

आचार्यमध्वाभिप्रेतं पुराणप्रामाण्यम् एकं चिन्तनम्

- नारायणः पूजार्

अस्ति तावत् पुराणरचनाप्रामाण्यसङ्ख्याविषये तत्कर्तुश्च विषये विद्वन्मण्डलेषु महान् विवादः । कस्तावदानन्दतीर्थभगवत्पादानामभिप्राय इति 'तद्ग्रन्थोल्लिखितवचसां विमर्शोऽत्र प्रस्तुतः' । भगवत्पादैस्तावत् स्वीयमहाभारततात्पर्यनिर्णयभागवततात्पर्यनिर्णययोः व्यासावतारपुराणरचनाविषययोरसाधारणः कश्चन विशेषः प्रतिपादितः । नासौ विशेषोऽन्यत्र ग्रन्थेष्विदानीमुपलभ्यते । अतोऽत्रोल्लेखनीय एव । व्यासरूपिणा भगवता कदा कीदृशानि पुराणान्याविष्कारं गतानीत्यत्र विचारयामः ।

सत्त्वरजस्तमोभेदेन पुराणप्रामाण्यचिन्तनम्

यद्यपि भगवत्पादोदाहृतप्रमाणेषु -

१. वैष्णवान् पञ्चरात्राच्च यथार्थज्ञानसिद्धये ।^१
२. वैष्णवानि पुराणानि पञ्चरात्रात्मकत्वतः प्रमाणान्येव ।^२
३. पुराणानि च यानीह वैष्णवानि विदो विदुः । स्वतःप्रामाण्यमेषां नात्र किञ्चिद् विचार्यते ॥^३
४. न पुराणादिमानत्वं विरुद्धार्थं श्रुतेर्भवेत् ।^४

इत्यादिवचनैः पुराणेषु वैष्णवब्राह्मणशैवेति विभागः तथा तेषु वैष्णवानामेव च पुराणानां प्रामाण्यं तदभिप्रेतमित्याभाति । तथापि एतैः सहान्यान्यपि तदुदाहृतवचनानि पर्यालोचनीयानि । तानि च -

१. पुराणादीनां श्रुत्यादिविरोधे गौणोऽप्यर्थो युज्यते ।^५
२. वेदांश्च पञ्चरात्राणि सेतिहासपुराणकान् । ज्ञात्वा विष्णुपरानेव मुच्यते नान्यथा क्वचित् ॥^६
३. इतिहासपुराणः पञ्चमो वेदानां वेदः ।
४. सर्वान्वेदान्सेतिहासान्सपुराणान्सयुक्तिकान् । सपञ्चरात्रान्विज्ञाय विष्णुर्ज्ञेयो न चान्यथा ॥^७
५. अतः शैवपुराणानि योज्यान्यन्याविरोधतः ॥^८
६. मयोदितं कापि न हेयमस्ति ।^९
७. न विष्णोर्वचनं कापि मृषा भवति कस्यचित् ।^{१०}
८. तथा पुराणं भागवतं विष्णुवेद इतीरितः ।^{११}

सत्यं, यानि पुराणानि अपञ्चरात्रमूलानि तान्यप्रमाणानीति, तदुक्तमेव हि - 'न पुराणा-दिमानत्वं विरुद्धार्थं श्रुतेर्भवेदिति । अयमस्याभिप्रायः - श्रुतितन्मूलागमविरुद्धेऽर्थे पुराणान्य-प्रमाणानि, न तावता पुराणानामेवाप्रामाण्यम् । केवलं तादृशार्थं एव तेषामप्रामाण्यम् । तदुक्त-माचार्यैः 'पुराणादीनां श्रुत्यादिविरोधे गौणोऽप्यर्थो युज्यते' इति । अनेन ज्ञायते - यथा श्रुत्यादिविरोधो न स्यात् तथार्थश्चिन्तनीय इति । अत एव वेदपञ्चरात्राद्यविरोधत्वेन पुराणार्थग्र-हणमेव हि मोक्षकारणमित्युक्तम् 'वेदांश्च पञ्चरात्राणि सेतिहासपुराणकान्' - तथा 'सर्वान् वेदान् सेतिहासान् सपुराणान्.....' इत्यादिना ।

किञ्च 'तथा पुराणं भागवतं विष्णुवेद इतीरितः' इति 'इतिहासपुराणः पञ्चमो वेदानां वेदः' इति च यथा पञ्चरात्रभारतमूलरामायणानि तथैव पुराणान्यपि साक्षात् सर्वज्ञेन भगवताऽऽविष्कृतानीति 'पञ्चमवेदः' इति 'विष्णुवेदः' इति च कथ्यन्ते । एवं विष्णुवेदत्वेन निरुक्तानि वेदोपबृंहणानि पुराणानि सर्वाण्यपि प्रमाणान्येवाङ्गीकार्याणि । वेदोपबृंहकत्वं तु प्रायः सर्वेषामपि पुराणानामाचार्यभाष्येषु तत्र तत्राभिव्यक्तम् ।

नन्वत्र 'तथा पुराणं भागवतम्'..... इत्यादिना भागवतपुराणस्यैव विष्णुवेदत्वमभिहितं न समेषामपि पुराणानामिति वा, भागवतमित्यस्य भगवद्विषयकाणि पञ्चरात्रात्मकानि कानिचन वैष्णवान्येवेति वार्थः, तेषामेव च विष्णुवेदत्वमिति न वाच्यम् ।

'भागवतं पुराणं' इत्यस्य भगवद्विषयकाणि सर्वाण्यपि पुराणानीत्येवार्थः । तथा हि-श्रीमन्महाभारततात्पर्यनिर्णये व्यासावतारकार्योपवर्णनपरे दशमाध्याये-

“ततो नृणां कालबलात् सुमन्दमायुर्मतिं कर्म च वीक्ष्य कृष्णः ।

विश्यास वेदान् स विभुश्चतुर्धा चक्रे तथा भागवतं पुराणम्” ॥

इत्यनेन भगवान् व्यासः पुराणान्यकार्षीदित्युक्तम् । यद्यत्र 'भागवत' शब्दस्य कानिचन वैष्णवपुराणानीत्येवार्थः स्यात् तदा तादृशवैष्णवपुराणकर्तृत्वमेव सिद्धयति भगवतः । नाष्टाद-शपुराणकर्तृत्वम् । एवञ्च 'तथा पुराणं भागवतं.....' इत्यत्रापि भगवद्विषयकाणि सर्वाण्यपि पुराणान्येव भागवतशब्दग्राह्याणि । तेषामेव चाभिहितं विष्णुवेदत्वम् । कथं तर्हि शिवसर्वोत्तम-त्वादिप्रतिपादकानां श्रुतितन्मूलविरुद्धानां विष्णुवेदत्वमित्यत आहोत्तरत्र- 'अतः शैवपुराणानि योज्यान्यन्याविरोधतः' इति । यत्र क्वचिच्छिवसर्वोत्तमत्वादिरूपवेदपञ्चरात्रादिविरुद्धोऽर्थः प्रतीयते तत्रार्थं तद्वचनमप्रमाणमेवेति ज्ञात्वा वेदाद्यविरुद्धोऽर्थश्चिन्तनीयः । अथवा परदर्शनानु-वादोऽयं पूर्वोत्तरविरुद्धत्वात् पूर्वपक्ष इति च । न दृश्यते किल तादृशभागेषु पूर्वपक्षत्वसूचकः शब्दः? सत्यम् । न दृश्यते । पूर्वपक्षत्वसूचकं विना तन्निरूपणं तु दर्शनभाषारहस्यम् । तत्सत्ये तत्र समाधिरेव भवति भाषा । तथा च सर्वत्र पुराणेषु वेदादिशास्त्रविरुद्धार्थप्रतिपादकत्वेन प्रतीयमानानां वचनानां तत्रार्थेऽप्रामाण्यं विज्ञाय यथा तद्विरोधो न स्यात् तथाऽन्यार्थकत्वेन

पूर्वपक्षत्वेन वा वर्णाश्रमाचारबोधनरूपलोकशिक्षार्थकत्वेन वा प्रामाण्यं विद्यात् । तदुक्तमेव हि स्वयं भगवता 'मयोदितं कापि न हेयमस्ति' इति ।

यत् क्वचिन्निरुक्तं पुराणानां तामसत्वादिलक्षणं तदत्र प्रस्तूयते विमृश्यते च ।

१. 'पुराणादीनां तामसत्वं नाम स्वरूपतो तामसजीवानां तमः प्राप्त्युपायभूततत्त्वरूपानुगुणान्यथाज्ञानोत्पादकत्वम् ।
२. राजसत्वं नाम नित्यसंसारिजीवानां सुखदुःखमिश्रात्मकफलप्राप्त्युपायभूततत्त्वरूपानुगुणमिश्रज्ञानोत्पादकत्वम् ।
३. सात्त्विकत्वं नाम स्वरूपतः सजीवानां स्वरूपानन्दाद्याविर्भावरूपमोक्षोपायभूतश्रीहरिसर्वोत्तमत्वादिविषयकयथार्थज्ञानोत्पादकत्वम् ।

एवञ्च सात्त्विक-राजस-तामसजीवानधिकृत्य प्रवृत्तत्वादेव पुराणादीनां तामसत्वादिविभागो ज्ञातव्यः' इति । 'शैवपुराणादीनां मोहार्थमेवोक्तिः कृतत्वात् । चशब्देन वैष्णवानां तत्त्वज्ञानार्थमेव कृतत्वात्' इत्यादिन्यायसुधावाक्यानुसारेण केचन प्रतिपादयन्ति । परन्तु न्यायसुधावाक्यस्यानीश्वरप्रणीतपुराणपरत्वमेव युक्तमाभाति नेश्वरप्रणीतपुराणपरत्वम् । तथा हि- 'रुद्रप्रचोदिताः खलु 'दधीच्याद्याः तामसजनव्यामोहनाय तामसादिपुराणान्यरचयन्, सात्त्विकानां तत्त्वज्ञानार्थमेव च सात्त्विकानि' इति । किञ्च, यदर्थमत्र तामसत्वादिलक्षणनिरूपणप्रयासः स किं युक्तो न वेति विचारयामः । यदुक्तं 'तथा च सात्त्विक-राजस-तामसजीवानधिकृत्य प्रवृत्तत्वादेव पुराणादीनां तामसत्वादिविभागो ज्ञातव्यः' इति नैतद्युक्तमाभाति ।

तथा हि 'ब्रह्मरुद्रादिभिरर्थितो भगवान्नारायणः व्यासत्वेनाविर्बभूव' इत्यादिप्रमाणवचनानुसारेण ज्ञानप्रतिष्ठापनायैव भगवदवतारः । तत्कार्याणि च सर्वाण्यपि तदर्थान्येवेति ज्ञायन्ते । अतः तत्कृतानि सर्वाण्यपि पुराणानि च यथार्थज्ञानार्थानि विष्णुसर्वोत्तमत्वादितत्त्वप्रतिपादकानीत्यङ्गीकार्याण्येव । एतच्च प्रतिपादितमेव पूर्वत्राचार्योऽखिलप्रमाणवचनानुसारेण । तथा च सर्वाण्यपि पुराणानि सात्त्विकानेवाधिकृत्य प्रवृत्तानीत्याभाति ।

नन्वास्ति किल भगवत्पादोक्तं वचनं 'शैवान् पाशुपताच्चक्रे संशयार्थं सुरद्विषाम्' इत्यादिकम् । तेन च ज्ञायते तामसादिजीवानधिकृत्यैव शैवादिपुराणानां रचनेति चेन्न । न खलु तामसेषु संशयोत्पादनं व्यासावतारप्रयोजनम् । तथा सति पाशुपतादिशास्त्रकर्तुः रुद्रदेवस्येव विप्रलम्भकत्वं स्याद् भगवतः । अतः सज्जनेषु ज्ञानोत्पादनमेव तदवतारप्रयोजनम् । तदर्थान्येव च पुराणानि । तेषु च पुराणेषु भाषात्रैविध्यादिकमनुसृतं भगवतेति प्रसिद्धमेव । यस्तु त्रिभाषादिकं जानाति तस्य विष्णुसर्वोत्तमत्वादिपराणि । यो न जानाति तस्य शिवसर्वोत्तमत्वादिपराण्याभान्ति । एवं भाषात्रयादिसमन्वितत्वात् तदज्ञानाच्चासुराणां संशयः समुत्पन्नः । न खलु तत्संशयार्थमेव भाषात्रयाद्यनुसरणम् । तथा सति सर्वेषां पुराणानां महाभारतादीनां च तदर्थत्वमापद्येत ।

ननु येषु पुराणेष्वपाततः वेदोक्तविष्णुसर्वोत्तमत्वादिविरुद्धशिवसर्वोत्तमत्वाद्यर्थकदर्शनभाषा प्रचुरा, तानि पुराणानि शैवानि संशयार्थान्येवेति चेन्न । दर्शनभाषाविज्ञानिनः तान्यपि विष्णुपुराण्येव भवन्ति । किञ्च व्यासावतारात् पूर्वमपि तामसादिजनेषु संशयविपर्ययादिकमासीदेव । सज्जनेष्वपि तदासीदिति तन्निवारणार्थमेव किल व्यासावतारः । तेन च पुराणान्तकृत्यानि प्रकृतानि । एवञ्च यत् पूर्वमेव सिद्धं न तत्सम्पादनार्थं भगवता व्यासेन पुराणरचनेति युक्तं वचनम् ।

अथापि भाषात्रैविध्याद्युपेतत्वादसतां संशयादिकं भवत्येव । तन्माभूत्सुख्यं प्रयोजनम् । असुख्यं तु भवत्येवेति चेत् तर्हि राजसतामसजीवानधिकृत्य प्रवृत्तानि कानिचित् पुराणानीति तु न युज्यते । कस्तर्हि 'शैवान् पाशुपताच्चक्रे संशयार्थं सुरद्विषाम्' इत्यादिवचनार्थः? का वा गतिः शैवादिविभागस्य?

अयमत्राभिप्रायः-

पुराणेषु सर्वेष्वपि भाषात्रयमनुसृत्य शैववैष्णवब्राह्मभागाः सन्ति । यो भागः दर्शनभाषया प्रवृत्तः, सः पाशुपतदर्शनानुसारि चेत् 'शैव' इति, वेदापातार्थानुसारि चेद् 'ब्राह्मम्' इति च कथ्यते । यस्तु समाधिभाषया प्रवृत्तः सः 'वैष्णव' इति च । अथवा येषु पुराणेषु पाशुपतदर्शनानुवादरूपा दर्शनभाषा प्रचुरा तानि शैवानि, येषु च वेदापातार्थानुवादरूपा दर्शनभाषा प्रचुरा तानि ब्राह्मणीति च कथ्यन्ते । यानि च समाधिभाषाप्रचुराणि तानि वैष्णवानीति चोच्यन्ते । ये पुनः सात्त्विकोत्तमाः भगवति प्रतिपदाक्षरादिसमन्वयनिपुणास्तेषां पूर्वपक्षाद्यविभागेनैव भाषाभेदं विनैव सर्वाण्यपि पुराणानि वेदा इव वैष्णवान्येव । तादृशज्ञानस्यैव मोक्षकारणत्वात् स एव पक्षः मुख्यः । शैवादिविभागस्तु मन्दाधिकारिबोधजननायैव ।

नचैतावताऽसच्छास्त्राणामपि प्रामाण्यं स्यादिति वाच्यम् । असच्छास्त्रेषु भाषात्रैविध्याद्यनुसारेणार्थश्चिन्तनीय इति तद्वक्तृतात्पर्यासत्त्वात्, प्रणेतृणां वेदाद्यनुसारिप्रमेयविवक्षाभावात्, असर्वज्ञप्रणीतत्वात्तेषां वेदादिशास्त्रेषु तन्निन्दनाच्च । एवञ्च भाषात्रैविध्यादिकं तावद्वेदमहाभारतादिषु इव पुराणेष्वपि स्वाभाविकमेव । न तत्र तमः प्रास्युपायभूततत्त्वस्वरूपानुगुणान्यथाज्ञानोत्पादनार्थत्वं वा उक्तमिश्रज्ञानार्थत्वं वा कल्प्यम् । सर्वस्यापि शास्त्रसमुदायस्य विष्णुसर्वोत्तमत्वादितत्त्वज्ञानार्थत्वस्य प्रसिद्धत्वात् ।

न पुराणादिमानत्वं विरुद्धार्थं श्रुतेर्भवेत् ।
दर्शनान्तरमूलत्वान्मोहार्थं चाज्ञया हरेः^{१३} ॥

पुराणानि पुराणाद्यैर्विरुद्धत्वान्न तत्प्रमा ।
तद्विरुद्धेषु नो मानं पूर्वापरविरोधतः ॥

समब्राह्मविरोधाच्च नियमाद्वैष्णवेष्वपि ।
 मोहार्थमुक्तितश्चैव- (विष्णुरेको गुणार्णवः)^{१४}
 वैष्णवानि पुराणानि साङ्ख्ययोगौ परावपि ।^{१५}
 (एवं बृहत्संहितायां वचनं) न पुराणगम् ।
 लोकदर्शनवाद्येव वेदरोधाय शक्नुयात् ॥^{१६}
 पौराणं वाक्यमेवात्र तच्छ्रुत्यैव विरुध्यते ।
 पुराणस्योपजीव्यश्च वेद एव न चापरः ।
 तद्विरोधे कथं मानं तत्तत्र च भविष्यति ॥^{१७}

एतानि व्याकुर्वतां सुधाकाराणामयमभिप्रायः शैवपुराणानि पाशुपतादिदर्शनान्तरमूलानि । पाशुपतादिदर्शनानि च मोहार्थं प्रवृत्तानि । तत्समानविषयकत्वाच्च शैवपुराणानि प्रमाणानि । एवमन्यत्र च 'वैष्णवानि पुराणानि साङ्ख्ययोगौ परावपि' इत्याद्यनुव्याख्यानव्याख्यावसरेऽपि इतरपुराणानां पाशुपतादिमूलत्वेनाप्रामाण्याद्वैष्णवानीत्युक्तमिति शैवादिपुराणानामप्रामाण्यं सुस्पष्टमभिहितम् । किञ्च, 'न पुराणगम् । लोकदर्शनवाद्येव वेदरोधाय शक्नुयात्' इत्यस्य व्याख्याने येषु पुराणवचनेषु भगवद्रूपाणां परस्परं भेदोऽभिहितः स लोकदर्शनानुवादरूप एव न पुराणकर्तुरभिप्राय इति न तादृशवचनानि नेह नानास्ति किञ्चनेत्यादिश्रुतिबाधकानि भवन्तीत्युक्तम् । एतेन लोकदर्शनभाषया प्रवृत्तानि पुराणान्यप्रमाणानीत्युक्तं भवति ।^{१८}

अथ चात्रैवाधिकरणे 'पुराणस्योपजीव्यश्च वेद एव न चापरः' इत्यस्य व्याख्यावसरे पुराणानां पौरुषेयत्वम्, पौरुषेयाणां च तेषां समूलत्वम्, वेदस्यैव च तन्मूलत्वं समर्थितम् । तेन च वेदविरुद्धानां पुराणानां सर्वथाप्रामाण्यं चाभिहितम् ।^{१९} परन्त्वयं निर्णयोऽनीश्वरप्रणीतपुराणानामेव । ईश्वरप्रणीतानां तु न वेदोपजीवकत्वम् । निजज्ञानमूलत्वात्तेषाम् । जन्यज्ञानाभावात् परस्य । यदि तानि वेदविरुद्धानि तदा निजज्ञानमूलत्वमेव न स्यात् । अस्ति च निजज्ञानमूलत्वमिति न तेषां वेदविरुद्धत्वं न वाप्रामाण्यम् ।

तथापि ईश्वरप्रणीतपुराणानां निजज्ञानमूलत्वेऽपि प्रामाण्यावधारणाय वेदसंवादोऽपेक्षित इति पुराणस्योपजीव्यश्च वेद एव न चापर इत्याद्युक्तम् ।

एवं 'पुराणानि पुराणाद्यैर्विरुद्धत्वाच्च तत्प्रमा..... इत्याद्यनुव्याख्यानवचनानामभिप्रायमेवं प्रकटीचकार सुधाकारः ।^{२०} शैवपुराणान्यप्रमाणानि वैष्णवपुराणविरुद्धत्वात्, शैववैष्णवपक्षपातशून्यब्राह्मपुराणविरुद्धत्वात्, शैवपुराणैकदेशविरुद्धत्वाच्च । न च शैवपुराणविरुद्धत्वेन वैष्णवपुराणानामप्रामाण्यमस्त्विति वाच्यम् । शैवपुराणानां मोहार्थमेव रचितत्वप्रसिद्धेः । नापि वैष्णवपुराणेषु पूर्वापरविरोधः । अतः न तेषामप्रामाण्यम् । तत्त्वज्ञानार्थमेव कृतत्वादिति ।^{२१}

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वेत् । दर्शनान्तरमूलत्वात् मोहार्थं चाज्ञया
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'दर्शनान्तरेति' ॥ पुराणादीनां न श्रुतिमूलत्वमिति
शेषः । तथा चोक्तं मोक्षधर्म - 'शैवान् पाशुप-
ताच्चक्रे' इति । तथापि पाशुपतादीनां श्रुतिमूल-
त्वे पुराणादीनामपि तत्स्यादित्यत आह मोहार्थ-
मिति । (मोहार्थं च) दर्शनान्तराणि कृतानीति
शेषः । तथा च विप्रलम्भमूलत्वमुक्तं भवति ।
निर्निमित्तं प्राणिनां मोहमुत्पादयन्तः प्रत्यवायिनः
प्रसज्येरन् । न च परव्यामोहेन किमपि महत्प्र-
योजनमस्ति यदाशया प्रत्यवायमपि न
गणयेयुः । अतो नेदमुचितमित्यत उक्तम् -
हरेराज्ञया - आज्ञया हरेः ।
हरेराज्ञानुष्ठानान्न प्रत्यवायोऽस्ति किन्तु
महाप्रयोजनावाप्तिश्च सुप्रसिद्धम् । न च हरेः
प्रत्यवायः प्रयोजनापेक्षा वैश्वरत्वादिति भावः ।
तदुक्तं कुत्सितानि च मिश्राणि रुद्रो विष्णुप्रचो-
दितः । चकारः शास्त्राणि विभुः ऋषयस्तत्प्रचो-
दिताः । दधीच्याद्याः पुराणानि तच्छास्त्रसमयेन
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ग्रन्थसूची

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वैदिक काल के लुप्त प्राय : तंत्री वाद्य एवं उनमें प्रयुक्त सामग्री का अध्ययन

डॉ० हंस प्रभाकर रविदास

सहायक आचार्य (सितार), अभिनय कला विभाग, राष्ट्रीय संस्कृत विश्वविद्यालय, तिरुपति, आन्ध्र प्रदेश

वस्तुतः संगीतकला में गायन, वादन व नृत्य का समायोजन संगीत की पूर्णता को प्रदर्शित करता है, परन्तु संगीत में वाद्य-वादन का भी एक विशेष महत्व है। ऐतिहासिक दृष्टि से अवलोकन करने पर हमें हर काल खण्ड में वाद्यों के अलग-अलग प्रकार मिलते रहे हैं जिनमें कुछ वाद्य चलन में रहे वहीं कुछ वाद्य चलन से दूर होते गये, कुछ वाद्य नवीन परिष्करण की अवस्था में आगे चल कर किसी नवीन वाद्य का रूप ले लिये।

वैदिक वाङ्मय में वाद्यों के सन्दर्भ में कई स्थानों पर उल्लेख मिलते हैं, जिनमें वाण, कर्करी, गोधा, क्षोणी, काण्डवीणा, ताल्लुक वीणा, 'शततन्त्री पिच्छौरा, अलाबु, वक्रा, कपिशीर्षिणि, महावीणा, दुन्दुभी, भूमिदुन्दुभी, भेरी, वेणु, शंख आदि अनेक वाद्यों का उल्लेख है। इन वाद्यों में वाण, कर्करी, अघाटी, क्षोणी, काण्डवीणा, ताल्लुक वीणा, 'शततन्त्री पिच्छौरा, अलाबु, वक्रा, कपिशीर्षिणि, महावीणा आदि तंत्र वाद्य, के प्रकार माने गये।

वैदिक काल में किसी भी प्रकार के मांगलिक अवसरों पर जब भी वैदिक कर्मकाण्ड विधि द्वारा यज्ञ, हवन, पूजन या दैवी उपासना की जाती थी, ऋषिगण अपने आराध्य देव की प्रशंसा में वैदिक स्तोत्र का गान करते थे जिन्हे 'गाथीन' भी कहा जाता था।

इन्द्रमिद्गाथिनोवृहविन्द्रकर्मभिरकिणाः। इन्द्रवाणीरनूषत ऋ० 1/7/1

ऋग्वेद में स्तोत्रगान के लिये 'गाथा' शब्द का प्रयोग किया जाता था। मंत्रोच्चारण में ऋच, कुम्भ और गाथा को पद्यबद्ध कर गान करने का भी उल्लेख है। गाथा गान करने वाले प्रमुख को 'गादपति' या 'ऋजुगाथ' की उपमा दी जाती थी। सम्पूर्ण स्तोत्रगान के प्रमुख को उद्गाता कहा जाता था।

स्तोत्रगान के साथ संगती के लिये विभिन्न वाद्यों जैसे दुन्दुभी, भेरी वेणु, शंख के साथ वीणा का भी मुख्य रूप से प्रयोग किया जाता था। जहाँ सामगान करने वाले ऋषि प्रमुख को उद्गाता कहा जाता था और उनके सहयोगी स्तोत्रगाता को 'गाथीन' 'गादपति' 'ऋजुगाथ' कहते थे, वहीं वीणा वादन करने वाले व्यक्ति को 'वीणावद, वीणागायिन या वीणावय कहते थे। तैत्तरीय ब्राह्मण में वीणा वादक के लिये वीणागणत्र' व 'वीणागणगिन' शब्द का भी उल्लेख मिलता है। प्रमुख वीणा वादक को 'वीणागणत्र' की उपमा दी जाती थी तथा उनके शिष्यों को "वीणागणगिन" कहा जाता था।

कुछ वीणाओं का वादन उद्गाता ऋषि पत्नियों के द्वारा किया जाता था। औटुम्बर की लकड़ी से निर्मित दण्ड वाली वीणा अपघाटलिका, स्तम्बल और पिच्छौला वीणाओं को ऋषि पत्नियों द्वारा बजाए जाने का उल्लेख है।

वैदिक काल में तंत्र वाद्य के लिये 'वाण' तथा वीणा शब्द का प्रयोग किया गया। उस काल में वीणा को एक पवित्र वाद्य के रूप में जाना जाता था तथा उसे 'श्री' की उपमा दी जाती थी। जहाँ 'श्री' से तात्पर्य शुभ व लाभकारी से था। उस समय ऐसी मान्यता थी कि जिस किसी भी मांगलिक अवसरों पर यज्ञ, पूजन व दैवी उपासना में वीणा वादन से वह अनुष्ठान और भी लाभकारी हो जाता है। वैदिक काल में वीणाओं को साम गान के साथ बजाने की प्रथा रही जिसका उल्लेख वैदिक वाङ्मय जिसमें मूलतः वेद या उससे सम्बन्धित ब्राह्मण ग्रन्थ, अरण्यक, उपनिषद, श्रौतसुत्र तथा वेदों के भाष्य व टीका आदि ग्रन्थों में मिलता रहा है।

ऋग्वेद में तंत्र वाद्य के रूप में 'वाण' शब्द का उल्लेख मिलता है जिसे सप्तधातु द्वारा निर्मित बताया गया है। सम्भवतः हम इसे तंत्र वाद्यों के विकासक्रम की प्रारम्भिक अवस्था मान सकते हैं। तैत्तरीय ब्राह्मण में 'वाण' वाद्य में सौ तंत्रीकाओं के होने के उल्लेख है।

आचार्य सायण के अनुसार वाण व कर्करी उस समय का अति लोकप्रिय तंत्रवाद्य था। ऋग्वेद के "दशमण्डल" में गीत तथा वाद्य के मंजुल संयोग का उल्लेख मिलता है। उस काल में गान के साथ वाद्यों का निरन्तर रूप से प्रयोग हुआ करता था। 'ऋग्वेद' में वर्णित तन्त्र वाद्य में वाण एवं कर्करी महत्वपूर्ण वीणायें थी।

हिरण्यकेशीसूत्र में ताल्लुक वीणा, काण्ड वीणा, पिच्छोला, अलाबु वीणा, कपिशिर्षिणी आदि तंत्र वाद्यों का उल्लेख है।

आचार्य सायण ने 'क्षोणी' नामक वीणा को आकर्षक ध्वनि युक्त माना है।

लाट्यायन श्रौतसूत्र में चौदह ऐसी वीणाओं के बारे में उल्लेख किया गया है जिनका नाम ही उनके वर्ग मानदण्डों का संकेत देती हैं। जिसमें 'आघाटी' जिसे 'अपघाटलिका' भी कहते थे इसके दो दण्ड होते थे। 'उदम्बर' वीणा उदुंकर नामक पवित्र वृक्ष की लकड़ी से बनी होती थी, 'कर्करीवीणा' का आकार जल कलश जैसा होता था और 'वक्रा' वीणा वक्राकार रूप से मुड़ी हुई होती थी 'अलाबू' वीणा में एक तुम्बा होता था। 'स्तवन' वीणा के एक सिर पर बालों या पंखों का गुच्छा होता था। भेकुरी वीणा (बेकुरी) को अप्सरायें बजाया करती थी। 'शततन्त्री' वीणा मूज के घास की सौ डोरियों से बनी होती थी तथा इसे 'महावीणा' भी कहा जाता था। 'कपिशिर्षिणी' वीणा एकदण्ड वाली वीणा होती थी जिसके एक सिर का आकार बन्दर के सिर जैसा होता था। 'गोधा' वीणा का आकार मकर जाल जैसा होता था।

'लाट्यायन श्रौतसूत्र' में 'शततन्त्री वीणा' का सम्पूर्ण परिचय बनावट एवं वादन विधि का भी उल्लेख किया गया है। 'शततन्त्री वीणा' उस काल में बहुत ही प्रचलित तंत्रवाद्य था। इस वीणा का प्रयोग यज्ञ के अवसरों पर उदगाता द्वारा सामगान में बहुतायात रूप से प्रयोग किया जाता था।

शांखायन श्रौतसूत्र में शततन्त्री, कर्करी, काण्डवीणा, पिच्छौला आदि वीणाओं का उल्लेख मिलता है—
वीणा के प्रकार—

वैदिक काल में सम्भवतः दो प्रकार की वीणाओं का प्रयोग किया जाता था, श्रुतिवीणा तथा स्वरवीणा। जैसा कि नाम से स्पष्ट हो रहा है श्रुति वीणा किसी स्वर मानक को दर्शाने के लिये बजाया जाता था या यूं कहें आधुनिक तानपुरे के प्रयोग किये जाने जैसा। श्रुतिवीणा के मानक स्वर का अनुसरण कर के अन्य स्वरवीणाओं का वादन किया जाता था। वहीं स्वरवीणाओं द्वारा मंत्र गान के स्वरों का अनुसरण करते हुए संगती की जाती थी। वैदिक काल में जिन वीणाओं के बारे में उल्लेख मिलता है उसमें वाण, कर्करी, गोधा, काण्ड वीणा, अपघाटलिका, शततन्त्री, महावीणा, कात्यायन वीणा, अलाबु वीणा, कपिशिर्षिणी, कश्यप वीणा, पिशील, क्षोणी, वक्र, पिच्छोला, तालुक, इत्यादि।

आकृति के आधार पर वीणाओं के स्वरूप—

प्राचीन काल में सम्भवतः सभी वीणाओं की आकृति अर्धचन्द्राकार या धनुषाकार आकृति में थी। गोधा वीणा को 'धनुर्ज्या' के नाम से भी सम्बोधित किया गया है। उस काल में तंत्र वाद्य के दण्ड को औदुम्बर या वेतस नामक वृक्ष की लकड़ी या सप्तधातु से निर्मित किया जाता था। धनुषाकार आकृति वाले तंत्र वाद्य में मूज, दारुय या दूब नामक घास के गुथे हुए डोरी को तार के रूप में प्रयोग करते थे तथा वाद्य के दण्ड में 3 या 10 छिद्र कर उसमें कस देते थे। तारों की संख्या अलग-अलग वाद्यों के अपनी आवश्यकतानुसार होती थी। जैसे वाण के लिये कहीं 10 कहीं 34 तो हीं 100 तारों का उल्लेख है।

चूंकि जिस प्रकार आधुनिक समय में तंत्र वाद्यों में स्वरों की सारणा करने के लिये सारिका या प्लेट का विकास हुआ तथा गूज को बढाने के लिये लकड़ी को खोखला या तुम्बायुक्त किया गया, उस काल में इस प्रकार की विधि प्रयोग में नहीं थी। उस समय स्वरों को बजाने के लिये प्रत्तेक स्वर के लिये अलग-अलग या समूह में तारों को लगाते थे, जो अर्धचन्द्राकार दण्ड के उपरी व निचले भाग पर धनुष की प्रत्यन्चा के समान लगते थे। स्वरों के निर्धारण के लिये तारों की लंबाई ही एक मात्र विकल्प था। अतः धनुषाकार आकृति वाले दण्ड में क्रम से उपर व नीचे समान रूप से तीन या उससे अधिक छिद्र किये जाते थे। वाद्य में तार को स्थापित करने के लिये वाद्यदण्ड के प्रथम उपरी छिद्र से नीचले छिद्र तक तार को कस दिया जाता था। मूज, दारुय या दूब नामक घास के गुथे हुए तार के एक सिर को उपर और दूसरे सिर को नीचे के छिद्र में कस दिया जाता था। चूंकि प्रथम तार की लंबाई अधिक हुई इस कारण वह नीचे के स्वर में ध्वनि उत्पन्न करेगा। अतः वाद्य के प्रथम तार के स्वर मिलान के लिये मंत्रगान के स्वर मानक के अनुसार नीचे के स्वर में मिलाया जायेगा। इसी क्रम में वाद्य में दूसरे तार की स्थापना करने के लिये दूसरे उपरी व निचले छिद्र में तार के दोनों सिरों को उपर और नीचे के छिद्र में कस दिया जाता था। यहां दूसरे तार की लंबाई पहले तार से कम रहेगी तथा स्वरमान भी पहले तार से उँचे स्वर में रहेगा। इसी प्रकार वाद्य में बाकी के तारों की स्थापना की गई तथा स्वरों का मिलान मंत्रगान के स्वर मान के अनुरूप किया गया।

वाद्यों में स्वरों के शुद्ध स्वरमान के स्थिर रहने के लिये कई कारक माने जाते हैं। यदि वाद्य का दण्ड लचीला होगा तो वाद्य में स्वरों की शुद्धता स्थिर नहीं रहेगी। इसी कारण से उस समय वाद्यों को

उदुम्बर नामक पवित्र वृक्ष की लकड़ी या सप्तधातु से बनाया जाता था। जो कि ठोस व तारों के स्वरमान को स्थिर रखने में सहायक सिद्ध हुआ।

वदन विधि-

वैदिक काल में जितनी वीणाएं थीं वे सारिका विहिन हुआ करती थी तथा हर एक स्वर के लिए अलग-अलग तंत्रीकाओं का प्रयोग किया जाता था। इसे अंगुली या नाखून से छेड़ कर बजाया जाता था। आचार्य भरत ने इस तरह के वाद्यों को 'वक्र' श्रेणी के अन्तर्गत माना है।

एक उत्तम तंत्रवाद्य होने के लिये वाद्यों में कुछ विशेषताओं का होना आवश्यक होता है, जैसे कि वाद्य में स्वरों की शुद्धता, स्वरों में मधुरता, स्वरों में आवश्यक गूँज का होना, वादन में सरलता, अन्य किसी विधा के साथ सरलता पूर्वक संगती इत्यादि। कालान्तर में तंत्र वाद्यों के परिष्करण का कारण भी कुछ इन्हीं विशेषताओं के आधार पर होता गया। वाद्यों में निहित उपयुक्त सामग्री उन विशेषताओं के मानक पर स्थिर नहीं रह पाई और या तो लुप्त होगई या परिष्कृत हो कर कालान्तर में किसी न किसी नवीन वाद्य का रूप लेती गई।

सन्दर्भ ग्रन्थ :

- 1 संगीत : भारतीय वाद्य अंक जनवरी 2004 लेख- रसिकलाल माणिकलाल पंड्या, पृ0 4, 14
- 2 संगीत : भारतीय वाद्य अंक जनवरी 2004 पृ0 44
- 3 ऋग्वेद में लौकिक सामग्री, डॉ श्रीमती रमन पाल इण्डो विजन प्राईवेट लिमिटेड नेहरु नगर गाजियाबाद उत्तर प्रदेश पृ0 106
- 4 भारतीय संगीत का इतिहास ठाकुर जयदेव सिंह विश्वविद्यालय प्रकाशन, वाराणसी उत्तर प्रदेश पृ0 27 से 30
- 5 भारतीय संगीत वाद्य डॉ0 लालमणि मिश्र भारतीय ज्ञान पीठ 18, इन्स्टीट्यूशनल एरिया, लोदी रोड नयी दिल्ली पृ0 56, 57
- 6 भारतीय संगीत का इतिहास डॉ0 शरच्चन्द्र श्रीधर परांजपे चौखम्मा सुरभारती प्रकाशन, वाराणसी, उत्तर प्रदेश पृ0 22 से 25
- 7 वीणा-वाणी, लेख प्रो0 आर0 सत्यनारायण, वाणी प्रकाशन नई दिल्ली पृ0 24
- 8 भारतीय संगीत के तन्त्री वाद्य, डॉ0 प्रकाश महाडिक मध्य प्रदेश हिन्दी ग्रन्थ अकादमी, भोपाल म0प्र0, पृ0 16 से 25
- 9 सितार की उत्पत्ति का विस्तृत विवेचन एवं सितार के बाज का विकास क्रम, रेखा निगम मानक पब्लिकेशन दिल्ली पृ0 1, 2



SELF-EFFICACY AND ACADEMIC ACHIEVEMENT OF ADOLESCENT STUDENTS

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ABSTRACT: The purpose of this study was to measure the self-efficacy and academic achievement among adolescent students in Tirupati. It consisted of a sample of 200 adolescent students. The present study being a descriptive survey, the tools used by the researcher was Questionnaire. The tool Self-Efficacy Scale developed by Dr. Arun Kumar Singh and Dr. Shruti Narain 2014 was adopted. The scale consists of 20 items covering 4 areas namely. 1. Self Confidence 2. Efficacy 3. Positive Expectation Attitude 4. Outcome Expectation. Stratified random sampling technique was also used. The main findings of the study showed that there was asignificant difference among gender, area and subject. Moreover, the results also showed that there was no significant difference among adolescent students' academic achievement and self-efficacy.

Keywords: Self-efficacy, Academic Achievement, Adolescent Students.

INTRODUCTION: Self-Efficacy is the belief in one's own innate ability to accomplish tasks. Self-efficacy is described by Albert Bandura (1982) as a subjective evaluation of one's capacity to carry out necessary activities in the face of hypothetical situations. Self-efficacy expectations affect a person's capacity to engage in coping behaviors and their ability to persevere under duress for an extended period of time. In contrast to people with low self-efficacy, those with great self-efficacy will put up appropriate effort that, if done correctly, will lead to positive outcomes. Psychologists have studied self-efficacy from a variety of perspectives, noting different routes in its development, the dynamics of self-efficacy, and lack thereof, in a variety of settings, interactions between self-efficacy and self-concept, and attribution patterns that enhance or undermine self-efficacy. According to Kathy Kolbe (2009), accepting one's particular set of cognitive skills is necessary for believing in one's innate qualities. It also needs dedication and perseverance to get beyond obstacles that can stop you from exploiting your inherent abilities to accomplish your goals.

Self-Efficacy is a factor in all facets of human action. Determining one's beliefs about their potential to affect events has a significant impact on both their ability to deal with challenges effectively and the decisions they are most likely to make. When it comes to activities that are

relevant to your health, these effects are particularly evident and strong. A country's ability to advance depends on the quality of its educational system and the students' academic achievement. Because of this, intellectual accomplishment among kids is valued internationally. Academic accomplishment now occupies a pivotal position in both education and the learning process. Achievement is defined as "anything that somebody has done effectively; especially utilizing his/her own efforts and talents," according to the Oxford Advanced Learners Dictionary (2010). As a result, accomplishment or scholastic achievement refers to the expected degree of performance in school-related tasks as shown by school grades. It alludes to a degree or level of achievement, such as the proficiency obtained in a certain field of academic or scholastic work. It also indicates academic achievement and skill growth, which are often measured by test results. In general, it refers to the results of the yearly test. Personality, motivation, opportunities, education, and training all affect achievement. It serves as a gauge of educational progress and informs us of the pupils' standing. Students have more opportunities and can pursue better careers and employment in all disciplines the more successful they are.

The importance of academic achievement in a child's life is quite substantial, though. Academic accomplishment serves as a barometer for students' success or failure. High academic achievement always makes people happy, yet underachievement or unsatisfactory achievement frustrates pupils. Typically, a student's academic achievement is determined by their test-taking results. A typical achiever who goes above and above what may be typically anticipated of him or her for his or her age. On the other side, an overachiever is someone who achieves more than what their talents would appear to warrant, while an underachiever is someone who achieves less than what their abilities would seem to warrant. As a result, there are many different definitions of academic achievement, which have a significant influence on personality development.

NEED AND SIGNIFICANCE OF THE STUDY

One of the most important advancements in psychology's history is frequently viewed as the invention of the psychological paradigm known as self-efficacy. The world of motivation, self-regulation, achievement, and learning is now referred to as the digital era; it is simply impossible to discuss motivation, self-regulation, achievement, and learning without considering the role of self-efficacy beliefs. Self-efficacy beliefs among adolescents significantly influence their lives and objectives in the area of academic success.

Only bivariate relationships between self-efficacy and emotional intelligence components have been examined in prior studies. The effects of the other pertinent components must thus be assessed. While people with low self-efficacy concentrate on their own flaws, they lack the skills and attention required to accomplish certain tasks, which reduces their ability to solve problems. In contrast, those with strong self-efficacy concentrate on understanding problems and seeking solutions.

Few studies have been done on adolescent students' self-efficacy, according to prior research. Adolescent pupils in Andhra Pradesh, notably in the district of Tirupati, have not been the subject of any studies on self-efficacy and academic accomplishment. This study aims to quantify the proportions of adolescent students who are self-sufficient. That is the reason the researcher decided to conduct this investigation. Therefore, in light of all of these, the researcher thought that it was necessary to evaluate the students' self-efficacy as adolescents. The goal of the study is reflected in the research questions that follow, which were developed from the most recent studies on adolescent students' academic achievement and self-efficacy. The study's focus and data analysis are determined by the research questions.

1. Do the adolescent students possess self-efficacy?
2. Does a significant correlation exist between the adolescent students' self-efficacy and their academic achievement?

Review of Related Literature:

1. Ahuja, A. (2016) in his study "A Study of Self-Efficacy among Secondary School Students in relation to Educational Aspiration and Academic Achievement." The present study'sis to examine secondary school students' self-efficacy, educational aspirations, and academic accomplishment. Random sampling was used to choose the sample, and the final sample included 106 boys and 104 girls from the IX class of two Government senior secondary schools run by the Delhi Directorate of Education. Secondary school students' self-efficacy and academic achievement, self-efficacy and educational aspiration, and educational aspiration and academic achievement all showed statistically significant positive correlations. Secondary school students' self-efficacy and academic achievement, self-efficacy and educational aspiration, and educational aspiration and academic achievement all showed statistically significant positive correlations.

2. Armum, P., &Chellappan, K. (2016) conducted a study on “Social and emotional self-efficacy of adolescents: measured and analyzed interdependencies within and across academic achievement level”. The aim of the study was to evaluate the self-efficacy of Malaysian adolescents who had achieved different levels of academic achievement. 169 students in total were recruited from various academic backgrounds in Malaysia. The study's conclusions should be used as a blueprint for creating a psychological test that evaluates adolescents' social and emotional self-efficacy in a Malaysian context.

3. Shahzad, K., &Naureen, S. (2017) in his study “Impact of Teacher Self-Efficacy on Secondary School Students’ Academic Achievement”. This study sought to ascertain the impact of teachers' self-efficacy on the academic achievement of secondary school pupils. For this study, one hundred (100) secondary school students and sixty (60) secondary school instructors from Chiltan Town in Quetta city were randomly selected. Data were gathered using a teacher self-efficacy questionnaire, and a test was created to gauge pupils' academic success. The data were examined using Multiple Regressions and Pearson Correlation. The study found that teachers' self-efficacy influenced students' academic achievements in a positive way. The results of the study and its educational ramifications were discussed, and suggestions for more research were given.

Research Questions:

1. To what extent the Adolescent students possess self-efficacy?
2. Is there any influence of the following independent variables i.e., gender, residential area, subject, on the dependent variables i.e., Self-Efficacy of Adolescence Students.

Title of the Study:

“Self-Efficacy and Academic Achievement of Adolescent Students”

Objectives of the Study:

1. To assess the Self-Efficacy among adolescent student’s area wise.
 - (a) Self Confidence, (b) Efficacy,(c) Positive expectation attitude and (d) Outcome Expectation.
2. To examine the influence of following demographic variables on Self-Efficacy among adolescent students.
 - (a) Gender,(b) Residential Area, (c) Subject

3. To find out the relationship between self-efficacy and academic achievement of adolescent students.

Hypothesis of the Study

1. There would be no significant difference between male and female adolescent students in their self-efficacy.
2. There would be no significant difference between rural and urban adolescent students in their self-efficacy.
3. There would be no significant difference between adolescent students belonging to different subjects in their self-efficacy.
4. There would be no significant relationship between self-efficacy and academic achievement of adolescent students.

Variables of the Study

The present study includes certain independent and dependent variables.

Table-1

| S.no | Independent Variables | | Dependent Variable |
|------|-----------------------|--------------|--------------------|
| 1. | Gender | Girls/Boys | Self-Efficacy |
| 2. | Residential Area | Urban/Rural | |
| 3. | Subject | Arts/Science | |

Delimitations of the Study:

1. The study was confined to the 10 different Colleges in Tirupati of Andhra Pradesh.
2. The sample was restricted to the Intermediate students.
3. The sample size was restricted to 200 students only.
4. The study is limited to collect information about independent variables like gender, residential area, subject.
5. The study is limited to only studying the dependent variable self-efficacy.

Methodology: Before starting with the collection of the data, one has to be very careful about the design of the study, which will lead to its successful completion. This chapter deals with description of methods of data collection. Test material, sampling procedure and statistical techniques used to analyze the data.

Description of the Tool:

The questionnaire comprises two parts.

Section A: This section was designed to collect preliminary information regarding student i.e. gender, residential area, subject, type of family and siblings.

Section B: *Self- Efficacy Scale* used was a standardized scale prepared by Dr. Arun Kumar Singh and Dr. Shruti Narain. The tool has 20 items under 4 areas:

1) Self-Confidence, 2) Efficacy Expectation, 3) Positive Expectation Attitude and 4) Outcome expectation. The tool description is as follows:

Table 2: Self-Efficacy Scale- Description Table

| S. No | Areas | Response | Items No | Total Items |
|-------|-------------------------------|----------|--------------|-------------|
| 1 | Self-Confidence | Positive | 1,2,3,5 | 5 |
| | | Negative | 4 | |
| 2 | Efficacy expectation | Positive | 6,7,8,9, | 5 |
| | | Negative | 10 | |
| 3 | Positive Expectation Attitude | Positive | 11,13,14,15 | 5 |
| | | Negative | 12 | |
| 4 | Outcome expectation | Positive | 16,17,19,20 | 5 |
| | | Negative | 18 | |
| | | | TOTAL | 20 |

Scoring Procedure:

Table 3: Scoring Procedure

| Item | Strongly Agree | Agree | Neutral | Disagree | Strongly Disagree |
|-----------------|----------------|-------|---------|----------|-------------------|
| Positive | 5 | 4 | 3 | 2 | 1 |
| Negative | 1 | 2 | 3 | 4 | 5 |

Table 4: Sample Description Table

| | | | | |
|--|------------------|--------------|-----|-----|
| | | | | |
| | Gender | i) Boy | 110 | 200 |
| | | ii) Girl | 90 | |
| | Residential area | i) Rural | 104 | 200 |
| | | ii) Urban | 96 | |
| | Subject | i) Arts | 78 | 200 |
| | | ii) Sciences | 122 | |

Tool of the study:

The present study being a descriptive survey, the tools used by the researcher was Questionnaire. The tool Self-Efficacy Scale developed by Dr. Arun Kumar Singh and Dr. Shruti Narain 2014 was adopted. The scale consists of 20 items covering 4 areas namely. 1. Self Confidence 2. Efficacy 3. Positive Expectation Attitude 4. Outcome Expectation.

Table 5: Questionnaire – Description Table

| S. No | Area | No of Questions | Maximum Marks | Total Score |
|-------|---------------|-----------------|---------------|-------------|
| 1 | Self-Efficacy | 20 | 5 | 100 |

Statistical Techniques Used:

The statistical techniques used in the study are the following:

1. Descriptive statistics like Mean, Standard deviation % of mean and ‘t’ test were worked out for the total sample.

Data Analysis:

Hypothesis 1: There would be no significant difference between boys and girl’s adolescent students in their self-efficacy and academic achievement.

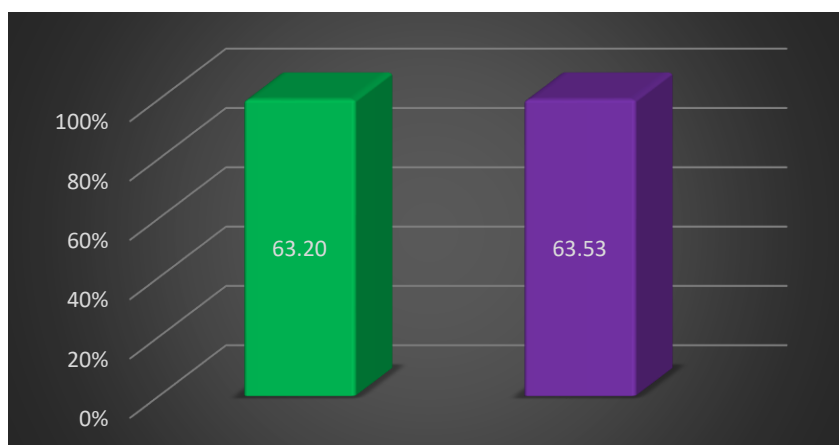
The following table 6 presents’ data pertaining to the Self-Efficacy and Academic Achievement with gender as the independent variable.

Table: 6 Self-Efficacy and Academic Achievement – Gender

| Independent Variable | Categories | N | Mean | % of Mean | SD | t value |
|----------------------|------------|-----|-------|-----------|-------|--------------------|
| Gender | Boys | 110 | 63.20 | 63.20 | 11.53 | 0.87 ^{NS} |
| | Girls | 90 | 63.53 | 63.53 | 10.35 | |

NS = Not significant at 0.05 level

Figure-1:Self-Efficacy and Academic Achievement – Gender



Discussion:

The table shows the variations in self-efficacy and academic achievement scores across respondents from different demographic groups. The data shows that the average score for male respondents on the self-efficacy scale is 63.20, while the average score for female respondents is 63.53, with standard deviations of 11.53 and 10.35, respectively. The computed t-value of 0.87 with these mean and standard deviation values is not significant at the 1% level since the p-value of 0.17 is higher than that of 0.01. It implies that there is no statistically significant difference between male and female respondents in terms of academic achievement and self-efficacy, with male respondents exhibiting somewhat higher self-efficacy than their female counterparts.

Hypothesis Testing: Hence the hypothesis I formulated that there exists no difference between boy and girl adolescence students in their self-efficacy and academic achievement is accepted.

Hypothesis 2: There would be no significant difference between rural and urban adolescent students in their self-efficacy.

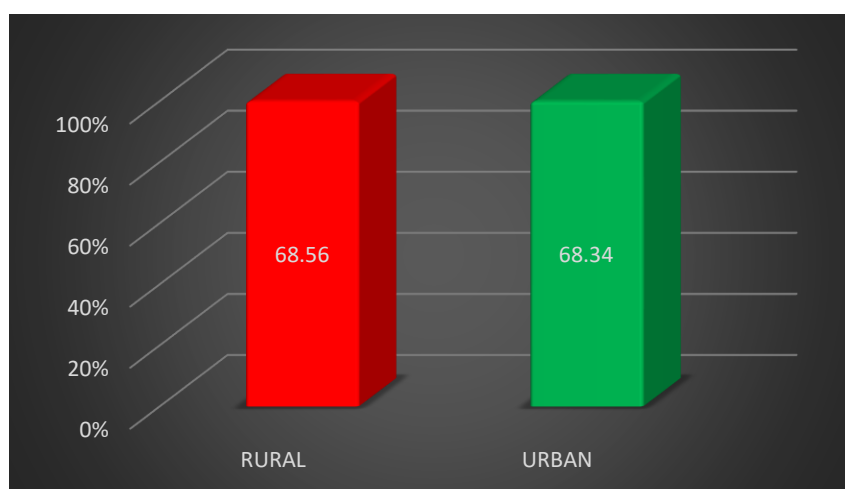
The following table 4.4 the data pertaining to the self-efficacy and Academic Achievement based on their location of residence i.e., rural or urban.

Table-7: Self-Efficacy and Academic Achievement: Residential Area

| Independent Variable | Categories | N | Mean | % of Mean | SD | 't' value |
|-------------------------|------------|-----|-------|-----------|------|-----------|
| Residential Area | Rural | 104 | 68.56 | 68.56 | 9.10 | 0.68NS |
| | Urban | 96 | 68.34 | 68.34 | 9.02 | |

NS = Not significant at 0.05 level

Figure-2: Self-Efficacy and Academic Achievement: Residential Area



Discussion:

The average perceptive score for respondents in urban areas is 68.34, while it is 68.56 for respondents in rural areas, with concomitant standard deviations of 9.10 and 9.02. The computed t-value of 0.68 with these mean and standard deviation values is not significant at the 1% level since the p-value of 0.005 is higher than that of 0.01. Thus, it can be stated that there are no appreciable differences between adolescent students from rural and urban areas in terms of their self-efficacy and academic achievement.

Hypothesis Testing:

Hence the hypothesis 2 formulated that there exists no significant difference between the rural students and urban students in their Self-Efficacy and Academic Achievement is accepted.

Hypothesis 3: There would be no significant difference between adolescent students belonging to different subjects in their Self-Efficacy and Academic Achievement.

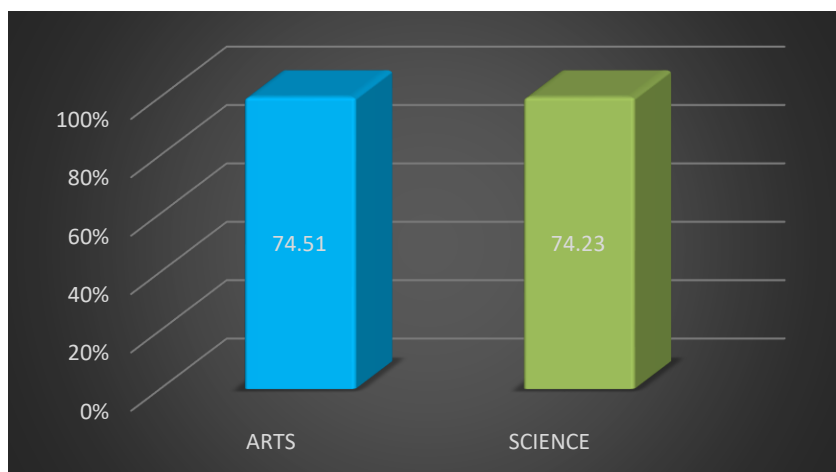
The following table 8 the data pertaining to the Self-Efficacy and Academic Achievement based on their Subject i.e., Arts and Science.

Table 8: Self-Efficacy and Academic Achievement: Subject Wise

| <i>Independent Variable</i> | <i>Categories</i> | <i>N</i> | <i>Mean</i> | <i>%of Mean</i> | <i>SD</i> | <i>'t' Value</i> |
|-----------------------------|-------------------|----------|-------------|-----------------|-----------|--------------------|
| <i>SUBJECT</i> | Arts | 78 | 74.51 | 74.51 | 9.32 | 0.68 ^{NS} |
| | Science | 122 | 74.23 | 74.23 | 9.16 | |

NS: Not Significant at 0.05 level

Figure-3: Self-Efficacy and Academic Achievement: Subject Wise



Discussion:

From the preceding table, it is also clear that respondents in the Arts group received a score value of 74.51, while those in the Science group received a score value of 74.23; their respective standard deviations were 9.32 and 9.16. The estimated t-value of 0.68 with these mean and standard deviation values is not significant at the 1% level since the p-value of 0.20 is higher than that of 0.01. Thus, it can be said that adolescents in different groups do not significantly differ in terms of their self-efficacy and academic achievement (arts and science)

Hypothesis Testing:

Hence the hypothesis 3, formulated that there exists no significant difference between adolescent students belonging to Arts and Science groups in their Self-Efficacy and Academic Achievement is accepted.

Hypothesis 4: *There would be no significant relationship between Self-Efficacy and Academic Achievement of adolescent students.*

To find out the relationship between Self-Efficacy and Academic Achievement of adolescent

students.

Table 9: Relationship between Self-Efficacy and Academic Achievement

| Variables | N | Df | 'r' Value |
|----------------------|-----|-----|-----------|
| Academic Achievement | 200 | 198 | -0.24 |
| Self-Efficacy | 200 | | |

Discussion:

The relationship between adolescent students' academic achievement and self-efficacy is interestingly revealed by the aforementioned interpretation. It demonstrates that there is no meaningful connection between adolescent students' academic achievement and self-efficacy. This suggests that while adolescent pupils have a moderate level of awareness of academic achievement, their awareness of self-efficacy is not on par.

EDUCATIONAL IMPLICATIONS AND RECOMMENDATIONS

Offering some instructional implications of the current study based on a single study will not be justified. The following educational implications of the study could be given, though, based on its findings:

1. If the research effort done results in useful consequences for the schools, it may be worthwhile. In addition to academic subjects, instructors and parents should focus on self-efficacy.
2. Adolescent students have found this study useful in recognizing the necessity and significance of self-efficacy and academic achievement awareness.
3. Parents should be aware of their children's interests and skills and encourage them to participate in social activities to raise their maturity levels. In order to care for their children in every way, parents must establish and maintain a healthy environment at home.
4. This study will be useful in determining how adolescents perceive various aspects of self-efficacy and academic achievement.
5. The study will assist the government in formulating appropriate policy decisions and in enhancing student academic achievement and the development of self-efficacy abilities.
6. Being aware of self-efficacy and academic achievement can help the teaching community assist and coach students who need it.

7. Parental counselling services for parents and other caregivers of adolescents have to be strengthened in order to increase self-efficacy and academic achievement circumstances.

Conclusion:

The study's findings showed that self-efficacy is low and academic achievement is up to a modest degree. College students' self-efficacy in society is significantly impacted by the knowledge, skills, and attitudes they acquire due to a lack of academic achievement awareness in the classroom. According to the study, there is no correlation between adolescent students' academic achievement awareness ratings and their self-efficacy. It demonstrates that there is no correlation between adolescents' academic achievement and awareness of their own efficacy. Taking the study's findings into consideration, it is vital to take effort to educate adolescents about self-efficacy and academic achievement.

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दर्भरहस्यम्

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विदितमिदं समेषां यत् विश्वसंस्कृतौ सत्सु विविधकर्मसु यज्ञकर्मणः सर्वश्रेष्ठत्वं सर्वैरङ्गीक्रियते। यज्ञो वै श्रेष्ठतमं कर्म, यज्ञेन यज्ञमयजन्तदेवाः, अयं यज्ञो भुवनस्य नाभिः, आयुर्यज्ञाय धत्तम्, प्रभृतिभिः श्रुतिवाक्यैः यज्ञस्य प्राशस्त्यं सर्वतोभावेन सर्वापेक्षया महत्तरमिति निश्चप्रचम्। अयमेव यज्ञः विरञ्ज्यादिभिरनुवन्दितात्रिवशिष्ठविश्वामित्रादिभिर्महर्षिभिः परिसेवितः पराशर-भृगु-नारद-मनु-याज्ञवल्क्यादिस्मृतिकारैरनुमोदित आगम-पुराण-मीमांसादिशास्त्रैर्निगदितो वर्तते। अनादिकालात् अस्माकं संस्कृतेः मन्दाकिनी धारा स्वेदजोद्धिजाण्डजजरायुजादिप्राणिभ्यः स्थावरजङ्गमं यावत् सर्वान् प्लावयति शोधयति च। येन आब्रह्मकीटपर्यन्तं सर्वे संशोधिताः पूताः पवित्रिताश्च भवन्ति।

प्राधान्येन श्रौतस्मार्तभेदेन यज्ञः द्विविधः। कात्यायनमहर्षिणा यज्ञलक्षणमेवं निरूपितं यत् – यज्ञं व्याख्याष्यामः, द्रव्यं देवतात्यागः, दधिसोमव्रीहियवादिद्रव्याणां अग्नीन्द्रादितत्तत् देवतामुद्दिश्य स्वस्वत्वनिवृत्तिपूर्वकं त्यागः अग्नौ प्रक्षेपो वा यज्ञः।

यागसिद्ध्यर्थं सुव-सुच-ध्रुवा-जुह-उपभृत्-स्फ्यः-सम्या-अग्निहोत्रहवणी-उलुखलमूसल-सूर्प-कपालप्रभृतीनि यागनिष्पादकान्यनेकविधानि पात्राणि भवन्ति। एवमेव विविधद्रव्यसम्भारैरेव यागः सम्पाद्यते। सत्सु नैकविधेषु सम्भारेषु “दर्भ” नामकसम्भारोऽयमन्यतमः प्रधानभूतश्च। अनेन दर्भाख्यसम्भारेण विना क्रियमाणानि समस्तकार्याणि निष्फलानि भवन्ति। एतस्य विनियोगः बहुषु स्थलेषु सिञ्चनमार्जनपरिस्तरणप्रभृतिना बहुप्रकारेण भवति। अतः एतस्मिन् विषये अवश्यं ज्ञातव्यमिति रीत्या किञ्चिदत्र प्रस्तूयते।

तत्रादौ दर्भस्योपयोगिताविषये एवमुच्यते यत् –

नापवित्रकरः कुर्याच्छ्रौते स्मार्ते च कर्मणि।

व्यर्थं यदि कृतं सर्वं स्वयमप्यशुचिर्भवेत्॥ इति

दर्भहीना तु या सन्ध्या यच्च दानं विनोदकम्।

असङ्ख्या तु यज्जसं तत्सर्वं विफलं भवेत्॥ इति

स्नान-दान-सन्ध्या-वैश्वदेव-ब्रह्मयज्ञ-तर्पण-श्राद्ध-जप-होमादिक्रियासु दर्भहस्तः भवितव्य इति निर्देशः। दर्भाभावे तत्कार्यं निष्फलमिति शास्त्राभिप्रायः।

तत्रादौ कोऽसौ दर्भः ? दर्भस्य का वा व्युत्पत्तिः, दर्भशब्दस्य पर्यायवाचिनः शब्दाः के ? कथं दर्भः संजज्ञिरे? दर्भस्य कः महिमा? किं लक्षणम्? दर्भविधिः कः? कस्मिन् कर्मणि कति संख्यकाः दर्भाः उपयुज्यन्ते? दर्भस्य का आवश्यकता? दर्भोत्पादनकालः कः? दर्भोत्पादनविधिः कः? वर्ज्यदर्भाः के? दर्भभेदाः के? पैतृकविषयदर्भाः के? जीवपितृकस्य दर्भे अधिकारो वर्तते न वा इत्येते प्रश्नाः समुत्पद्यन्ते मनसि। अतः एतेषां प्रश्नानां समाधानं विभिन्नप्रमाणपुरस्सरमत्र प्रस्तूयते।

दृभी-ग्रन्थे इत्यस्माद्भातोः घञ् प्रत्यये दर्भ शब्दोऽयं निष्पद्यते। कोशग्रन्थानुशीलनेन ज्ञायते यत् कुश-दर्भ-वर्हिः-मूच्यग्रः-यज्ञभूषणः-पवित्रम्-प्रभृतयः दर्भस्य पर्यायवाचिशब्दाः भवन्ति।

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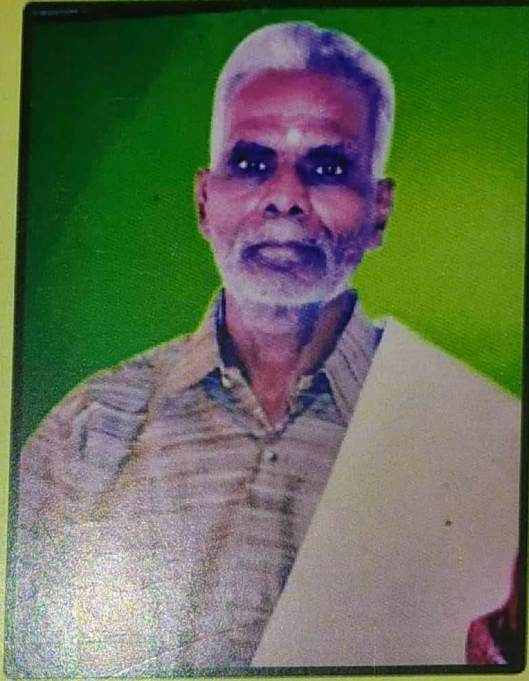
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॥ प्रारब्धमुत्तमजनाः न परित्यजन्ति ॥

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SAHYADRI COLLEGE CAMPUS, SHIVAMOGGA

॥ सत्यं ज्ञानमनन्तम् ॥

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॥ स्वास्थ्यसहायिः ॥

(राष्ट्रीयसङ्गोष्ठीलेखसङ्ग्रहः)



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वेदसंस्कृत-अकाडेमि (पं.), हेगडे-५८१३३०

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डा. उदयन हेगडे

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“शरीरमाद्यं खलु धर्मसाधनम्” इति हि कालिदासोक्तिः अत्यन्तं प्रसिद्धा एव । तादृशस्य अस्य मानवशरीरस्य स्वास्थ्यम् अस्माभिः अवश्यं सर्वदा संरक्षणीयम् एव । अत एवोच्यते खलु - “स्वस्थे शरीरे स्वस्थं मनः” इति । अयम् अस्माकम् अनुभवः अपि । बहुधा वयम् अस्माकं सङ्कल्पशक्तिद्वारा एव बहूनि कार्याणि साधयितुं शक्नुमः । अस्मिन् पत्रे आयुर्वेदानुसारं स्वास्थ्यरक्षणं कथं कर्तुं शक्यते इति सङ्क्षेपेण प्रस्तौमि ।

आयुर्वेदे चरकाचार्यः एवं वक्ति -

धर्मार्थकाममोक्षाणाम् आरोग्यं मूलमुत्तमम् । रोगास्तस्यापहर्तारः श्रेयसो जीवितस्य च ॥

व्यायामः

भ्रमण-धावन-क्रीडनादिभिः शरीरस्य श्रान्तिसम्पादनं व्यायामः इति कथ्यते । अस्माभिः सर्वदा नित्यव्यायामः करणीयः । व्यायामस्य नित्यानुष्ठानेन गात्राणि सुपुष्टानि भवन्ति । शरीरे द्रुतं रक्तसञ्चारः सिद्ध्यति । स्वेदकारणात् शरीरात् आमयं विषं च निर्गच्छति । अनेन पचनकर्म अपि सम्यक् जायते । व्यवहितः व्यायामः अस्वास्थ्यप्रदः यथा, एवमेव अव्यवहितः व्यायामः तु स्वास्थ्यकरः एव अवश्यं भवति स्वस्थः जनः सर्वाणि कार्याणि सम्यक् । व्यायामसदृशम् अन्यत् न किञ्चिदपि अस्ति यत् स्थौल्यापकर्षकम् । आरोग्यमपि सम्यक् व्यायामाद् भवति । उक्तं हि -

व्यायामात् लभते स्वास्थ्यं दीर्घायुष्यं बलं सुखम् ।

आरोग्यं परमं भाग्यं स्वास्थ्यं सर्वार्थसाधनम् ।

व्यायामं कुर्वतो नित्यं विरुद्धमपि भोजनम् । विदग्धमविदग्धं वा निर्दोषं परिपच्यते ॥

शरीरोपचयः कान्तिर्गात्राणां सुविभक्तता । दीप्ताग्नित्वमनालस्यं स्थिरत्वं लाघवं मृजा ॥

न चैनं सहस्राक्रम्य जरा समधिरोहति । स्थिरीभवति मांसं च व्यायामाभिरतस्य च ॥

श्रमक्लमपिपासोष्णशीतादीनां सहिष्णुता । आरोग्यं चापि परमं व्यायामदुपजायते ॥

न चास्ति सदृशं तेन किञ्चित्स्थौल्यापकर्षणम् ।



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योगे प्राणायामप्रकाराः तेषाम् उपयोगिता च

Dr. A. Shekar Reddy

योगशब्दार्थः:-

योगशब्दो युजियोगे इति धातोः 'युज्यते एतदिति योगः, युज्यते तस्मिन्। योगः इत्यादिव्युत्पत्त्या संयोगार्थे प्रयुज्यते किन्तु योगदर्शने तु युज्यतेऽनेनेति योग इति व्युत्पत्त्यनुसारेण समाध्यर्थकं युज् धातोः करणे भावे वा ध अत्यानन्तः समाध्ययोगशब्दो निष्पद्यते। दार्शनिकदृष्ट्या जीवात्मपरमात्मनोश्चाभेदसम्बन्ध उभयोरैक्यं वा योग इति। योगबीजग्रन्थानुसारेण जीवात्मपरमात्मनोरैक्यं जीवात्मपरमात्मनोश्च संयोगो वा योगः। जीवात्मपरमात्मनोरेव निर्बीजसमाधिलक्षणः संयोगोऽपि योग इत्युच्यते। एवमेव सर्वविषयकवृत्त्यवरोधपूर्वकं चित्तस्य परमात्मनिनियोजनमपि योग इति।

परेण ब्रह्मणा सार्द्धमेकत्वं सन्नृपात्मजा।

स एव योगो विख्यातः किमन्यद् योगलक्षणम्॥ (३९. विष्णुधर्मोत्तरपुराणम्)

योगसूत्रस्य व्यासभाष्यानुसारेण तु 'योगः समाधिः। स च सार्वभौमश्चित्तस्य धर्मः' इति। इत्थं च परिज्ञायते जीवात्मपरमात्मनोः संयोगरूपो योगो भक्तिरसस्य मूलमिति पूर्वोक्तयोगशब्दस्य तात्पर्यं गृह्यते भक्तिरसाधनायां भक्तिरसज्ञैः साधकैः।

समाधेः स्वरूपम्

योगदर्शने समाधैर्महत्त्वं परमात्मा योगदर्शनानुसारेण समाधानप्यते। तत्र समाधिर्नाम यथा लवणं नहत्त्वपूर्णं स्थानं वर्तते। भक्तिरसस्य लक्ष्यभूतः परमप्रेमाधारः जलसंयोगात् सालिलरूपतां प्राप्नोति तताऽत्ममनसोक्यं समाधिरिति, अथवा प्राणमनसो समरत्वं समाधिरिति अथवा सर्वसङ्कल्परहित - योर्जीवात्मपरमात्मनोरैक्यमेव समाधिरिति। सौगतानां मते तु चित्तस्यैकाग्रता एव समाधिरिति

सलिले सैन्धवं यद्वसाम्यं भजति योगतः।

तथाऽऽत्ममनसोक्यं समाधिरभिधीयते॥

यथा संक्षीयते प्राणो मानसं च प्रलीयते।

तदा समरसत्त्वं च समाधिभिधीयते॥

तत्समं च द्वयोरैक्यं जीवात्मपरमात्मनोः।

प्रनष्टसर्वसङ्कल्पः समाधिः सोऽभिधीयते॥ (४०. हठयोगप्रदीपिका)

योगस्य प्रभेदाः :-

मुख्यतया मन्त्रयोगो, लययोगो, राजयोगो हठयोगश्चेति चतुर्विध एव योगा इति कथितं तत्त्वदर्शिभिर्योगिभिर्योगशास्त्रे।

मन्त्रयोगो लयश्चैव राजयोगो हठस्तथा॥

योगश्चतुर्विधः प्रोक्तो योगिभिस्तत्त्वदर्शिभिः॥ (११. हठयोगप्रदीपिका)

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ते एव चत्वारो मिलित्वा महायोग इत्युच्यते।

मन्त्रो हठो लयो राजयोगरते भूमिका क्रमात्।

एक एव चतुर्धास्यं महायोगोऽभिधीयते।।

(२१ योगबीजे)

तदतिरिक्तो ब्रह्म-विष्णु-ईश्वर-शिवादिगीतासु ज्ञानयोग-कर्मयोग-भक्तियोग- वैराग्ययोग-सांख्ययोग-प्रेमयोग-ध्यानयोगप्रभृ-तिषु प्रयुक्तयोगशब्दो 'जीवनसाधन' इत्यत्र जीवनशब्दप्रयोगवत् लाक्षणिकतया प्रयुज्यते। पातञ्जलयोगसूत्रे मुख्यतयाऽष्टाङ्गयोगो राजयोगश्चेति वर्णितम्। तद्धिन्नस्य : हठयोगस्य सम्बन्धः तान्त्रिकपरम्परायां स्वीक्रियते जैनबौद्धसाधनायां तु पतञ्जलि-निर्रूपिवाटायोगापेक्षया प्रत्याहार-धारणा-ध्यान- प्राणायाम-स्मृति-समाधिप्रभृतिषडङ्गयोग एव स्वीकृतः।।

यौगिकभक्तिरसस्वरूपप्रसङ्गेऽस्मिन् योगभेदानां साङ्गोपाङ्ग-विवेचनं विहाय केवलं तस्यैव विवेचनं क्रियते यस्य येन केनापि प्रकारेण भक्तिरसेन सह सम्बन्धः रसस्वरूपप्रसङ्गेऽस्मिन् योगभेदानां साङ्गोपाङ्गविवेचनं विहाय प्रतीयते। अत एवात्र केवलं भक्तिरसेन सह सम्बद्धो योगाङ्गो एव वर्णयते। राजयोगो नाम निज-समाधिरेव प्रयत्नपूर्वकं वायुमनसो निरोधो वा विद्यते।

प्राणायाम नाम-

"तस्मिन् सति श्वासप्रश्वासयोः गतिविच्छेदः"

(पा.यो.सू.सा.प.49 सू)

प्राणायामः इत्युक्तं पतञ्जलिना योगशास्त्रे, अत्र सूत्रस्थान् पदान् क्रमशः विव्रीयन्ते। तस्मिन् सति इत्यस्य अर्थावबोधः एवं भवति प्राणायाम समये सुखमय आसने उपवेशन स्थितिं ज्ञापयति। ततः परं प्राणायामस्य साधनं कुर्यात्। एवं श्वासप्रश्वासयोः नाम श्वासः Inhalation प्रश्वासः नाम Exhalation इति गतिः नाम Rhythm(क्रमः) गतिः इत्यस्य अर्थं यदि व्यापकार्थं चिन्तयामश्चेत् मानवेन एकेन एकस्मिन् दिने (21600) षट्शतोत्तरएकविंशति-सहस्रवारं श्वासोच्छ्वासं क्रियमानां क्रियायाः एव गतिः इति व्यवहारः। यदि एकस्मिन् दिने 21600 षट्शतोत्तरएकविंशति-सहस्रवारं श्वासोच्छ्वासः मानवस्य भवति तर्हिः एकस्मिन् निमेषे 15 पञ्चदशवारं श्वासोच्छ्वासं भवति मानवस्य साधारणतया ज्ञातपूर्वः विषयः एवाविच्छेदः च्छेदनं, अर्थात् प्राणायाम क्रियायां विद्यमान क्रमस्य विच्छेदनं, तदा संशयः जायते किं अधिकं श्वासं स्वीकुर्मः उत न्यूनं वा समाधानं तावत् न्यूनमेव स्वीकुर्मः इति श्रेयस्करः, यतो हि उदाहरणार्थम् एकः कच्छपः एकस्मिन् निमेषे वारद्वयं श्वासोच्छ्वासयति तेन पञ्चशतं वर्षाणि 500 यावत् जीवति। एवमेव एकस्मिन् निमेषे मानवः पञ्चदशवारं श्वासं स्वीकरोति। अतः शतवर्षाण्येव 100 मानवः जीवतीति अनेन ज्ञायते।

(श्वा) शुनकस्य श्वासप्रक्रिया अधिका भवति अतः द्वादशवर्षाणि एव सः शुनकः जीवति। अनेन ज्ञायते यत् प्रकृत्यनुकूल श्वासक्रमं न्यूनीकरणमेव प्राणायामः इति। तर्हिः तत् कथम् इत्युक्ते द्वितीयसूत्रे उतञ्चते यत्

"बाह्याभ्यन्तरस्तम्भवृत्तिः देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्माः"

(पा.यो.सू.सा.प.50 सू)

बाह्यम् : शरीराद्बहिः विद्यमानं वायुः बाह्यकुम्बकम् इति।

आभ्यन्तम् : आभ्यन्तरं नाम शरीरान्तः विद्यमानं वायुम् अन्तःकुम्बकम् इति।

स्तम्भवृत्तिः : अनयोर्मध्ये विद्यमानं वायुः स्तम्भवृत्तिः इति व्यवहारः।

एतान् त्रयान् विहाय देश, काल, संख्यादीनपि आचरेयुः।

देशः : नासिकातः प्राणवायोः दूरं गमनक्रियां देशः इति शब्देन व्यवहारः इहशास्त्रे।

कालः : श्वासोच्छ्वासे स्वीक्रियमानः समयः कालः इत्यभिधीयते।

संख्या : प्राणायाम गणनां संख्या इति उच्यते।

एते अंशाः अवश्यमेव अनुसरणीयाः भवन्ति। उपर्युक्त प्रकारेण षण्मासात् परं श्वासः दीर्घः एवं सूक्ष्मश्च जायते इति। तत्कथम् इति चेत् तृतीयसूत्रे स्पष्टीक्रियते।

"बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः" (पा.यो.सू.सा.प.51 सू)

योरिषु श्वासः बाह्याभ्यन्तरे न भवतीति। चतुर्थः भवति केवल-कुम्बकप्राणायामः।

एवम् उपर्युक्त चतुर्विध प्राणायामानाम् आचरणेन लाभः कः इति चेत् सूत्रमुक्तम्"

ततः क्षीयते प्रकाशावरणम्" (पा.यो.सू.सा.पा.52.सू)

ततः इत्यस्य साधनेन कः लाभः इति, आवरणम् इत्यस्य मायया युक्त कवचविशेषः, एवञ्च क्षीयते अन्धकारस्य नाशः भवति। प्रकाशः इत्यस्य ज्ञानं, सत्त्वम् इति सूत्रार्थः।

सत्त्वगुणः-

सत्त्वगुणप्रधानेन नरेषु त्याग - विवेक - सन्तोष - क्षमा सत्त्वाज्जायन्ते। एतेषां व्यवहार परोपकारः, सन्तुलितसंयमितः व्यक्ति प्रधानतया दर्शयति। अन्यगुणाः गौरुरूपेण तिष्ठन्ति। त्रिगुणाः परस्परं विरोधिनः, सहायकारिणश्च। एकः गुणः अन्यस्य उदारता - सत्य - प्रेम - दयागुणाः उद्भवन्ति। मनः, बुद्धिः तेजसः प्रकाशकारणं सत्त्वमेव। हर्ष - उल्लास - सन्तोषगुणाः भवेयुः। सत्त्वगुणे कीदृशाः आहाराः?

आयुः-सत्त्व- बलारोग्य- सुख- प्रीति- विवर्धनाः।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विक- प्रियाः।।

(श्रीम-भ-अ-17-श्लोकः-8)

रजोगुणः -

रजोगुणस्य सक्रियताद्वारा बहिर्मुखं (Extrovert) व्यक्तित्वं ज्ञायते । व्यक्तिः चञ्चलः - विषयभोगी - धनसङ्ग्रहेच्छावान् भवेत्। शारीरिकार्थिकपुष्ट्यर्थं प्रयतते। परेषां दुःखं, क्लेशं, मानसिककष्टञ्च आपादयन्ति ।

रजोगुणे कीदृशाः आहाराः?

कट्वम्ल-लवणात्युष्ण- तीक्ष्ण-रूक्ष-विदाहिनः।

आहारा राजसस्येष्टा दुःख-शोकामय - प्रदाः ॥

(श्रीम-भ-अ-17-श्लोकः-9)

तमोगुणः -

एषः मोह तथा अन्धकारजनकः भवति। अस्य गुणप्रभावेण व्यक्तिषु अज्ञानता - क्रोध - हिंसा - निद्रा - भय आलस्य जडता इत्यादि गुणाः उत्पद्यन्ते। ये सर्वदा स्वस्वार्थविषये चिन्तनं कुर्वन्ति। मानवेषु एते त्रयः गुणाः प्राप्यन्ते। एतेषु एकः गुणः गुणस्य दमनाय प्रयतते । तदा सः गुणः अधिकबलवान् भवेत् । तेनैव गुणेन व्यक्तेः व्यक्तित्वं निर्धार्यते ।

तमोगुणे कीदृशाः आहाराः?

यात-यामं गततरसं पूति पर्युषितं च यत्।

उच्छिष्टमपि चामेध्यं भोजनं तामस-प्रियम्॥

(श्रीम-भ-अ-17-श्लोकः-10)

तर्हिः एवं प्रकारेण उपर्योक्त योगप्राणायामप्रकारान् स्वीय प्राणायामपद्धतौ कुर्मश्चेत् स्वीय एकाग्रतायाः विकासः अभिज्ञायते।

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ॐ

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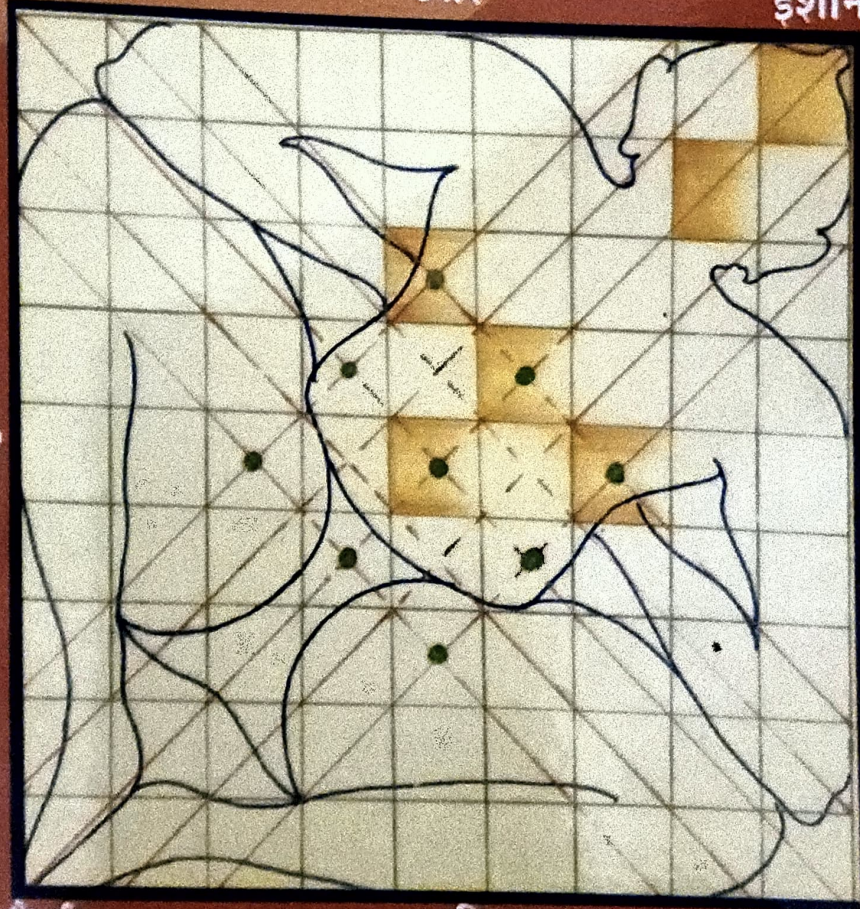
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(विश्वविद्यालय अनुदान आयोग के केयर लिस्ट में सम्मिलित)

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प्रो. मुरलीमनोहर पाठक
कुलपति

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सहाचार्य एवं अध्यक्ष

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डॉ. कृष्णाकुमार भार्गव

“वसन्त्यस्मिन्निति वास्तुः”। वास्तु शब्द की उत्पत्ति वस् धातु से तुण् प्रत्यय के योग से हुई है जिसका अर्थ निवास करना या वसना है। “वसन्ति प्राणिनो यत्र” इस परिभाषा के अनुसार प्रत्येक प्राणी जहाँ पर निवास करता है उसके लिये वही वास्तु है। जब किसी अनियोजित भूखण्ड को सुनियोजित स्वरूप प्रदान कर उसे निवास योग्य बनाया जाता है तो उसे वास्तु कहा जाता है। जहाँ मानव निवास करता है वह मानव सम्बन्धि वास्तु है मानव सम्बन्धि वास्तु के गृह, देवालय, ग्राम, नगर, पुर आदि भेद हैं। उपर्युक्त विवेचन से स्पष्ट है कि मनुष्यों के निवास एवं कार्य करने योग्य भूमि एवं भवन में निवास करने वाले जनों को अधिकाधिक सुविधा के सिद्धांतों नियमों विधियों एवं प्रविधियों का प्रतिपादन जिस शास्त्र में किया जाता है उस शास्त्र को वास्तु शास्त्र कहते हैं। आचार्य विश्वकर्मा के अनुसार जहाँ पर देव, मनुष्य, गज, गो, और अश्व आदि पशु वास करते हैं उसे वास्तु कहा जाता है यथा-

देवतानां नराणां च गजगोवाजिनामपि।

निवासभूमिश्शल्यज्ञैर्वास्तुसंज्ञमुदीरितम्॥¹

इसी प्रकार का विवरण मयमतम् में भी प्राप्त होता है²

वास्तु शास्त्र का महत्त्व एवं उद्देश्य - पृथ्वी पर जन्म लेने वाले समस्त प्राणियों को आवश्यकतानुसार निवास स्थान की आवश्यकता होती है। सभी प्राणी अपनी-अपनी आवश्यकताओं के अनुरूप गृह का निर्माण करते हैं। इस निर्माण में जीवन के समग्र सुख एवं सुरक्षा का भाव अन्तर्निहित रहता है क्योंकि कोई भी प्राणी इस लोक में असुरक्षित जीवन नहीं जीना चाहता। हम सभी जानते हैं कि प्रकृति ने प्रत्येक जीव को अपनी आवश्यकतानुकूल वास, स्थान निर्माण करने की क्षमता एवं कौशल प्रदान किये हैं इसलिये ही इन प्राकृतिक नियमों से आबद्ध होकर अपने सुख-दुःख का अनुमान कर प्राणी नित

1. विश्वकर्मवास्तुशास्त्र, अध्याय 7.1

2. अमर्त्याश्चैव मर्त्याश्च यत्र यत्र वसन्ति हि।

तद् वास्त्विति मतं तज्ज्ञैः.....॥

(मयमतं द्वितीयोऽध्यायः-श्लो सं -01)

नये भयमुक्त वातावरण में सुरक्षित स्थान की खोज करता रहता है। इन्हीं आवश्यकताओं की पूर्ति वास्तुशास्त्र के माध्यम से होती है क्योंकि वास्तुशास्त्र वह शास्त्र है जो मनुष्य को हितकाम अर्थात् कल्याण-मार्ग की ओर अग्रसर करता है। विश्वकर्मा जी स्वयं कहते हैं कि -

वास्तुशास्त्रं प्रवक्ष्यामि लोकानां हितकाम्यया।

मानव जीवन चार आश्रमों में विभक्त है - ब्रह्मचर्य, गृहस्थ, वानप्रस्थ, संन्यास। इन सभी आश्रमों में से गृहस्थ आश्रम को सर्वश्रेष्ठ माना गया है। साथ ही यह भी माना जाता है कि आश्रमी गृहस्थों के प्रसाद स्वरूप ही जीते हैं। यथा-

वानप्रस्थो ब्रह्मचारी यतिश्चैव तथा द्विजाः।

गृहस्थस्य प्रसादेन जीवन्त्येते यथाविधि॥

गृहस्थ एव यजति गृहस्थस्तप्यते तप।

ददाति च गृहस्थश्च तस्मात् श्रेयो गृहाश्रमी॥¹

इस गृहस्थाश्रम में मनुष्य के प्रवेश करने के पश्चात् सर्वप्रथम स्त्री, संतान एवं सम्बन्धियों के साथ स्नेह-सौख्य पूर्वक रहने में, धर्म अर्थ- काम को प्रदान करने वाला, ऋतुजन्य कष्टों से रक्षा करने वाला गृह ही है। विधिवत् गृहनिर्माणकर्ता को कूप, देवालय आदि के निर्माण का भी पुण्य प्राप्त होता है। इसलिये विश्वकर्मा आदि देवशिल्पियों ने सर्वप्रथम गृह निर्माण का ही निर्देश किया है यथा-

स्त्रीपुत्रादिकभोगसौख्यजननं धर्मार्थकामप्रदम्,

जन्तुनामयनं सुखास्पदमिदं शीताम्बुधर्मापहम्।

वापीदेवगृहादिपुण्यमखिलं गेहात्समुत्पद्यते,

गेहं पूर्वमुशान्ति तेन विबुधाः श्रीविश्वकर्मादयः॥²

गृह निर्माण मनुष्य केवल स्वयं के लिये नहीं करता अपितु गृहस्थाश्रम में अन्य जो भी प्राणी सहयोग प्रदान करने वाले होते हैं उन सभी के लिये भी निवास स्थान एवं भवन निर्माण आवश्यक हो जाता है। साथ ही साथ दैनिक जीवन में समाज हित की भावना से सार्वजनिक उपयोग में आने वाले कूप, तालाब, मन्दिर, धर्मशाला आदि के निर्माण कार्य भी बहुत महत्वपूर्ण होते हैं और ये सभी कार्य भी वास्तुशास्त्र के अन्तर्गत ही आते हैं। साथ ही कहा भी गया है कि नवनिर्माण तो उत्तम है ही किन्तु यदि पुराने कूप, तालाब, मन्दिर, मकान आदि का भी कोई जीर्णोद्धार कराता है तो उसे अष्टगुणित पुण्य फल की प्राप्ति होती है।³

1. ज्योतिर्निबन्ध (वास्तुरत्नाकर श्लोक 4-5)

2. बृहद्वास्तुमाला, श्लोक सं-4

3 वापीकूपतडागेषु देवतायतनेषु च ।

जीर्णान्युद्धरते यस्तु पुण्यमष्टगुणं भवेत्॥

(बृहद्वास्तुमाला, श्लोक सं-6)

इसी प्रकार वास्तु शास्त्र में नूतन गृह निर्माण के पुण्य तो अत्यधिक बताये गये हैं जैसे पर्णशाला बनाने से कोटिगुणा पुण्य प्राप्त होता है तथा मिट्टी का घर बनाने से दस करोड गुणा, ईट का घर बनाने से सौ करोड गुणा और पत्थर द्वारा घर बनाने से अनन्त गुणा पुण्य प्राप्त होता है। यथा-

**कोटिघ्नं तृणजे पुण्यं मृण्मये दशसङ्गुणम्।
ऐष्टिके शतकोटिघ्नं शैलेऽनन्तं फलं गृहे॥'**

इस प्रकार सारांश रूप में, यह कह सकते हैं कि मानव को धर्म-अर्थ-काम द्वारा मोक्ष की प्राप्ति हेतु निवास स्थान की आवश्यकता प्रतिपल होती है जिसकी पूर्ति वास्तु शास्त्र के नियमानुसार ही संभव है क्योंकि कुवास्तुजन्य निर्मित भवन मानव को अनेक प्रकार के कष्टों को प्रदान करता है जिससे मानव अपने लक्ष्यों को प्राप्त करने में असमर्थ रहता है।

सांप्रतिक युग में वास्तु शास्त्र की सर्वाधिक महत्ता यह है की यह शास्त्र पंचमहाभूतों ("क्षितिजलपावकगगनसमीरा") से निर्मित मानव के जीवन में इन्हीं महाभूतों से निर्मित वातावरण के साथ सामञ्जस्य स्थापित करने को सर्वाधिक महत्त्व देता है !

वास्तुशास्त्र की ऐतिहासिक परम्परा - वास्तुशास्त्र की ऐतिहासिक परम्परा का अनुशीलन करें तो वर्तमानकालीन ज्ञान-विज्ञान का मूल वेदों में ही निहित है। एवं सर्वतो भावेन प्रामाणिकता वेदोक्त विषय पर जनसामान्य में व्याप्त है। भारतीय वास्तुशास्त्र उतना ही प्राचीन है जितना कि मानव सभ्यता। वस्तुतः वास्तुशास्त्र का उद्गम स्थान वेद ही है। वास्तुपुरुष के स्तवन के परिप्रेक्ष्य में ऋग्वेद में उल्लिखित है -

**वास्तोष्पते प्रति जानीह्यस्मान्स्वावेशो अनमीब्बो भवा नः।
यत् त्वमहे प्रति तन्नो जुषस्व शं नो भव द्विपदे शञ्चतुष्पदे॥²**

अर्थात् हे वास्तोष्पते ! तुम हमको समझो ! हमारे घर को निरोग करने वाले हो ! जो धन मांगे, हमें दे दो ! हमारे द्विपद एवं चतुष्पद के लिये कल्याणकारी हो ! वेद में वास्तुशास्त्र विषयक कई प्रमाण प्राप्त होते हैं।

इसी क्रम में पौराणिकसाहित्य में यदि वास्तुशास्त्र का अनुशीलन करें तो ज्ञात होता है कि लगभग सभी पुराणों में वास्तुशास्त्र का वर्णन प्राप्त होता है। मत्स्य पुराण, अग्निपुराण, स्कन्धपुराण, गरुडपुराण और विष्णुधर्मोत्तर पुराण में वास्तु विषयक वर्णन विशेष रूप से प्राप्त होता है। साथ ही साथ रामायण तथा महाभारत में भी वास्तुशास्त्र के प्रमाण एवं अनेक उदाहरण प्राप्त होते हैं। पुराणों में कुछ मतवैविध्य के अनुसार वास्तुशास्त्र के प्रवर्तक आचार्यों का उल्लेख प्राप्त होता है जैसे मत्स्यपुराण के अनुसार -

1. बृहदवास्तुमाला, श्लोक सं. 5

2. ऋग्वेद -7/54/1

भृगुरत्रिर्वसिष्ठश्च विश्वकर्मा मयस्तथा।
 नारदो नग्नजिच्चैव विशालाक्षः पुरन्दरः॥
 ब्रह्मा कुमारो नन्दीशः शौनको गर्ग एव च।
 वासुदेवोऽनिरुद्धश्च तथा शुक्रबृहस्पती॥
 अष्टादशैते विख्याताः वास्तुशास्त्रोपदेशकाः।
 संक्षेपेणोपदिष्टं यन्मनवे मत्स्यरुपिणः॥'

इस प्रकार मत्स्यपुराण में वास्तुशास्त्र के अठारह प्रवर्तक कहे गये हैं एवं अग्नि पुराण में "व्यस्तानि मुनिभिलोकं पञ्चविशतिसंख्या" के अनुसार वास्तुशास्त्र के 25 प्रवर्तक आचार्य तथा मानसार नामक वास्तु ग्रन्थ में 32 प्रवर्तक आचार्यों का वर्णन प्राप्त होता है। विश्वकर्मप्रकाश में चार आचार्यों गर्ग-पराशर-बृहद्रथ-विश्वकर्मा का ही उल्लेख प्राप्त होता है।² वास्तुशास्त्र की परम्परा में ज्योतिषशास्त्रीय बृहत्संहिता, विश्वकर्माप्रकाश, अपराजितपृच्छा, समराङ्गणसूत्रधार, प्रमाणमञ्जरी, मयमतं, मानसार आदि ग्रन्थों में वास्तुशास्त्र का बृहत्स्वरूप प्राप्त होता है। अन्य वास्तुग्रन्थों में वास्तुमण्डन, शिल्परत्न, वास्तुरत्नाकर, मुहुर्तचिन्तामणि, बृहद्वास्तुमाला आदि प्रमुख हैं।

वास्तुशास्त्र के भेद - वास्तुशास्त्र की ऐतिहासिक परंपरा अनुसार वास्तु शास्त्र के चार भेद प्राप्त होते हैं। यथा- आचार्य मय के अनुसार-

भूमिप्रासादयानानि शयनं च चतुर्विधम्।
 भूरैव मुख्यवस्तु स्यात्तत्र जातानि यानि हि।³

अर्थात् वास्तुशास्त्र के भूमि, मंदिर या प्रासाद, यान, एवं शयनासन चार भेद हैं। इन चारों भेदों में से भूमि ही प्रमुख वास्तु के रूप में ग्रहण की जाती है अर्थात् भूमि पर जो भी निर्माण होता है वह सब वास्तु के रूप में ही जाना जाता है। भवन, भूखंड, मंदिर, कूप, तालाब आदि वास्तु के मुख्यावयव हैं। वर्तमान परिप्रेक्ष्य में यदि वास्तु के भेदों का वर्गीकरण करें तो सामान्यतया तीन विभाग के रूप में व्यक्त कर सकते हैं यथा-

1. आवासीय वास्तु।
2. व्यावसायिक वास्तु।
3. धार्मिक वास्तु।

1 मत्स्यपुराण-252-2.4

2 इति प्रोक्तं वास्तुशास्त्रम् पूर्वं गर्गाय धीमते।
 गर्गात्पराशरः प्राप्तस्तस्मात्प्राप्तो बृहद्रथः॥
 बृहद्रथाद्विश्वकर्मा प्राप्तवान् वास्तुशास्त्रकम्।
 स विश्वकर्मा जगतो हितायकथयत्पुनः॥
 (विश्वकर्मप्रकाश)

3 मयमतम् - द्वितीयोऽध्यायः- श्लोक सं -02

आवासीयवास्तु - आवासीयवास्तु से तात्पर्य मानव के आवास स्थल से है आवासीय वास्तु के भेद निम्न है -

01. घास फूस से बने झोपड़ी या पर्णकुटी।
02. लकड़ी से बने भवन।
03. मिट्टी छप्पर या खपरैल से बने घर। प्रायः हमारे देश के ग्रामों में इस प्रकार के भवनों की अधिकता होती है।
04. ईट, चूना, लोहा एवं सीमेंट से बने भवन।
05. पत्थर से बनी हवेली या महल आदि।

आज के औद्योगिक एवं भौतिकवादी युग में प्रायः भवन निर्माण दो प्रकार से अधिक हो रहे हैं -

1. पक्के मकान जो कि कॉलोनी पुश्तैनी भूमि इत्यादि में निर्माण किए जा रहे हैं।
2. फ्लैट (अपार्टमेंट)।

व्यावसायिकवास्तु - व्यवसाय की दृष्टि से किए जाने वाले निर्माण कार्य व्यावसायिक वास्तु के अंतर्गत आते हैं। व्यवसायिकवास्तु के मुख्यतः तीन प्रकार होते हैं -

1. व्यापारिक वास्तु। 2. औद्योगिकवास्तु। 3. सार्वजनिक महत्व के स्थान।

1. **व्यापारिकवास्तु** - व्यापारिक वास्तु का वर्गीकरण चार प्रकार से किया जा सकता है यथा 1. दुकान, 2. शोरूम, 3. ऑफिस 4. होटल इनके भी पुनः एक मंजिला और बहुमंजिला के रूप में दो भेद होते हैं।

2. **औद्योगिकवास्तु** - औद्योगिकवास्तु पर विमर्श करें तो मुख्यतः इस के तीन भेद होते हैं-

1. घरेलू उद्योग 2. लघु उद्योग 3. भारी या कल कारखाने उद्योग।

3. **सार्वजनिक महत्व के स्थान**- सार्वजनिक महत्व के स्थान सम्बन्धी वास्तु के अन्तर्गत विद्यालय, अस्पताल, प्रशासनिक भवन एवं आमोद प्रमोद सम्बन्धी भवन आते हैं।

व्यावसायिकवास्तु में समय-समय पर आवश्यकतानुसार परिवर्तन संभव है।

धार्मिकवास्तु - धार्मिक कार्यों के संपादन हेतु धार्मिकवास्तु का प्रयोग किया जाता है। धार्मिक वास्तु मुख्यतः पांच प्रकार के होते हैं-

1. मंदिर। 2. मठ। 3. धर्मशाला। 4. जलाशय। 5. धार्मिक संस्थान।

1. **मंदिर** - धार्मिक वास्तु में मंदिर आदि से तात्पर्य मंदिर, मस्जिद, गुरुद्वारा, चर्च आदि पूजा स्थलों से है।

2. **मठ** - मठ का आशय आश्रम, मठ, बौद्ध विहार आदि से है।

3. **धर्मशाला** - धर्मशाला से तात्पर्य धार्मिक कृत्यों के आयोजन तथा यात्रियों के

निवास हेतु निर्मित किए जाने वाले सामूहिक भवनों से है।

4. **जलाशय** - जलाशय का तात्पर्य धार्मिक कार्यों के संपादन में उपयोग किए जाने वाले कुएं तालाब एवं सरोवर आदि से है।

5. **धार्मिक संस्थान**-वस्तुतः किसी प्रकार का कोई भवन या निर्माण किया जाए जिसका लोग व्यक्तिगत या सामूहिक रूप में उपयोग करते हैं वह धार्मिक संस्थान कहलाता है। धार्मिकवास्तु में परिस्थिति अनुसार परिवर्तन संभव है।

उपसंहार- वास्तु शास्त्र का मुख्य उद्देश्य मानव कल्याण है। किस प्रकार मानव के लिये सुखमय वातावरण का निर्माण हो, इसी संकल्पना को मूर्तस्वरूप प्रदान करता है भारतीय वास्तुशास्त्र। वास्तुशास्त्र मानव के लिये ऐसा शान्तिमय वातावरण निर्मित करता है जिसमें निवास करने वाले मनुष्य अलौकिक दिव्य शान्ति का अनुभव करते हैं। वस्तुतः माना भी जाता है कि शान्ति पूर्ण स्थान में निवास करने से मानसिक संतुलन सही रहता है जिससे मानव अपनी मेधा का समुचित उपयोग करते हुए अपने जीवन के चरमोत्कर्ष को प्राप्त करता है। आज हम देखते हैं कि आधुनिक वास्तु विज्ञान भवन को सुन्दर एवं मजबूती पर तो अत्यधिक बल देता है लेकिन भारतीय वास्तुशास्त्र भवन की सुदृढ़ता के साथ ही साथ भवन में निवास करने वाले मनुष्यों के लिये सुखमय, शान्तिपूर्ण एवं सुरक्षित वातावरण के सिद्धान्तों का भी प्रतिपादन करता है। अतः साम्प्रतिक भौतिकयुग में भारतीय वास्तुशास्त्र का अत्यधिक महत्व है। भवन निर्माण हेतु इसके सिद्धान्तों का अनुपालन अवश्य करना चाहिये, जिससे एक सुसंस्कृत समाज का वातावरण निर्मित हो सके।



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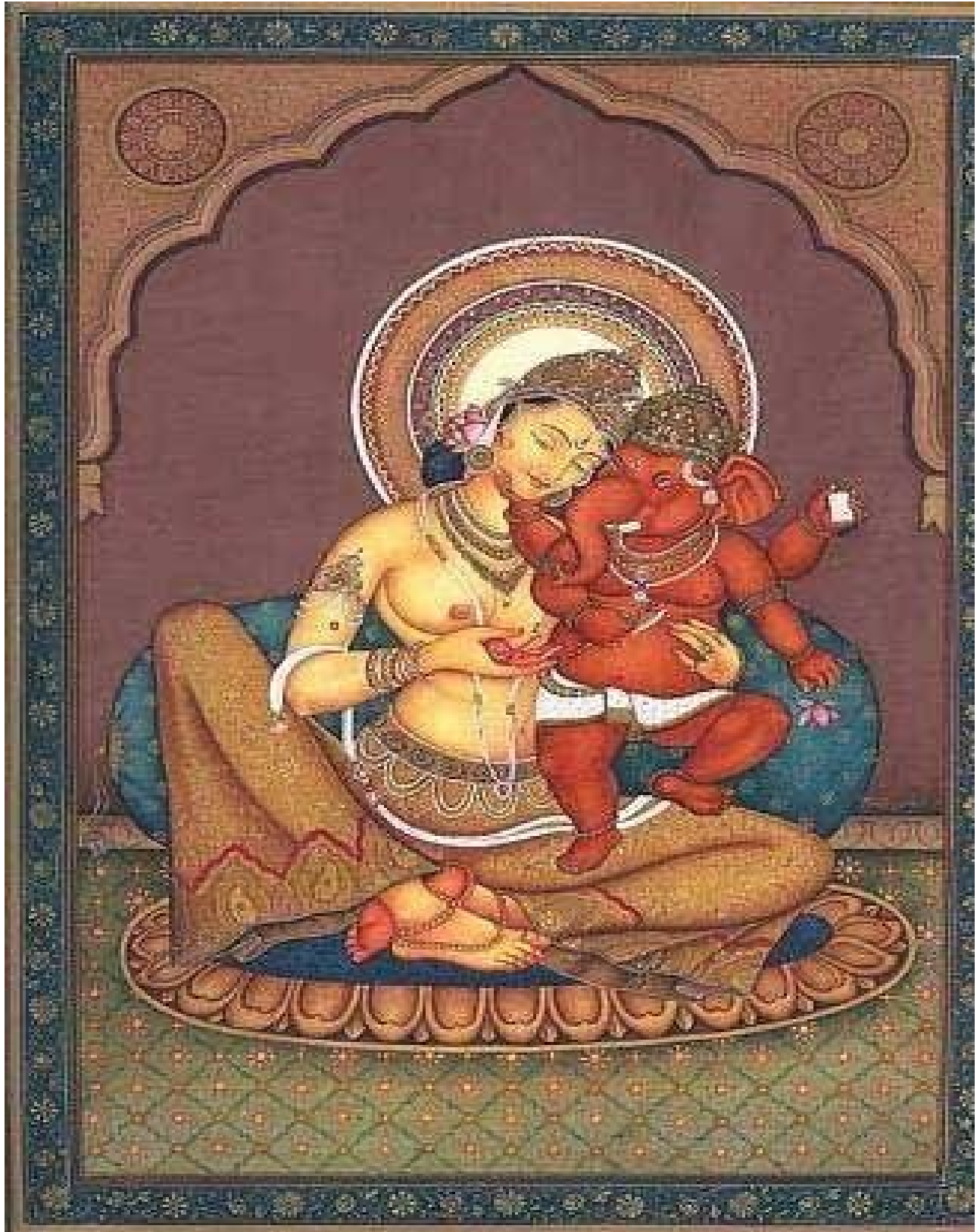
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Editorial



From the Chief Editor's Desk

The notion of an expanse of infinity as Shankar's Spandashakti -

As the indistinguishable prowess of gnosis of the absolute principle para Shiva - She has been conceived of as the deity of gnosis which in this parlance refers to the infinite sphuratta or the spontaneous manifestation. which is at the same time also an Incessant and eternally awakened prowess of the mantra i.e., "aham" the pure subjective awareness. Which abbreviates in itself the entire expanse of the Sanskrit alphabet. A Semitic notion of God that word was there at the beginning and the word was the God. sounds similar but doesn't fall in with the word and meaning unison theory and cannot be relevant when it comes to explaining the mode and process of creation in an oriental way especially according to the agamas. The absolute infinite god contains the relatively infinite creation within the domain of his infinity. Thus the propitiatory verse of the Spanda Karika refers to the infinite Sphuratta or creative out-flux is Anant sphuratta. The ultimate mantra is the subjective first-person pronoun "I" the Sanskrit for this is aham and mystically though, it has all alphabets and their all possible combinations abbreviated in it. This school of thought which promotes the alphabetic word transcendence for emancipation predates the mystic hermits or Hesychast sect. Their traces are still present in some desolate and arcane cloisters of the eastern or Greek Orthodox Church. They stop psalmodising after they have done it strenuously for years and years together. That is to say that they do not even psalmodies anymore; the mystic process must have been something similar to its oriental counterpart. Shabdraashhi ant poorna is full of all the gamut of spoken expressible or conceived words.

The aspirant should withdraw his senses from their objects, with his intellect retrained with patience. After the mind is seated in the essential nature, stop all thoughts. -the Gita.

This last part of the verse "stop thinking" is strived at by various sects in various ways eastern or western. All hesychastic techniques have been laboriously guarded and propagated through an uninterrupted lineage of preceptors. Reversing the order of creation of word and meaning or name and form can lead to an absolute absorption into the substratum of the universal phenomena which is a transcendental principle. The order of extension and tracing the way back to the source is a highly arcane and esoteric procedure and may conflict with the norms of institutionalized religion. The mystics of this lineage have always bowed out from the discipline of ecclesiastic submission. Be-shar as they are called in Sufi traditions are exempt from the injunctions of Shariat in case they come in the way of their pursuit of marifat or -the metaphysical truth. The Gita says - that even an enquirer of yoga transcends the discipline of the revelations. The popular exclamation hant! of classical Sanskrit shows how wonderstruck the author of this compendium must

have been while disclosing this great arcane cult which surpasses conditioning of the testimony of scriptural evidence and instead leads the aspirant to a rapport with the source of all revelations. They termed it samapatti or assimilation in the trika doctrine. Though complete, she manifests herself as the image of the entire universal phenomena in the mirror of clear consciousness as the substratum. The image emerges as the conglomerate of the universe consisting of thirty-six elementary Constituents of the Universal phenomena. There are various popular notions of - the creator and creation relationship in the orient as well as occident. These can be categorized into four groups: creator as the creation, creator as different from creation and creator as creation and pervading it, and the creator as a transcendental principle. This is ruling out the theories where there is no concept of any god as creator including the schools of thought which maintain the transitory or virtual nature of the creation of creation. Sphuratta vada as some thinkers have called the philosophy of spanda is akin to the theory of pre-shankarite ajatvada or the "momentary gnosis" theory of Buddhism. The completeness and subjective and objective categories. There is a mention of one Audulomi acharya who propounded a similar theory-that the whole universal phenomena with all names and forms were only subjective consciousness in its essential form. *

*Owing to the opinions the self is perfectly homogeneous like a lump of saindhava salt neither within nor without but consolidated taste i.e., salty. In The same manner the self-consolidates consciousness with no other heterogeneity within or without. By the statement "only consolidate consciousness or *vijnanaghana*"- Audulomi acharya has postulated that everything is pervaded by the essential nature wing to the similar nature of the pervaded and the pervader. [commentary of shrikanthacharya] BS 4.4.

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The Himalayas: A Mystic's Viewpoint

[Paranand Swami]

The word *Himalaya* means 'the abode of snow'. Apart from being a geographical entity, it has in various ways shaped the life and culture of the South Asian people. Comprising the nine highest peaks in the world, this awe-inspiring range has been an object of veneration for people and epitomizes the concept of sublime beauty.

The Himalayas are bordered on the north by the Tibetan Plateau, on the south by the Indo-Gangetic Plain, on the northwest by the Karakoram and the Hindu Kush ranges, and on the east by the Indian states of Assam and Arunachal Pradesh. The Himalayas span five countries: India, Nepal, Bhutan, China (Tibet), and Pakistan with the first three countries having dominion over most of the range.

The Himalayas are home to three major Indian rivers which are the lifeline of the area—the Indus, the Ganges, and the Brahmaputra. Important civilizations arose at the bank of these magnanimous rivers; hence, they occupy a very special place in the hearts of the people who consider them as their mother. While the Indus and the Brahmaputra rise near Mount Kailash in Tibet, the Ganges rise in the Indian state of Uttarakhand.

In the Hindu tradition and belief system, the Himalayas are not only a magnificent mountain range but also the sacred abode of the gods. In various texts, the range itself is considered as the manifestation of the divine and often referred to as *devatma* or God-souled.

Also known as *Giriraj* or the 'King of Mountains', they assume a significant position in Hindu myths, folklore, and history. The earliest text mentioning the Himalayas is the Rig Veda. Singing the praise of the supreme deity, the poet-sage refers to the Himalaya: "It is to Him to whom belong these celestial mountain ranges". These sages also describe its stretch as "the expanse of the two arms of the great being". The epics *Ramayana* and *Mahabharata*, and the *Puranas*, describe this as the region where the gods dwell, and the landscape is evoked beautifully in classical poetical works. According to the *Skanda Purana*, "As the sun dries the morning dew so does the mere sight of the Himalaya dissipate the sins of man".

The Himalayan range as a whole is sacred because it is in the north, which for Hindus is the direction of wisdom and spiritual rebirth. It also includes the highest peaks in the world, which are a sight to inspire awe and wonder in people of any race or creed. From times immemorial, the Himalayas have given out speechless invitations to sages, anchorites, yogis, artists, and philosophers. The mighty altitude of the Himalayas constantly reminds us of the loftiness of the human soul and its vastness.

The Himalayas are a diverse region encompassing many diverse practices and beliefs. From the perspective of the Hindus from the plains, the Himalayan region symbolizes the ultimate ascetic experience of the renunciant—Shiva, the quintessential *yogin*, residing in the Himalayas with his wife Parvati. Both deities become transformed in local practice, taking on localized forms and histories relevant to those who are permanent residents of the Himalayas. Not surprisingly, hundreds of thousands of pilgrims travel to many different pilgrimage sites in the mountains each year.

As a reservoir of frozen water, the body and home of the God Himalaya is the divine source of sacred rivers such as the Ganges and Indus that sustain life on the hot and dusty plains of northern India. The ancient poets and sages regarded the range as more than a realm of snow; they saw it as an earthly paradise sparkling with streams and forests set beneath beautiful peaks. The Himalaya is considered a living and breathing entity in both Hindu and Buddhist philosophy. A deity in itself is deemed capable of feeling and expressing the feelings of happiness and displeasure in multiple manners.

Eastern religions including—Hinduism, Buddhism, Sikhism, and Jainism — recognize non-humans as sentient beings. In Jainism and Hinduism, this is closely related to the concept of ahimsa or nonviolence toward other beings. Right from antiquity, Indian myths and folklore have revolved a lot around nature spirits and the power bestowed on them. Various *Yaksha-Yukshi* figures seen in both Hindu, as well as Buddhist art, always

epitomize and personify an important element of nature or an important phenomenon. Rivers are often equated with a mother who nourishes and cares for her child lovingly. Various mother goddesses symbolizing the concept of fertility have been part of the visual culture for ages. The traditional Hindu thought has never erected a high wall between human existence and animal existence while recognizing the important distinctions between the two.

Lord Vishnu is believed to have incarnated ten times. He descended to the earth in ten different forms (avatars) to preserve righteousness in the world. The Himalayas have done the same: Mountains reincarnate to preserve the planet's 'right environment' for life. This Vishnu-Himalaya parallelism has mythological beauty and richness. In Hindu mythology, Himavat is the personification of the Himalayan mountains. He is the father of Ganga, a heavenly river that flew from the toe of Vishnu, but which was brought down to the earth to purify the ashes of the dead. The site where the Ganges enter the plains of northern India is called Haridwar (the gate of Hari or Shiva); in ancient times, people also called it Ganga-dwara (the gate of Ganga).

Himavat's younger daughter is variously known as Uma, Himavati, Pravati, or Devi, who is also the consort of Shiva. Nanda Devi is attributed to this goddess, while Mount Kailash is considered as Shiva's paradise and Shivling is thought to be Shiva's Lingam. Vishnu also has his foot in the Himalayas, close to the Ganges; Kedarnath and Badrinath are attributed to him in several myths. The peaks, valleys, rivers, and rocks of the Himalayas have long been perceived as a sacred landscape by its peoples, pilgrims, and scholars as well as by climbers, surveyors, and scientists.

Metaphysical Significance of a Few Himalayan Peaks on the Indian Side from Esoteric and Exoteric Perspectives

1. Nara and Narayana

As the legend goes, Sage Markandeya underwent severe penance at a shrine near the Chitra glacier on the confluence of the Ganga and Pushpa Bhadra. The Lord incarnated in the form of twin ascetics, Narayana (the first human avatar of Vishnu) and his twin brother Nara—to sage Kashyapa's son Dharma and Daksha's daughter, Matamurti—and granted him a boon that he will visualize the real form of Maya, the primeval delusive power of the Lord and thus find a way to go beyond the labyrinthine conduit of the destiny and fate of man.

This place is on the right bank of the Bhagirathi some 3.50 km west of Gomukh, the holy cow-head glacier where the Ganga becomes visible to the mortals for the first time. After the sage attained immortality (Markandeya is one of the eight immortal saints of Hinduism), the two incarnations of Lord Narayana transmuted in the form of two peaks called Nara and Narayana respectively, these are accessible from Badrinath. Nara can be seen just opposite the main temple of Badrinath, and the Narayana peak is behind the Neelkantha peak. River Alaknanda, one of the five forms of the Ganga, flows through the valley between the two peaks.

Esoterically, these denote *Jiva* and *Ishwara* which are the two reflections of the absolute principle in Maya and *avidya* (nescience and delusion). Both are the aspirant and adept aspects of a yogi and pertain to the subtler metaphysical states of consciousness.



[Nara and Narayana Ranges - Image from flickr.com]

2. Nanda Devi

It is located between the Rishiganga and Goriganga valleys in Uttarakhand. The “Goddess of Bliss” is incarnated as the daughter of Nanda and Yasoda. As she was about to be thrashed by Kamsa, the villain-uncle of Lord Krishna, she slipped off his hands and incarnated as Yogamaya, who dwells on the peak called Nanda Devi.

She is a favorite deity of many hill people who propitiate her in various ways. A mass pilgrimage takes place every twelve years, and a four-horned sheep is offered to her. She is adored as a princess who is betrothed to Lord Shiva; so, the pilgrimage is more like a bridal procession. Metaphysically speaking, Nanda is one of the six aspects of Durga which signifies the six-fold aspects of nature or *Prakriti*.



[Nanda Devi – Image from Sumod Mohan K, Wikipedia]

3. Bhrigu Tung

There is a conspicuous peak in the backdrop of the river Pushpa Bhadra which we have already mentioned as the ashram of Nara and Narayana. The river Pushpa Bhadra originates from the Chitra glacier at the base of this mountain. Self-mortification and self-extinction were the two prominent religious practices during the era of strict theocracy and ecclesiastic subservience. The practice of *Bhriguputnam* or falling from the big mountains was a popular means of salvation during the hoary past. This is also called *veeradhwa*—the path of the brave.



[Bhrigu Tung – Image from Facebook]

4. Bandarpunch (Monkey-tail)

One range of mountains between the origins of the Ganga and Yamuna looks like a massive tail of a reclining monkey. During their exile, Bhimasena was negotiating a cliff to fetch a flower of divine genus for Draupadi. He came across an old monkey who blocked his way his tail. “I am too old to move even an inch, please push it aside yourself”, said the ape.

One of the strongest men of his time, despite strenuous efforts and with all his might, Bhimasena could not move the tail even an inch. The monkey was none other than Hanumanji. Bhimasena made obeisance to the great hero and invited him to join the Pandavas in the battle of Mahabharata which was to commence shortly. “I will be there as the emblem on Arjuna’s flag and keep up your morale with constant battle cries”, said Hanumanji. Two peaks, Hanuman Tibba, a peak adjacent to the Bhriju Parvat, and Bandar Punch between Ganga and Jamuna are attributed to Hanumanji.



[Bandarpunch – Image from flickr.com]

5. Shivling

Beyond the Gangotri glacier, after crossing a few hillocks on the western side, one enters a realm of stupendous scenic beauty. A five-six km stretch of plain meadows with an immaculate crystal-clear brook flowing across it is just breathtaking and jaw-dropping! This place called *Tapovanam* has been named after a great mystic explorer of the Himalayas – Swami Tapovanamji. If the weather god is benign, one can see the mountain Shivling, a five-faced symbol of Shiva made by his nature. This peak is also visible from a few km before reaching Gomukh.

Most of the time, it is hidden by thick, dense, and dismal cloud flakes– just the way Shiviling elsewhere are often concealed under the offering of flowers, leaves, and sweetmeats.

These holy places facilitate the withdrawal of senses and the absorption of one's essential nature. Maheshwarananda, the author of *Maharthmanjari*, a *trika* mystic canon says, "The real worship of Shiva is recognizing him as one's universal self—the Lord of the universe is in no dearth of liquor, leaves or flowers".



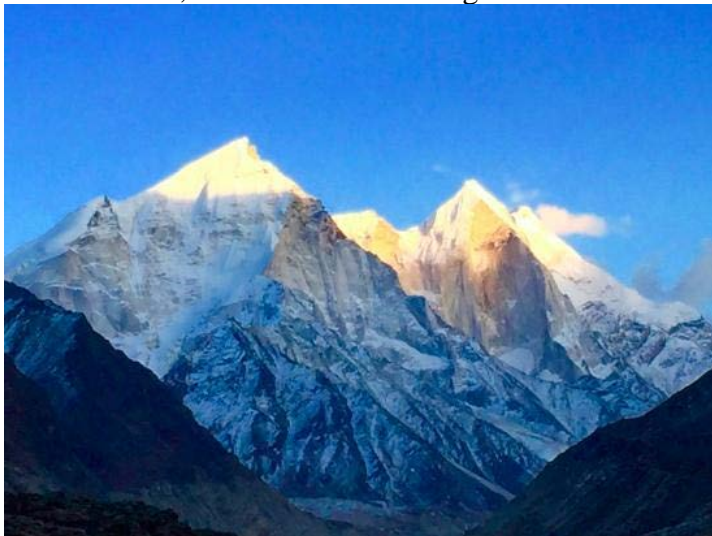
[Shivling – Image from Wikipedia]

6. Bhagirath

King Bhagiratha practiced a strenuous penance for a very long time. Unless the Ganga came down to the earth, thousands of his ancestors could not be delivered from the curse of sage Kapil.

His penance fructified. Not only did the Ganga descend but she also blessed the entire country with her austere contact till her merger into the ocean. The conspicuous peak overlooking the glacier has been named after King Bhagiratha.

Mount Bhagirath has three major peaks. The three peaks dominate the sky in the valley near Gomukh, at the end of the Gangotri Glacier.



[Bhagirath – Image from TripAdvisor]

7. Sumeru

As we climb up the glacier on the right side of the Tapovanam ridge of the Shivling, one has to walk on rough and massive boulders sometimes 10-15 m tall for a few km towards the right. Three peaks are visible, glistening in the first rays of the morning sun. Modern surveyors have given them names like Meru-1, Meru-2, and Meru-3. But, these are the three points corresponding to the three realms in the subtle world; the abode of the empress Goddess Mahatripurasundari who is believed to be residing at the middle summit of the trio ("*Sumeromadhyasringstha*"; *Lalita Sahasranama*.)

This mystic triangle, though ordinary looking, has a special mystic charm that comes either from prolonged adoration or by sharing the vision of the mystics and adepts.

These three peaks as they were, are experienced by the practitioners of kundalini yoga within their plexuses.

There is an esoteric fortification within the middle summit. The supreme divine mother dwells within a palace of the wish-fulfilling gem– *cintamani*.

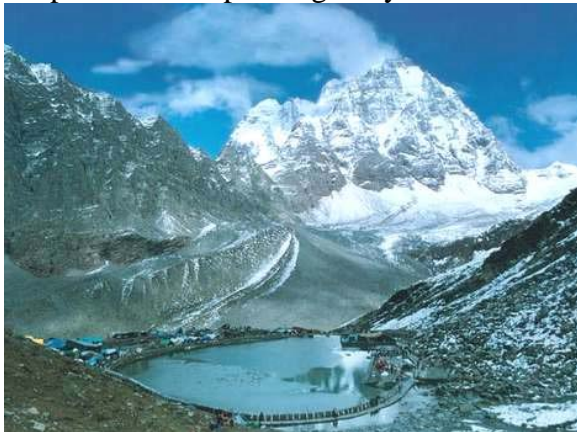
Only initiated ascetics of a very high order can experience such intricate details. For a commoner, it's just a frightening scary, chilly, and dreadful fold of the Himalayas in the middle of nowhere.



[Sumeru – Image from Quora]

8. Mani Mahesh

The Manimahesh Kailash Peak, also known as Chamba Kailash, is located in the Chamba district of Himachal Pradesh. There is Manimahesh Lake here. It is believed to be the abode of Shiva. There is a natural linga on this mountain enhancing the sanctity of the place. It also remains a virgin peak, since it has not been successfully climbed by mountaineers. The local legend goes how Manimahesh was created by Lord Shiva after his marriage with Parvati. Shiva used to show his displeasure by creating blizzards and avalanches. On lake Manimahesh's banks, Shiva performed penance. He was thence adopted as the supreme god by the local community of Gaddis.



[Mani Mahesh – Image from Amar Ujala]

9. Harmukh

Harmukh peak is located in the Ganderbal district of Jammu and Kashmir. It rises above Gangabal Lake. Harmukh means “similar on all sides”. The peak is considered the abode of Lord Shiva.



[Harmukh – Image from Wikipedia]

10. Swargarohini

Swargarohini is in the Bandarpunch Range. It consists of four separate peaks and can be seen during the Satopanth trek. Swargarohini is the main one among the four peaks. The legend mentions that the Pandavas undertook their last journey along this route. Dhaumya, the priest of the Pandavas, came to this place during their exile. Only adept yogis who are experts in pranayama can go beyond this point (“*Vana Parva*”). During the Mahabharata days, they knew about the rare oxygen but practiced pranayama (breath control) instead of carrying an oxygen cylinder on their back. After the war was over, the Pandavas resolved to walk the plank and cleanse themselves from the sin of genocide.

They took a similar route via Satopanth, literally the way to righteousness, and reached the stairway to heaven. Five boulders on the ridge are like human figures ascending the mountains. There is a general belief that they were frozen and mummified on route due to unfavorable karmas and could not make it in flesh and blood. Only Yudhishtira and his dog made it up to the summit.

In an esoteric sense, five elements viz. the earth, water, fire, air, and ether are the five Pandavas and Draupadi, their common consort, is nature. A homogeneous blend of the six leads to a perfect system that is conducive to righteousness and thus the attainment of the Kingdom of Heaven. But as the course of karma would have it, this is a rare occurrence, and only a chosen few can attain it. It was not this difficult in the eons of Satya and treta – the former pertains to the age of truth whereas the latter to the age of righteousness. Some other legends say that it is the only way to directly ascend to heaven keeping the human body intact. Therefore, this is considered as the place of immortals where the Siddhas live and guide human destiny.

Swargarohanam is a peak climbed by mountaineers from all over the world but to make it up to heaven through penance and austerities is much more difficult.



[Swargarohini - Image from eUttaranchal]

Coda

The Himalayas have been home to an intensive religious life since times immemorial. Sages, rishis, and yogis came to hidden places to mediate. Indian sacred texts and epics tell stories about miracles and revelations that happened here. Much of the Indian religious beliefs originate in the Himalayas. Each mountain, lake, and river is steeped in mythology. This “abode of the gods” includes many shrines and places of pilgrimage including the Char-Dhams—the four most sacred and revered Hindu temples: Badrinath, Kedarnath, Gangotri, and Yamunotri; Hemkund Sahib sacred to Sikhs and various gompas and monasteries deeply revered by the Buddhists.

Reaching a certain destination like Badrinath located in the lofty Himalayan heights at 10,400 feet requires one to pass from holy sites like Haridwar, Rishikesh, Devaprayag, Rudraprayag, Karna Prayag, Nanda Prayag, and Vishnuprayag which makes the entire journey a spiritual experience to be cherished for life. En-route also are Pandukeswar where the Pandavas are believed to have been born, and the site where Bhima and Hanuman (sons of Vayu) met. Hot water springs of Taptakundum are seen on the banks of the Alaknanda at Badrinath. The lofty peaks Neelakanta Parvatam and Nara Narayana Parvatam are visible from the temple Badrinath. Nara Narayana is worshipped here in form of a *saligrama*. There is a shrine dedicated to Adi Shankara. The Kailash Mansarovar Yatra is considered the epitome of pilgrimage by both Hindus and Buddhists. The towering 22,028 ft high peak Mt. Kailash in the Himalayas, 25 miles north of the Mansarovar Lake, is hailed as the abode of Shiva. It is an arduous trek to Kailash through the snow-clad Himalayas and is attempted only by a few. The Tibetans refer to Kailash as Kang Rinpoche (Jewel of Snow).

Mount Kailash appears like a giant Shivalingam placed in a 16-petalled lotus. Pilgrims first reach Darchin, and then start their 32-mile *pradakshina* or circumambulation around the sacred mountain. From Darchin, they proceed to Landifu, then in a northeast direction to Gowrikund, 19,000 feet above sea level. Gowrikund in Tibet is known as *Thuki Singbu*. The pilgrims go further to Jandalfu and return to Darchin. There are several Buddhist temples in this area.

Mt. Kailash is regarded by the Hindu as an embodiment of Shiva and Parvati. The Buddhists refer to the sacred mountain as Kangri Karchak; they regard the presiding deity of Mt. Kailash as a Deity with three eyes, holding the *damaru* and the *trishul*; his consort is referred to as *Dorje Fangmo*. The Jainas regard Mt. Kailash as the Ashtapada Mountain where the first Tirthankara Adinath (Rishabhadeva) attained nirvana.

Major rivers have their source around the Mansarovar Lake and Kailash. The Mansarovar Lake is known as *Cho Mapan*. There are two lakes here: one is the Rakshasa Tal, where Ravana is believed to have performed penances to please Shiva, and the other the Mansarovar, considered as being one of the 51 Saktipeethas,

Gangotri and Yamunotri are the sacred sites from where the two most important rivers of the north Indian plains—Ganga and Yamuna—originate. Temples dedicated to these river goddesses indicate their holiness and importance as life-giving mothers.

Every day, we see how nature is being plundered and destroyed to satisfy the insatiable hunger for more by us humans. The concern about the environment and its destruction is a much-talked-about subject these days but the world has not yet discovered the appropriate means for living in complete harmony with nature.

The universe is balanced to the very core and has a self-balancing mechanism at play. The imbalance created by humans in their lust for more will ultimately result in their own destruction. Nature punishes the follies of men—especially when they take it for granted. Many an earthquake, typhoons, and floods occur due to human negligence and carelessness towards nature. The recent tragedy at Kedarnath was an example of punishment for such a misdeed. From June 14 to 17, 2013 Uttarakhand and the adjoining areas received heavy rainfall, which was about 375% more than the benchmark rainfall during a normal monsoon. The environmental experts reported that the tunnels built, and the blasts undertaken for the 70 hydroelectric projects contributed to the ecological imbalance in the state, with flows of river water restricted and the stream-side development activity contributing to a higher number of landslides and more flooding.

Similarly, the recent floods in Jammu and Kashmir were attributed to unlawful occupation and filling up of the flood channels which resulted in floodwaters getting collected in the city and hence drowning major areas.

Worshipping and respecting nature is in no way a superstition, but it is a constant reminder that we are dependent on nature for everything, and we should do nothing to invoke its wrath.

The ancient Rishis and seers of India lived in the caves of the Himalayas did rigorous penance. The temperature is quite even in a cave, and they are generally cool in summers. The heat of the scorching summer cannot penetrate inside the cave. It is quite warm in winter. All external sounds are shut out in a cave so one can engage in uninterrupted meditation. There is solitude in caves and the spiritual currents are elevating. The Himalayas is full of natural as well as manmade caves primarily for meditation. The Buddhist rock-cut caves which serve as both chaityagrihas and viharas were quite popular in this region especially in Ladakh, Tibet, and Spiti. Manmade caves were created for monks who needed solace and an austere atmosphere to carry out their meditational and devotional activities. Such caves were often carved away from human habitation.

It is the abundance of natural caves in the area along with the flowing river which lends the special status as a spiritual haven to this region. So many saints have been known to have achieved God-consciousness in one of these natural caverns. There are many yogis still meditating in the caves of the Himalayas. They are isolated from the modern world. They have the power to resist the extreme weather conditions of the Himalayas.

The Himalayas have three unparalleled qualities, which is amazing. Firstly, there is solitude; the environment is pristine and spiritually vibrant. Secondly, there is eternal silence, eternal concentration, and the light of energy (Shakti) flowing here. That is why mountain peaks, snow-covered areas, and such places are considered holy. Many *sadhakas* have not even seen such areas of the Himalayas where *Siddhas* have made their home, which has mystical and secret doorways through which one can gain entry to the Maha-Himalaya—the subtle astral realm superimposed on the gross physical dimension. Almost all avatars, *Siddhas*, *maha yogis* who have achieved any heights in the field of spirituality have talked about it. There is this physical expanse of mountains in the Himalayas which can be seen through the eyes and felt ordinarily—the visible Himalaya. But there is another invisible Himalaya above this visible Himalaya. This is the third quality. And across all yugas, this invisible Maha-Himalaya has sent its messengers, its representatives to the known world, carrying the message of Truth. Death is not the end of life, rather there is another amazing life after death. And in fact, one can gain access to that astral life usually accessible after death, even while being alive. And that is the *sadhaka's* life— a spiritual life.

[An article published in a book titled Himalayan Bridge]

Harihara-abheda in the Light of Madhusudana Saraswati's Commentary on Shivamahimnah Stotra

(co-authored by Prof. Satheesha K.S., National Sanskrit University, Tirupathi and Sri Shankararama Sharma R, Ph.D. Scholar, IISc, Bangalore)

The Stotra literature derives its inspiration from the Vedas and encompasses a vast field. Some of these Stotras are considered as *Stotra Kāvya*s i.e poems in the form of hymns. *Śivamahimna-stotra* – one of the earliest Stotra kāvyas attained a special status among the Stotras. Its grandeur and depth continue to be a source of mesmerisation for the devotees of Lord Śiva. The hymns are considered to have mystical powers and the Stotra is considered as Mantratmaka – an embodiment of divine syllables. Like Saundarya Lahari of Ādi Śaṅkara, this Stotra possesses the status of a hymn, Stotra, and poetry (Kāvya). *Puṣpadanta*, a celestial being is attributed to be the author of this Stotra, and the legends therein are passed down hereditarily. The other Mahimana-stotras derive their inspiration from this particular stotra and we have so many stotras like Saktimahimna-stotra, Ganeśa mahimna-stotra, etc.

Madhusūdana Sarasvatī, an authentic exponent of Advaita Vedānta was the disciple of Srirama, Vishweshwara, and Madhava according to his Mangala shloka in his Advaita Siddhi. He was a great devotee of Lord Kṛṣṇa. Apart from his various texts in Advaita, Mimamsa, and other shastras, he wrote a commentary for this great shiva mahimna Stotra kāvya. He interpreted the verses in such a way as to fit Hara (Siva) and Hari (Kṛṣṇa), thus establishing the *Hari-Harābheda* which espouses the Advaitic standpoint. The poetry has a lucid style and it attracts the readers with all its eloquence. We shall see a couple of examples:

**महिम्नः पारं ते परम-विदुषो यद्यसदृशी
स्तुतिर्ब्रह्मादीनामपि तदवसन्नास्त्वयि गिरः ।
अथाऽवाच्यः सर्वः स्वमतिपरिणामावधि गृणन्
ममाप्येष स्तोत्रे (अ)हर निरपवादः परिकरः ॥ १॥**

O, Lord Hara/Ahara, what wonder is there, if the prayer to you, chanted by one who is ignorant about your greatness, is worthless! Because even the utterance (speech) of Brahma and other gods is not able to fathom your Mahima. Hence, if persons with very limited intellect (and I am one of them) try to offer you a prayer, their attempt deserves your special favour. If it is so, I should not be an exception. Hence, (thinking like this) I begin this prayer. (Translation from sanskritdocuments.org)

The poet addresses Bhagavan as 'Hara'. This is a well-known epithet of Siva. One who removes all sorrows is called 'Hara'. The same word in the shloka can also be split as 'Ahara'. When read this way, it refers to Hari. One who does not remove is 'Ahara', i.e. one who protects. Or the word 'Parama' could also refer to Hari. Here it means Lakshmi-pati (परा मा लक्ष्मीः यस्य). The rest of the shloka has a similar meaning whether seen from the perspective of Hara or Hari.

**मधुस्फीता वाचः परमममृतं निर्मितवतः
तव ब्रह्मन् किं वागपि सुरगुरोर्विस्मयपदम् ।
मम त्वेतां वाणीं गुणकथनपुण्येन भवतः
पुनामीत्यर्थेऽस्मिन् पुरमथन बुद्धिर्व्यवसिता ॥ ३ ॥**

O, Paramatma (Greatest Soul), as you are the very creator of the speech of the Vedas, which is like the highest type of nectar and as sweet as honey, how can even the speech of Brihaspati (Guru, or spiritual guide of gods) surprise you? (i.e., the speech of even Brihaspati is worthless before you). O, Puramathana, thinking that my speech may become purified by this act, my intellect (Buddhi) has become prepared to sing your greatness.

In this verse, the word '*Puramathana*' is used to address Bhagavan. While addressing Siva it is interpreted as the destroyer of the three cities (Tripura). When addressing Visnu, it can be interpreted as the person whose place is Gokula (a place where Mathana-churning happens) or a person who resides in the ocean of Milk (the place where Amruta was churned from Milk). The rest of the verse applies to both Hari and Hara.

In this way, Madhusudana Saraswati interprets all the verses of the Stotra for both Hari and Hara.

Similar efforts

There are other scholars and poets also who have attempted this idea of Hari-Hara abheda. For instance, another stalwart of the Advaitic tradition, **Sri Appaya Dikshita** has also composed a beautiful verse that intertwines Hari and Hara.

मारमणम् उमारमणं फणधरतल्पं फणाधराकल्पम्।
मुरमथनं पुरमथनं वन्दे बाणारिम् असमबाणारिम्॥

I bow to the consort of Mā (Lakshmi), the consort of Umā; the one with a snake-bed and the one with snake ornaments; the one who defeated Mura and the one who defeated Pura (Tripura), the enemy of Bāṇāsura (Lord Krishna) and the enemy of the one with an odd number of arrows (Manmatha, who has five arrows).

Sridhara Ayyaval was a saintly Grihastha who expounded the greatness of Siva Nama. In his work called '*Aakhyaashashtih*', which personifies the name of the lord itself he says:

शिवाख्ये वाच्योऽर्थस्तव हि पुरभिद्वाऽस्तु मुरभित्
स लोकानामीष्टाम् अवतु च सुखेन श्रितजनम् ।
अलं नाहं तस्यानुसृतिषु स मा भूदपि च मे
श्रितोऽहं त्वां यत्त्वद्भवति मम कल्याणि तदलम् ॥

O Name, Let the meaning conveyed by you be Shiva (Purabhit) or Vishnu (Murabhit). Let the God so meant, either be lord over the worlds or protect with happiness those that resort to him; I am not equal to (the task of) propitiating that god; why, let him never be for me; O Auspicious Name! I have sought you and what comes from you suffices for me.

Social impacts

Apart from developing harmony between rivaling Shaivas and Vaishnavas, these kinds of attempts may be the inspiration behind the worship of the deity Shankara-Narayana, a combined deity form of Shiva (Shankara) on the right with Nandi and Vishnu (Narayana) on the left with Garuda.

There are two famous temples for Shankaranarayana in the south. One is situated in Shankaranarayana village, named after the temple, which is located in the valley of mountain ranges close to the Sahyadris. It is in the Udupi District of Karnataka. The main deity here is in the form of Udbhava Linga. The naturally formed lingam of Lord Shankara and Lord Narayana is one foot below the ground, inside the Garbhagruha. The devotees

can only see the image of the lingam in a mirror through reflection. The Shankara Linga is on the right (left as seen by the devotees) and Narayana Linga on the left. While Shankara Lingam is in round shape, the Narayana Linga is flat, with footprints of a cow in it. Devotees believe that these were the footprints of Kamadhenu (divine cow) which had stood there for dripping milk on the Shankara Linga. There is water around Udbhaav Linga all through the year. This holy water is called Suddhamrita Theertha. Koti theertha is located in front of the temple. Devotees coming to this temple first make a prokshana of this theertha and then proceed for the darshan of Lord Shankaranarayana. The stone enclosure and the surrounding coconut and areca nut groves enhance the beauty of the pond. The pond has a rich spiritual bearing. Rituals such as Pitru tarpana and Theerthasnana are held at this pond. Koti theertha stands out as the most beautiful and vast of all the twenty-one ponds found around this place.



The second is situated at Sankarankoil in Tirunelveli district of Tamil Nadu. It was built by Ukkira Pandiyan around 900 CE. The deities of this temple are Sri Sankareswarar, Sri

Gomathi
Narayana.

Amman,

and

Sri

Sankara-



The general belief is that the Holy Sand “*Puttrumann*” (Puttru = Ant Hill, Mann = Sand) that one gets from this temple is capable of curing all the diseases. Devotees believe that *Sankarankovil’s Nagasunai* (sacred tank) has been dug by serpent kings named *Paduman* and *Sangam*, which has a miraculous power to heal those who bathe there. The temple poses as an example of marvelous architecture in that, the sunrays at dawn enter the sanctum sanctorum of Lord Sankaralinga Swamy on the days of equinox viz. 21st, 22nd, and 23rd days of March and September every year. This temple is the chief among the Panchabootha Sthalas of South, the five places each of which represents one of the five elements. The element typified here is Earth.

Names like *Sankaranarayana*, *Shankararama*, *Ramasubrahmanya*, etc. are widely prevalent in southern parts of India. All these indicate the Hari-Hara-Abheda and ‘Unity in Diversity’.

This is also presented by **Sri Papanasam Sivan** in his Carnatic Kritis, ‘*Ma Ramanan Uma Ramanan*’ (<https://www.karnatik.com/c1343.shtml>), set to Raga Hindolam where he sings about Shankara and Narayana in the same song.

Conclusion

This beautiful verse provides an apt curtain to our exploration of HariHara-Abheda. Each adjective in the below shloka refers to Shiva when read as is, and refers to Vishnu when we remove the first letter.

पायात् कुमारजनकः शशिखण्ड-मौलिः शङ्खप्रभश्च निधनश्च गवीशयानः ।

गङ्गाञ्च पन्नगधरश्च उमाविलासः आद्यक्षरेण सहितो रहितोऽपि देवः ॥

Kumarajanakah – father of Subrahmanya, Marajanakah – father of Manmatha (Pradyumna)

Shashikhanda-Moulih – one with the crescent moon, Shikhanda-Moulih – one with the peacock feather on his head

Shankhprabhah – one with the hue of the conch, Khaprabhah – one who has the colour of the sky

Gaveeshayanah – one whose vehicle is the lord of bulls (Nandi), Veeshayanah – one whose vehicle is the Lord of birds (Garuda)

Gangaam – the river, Gaam – cow

Pannagadharah – who is ornamented by snakes, Nagadharah – who carries the mountain (Govardhana/Mandara)

Umavilasah – who pleases Uma(Parvati), Maavilasah – who pleases Ma (Lakshmi)

May this god protect us along and without the first letter.

Let us all prostrate before the almighty who appears in the form of Shankara and Narayana and blesses devotees according to their Manobhava.

The Three Bodies in Yoga

[Bhoomi Sati]

Our bodies, according to yoga philosophy, are truly made up of three bodies: physical, astral, and causal. The physical body is the skin and bones that make us up. Our astral bodies are the means by which we experience bliss or suffering. It has something to do with our senses. Our pattern for the gross and subtle bodies is the casual body, also known as the seed body. It's a body that's far more difficult to detect, and one with which we frequently lose touch. It connects us to our larger selves. It stores all our previous experiences, memories, habits, and information from all our previous incarnations. Both the astral and causal bodies vacate the physical body at the same time when one dies. There are five sheaths or 'koshas' within these three bodies: *annamaya kosha* (the food sheath), *pranamaya kosha* (the vital sheath), *manomaya kosha* (the mental sheath), *vijnanamaya kosha* (the intellectual sheath), and *anandamaya kosha* (the bliss sheath). The multiple energetic layers that make up a human being beyond physicality are referred to as the subtle body. It is made up of three of the five koshas (sheaths) that make up human existence, i.e., the *pranamaya kosha*, *manomaya kosha*, and the *vijnanamaya kosha*. All three bodies are interrelated, and maximum functioning happens when they work together in harmony. Each of the three bodies contributes to the Self's journey toward moksha, or liberation from the cycle of birth and death. Yoga's goal is to bring these three bodies' energies together, starting with the physical, then the astral, and finally the causal.

The Gross Body

The gross body, also known as *Sthula sarira*, is the material bodily mortal body that eats, breathes, and moves (acts). It is made up of a variety of elements that have undergone panchikarana, or the combination of the five primordial subtle elements, as a result of one's karmas (actions) in a previous existence. We are made up of our skin and bones, and that is the gross body. Earth (prithivi), water (apas), fire (Agni), air (Vayu), and ether are the five elements that make up our physical bodies (akasha). Our asana practice can help us to balance or heighten these elements. Leg lifts and headstands can help to develop Agni (fire) in the abdomen. Deep breathing might help us balance the Vayu (air) in our postures. Grounding poses like warriors or tree poses might help us feel more connected to the soil.

The five elements make up this gross body, as previously stated. The way and proportion in which they combine is governed by the person's previous life. The gross body that results in experiences pleasure and suffering in proportion. Only the omniscient Lord can distribute the fruits, and only in accordance with one's previous actions. Man connects himself with the gross body and succumbs to sense attractions due to his innate nescience. Only in the waking state does one experience all physiological pleasures and sufferings. This is because the inner divine presence enlivens the sense organs. The sense organs stop working throughout the dream and dreamless sleep stages. The inner divinity is the lone witness to all three states. As a result, man's physical body is his only means of communication with the outside world. The inner consciousness, which takes on various functions, is explained clearly using the analogies of the same gold that takes on various forms such as a bangle, ring, chain, and so on, and the same water that takes on various forms such as a river, lake, tank, and so on, depending on its appearance.

The gross body is the *Jiva's* experience instrument, which is attached to the body and ruled by Ahankara and uses the body's external and interior sense and action organs. In its waking state, the Jiva, identifying with the body, appreciates gross items. Man's contact with the outside world hinges on his body. *Sambhava* (birth), *Jara* (old age or aging), *Maranam* (death), and the "Waking State" are the key aspects of the *Sthula sarira*.

The Subtle Body

The Subtle Body, or *Sukshma Sharira*, according to the Bhagavad Gita, is characterized as a combination of the mind, intellect, and ego, and it is the subtle body that controls the physical bodily functions. The yogi senses pleasure and pain through the subtle body. The subtle body is depicted as emanating from the causal body and manifesting and governing all elements of the physical body in ancient Indian literature such as the Upanishads and the Bhagavad Gita. The subtle body is thought to transmigrate after physical death, acting as a conduit for rebirth.

The Brhadaranyaka Upanishad and the Katha Upanishad are two Upanishads that contain early conceptions of the subtle body. The principle of five koshas or sheaths is described in the Taittiriya Upanishad, albeit these are not to be conceived of as concentric layers, but rather as interpenetrating at increasing levels of subtlety:

The anna-maya ("food body", physical body, the grossest level),

The prana-maya (body made of vital breath or prana),

The mano-maya (body made of mind),

The vijnana-maya (body made of consciousness)

The ananda-maya is a state of joy (bliss body, the subtlest level).

The idea of a subtle body is essential to Yogic, Tantric, and Taoist traditions, as well as various Hindu and Buddhist schools. Subtle body awareness can be established through the third eye, even though it cannot be seen with the physical eye. Each layer of the subtle body, as it moves outwards from the physical body, is supposed to vibrate at a quicker pace than the one before it. It becomes possible to manipulate the energies of the physical and subtle bodies as a means of connecting with the higher Self through the causal body through yoga techniques such as asana, pranayama, and meditation.

Prana (vital life force energy) passes through the subtle body along routes known as *nadis*, which merge at energy centers known as chakras, according to the Yogic system. Any obstruction or imbalance in this system can result in physical and emotional discomfort, as well as illness and disease. The subtle body paradigm is employed as a map of central nervous system function in traditional Indian and Tibetan medicine.

The subtle body has its roots in multiple schools of thought including Buddhism, Hinduism, Taoist traditions, etc. Even though it has its roots in ancient history, western scientists have begun to investigate the concept of the subtle body in relation to meditation research. The subtle body model can be cross-referenced with modern central nervous system maps and used in meditation research.

The Causal Body

The causal body is also called *Karana sharira* in Sanskrit. It is made up of karma and samskara, which are the yogi's acts in all states of existence and the mind's experiencing perceptions and imprints, respectively. The causal body is one of three bodies in yogic philosophy that contain each individual's soul, the others being the physical and astral bodies. The causal body is the most subtle of the three, and it is encased in the other two. The body is responsible for transporting the individual's essence from one life to the next. The causal body, also known as the *karana sarira*, is simply the cause or seed of the subtle and gross bodies. It serves no other purpose than to be the seed of the subtle and gross bodies. It's called *nirvikalpa rupam*, which means "undifferentiated shape." It begins with avidya, or "ignorance" or "nescience" of the atman's true identity, giving rise to the concept of jiva.

The causal body is one's core functioning and is the core of one's existence. The causal body is made up of the sensory experience's root or seed potential. The tanmatras are what they're called. It also contains *ahamkara* (feeling of separateness), which is used to build

physical and subtle bodies. Furthermore, there is a higher component of our mind that supervises the seed's development. This is the highest form of our buddhi (intellect). In this form, buddhi is linked to the universal intelligence known as *mahat* in Sankhya philosophy, rather than the senses or the soul. When we die, our causal body follows us from lifetime to lifetime, carrying with it our karmic records. The karmic body, in a sense, never dies since it was never truly alive, to begin with. It's a karma-sustained seed. When a person's karma is spent, their individual awareness is released to blend back into the ocean of pure consciousness.

The latter two of Patanjali's Eight Limbs of Yoga, dhyana (meditation or concentration) and samadhi (meditation or concentration), connect a yogi with the causal body (super consciousness or bliss). Individuality exists to a limited extent in the causal body. When a yogi quits associating with his or her lower self's wants and needs, the higher Self and truth can emerge.

The causal body is thought to be the most complicated of the three. It comprises the impressions of experience gleaned from previous encounters. We get to know God through the causal body. We experience our greatest connection to something which is larger than our individual selves through this body.

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5

Pratyabhijna Made Easy**9th aphorism**

तद्भूमिकाः सर्वदर्शनस्थितयः।

Tad Bhoomika Sarva Darshan Sithithyah

Translation: All philosophical standpoints of various doctrines are the roles played/assumed by the supreme self.

Exposition:

Sarvadarsan: There are 5 atheistic and 6 theistic doctrines i.e., eleven philosophies which propound the physical gross self, prana, sense organs, mind, intellect, and the supreme bliss as the essential nature respectively. According to Pratyabhijna philosophy, it is the supreme self itself who plays an atheist as well as a theist. To substantiate this, they suggest that even an obscurantist, determinist, or sceptic who denies Parmashiva as their essential nature cannot do so without the all-pervasive consciousness as their self like one cannot say 'I have no tongue in my mouth without having a tongue.'

Sarvadarsan invariably includes the vast spectrum of all metaphysical doctrines which are arranged along the various peripheries of the Shri Chakra, the mystic configuration of the projections of the power of consciousness described in the 20th sutra.

1. The three-atheist philosophy - In the outermost three peripheries
 - i) Charvaka
 - ii) Laokayatika and
 - iii) Barhaspatya
2. Smart and Puranas itihasa - Three rings between the outermost periphery and the sixteen petaled lotus.
3. Buddhist philosophy - Seated in the eight-petal lotus.
4. Sankhya yoga and vaisesika - Seated in the fourteen spokes periphery.
5. Karma meemansa or pure meemansa - Outer ten spokes - rites and the ritualistic ascent of the vedas.
6. Brahma meemansa or uttarmeemansa - The inner ten spokes.
7. Vaishnav philosophy in the eight-spoked periphery outsmarting the innermost triangle.
8. Shakta philosophy in the innermost triangle - Shiva philosophy in the bindu or point.
9. Shambhava philosophy in the fifteen syllable Shrividya lying above the bindu.

All theistic and atheistic philosophies are included in these 6 philosophies. The presiding deities of these philosophies are various manifestations of the primeval consciousness who virtually enact these various roles as it were to suit the competence and objectives of various gradations of aspirants

Bhoomika: Literally the term means various roles played by an actor on the stage. Similarly, various philosophical standpoints and their essence are roles Paramshiva assumes of his own will and like an actor who is always conscious of his/her actual identity though on the stage he/she might have got into the skin of the character, the essential nature is ever pervading.

Khemendra the commentator of Pratyabhijna Hridayam gives a slightly different description of the above-mentioned configuration which is as below.

These various actors (doctrines) propound the different states as the essential nature respectively:

1. Charvakas consider the gross physical body as the self.
2. For Nyaya and Vaisesika sentences is the self and after dissolution, only void remains.
3. Jains are limited to the power of Bhutas.
4. Buddhists are confined to Buddhi tatva.
5. Knowers of Vedas are confined to the Purusha element.
6. Meemamsakas are also confined to the realm of intellect since they opine that the notion of 'meem' is conditioned and concealed in the attributes like pleasure, pain etc. The continuity of the streamline of consciousness is the ultimate, so in a way they are also confined to the realm of intelligence.
7. Some of the Vedantists maintain that spirit or prana is the self (Tatvakar branch of Samveda). Vedantists who include abhava or absence as the sixth testimony or evidence are confined to void. Some Madhyamika also opine with the above doctrine.
8. Vaisnavites (followers of Panchratra Tantra) believe in Jiva as comparable to sparks from the fire i.e., parts of the main Lord Vasudeva.
9. According to Agamic ontology all Sankhya etc., (including Vaisesikas) are situated in Vijnankal realm.
10. Followers of Upanisadic monism are limited to Isvara tatva since they assert that only existence prevailed in the beginning so for the existence and non-existence are the main notions.
11. All grammarians (purists) are limited to Sadashiva tatva since they maintain that shabdbrahma (God as the primordial word) which dawns upon in the Pashyanti mode of Vak is the essential nature.
12. Tantriks believe that the self pervades the universal phenomena.
13. For Kaulas it transcends universal phenomena.
14. Trika, Ishwaradvaita and Pratyabhijna opine that it both pervades and transcends the universe in Vishvotirn and Vishvatmak forms. The belief persists that human effort alone cannot go beyond the stage of buddhi because this tatva responsible for discerning, understanding and discriminating, lacks the agency to explain what is beyond it and what has been hidden from it by the panch kanchukas. One would be unable to go beyond this point unless grace (anugraha) dawns on him/her. All one can do is to pray for grace and meanwhile orient the senses and control them.

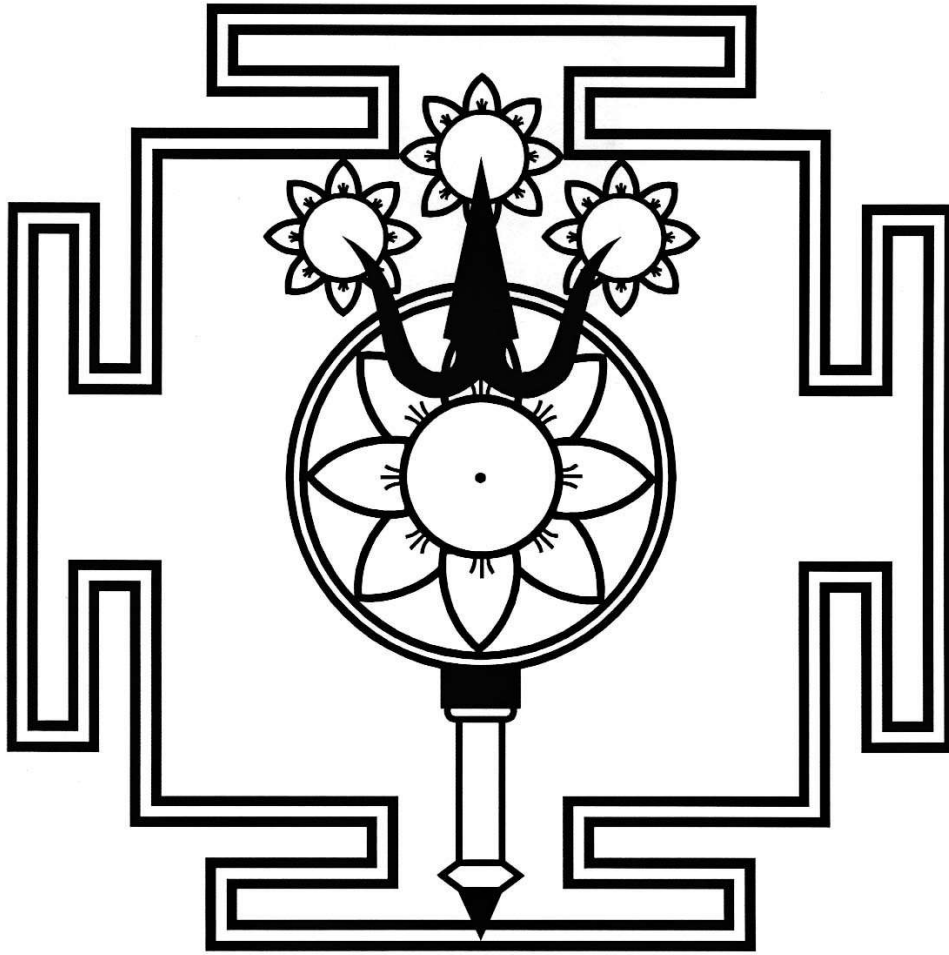
The long and short of all this is to bring home the fact that no doctrine is sufficient to propound the essential nature, independently so all of these have to be integrated and oriented so that beginning from a 'pashu' up to an aspirant of highest competence are redeemed.

From the YTA classroom.

6**Poem**

Where flowers wander cells love
it when we smile even if worlds
break nothing matters but the great
empty from which all comes chalice is
passages for the flow of the
fountain always traveller longs for the
great empty flowers grow there.

[Ambika Talwar. The poetess is a professor of creative arts in the US]



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विशेष : पत्रिका के किसी भी प्रकार की समस्या के समाधान का अधिकार सम्पादक मण्डल के पास स्थायी रूप से सुरक्षित है तथा लेखकों के शोध-पत्र उनके अपने विचार हैं, पत्रिका परिवार उनके विचारों से सहमत हो यह आवश्यक नहीं है।

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सारांशः सामवेदीयायाः ईशावास्योपनिषदः समग्रः अष्टादशमन्त्राः नैकैः सम्प्रदायविद्भिः देशिकैः आचार्यैः व्याख्यातः समुपलभ्यते। तत्र शाङ्करभगवत्पूज्यपादकृतं भाष्यम् अवतंसायते। अर्वाचीनेऽपि काले बहुभिः उपनिषदां व्याख्यानं कृतम्, येषु श्री मोतीलालशास्त्रिभिः कृतं विज्ञानभाष्यमन्यतमम्। तुलनात्मकदृष्ट्या प्राच्यप्रतीच्ययोः भाष्ययोः अध्ययने नवनीतत्वेन यत्समुल्लसितं तस्य दृष्टान्तप्रायम् अष्टममन्त्रविमर्षणमत्र प्रस्तूयते। अस्मिन्मन्त्रे विज्ञानभाष्यकारैः शुकशब्दस्य जगदुपादानपरकत्वेन व्याख्यां कृत्वा शाङ्करभाष्यस्य परमात्मपरकव्याख्यानं बह्वीभिः युक्तिभिः निराकृतम्। ताश्च युक्तयः पत्रेऽस्मिन् शोधदिशा विमृष्टाः।

"आत्मा वा अरे दृष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः" इति वचनानुसारं सर्वेऽप्यात्मचिन्तकाः आत्मतत्त्वं बहुभ्यः बहुप्रकारेण च श्रुत्वा स्वयुक्तिभिः तेषाम् उपदिष्टवाक्यानां मननं कुर्वन्ति। मनने कृते च यत्तत्त्वं सुदृढं तिष्ठति तस्मिन् मनः लीनं कृत्वा योगिनः भवन्ति इति अस्माकं भारतीया साधनपद्धतिः। अस्यां प्रक्रियायां मननकाले नूतनानां चिन्तनानां परिस्फुरणात् मन्तान्तराणि उद्भवन्ति। अत एव अद्वैतपरं कथ्यामवाक्यं युत्वाऽपि अर्थान्तरं मन्यमानैः प्रस्थानान्तरमेव विशिष्टाद्वैतानाम् समारब्धम् आचार्यैः श्रीरामानुजदेशिकैः। सर्वाण्यपि वेदान्तप्रस्थानानि एवमेव मनीषिणा मननपरिपाकजन्यानि इत्यत्र नातिशयोक्तिः। तादृशप्रस्थानेष्वेव विद्यावाचस्पतीनां श्रीमधुसूदन ओझा वर्याणां विज्ञानप्रस्थानमपि अन्यतमम्। अस्मिन्प्रस्थाने सर्वं विज्ञानमेव इति ते प्रतिपादयन्ति। एतदनुसारमेव प्रस्थानत्रयभाष्यरचना तैः तच्छिष्यैर्वा कृतमुपलभ्यते। तत्सन्दर्भं प्रकृतलेखे तच्छिष्याणां श्रीमोतीलालशास्त्रिणाम् ईशावास्योपनिषद्विज्ञानभाष्यमादाय चिन्तनं विकीर्षितम्। तत्र स्थालीपुलाकन्यायेन 'सपर्यगात्' इति मन्त्रार्थः अत्र चिन्त्यते।

मन्त्रोऽयम् एवं वर्तते - स पर्यगाच्छुक्रमकायमव्रणमस्त्राविरं शुद्धमपापविद्धम्। कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान्वयदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥^३

अस्य विज्ञानभाष्ये एतन्मन्त्रार्थः राष्ट्रभाषया कृतो वर्तते यस्य संस्कृतानुवादः इत्यमस्ति - "कायरहितं (अकायं) वृणरहितं स्नायुरहितम् अत एव शुद्धं, पाप्मना अविद्धं शुकं परितः सः व्याप्तः अभूत्। कविः मनीषी परिभूः स्वयम्भूः इत्यादिविविधनामभिः प्रसिद्धं तत्तत्त्वं (शुकद्वारा) याथातथ्येन नित्यशः पदार्थानां निर्माणमकरोत्।"^४

अस्य अयमभिप्रायः - अयं रचनाक्रमः अनाद्यनन्तः सदा एकरूपः वर्तते। एकेनैव समाननियमेन विश्वस्य निर्माणं जातमस्ति तेनैव प्रकारेण निर्माणं भविष्यति। अत्र शुकतत्त्वेन विराट् पुरुषः जायते। स च विराट् पुरुषः शुकसम्बन्धेन चत्वारिंशत्कलामु विभक्तो भवति। एतादृशं सर्वोपादानभूतं शुकब्रह्म एव अत्र निरूपयति श्रुतिः।

अस्य सम्बन्धः पूर्वमन्त्रैरपि स्वीकर्तुं शक्यः। तद्यथा, 'अनेजदेकं मनसो जवीयम्'^५ इति मन्त्रे द्विब्रह्म, षोडशब्रह्म इति विषययोः निरूपणमस्ति। तत्र, मातरिश्वा द्विब्रह्मणि पद्मब्रह्मणः आधानं करोति। तेन मातरिश्वना अनेजदेजति आहुतिः दीयते। अनेन शुकस्वरूपम् उत्पद्यते। एतादृशशुक्त्रेण स मातरिश्वा सृष्टिनिर्माणे समर्थो भवति। तदेव सृष्टिनिर्माणं कथं भवतीति अष्टमेण 'स पर्यगात्' इति मन्त्रेण निरूपितं भवति इति भाष्यकर्तुः मनीषा।

एवं विस्तरेण स्वाभिप्रायं निरूप्य भष्यकारेण प्राचीनभाष्यार्थः वर्णयित्वा विमृष्टः अस्ति। अत्र प्राचीनभाष्यनाम्ना ईशावास्योपनिषदः शाङ्करभाष्यमेवाभिप्रेतम्। स च इत्थं वर्तते -

स पर्यगात्, सः यथोक्त आत्मा पर्यगात् परि समन्तात् अगात् गतवान्, आकाशवद्वापीत्यर्थः। शुकं शुभं ज्योतिष्मत् दीप्तिमानित्यर्थः। अकायम् अशरीरं लिङ्गशरीरवर्जित इत्यर्थः। अव्रणम् अक्षतम्। अस्त्राविरम् स्नावाः मिरा यस्मिन्न विद्यन्त इत्यस्त्राविरम्। अव्रणमस्त्राविरमित्येताभ्यां स्थूलशरीरप्रतिषेधः। शुद्धं निर्मलमविद्यामलरहितमिति कारणशरीरप्रतिषेधः। अपापविद्धं धर्माधर्मादिपापवर्जितम्। शुकमित्यादीनि वचांसि पुंलिङ्गत्वेन परिणेतानि, स पर्यगात् इत्युपक्रम्य कविर्मनीषी इत्यादिना पुंलिङ्गत्वेनोपसंहारात्। कविः क्रान्तदर्शी सर्वदृक्, 'नान्योऽतोऽस्ति द्रष्टा' (बृ. उ. ३।७। २३) इत्यादिश्रुतेः। मनीषी मनस ईषिता, सर्वज्ञ ईश्वर इत्यर्थः। परिभूः सर्वेषां परि उपरि भवतीति परिभूः। स्वयम्भूः स्वयमेव भवतीति, येषामुपरि भवति यश्चोपरि भवति स सर्वः

* सहाचार्यः अद्वैतवेदान्तविभागाध्यक्षः श्रीलालबहादुरशास्त्रीराष्ट्रियसंस्कृतविश्वविद्यालयः नवदेहली

स्वयमेव भवतीति स्वयम्भूः। स नित्यमुक्त ईश्वरः याथातथ्यतः सर्वज्ञत्वात् याथातथाभावो याथातथ्यं तस्मात् याथाभूतकुर्मफलसाधनतः अर्थान् कर्तव्यपदार्थान् व्यदधात् विहितवान्, यथानुरूपं व्यभजदित्यर्थः। शाश्वतीभ्यः नित्याभ्यः समाभ्यः संवत्सराख्येभ्यः प्रजापतिभ्य इत्यर्थः ॥⁶

प्राचीनभाष्यकारैः निरूपितस्यार्थस्य समालोचनां कर्तुं नास्माकं योग्यता नाधिकारश्च इति कथयन् ग्रन्थकारः विमर्शमारभते।⁷ ग्रन्थकर्तृभिप्रायेण प्राचनभाष्यकृद्भिः प्रकृतभाष्यप्रदर्शितप्रकारं विहाय द्राविडप्राणायामः प्रदर्शितः। सरलभाषानिरूपणं कर्तुम् अशक्यत।

सरलभाषानिरूपणं कर्तुम् अशक्यत। अत्र वस्तुतः क्लेशः शुकशब्दार्थ एव। भाष्यकारैः शुकमित्यादिपदानि स पर्यगादित्यनुसारेण पुंलिङ्गत्वेन परिणयानि इति प्रतिपादितमासीत्। तैश्च शुकशब्दः, "शुकं शुभं ज्योतिष्मत् दीप्तिमान्" इति व्याख्यातः। प्रकृतभाष्यकारेण शुकशब्दः जगदुपादानभूततत्त्वरूपेण व्याख्यातः। अत एव साक्षाच्छ्रयमाणस्य 'सः शुकं पर्यगात्' इत्यस्य अन्यथा अर्थं कृत्वां शुक्रादीनां लिङ्गविपरिणामः यः कृतः सः द्राविडप्राणायामतुल्यः इति ग्रन्थकर्तुः आक्षेपाभिप्रायः।

अपि च, शुकशब्दः नृबीजे रूढः, अतः उपादानरूपस्यैव तस्य जगदुपादानत्वेन ग्रहणं सुकरम्। तस्य अन्यथाग्रहणे एव दोषः स्यात्। किञ्च, स्वयं भगवत्पादैरेव शुकशब्दः नृबीजपरतया स्वीकृतः "शुकमेतदतिवर्तन्ति धीराः"⁸ इत्यत्रा तत्र च तेषां भष्यमित्थं दृश्यते -

ते 'शुकं नृबीजं' यदेतत्प्रसिद्धं शरीरोपादानकारणम् अतिवर्तन्ति अतिगच्छन्ति धीराः बुद्धिमन्तः

एतदतिरिच्य, ऋक्संहिता - ऐतरेयब्राह्मणयोः २७ उद्धरणेषु शुकशब्दः नृबीजपरत्वीनैव स्वीकृतः विभिन्नैः व्याख्याकृद्भिः इति ग्रन्थकारेण प्रदर्शितम्। ततः एवमाक्षिप्यते यत्, किं, विद्वन्मण्डली - 'एकत्र निर्णीतः शास्त्रार्थः अन्यत्र उपकारको भवति' इति न्यायं नाङ्गीकरोति?⁹ इति।

एवमाक्षिप्य उपसंहरति यत्, "एतेषां परिस्थितीनामाधारेण वयं ब्रूमः यत्, प्रकृतमन्त्रे प्राचीनैः शुकमिति शब्दस्य शुकः इति मत्वा विशुद्धात्मपरकत्वेन योऽर्थः कृतः तत् वृद्धचरितमात्रमेव"¹⁰ इति।

अत्रैव इदमप्युक्तं, "वैदिकसाहित्यं कस्यापि सम्प्रदायविशेषस्य नानुचरम्। वेदशास्त्रम् एतत्सम्प्रदायमेव प्रधानतया निरूपयति इति मतिः प्रौढिवादमात्रमेव" इति।

यद्यपि उक्तार्थानां समालोचनां कर्तुं नास्माकं योग्यता अधिकारो वा तथापि ग्रन्थकर्तृप्रदत्तसाहसवलेनैव इदानीमेतत् चिन्त्यते।

ईशावास्यमित्यत एव इयमुपनिषदारब्धा, न तु अनेजदेकमित्यतः। अतः, ईशावास्यमिदम् इति ईशशब्देन यः परमात्मा उपदिष्टः तस्यैव निरूपणं कुर्वती श्रुतिः सपर्यगादित्यत्रापि तदेव उपदिशति इति निर्णये ऋजुता स्यात्। न तु सपर्यगादित्यत्र अकस्मादेव शुकब्रह्मणः निरूपणम्। अतः, सर्वोपादानभूतं शुकब्रह्मैव निरूपयन्ती श्रुतिः आह, 'सपर्यगात्' इति इत्यवतरणिकायामेव द्राविडप्राणायामः परिलक्ष्यते।

अपि च, यद्यत्र सर्वोपादानं शुकं ब्रह्म निरूप्यते तर्हि तस्य मन्त्रगतं शुद्धमिति विशेषणम् अयुक्तं स्यात्। यतः, जगदुपादानं शुद्धं न भवितुमर्हति। तस्य उपाधिविशिष्टत्वात्। अपि च, जगदुपादानगुणत्वेनैव तस्य शुद्धत्वं व्याहृतं स्यात्। अतः, शुकशब्देन शुद्धशब्दस्य अन्वयं कुर्वद्भिः शास्त्रार्थः परित्यक्तः इति भाति।

अपि च, अस्यां विज्ञानभाष्यकृतः कल्पनायां एकं ब्रह्म अन्येन ब्रह्मणा व्याप्तं सत् सृष्टौ प्रवर्तते इतीदं निर्णीतं स्यात्। ईदृशश्च निर्णयः समस्तवैदिकसाहित्ये वैदिकदर्शनसम्प्रदाये वा अभूत्पूर्वं स्यात्।

यदुक्तम्, 'एकत्र निर्णीतः शास्त्रार्थः अन्यत्र उपकारको भवति इति न्यायं विद्वन्मण्डली नाङ्गीकरोति किम्' इति, अत्रोच्यते, विद्वन्मण्डली इमं न्यायं सापवादम् अङ्गीकरोति इति प्रायः साम्प्रदायिकाः जानन्ति। यथा गो शब्दः एकत्र धेनुपरतया निर्णीतश्चेत् अन्यत्र ज्ञानपरतया निर्णीयते अपरत्र प्रकाशपरतया। स्वयं विज्ञानभाष्यकार एव शुकशब्दस्य उद्धरणानि प्रयच्छन् समविंशतिः विभिन्नान् अर्थान् प्रतिपादयति। तर्हि, स्वयमेव निर्णये क्लेशमनुभवति इति स्पष्टम्। अपि च ऋक्संहितासायणभाष्याधारेण पूज्यभगवत्पादानां अर्थनिर्णये तुलना नातीव युक्ता।

विशेषप्रक्रियासु नादर इत्यत्र पूर्वोक्तप्रमाणानि महिमतिरिति। यथा, न निरोधो न चोत्थितं बद्धं न च साधकः। कदाचित् इति कृत्वापि नोपलभ्यते। सर्वं श्रुतिसमन्वितमेव प्रत्यपादयन्। अपि च, आत्मैकतपरं शास्त्रेऽस्मिन् अपि च, तेषां भाव्यं, यथा अद्वैतसम्प्रदायः व्याख्यायते इति प्रतिज्ञाय तदर्थं वाक्यानां समन्वयः कल्पितो भूतिः... प्राणमंत्रादत्रो॥¹⁶

प्रक्रियायां आवाप्याणां नाशः। सृष्टिप्रतिपादकवाक्यानाम अन्यपरत्वात्। यथाकम्, तस्मादात्मैकत्वप्रतिपत्त्यर्थं किञ्चिदुच्यते। आवाप्याः स्वयं सृष्टिप्रक्रियायां श्रुतेः तादर्थ्यं नास्तीति प्रतिपादयन्ति। इयमेव इत्येव इति सप्रदायाप्रतिशेषस्य नावतरमिति, तन्मूला किन्तु नानया प्रतिज्ञया आवाप्याणां शङ्करसमावतत्त्वादानां अतः, समावतत्त्वादावाप्यापरि कृता आशङ्कता न युक्तियुक्ता इति स्पष्टम्। यदुक्तं वैदिकसाहित्ये कस्यापि नवीनं यदेतत्तत्सिद्धं शरीरोपादानकारणम् अतिवर्तितं अतिगच्छन्ति धीराः बुद्धिमन्तः, न पुनर्यानि प्रमर्शन्ति।

तमन्वयविधिसमाप्त्यं पुरुषं ये हि अकामाः विभूतिवैलम्बावर्जिता मुमुक्षवः सन्तः उपासते परमिब देवम्, ते शुकं यस्मिन्वदीणि धाञ्चि विश्वं समस्तं जगत् निर्द्वैतम्, यच्च स्वेन ज्योतिषा भाति शुकं शुकम्, यस्मात् स वेदं जानाति एतत् यथाकलक्षणं ब्रह्म परम् प्रकटं धाम सर्वकामानामाश्रयमस्त्यम्, यत्र उपासते पुरुषं ये ह्येकामास्तं शुकमेतदतिवर्तितं धीराः ॥

साध्यम् अवलोक्यते तर्हि स्पष्टः स्तः। तद्यथा, स वेदेतत्परम् ब्रह्म धाम यत्र विश्वं निर्द्वैतं भाति शुकम्। अयमर्थः एवमेकमन्त्रशेषं तद्वत्साध्याशामात्रं च दृष्ट्वा कदाचि स्पष्टः न स्यात्। यदि सम्पूर्णमन्त्रः तत्रत्यसमग्रं स्वात्मत्वात्। अतः, तदनुसारेणैव भावपर्यव्यापदः अत्र शुकशब्दः परमात्मपरकतया न श्रुतेतः इति समञ्जसमेव। ब्रह्मपरकतया व्याख्यानम् असङ्गतम्। ब्रह्मं च सा काष्ठा सा परागतिः इत्यादिश्रुतिभिः अनतिवर्तनीयं बुद्धिमन्तः। अत्र प्रतिपाद्यमानं शुकं धीरैः अतिवर्तनीयम् अतिकान्तव्यं वा समधिगम्यते। अत एव अस्य तत्रत्य भाव्यं चेत्यम्, ते शुकं नवीनं यदेतत्तत्सिद्धं शरीरोपादानकारणम् अतिवर्तितं अतिगच्छन्ति धीराः

किञ्चिकारणमस्ति। तत्र मन्त्र इत्यम्, शुकमेतदतिवर्तितं धीराः।¹⁵
अन्यकर्त्री मुहकरोपनिषदः शङ्करसभाष्यं यदुच्यते तत्र शरेशब्दस्य निर्वाणम् इति स्वीकारणे तादृशस्थितानि न दृष्टानि, वेदे आपादनं व्यर्थम्। दृष्टव्यापि उच्यते। अतिवेदं तत्र शरेश्चर्कः इदं सन्त्यागविकर्तं स्यात्। एकमत्रमन्त्रादृशं स्थलमादाय 'एकत्र निर्णीतः शाखायुः अन्यत्र अर्नकर्तव्यो भवति' इति आपादनं न युज्यते। इत्यत्र शुकशब्दस्य 'शुकं शुकं ज्योतिष्मत्' इति व्याख्या कृता। अतः, सर्वत्र एकत्वेतया भाष्यं कर्तव्यम्। शरीरमभिप्रायदेत्यासिम्: सुमानानावाक्यधीराः। शुकमादाय पुनरिति स्थानं हिरण्यम्: पुरुष एकदेवः।¹⁴

शुकशब्दः 'शुकं शुकं अमृतम्' इत्येव व्याख्यातः। इतरत्रापि, तदेतं श्रौका भवन्ति। स्वयं सन्निविष्टः। तं स्वाच्छरीरस्यवृत्त्युत्पत्तिवैधीकां धिया। तं विद्याच्छुकममृतं तं विद्याच्छुकममृतमिति।¹³
यत् शरेश्चकाराणां भाष्ये एकत्वेतया अस्त्येव इति। अपरत्रापि, अद्वैतप्रमाणः पुरुषोऽस्तरात्मा सदा जनानां इदं च इतीमं मन्त्रं व्याख्यास्तः स्वभाष्ये एवं वर्णयन्ति - 'शुकं शुकं शुकं ज्योतिष्मत्' इति। अनेन मन्त्रे

सर्वं तद् भाष्येति कथना एतद् तद्।¹²
ऊर्ध्वमूर्त्तौ जगत्साक्षात् एषोऽवस्थः सनातनः। तदेव शुकं तद्वैश्वं तदेवामृतमप्युच्यते। तस्मिन्मन्त्रोकाः श्रुताः शुकशब्दं व्याकृतवतीः पूज्यमानावतादः 'शुकं शुकं ज्योतिष्मत्' इति नामान इत्यर्थः। इति किञ्चित्तम्। अन्यत्रापि, इदानीं यदुक्तं शङ्करसभाष्ये शुकशब्दः अन्यथा अन्यथा व्याख्यातः इति अत्र चिन्त्यते। प्रकृतमन्त्रं

यानानामधेयपरः इति निर्णीतः।
इह भावयते इति वाक्यायुः निर्णीतः। किन्त्वयं निर्णयः 'शमेन यजेत' इत्यत्र नागुकीयते। तत्र यमेनशब्दः वैश्विकत्वेन अन्ये विश्वैकिकत्वेतया 'सोमवता' मन्त्रधर्मक्षणा सोमशब्दे स्वीकृता। तेन च सोमवता यजेत इह भावयते इति वाक्यायुः निर्णीतः स्यात्। यथा, 'सोमेन यजेत' इत्यत्र-सामानाधिकरण्यात् अन्ये प्रत्यक्षविरोधात्, अधिकरणानि व्यर्थान्येव स्युः। यथा, 'सोमेन यजेत' इति यदि सिद्धान्तः स्यात् तर्हि पूर्वसोमसंज्ञायां यद्वेन एकत्र निर्णीतः शाखायुः अन्यत्र स्वीकर्तव्यः। यथा, 'जुगाई-दिसाखर, 2019

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा। तथा विश्वमिदं दृष्टं वेदान्तेषु
विचक्षणैः ॥¹⁷ अतः, यथाव्याख्यातमेव भगवत्पूज्यपादैः समीचीनमिति मे मतिः।

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सन्दर्भ :

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2. "तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी" - छान्दोग्योपनिषद् (१.६.७)
3. ईशावास्योपनिषद् (८)
4. "कायरहित (अकाय), व्रणरहित, स्नायुरहित, अत एव शुद्ध, पाप्मा से अविद्ध शुक के चारो ओर वह व्याप्त हो गया। कवि, मनीषी, परिभू, स्वयम्भू - इत्यादि विविध नामों से प्रसिद्ध उस तत्त्व ने (शुक द्वारा) यथा तथारूप से सदा के लिए पदार्थों का निर्माण कर दिया" - ईशावास्योपनिषद्विज्ञानभाष्यम् (८)
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10. "इन्हीं सब परिस्थितियों के आधार पर हम कह सकते हैं कि प्रकृत मन्त्र में प्राचीनों ने शुक को शुकः परक मानते हुए जो इस का विशुद्ध आत्म परक अर्थ किया है, यह वृद्ध चरित मात्र है।" - ईशावास्योपनिषद्विज्ञानभाष्यम् (८) पृ.सं. 165
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14. बृहदारण्यकोपनिषद् (४.३.११)
15. मुण्डकोपनिषद् (३.२.१)
16. माण्डूक्योपनिषच्छाङ्करभाष्यम् (३.२.४)
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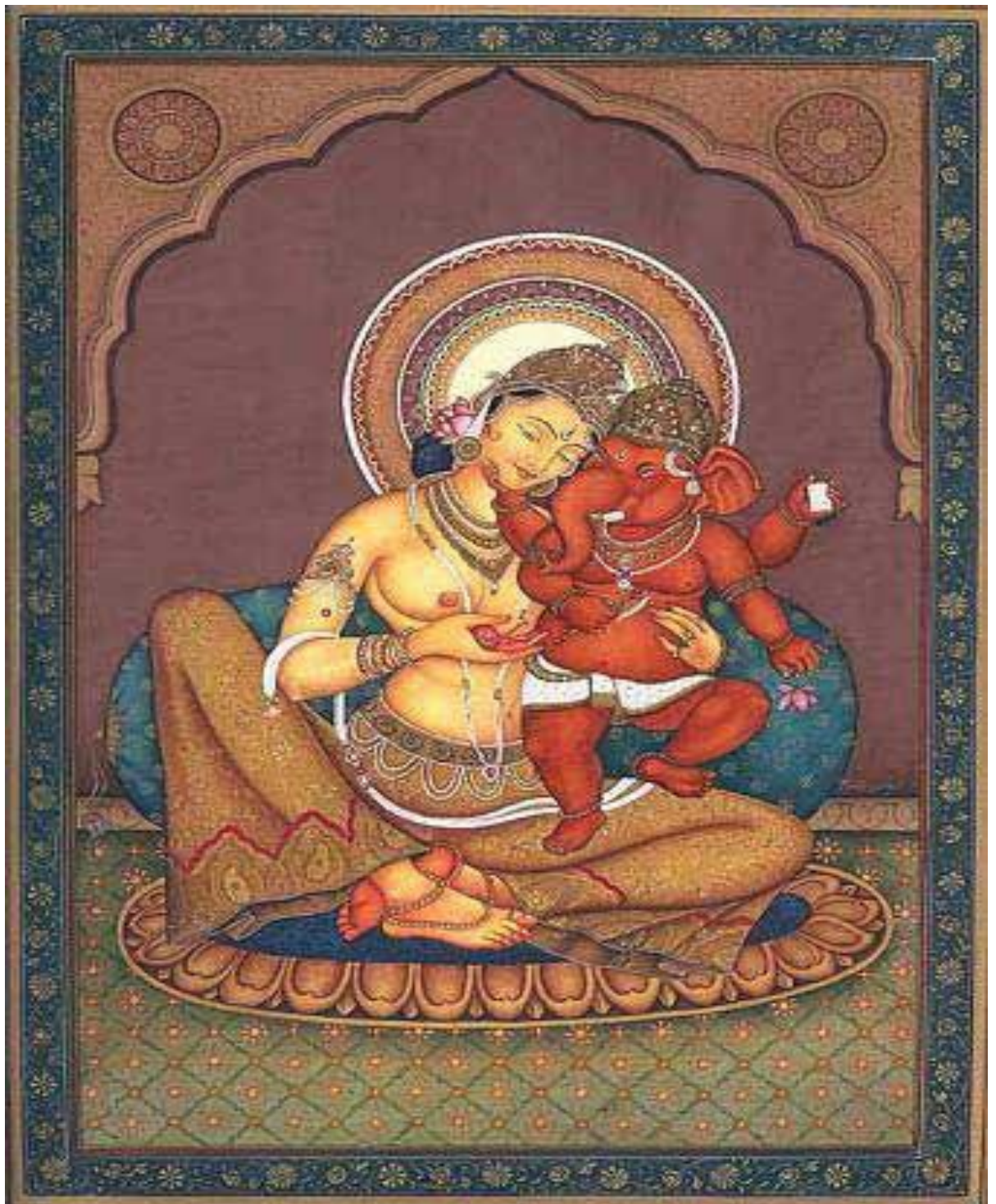
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EDITORIAL



Adoring Shankara as arising from the mystic configuration of his own Shakti

In his gloss on the first canto of the *spandkarika* - the commentator makes obeisance to Shankara who is signified by the splendour of the configuration of his Shaktis. The real Shiva in his essential nature who is omnipotent to carry out all the five functions, springs forth from his unison with his own Shaktis. The absolute one doesn't have to immerse from anywhere since all his shakti unifies and then remains assimilated in him as inseparable. This, as the agamic canons put it, never enters the category of मेय so no question of any obeisance being made to him arises. One Shakti indistinguishable from Shiva expresses herself in variegated manifestation to display her grandeur. Unlike one devout poet who out of sheer affection for Shiva says, "O shambhu you are a mendicant and have nothing so what can you give me, just give me an unswerving devotion of your feet." The philosopher of deep philosophic ingenuity says, "without your mediating Shakti ask her splendour, there is no duality so there can be no obeisance." No one can salute himself or thump his own back i.e. in a metaphysical way. This school of sphurattavsada or the spasmodic projection of awareness developed as a rejection of dire negation of anything except the absolute principle and also as a refutation of the total absence of substantiality in any form. Both belong to ages old philosophical rivals Shankarite monism and the Buddhist theory of nothingness. Nevertheless, both have their own justifications for explaining the universal phenomena, the former calls it vyavahariki and *pratibhasiki* state [transitory assumption] of an illusory entity as true or an acceptance of virtual truth of inexistent entities whereas the notion of *abhutparikalpa* [conceptualising what was never actually generated]. The doctrine of Spanda delivered an aspirant from the tyranny of absolute nothingness and illusoriness. The secondary manifestation named by the author of Bhamati as *dwitaya sachiv parampara* or the trail of secondary and thus conditioned manifestation of the absolute. This is as it were somewhere near to this concept of projection of consciousness or to be more precise, the power of consciousness in the form of the universal phenomena consisting of interlaced word and meaning in the form of thirty-six elements and as many syllables of Sanskrit language en rapport with their corresponding tatwas, the elementary constituents of the phenomena.

This Shakti and her projections of consciousness are like a mirror in which Shiva, the absolute, reflects and cognises his shivahood. Devotion and its expression-obeisance or prostrations is absorption according to the Shiva doctrine. The Sanskrit term for this is *samavesh*.

Assimilation or absorption. the intuitive insight into one's own essential nature i.e shivahood is *namahh* or prostration. The *root nu* means bowing down as well as

The only way an adept bows down to Shiva is by seeking unison with him and the only way of psalmodying is by transcending all expressions audible as well conceptual. The orb of Shiva's shakti from which his cognisable manifestation incarnates is an expression of his munificence which enables all अणु - the empirical experiencers to trace their way back to their essential nature by optimising subjective awareness and minimising and finally eliminating all objectivity. Needless to say that even a bounded pashu is also the absolute parameshwar playing the role of a pashu. The strenuous and at times impracticable discipline of the conventional doctrines are rendered practicable and agreeable simultaneously in the path of the agamas.

Swami Paranand Tirth

Founder president CEO

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Mount Kailash in the Kalachakra Tantra

The importance of Mt. Kailash for Hindu, Buddhists, Jain and Bon religion is immense. In the Kalachakra Tantra, Mt. Kailash region is seen as the ultimate sacred site for the end of the dharmic journey of mankind. The importance of the Kalachakra Tantra in Asian history remains fully unexplored. This Tantra influenced Mongol court, more particularly the wife and son of Kublai Khan himself. In the beginning of the last century, this Tantra echoed as far as St. Petersburg and Hangzhou. While a Kalachakra Temple was constructed in St. Petersburg (1915) under the patronship of the last Russian Czar to fulfil the prophetic visions of the 13th Dalai Lama. Chinese nationalists organized a huge public ceremony of Kalachakra mandala for world peace in Forbidden City, Beijing in October 1932, with a belief to ward off Japanese aggression.

The Kalachakra Tantra was composed during the first half of the 11th century. It was a world war kind of situation in Eurasia. Chola kings attacked the Srivijaya empire in Southeast Asia. Islamic invasion had wiped out all the Buddhist outposts in Central Asia and knocked down Indian kings one by one. The composer had an apocalyptic vision for the world. The war between noble people (Arya) and mleccha (wicked) people was prophesied. The last Kalki King, the Raudra Kalki was prophesied to come from the land of Shambhala and after defeating the barbarians, he would reign for 50 years before departing to the city designed by gods located behind Mt. Kailash i.e. north of Kailash.

Kailash is different from Meru and Shambhala. Meru is the central axle of the cakravaal system; Kailash is one of the sections of the Greater Jambudvipa in which Mt. Kailash, the best of the snow mountains is situated. Shambhala is a Vishaya (विषय) – a region in the section of Kailash, but not around Mount Kailash per se.

Meru finds first mention at verse 10 of the first chapter. It is 1 lakh or 0.1 million yojana in height. 1 yojana is equal to 3200 arm-length (hasta). If one considers arm-length at 40 cm, then 1 yojana will be around 13 km. Thus, the height of Meru is assumed to be 1.3 million km, or almost 4 times the distance of the moon from the earth. Tantra mentions that at 25000 yojana, the planets revolve around Meru. In actuality the orbit of the moon lies at that height. The external universe is stated to have a measure of 4 lakh (0.4 million) yojana. The ratio of circumference and diameter, though is π , is assumed for approximation at value of 3. Then, the circumference of the outer ring of the external universe is 12 lakh yojana. On the surface of the earth, a set of 6 mountains, 6 continents and 6 oceans are arranged around Meru like a girdle. These 18 structures have a combined width of 16000 yojana. Each structure has a width of 111, less than 1000 or 889 yojana. Corresponding with this number are 889 major channels inside the body. There are 10 principal nadis, 156 chakra nadis in the 6 chakras, 360 nadis at 12 bodily joints also known as karma chakra and 360 nadis at 60 knuckles of fingers and toes (6 at each knuckle, a nadi each for one of the six elements i.e. earth, water, fire, wind, space and gnosis), then there are 3 downward flowing channel for urination, defecation, dissemination.

The earliest mention of Mt. Kailash in the Kalachakra Tantra is in the Vimalprabha commentary on verse 54 of the first chapter. This commentary was composed by Kalki Pundarika during the 11th century. The maximum variation in duration of day and night at Kailash is 10 nadis or 4 hours. There are 60 nadis in a day and night. This approximates the modern scientific measurement of 4 hours 40 minutes at Mt Kailash.

The 54th verse of the first chapter of the Tantra mentions Mt. Kailash for the first time. It is with regard to the sun's northward movement. The major description of the Mt. Kailash is in the 'Kalki' section of the first chapter. The 149th verse mentions that the seventh continent is the Jambudvipa. We have discussed the set of 6 continents, 6 mountains and

6 oceans around Meru. This Jambudvipa is then encircled by the seventh ocean- ocean of salt-water.

The Jambudvipa is the land of karma while other inner continents are the land of *bhoga*, i.e. enjoyment.

The width of the Jambudvipa ring is 25000 yojana. The outer periphery is 3 lakh yojana. It has 12 sections. Then, each section has an outer periphery of 25000 yojana. One of the sections has Mt. Kailash. This is named the Kailash Khanda. Other 11 sections have not been named in the Tantra.

Mt. Kailash is surrounded (वेष्टितः) from all sides and is the best of Snow Mountains.

Interestingly, this section also mentions the land of Shambhala which is surrounded by the mountains from all sides. There is no mention of snow-capped mountains in Shambhala. This also indicates that Shambhala is close to the tropics, rather than the Arctic. The next verse mentions the Kailash section which has Mt. Kailash, which has three equal divisions.

Outside of each petal, there are 12 countries. On the right half (सव्यार्धे) Shambhala is known, where the best of sages reside. In Sambhala there are 10 million villages. Thus in each vishaya, there are 10 million villages and in the mandala, there are one lakh villages. These are the terms used for administrative division in post-Gupta Bengal. Thus within each Khanda (खण्ड), i.e., section; there are 96 vishayas; then within each vishaya, there are 100 mandalas. Within each mandala there are 1 lakh villages. The arrangement of eight petals containing 12 regions each in the Kailash section of Jambudvipa has been mentioned. Shambhala is on the right side, i.e., south. Thus Shambhala is not towards the Arctic north; but very much in the tropical region.

Here is a wider depiction of the seventh continent, i.e., Jambudvipa. There are 1152 vishyas. Total count of villages will go to 1152 koti (कोटि) or 11520 million. This will be 11.52 billion. Such a huge number of villages appear bombastic and outlandish. But, assuming people in place of villages; we get the total population of the seventh continent i.e. the land of karma at 11.52 billion; surprisingly the recent UN peak population projection for the world is 11 billion by 2100 AD.

Let us look at modern geography with a Kalachakran perspective. We can see the world in an eight petal view. Russia-Siberia, north of Mongolia can be seen as a separate division. Europe can be seen as another petal. North America, South America, sub-Saharan Africa, Australia, Greenland and Asia similarly, can be seen as other petals. Asia includes Horn of Africa since the Fatimids in Cairo, Egypt and adjacent Christian civilization in the horn of Africa i.e. Makuria and Alodia, have been viewed as part of Kailash Khanda in the Tantra.

Thence, also Asia-petal of the Kailash section can further be seen as comprising 12 major kingdoms extant during the first half of the 11th century when the Kalachakra Tantra text was composed. These are Arya, China, Mahachina, Tibet, Persia, Ruhya (Egypt), Surasma (Makuria & Alodia), Mecca, Campa, Shambhala, Sinhala, and Suvarnadvipa. I have placed Shambhala and Sinhala in close proximity. The Tantra further mentions that at the end of the battle of civilization in which the wicked forces world be destroyed; the great Kalki King would go to the city around Mt. Kailash. Again the next couple of verses reiterates how Kalki would go to the city designed by Gods themselves. Mt. Kailash further finds mention in the second chapter of the Tantra. Verse 49 mentions the offering of dharma at Mt. Kailash eradicates the fear of cyclic existence.

Kalki is seen as the sovereign of the whole chakra of the Jambudvipa. Kalki is always in the front section where he helps eliminate the barbaric tendencies and establishes the supremacy of dharma. Kalki though belongs to Shambhala, he departs for the special

super-smart city designed by gods around Mt. Kailash. The description is based solely on the Sanskrit text of the Kalachakra Tantra. The importance of Mt. Kailash can be gleaned from the fact that it is much more than Shambhala.

Whereas Shambhala is a land of peace, delight and abundance; Kailash is where the virtues are propagated. It is the regenerative womb of Dharma. Salutation to Kailash! Salutation to Masters and Siddhas!

(Part of presentation made on 27 March 2022 during the Fifth International Conference on the Phenomenon of the Holy Mt. Kailash organized by Hamburg University, Germany)

[Shri Niraj Kumar is the author of pentalogy on Kalachakra Tantra. The first volume has recently been published by DK Printworld under the title, “The Kalachakra Tantra: Translation, Annotation & Commentary, Vol. I(2022)].

Aadi Shankaracharya Srividya and Brahmanvidya

Prof. Satheesha K. S.

India is the Centre of Spirituality. *Rishies* and hermits through *Mantra - Darshana* have gained this knowledge that *Jeevatama* is *Sacchidananda Advaita Brahma* only. A *Sadhaka* who is spiritually inclined has *Bhakti, Shrivana, Manana* and *Nidhidhyasana* will automatically merge with *Paramatattva*. The Indian *Shashtra* tradition is a Beam of light for this fact. *Bhagavatpada Shankaracharya* has revealed *Advaitattva* through *Prasthantraya Bhasya, Prakaran, Prabandha* and *Stotra* along with reviving all *Sampradaya* for the promotion and protection of these *Shashtra*. *Vidhyaranyayati's* words also clear these facts - सम्प्रदायो हि न अन्योऽहिति श्रीशंकराद्वहिः'

The literary works of *Acharya Bhagwatpada* are equally useful and relevant for all classes and community. For the *Mumukshu* these *Bhashya, Prabandha, Prakarana* and *Stotra* are to pave way for *Moksha*. To assume that *Bhashya* is for highly evolved people, *Prakarana* is for moderately evolved people and *Stotra* etc., is for average people, does not seem right reason being that sometimes. A *Sadhaka* will get attracted towards abstruse matter and sometimes will simply achieve *Paramatattva* through Devotion only. Thus it is safe to say that every individual of the society would equally benefit by all writings of *Shankaracharya*.

Saundaryalahari and *Prapanchasara* of *Bhagavatpada* have a significant value in *Tantragama Shashtra*. *Bhagavatpada* has established unity of Indian culture through the content of *Shriyantra* and *Shrividhya*. *Saundaryalahari* is the most established *Stotra* among all *Bhagavatpada's* works, where we can get the entire essences of *Advaitattva* as described in *Vedas*, along with the *Srividya upasana*. Upon studying the both *prastanatrayi* and *Soundarya lahari*, it becomes clear that there is no difference between in *Brahmanvidhya* and *Shrividhya*. we can have some examples here-

It is stated in *Prashnopanishad* that the world originated from - *Agni vand Soma*. आदित्यो ह वै प्राणो रयरेव चन्द्रमा I. This is the essence of *Srividya* where it is stated that world originates from *shiva* and *shakti*. Same is stated in *Uma - haimavati* context of *Kenopanishad*² as well.

Bhagavatpada declares in *Soundarya lahari* that Just upon chanting the first to words भवाहन त्वं *sadhaka* is blessed with *Moksha* by *Bhagwati* and it is so potent that it is equivalent to the famous words 'अं ब्रह्माहति³ from *Upanishad*. From the *saundaryalahari shloka श्रुतीनतां िरूाानः*⁴ *Acharya* clarifies that *Jagadamba* is the subject matter of all *Upanishads*. So *Saundaryalahari* and *Upanishads* have the same subject matter of *Paramadvaita* which is *Param Brahma* only.

¹ *Prashnopanishad*- 1/4

² *kenopanishad*- 4/1

³ *Brihadarnyakopnishd*- 1/4/10

⁴ *Saundaryalahari- 84*

It is worth to be noted that in the traditional worship ceremony of *Shrichakra*, Advaita Acharyas are remembered at the beginning -

नारायणं पद्मभुवं वहशष्ठं शक्तं च त्रिपुरप्रपराशरं च।

व्यासं शकं गौडपदं त्रिंशन्तिं गोहवन्दयोगीत्रिथातय हशष्यि। श्रीशंकराचायात्रिथातय पद्मपादं च
त्रिंशत्तिलकं च हशष्यं

त्रिंशत्तिलकं वार्त्तिककारिन्यान, अतिद् गुरुन्सन्निहितः।⁵

Thus it clarifies the fact that although the *Acharyas* of *Shrividya* and *Brahamvidya* may have difference of opinion and follow different path but their final aim was Paramadvaita which is the establishment of *eternal knowledge*.

Each and every shloka from Saundryalahari establishes Advaitvada it self. The unity of all sadhaka, upasya and Srividya is shrichakra. Therein the Midst Goddess Paramshiva shaktisvarupa Mahatripursundri is established.

According to the Five Vedic Sanhitas namely Vasishtha, Sanaka, Sanandan, Shuka and Sanatkumara, Shiva and Shakti have five common elements in them

- *Adhishthana*, *Avstha*, *Anushthana*, *Naam* and *Roop*. This is the basic concept of samayachara. In this context *Samaya* is not restricted to mean specific time but the word *Samaya* is means *Shiva*, *Samayaa* means *Bhagwati Tripursundari* and *Samayi* means *Sadhaka*. The methodology where a *Sadhaka* who has pure *Chitta* is seated in his *Sadhana* in *Nirguna* Paramttava in *Abhedasthiti* is called *Samyachara*, which is also the highest state according to advaita vedantis. Thus, it is believed that the Srividya is prakriya part of advaita. And that is the reason why Adi Shankara bhagavtpada initiated the worship of srichakra in various devi temples in India along with the maths established by himself. some of them as following-

⁵ Sampradayika Shloka

1. **Sharadamba, Shringeri** - In Karnataka Shringeri, *Sharadamba* idol is established on *Shrichakra* in *Dakshinamaya peetha*.



2. **Kanaka-Durga Vijayavada** - In Andhra Pradesh Kanaka-Durga is considered Devi of Power, money and charity. Aadi Shankracharya had stabilised *Shrichakra* there and also started Vedic worship of Kanaka-Durga.



3. **Mahalakshmi, Kohlapur** - Mahalakshmi temple is in Maharashtra. It is said that *Aadi Shankracharya* revived this very temple and stabilised *Shriyantra*, which is worshiped even today.



4 **Bhramaramba, Shrishailam** - In Andhra Pradesh, Shrishailam Devi temple is established which is dedicated to *Bhramaramba* and *Mallikarjuna*. The main idol is stabilised by Jagatguru Aadi Shankaracharya. He even stabilised the *Shrichakra* there.



Likewise *Meenakshi mandir* was established in Shivasamudram in Karnataka , *Mukambika* in Kollur, *Kamakshi* in Kanchipuram in Tamil Nadu , *Kamakhya* in Guwahati, *Shardabhadragavati* in Kashmir and at many more places. *Shriyantra* established by Adishankracharya is worshiped even today.

Pratyabhijna made easy 7

Sutra : Sacheko Dvirupaha Trimayas Chaturatma Sapt Panchak Svabhavah

सचैकोद्विरूपःत्रिमयःचतुरात्मा सप्तपंचकस्वभावः।

Translation: Since the correct knowledge of the self leads to emancipation and the incorrect one to bondage, the real and correct nature of the self must be ascertained completely. Thus the seventh aphorism.

Exposition:

Despite being one he assumes, three, four and thirty-five forms (7 and 5) forms respectively.

Why one?

Shiva Bhattaraka alone is the universal self-one without a second. Because the self-effulgent subjective consciousness cannot be conditioned in time and space and an insentient entity can never be subjectively conscious.

Why twofold?

The prakasha of his own accord accepts contractions in the form of prana etc. becomes the conditioned experient of this experience. In this way, it assumes two forms:

- A) Pure Subjective Consciousness
- B) The experiencer of the conditioned objectivity

The trifurcation explained:

Owing to the three taints (mala) viz. Anava, Mayiya and Karmic, the subjective awareness becomes threefold hence Trimaya.

Four forms:

Owing to grosser manifestations of Shunya, Prana and eight categories of Puryastakam and the Gross body it assumes four-fold forms, hence, Chaturatma

Of the nature of thirty-five elements Siva to Prithvi (presumably Siva and Shakti taken as one).

Another interpretation of seven and five:

Seven elements from Siva to Sakala-Shiva as five Shaktis Jnana, Iccha, Kriya, Chit, and Anand. This universal self can lead to emancipation only if intuitively recognised as mentioned above. Otherwise, it leads to a divergence which culminates in the miseries of samsara or material existence.

Questions

1. Two fold refers to bifurcation

Yes

No

Can't say

2. The same subjective awareness upon getting conditioned assumes two forms: With one she remains pure unconditioned awareness and with another experience

Yes
No
Can't say

3. The three taints are Anav, Mayiya and Kayla

Yes
No
Can't say

4. Explain the two renderings of the phrase Saptpanchakam in detail

(Paranand Swami from YTA Google classroom)

5

A poem by prof Ambika Talwar.

Prayer: A Walking Seed

~ Ambika Talwar

I sighted a man in bedraggled greys
 unwary wild world-shook
 Out of his mouth a silent stream
 words gazing at plaster peeling off walls
 his ragged passion flaking fine beige dust
 him walking muttering odd lingua poesia
 Passersby became invisible
 while he just kept on wearing out
 his stylish shoes thinking of home
 where trees grow madly in the rain
 while he just kept on searing
 decapitated layers of space filtered with echoes
 while he just kept on humming
 under his breath – serenidade vedrina serenite...

When a bottle rolled down the alley
 someone carefully moved it away
 fruit stalls shook – a melon rolled
 into this man's lined palms – he held it
 with both his hands and became silent –
 mute as a fruit of globular wonder at our world
 in spite of the dementia of drugs warlords
 ideologues and demagogues

This pristine vision claimed his mind
 he fought it as rancid chorus of flies
 crowding the fruit stall – the seed the seed
 he intoned... the seed...
 Oh he just kept on walking shadowy
 streets where lamps cast its beam
 mottled into the dust of over-walked
 roads marked by soles of shoes sore
 muttering... the seed the seed
 Gawkers with sleep and kohl in their
 eyes glanced at this oddity – mad poet
 in their midst unknown unkempt odd
 familiarity of his ragged robes trailing
 in old forgotten stories, deaths rising as
 nightmarish as a moan from the house of prayer
 when men have forgotten the reason
 Our mad poet kept wandering even as
 peony light lifted a little finger – doing its
 own thing to the sound: ...the seed
 where is the pot to hold sacred seed?

II.

I broke the spell with my scratching pen.
 Of what is this pot made? Show me.
 Lead me to this grand design. Ready!
 So I unravel an old poem and wash it
 Another I place in quarantine – raucous lines.
 To you starving one I shall feed grapes

This tired one needs compassion
Let me soothe your crinkles – Wait!
You. You are to be locked up for
stealing my thoughts. You have now
been un-poemed. Correct yourself!
Another crumpled lay at edge of moonlit
window as if a cry would pierce placid
stained surface. In its crumpled center
something hard – I just then unfolded
its ley-lines without time to uncrease
crumpled torn pages. My fingers
grasped – in my hand, I found a seed,
My existential heart gaped – Is this
the same seed of the mad poet wandering?
Did the same moon lose it here?
I stepped out in dimming darkness
in sliver of peony light to look
for this mad poet – wandering somewhere
amid minarets, broken houses, scattered
fruit, sore shoe soles, whimsical sad dreams,
lostness of prayer and lament...
Labyrinthine city is breaking for new
story to tell the children being born.
Prayer is voice of the heart – seed within a seed

Prof Talwar, a noted poetess is a professor of creative arts in the US. Many of her poems show her mystic bent as latent in them. She has borrowed the idea from Jalaluddin Rumi's

pessimistic pathetic reflections. The metaphysical orientation of pain, sufferings and mortification is the underlying streamline of consciousness in this poem)

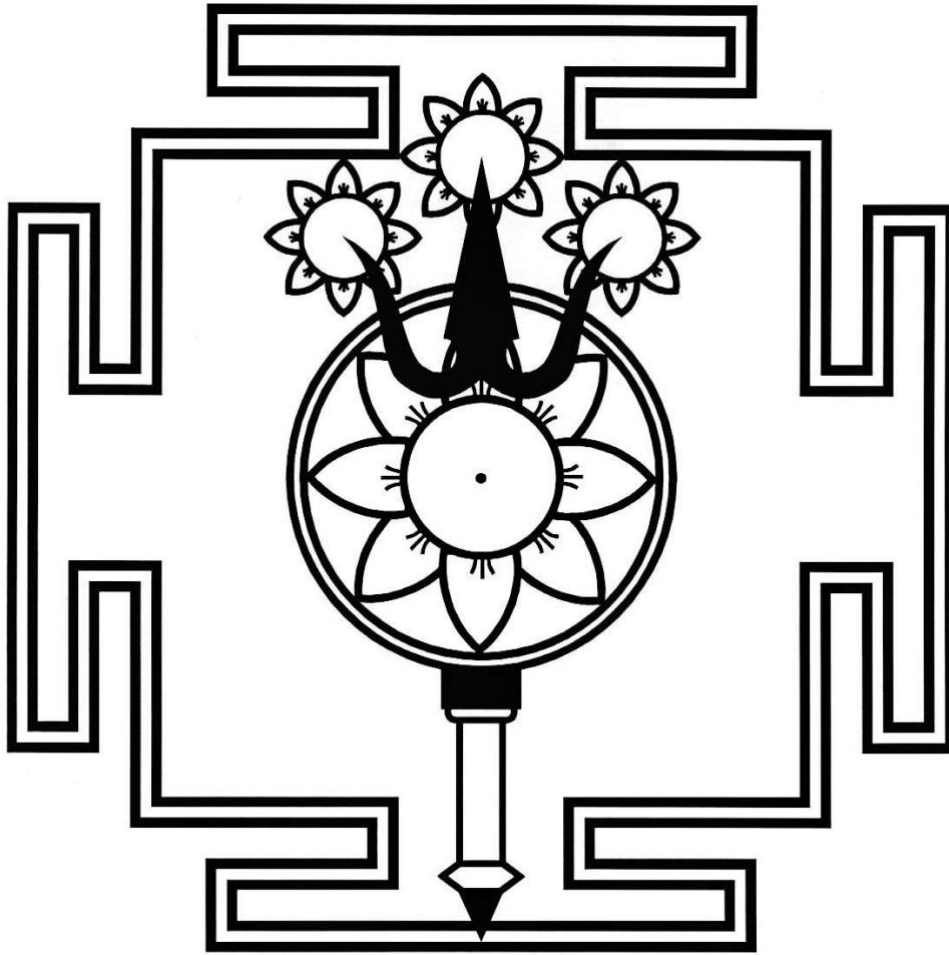
6

YTA Colloquium 2022 pictures









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A Detailed Proof of Rolle's Theorem

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ABSTRACT

The aim of this paper is to remove the difficulties in understanding the proof of Rolle's theorem by the students. To achieve this we used the definition of limit and trichotomy law of real numbers.

KEY WORDS: Rolle's Theorem, Trichotomy, Real Numbers.

INTRODUCTION

The proof of Rolle's Theorem will be given in many text books of "Real Analysis". Vishal V.Mehre and Shubham gupta[1] did survey on understanding the proof of Rolle's theorem by the students. They observed many students have difficulty in understanding the proof of Rolle's Theorem. Perhaps this may be due to the use of certain results which were proved earlier in the proof of Rolle's Theorem. The students may not recollect these results at the time hearing the proof of it. Further the students have doubt in certain conclusions used in the proof of Rolle's Theorem. In this we are presenting the detailed proof of Rolle's theorem using the definition of limit and trichotomy law of real numbers to remove the doubts of the students and easy understanding the proof of it.

Statement of Rolle's Theorem:

Let $a, b \in \mathbb{R}, a < b$, $I = [a, b]$ and if

i) $f(x)$ is continuous on the closed interval I

ii) $f(x)$ is differentiable on the open interval (a, b)

iii) $f(a) = f(b)$

then there exists at least one real number $c \in (a, b)$

with $f'(c) = 0$

Proof of Rolles Theorem :

By the hypothesis the function $f(x)$ is continuous on the closed interval $[a, b]$. Therefore, by the Boundedness theorem [2] the function $f(x)$ attains absolute maximum and absolute minimum on $[a, b]$. Let M and m be absolute maximum and absolute minimum of $f(x)$ on $[a, b]$ respectively. Then there exist points $c \in I$ and $d \in I$. Such that

$$f(c) = M \quad (1)$$

And

$$f(d) = m \quad (2)$$

Now there are two possibilities $M = m$ and $M \neq m$.

Case (i): $M = m$

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Analysis of Web Components in Website Design

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ABSTRACT

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The main objective of research article is to measure the download performance of website. In the methodology various elements are taken into consideration viz., HTML tags, Objects, Images, CSS, Scripting, Website size. The download time of website is measured in ranking grades viz. A, B, C, D, E, F etc. The website developer needs to observe the performance of various elements and optimum download time into order to improve the performance of website design.

Keywords : Downloading Time, Front-End Analysis, CSS, Html, Objects, Script, Website Size.

I. INTRODUCTION

Today web is not only information resource but also becoming an automated tool in various applications. A website is a collection of related network web resources, such as web pages, multimedia content which are typically identified with a common domain name and hosted through web server. It is the combination of both front-end and back-end. Front-end web development basically deals with web site design. The various technologies required for front-end development are html, css, javascript, etc., Back-end web development mainly deals with web server. The website technologies for web server provide the tasks about web content organisation, storage, download time and hosting the website.

II. RELATED WORK

Initially, the web was considered as a collection of static html documents tied together with hyperlinks. However in present situation, there is a need to develop interactive websites for various web users. This may increase the size of website and performance of website is crucial in accessing the website. In order to improve the performance of website various elements of website design need to be taken into consideration. These include website download time, HTML tags usage, CSS, scripting, images, graphics etc., [1].

Javascript's instant popularity happened during the period of the Browser wars. Javascript is a client side dynamic programming language. It is the html and web programming language. Javascript performance really suggests with getting the code onto a page in the most efficient way possible. A large source of performance of

problems in Javascript is partly written code that uses inefficient algorithms or utilities. In effect, javascript forces the developer to perform the optimizations that a compiler would normally handle in other language [2]. In order to design a website various technologies [3] [4] [5] provide custom elements for website operation. World Wide Web consortium (W3C) defines a set of guidelines for quality of web design. These works stress on the navigational relationship among web pages [6]. Downloading time depends on varies with components such as multimedia, document size, program size and so on [7].

III. METHODOLOGY

The methodology for analysing download time of website initially starts with a web program. The program consists of two parts: extracting components of website with download time and download time performance grades. In the web program, all the components of website with corresponding downloading time are extracted using a web tool namely Web Page Analyzer [8] as shown in figure 1 to figure 3.

Web Page Speed Report

| | |
|---------------|------------------------------------------|
| URL: | http://www.learnsanskrit.org |
| Title: | Learn Sanskrit Online |
| Date: | Report run on Tue Jul 31 02:17:55EDT2018 |

Diagnosis

Global Statistics

| | |
|----------------------|-------------|
| Total HTTP Requests: | 7 |
| Total Size: | 69944 bytes |

Figure 1: Website Analysis

Object Size Totals

| Object type | Size (bytes) | Download @ 56K (seconds) | Download @ T1 (seconds) |
|---------------|--------------|--------------------------|-------------------------|
| HTML: | 5031 | 1.20 | 0.23 |
| HTML Images: | 10434 | 2.28 | 0.26 |
| CSS Images: | 2641 | 0.93 | 0.41 |
| Total Images: | 13075 | 3.21 | 0.67 |
| Javascript: | 43189 | 9.01 | 0.63 |
| CSS: | 8649 | 1.92 | 0.25 |
| Multimedia: | 0 | 0.00 | 0.00 |
| Other: | 0 | 0.00 | 0.00 |

Figure 2: Web components size and download time

Analysis and Recommendations

- **TOTAL HTML** - Congratulations, the total number of HTML files on this page (including the main HTML file) is 1 which most browsers can multithread. Minimizing HTTP requests is key for web site optimization. Y
- **TOTAL OBJECTS** - Congratulations, the total objects on this page (including the HTML) is 7 which most browsers can multithread in a reasonable amount of time. Minimizing HTTP requests is key to minimizing object overhead (see Figure II-3: [Relative distribution of latency components showing that object overhead dominates web page latency](#) in [Website Optimization Secrets](#) for more details on how object overhead dominates web page latency.
- **TOTAL IMAGES** - Congratulations, the total number of images on this page is 3 . Most browsers can send multiple requests, which can speed display of multiple images.
- **TOTAL CSS** - Congratulations, the total number of external CSS files on this page is 1 . Because external CSS files must be in the HEAD of your HTML document, they must load first before any BODY content displays. Although they are cached, CSS files slow down the initial display of your page. Remember to place CSS files in the HEAD and JavaScript files at the end of the BODY to enable progressive display.
- **TOTAL SIZE** - Congratulations, the total size of this page is 69944 bytes. This page should load in 15.34 seconds on a 56Kbps modem. Based on current [average web page](#) size and composition trends you want your page to load in less than 20 seconds on a 56Kbps connection, with progressive feedback. Ideally you want your page to load in 3 to 4 seconds on a broadband connection, and 8 to 12 seconds for the HTML on a dialup connection. Of course, there's always room for improvement.
- **TOTAL SCRIPT** - Congratulations, the total number of external script files on this page is 2 . External scripts are less reliably cached than CSS files so

Figure 3: Analysis and Recommendations

The website size is dependent on various components of the website. These components include Image Size, Documents Size, Media Size, Programs or Scripts Size, CSS size and other objects. The relation between website size and web components is shown in equation (1).

$$\text{WEBSIZE} = \sum (\text{IMG SIZE, DOC SIZE, MEDIA SIZE, CSS SIZE, SCRIPT SIZE, OTHER OBJSIZE}) \dots\dots\dots(1)$$

Where

- WEBSIZE = Website Size
- IMGSIZE = Images size
- DOC SIZE = Documents size
- MEDIASIZE= Multimedia size
- SCRIPTSIZE= Scripts or programs size
- CSSSIZE = Cascading Style Sheetsize
- OTHEROBJSIZE = Other objects size like Actice X, AJAX, Jquery etc.

Equation 1 : Relation between website size and web components size

The download time is directly proportional to the page size. The download time performance grade is obtained using the web tool GTMetrix [9] as shown in figure 4. The GTMetrix web tool analyses the website download time and evaluates the download time performance in A, B, C, D, E and F grades. The page speed grades are provided based on web pages adherence to the rule sets. A good page speed score means web pages are optimized for the browse to render as fast as possible.

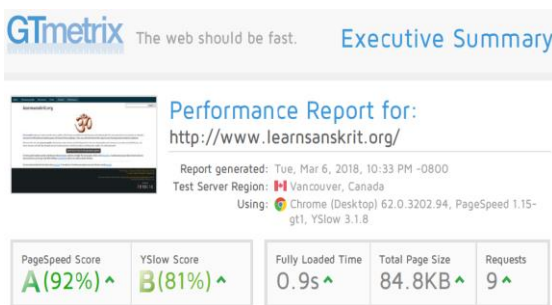


Figure 4: Download time grade of website

Taking consideration of grades obtained, the download time criteria for the websites are provided using the following equation 2.

$$\begin{aligned} & \text{VeryGood (if grade=A)} \\ & \text{Good (if grade=B)} \end{aligned}$$

$$\begin{aligned} & \text{Better than avg (if grade=C)} \\ & \text{WDTC = Average (if grade= D)(2)} \\ & \text{Poor (if grade=E)} \end{aligned}$$

$$\text{Very Poor (if grade =F)}$$

Where

WC= Website Downloading time Criteria

Equation 2: website downloading time criteria equation

Implementation

The methodology is implemented on various Sanskrit related websites and the performance of these websites is tabulated below in table 1.

| S.NO | WEBSITES | DOWNLO AD TIME PERFORM ACE GRADES | WEBSITE DOWNLO ADING TIME CRITERIA |
|------|------------------------------------|-----------------------------------|------------------------------------|
| 1 | Sanskrit. Samskrutam. Com | D | Average |
| 2 | www.sanskrt world.in | C | Better than Average |
| 3 | www.sanskrt academy.com | B | Good |
| 4 | www.learn Sanskrit.org | A | Very good |
| 5 | https://:the sanskritlangu age.com | B | Good |
| 6 | https://sanskritsafire.com | E | Poor |
| 7 | https://sanskrittutorial.in | B | Good |
| 7 | https://sanskrittutorial.in | B | Good |
| 8 | Aupasana. com | A | verygood |

| S.NO | WEBSITES | DOWNLO AD TIME PERFORM ACE GRADES | WEBSITE DOWNLO ADING TIME CRITERIA |
|------|-----------------------------------------------------------------------------------------|-----------------------------------------------|------------------------------------------------|
| 9 | https://www.Gitasupersite.Iitk.ac.in | C | Better than average |
| 10 | http://veda.bhumi.org | A | Very good |
| 11 | http://www.Pradakshina.m.Com | D | average |

Table 1: Evaluation of the download time performance of websites

The analysis was carried on 11 websites related to Sanskrit. The analysis report are as follows, out of 11, three websites are graded very good, three websites are good, two are better than average, two are average, one is poor. The website designers can optimize their website design and thereby can reduce downloading time by implementing methodology stated.

IV. CONCLUSION

The main objective of the research article is to analyse the performance of website based on its design. In analysis process various factors are taken into consideration in order to suggest the improvement in website design. A remarkable effort has been made in this paper to identify and investigate all possible parameters for quality web design with improved performance.

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Articles –

1.

 **ANDHRA UNIVERSITY**
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**Azadi Ka
Amrit Mahotsav**

The Glory of Indian Music & Dance



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27

'SANGEETABHUSHANA' SRI DOKKASRIRAMA MURTHY - A DISTINGUISHED COMPOSER

'Sangeetacharya' Dr. Vyzarsu Balasubrahmanyam,
Assistant Professor (Vocal),
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Abstract

South Indian Music has a rich treasure of musical repertoire bestowed by several distinguished Vaggeyakaras, popular and lesser known. These eminent Vaggeyakaras and Musicians not only enriched the classical music traditions, but also made colossal contributions to music and its literature, carrying forward the glorious legacy of Indian art and culture over the centuries. However, there are several renowned Musicians and inspired Composers who contributed much to the inheritance of a rich and living practical tradition, but remained obscure as they chose to lead their life in the service of music. It is gratifying to note that there are many a Vaggeyakara from the Telugu region who contributed significantly to the musical treasure of Carnatic music, but not much is known about their life and valuable contributions. This paper is an attempt to present the contribution of a lesser known Andhra musician and Composer, 'Sangita Bhushana', 'Nada Kalanidhi' Acharya Sri Dokka Srirama Murthy, a highly talented and an exceptional Musician, Guru and Vaggeyakara, who had many firsts to his credit in his scholastic, artistic and composing pursuits. He had also carried on research and contributed to the Lakshya and Lakshana aspects of music, apart from serving as a member of several academic and advisory boards of prestigious Institutions and Academies.

Keywords

Dokka' Srirama Murthy, Carnatic Music, Andhra Composer, Vaggeyakara, Lesser known Telugu composer, 72 Melakarta Varnas, 72 Melakarta Kritis

1. Introduction

'Sangeeta Bhushana', Acharya Sri Dokka Srirama Murthy was born on the 31st of December, 1907 at a village called Vakkalanka in Amalapuram Taluk to Smt. Sundaramma and Sri Somanatha Sastry. His father was an expert in Dramatical Literature and Grammar, and in the science of Philosophy and Astrology. Every member in his family was gifted with a melodious voice and sang traditional Carnatic music.

Influenced by his paternal Grandmother's singing, young Srirama quickly grasped and repeated all the musical forms that she sang. Not only did he repeat, but also participated and performed at the local temples in Bhajana gatherings, singing in a high pitch, the compositions of Bhadracala Ramadasu, Yedla Ramadasu, Tumu Narasimha Dasu and won everybody's hearts.

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MACHINE LEARNING MODEL FOR DECLINE CURVE ANALYTICS ON CRUDE OIL PRODUCTION

ARUNA KUMAR KAVURU AND DR. MOHAMMED FAISAL DR. R J RAMASREE, MOHAMMED ISMAIL IQBAL AND SAMI KHALIL IBRAHIM MUSTAFA

ABSTRACT

As rightly mentioned by N. El Bassam there earths are needed by 2050, to fulfil the requirements of energy resources looking at the current resource utilization. Companies produces the oil from wells at a high capacity and after a particular point when the reserve becomes low, the production rate declines. At that time the O&G engineers, apply various methods to increase the oil production. Currently the O&G companies are following the decline curve analysis methods to identify the decline point and then will provide their treatment to improve the oil production. Data Science and Machine learning techniques can be used effectively to predict, that decline point. In our current study, the plan was to review a huge set of data from more than 3800 wells, is proposed to predict the peak value of each oil well from reservoir, so that it will help the petroleum engineers to do required predictive maintenance, to reduce the decline of production and not to have more decline in the curve of the production.

Keywords Oil and Gas, Production, Upstream, Artificial Intelligence, Decline analysis curve, Predictive analysis.

I. INTRODUCTION

Any oil well will reach to its maximum level of production after a certain number of drilling operations. Once the decline in production starts a separate process called well completion is performed to make the well ready again for production.

For a better reservoir management, it is important to construct a proper reservoir model, that can estimate the oil reserves, predict the reservoir efficiency, and check the production status. It is important to study the reservoir and set the objectives effectively, for a good reservoir model to get established and while specifying the objectives, it is also to be focused on the recovery mechanisms of the reservoir based on the study conducted on reliable forecast results from production history. [2]

The reservoir modeling is performed in various ways such as laboratory method, mathematical method etc., While modeling, it is important to start with the basic step called reservoir characterization where the data that is needed for the model construction is collected and analyzed. The data that is collected here are “well testing data”, “well logging data”, “seismic data”, “core data”, and “fluid data” and are used in the model construction. These types of data store, the information, and properties from various heterogeneous reservoirs. [2]

Even though there are many proven methods, it is very critical to predict the oil production, with 100% accuracy. One of the most popular method with high percentage of accuracy in predicting the future production rate is the Decline Curve Analysis. For forecasting Oil and Gas, most proven means are the decline curves. The Decline curves uses the production data for plotting and analyzing. These curve models such as exponential, hyperbolic, and harmonic model also analyzes the characteristics of reservoir based on the production data.

The Decline Curve Analysis matches the historical data of the production with the pragmatic equation, that is shown in the following general form.

$$D_i = Kq^b = \frac{-\frac{dq}{dt}}{q} = -\frac{\Delta \ln q}{\Delta t}$$

$$K = \frac{D_i}{q_i^b}$$

where D_i is the decline rate.

Based on the prediction from this method the rate of decline can be identified.

The architecture presented in this paper introduces another novice method, which can predict the decline, well in advance based on a trained machine learning model. As mentioned above, it may not be 100% accurate, as the prediction trends may vary from reservoir to reservoir or from the geographical regions. The plan of the study is to measure the peak value of the wells and do the treatments that are needed to improve the well production in advance, instead of waiting for the well to reach the saturation point. The machine learning model shown in this system used various algorithms such as correlation, linear regression, etc.,

A huge collection of datasets taken from more than 300 reservoirs and a large set of oil wells, the study was conducted using python and many of the libraries such as Pandas, Sci-Kit Learn, numpy, seaborn etc.,

II. LITERATURE REVIEW

Jamshidnezhad, M (2015) et al [2] has discussed the reservoir modeling in detail in chapter number 2 and as mentioned there, the reservoir model in general consists of certain major elements such as defining objectives, data analysis, build model, matching history, forecasting the scenarios, reporting etc., Referring to various literatures, the chapter has also defined microscale, macroscale, mega scale and giga scale type reservoir modelling. It was also summarized through various sources with reservoir modeling such as sources of dynamic and static data and these sources provide structures, logging data, geometry, geophysical data, raw data with various types of analysis. In further sections, all the types of data are explained in detail with mathematical equations. It was highlighted that the reservoir engineers must make sure that the solutions that they have got with the outputs of the simulation methods used, are to be most possible closest to the solutions of the mathematical models.

Belyadi, H et al. (2017) [3] in their study about decline curve analysis has mentioned that the “Decline Curve Analysis” is one of the popular and age-old analytical method to predict the future production of Oil and Gas. The different types of decline curve models such as exponential, harmonic and hyperbolic decline curves. The exponential decline happens when the production rate versus time is plotted on a semi-log plot and if it is a straight line and this is also known as constant-rate decline. The hyperbolic decline rate depends on the reservoir and well where the oil is produced. The decline rate will be sharper if the production is with high pressure and is hard production, and if the decline rate is shallower with minimum pressure and is slower production. When the hyperbolic exponent value (b) is equal to one with a constant of change in decline rate the harmonic decline occurs.

Blasingame T A (1971) [4] in his study on decline curve analysis has presented a technique that can be utilized to dissect variable-rate/variable strain drop creation information utilizing a steady tension simple time work. The most critical result is that of the limit overwhelmed time change for consistent rate or steady strain stream. This change, given by Equation for relation using test analysis permits an examiner to figure a comparable time for steady strain creation, rapidly and effectively, in light of the boundaries m and b, acquired utilizing constant rate analog relation. For gas wells this system is less direct and requires an iterative arrangement created. We considered four unique strategies to change variable rate information into the consistent tension arrangement profile. We considered three recursion formulae which register the consistent pressure identical time work, temp. by board summations based on trapezoidal principal integration and limited distinction developments. Every one of these relations was applied effectively to change over the consistent rate dimensionless arrangement into the steady tension dimensionless arrangement. Nonetheless, McCray tracked down that use of the trapezoidal standard mix strategy gives poor results when applied to unpredictable information or information with extended shut-ins. This conduct makes the overall utilization of these recursion formulae troublesome, best-case scenario. The fourth strategy created was a thorough character which compares the limit ruled answers for steady rate and consistent strain creation. The subsequent two-boundary connection might be utilized for dimensionless arrangements or field information applications. At the point when the m and b boundaries are not really set in stone utilizing the techniques information disperse ought to have little impact on the upsides of the boundaries on the grounds that a best fit pattern is set up. These qualities make the limit overwhelmed stream technique the most valuable result of this work.

M.J. Fetkovich (1987) et al [5] have published their research article collaborating with Phillips petroleum company and have mentioned that decline curve analysis should work since it is established on basic fluid flow standards similar standards utilized in pressure-transient examination. The issue most specialists have had and will keep on having with decline curve analysis is not correct, sporadic, or lacking information. Cautious thoughtfulness regarding acquiring exact stream rates, streaming tensions, also personal time should assist with taking care of the issue. A decent rate time analysis is not exclusively will give similar outcomes as regular pressure-transient investigation, yet in addition will permit a gauge to be made straightforwardly at no expense

in lost creation. For low-porousness animated wells, specifically, pressure-development testing could be disposed of by and large as being of little worth or monetarily baseless in view of the subsequent creation misfortune when thought about with what can be acquired from appropriately directed constant wellbore-pressure drawdown tests.

Lucas Downey et al [6] has explained in detail about the decline curves and the methods to determine the “estimated ultimate recovery” on any oil & gas reserve. The curve will help in identifying or estimating or predicting the O & G production rate. It was highlighted in the article that the decline curve analysis is not accurate than simulated methods, as it depends on the historical data and the method will not count the labor, equipment, where it could effect the production rates.

Md. Shahin Alom et al [7] has presented a new and numerically thorough strategy to examine reduction in gas creation and its pressure information utilizing “type curve”. The pseudo boundaries, for example, pseudo-total creation, pseudopressure and a pseudotime work interestingly to break down rate-time curve. The pseudotime work gives an advantageous way to deal with handle varieties in thickness compressibility esteems all the more thoroughly with strain since consistency compressibility proportion is a component of aggregate creation. The proposed technique depends on using of the new equilibrium pseudotime(T_a), called the rate standardized pseudototal capacity. Another calculation is introduced to figure the gas set up, and repository properties like penetrability, supply waste region, and the pseudosteady satisfy consistent. This technique is likewise skilled to examine the conduct of creation information all the more thoroughly for consistent variable rate/variable strain drop, bottomhole pressure, and solid exhausted supply ailment. The proposed strategy is an immediate use of pseudosteady state connection that evades emphases and extrapolation of information during analysis. At long last, detail analysis and understanding techniques are introduced for both recreated and field information. The results acquired are in great concurrence with recently revealed outcomes. The proposed technique is totally legitimate for limit ruled stream system in gas repositories. The work is exhibited by three models and contrasted and past investigations by different scientists. It is observed that the outcomes got contrast well and those got by different analysts.

Mohammed Hossein Dehghail et al., [8] has mentioned that in regression models ordinarily, both of information and boundaries are considered as fresh. Yet, sometimes, for working on the forecast, the researchers have planned to use a model such as regression, with uncertain factors. For this situation the typical models of regression are not appropriate, so fluffy regression may be reasonable substitution options. In this paper it was considered that the techniques of least outright deviation and least square are the most recognizable techniques to look at the notice models. In exemplary regression both, information and boundaries are thought of as fresh. In any case, now and again, the noticed information related to at least one factors are uncertain. In cases similar to these, the researchers recommend fluffy regression models to supplant exemplary regression.

Dietrich Stoyan et al [9] explained that Orthogonal linear regression which is a statistical technique, that is generally used to “fit a line” with the data points x_i and y_i within a scatter plot, where it is considered that both the variables x_i and y_i have errors. The research has shown that the orthogonal linear regression analysis revels finds its origin in applied geodesy. The whole study has proven meaningful as both coordinates that are processed and recorded by the sensors are subject to errors in the measurement.

III. Methodology & Practical Implementation

The OSEMNI methodology was planned to use in this case study, to apply the machine learning algorithm and predict the decline point of the well.



Figure 1: The OSEMNI Framework [10]

As mentioned in the figure 1, the following are the major stages that are followed to predict the decline point in any well.

1. Obtain: This is the first phase of the framework, where the data is acquired from the sources. For the current case study, the data was acquired from various reservoirs and many number of oil wells. The data collected was in various formats and a variety of database tasks were performed, using different languages such as Python and PHP.
2. Scrub: The data that was obtained through Step 1 was cleaned and filtered, by avoiding the irrelevant and no meaning data. All the data was again converted in to .CSV format and created a single data repository for analysis and processing. For the convenience, in further stages, additional columns were created to identify the reservoirs and wells separately. PHP code was used to this process.

The following image shows some of the sample records from the huge data set that is taken from more than 2500 oil wells. This is read from the .csv file that is read and worked with Python functions.

```
1 petrol.describe()
```

| | pSeq | wellNo | pYear | pMonth | pLiquid | pGas | pRatioGasOil | pWater | pPercentWater | pDaysOn |
|-------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|
| count | 402000.000000 | 402000.000000 | 402000.000000 | 402000.000000 | 402000.000000 | 402000.000000 | 402000.000000 | 402000.000000 | 402000.000000 | 402000.000000 |
| mean | 201000.500000 | 8.178987 | 2018.385067 | 6.642321 | 3364.446876 | 7142.587204 | 3.583595 | 2842.02201 | 1.446228 | 27.066249 |
| std | 118047.548444 | 4.778887 | 1.328183 | 3.478284 | 4087.314127 | 8168.045268 | 28.354489 | 4154.87811 | 25.916079 | 7.486935 |
| min | 1.000000 | 0.000000 | 2007.000000 | 1.000000 | 0.000000 | 0.000000 | 0.000000 | 0.000000 | 0.000000 | 0.000000 |
| 25% | 109500.790000 | 1.000000 | 2018.000000 | 4.000000 | 1103.000000 | 2198.000000 | 1.007070 | 537.000000 | 0.288714 | 28.000000 |
| 50% | 201000.500000 | 8.000000 | 2018.000000 | 7.000000 | 2111.000000 | 4327.000000 | 1.712088 | 1983.000000 | 0.954490 | 30.000000 |
| 75% | 301900.290000 | 10.000000 | 2017.000000 | 10.000000 | 4091.000000 | 8481.000000 | 3.238370 | 3487.000000 | 1.942079 | 31.000000 |
| max | 402000.000000 | 22.000000 | 2018.000000 | 12.000000 | 8964.000000 | 181981.000000 | 6741.000000 | 134201.000000 | 8988.000000 | 31.000000 |

Figure: 2 the major variables planned to use in the model before filtering.

The following are the data types of the key columns that are used in this project.

```
1 petrol.dtypes
```

| | |
|---------------|---------|
| pSeq | int64 |
| wellNo | int64 |
| pYear | int64 |
| pMonth | int64 |
| pLiquid | int64 |
| pGas | int64 |
| pRatioGasOil | float64 |
| pWater | int64 |
| pPercentWater | float64 |
| pDaysOn | int64 |
| pCategory | object |
| pStatus | object |
| dtype: | object |

Figure: 3: The data types of each variable used in the model.

There are two non numerical or categorical columns. The idea in this example also is to use the Linear regression and it supports only the numerical data. So it was decided to drop the pCategory and pStatus columns.

3. Explore: The data inspection was done in this phase and identified the various properties that are lying in the data that is cleaned. Identification of the business objective is important in this step. In the current case study, the aim is to predict the point, where the decline of the oil effectively starts. Some of the variables that are highlighted after the exploratory data analysis are wellno, pyear (production year), pmonth (production month), pLiquid (produced Oil), pGas (Produced Gas), pwater(Produced Water), pdays (Number of Days worked on the well to produce oil or gas) etc., The exploratory data after plotting it looks like the images shown below.



Figure 4: Exploratory data plotted

4. Model: Even though this is the mainstage, but the OSEM model is more successful when the first 3 phases are completed effectively. This is the stage where the actual work will be implemented.

The data that was collected from various wells from more than 3500 reservoirs which was in raw format, has got processed into a readable and usable format. Simple programming was done in PHP using the database MySQL to make it readable and certain columns such as wellnumber, reservoircode, productionstatus (to know whether it was a starting point(S) or if there is any increase in the production from the previous day value (I) or if there is any decrease in the production from the previous day value(D), or if the value is the peak or maximum production value (P) of the well) etc., were added to use them effectively with the machine learning model.

After processing the data using the PHP program, a CSV file was created with a huge dataset and have filtered the data to identify various variables that will be used in the model as part of the feature engineering. The details about the model are further discussed in the results and discussion section of this paper.

5. Interpret: The last stage is to interpret the data and is considered the most critical stage of the whole project where the prediction output will be generalized and can be tested further with any input that will be supplied with. Data visualization will happen here after completing the interpretation of the data and reports can be generated. The details of interpretation and data visualization are discussed further in Results and Discussion section of this paper.

IV. RESULTS AND DISCUSSION

To develop the machine learning model, using python code, from the large set of data, the columns that are required were taken and the columns that are not needed were dropped.

As usual the correlation is applied to identify the relationship among the variables an the following correlation matrix was generated.

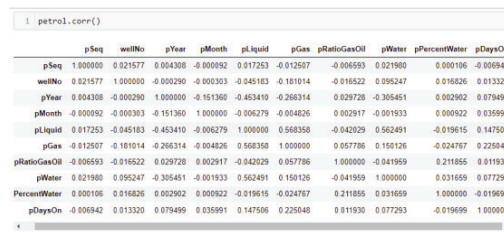


Figure 5: Correlation matrix

The correlation graph also shows that the relation is positive and strong among many of the variables identified.

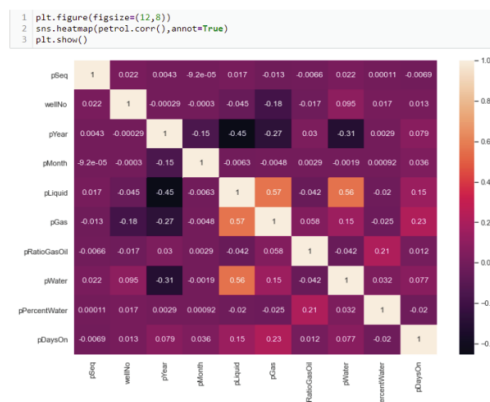


Figure 7: Correlation Graph

As shown in the graph above, the darker regions demonstrate stronger relationships. There are very few areas in the graph have lighter colors, making the correlation model significant.

The dependent variable pLiquid is dropped from the dataset as to maintain the collection of independent variables using python statement.

```
x=petrol.drop(['pLiquid'], axis = 1).
```

The dependent variable will be kept separately to use it with y.

y=pLiquid

Now the data was split into 70% training and 30% testing sets, for both the variables x and y using the api train_test_split that comes from ski-learn on a random seeding. The Linear Regression model is created and is trained with the independent variables.

The following figure shows the training data sample after dropping the not required columns along with the pCategory column. This column is dropped temporarily to do the linear regression and then it will be added later to the data, to categorize the peak value predicted per well.

```

1 pCategory=X_train['pCategory']
1 X_train=X_train.drop(['pCategory'], axis = 1)
2
1 X_train

```

| | pGas | pRatioGasOil | pWater | pPercentWater | pDaysOn |
|--------|-------|--------------|--------|---------------|---------|
| 32249 | 2127 | 1.417060 | 2448 | 1.630910 | 29 |
| 300815 | 7131 | 1.802120 | 1305 | 0.329795 | 27 |
| 21747 | 1031 | 0.682781 | 1042 | 0.690066 | 30 |
| 263798 | 12829 | 4.552520 | 3715 | 1.318310 | 30 |
| 258525 | 0 | 0.000000 | 0 | 0.000000 | 0 |
| ... | ... | ... | ... | ... | ... |
| 359783 | 2753 | 0.785001 | 4766 | 1.359000 | 30 |
| 358083 | 1251 | 0.635994 | 4158 | 2.113880 | 31 |
| 152315 | 13376 | 5.750640 | 689 | 0.296217 | 30 |
| 117952 | 1116 | 0.837838 | 7589 | 5.697450 | 31 |
| 305711 | 8073 | 2.474860 | 3381 | 1.036480 | 30 |

281400 rows x 5 columns

Figure 8: Training Dataset excluding pCategory and other non-required columns.

The remaining data is considered for testing the model as test data set. The following figure shows the test DATA SET, where pCategory is also dropped still.

```

1 X_test

```

| | pGas | pRatioGasOil | pWater | pPercentWater | pDaysOn |
|--------|-------|--------------|--------|---------------|---------|
| 196896 | 939 | 1.481070 | 620 | 0.977918 | 31 |
| 102189 | 748 | 0.374374 | 4157 | 2.080580 | 30 |
| 328692 | 2655 | 1.510240 | 3632 | 2.065980 | 30 |
| 132209 | 1238 | 0.603608 | 4595 | 2.240370 | 28 |
| 396794 | 7173 | 2.445620 | 1135 | 0.386976 | 31 |
| ... | ... | ... | ... | ... | ... |
| 271162 | 26149 | 23.059100 | 89 | 0.078483 | 30 |
| 347417 | 5909 | 1.127460 | 1343 | 0.256249 | 17 |
| 366871 | 595 | 0.439439 | 2739 | 2.022900 | 24 |
| 146458 | 747 | 0.645078 | 633 | 0.546632 | 30 |
| 227251 | 2724 | 0.644124 | 4004 | 0.946796 | 30 |

120600 rows x 5 columns

Figure 9: Test Dataset after dropping the non-required columns.

The model is then trained with the data and using the Python built in library function LinearRegression(), which performs the linear regression.

The Data frames are used to store the predicted results as an array format. The code was further improved to add the well category after predicting the Crude oil. This predicts the peak value form each well that is guided by the trained model.

At last the model is evaluated using various regression metrics by comparing the model’s predictions against the ground reality. We first called the predict() function by passing the X_test split of test. The returned predictions for each of the examples in the X_test array is saved in y_pred array.

We then passed the `y_pred` array along with the ground reality to the scoring functions `mean_squared_error()` and `R2_score` to calculate the mean squared error MSE, the root mean Squared error (RMSE) and the coefficient of determinations. These metrics provide some hint of the performance of the LinearRegression model on the given data set.

```

1 mse = mean_squared_error(y_test, res)
2 print(f"MSE = {mse:.2f}")
3
4 rmse = mean_squared_error(y_test, res, squared=False)
5 print(f"RMSE = {rmse:.2f}")
6
7 r2score = r2_score(y_test, res)
8 print(f"R2 Score = {r2score:.2f}")

```

MSE = 7364998.63
RMSE = 2713.85
R2 Score = 0.55

Figure 10: MSE, RMSE and R2 Scores

The mean squared Error MSE is measure of quality and is positive which means that the estimated measures are between the actual values and predicated values. The Root Mean Square Error (RMSE) measures is smaller and it shows that the predicted values are closed to the actual observations. The R2 Score is 55% and it defines the proportion of variance on the dependent variable that was used to predict based on the various independent variables that we have supplied. A 55% of R2 Score means that model is valid and can be used.

V. CONCLUSION & FUTURE SCOPE

The model can be applied on any exploratory well data and can predict the peak value for the production, and before the production curve gets into declined route, the treatment can be started by the oil and gas experts.

The final plotting of Production decline point with each well is shown in the figure given below.

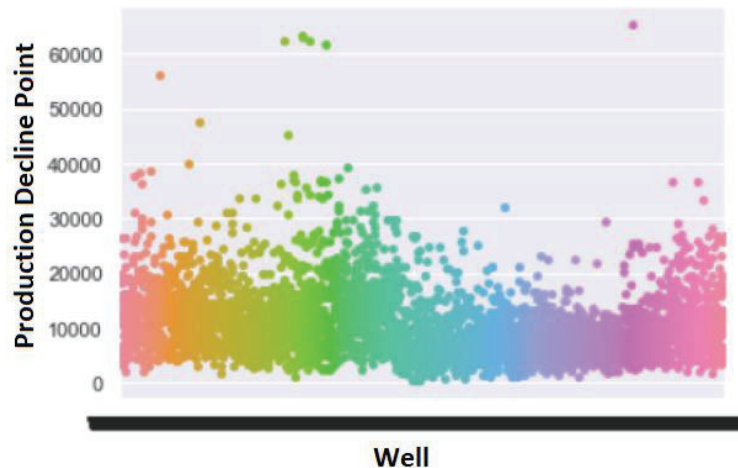


Figure 11: The final plotting of decline point for each and every well

- VI. The density in the image shows that the prediction is more accurate and the model can be used to predict the decline point and the well can be processed further by the specialist engineers to improve the production of the well further.

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Musicology and Performing Arts & Indian Aesthetics

M.A. Adarsh

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Introduction

Art is a way of living and way of being alive. Natya as an art of recreating the realities through various aspects. Natya a knowledge system which links with all the knowledge system and the stream of subjects. In a way it's a documentation of anthropology itself. As like all the subjects needs to be study and understand the concepts the essentiality of learning and understanding the Natya is also an important thing. There are some unique things in artforms which connects the society without any barriers. That's why even for any International Diplomatic Congress, the presence of art will be there. The Natya itself is a Dharmacharcha which is a best example for the anthropological social system. The Bharatanatyam performance (Margam) that is 'Kacheri' which is a Dharmacharcha.

Indian Aesthetics, a characteristic coding of Knowledge System. The uniqueness of Indian Knowledge System comprises of microcosm to macrocosm and macrocosm to microcosm. All these are prevailed in Bharatavarsha. In a way the condensed form of Indian Aesthetics can be Rasa itself. The references for this term can be found from the Vedas, Upanishads and Darshanas and so on. Then the exact grammatical documentation done in Natyashastra and many more texts.

Musicology and Performing Arts and Indian Aesthetics

The Natya it's an amalgamation of all knowledge system, which are known and unknown to the humanity. The Art forms or Art are simply the technology. The Science as a discovery and the Technology as always inventions. The same scenarios are there for Natya also. The Natya can be the 'Vid' i.e beeja or seeds, as same the Vedas. The 'Vid' itself is Aparusheya. There is no need of humanity to exist or prevail. That is Knowledge which always prevails. The Natya as a Science, pre discovery i.e 'Vid', then as a Discovery. Natya as a Technology the Inventions can take place and the Natya as an Engineering, the methods or methodology is there. The Natya as a Science the Discovery took place in the idea of Natyashastra. The idea of minimalizing or the subtilise the reality through the Art forms. The necessity of coding the fundamental understandings, methods formulated and documented it. The Natya as Technology the Inventions occurred through the fundamentals as irreducible realities. The minimal reduceable form of sonic idea (music) into 3 or 7, this is a best example. The Natya as an Engineering the methodologies occur through the Parampara or the schools. The best example can be the Tanjore Quartet and so on.

The Natya is also relates with the other professions for example, 'Theermanam' from the Judiciary system by the characteristics of veridical. The 'Mukthai' from the Jewel making tradition, the accuracy of measurements and Ouchithya of amalgamation of metals and aesthetics. Even the idea of 'Korvai' from the weavers tradition, the weaving idea and its measurements on accuracy and aesthetics. All these are the important structural elements in the Natya. The subtle usage of all these ideas can be seen in Natya. Here the entire system of humanity moulded with the idea of Natya which leads to Nataka and that impulses the personification of anthropology. Natya a Knowledge system which reconnects the humanity without the barriers of temporal dimensions. The Aesthetics itself a core for Indic Knowledge System.

The Indian Knowledge system as in a point of Modern Science, the Natya as Science of Discovery, Natya as a Technology of Invention, Natya as an Engineering as Methods. The

“Vid” as Natya i.e, Apurusheya (Anaadi) as like Veda. They are infinite independent entity even without humans. The Natyasastra as a Science of Discovery. This will deals with idea of recreating the realities. The Sastras were the written documentation as a manual for the prayoga (practical usages) through the Drishtanthas. It may accommodate with the idea of minimize the entire realities into certain stylized idea. All these are codified methodologically. In other hand the Natya as Technology of Invention the irreducible realities captured in to the micro-nano form for the exploration of humanity. As like the capturing the sonic realities into minimalistic form. The Indian aesthetics even the Rasa, Dhvani as its siddhanta and semantic system which adheres the entire Knowledge system of India. Art, even music, dance, painting,sculpting, and so are basically quantitative and qualitative entities. All these are interconnected through a soothra named the idea of dimension. Simply the space and time are closely related for the quantitatively and qualitatively. For Music the time as Laya and Swara prastharas, for dance space as Kinesthetics, for Sculpture space and time through measurements, For painting also the space and time through the idea of geometry, colors and all. The Chitrasutras of Vishnudharmottara purana and Chitralakshana of Nagnajit can be the best reference for it. Even the weaver tradition, Jewel making tradition and so on strictly adheres on the dimensional analysis. The Indian aesthetics are in connection with the music, dance, formal linguistics and all art forms.

The performances as a survey the idea of Dance or Theatre which includes Music, Linguistics the data of realities captured and documented through quantitatively and qualitatively. The surveys happened through Aalaya seva (content survey of the temple), Aasthana seva (court), Aatta seva (public), Kuravanji (mountains), Teyyam (village or house), Dollu kunitha (forest) and so on.

In Bharatanatyam the margam as a methodology and inferences on Music, dance, and Aesthetics. The Alarippu an offering for the Supreme, Ancestors / Guru and for Sabha. In the musical aspects 3 avartans for all these and concludes with one Aradi. Then Jathiswaram , it is in connection with the Swaras and jathis, ethimologically the swaramala in Sanskrit as Vowels. It is a manifestation of aesthetics through sravya and drishya format. The musical aesthetics also follows it. The next piece Shabda as Phonemes the sounds through pranaswara will manifest here. The Dharmacharcha will manifest and leads to Dharma paalana from the Shabda part. Then Varnam its about Consonants. In continuation the Dharmacharcha again reconnects on the basis of Dharmasastra. In music context the raga may explore with the Pallavi, Anupallavi, Charanam along with Mukthai swarams. This aesthetics of portrayal will give the whole structure of imbided thoughts. After that the Padam, the word a manifestation of one’s thoughts or ideas which are subtle in nature even if it is a mind voice and communicating this to the public. Here the rasa, the emotion (e-motion, always motional) may explore with various hues as it is quantified and qualified. So that the musical context also vary from other approaches because it’s a personal characha of a person and charcha happens with the nearby person. In aesthetic part the major explorations may occur here. The musical part also manifest accordingly for this charcha by adhering on raga bhava and sahitya bhava. Then the Thillana as the concluding part along with the sloka. The aesthetics of Thillana its submission evolved from the Tharana of North and Persian Arabic phonemes with the kalyana mangalam as wish.

The Indian Aesthetics and Natya points out the idea of Nayika. Even the manifestation of Nayika and Nayaka bhava is purely non gender biased and purely above the gender. The Indic school of thoughts paves the way to understand this reality of Truth. When the Artist portays the criss cross patches to form a painting will disappear when its completed, Even a dancer starts the performance the body will disappear through the manifestation of aesthetics. Likewise in music the swaras will disapper when raga bhavam comes out. The same idea for

the Stapati and Weavers tradition also. This is the base understanding of Indian aesthetics. In this context the Nayika bhava is beyond the thought of gender. The classic example can be the Jeevatma and Paramatma. Nayika to be the Jeevatma and the Paramatma will be the Nayaka. The core for the Dharmacharcha will be this. Another example with the help of modern Physics, the idea of Vortex model, entire universe as a vortex model the sun as in its epicenter and all other planets are revolving and moving forward towards the sun or epicenter spirally. The same for the Nayika bhava to reach the Nayaka.

In Indian Aesthetics the Sringara is a quality not an action. This clear understandings will paved the way for the promenade of Indian Aesthetics and Knowledge System. Another beauty of Indian Aesthetics can be Art of Waiting, then the submission. The Knowledge system points out the experience of Tatasta Bhava or Saakshi Bhava, which is very much important for one to capturing the realities around for recreating it. Here the Art of waiting mystically for the trance stated understanding, a work of Sri Aurbindo stated about the dignified pain and absolute submission through the manifestation of waiting. Here the dimensional analysis of space and time along with the aesthetics can be explored.

Indian Music, Performing Arts and Aesthetics are bounded with the Indic Knowledge system and which is a way of living and understanding the humanity. "Raso Vai Sah" – He is the Rasa itself (Thittiriya Upanishad).

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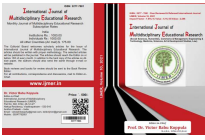
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विवाहसंस्कारः

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संस्कारशब्दः सम् उपसर्गपूर्वक कृ धातोः घञ् प्रत्ययेन निष्पन्नः भवति। विभिन्नशास्त्रेषु संस्कारशब्दस्य भिन्न भिन्न अर्थः गृह्यते। शिक्षा, संस्कृतिः, प्रशिक्षणं, सौजन्यं, पूर्णता, व्याकरणसम्बन्धी शुद्धिः, संस्करणं, परिष्करणं, शोभा, आभूषणम्, प्रभावः, स्वरूपं, स्वभावः, क्रिया, स्मरणशक्तिः, शुद्धिक्रिया, धार्मिकविधिः, विधानं, अभिषेकः, विचारः, भावना, धारणा, कार्यपरिणामः, क्रियाविशेषता इत्यादिरूपेण शास्त्रानुगुणं संस्कारशब्दस्य अर्थं गृह्णीयात्। वस्तुतः संस्कारस्य अभिप्रायः धार्मिकक्रियाणां शुद्धिः तथा दैहिक एवं बौद्धिक परिष्काराय क्रियमाणम् अनुष्ठानं भवति। हैन्दवानां संस्काराः मानवस्य जीवने निश्चित दिशि परिष्कारं क्रियमाणं धार्मिकक्रियाः भवन्ति। एताः क्रियाः जीवनस्य उत्तमोद्देश्यं प्राप्तये प्रेरयन्ति। षोडशक्रियाणां सामाजिकावश्यकता तथा धार्मिकम् एवं सांस्कृतिकमहत्त्वमपि अस्ति। यद्यपि संस्काराः रूपवैविध्येन सर्वासु जातिषु अपि विद्यन्ते। तथापि हैन्दवसंस्कारे संस्काराणाम् अपूर्वं शृङ्खला द्रष्टुं शक्यते। हैन्दवजीवनम् एकम् अद्भुतं तथा महत्त्वपूर्णं जीवनं भवति।

विवाहः-

ब्रह्मचर्याश्रमे बुद्धिः शास्त्रजलप्रक्षालनेन तीक्ष्णा पावना च स्यात्। सेयं धीः तदग्निमे गृहस्थाश्रमे कर्तव्याकर्तव्ययोः निर्णये विकसितो भूत्वा स्वकर्मजीवने प्रवृत्तिमाप्नोति। अतः आश्रमेऽस्मिन् प्रवेष्टुं ब्रह्मचर्यं परिसमाप्य विधिवत् 'विवाह' इत्याख्यातेन संस्कारेण सुलक्षणां भार्यां परिणयेत्। तथा च पठितं महाभारते –

धर्मलब्धैर्युतो दारैरग्नीनुत्पाद्य यत्रतः।

द्वितीयमायुषो भागं गृहमेधो भवेत् व्रती।¹

तद्वदेव स्मृतिग्रन्थेष्वपि –

ब्रह्मचर्यं परिसमाप्य गृही भवेत्।²

अविलुप्तब्रह्मचर्यो गृहस्थाश्रममावसेत्।³

गुरुणाऽनुमतः स्नात्वा समावृत्तो यथा विधिः।

उद्वहेन द्विजो भार्यां सवर्णां लक्षणान्विताम्।⁴

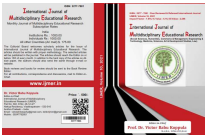
कर्मजीवने तावत् ऋषिऋणं, देवऋणं, पितॄणाम् इति ऋणत्रयं भवति। तत्र हि विधिवद्वेदाध्ययनेन ऋषिऋणान्मुक्तो भवति, नित्यनैमित्तिकप्रायश्चित्तकर्माणामनुष्ठानेन देवऋणान्मुक्तो भवति। तथैव ममोत्कूलतया सुमङ्गली भार्यामुपयम्य पुत्रमुत्पाद्य

1 म. भा. शा. प., 242.30

2 या. स्म., 4.21

3 म. स्म., 3.2

4 म. स्म., 3.4



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पितृऋणान्मुक्तो भवति। अमुष्माद्धेतोः विवाहसंस्कारस्य आवश्यकता महती एव। संस्कारस्यास्य पर्यायवाचीशब्द 'उद्वाहः' इति। तत्रापि प्रसिद्धं सुभाषितं महत्त्वमुपस्थापयति –

न गृहं गृहमित्याहृर्गृहिणी गृहमुच्यते।

तस्याः पुत्रं प्राप्य पुरुषः पूर्णोऽभवत्॥

'वि' इत्युपसर्गपूर्वकं 'वह्' प्रापणे' इति धातोः घञ् प्रत्ययात् विवाहः शब्दः निष्पन्नः। परिणयः, पाणिग्रहणं, उपयमः इत्येतानि पदान्यपि पर्यायवाचीनि। तथा च विवाहशब्दोपादाने संभाव्यमाने सति ऐतरेयब्राह्मणे निशम्यते –

अमोहमस्ति सा त्वं सामाहमसम्यक् द्यौरहं पृथिवी त्वम्।

अमोहमस्ति सा त्वं त्वमस्यमोहं द्यौरहं पृथिवी तवं सामाहमूक् त्वम्।⁵

द्युर्लोकात् वारिवर्षणेन पृथिवी गर्भमती भूत्वा ततः तरुवनस्पत्यादयः जनिमाप्नुवन्ति तथैव दम्पत्योः स्थितिः। तौ चाभिन्नौ भवतः। भिन्नत्वे सत्यपि अभिन्नत्वसंस्करणाय विवाह आचर्यते। संस्कारोऽयं न हि यथाकथञ्चित् कर्तुं योग्यः किन्तु धार्मिकरीत्या विधिवदनुष्ठानेनैवाचरणीयः। तथा च पाणिग्रहणेन क्रियते इत्युद्देशेन श्रुतौ स्मृतौ च प्रमाणानि दृश्यन्ते। तथा हि ऋग्वेदे –

'ऋतस्य योनौ सुकृतस्य लोके'⁶।

अग्नि साक्षीकृत्य क्रियमाणोऽयं विधिः, यत्र च वैवाहिको ह्योम आचर्यते। तदुक्तं रामायणे-

'प्रज्वाल्य तत्र चैवाग्निमकरोत् पाणिसङ्ग्रहम्'⁷।

संस्कारेऽस्मिन् विहितानां केषाञ्चन धार्मिककर्मणाम् अनुष्ठानाभावे संस्कारोऽयं पूर्णतां नाभ्युगम्यते। पाणिग्रहणमिति तत्रैकः प्रधानीभूतो विधिः। विधावस्मिन् पित्रा वरस्य पाणौ पुत्र्याः पाणेः न्यासः, तदुपरि अपामुत्सर्गश्च विधीयते, कन्यादानमित्यभिधीयते। तथाहि-

'पाणिग्रहस्य भार्या स्याद् यस्य चाभिः प्रदीयते'।

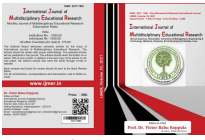
विवाहसंस्कारोद्देश्यम् -

विवाहसंस्कारेण उद्देश्यत्रयं लक्ष्यते - धर्मकार्याणि, पुत्रप्राप्तिः, निसर्गजा, रतिश्च इत्येवप्रकारैः। धर्मकार्यमित्यनेन पञ्चमहायज्ञादिधार्मिककृत्यानां निर्वहणमेव। एतेषु कर्मसु सपत्नीको भूत्वा एव विधिवदा विधिवदाचरितुं योग्यो भवति। वंशमग्रे नेतुं पुत्रप्राप्तिरावश्यकी। अत एव पुत्रप्राप्तिरपि विवाहोद्देश्यत्वेन स्वीक्रियते। तदुक्तम् -

⁵ ऐ.ब्रा.,1.5.51

⁶ ऋ.वे.,10.85.24

⁷ वा.रा.,7.12.20



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अपत्यं धर्मकार्याणि शुश्रूषा रतिरुत्तमा।

दाराधीनस्तथा स्वर्गः पितृणामात्मनश्च हि॥⁸

याज्ञवल्क्येन तु पुत्रपौत्रादिलाभः स्वर्गलाभः इत्युद्देश्यद्वयं विवाहस्येत्युक्तम्-

लोकानन्त्यं दिवः प्राप्तिः पुत्रपौत्रप्रपौत्रकैः।

यस्मात्तस्मात् स्त्रियः सेव्याः कर्तव्याश्च सुरक्षिताः॥⁹

विवाह संस्कारस्य यदभीष्टं फलं तत्तु संस्कारस्यास्य विधिवदनुष्ठानेनैव सम्पद्यते। अत एव याज्ञवल्क्येनोक्तं यत् –

नोदकेन चायं कन्यायाः पतिरुच्यते।

पाणिग्रहणसंस्कारात् पतित्वं सप्तमे पदे॥¹⁰

अतः येन केनापि विधिना विवाहो नाचर्यते किन्तु धर्मोक्तप्रकारेण वा वेदोक्तप्रकारेण संस्कारोऽयमनुष्ठीयते।

विवाहभेदाः-

धर्मशास्त्रे अष्टविधाः विवाहाः सन्तीत्युच्यते -

१. ब्राह्मविवाहः

२. दैवविवाहः

३. आर्षविवाहः

४. प्राजापत्यविवाहः

५. आसुरविवाहः

६. गान्धर्वविवाहः

७. राक्षसविवाहः

८. पैशाचविवाहः

एतेष्वष्टसु ब्राह्म-दैव-आर्ष-प्राजापत्यविवाहाः धार्मिकविवाहाः इति स्वीकृताः। अपि च आसुर-गान्धर्व-राक्षस-पैशाचाः चत्वारोऽपि अधर्म्यत्वेन विवाहाः इति चिन्त्यते। तेन च तदुद्भूताः सन्ततयः क्रूरा, असत्यवादिनी, वेदनिन्दिका च स्यादिति प्रतिपाद्यते।

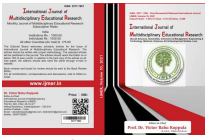
ब्राह्मविवाहः-

ब्राह्मविवाहः इत्यनेन वेदविद्या-चरित्र-बन्धु-शीलसम्पन्नाय वराय आहूय यथाशक्ति कन्या दीयते। तस्यां जातः पुत्रः पित्रादीन् पुत्रादींश्च पुनाति इति सफलं प्राप्नुयात्।

⁸ म.स्म.,9.18

⁹ या.स्म.,1.78

¹⁰ या.स्म.,1.76



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दैवविवाहः-

कन्यायाः पिता ज्योतिष्टोमादियज्ञस्यानुष्ठानं करोति यत्र च यज्ञे यस्तावदृत्विक् तस्मै स्वकन्यां प्रददाति। एतादृशविधिविहितत्वात् दैवयज्ञावसरे दानकरणत्वात् दैवविवाह इति संज्ञा। अनेन प्रकारेण यो विवाहः तस्मात् यः जन्म प्राप्नोति सः पुत्रः पूर्वं सप्त, परे सप्त आत्मना सह इत्येवं पञ्चदश पुरुषान् पुनाति।

आर्षविवाहः-

यज्ञार्थं वरात् गोमिथुनमादाय तस्मै वाराय कन्यां ददाति यस्मिन् विवाहे सः भवति आर्षविवाहः। अस्मात् विवाहात्समुत्पन्नः पुत्रः पूर्वं त्रीन् परे त्रीन् आत्मना साकं सप्त पुरुषान् पुनाति।

प्राजापत्यविवाहः-

कन्यायाः पिता योग्येन वरेण सह कन्यायाः विवाहं कर्तव्यैः कर्मभिः अनुष्ठीयते, सः विवाहः प्राजापत्यविवाहः। तदुक्तम् –

सहधर्मक्रियाहेतोर्दानं समयबन्धनात्।

अलङ्कृत्यैव कन्याया विवाहः स प्राजापतेः।।¹¹

अनेन विवाहेन जातः सुतः पूर्वं पञ्च, परं पञ्च स्वात्मना सह एकादशपुरुषान् पुनाति इति गौतमः।

आसुरविवाहः-

पतिः यदा कन्यायैः तत्सम्बन्धिभ्यश्च धनादिकं दत्त्वा कन्यां परिणयति तदा आसुरविवाहः। मानुषविवाहः इत्यपि कैश्चित्प्रोक्तम्। किन्तु अत्र पत्नीं क्रयणवस्तु इव धनं दत्त्वा परिणयः इति कारणादेव आसुरविवाहः इति प्रसिद्धिः। अतः एव पितरः लोभेन अन्धो भूत्वा स्वकन्यां विक्रीणन्ति, पापमाचरन्ति इति व्यवहारात् आसुरविवाहः धर्मविरुद्धः।

गान्धर्वविवाहः-

वधूवरयोः परस्परेच्छया यो विवाहः स गान्धर्वः। तच्चथा –

'त्वं मम भार्या भव, अहं तव भर्ता भवामि'।¹²

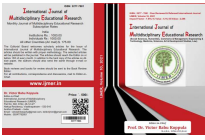
पारस्परिकप्रीतिश्च विवाहबन्धनदृष्ट्या उत्कृष्टो गुणः, तस्माच्चायं प्रकारः प्रशस्तः इति केचित् मन्वते।

राक्षसविवाहः-

वरः कन्यायाः पितुः अनुमतिं विनैव बलात् कन्यां हरति, तादृशो विवाहः राक्षसविवाहः इति धर्मशास्त्रकारैः कथितम्।

¹¹ सं.प्र.,पृ.581

¹² आश्व.गृ.,1.6



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मनुना प्रोक्तम् -

हत्वा छित्वा च भित्वा च कोशन्तीं छन्दतीं गृहात्।

प्रसह्य कन्यां हरतो राक्षसो विधिरुच्यते।¹³

पैशाचविवाहः-

अष्टस्वपि अधमतमोऽयं प्रकारः। स्त्रियः अवमाननेन, अपहरणादिदुर्बवहारपुरस्सरं यो विवाहः सम्पद्यते सः पैशाचविवाहः इति कथ्यते।

सुप्तं मत्तां प्रमत्तां वा रहो यत्रोपगच्छति।

स पापिष्ठो विवाहानां पैशाचश्चाष्टमोऽधमः।¹⁴

आसुर-गान्धर्व-राक्षस-पैशाचविवाहाः अधर्मेणाचरितत्वात्, तत्रोत्पद्यमानाः पुत्राः क्रूराः निन्दिताः, नास्तिकाः स्युः इति फलप्रतिपादनं कृतम्।

उपयुक्तग्रन्थसूची-

1. मनुस्मृतिः
2. याज्ञवल्क्यस्मृतिः
3. ऋग्वेदः
4. संस्कारप्रकाशः
5. आश्वलायनगृह्यसूत्रम्
6. ऐतरेयब्राह्मणम्
7. महाभारतम्
8. वात्मीकिरामायणम्

¹³ म. स्मू., 3.33

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Modern Machine Translation Techniques: An Overview and Challenges

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Abstract: *Machine translation is one of the key applications of Natural Language Processing which removes language barriers in information transformation around the globe. It uses computational linguistics to convert both structured and unstructured data from source language to target language. If the translation process is between two languages we call it as bilingual and if it is between multiple languages then it is called multilingual. The main idea behind this article is to focus on different machine translation techniques highlighting their pros and cons in implementation. It also extracts artificial intelligence influence on modern machine translation in form of neural machine translation such that one can understand present condition and further enhancements of machine translation. Listed techniques and discussed functionalities are limited with data translation though speech translation made tremendous effect in machine translation.*

Keywords: *Rule Based Machine Translation (RBMT), Corpus Based Machine Translation (CBMT), Hybrid Machine Translation (HMT), Neural Machine Translation (NMT)*

1. INTRODUCTION

Natural Language Processing (NLP) is a mechanism to understand a language semantically and syntactically for accurate interpretation of a language. NLP is concerned about the improvement of models that computerize work to handle a language and help to make its utilization for correspondence between people. Machine Translation Systems (MTS) are one of the applications of NLP and in turn it is a sub field of Artificial Intelligence (AI). Machine Translation is a process of converting given input from one language to another language using computerized systems with or without human assistance [1]. In earlier days translation process involves preparation of the synonym words with the help of dictionary look up. In addition to traditional translation methods “Post Translation Editor” can correct errors caused by regular translation process. Machine translation and computer assisted translation came into force with little difference. In machine translation computer algorithms are used to convert text from one language to another language, which reduces cost and increases speed due to instant translation process by computers. It can also translate huge amount of text rapidly. Computer assisted translation made huge effect on human translation as it gives highly specific and accurate translations. Machine translation also bags the benefit of reusability by learning keywords easily and reusing them as and when necessary. Computer assisted translation adds computerized tools to human translation. Example: built-in spell checker and automatic spelling correction function.

2. Why Translation

Machine translation unites the world socially, culturally and economically into a single platform. There is a huge need for inter language translation in exchange of ideas and information. Translation services use increased due to existence of global market and need to understand communicating language [2]. In the following grounds key points addressing the importance of translation were discussed.

- It is used to search and extract data from internet without having language barriers
- Certain professional documents like patents and other research manuals of other countries can be made available to everyone.
- Speech translation makes it available in across the nation.
- Media is one of the sources of information where translation is required for continuous broadcast of information.

3. Applications of Machine Translation

Machine translation system inputs source language to generate target language, first it enters into analysis phase where source text and its features are analyzed to produce accurate meaning of input to translation process from where target text generate. This phase requires strong knowledge of the source language and other parameters like, grammar, semantics, syntax and so on. It also included with data cleaning where unused or redundant data and extra symbols were removed. Next analysed input data given for pre-processing where input data set arranged in proper structure to make it suitable for proposed translation technique. Finally target text would be generated based on selected machine translation technique [3]. Each technique has its own methodology in data translation and discussed in the next part of the article.

1. **Data translation:** It can be text level translation and sentence level translation, where input text is considered for translation from source to target language. Data validation is the part of data translation process to get accurate output.
2. **Speech translation:** It is a process of converting input voice in form of words and phrases from one language to other language instantly. In recent days many mobile applications are developed for speech to speech and speech to text translation.

Block Diagram

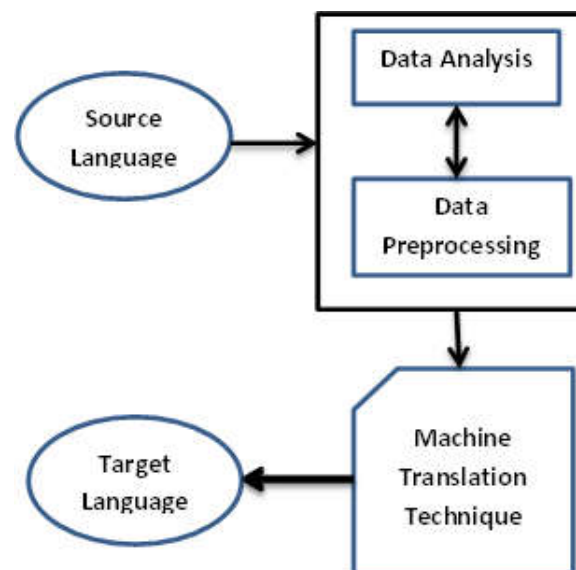


Figure 1: Machine translation process

4. Machine Translation Techniques

In the following grounds four machine translation techniques are discussed, rule based and corpus based machine translation techniques are classified as traditional techniques where set of rules are used to describe translation process. They require huge amount of input from human experts. Hybrid translation technique is a combination of rule based and corpus based techniques. Neural machine translation is a modern classification technique came into force as a subset of artificial intelligence and machine learning. Each of these techniques has its own advantages and challenges.

1. Rule Based Machine Translation (RBMT)
2. Corpus Based Machine Translation (CBMT)
3. Hybrid Machine Translation (HMT)
4. Neural Machine Translation (NMT)

4.1 Rule Based Machine Translation

Rule Based Machine Translation (RBMT) is also called as Knowledge based machine translation .The translation under this category is based on grammatical rules and need to be applied at every step of translation. Based on structural difference among source language and target language, the translation system divided into three phases such as analysis, transfer and generation. Figure 2 outlines RBMT process. It performs grammatical analysis of source and target languages to generate desired sentence. In other words it takes the help of morphological, syntactic and semantic analysis in translation process [4]. Its efficiency depends on extensive proof reading and vocabulary of a language. It follows Inter lingual machine translation approach in translation process, in which source text get translated to inter lingual format that is independent of any language representation. Finally target language is generated from inter lingual representation with the help of morphological analysis. Google translation is the best example of this model.

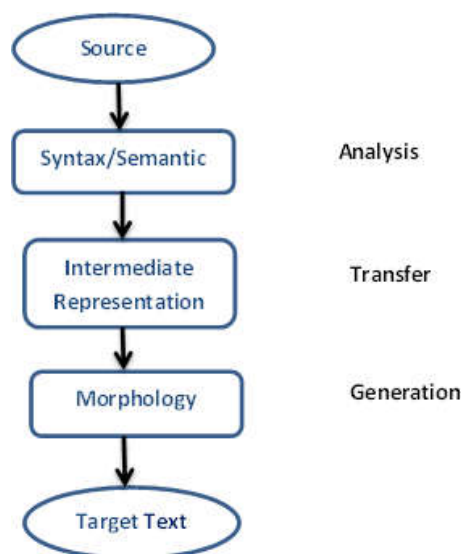


Figure 2: Rule based machine translation process

Drawbacks of rule based machine translation include its expensive nature as it depends on intermediate language to get target output. It is also suffering with rule interactions in large systems and with idiomatic expressions as it involves word to word translation. It requires long period of time and deep linguistic knowledge to prepare rules and adding new content of adjusting rule sets during translation process when it does not produce desired output.

4.2 Corpus Based Machine Translation

Corpus Based Machine Translation (CBMT) is also called as Data driven machine translation. It overcomes knowledge acquisition problem faced by Rule based machine translation. Corpus based machine translation uses bilingual parallel corpus to retrieve knowledge for new translation. It uses larger raw data in form of text and their translations as parallel corpus for retrieving translation knowledge. It can be improved easily just by adding new examples to corpus based system since it is based on input text. CBMT further divided into statistical machine translation and example based machine translation.

4.2.1 Statistical Machine Translation

Statistical Machine Translation (SMT) is a basic translation type, which develops statistical models to analyze large volumes of bilingual text. Brown et al proposed initial model of SMT based on bayes theorem as it looks for the association among a word from source language to its target language according to highest probability distribution function of the system [5][6]. Semantically it performs better translation.

Drawbacks of statistical machine translation include time and resources, as it required large database to build training data for the translation engine. It is suffering from accuracy which means it might produce erroneous translation due to abundance of certain nouns in training data set. It also faces challenges while translating grammatically rich or morphologically rich languages as they have complex word structures and flexible word orders.

4.2.2 Example Based Machine Translation

Example Based Machine Translation (EBMT) extracts knowledge by the use of bilingual corpus and parallel text. It makes point to point mapping while translating from source language to target language. It also avoids manually derived rules in translation. EBMT is the idea of translation based on analogy which consists of example acquisition, example base and management, example application and synthesis. In other words EBMT systems are trained from bilingual parallel corpus where each source language sentence has a pair sentence in target language for translation [7].

EBMT is an expensive approach as it require example database for analysis of a sentence and generation modules to produce dependency trees. It also suffers from accuracy as it depends on computational efficiency especially for larger databases.

4.3 Hybrid Machine Translation

Hybrid Machine Translation (HMT) is a combination of rule based translation and corpus based machine translation. It has higher efficiency than other two discussed approaches. The motivation behind its development is to overcome the failure caused by any translation technique to achieve satisfactory level of accuracy. It follows both rules and corpus in translation process such as initial stage translations might be rule based translation followed by corpus based information in correcting output. In other words rules are used to preprocess input data and statistics are used to post process output data which claims more flexibility and control in translation. HMT also retains maximum benefit of memory and high quality translation process. On other hand it is suffering from extensive editing. It also takes the assistance of human translators in translation process.

4.4 Neural Machine Translation

Machine translation with the assistance of artificial intelligence made an end to end translation system, which is developed based on neural network model as a blue print of human brain. It builds statistical models to perform translation. Machine translation through artificial intelligence and deep learning makes efficient and cost effective solutions. Neural machine translation is one of the advancement in deep learning as future artificial intelligence technology. Deep learning makes to process multiple layers of data for feature extraction and to model relationship among the data [8]. NMT is the process of building and training an artificial neural network that continuously improves upon itself with new data. It involves dependence of successive layers on previous layers. It simulates human brain as it translates the last word into sentence, which indicates consideration of all previous words in a sentence and results accurate translation by considering single word change in middle of source text. In recent days recurrent network based deep learning approaches that are most frequently used in translation process include conventional recurrent neural network (RNN), long short term memory (LSTM) and gated recurrent unit (GRU). The reason behind its importance in translation process is, it can capture the context of the sentences using their memory structure and produce better performance by the availability of data sets to train the data model.

Neural Machine Translation is bigger and more powerful than other models and needs good hardware setup such as Graphical Processing Units (GPU) especially while doing fast matrix and vector multiplications. The best part of NMT is creation of separate system to work with source and target text. NMT works better for the languages having large amount of training data such as most widely spoken language. The key advantage of neural machine translation is single system existence that can be used to train data directly on source to target text translation and deep learning methods can handle large amount of data efficiently in machine translation process. On the other hand it does not accept input given by other machine translation systems, especially it does not accept input from statistical machine translation. It also suffers from development cost. Earlier machine translation techniques are limited to use multi-layer perceptron neural network models. Where fixed length input sequence results same length output. In later period these models are improved by the use of recurrent neural networks allowing variable length input and output sequences [9]. It is suffering from long paragraph translation as it cannot

translate text consistently. Existing model translates each sentence individually without knowledge of preceding sentences which results inaccuracy among translated sentences.

Conclusion

Machine translation is a difficult task having many ambiguities in many natural languages that need to be addressed in translation time. Such as translation ambiguities in structural data conversion, ambiguity might arise in translation of context of a sentence, lexical or semantic ambiguity exist due to having multiple meanings for a single word, Machine translation with human assistance suffers from accuracy due to dynamic and complex nature of a language. There is bright future for languages in machine translation with limited number of human speakers. Each machine translation approaches has its own pros and cons. Rule based translation focus on grammar rules while statistical translation gives little attention to grammar. Human involvement is high in RBMT as humans use their knowledge and experience to prepare rules. In CBMT knowledge is extracted automatically by analyzing translation examples from parallel corpus built by human intelligence. Hybrid machine translation uses the advantage of multiple translation systems [10].

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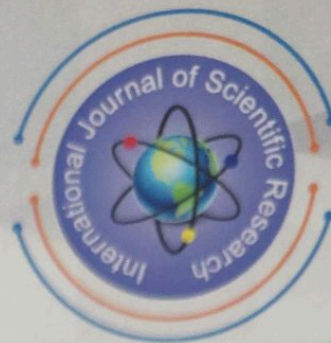
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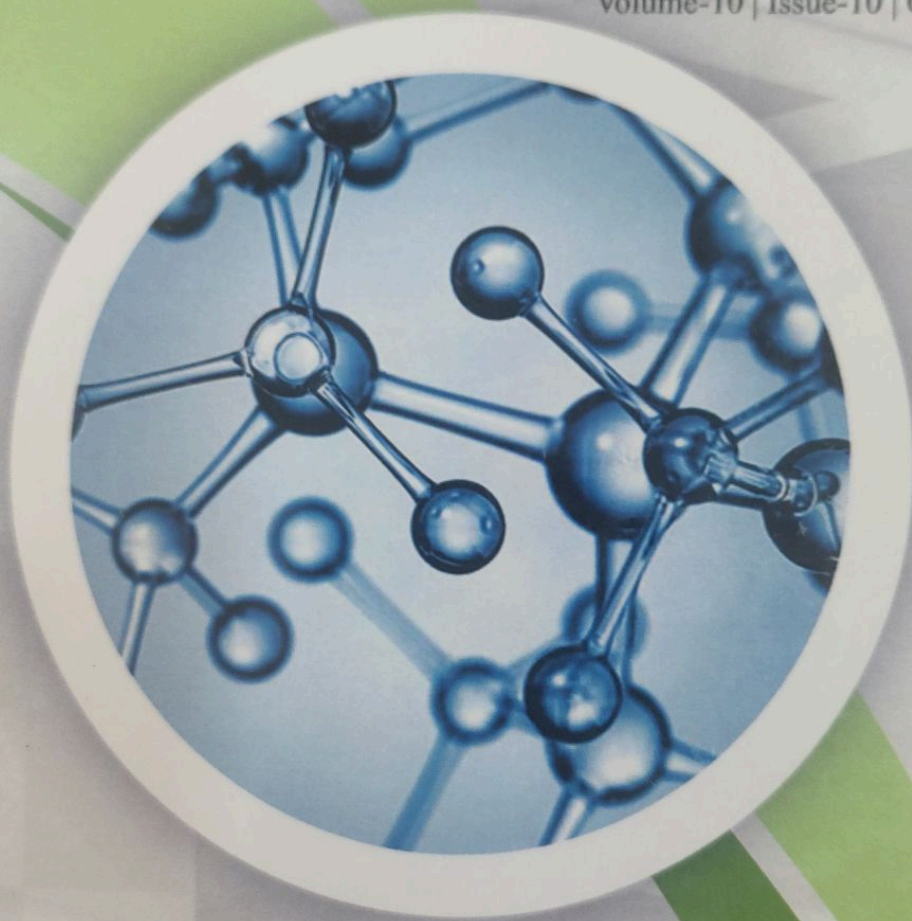


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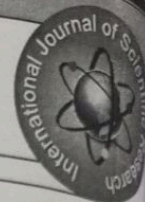
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ACHIEVEMENT MOTIVATION AMONG ADOLESCENTS

Education

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ABSTRACT

An attempt was made in the present investigation is **Aim:** Achievement motivation among adolescents. **Objectives:** To study the influence of gender, type of management and locality on achievement motivation among adolescents. **Sample:** The sample of the present investigation was selected 200 adolescent's students in Chittoor district of Andhra Pradesh State of India. The subjects were in the age group from 15 to 18 years and using systematic random sampling technique. **Tool:** The Pratibha Deo and Asha Mohan (2011) accomplishment motivation scale was used as a tool. **Research Design:** As there are three independent variables i.e., gender (male & female), type of management (government & private) and locality (rural & urban), each is divided in to two categories, a 2x2x2 factorial design was employed in the present study. **Statistical Analysis:** Means, SDs and Analysis of Variance (ANOVA) were used. **Results:** Results revealed significant impact of gender, type of management and locality with regard to achievement motivation among adolescents. **Conclusions:** Males have high achievement motivation than females; there is no significant influence of type of management on achievement motivation and students of urban areas have high achievement motivation than students of rural areas.

KEYWORDS

Gender, Type of management, Locality, Achievement Motivation and Adolescents.

INTRODUCTION

Education is seen as vital not only to the progress of individuals, but also to the development of communities and nations. In order to achieve improvements in all aspects and use modern and innovative technologies and methods, people need to raise awareness and improve their teaching skills.

Adolescence is a period of global change, a period of turbulence and hardship. This is a period of rapid physical change, accompanied by changes in cognitive and emotional skills. At the same time, young people go out of their childhood and strive for the status of adults. The prominent adolescent stressors, peers or friends, school, parents, their own future, important life events and special events.

Motivation is one of the important factors affecting human behaviour. Motivation has an impact on not just perception and learning, but also on an individual's overall performance in the workplace.

Achievement motivation is an important prerequisite of modern society because it plays a central role in learning and professional success. It is regarded as a measure to assess the full potential and behavior towards performance, and therefore is an important determinant of school performance. The level of achievement motivation defines why people behave and determines why they behave in a certain way. It is an effort to improve one's abilities or maintain the highest possible level of strength in all activities that work in the field of achievement motivation shows how important achievement motivation is in adolescence.

Achievement motivation is an acquired tendency to social needs, which can be seen through the differences of each person. Since it is an acquired experience, the experience a person gains determines the satisfaction of their needs. Our speech promoted gender equality, but reality is far from expectations. Family and society give stereotypes to men and women. Whether in rural or urban areas, the environment in which males and females grow up is very different. Institutional support and equipment vary by management type.

Review Of Literature

Gupta (1978), Rani (1992) and Mishra (2007) found that boys were found to possess more achievement motivation than girls. Ahluwalia (1985), Gokley, Bernard, Cunningham & Motoike (2004) found no gender differences between male and female respondents in their achievement motivation. Bari (2008) found that there were no significant influence between boys and girls with regard to achievement motivation. Santhiram (2011) revealed that the urban students from the tenth class have higher levels of achievement motivation than the rural students. Vishwavidyalaya (2011) reported that boys have higher motivation for achievement than girls.

Vijayakumari & Rekha (2014) showed that there is no significant difference between the achievement motivation of types of school for secondary students. According to Srivastava and Naveen Pant (2015) females have greater levels of social support and success motivation than males. Sarangi (2015) found that there was no significant difference between tribal- non tribal and boy - girl students but urban students have shown high achievement motivation than the rural students. There was no significant link between accomplishment motivation and academic achievement of tribal, male, and rural students, while there was a substantial relationship between achievement motivation and academic achievement of non-tribal, girl and urban students. Rynthlin and Fancy Aippunny Jennifer War (2018) discovered a substantial variation in accomplishment motivation between females and boys, as well as between urban and rural pupils. There was no observable difference between students in government and aided schools. Smitha and Manoj Praveen (2018) sought to determine the level of Problem solving ability among secondary school students, the difference in Problem solving ability of secondary school students based on gender, locale, and type of institution, and the significant difference in Achievement motivation among secondary school students based on gender, locale, and type of institution. Tirumala Rao and Subramanyam (2019) made the impact of gender and social support on achievement motivation among adolescents. Results revealed that gender and social support have significant impact on achievement motivation among adolescents. Brotati Chakraborty and Manju Sharma (2020) discovered a correlation between father's employment ($r = 0.24$), mother's education ($r = 0.19$), father's education ($r = 0.16$), teacher-student relationship ($r = 0.29$), and academic success motivation. Parental encouragement was the only factor that was not significantly ($r = 0.04$) related to academic achievement motivation.

Need And Significance Of The Study

An individual with unlimited ability, enthusiasm, rudderlessness, turbulence and emotion, self-confidence and strange differences and the most important willingness to prepare is called a teenager. Parents and society need to inspire and motivate the younger generation at the same time.

Life skills training improves self-awareness and cognition of others and enhances their self-confidence, determination, sense of responsibility and interpersonal relationships. Although adolescence is a period full of opportunities, a peak period of life, and a period of storms and pressures, research has been conducted on the achievement motivation of adolescents in terms of gender, type of management and locality.

Objective

To assess the impact of gender, type of management and locality on achievement motivation among adolescents.

Hypotheses

1. There would be no significant difference in achievement motivation among males and females.
2. There would be no significant difference in achievement motivation among government and private schools.
3. There would be no significant difference in achievement motivation among rural and urban areas.

Methodology

Sample
Sample for the present study was selected from Chittoor district of Andhra Pradesh group of 15-18 years age group using systematic random sampling technique.

Variables Studied

- Independent Variables**
1. Gender
 2. Type of Management
 3. Locality

Dependent Variable

Achievement Motivation

Tool Used:

Assessment of Achievement Motivation Scale (Pratibha Deo and Asha Mohan, 2011) alternative response type scale (4), frequently (3), items 37 were +ve and 3 items were -ve for the scale was found to be reliable.

Statistical Analysis

The obtained data were analyzed using Mann-Whitney U test to test the hypotheses using Minitab software.

RESULTS AND DISCUSSION

Table: 1 Means and Standard Deviations of Achievement Motivation

| Locality | Mean | | SD | |
|----------|--------|--------|------|--------|
| | Male | Female | Male | Female |
| Rural | 143.22 | 138.75 | 14.5 | 15.2 |
| Urban | 147.26 | 142.10 | 16.8 | 17.5 |

Grand Means

Male = (M: 143.22) G
Female = (M: 138.75) G

A close observation of the data revealed that the mean score of private colleges in urban areas (M=147.26) indicates that they have higher achievement motivation compared with other groups of colleges in rural areas (M=142.10) indicate that they have lower achievement motivation than other groups.

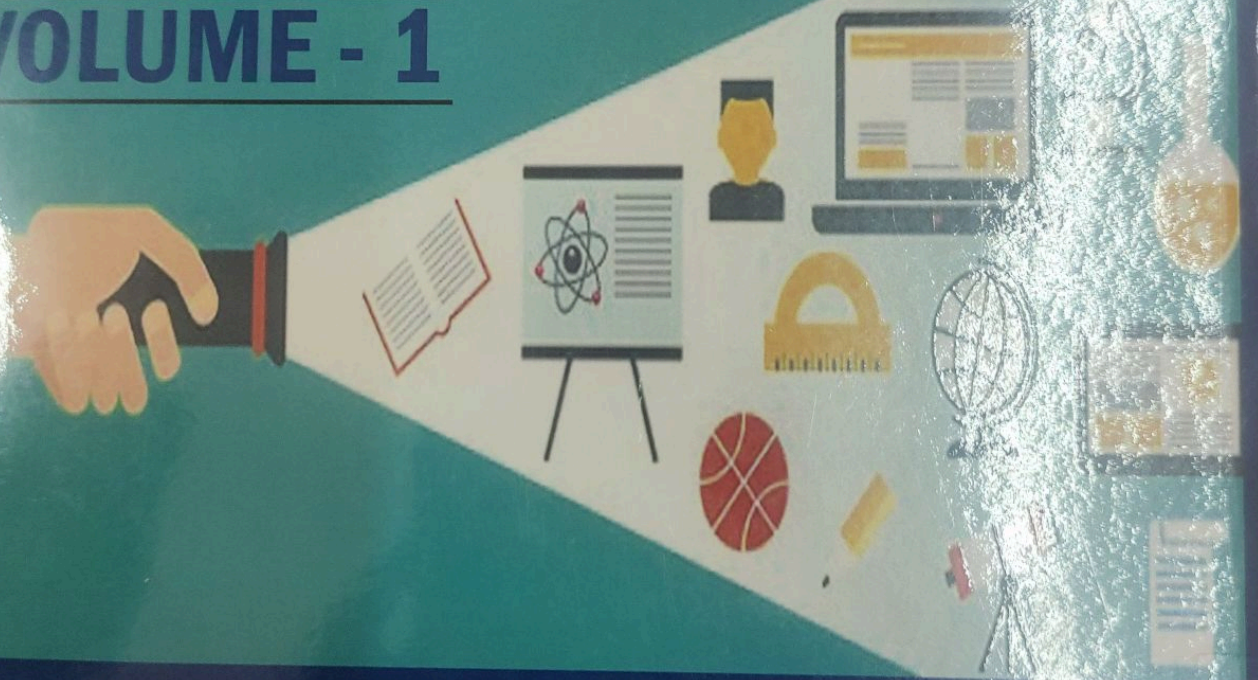
In terms of gender, the mean score of male students (M=143.22) indicates that they have higher achievement motivation than female students (M=138.75) in private colleges in urban areas. The mean score of male students (M=147.26) indicates that they have higher achievement motivation than female students (M=142.10) in private colleges in rural areas.

Table-II: Anova Summary of Achievement Motivation

| Source of Variance | DF | SS | MS | F | P |
|--------------------|----|------|------|-------|-------|
| Gender (A) | 1 | 1000 | 1000 | 10.00 | 0.001 |
| Locality (C) | 1 | 1500 | 1500 | 15.00 | 0.000 |
| A X B | 1 | 500 | 500 | 5.00 | 0.020 |
| A X C | 1 | 200 | 200 | 2.00 | 0.150 |
| B X C | 1 | 100 | 100 | 1.00 | 0.310 |
| A X B X C | 1 | 50 | 50 | 0.50 | 0.470 |

NATIONAL EDUCATION POLICY 2020: PERSPECTIVES & CHALLENGES

VOLUME - 1



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CAN THE 2020 NATIONAL EDUCATION POLICY IMPROVE FACULTY?

INDIA'S MOTIVATION AND ACADEMIC RESULTS

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INTRODUCTION:

Education has become a powerful instrument for a nation's global competitiveness as a result of technological disruptions. Although India is the world's largest democracy, elected officials have neglected higher education since independence. Macaulay replaced the Gurukul system with a contemporary educational system. After independence, no substantial reforms to the higher education system were made to meet the country's demands. In 2018, India started a 37-year period of demographic dividend, when the working-age population outnumbers the dependent population. To turn the demographic dividend's potential into reality, a robust higher education system is required. Former Indian Prime Minister Dr. Manmohan Singh remarked about the quality of Indian higher education institutions, "We must recognize that too many of our higher educational institutions are just not up to the level" (India Today, 2013). The government of India's most recent regulation endeavor is the New Education Policy 2020. The purpose of this article is to examine the New Education Policy 2020 in terms of ways to improve faculty motivation.

METHODOLOGY

The study examines National Education Policy 2020's policy initiatives. In light of prior research on faculty motivation in India, the policy paper is critically assessed. The website of the Ministry of Education, Government of India, provided access to the National Education Policy 2020.

NATIONAL EDUCATION POLICY 2020

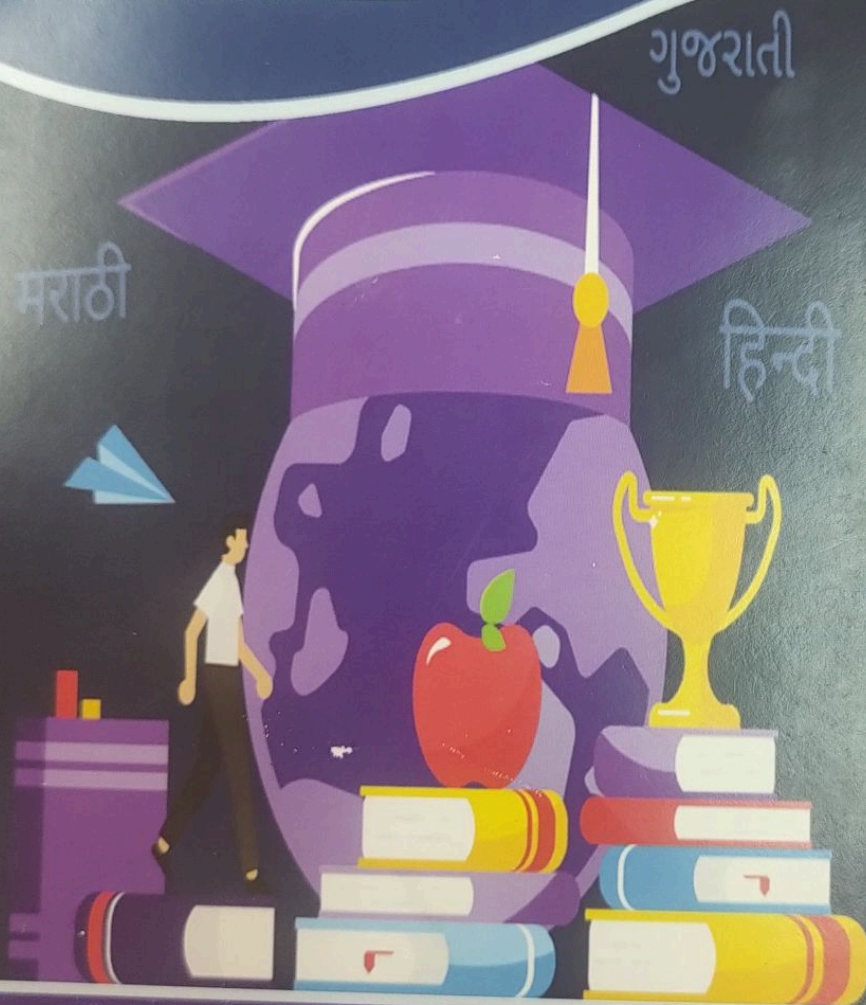
Faculty motivation is taken seriously in the national education policy 2020, which proposes a variety of measures to improve faculty motivation. Clause 13.2 of NEP 2020 advises that educational institutions enhance their technology infrastructure so that classrooms are provided with current technology infrastructure as well as better working conditions for faculty (National Education Policy, 2020). Infrastructure upgrades may improve teaching efficacy, but they will not result in a large increase in teacher motivation. NEP 2020 must be valued in order to offer at least minimum amenities and facilities for faculties. This will minimize unhappiness, but it will not increase motivation. Reforms in higher education policy, as well as political will, are required to make higher education more vibrant and relevant. In 2011, China had half the number of publications as India, but a concentrated strategy and political will altered higher education in China, while Indian publications were just 30% of China's in 2011. On the one hand, politicians have denied academics autonomy while, on the other hand, encouraging politicians-owned educational institutions has turned education into a business. In practice, affiliating universities determine the curriculum. The major sector of Indian higher education is private institutes associated with state universities.

ABSTRACTS



UGC Sponsored Two Day National Seminar
on
**NATIONAL EDUCATION POLICY 2020:
PERSPECTIVES AND CHALLENGES**

22nd & 23rd March, 2022



Organized by

**DEPARTMENT OF EDUCATION
ACHARYA NAGARJUNA UNIVERSITY**

NAGARJUNA NAGAR - 522 510, GUNTUR, ANDHRA PRADESH, INDIA



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by 2030. This is also in line with the Objectives of fourth Sustainable Development Goals to provide quality education for all citizens through fourth Educational Industry Revolution (EIR 4.0) in the country. This paper reviews the related literature during last few years on Indian Higher Education Policies and their consequences, Salient features and their focuses on the present draft of National Education policy 2019 through content analysis. The paper highlights on various policies proposed in the draft with the special emphasis on higher education section and compare them with the previous policies. The analysis also compares the possible effects of NEP 2019 proposal on private and public HEIs in terms of facilities & restrictions. The strength and weakness of the new policy are identified with respect to various stakeholders and listed. Appropriate suggestions are made to realize the policy and make it defect free and effective from a public point of reference and for the prosperity of the country.

Key Words: New Education Policy, Teacher Education, Government of India.

CAN THE 2020 NATIONAL EDUCATION POLICY IMPROVE FACULTY? INDIA'S MOTIVATION AND ACADEMIC RESULTS

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The world's greatest democracy seeks a dynamic higher education system to meet the expectations of its young. The National Education Policy 2020 is the most recent attempt to reform higher education. The research examines faculty motivation in higher education in India, as well as the implications of India's new education strategy, 2020, on faculty motivation. Education in the nation has changed from the Gurukul system to the Macaulay system. Poor performance in Indian higher education have resulted in low employability and a student exodus to foreign colleges. To make Indian higher education globally competitive, performance-based growth possibilities, desire to advance in skill and rank, and a focused strategy to faculty empowerment, autonomy, and decentralization are required.

Keywords: National Education Policy 2020, Gurukul, Macaulay system, Decentralization.

AWARENESS OF PRIMARY SCHOOL TEACHERS ON NATIONAL EDUCATION POLICY – 2020

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The present study is to find the awareness of primary school teachers on National Education Policy 2020. The Right of Children to Free and Compulsory Education act 2009 ensures that all the children from the age of six to fourteen must get an education from the near school. Young learners today they drifted towards the technology for their every requirement and also for academic development. Therefore, children and youth in the country must be provided with the knowledge, skills, attitudes, and values as well as employable skills that would enable them to contribute to India's social, economic, and political transformation. To implement the Educational policy successfully, the teachers must know it. If the teachers have complete knowledge of it, then only it will reach the top. The Researcher is going to find out the awareness of the National Education Policy 2020. **Recognising the 'power of teacher'** NEP 2020 has put in



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ACADEMIC ACHEIVEMENT IN COMPARISON TO THEIR VERBAL LEARNING STYLES OF ADOLESCENCE STUDENTS

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ABSTRACT:

The purpose of this study is to determine how verbal learning preferences affect adolescents' academic performance. The study was descriptive in nature. 200secondary school students in Tirupati, Andhra Pradesh, served as the sample for the current study. These participants were chosen from the population using a simple random selection procedure. Mishra (2012)'s Learning Style Inventory and Academic Achievement Test results were used. which the investigator prepared and standardized. To compare the groups, descriptive statistics like Mean, Standard Deviation, and "t" test were utilized. The study's findings showed that Adolescence Academic success was higher for students with a high verbal learning style than for individuals with an average verbal learning style; Adolescence Academic attainment was higher among pupils with average verbal learning styles than among those with poor verbal learning styles in adolescence. Academic attainment was higher for students with a high verbal learning style than for those with a low verbal learning style.

Key words: Academic achievement, Verbal learning style, Adolescence students

INTRODUCTION:

Children lack culture at birth, but as they develop, it shapes their attitudes and actions so that they can fit into the society in which they will eventually live. There may not even be schools per se in prehistoric societies, when education often consists of minimal formal instruction. Only one or maybe a few religious books are studied in some. Even when divided into specialised fields of study, the sheer amount of collected information in more complex cultures might require several years of formal education to transfer to the following generation. Since effective and comprehensive methods of information transmission become increasingly important, education itself becomes a subject of study in such sophisticated societies. In order to attain the optimal learning outcome for students in the form of success, educators, researchers, and instructors are now cognizant of incorporating such techniques/styles into the teaching-learning process. Students must be able to assess their existing level of knowledge, build upon it, enhance it, and make judgments in the face of ambiguity. The purpose of school should be to redirect children's thinking and stimulate their intelligence. At this point, teaching and learning also require a definition update. Learning should be reoriented such that it emphasizes both the learning of facts, information, and skills as well as the capacity to apply them in the actual world. It should no longer be thought of as the mere acquisition of facts, knowledge, or skills.

Achieving success is the act of doing something or being proficient in one's performance of a certain knowledge or talent. As a result, success is the glistening crown that shows the achievers' honesty, and tenacity. Numerous people have used varied definitions of the phrase.

Achievement is the task-oriented conduct that enables the individual's performance to be judged in accordance with certain internally and externally imposed criteria, according to Clifford et al. (1986). Achievement is closely related to the growth of knowledge, understanding, and skill acquisition, according to Rao (1980). Achievement is defined as "the attainment or accomplishment of an individual in some or particular domain of knowledge following a specified length of instruction," according to Verma and Upadhyay (1981). The academic performance of a student predicts future success for that person.

By examining the aforementioned definitions, we can infer that academic accomplishment is the degree of skill reached in academic work or as formally acquired knowledge in school topics, which is determined by the grades, or marks obtained by the students in the examination. It shows how well students have learned the various disciplines taught at educational institutions. It also demonstrates the amount and caliber of knowledge acquired in a field of study following a term of education. Academic



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accomplishment not only affects whether a student is promoted to the next class, but it also predicts future success and establishes their lifestyle. It is necessary to research the variables that are significant in determining a person's academic success in light of this.

LEARNING STYLE:

The notion that various individuals learn in various manners is referred to as learning styles. The idea of learning styles has grown in popularity over the past few decades. Not just among educators but also among parents and the general public, the idea of learning styles appears to be widely accepted. The notion of learning styles is aggressively promoted by companies that sell a variety of exams, assessment tools, and online technologies to assist teachers in identifying their students' learning styles and adapting their teaching strategies. This acceptance is probably not unexpected.

"Learning styles show unique learning variances. The way a person concentrates, absorbs, internalizes, and recalls new and challenging academic material or abilities is known as their learning style. Due to variations in learning styles, each person approaches learning differently. The way that people approach learning is generally a reliable predictor of how they view, engage with, and react to the learning environment. Effective teaching requires an understanding of learning styles and their function in the thought or learning process. At all educational levels, applying the learning styles hypothesis in the classroom has many positive effects. According to several experts, the kind of learning style and job inclinations are related. Additionally, it has been demonstrated that students' educational experiences—particularly those at the post-secondary level—have an impact on their learning styles. As a result, understanding learning styles is helpful when creating classroom activities that encourage the growth of this learning type.

Verbal Learning Style:

One of the eight categories of learning styles outlined in Howard Gardner's theory of multiple intelligences is verbal-linguistic learning style, or intelligence. The capacity to reason, solve issues, and learn via language is referred to as a verbal linguistic learning style. Verbal learners easily understand spoken and written language. They take pleasure in reading and often retain what they have read. They like learning new words and are proficient writers. They have a large vocabulary both when speaking and writing. A lot of verbal learners converse with themselves. They like to read aloud, and they frequently talk themselves through things. They take pleasure in speaking their way through the topic during class discussions, which is a useful learning technique.

LITERATURE REVIEWS RELATED OF ACADEMIC ACHIEVEMENT AND LEARNING STYLE:

1. Jalali, Tayyeb., Mahin Keykha Nezhad and Atekeh Gorzin Mataee. (2015). Predict Academic Achievement of Students Based on their Learning Styles. It showed a strong correlation between the academic accomplishment of pupils and each of the four learning styles, including convergent, divergent, attracting, and accommodating learning style.
2. Thakkar, Mahesh (2014). Effect of learning styles on learning achievement of secondary school students, 1580 senior secondary school students in Ahmedabad had their learning accomplishment on the impact of their learning styles investigated. Students did not favour collaborative and dependent learning styles, which further indicated that the examination system had more of an impact on student accomplishment than learning styles, which may not have any bearing on learning outcomes.
3. Vaishnav. Rajshree S. (2013). Learning Style and Academic Achievement of Secondary School Students. Aimed to identify the academic performance and learning preferences of 200 students in the ninth, tenth, and eleventh grades of secondary schools in the state of Maharashtra. According to the findings, there is a strong positive association between students' academic success and their learning preferences (visual, auditory, and kinesthetic), however this correlation is not as strong as it may be.
4. Sarfaraz, Ahmad and Dalela, Vivek (2012). Impact of Attitude towards the School Environment on Academic Achievement of Adolescents. This study was conducted with the goal of focusing on the impact of adolescent academic success on attitude toward the school environment. The study showed no discernible difference between the groups of students who were satisfied with their school environment and those who were dissatisfied with their academic performance. Conclusion: Academic success is unaffected by one's attitude toward the learning environment at school.
5. Singh Balbir Mohamad Jafre Zainol Abidin, Abbas Ali Rezaee, Helan Nor Abdullah, Kiranjit Kaur (2011) : Learning Styles and Overall Academic Achievement in a Specific Educational System. Aimed towards identifying the 317 students' learning preferences and general academic performance in a particular school setting. The study's key findings showed a substantial correlation between learning preferences and total academic accomplishment. It also showed that low, moderate, and high achievers have a common preference for all learning preferences



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NEED OF THE STUDY:

Education is a dynamic process that constantly adapts to meet the needs of the society. Working with communications is becoming more prevalent in our culture than working in industries. The educational approach is evolving along with these societal developments. On the one hand, this transition brings turmoil and upheaval, and on the other, it opens up a world of potential and new prospects. The current circumstances need learning to be more adaptable, exploratory, and collaborative. To improve adolescence students' academic performance, several efforts have been done. Many committed instructors and parents have always placed a high priority on their students' and children' achievement. In connection with this, many teachers are certain that for students to achieve academic success, they must have a positive outlook. To assess one's abilities for academic accomplishment, one's learning style is frequently recognized. Even if learning styles have not been fully taken into account in the local educational environment, the moment has come to fully integrate learning styles into the teaching services. It is challenging to demonstrate the contribution and beneficial intervention of learning styles with students' overall academic results without enough research in this area. The present study was undertaken to know the influence of verbal learning styles on academic success of adolescence students.

TITLE OF THE STUDY:

ACADEMIC ACHEIVEMENT IN COMPARISON TO THEIR VERBAL LEARNING STYLES OF ADOLESCENCE STUDENTS

OBJECTIVES:

1. To study and compare academic achievement of high verbal learning style and average verbal learning style of adolescence students.
2. To study and compare academic achievement of average verbal learning style and low verbal learning style of adolescence students.
3. To study and compare academic achievement of high verbal learning style and low verbal learning style of adolescence students.

HYPOTHESES OF THE STUDY:

1. There is no significant difference in academic achievement of high verbal learning style and average verbal learning style of adolescence students.
2. There is no significant difference in academic achievement of average verbal learning style and low verbal learning style of adolescence students.
3. There is no significant difference in academic achievement of high verbal learning style and low verbal learning style of adolescence students.

METHOD OF RESEARCH:

The present study aims to investigate academic accomplishment and evaluate how it relates to learners' preferred learning styles. Because the descriptive survey technique of study focuses on surveying, characterizing, and investigating actual phenomena or situations, circumstances that exist, this method has been used in this case.

POPULATION AND SAMPLE:

The sample for the present study included 200 adolescents from Tirupati, Andhra Pradesh, who made up the study's population. To choose the individuals from the population, a simple random selection procedure was applied.

TOOLS USED:

- Learning Style Inventory by Mishra (2012)
- Academic achievement scores were taken from the Achievement test in English which was made by investigator himself.

STATISTICAL TECHNIQUES USED:

Descriptive statistics like Mean, Standard Deviation and “t” test was used to compare the groups.



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DATA ANALYSIS:

Hypothesis-1

There is no significant difference in academic achievement of high verbal learning style and average verbal learning style of adolescence students.

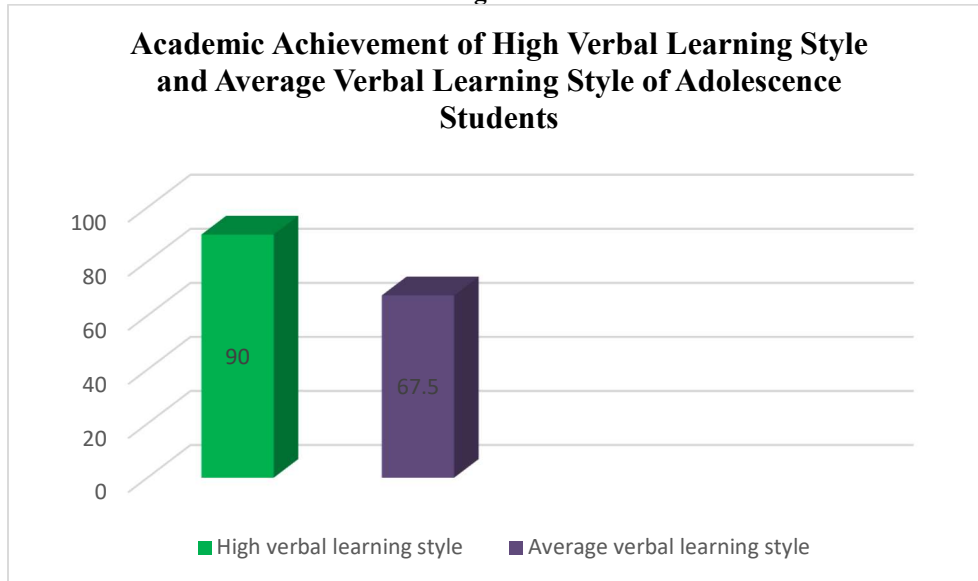
Table 1

Academic Achievement of High Verbal Learning Style and Average Verbal Learning Style of Adolescence Students

| Dependent Variable | Independent Variable | N | Mean | % of Mean | S.D. | 't' Value |
|----------------------|-------------------------------|----|-------|-----------|-------|-----------|
| Academic Achievement | High verbal learning style | 96 | 72.00 | 90.00 | 13.22 | 5.49* |
| | Average verbal learning style | 94 | 54.00 | 67.50 | 16.78 | |

**Significant at 0.05 and 0.01 level*

Figure-1



According to Table 1, students with a high verbal learning style had a mean academic achievement score of 72.00, S.D. is 13.22, which was greater than students with an average verbal learning style, who had a mean score of 54.00, S.D. is 16.78. The "t" value is 5.49. It is significant. It demonstrates how academic achievement differs dramatically between individuals with excellent and ordinary verbal learning. Additionally, students with high verbal learning styles had higher mean scores than students with average verbal learning styles. It shows that students with high verbal learning styles outperformed those with average verbal learning styles in terms of academic achievement. As a result, the prior hypothesis, which stated that there is no significant difference between adolescents with high verbal learning styles and those with average verbal learning styles in terms of academic accomplishment, is no longer valid.

Hypothesis-2:

There is no significant difference in academic achievement of average verbal learning style and low verbal learning style of adolescence students.

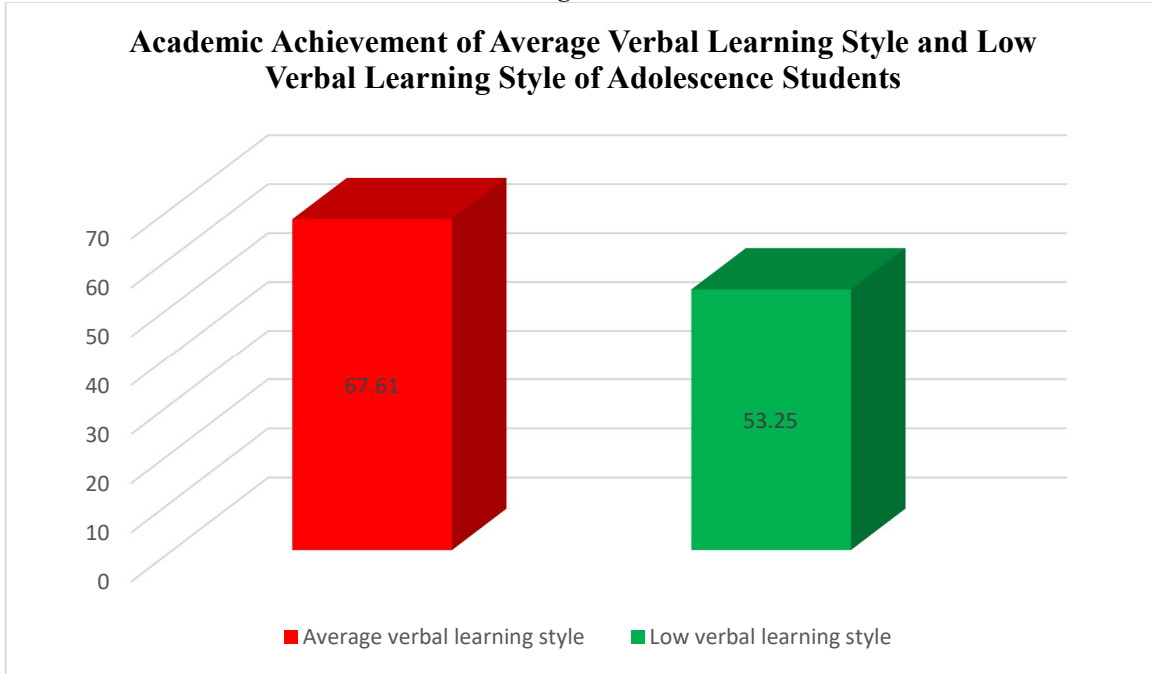
Table 2

Academic Achievement of Average Verbal Learning Style and Low Verbal Learning Style of Adolescence Students

| Dependent Variable | Independent Variable | N | Mean | % of Mean | S.D. | 't' Value |
|----------------------|-------------------------------|----|-------|-----------|-------|-----------|
| Academic Achievement | Average verbal learning style | 96 | 54.09 | 67.61 | 11.67 | 3.46* |
| | Low verbal learning style | 94 | 42.60 | 53.25 | 12.62 | |

**Significant at 0.05 and 0.01 level*

Figure-2



According to Table 2, students with an average verbal learning style scored higher on average academic achievement (54.09, 11.67) than students with a low verbal learning style (42.60, 12.62). The "t" value is 3.46, and at the 0.01 level, it is significant. It shows how academic achievement varies dramatically between students with average verbal learning and those with low verbal learning. Additionally, students with medium verbal learning styles had better mean scores than students with poor verbal learning styles. It shows that students with average verbal learning styles outperformed pupils with low verbal learning styles in terms of academic achievement. As a result, the preceding hypothesis—that there is no significant difference between senior secondary school students with average verbal learning styles and those with low verbal learning styles in terms of academic achievement—is no longer valid.

Hypothesis-3:

There is no significant difference in academic achievement of high verbal learning style and low verbal learning style of adolescence students.

Table 3
Academic Achievement of High Verbal Learning Style and Low Verbal Learning Style of Adolescence Students

| Dependent Variable | Independent Variable | N | Mean | % of Mean | S.D. | 't' Value |
|----------------------|----------------------------|----|-------|-----------|-------|-----------|
| Academic Achievement | High verbal learning style | 96 | 68.26 | 85.32 | 12.95 | 9.69* |
| | Low verbal learning style | 94 | 58.00 | 72.50 | 16.59 | |

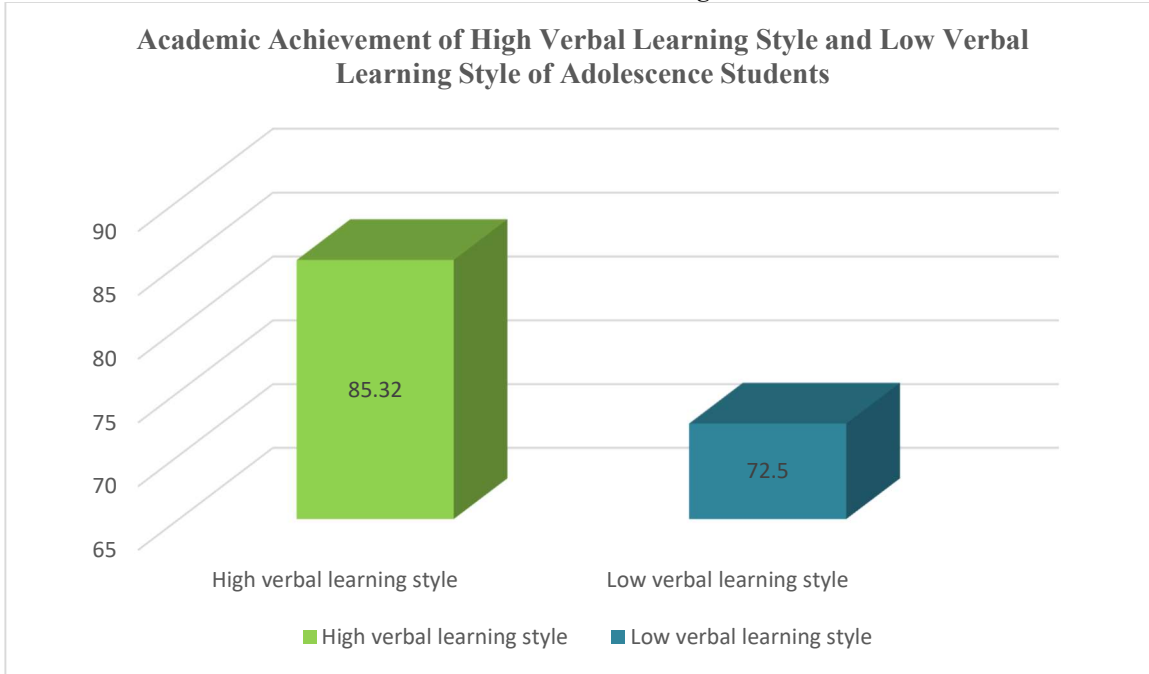
**Significant at 0.05 and 0.01 level*



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Figure:3



According to Table 3, students with a high verbal learning style had a mean academic achievement score of 68.26, and S.D. is 12.95, which was greater than students with a low verbal learning style, who had a mean score of 58.00, and S.D. is 16.59. The "t" value is 9.69, and at the 0.01 level, it is significant. It demonstrates how academic achievement differs dramatically between individuals with high and low verbal learning. Additionally, students with high verbal learning styles had higher mean scores than students with low verbal learning styles. It shows that students with high verbal learning styles outperformed those with low verbal learning styles in terms of academic achievement. As a result, the preceding hypothesis—that there is no significant difference between adolescents with high verbal learning styles and those with low verbal learning styles in terms of academic achievement—is no longer valid.

FINDINGS OF THE STUDY:

1. It was found that adolescents with strong verbal learning styles outperformed those with ordinary verbal learning styles in terms of academic achievement.
2. It was found that adolescents with average verbal learning styles outperformed those with poor verbal learning styles in terms of academic achievement.
3. It was found that adolescents with high verbal learning styles outperformed those with low verbal learning styles in terms of academic achievement.

DISCUSSION OF RESULTS AND CONCLUSION:

This study looked at adolescents' overall academic Achievement in relation to their learning preferences. The study's findings highlight a number of important consequences. The present study found that learning styles are a good predictor of academic achievement and should be addressed when enhancing students' performance in particular areas of learning. It also shown that individual differences in learning styles have a significant impact in this area. Furthermore, the framework for learning styles is subject-neutral, meaning that it is relevant to all disciplines.

In the present study, it was also discovered that students have distinct preferred learning styles. The findings of the study showed substantial correlations between the various learning styles and the performance, which varied across the four groups. These findings lead us to the conclusion that learning styles can be viewed as a reliable predictor of overall academic achievement and should be taken into consideration to improve students' performances generally in learning and teaching. They also demonstrated that learning styles vary widely among individuals, which is significant in this domain.



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This study found that students' overall academic performance varied significantly. It shown that students that learn better verbally outperform their peers in terms of academic achievement. As a result, it may be concluded that learning styles do affect students' overall academic achievement. Such a discovery emphasizes the need of taking into account pupils' various learning preferences. For successful learning to occur, teachers must be aware of the value of different learning styles. The learning styles framework is constant across all disciplines, where it truly has a significant impact. Therefore, the findings presented propose directions for further study to better comprehend this phenomenon. In connection with this, research on additional learning style factors should be done in order to highlight significant aspects.

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CONFIRMATION LETTER

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