural correspondence, we determined an educational model for the plan and execution of multifaceted internet learning.

Strategy Appraisal:

A blended strategy configuration including the assortment and examination of both subjective and quantitative information was utilized to address the exploration questions (Richey and Klein, 2007). A multi-part study was intended to yield the two information types. The American teacher fostered a two-section the review that was managed to the two classes to survey understudies' general perspectives, sentiments, and suppositions about their culturally diverse cooperative internet growth opportunities. Section A gave quantitative information from reactions to 14 five-point Likert scale things (5=Strongly Agree, 1=Strongly Disagree). The Chinese understudies' review incorporated an additional a thing, Q0: "I felt open to utilizing English to speak with my American colleagues." Part B requested that understudies utilize three descriptive words to portray their general cross-culture online cooperative opportunity for growth, the reason for the subjective information investigations. Our first examination question about understudies' general perspectives, sentiments, and assessments about their multifaceted cooperative web based opportunities for growth was tended to through an illustrative investigation of the discrete, ordinal, unmitigated information. Our subsequent examination question, surveying the likely contrasts in reactions between the understudies connected with country, was tended to through a Mann-Whitney U-test, a nonparametric test for two autonomous examples. Graphic examination of unmitigated information was utilized to support and explain results from the quantitative investigation. In view of the execution of the COCL Model, we anticipated positive reports about understudies' diverse web-based encounters (The first exploration question); likewise, we expected the Mann-Whitney test to yield non-critical outcomes, demonstrating no huge contrasts between these two gatherings Educational exercises were mutually arranged. Since guidance was conveyed by means of Blackboard Vista facilitated by the U.S. site and English was the key language for correspondence, guidance was basically conveyed by the U.S. educator. Notwithstanding, the two educators checked and trained their own gathering's learning exercises and oversaw nearby planned operations. Time contrasts ordinarily brought about offbeat web-based conversations to more readily oblige understudies' timetables at the two destinations. All understudies from the two locales self-selected into one of ten gatherings comprising of 5-6 individuals: 2-3 Chinese and 2-3 American understudies for each gathering. Multi week before formal guidance, Chinese understudies got Blackboard specialized preparing and "getting to know the course site" direction, which American understudies had finished toward the beginning of the semester. After Chinese understudies joined the class, all understudies were told to finish the "getting to know different understudies" exercises by hello each other at the Social Lounge, and to take an interest in the social direction blog. Allude to the Course Orientation area for subtleties. Understudies then, at that point, partook in the innovation joining unit including fourteen days of gathering internet learning and conversation. After the educational unit, understudies bid goodbye to one another at the Social Lounge. Every educator regulated an overview to their individual classes at the finish of the internet based cooperation intended to evaluate understudy perspectives, sentiments, and



conclusions about their diverse, cooperative web based learning, in light of around a month of online connections including a mix of social, social and scholastic encounters. Albeit many terms, including association, coordination, incorporation, and participation, have regularly alluded to linkages among individuals and divisions, and most have partaken in their minutes of fame in the writing, coordinated effort has as of late arisen as a well-known representation for de-scribing a more mind boggling, more useful linkage. Starting in the refereeing writing, the term alludes to a technique by which contending interests arrive at shared benefit outcomes.¹² By a few accounts, coordinated effort alludes to a meta capacity, i.e., the capacity to recharge abilities and adjust to begrudge Ron mental challenges.¹⁸ In the new item advancement writing, the term is frequently utilized conversely with participation among practical gatherings. A more exhaustive perspective on cooperative new item groups arises, notwithstanding, when we thoroughly analyse the most cooperative ones in our example (Teams An and B), with the least (Groups X and Y),¹⁴ and coordinate the outcomes with late reasoning in the writing. Is (See Exhibit A.) We find, for example, that high-coordinated effort new item groups are interestingly recognizable by the significant degrees of at lifelessness, straightforwardness, carefulness, and collaboration they show.

To start with, Teams A and B are recognized from significant degree of at lifelessness that individuals have achieved.¹⁶ High in question individuals appreciate equivalent height and impact on direction, furthermore, exhibit undeniable degrees of energy and enthusiasm while talking about their relationship with the group. Being essential for the group endlessly matters similarly to all. Individuals contribute similarly to group choices, share similarly in the presentation of new item errands, and take equivalent responsibility for intrigued members, and, surprisingly, less uninterested members.

Second, the undeniable degree of straightforwardness that exists among individuals from Teams A and B separate them from others. By straightforwardness, we allude to the undeniable degrees of clearness that individuals have accomplished about one another's inspirations and intentions because of extraordinary data sharing. In the two groups, unique and clashing directions furthermore, plans are unequivocally examined, and misunderstanding's and perceptual bends are considerably survive. Taking note of the effect of formal week after week gatherings in which the group's advancement, mutual lease snags, novel thoughts, and future plans are examined, the designing supervisor depicted the arising straightforwardness in the accompanying manner: I feel that we know such a huge amount about one another, there truly is nothing I want to know that I don't have the foggiest idea. Indeed, there should be, and there is, a common perspective. I think showcasing furthermore; designing could be one gathering and work also. I do a ton of advertising and the promoting director does a great deal of technology ID. In both cooperative groups, we track down that individuals can straightforwardly explain the preferences, disdains, pet bothers, inclinations, predispositions, and key worries of different members. There is little wavering in de-scribing the significant degrees of solace they have accomplished as far as instructing others about their own experiences and interests, and clashing with others and opening conversations for recognize new other options. All members appear to hold an educated sense regarding how others are probably going to view and decipher arising natural contingencies, and what they are probably going to see as pretty much proper approaches to answering. Henceforth, they are seldom confounded or overpowered by mysterious, unanticipated choices or behavioural reactions of other colleagues. In Teams X also, Y, paradoxically, despite the fact that view of others' plans and inspirations plainly exist, they are seldom talked about in open discussions. Likewise, although attributions that apparently clarify others' practices are obviously held, they are seldom tried. Most correspondence among members, Particularly in Team Y, is formal, and has neglected to generate the solace level expected for straightforwardness to arise. For example, the advertising representative in Team Y gives a proper evaluate to the Research and development delegate's new item plan thoughts, indeed, even as each holds unstated, untested conjectures about differing's inspirations.



Third, Teams A and B are distinguished high levels of care they have accomplished, i.e., their choices and activities mirror the significant levels of straightforwardness that exists. Careful choices, made together collectively or singularly by a participant, mirror a coordinated comprehension of the disparate perspectives that exist in the undertaking Environment. They will more often than not summon such reactions as: This choice seems OK according to my point of view and reflects (essentially to a satisfactory degree) my novel circumstance, interests, capacities, and con. strains, and thusly I can uphold it. Likewise, careful activities that arise either from joint decisions of the group, or from a member's one-sided choices, bring out such reactions as: This activity appears to be legit and fits inside the domain of what I accept the group is focused on achieving, also, I can uphold it. Care seems connected to some degree straightforwardly to powerful execution of new item choices, in light of the fact that careful choices what's more, activities get submitted help from standard taipans, capacity to assemble their energies, and encourage objective coordinated, deliberate activity.

Fourth, the times of cooperative energy announced by members of Teams An and B likewise separate them from others. The serious level of solace that individuals feel in voicing different assessments and testing each other's thoughts has helped stretch everybody's idea of what is attainable and how. Individuals from the two groups can interface and produce results that reflect considerably more than a basic amount of their individuals' abilities. Paradoxically, indications of collaboration are missing in Teams X and Y. The turf-insurance be-heavers, the implied plans, and the polity- arising of direction has prompted a flood of new item choices that assuage the most now refuel and frequently the most vocal interests.

Groups A and B are particular also, in the new item results they have conveyed. They have imbued significant degrees of innovativeness in new item improvement cycles, and better tackled the energies, gifts, and innovative capability of their cross-practically prepared individuals. There are obvious indicators that cooperative groups bring compelling new items to showcase quicker and less expensive. For case, Team B presented its new item more than a month early, made double the assessed deals, and accomplished critical decreases in costs. These results are vital given the circumstance acquired by the group and depicted in the accompanying manner by the assembling supervisor: We nearly failed here. We had a item that we attempted to send off that nearly busted us. Since there was no group, it was tossing it over the divider, it was late, everybody had their own plan, and everyone had their own little space. Everything was frag, dissolved and nothing met up. Also, the client was about prepared to say. "Hello, we'll go somewhere else." It cost us just tons and huge loads of cash to get that thing to fall off right. What's more, even with that, it became extremely late and our client was getting truly irate over it. We nearly lost it.

Conclusion:

As data and correspondence advancements keep on creating, multifaceted internet based course contributions will open up, effectively available, and well known. While societies across the world draw into nearer contact, the level of variety will relatively increment. Seeing how social discernments and experience impact the reasoning and conduct of students from various societies will help educators plan and direct compelling internet learning and cultivate useful learning networks. In light of the aftereffects of this review, the accompanying ideas will expand the exploration on diverse and multicultural web based learning. This study included somewhat couple of understudies from just two societies; hence, speculations of the outcomes are restricted. Future exploration ought to incorporate bigger examples and understudies from numerous destinations and societies. One more restriction mirrors the short length of this review; accordingly, a significant area of exploration is expand the term of the web-based cooperation to take into account a more extended time of



perception and information assortment. Using virtual ethnography would take into consideration the assortment and investigation of information reflecting more possible profundity and lavishness of correspondence. At last, in light of the consequences of this examination, a model for the plan of diverse web based learning and guidance has been proposed; this model ought to be executed and evaluated, subsequently investigating its legitimacy, unwavering quality, and generalizability

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Relation between culture and gender inequality in India

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Abstract :

Both men and women are equal and play an important role in the formation and advancement of their families and society as a whole. To be clear, the fight for correspondence has been one of the most important topics in women's growth over the world. There is no difference in status due to the sex and real structure differences. Lady is the female counterpart. And not a mediocre man at that. Ladies in India have traditionally been considered a persecuted section of the population, and they have been dismissed for an extended period of time. The child's debut is praised. The entrance of a female, on the other hand, is laden with peril. Young guys are encouraged to push themselves to their limits and go to extremes. Young women, on the other hand, are encouraged to participate in sports. In India, there is a critical issue of orientation imbalance. In today's world, women are excelling in a variety of workout circles. The issue of orientation imbalance and segregation affects a bigger portion of Indian women. According to the undo, India ranks 132nd out of 187 countries in terms of orientation imbalance (gii). According to Indian official data, India ranks low halfway due to its skewed distribution, with only 914 girls for per 1000 males. According to a undp report, only 29% of Indian women above the age of 15 were important in the labour in 2011, compared to 80.7 percent of men. Across parliament, only 10.9 percent of regulation producers are women, compared to 21% in Pakistan. In India, 200 women died. This research aims to identify the factors that contribute to orientation inequity and proposes solutions to the problem.

Key words: Sexual harassment, cultural barriers for gender inequality, protection of women, feminism, freedom, commitment, marriage, pregnancy

Introduction:

Predicated on orientation (or sex) is an ongoing social equality offense that takes in a numerous shape; including sexual shame, inconsistent compensation for ladies who do the equivalent positions as men and imbalance even at the phase of pregnancy. However, the Indian constitution gives and honours to people and makes equivalent arrangement to work on the situation with ladies in the public arena, greater part of ladies is as yet unfit to partake in the privileges and open doors ensured to them. Regardless of the way that the Indian constitution gives indeed the very same freedoms and advantages to people and makes equal acquirement to upgrade the situation with women in the social local area, despite that the freedoms and open doors guaranteed to the ladies by the constitution, are as yet distant to partake in that advantage by greatest piece of ladies. The counter female demeanour and imbalance in the general public force the lady's populace to bring down in the conventional worth framework like an excess of family obligation lessens their chance to prosper. In the current period, barely any different variables like most reduced proficiency rate, joblessness, neediness among ladies is extremely normal in India on account of orientation uniqueness in the public arena. This paper is attempting to draw out the variables that are answerable for orientation disparity and proposes measures to kill this issue.

Factors responsible for gender inequality

Poverty:

Seventy percent of those living in poverty in India are women. In India, women's poverty is directly linked to a lack of financial opportunities and independence, as well as a lack of access to financial assets such as loans, land ownership, and inheritance, as well as a lack of access to training and support agencies. On a monetary level, the situation of women is no better than that of men, who really get a larger slice of the pie. As a result, in our man-centred culture, destitution stays at the root of orientation separation, and financial dependency on the male spouse is a cause of orientation dissimilarity in and of itself.

Absence of employment facilities:

The conflict between new monetary and old home-grown occupations is something that women can't seem to overcome. In both rural and urban India, women devote a significant amount of time and effort to household support tasks that are often overlooked. Due to the intra-household portion of liabilities, ladies will be unable to respond to new opportunities and change to new employment. Inside a household, freedoms and obligations are not evenly distributed. Female motivation to participate in new activities is dwindling as a result of male accountability and the usual division of labour. In addition, having a child has a strong impact on women's interest in the workforce. De-skilling and the loss of long-distance business contacts are common outcomes of time spent bearing and raising children. As a result of their monetary dependency on their male partner, women do not have the option of being financially independent due to unemployment.

Lack of awareness of women:

Most women are unaware of their basic rights and capacities. They are also oblivious to how financial and political powers influence them. Because of their obliviousness and ignorance, they acknowledge a wide range of unfair acts that remain in our family and society. Article 15 of the Indian constitution expresses that the state will not separate any resident on the grounds of just sex. The incongruity is that there actually is far reaching segregation which is a type of shameful to ladies. Henceforth at the beginning of the new thousand years let this age be a notable model by stopping the orientation – based segregations by spreading out the banner of orientation equity in the entirety of our activity and dealings. As Desai has expressed, assuming that ladies get equivalent open doors like men, they can work in each field like men. Today assuming she falls behind a bit, it isn't her shortcoming yet the issue of customs which have smothered them for a really long time, inferable from this, her own considerations like likewise stay nearby just familial life and her closest climate additionally doesn't give good circumstances to her dedication in the external work. To change what is happening alongside financial development social advancement is likewise significantly required. Thus, the need of great importance is to really battle orientation uniqueness as to advance orientation uniformity by adequately enabling the ladies.

Menial work participation:

There is wage disparity among man and lady in India. A significant number of ladies enter the work market after thirties, for the most part after consummation of their regenerative jobs of kid bearing and raising.

Gender based discrimination:

This is male overwhelmed society ladies have been treated as mediocre over ages. For a long time, men have considered ladies as a slave whose obligations were to accomplish family work and deal with their loved ones. They are additionally put under a few sorts of limitations and are defrauded of viciousness and abuse. Young men and young ladies are raised to accept that the primary obligation of ladies is housework and raising of kids. Most designers or cooks in lodging are men. At the point when men are paid for these positions, they are prepared to take up these works. The explanation for this is that it isn't so much that those men can't

accomplish family work; they just think that it is for ladies to take care of these things. This misperception comes initially from some unacceptable comprehension regarding the place of every orientation throughout everyday life. The method involved with childhood of kids lays out specific contrasts between genders. It is inferable from the way that our social qualities are set in giving qualities to the introduction of a child. However, tragically this reasoning is connected to neediness, ignorance and lower status of the family. The introduction of a child is lauded, whereas the entrance of a young girl is fraught with peril. Young men and women are taught to act, dress, play, and do activities that are specific to their genders beginning in adolescence. This distinction is made by our general public it very well may be seen that act of such segregation throughout a long range of time has come to be a tradition followed by our general public.

Measures opted to reduce gender inequality in India

Since independence, India has taken significant strides to address imbalances in orientation, particularly in the areas of political investment, education, and legitimate privileges. The Indian government has been seeking arrangements and legal changes to rectify orientation disparities. For example, the Indian constitution has a proviso guaranteeing the right to balance and freedom from sexual segregation. Shows and civil liberties organisations have worked to ensure that women have equal rights, such as the 1993 endorsement of a show on the abolition of all forms of female victimisation. Ladies have been watching and conquering orientation inclinations in surrounding administrative structures. Because of a 1993 amendment to the Indian constitution, more than 1,000,000 women have been chosen for local panchayats, with the expectation that 1/3rd of the seats will be filled by women.

In 2001, the government announced the national policy for women's empowerment, which aimed to advance, improve, and strengthen women. In addition, the government has drafted a draught national policy for women's strengthening, which is a strategy articulation outlining the state's response to concerns of orientation separation. As determined orientation inequities worsen, new ideas and tactics for promoting women's respect and freedoms must be considered. India has to make significant progress in addressing the imbalance in its direction. As the process of ongoing orientation continues, it is necessary to reconsider the ideas and institutions for increasing women's pride and liberties. New types of foundations are required, as well as the consolidation of new standards and rules that promote equal and only relationships between men and women. A man and a woman are similar to two waggon wheels. It is insufficient if one does not exist without the other. To stop orientation imbalance, the most fool proof method is to shift people's perspectives. This is a problem that few people can solve, but everyone should work together to eliminate the disparity.

Gender equality – what the society looks for

Inequality and discrimination lie in the thoughts set the humans keep and the way they technique it. Gender inequality affects each person, be it youngsters, ladies, trans genders or maybe guys. Gender equality is a human proper however there appears to be a positive gap in get entry to various possibilities as well as the decision-making strength for males and females. Girl empowerment is an important element of bringing gender equality. Giving identical opportunities to girls and guaranteeing them their identical percentage of rights, allows in now not best accomplishing gender equality however additionally in a huge range of improvement dreams.

How to reduce gender inequality in India?

In our India there are some locations in which customs like infant marriage, sati, are despite the fact that frequent. However, no one complains approximately them, so we ought to tell the respective families now not to do the kind of shameful thing. To save you such sports, we have to observe felony hints and guidelines and take action in the direction of the culprits and give them severe punishment. In order that a woman may be freed from the chance of infant marriage, sati. To create awareness amongst humans, we as youths ought to organise meetings and behaviour marches. We must deliver a supporting hand to ladies as they must face the

entire worldwide in the destiny. Gender inequality has unfavourable impact on developmental desires as it reduces the monetary increase. It is detrimental to the general well-being since excluding women from participating in social, political, and economic sports can have a negative impact on society as a whole. An international free of progressive challenges and possibilities to overcome them. Kids is a robust pressure in social actions. Kids can even shape a set to stage a few nooks performs towards such social evils. What won't take a look at thru phrases can be taught thru performance. Schooling through enjoyment is the way to train first-class while we start realising that a girl is likewise as masses a human as a boy, together with her non-public feelings and aspirations, we are able with a purpose to forestall this lengthy fame conflict for the woman child. Why have to there be any want for us to make such fuss approximately her? She is also a human, that is all that we need to don't forget and so that it will surrender all the strife in her existence.

Importance of protection of women:

Females play a significant role and have a venerable status in Indian society. The Vedas praised women as mothers, creators, and givers of life, and venerated them as Devi or goddesses. In terms of protection and safety, women in India are getting the most incline segment these days. Violence against women and girls can be divided into numerous categories. Rape, domestic violence, sexual harassment, lady infanticide, and other crimes are among them. The United States of America should have the greatest number of legal standards, presumably for women's benefit. The charter and extraordinary acts, which are implemented by the union governments and the states, provide special protection to women who are aware of their vulnerability.

Conclusion:

India should take concrete steps to address gender inequality. It is vital to reconsider the concepts and strategies for marketing women's dignity and rights as long as persisting gender inequities exist. There is a need for new forms of institutions that embrace new norms and rules that encourage men and women to be equal and straightforward in their relationships. The relationship between a man and a woman is akin to that of a carriage wheel. The presence of 1 is insufficient without the presence of the alternative. The most effective method for collecting evidence from idiots. People's brains must be traded in order to eliminate gender imbalance. This vexing canary few will be able to solve the problem, but everyone should be a part of the solution to remove unfairness. Concurrently, India should take concrete steps to decrease gender disparities. It is vital to reconsider the concepts and strategies for marketing women's dignity and rights as long as persisting gender inequities exist. There is a need for new forms of institutions that embrace new norms and rules that encourage men and women to be equal and straightforward in their relationships. The relationship between a man and a woman is akin to that of a carriage wheel. The presence of 1 is insufficient without the presence of the alternative. The most effective method for collecting evidence from idiots. People's brains must be traded in order to eliminate gender imbalance. This vexing canary few will be able to solve the problem, but everyone should be a part of the solution to remove unfairness. At the same time, additional research and records for communications on this are being compiled. A systematic marketing campaign promoting the same compensation for identical artworks across the globe is also required.

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