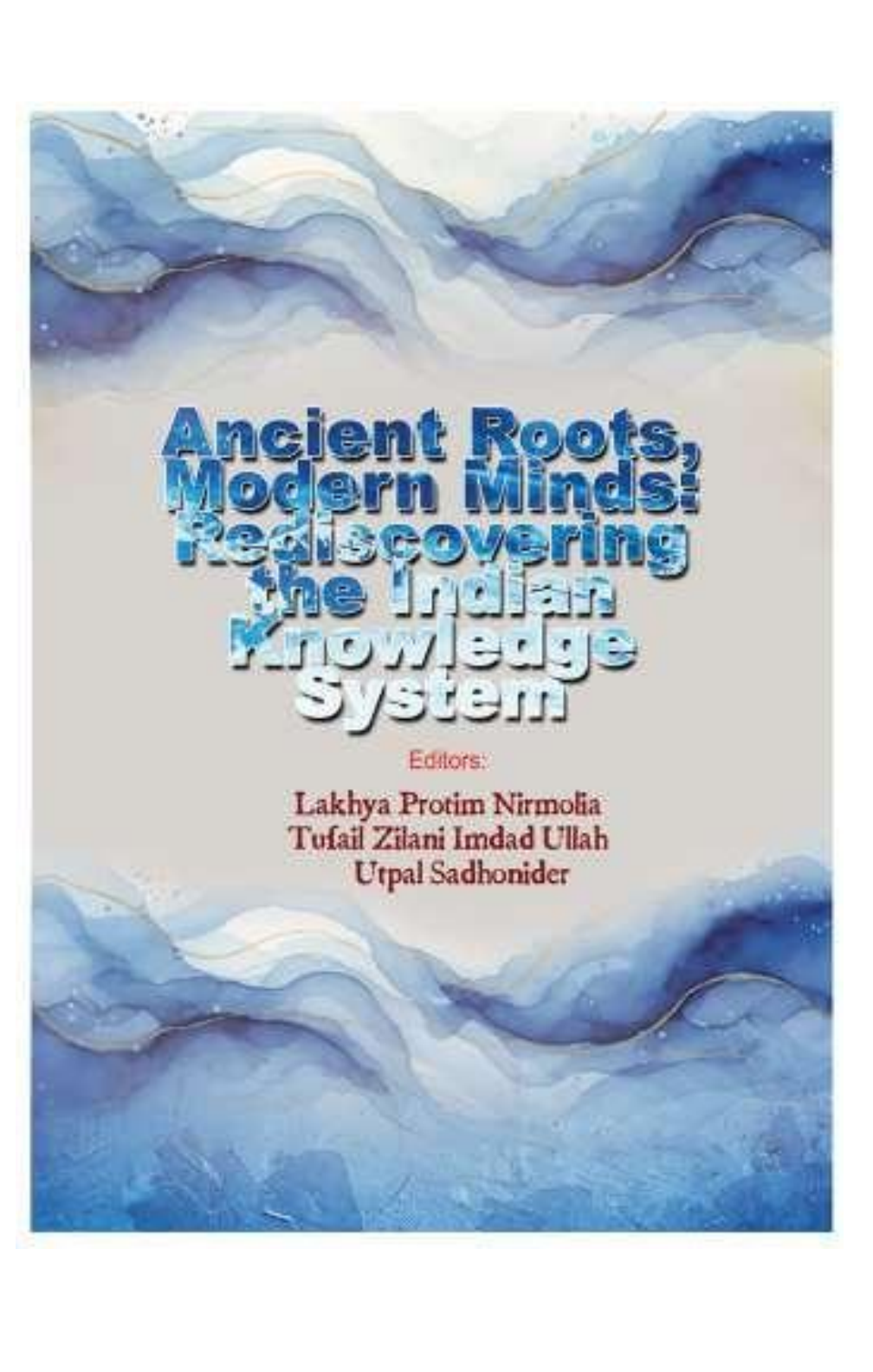




Ancient Roots, Modern Minds: Rediscovering the Indian Knowledge System

Editors:

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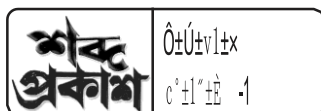
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The e-book *Ancient Roots, Modern Minds: Rediscovering the Indian Knowledge System* presents a compelling anthology of selected scholarly papers, meticulously curated and edited by Lakhya Protim Nirmolia, Tufail Zilani Imdad Ullah and Utpal Sadhonider. Published by Sabda Prakash, Jorhat, Assam, Pin-785001—this volume distills the subtle undercurrents of resistance and resilience that have long animated global liberation struggles, offering readers an intimate portal into the nascent murmurs that prelude transformative change. *First Edition* : March 2026

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The e-book *Ancient Roots, Modern Minds: Rediscovering the Indian Knowledge System*, edited by Lakhya Protim Nirmolia and Tufail Zilani Imdad Ullah and Utpal Sadhonider and published by Sabda Prakash, presents scholarly interpretations and historical analyses drawn from the contributed papers. The views, opinions, and conclusions expressed herein are solely those of the individual authors and do not necessarily reflect the perspectives of the editors, publisher, or any affiliated institutions. This work is intended for academic, educational, and informational purposes only and should not be construed as professional advice, endorsement, or factual guarantee. Readers are encouraged to consult primary sources and diverse viewpoints for a comprehensive understanding. All rights reserved; no part of this publication may be reproduced without prior written permission from the publisher.

Message from the Principal

It is with great pleasure and profound pride that I extend my heartfelt goodwill to the publication of the e-book titled “Ancient Roots, Modern Minds: Rediscovering the Indian Knowledge System”. In an era where the world is rapidly evolving, it is imperative that we reconnect with the timeless wisdom of our ancient heritage. This e-book serves as a beacon, illuminating the profound insights of India’s knowledge traditions—ranging from Vedic sciences and philosophy to indigenous practices that have shaped civilizations.

At Kakojan College, we are committed to fostering an educational environment that blends traditional values with contemporary learning. This work resonates deeply with our mission, encouraging students and scholars alike to appreciate the richness of our cultural legacy while applying it to address modern challenges. It is a commendable effort to bridge the past and the present, inspiring a new generation to explore and innovate.

I congratulate the authors, editors, and all contributors for this valuable addition to the discourse on Indian knowledge systems. May this e-book reach far and wide, igniting curiosity and promoting a deeper understanding of our shared heritage.

Wishing you all success in this enlightening endeavour.

Sincerely,

Dr. Rashmi Rekha Saikia

Principal

Kakojan College, Jorhat, Assam

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Acknowledgements from the Editors

It has been a profound privilege to serve as editors for *Ancient Roots, Modern Minds: Rediscovering the Indian Knowledge System*. This remarkable work would not have reached your hands without the extraordinary collaboration of many dedicated souls.

Our deepest gratitude goes to the author, whose passion for India's ancient wisdom breathed life into every page. Working with such visionary scholarship has been the highlight of our editorial careers.

Special acknowledgement to Dr. Rashmi Rekha Saikia, Principal, Kakojan College, whose academic leadership and encouragement provided the fertile ground where these ancient seeds took root. Your vision for cultural preservation inspired this journey.

Special appreciation to our tireless publishing team—the designers who transformed complex concepts into visual elegance, the proofreaders whose meticulous care preserved authenticity, and the production staff who navigated countless revisions with grace.

To the academic reviewers and cultural consultants whose expertise ensured scholarly rigor while honouring living traditions—your insights strengthened this bridge between ancient sages and modern readers.

We extend heartfelt thanks to Ranjit Gogoi, Sabda Prakash, Jorhat, Assam for helping us to publish the e-book. Without your support it is not possible to publish this e-book in due time.

Finally, to you, the reader—may this e-book reignite the timeless wisdom within, connecting yesterday's rishis with tomorrow's seekers.

With deep respect and gratitude,

The Editorial Team

Concept Note

Ancient Roots, Modern Minds: Rediscovering the Indian Knowledge System

Lakhya Protim Nirmolia

Introduction

In a world increasingly shaped by digital innovation, artificial intelligence, and global challenges like climate change and mental health crises, there is a profound need to look back at the wellsprings of human wisdom. The Indian Knowledge System (IKS) represents one such treasure trove, encompassing a rich tapestry of ancient philosophies, scientific inquiries, medicinal practices, artistic expressions, and governance models that have endured for thousands of years. Rooted in sacred texts like the Vedas, Upanishads, Puranas, and epics such as the Mahabharata and Ramayana, IKS is not a static relic but a dynamic framework that has influenced civilizations across Asia and beyond. The title “Ancient Roots, Modern Minds: Rediscovering the Indian Knowledge System” captures this essence—a call to reconnect with these foundational roots while applying modern analytical minds to reinterpret and revitalize them.

This rediscovery is particularly timely in the 21st century, where Western paradigms often dominate discourse, leading to a cultural amnesia among younger generations in India and the

diaspora. For instance, in places like Guwahati, Assam, where ancient traditions blend with modern urban life, there is a unique opportunity to integrate IKS into local education and community practices. Imagine students learning about sustainable agriculture from Vedic hymns that describe ecological balance, or entrepreneurs drawing from ancient economic treatises to build ethical businesses. This concept note delves into the multifaceted dimensions of IKS, exploring its historical depth, analytical relevance, and potential for contemporary application. By bridging ancient insights with modern perspectives, we can address pressing issues such as environmental degradation, ethical dilemmas in technology, and the quest for personal fulfilment. The goal is not blind revival but a thoughtful synthesis that empowers individuals and societies to navigate the complexities of the present with the wisdom of the past.

Historically, IKS emerged in the Indus Valley Civilization around 3000 BCE, evolving through Vedic, Buddhist, Jain, and later Islamic and colonial influences. It emphasizes holistic understanding—integrating body, mind, and spirit—unlike the reductionist approaches sometimes seen in modern science. Concepts like karma (action and consequence) and maya (illusion) offer profound psychological insights, while advancements in linguistics through Panini’s grammar prefigured modern computational models. Rediscovering IKS means reclaiming these contributions, often overshadowed by Eurocentric histories. In education, for example, it could shift from memorization to experiential learning, as in the ancient gurukul system where pupils lived with gurus, imbibing knowledge through dialogue and practice. This approach fosters critical thinking and empathy, qualities essential in today’s polarized world.

Moreover, in a globalized era, IKS provides a counter-narrative to materialism, promoting values like ahimsa (non-violence) and satya (truth), which resonate with movements for peace and sustainability. Think of how yoga, derived from Patanjali’s Yoga Sutras, has become a global phenomenon for stress

relief, yet its deeper philosophical roots are underexplored. By rediscovering these, modern minds can innovate—perhaps developing AI ethics based on dharma (righteous duty) or urban planning inspired by Vastu Shastra’s harmonious designs. This introduction sets the stage for a deeper analysis, highlighting that IKS is not just heritage but a toolkit for future resilience.

Analysis

The Indian Knowledge System is a vast, interconnected web of knowledge that defies simple categorization. It spans disciplines from metaphysics to mathematics, medicine to metallurgy, and ethics to ecology. At its heart lies a worldview that sees the universe as an organic whole, where knowledge (*jnana*) is pursued not for domination but for liberation (*moksha*). This contrasts sharply with some modern systems that prioritize empirical evidence over intuitive wisdom. To rediscover IKS, we must first unpack its core components and then examine their relevance through modern lenses.

Philosophical Foundations and Ethical Insights

One of the pillars of IKS is its philosophical depth, drawn from schools like Advaita Vedanta, which posits non-duality (*advaita*), suggesting that the individual self (*atman*) is one with the universal consciousness (*brahman*). This idea, articulated in texts like the Chandogya Upanishad, offers a profound antidote to modern individualism and isolation. In today’s context, where mental health issues like anxiety and depression are rampant, these concepts can inform psychotherapy. For example, mindfulness practices rooted in Vedantic meditation have been adapted into programs like Mindfulness-Based Stress Reduction (MBSR), showing empirical benefits in reducing stress hormones.

Ethically, the Bhagavad Gita stands out as a timeless guide. Set on the battlefield of Kurukshetra, it explores dilemmas of duty, detachment, and selfless action (*nishkama karma*). Modern leaders in business or politics could draw from this to navigate ethical quandaries, such as corporate social responsibility or diplomatic negotiations. Imagine a CEO facing layoffs; Gita’s

emphasis on performing one's role without attachment to outcomes could foster compassionate decision-making. New ideas here include integrating Gita principles into leadership training programs, perhaps through case studies that blend ancient scenarios with contemporary business ethics simulations.

Furthermore, Jainism's principle of *anekantavada* (many-sidedness) promotes pluralism, recognizing that truth is multifaceted. In an age of fake news and echo chambers, this could inspire media literacy curricula, teaching individuals to consider multiple perspectives before forming opinions. Buddhist concepts like the Eightfold Path, emphasizing right understanding and right action, align with sustainable development goals, offering frameworks for environmental ethics. A novel application might be in conflict resolution, where *anekantavada* facilitates dialogues in diverse societies like India's Northeast, including Assam, where ethnic harmonies are crucial.

Scientific and Technological Heritage

IKS's scientific contributions are often underappreciated. Ancient Indians conceptualized zero (*shunya*) in the Bakhshali manuscript, revolutionizing mathematics and enabling modern computing. Aryabhata's astronomical models, including the Earth's rotation, predated Copernicus by centuries. The Surya Siddhanta details precise calculations of planetary movements, which could inform today's space research. Rediscovering these involves digitizing ancient manuscripts and using AI to analyze them, potentially uncovering lost algorithms for cryptography or data processing.

In technology, metallurgy in the Iron Pillar of Delhi demonstrates corrosion-resistant iron, inspiring modern materials science for durable infrastructure. Vastu Shastra's architectural principles, focusing on energy flow (*prana*), could guide eco-friendly building designs amid urbanization. A fresh idea: applying these to smart cities, where Vastu-inspired layouts optimize natural light and ventilation, reducing energy consumption. Challenges include verifying claims—some pseudoscientific assertions, like

unsubstantiated ancient aviation, must be debunked through rigorous scholarship to maintain credibility.

Medicine within IKS, particularly Ayurveda and Siddha, emphasizes preventive care through dosha balance (*vata*, *pitta*, *kapha*). Herbs like turmeric (curcumin) have been validated for anti-inflammatory properties in modern studies. Integrating this with allopathy could create hybrid treatments for chronic diseases. For instance, post-COVID recovery programs might combine Ayurvedic yoga with Western vaccines. New explorations could involve bioinformatics to map ancient herbal genomes, accelerating drug discovery.

Social and Economic Dimensions

Socially, IKS promoted ideals of varnashrama dharma, a flexible social order based on qualities rather than birth, though historical rigidities like caste emerged. Rediscovering this means critiquing distortions and emphasizing equality in texts like the Rig Veda's Purusha Sukta, which envisions society as an interdependent body. In modern India, this could inform policies on social justice, fostering inclusive growth. Gender roles in IKS varied; goddesses like Durga symbolize feminine power, inspiring women's empowerment initiatives. A contemporary twist: using epic narratives in storytelling workshops to challenge stereotypes.

Economically, Kautilya's Arthashastra is a masterpiece on statecraft, covering taxation, trade, and welfare. Its realpolitik balanced with ethical governance offers lessons for emerging economies. In a globalized market, principles like fair trade from ancient guilds could counter exploitative capitalism. Innovative applications include blockchain-based systems inspired by transparent accounting in ancient texts, ensuring ethical supply chains.

Challenges and Pathways Forward

Despite its richness, rediscovering IKS faces hurdles. Colonial education, as critiqued by Macaulay's Minute, devalued indigenous knowledge, creating a cultural disconnect. Today, globalization amplifies this, with youth preferring Western pop

culture. Pseudoscience risks, where myths are presented as facts, undermine legitimacy—think of exaggerated claims about ancient plastic surgery. To counter, interdisciplinary research is key: historians collaborating with scientists to validate ideas empirically.

Education reform is vital. Incorporating IKS into curricula, as per India's National Education Policy 2020, could include modules on Vedic math for faster calculations or yoga for holistic development. Community initiatives, like in Assam's tea gardens, might revive traditional healing practices alongside modern agriculture. Technology aids this—virtual reality simulations of ancient observatories could make learning immersive.

Globally, IKS contributes to dialogues on sustainability. The concept of prithvi (earth) as a mother in Vedic hymns aligns with Gaia theory, urging eco-conscious policies. In AI ethics, dharma could guide algorithms to prioritize human well-being over profit. Ultimately, this analysis underscores that IKS's rediscovery is an evolutionary process, blending ancient roots with modern minds for innovative solutions.

Conclusion

The endeavour to rediscover the Indian Knowledge System under the banner of “Ancient Roots, Modern Minds” is more than an intellectual pursuit; it's a pathway to cultural renaissance and global relevance. By preserving and adapting ancient wisdom, we equip ourselves to tackle existential threats like biodiversity loss and social fragmentation. This synthesis fosters resilience, creativity, and harmony, proving that heritage is a living force.

Future prospects are promising: international collaborations could establish IKS research centres, blending Eastern and Western methodologies. In regions like Assam, local folklore integrated with IKS could preserve indigenous knowledge. The challenge is to avoid romanticization, ensuring critical engagement. Success lies in measurable impacts—improved well-being, innovative patents, or policy changes inspired by ancient insights. As we move forward, let these ancient roots nourish modern minds, illuminating a balanced, enlightened future for all.

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Site, Research, and Scenography in Contemporary Art: An Analytical Study with Special Reference to Nabajyoti Nagar near Srimanta Sankaradeva Kalakshetra, Guwahati, Assam

Aditi Deka Pathak

Abstract

Scenic design refers to the creative process of constructing immersive environments through a comprehensive approach that integrates space, structure, lighting, sound, graphics, and sometimes costumes. It is fundamentally a collaborative practice that contributes to effective visual storytelling. Within contemporary artistic and exhibition practices, scenography functions as a multidisciplinary framework that shapes the atmosphere, spatial perception, and emotional tone of a performance or visual display. Elements such as lighting, sound, scenic arrangement, and costume design collectively contribute to the creation of a coherent environment that enhances narrative expression and audience interpretation.

The present study explores the role of scenography as an interpretive and communicative strategy within contemporary art

and exhibition practices. The research suggests that scenographic approaches can significantly encourage audience interaction, participation, and engagement, thereby enabling cultural institutions and exhibition spaces to communicate their narratives and collections more effectively. By integrating spatial context, artistic research, and staged presentation, scenography enhances both the experiential and interpretive dimensions of visual culture. In this context, the paper explores the influence of site, research, and scenography on contemporary artistic practice, with particular emphasis on Nabajyoti Nagar near Srimanta Sankaradeva Kalakshetra in Guwahati, Assam, highlighting how localized spatial contexts shape artistic production and audience experience.

Keywords:

Contemporary Art, Scenography, Site-Specific Art, Artistic Research, Spatial Context, Visual Culture, Nabajyoti Nagar, Guwahati

Introduction:

In recent years, several design strategies in research and exhibition practices have focused on branding and visual merchandising through diverse narrative techniques. These approaches attempt to enhance the presentation of cultural and historical content within exhibition spaces. However, the effective communication of instructional or historical material requires a specific design strategy that can successfully establish an active connection between the audience and the knowledge being presented. Scholars and designers continue to explore exhibition methodologies that can improve audience engagement and participation, particularly in educational and museum contexts. Contemporary museums increasingly position themselves as inclusive cultural institutions that represent and reflect multiple communities, ethnicities, and cultural identities.

For interactivity in art and exhibitions to become meaningful, aesthetic interfaces must stimulate the critical thinking of the

audience. Through such interactive processes, viewers move beyond passive observation and become active participants in interpreting and experiencing the artwork. This engagement influences audiences both physically and psychologically, as they consciously participate in the interpretive process (Barry, 2014).

The concept of immersive experience further strengthens this interactive dimension by surrounding the viewer with narrative and visual elements that create a heightened sense of presence. Immersive exhibitions generate an atmospheric environment in which the viewer experiences a surreal or otherworldly “feeling of reality.” In this context, the artwork transforms into a spatial and sensory environment rather than remaining a static object of observation (Papadaki, 2020). Such immersive environments convert exhibition spaces into staged scenes, shifting viewers from a passive and one-dimensional experience toward an active role within a newly constructed setting.

Within contemporary exhibition practices, the concept of aesthetics is no longer limited to formal compositional elements such as materials, color schemes, arrangement, and infographics. Instead, aesthetics increasingly emerges as a lived and experiential phenomenon shaped by spatial interaction and environmental perception. Scenography offers an innovative framework for establishing such experiential forms of expression. This study therefore attempts to present a new perspective on the relationship between site, research, and scenography in artistic practice. Originally derived from theatre studies, scenography has gradually been adopted in exhibition design to create more performative and interactive environments. As a multidisciplinary design strategy, scenography introduces new possibilities for representation, storytelling, and audience engagement within contemporary exhibition spaces.

Statement of the Research Problem:

Lighting, sound, scenery, and costume design are all components that help create an environment and mood for a

theatrical performance and are together referred to as “scenography.” Scenography is employed in certain works, particularly those that happen outside of theaters, to create a certain spatial relationship or audience-performance interaction. With a focus on Nabajyoti Nagar, close to Srimanta Sankaradeva Kalakhetra, Guwahati, Assam, the influence of site, research, and scenography on contemporary art is extremely valuable.

Literature Review:

1. Dea Aulia Widyaevan (2023), in the paper “*Staging the Space: Scenography in Exhibiton Design*” highlight that In Indonesia, commercial and industrial uses account for the majority of exhibition design applications. Many design strategies utilized in recent research concentrated on branding and visual merchandising using a variety of narrative techniques. However, there must be a certain approach that successfully builds an active bridge between the audience and the knowledge in order to present instructive material, such as history. Research is still being done on the design approach that improved audience participation in creating instructional exhibitions.

2. Lucy Thornett & Greer Crawley (2022), in their paper titled “*Staged: scenographic strategies in contemporary exhibition design*” highlight that the collected pieces articulate a set of scenographic tactics within exhibition and display contexts, and we have recognized certain emerging patterns in their expression. The idea of “staging” as a method that heightens or amplifies and calls attention to the display’s actual conditions is one of them. This style uses exaggeration to highlight the exhibition’s context rather than trying to make exhibition venues and displays invisible or minimal in order to draw attention to the artifacts on display.

3. Sven Mehzoud (2019), in the paper “Scenographic Exhibitions as Spaces of Encounter” focuses that the use of exhibition design techniques for the display and interaction with national, regional, and landscape narratives. An enlarged

scenographic exhibition approach is applied and discussed using the Interpretive Wonderings mapping project and exhibition as a case study.

4. Margaret Choi Kwan Lam (2013), in the paper titled *“Scenography as New Ideology in Contemporary Curating and the Notion of Staging in Exhibitions”* focuses that A noteworthy development in the exhibition scene is the observation of scenography, a modern creative staging technique that originated in the theater and has been increasingly influencing exhibition settings in recent years. The classic exhibitionary complex has been reformed by scenography, and as a result, there is now an unparalleled meeting point between scenography and modern curating, which further informs a fundamental ideological change.

Objective of the Study:

The main objectives of the study are-

1. To study the concepts of site, research, and scenography in contemporary art practices.
2. To highlight the role and significance of site, research, and scenography in shaping contemporary artistic expression.
3. To explore the influence of site, research, and scenography on contemporary art with particular reference to Nabajyoti Nagar near Srimanta Sankaradeva Kalakshetra, Guwahati, Assam.

Research Questions:

1. What are the key concepts and characteristics of site, research, and scenography in contemporary art?
2. How do site, research, and scenography influence the process and presentation of contemporary art?
3. In what ways do site, research, and scenography shape contemporary artistic practices in Nabajyoti Nagar near Srimanta Sankaradeva Kalakshetra, Guwahati, Assam?

Significance of the Study:

Although the specifics of the design approach will differ depending on the exhibition's environment, scenography has been considered as an alternative technique to creating exhibitions in the past. The goal of this study is to fill in the knowledge gap about how the scenography in a contemporary art strategy is influenced by the site's distinctiveness and the research setting. The context being referenced to is the critical examination of the place and study and how it relates to contemporary art. This will entail investigating the medium, sensory perceptions, and the interaction of spatial narratives. Furthermore, the study finds that, by democratizing artworks and enticing the public to observe them more critically and casually, scenography has developed into a tool for questioning authority, in contrast to the colonial setting of modern art.

Research Methodology:

The study work is based on on-location primary sources, investigation, and scenography related to modern art. The survey and data were collected on ***February 20, 2024, and February 21, 2024***, at the Sankaradeva Kalakheta, Guwahati, Assam, near the hill area. The vision of the paper is to focus the influence of site, research and scenography on contemporary art with a particular emphasis on Nabajyoti Nagar, near Srimanta Sankaradeva Kalakheta, Guwahati, Assam. Critical discourse analysis is used in this study to enable a close reading of a number of works within a particular theoretical framework (*Lucas, 2016*). This approach, which is a component of qualitative research, is predicated on the idea that cultural output reflects social environment. In an effort to understand specific phenomena, it looks at hidden facets of cultural phenomena. Additionally, critical discourse analysis is by its very nature multidisciplinary, problem-focused, and requires fieldwork studies in order to evaluate and theorize (*Wodak & Meyer, 2009*). This approach takes into account application in addition to analysis, interpretation, and justification (*Catalano & Waugh, 2021*).

Results and Discussion:

By the development of a site and research, artist can incorporate objects into performances and enhance the overall immersive experience.¹ Some issues may be explained by an innate connection between the emerging trend of creating exhibitions and the world's shift to an experience-based context. The first principle of effective experience staging is as economists B. Joseph Pine II and James H. Gilmore stated in the Experience Economy: Work is Theatre and Every Business a Stage². They subsequently clarified that this is 'prevalent in almost any industry and applies just as much to the museum world'³. In this way, the concept of staging now serves as the central metaphor of the new exhibitionary paradigm, which gives drama a new, central strategic role.⁴



Picture-1

Research was drawn to the hill's modest roadtop point because of its natural, geographical, and inventive identity, which allowed me to investigate art identity. It also highlights the locals and the lovely ambience of the place. The road's initial set of steps began with tree roadways. For its inhabitants, it also exalts the

water pipe connection. The image highlights a few homes in this neighbourhood or the top of the hill, where a public survey may be conducted for educational, artistic, and census-related reasons. The survey is used as a teaching tool to develop visual depth and a broader understanding of possibilities, highlighting the concept that anything can be possible in any situation. In art, perspective typically relates to how places or objects are represented in its dimensional works. In order to give the appearance of depth that is realistic, artists employ perspective techniques.⁵



Picture- 2

The image is comparable to the previous one, except it shows the household's one tiny road. With its bamboo plants, it also focuses natural beauty. One can examine a stunning painting from the image. A wonderful painting can be viewed from the viewpoint of an attractive natural environment. Bamboo painting, which can be recognized from the image, is among the most basic yet delicate painting techniques.⁶



Picture-3

The 100-year-old Shiv Temple, which is significant to this region, is shown in the first image at the top of the hill. The temple is basic but needs more development. There is another Shiv Mandir in this area that is twenty-five years old. The 100-year-old Shiv temple has a significant influence on the religious sphere when investigating the place and scenery in research.⁷



Picture-4

These individuals store water in their water tanks as a result of a water problem. As per the data collection, a large water supply project is slated to be established in Nabajyoti Nagar, which was formerly known as Milanjyoti Nagar, as per Assam Government initiative. The Guwahati public will benefit from the implementation of the water supply project. The water supply project that has been set up in this area demonstrates the growth of the local population.⁸



Picture-5

The photograph brings out the colour of the rolling terrain. The people who reside in the red area there lead happy lives. The area has been home to numerous valuable trees since before people moved here. The locals are really kind and cooperative, and as a researcher, I am pleased with the people who gave me photos and pertinent information.⁹



Picture-6

Individuals are highly cooperative in this area. The image depicts a girl carrying a young child. Some individuals are seen in the backdrop of the picture going about their daily activity. The other home members went about their regular business.¹⁰



Picture-7

The image centers on a little residential street. At the top of the road stands a hundred-year old Shiv temple. The atmosphere

is quite seductive in this place. People's lifestyles are incredibly comfortable in this area.¹¹



Picture-8

The locals constructed this lovely little road with extremely attractive steps. There are significant issues with the road's communication function. People encounter risky situations on wet days. It isn't easy to drive and bring a bike on the road.¹²



Picture-9

The photos illustrate Nabajyoti Nagar's location. No people present in this home when visited for data collection,

because they were going about their regular business. People have a facing water problem in daily life. Since visited this place to get data, communication could be more effective.¹³



Picture-10

The researcher is depicted in the photos taking data. A woman in Nabajyoti Nagar, where the researcher is collecting data, states that various communities reside here. The locals are unified and incredibly supportive of one another. The researcher gathered socioeconomic and religious data from this region. I would like to thank Juvaraj for taking the picture that I needed for my data gathering.¹⁴

Major Findings of the Study:

The major finding of the study are-

1. Scenography and research are very important in the world of contemporary art.
2. I have learned a great deal about Nabajyoti Nagar, which is close to Srimanta Sankaradeva Kalakheta, while conducting research.
3. The people are really helpful and have provided accurate information regarding their concerns and other difficulties.

4. The idea of democratizing display in this show extends beyond the idea of having the thing touchable and takes the form of how the object is exhibited as using specific method for this research to contemporary art.
5. To further understand the method and approaches employed in temporary exhibitions and how they are applied in various national museum contexts, more research is required.
6. Seek to learn more about the methodological strategies used to create the extended scenography.
7. Additional research is required to fully understand the concept of performative exhibition, including the creative process between the curator and designer, the investigation of the medium, and the spatial strategy employed to tell the story of the venue.

Conclusion:

The present study emphasizes the importance of site selection, research, and scenographic design in the development of contemporary art practices that actively engage viewers as participants rather than passive observers. By integrating spatial context with artistic investigation, the study demonstrates how scenography can function as an effective framework for constructing meaningful artistic environments. Through the application of scenographic approaches, the research identifies various techniques that contribute to the creation of immersive and interpretive exhibition spaces.

A significant aspect of this process involves understanding the relationship between furniture, artworks, and interior spatial elements, as these components collectively shape the atmosphere and narrative of the exhibition environment. The concept of dramaturgical space emerges through the reconstruction of spatial arrangements based on relevant narratives, enabling the exhibition space to communicate stories more effectively. By recreating living

spaces from photographic references and incorporating research-based contexts, the exhibition evokes emotional and nostalgic responses in accordance with the principle of conviviality, allowing viewers to recall and connect with the experience of site exploration.

Furthermore, the use of the *mise-en-scène* technique helps frame the environment and displayed objects from a particular visual perspective, thereby strengthening the narrative continuity across different thematic sections of the exhibition. This approach enhances the interpretive experience by guiding the audience's perception and engagement. Ultimately, the distinctiveness of scenography lies in its ability to transform exhibition spaces into dynamic environments that foster spatial interaction, narrative expression, and deeper audience engagement within contemporary art practice.

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Structural Domination and Gendered Labour: The Case of Tea Garden Women in Colonial Assam

Dr. Gautam Das

Abstract

The tea industry of Assam plays a vital role in the State as well as in the national economy. The tea industry in Assam is also well-known throughout the world. The establishment of tea industry of Assam not only changed the existing demography of Assam but also the social history of its tea garden workers. With the establishment of tea garden in Assam, the tea companies were in great need of utilizing huge labour force for the growth of tea industries, which they could not manage locally. The indentured labour forces of tea gardens of Assam are now very important and integral part of the socio-economic life of Assam and also form the backbone of the Assamese Tea Industry. This paper mainly discusses how the colonial plantation system in Assam structured the lives of women workers through economic exploitation, gender inequality, and colonial domination, shaping their work, identities, and social positions. The study employs a qualitative methodology, drawing on archival research, historical records, and secondary literature to analyse labour patterns and social structures. The findings highlight how colonial policies and social hierarchies contributed to the marginalization of women in Assam's tea gardens.

Keywords: Colonial Assam; Tea Plantations; Gendered Labour; Tea Garden Women; Structural Domination; Plantation Economy

1. Introduction:

Assam emerged as a significant site for colonial capitalist production with the establishment of tea plantations in the nineteenth century. This shift transformed the local economy and significantly impacted social structures and labour dynamics in the region. The total area under the cultivation is accounting for more than half of the country's total area under tea. With the establishment of tea garden in Assam, the tea companies were in great need of utilizing huge labour force for the growth of tea industries, which they could not manage locally. These indentured labour forces of tea gardens of Assam are now very important and integral part of the socio-economic life of Assam and also form the backbone of the Assamese Tea Industry. According to the Assam Tea Welfare Board, there are currently 950 tea estates in Assam. Across these 950 tea estates, a total of 7,95,850 (seven lakh ninety-five thousand eight hundred and fifty) people are employed as labourers in the tea production process. Approximately 17 per cent of the workforce in Assam is engaged in the tea industry. Of this, nearly 50 per cent of the workers employed in the tea gardens are women. The tea garden workforce comprises various tribal communities, including Santhals, Oraons, Gonds, and Mundas, who were brought by the British from different regions of the country to work on the tea estates.

Generally, women are recruited in tea gardens primarily for leaf plucking. In addition to their participation in plantation activities, they also contribute significantly to household responsibilities. In the early period of tea plantation, recruitment was largely confined to male labourers, and women were not given preference, as the nature of work initially involved intensive physical labour. The recruitment of women increased progressively, particularly when the Sardari System was adopted. Under this

system, entire families, including women and children, were recruited to the tea garden. Consequently, in subsequent years, improvements in transportation and communication, the migration of women to Assam tea garden was increased in large scale.

Women formed a major part of the plantation workforce, especially in tea gardens. It is widely accepted that a woman labourer from a backward or marginalized community may exercise a limited degree of autonomy but does not enjoy a high social status in the wider society. Therefore, in addition to gender-based marginalization, factors such as caste, tribe, and class play a significant role in positioning tea garden women labourers as a marginalized group. They are also denied full membership in society due to gender-specific roles shaped by structural domination, particularly the traditional division of labour between men and women. These women workers experience a double burden, as they perform roles both within the household and in the tea gardens. They performed **both productive labour** (plucking tea, fieldwork) and **reproductive labour** (household work, childcare) without recognition or adequate pay.

The role of fraud and coercion in recruitment policies, along with the sexual exploitation of women and the emergence of new sexual economies, was evident in plantation operations. Working conditions were extremely harsh, as plantations were often located in areas exposed to wild animals and diseases such as malaria and kala-azar. Basic necessities such as housing, food, education, and recreation remained largely insecure. Consequently, the living conditions of tea garden workers were miserable and deplorable. In this context the paper seeks to understand how the forces of production, patriarchal norms, and socio- economic conditions shaped the exploitation of tea garden women in the history of Assam.

2. Objectives of the study:

a. To examine how patriarchal norms and colonial policies contributed to the exploitation and marginalization of tea garden women.

b. To understand the social and economic conditions of tea garden women, including sexual abuse, wage disparities, and living conditions that led to their hardships.

c. To understand how class, gender, and colonial power shaped the lives of women workers in colonial Assam.

3. Materials and Methods:

This paper is based on both secondary and primary sources. The secondary sources include printed books, journals, articles, newspapers, and magazines. Sources are also collected from NGO reports, special bulletins, and journals published by tea planters and companies. Primary sources are collected from archival materials, including travelers' accounts, gazetteers, and government reports from both the colonial period and contemporary Assam. In addition, data were collected through schedules from selected respondents. Apart from these case studies of select individuals have also been done to assess the status of tea garden women.

4. Results and Discussion:

4.1 : Existing Literature on Tea Garden Women:

Feminist scholars argue that **ignoring women's experiences and relying on male-cantered frameworks reinforces their marginalization.** To understand society, we need to study power, gender, and social structures together, showing how patriarchy connects with class, caste, and colonial history. Extensive historiographical studies have been conducted on tea garden workers in Assam. However, most of these studies address aspects like health, education, social protection, sanitation, and modes of payment, issues concerning male domination, domestic violence, marriage systems, and the economic and social status of female workers have largely been neglected. The present study, however, seeks to address these gaps by focusing specifically on the female labourers of the tea gardens in Jorhat district, Assam.

In existing epistemological literature, there is extensive research on the exploitation of tea garden workers in general, and women in particular, which informs the context of the present paper. For instance, Prasenjit Choudhury's (1989) work *Asamar Chahbonua Aru Unoish Satikar Bidwat Samaj* provides a **historical analysis of tea garden society**, offering valuable context for understanding gendered inequalities, structural domination, and lived experiences of women workers. He argued that women in tea gardens have historically faced lower wages, limited representation in unions, restricted access to welfare, and patriarchal norms that constrain their political and social agency in the workplace. Studies show that although women often constitute a majority of the workforce, they have little representation in formal organizational and union leadership and struggle to have their voices heard in collective decision-making. **Piya Chatterjee's** (1995) article "*Secure this Excellent Class of Labour: Gender and Race in Labour Recruitment for British Indian Tea Plantations*" gives an idea about how **gender and race influenced the recruitment of workers** for tea plantations during British rule in India. She describes how **colonial recruiters and planters viewed women's bodies and gender roles** as making them especially suitable for tasks like plucking tea leaves. The belief of women's "nimble fingers" were better for picking leaves led to women being put into the **lowest paid and hardest jobs**, which helped maintain unfair **hierarchies and exploitation** within the plantation labour system. **Samita Sen's** article "*Questions of Consent: Women's Recruitment for Assam Tea Gardens, 1859–1900*" examines how women were recruited into Assam tea plantations in the late nineteenth century and questions whether this recruitment was truly voluntary. Sen argues that women's consent was limited by poverty, social inequality, and patriarchal control, making their recruitment a form of systemic exploitation rather than a free choice. The article shows that women were recruited to meet the labour needs of the colonial tea industry, as planters preferred women for tea plucking and for creating a stable,

family-based workforce. This demand encouraged deceptive and exploitative recruitment practices. M. Bhadra's (1992) work on *"Women Workers of Tea Plantations in India"* helps to understand the position of women workers in the tea plantation industry and how they face multiple forms of marginalization. The article shows that although women form a major part of the plantation workforce, they remain socially, economically, and politically disadvantaged. Bhadra argues that women workers are concentrated in low-paid, labour-intensive tasks such as tea plucking, while men usually occupy better-paid and supervisory roles. The article also discusses how women face poor living and working conditions and have limited access to healthcare, education, and maternity benefits. Rinju Rasaily's article *"Women's Labour in the Tea Sector: Changing Trajectories and Emerging Challenges"* examines the changing role of women workers in the tea industry and highlights the new challenges they face in a changing economic and social context. Rasaily argues that while there have been changes in labour laws, production systems, and market conditions, women workers have benefited very little from these developments. They remain concentrated in low-paid, casual, and physically demanding work such as tea plucking. The article also points out that increasing casualization, mechanization, and declining social welfare measures have further worsened women's job security and working conditions. Recent work of Rajesh Kalarivayil, Balaka Chattaraj and Smitha Sasidharan Nair (2024) *"Precarity of Place in the Global South: The Case of Tea Garden Workers in Assam"* deals with the **ongoing vulnerability and marginalization of tea garden workers in Assam** by focusing on how the **physical and social environment of tea estates produces a state of insecurity and limited freedom**. The authors argue that the **place where workers live and work isolated plantations with weak mobility and support structures deeply shapes their precarious conditions**. Bhattacharjee and Singh (2024), in their article *Challenges to Empowerment: Socio-Economic and Nutritional Disparities among Tea Estates'*

Reproductive Women Workers of Cachar District, Assam, examine the socio-economic conditions, health status, and nutritional challenges of women in tea estates and how these factors affect their empowerment. The study highlights that low income, heavy household responsibilities, and limited access to education and skill development reduce women's decision-making power within both household and community contexts, thereby undermining their overall empowerment. **Poonam Barhoi and Surbhi Dayal (2023)** examine the working lives of temporary Adivasi women employed in Indian tea gardens, focusing on the ways in which gender-based vulnerabilities were intensified during the COVID-19 pandemic. The study points out that the plantation economy is sustained by the systematic use of lowest paid women's labour, yet it offers little recognition of women's specific needs within employment practices or welfare policies. As a result, female workers remain exposed to persistent economic hardship and social insecurity, conditions that became more evident during periods of disruption such as the pandemic. The authors underline that temporary women workers remain largely excluded from stable employment structures and effective social protection mechanisms.

However, little research has specifically addressed the **structural domination of women in the tea industry**. In this context, the present paper seeks to explore the **historical exploitation of tea garden women** by examining their **subjective experiences**, which have shaped their social position and identity within society. The paper highlights how gender, labour, and social hierarchies pushed to the state of marginalization of women in Assam's tea plantations.

5. Colonial Plantation System and Women Workers:

5.1 : Tea Plantation in Assam

In 1823, tea was first discovered in Assam when Robert Bruce became aware of the existence of the tea plant through a Singpho chief. He requested the chief to provide him with tea plants and seeds. The first tea seed nursery was subsequently established

at Sadiya, on a char near the confluence of the Kundil and Brahmaputra rivers. However, the site proved unsuitable for large-scale cultivation, as it consisted of a shifting sandbank with only a thin layer of alluvial soil above a sandy substratum. In 1837, a new plantation was established at Chabua, which demonstrated considerable success. Robert Bruce continued his experiments across various regions of Assam, and in January 1839, the first consignment of tea produced in Assam was dispatched to London. By 1850, there was only a single tea estate encompassing 1,876 acres of cultivation. Following 1856, tea plantations began to be established throughout different parts of northeastern India.

5.2 : Labour Recruitment Process and Tea Garden Women

The large-scale employment of women and children was a defining feature of tea plantations in Assam. The reliance on low-cost female and child labour, combined with the colonial objective of maintaining a stable workforce through generational continuity, led to a significant arrival of women migrants. Women comprised a substantial proportion of the workforce relative to men and fulfilled a dual role, contributing both to plantation production and to the reproduction and sustenance of the labour force.

The Assam tea plantations were the largest employers of migrant labour, recruiting tens of thousands of workers annually from the 1850s to 1947. These labourers, who migrated from distant regions, were placed under the complete authority of plantation managers, who controlled housing, subsidized rice distribution, access to recreational spaces, and the resolution of internal disputes. Non-compliance with labour contracts, particularly desertion, was regarded as the most serious offence. Plantation authorities made sustained efforts to prevent desertion. From the planters' perspective, it was considered natural that labourers who deserted or disobeyed orders should be punished through flogging. Flogging was not the only method used to discipline workers; physical beatings and the routine use of abusive language were common

practices in daily plantation life. Such measures were employed to enforce discipline and punish defiance of authority or the perceived shirking of work. The high levels of profit in the labour recruitment system strongly encouraged irregularities, fraud, and cheating, eventually leading to its criminalization. In some cases, recruitment was also carried out directly by garden authorities. Garden sardars were sent to recruiting districts to collect labourers.

5.3 : Gender, Sexual Abuse, and the Plantation System

Recruitment of labour was one problem, but getting them to the Jorhat district of Assam was another. The recruited laborers were then sent to various tea plantations in inhumane conditions. Basic health and sanitation facilities were not provided to them. Unpopulated lands, predominantly comprising jungles and hilly terrains, were opened up by planters for cultivation. During this period, the journey from Calcutta to the Jorhat region of Assam, where tea plantations had been established, typically required six to ten weeks. In certain cases, recruits were transported by boat or steamer and were subsequently required to traverse 100–150 miles on foot from the point of embarkation to reach the plantations. In parallel, Indian writers such as Dwarkanath Ganguly and Ramkumar Vidyaratna documented the profound social and gendered dimensions of this exploitation. Their accounts portray the systematic subjugation of women tea garden workers by European planters and managers as a salient representation of both colonial domination and capitalist exploitation.

A number of contemporary reports highlighted the exploitation and abuse of women workers by European planters and colonial agents. One such case was recorded against Charles Webb, an agent of the Indian General Steam Navigation Company at Kakilamookh in the Jorhat subdivision of Assam. As noted by S. Sen, a batch of laborers arrived at Kakilamookh on Saturday, 12 April 1884. On the following day, one of the emigrants, Buddhan, lodged a complaint alleging that his wife, Shukurmoni, had been

sexually harassed by Webb during the previous night, and that Buddhan himself was assaulted when he attempted to intervene and protect her. Despite the seriousness of the complaint, the laborers were transferred on 13 April to the Hooloonguri tea garden near Mariani in Jorhat district. On 18 April, Shukurmoni died, underscoring the fatal consequences of gendered violence and the structural impunity enjoyed by colonial officials within the plantation labour regime. By highlighting the intersection of labor, gender, and power, these writings illuminate broader patterns of structural inequality within the plantation economy, demonstrating how economic imperatives were deeply intertwined with social hierarchies and patriarchal control.

5.4 : Wage Inequality by Gender

The plantation industry was characterized by a distinct organization of work and a rigid hierarchy of staff. The entire workforce was broadly divided into two categories: garden labourers and staff. While office staff included both men and women, subordinate staff positions were occupied exclusively by men. Plantation workers were employed as daily wage laborers and were remunerated on a time-rate basis. Typically, workers were required to work eight hours a day for six days a week. Within this labor regime, male workers were considered suitable for physically demanding tasks such as hoeing, pruning, and digging, whereas female workers were perceived as weaker and were consequently assigned lighter forms of work. This gendered division of labor was further institutionalized through wage differentiation. For the first time, a systematic wage structure for tea plantation laborers was introduced under the Act of 1865, which fixed monthly wages at Rs. 5 for men, Rs. 4 for women, and Rs. 3 for children.

5.5 : Gendered Power Relations in Plantation Society

During the colonial period, the tea garden functioned as a self-contained settlement with segregated spaces for workers and European managers. Within this closed plantation

society, managers exercised largely unchecked authority, often manifesting in physical violence against labourers and the sexual exploitation of women workers. Such abuses rarely faced resistance, reflecting the deeply unequal power relations of the plantation regime. This pervasive control highlights the multiple forms of domination imposed by estate authorities. As Hartmann (1981) argues, both household and wage labor are sites of women's exploitation—a reality vividly reflected in plantation women's subjection to patriarchal control at home and coercive power at work.

6. Conclusion:

This paper examines the historical subjectivity of tea garden women in Assam within the political economy of the tea industry, emphasizing the intersections of state power, patriarchal relations, and plantation capitalism. It argues that women's experiences have been shaped by enduring forms of social exclusion and structural marginalization, reinforced by plantation regimes that systematically constrained labor mobility and personal autonomy. Discrimination across both domestic and workplace spheres has produced overlapping forms of subordination, situating tea garden women at the nexus of gendered, economic, and institutional exploitation.

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Revisiting the Relevance of the Philosophy of Srimanta Sankardeva in the Contemporary World: A Historical, Cultural and Social Analysis

Guptajit Pathak

Abstract

The Indian state of Assam represents a rich cultural landscape where the principle of “unity in diversity” has historically shaped social harmony and collective identity. In this context, the contributions of Srimanta Sankardeva remain highly significant. Through the Neo-Vaishnava movement he initiated, Sankardeva sought to establish a more inclusive and integrated Assamese society. His philosophical vision emphasized bringing together people from diverse ethnic and social backgrounds onto a common religious, cultural, and social platform, thereby nurturing the values of unity, equality, and collective solidarity. This approach played an important role in shaping the moral and cultural foundations of Assamese society.

The intellectual and creative legacy of Sankardeva has contributed profoundly to the social, cultural, and spiritual development of Assam. His works including literary compositions, devotional practices, and artistic innovations provided direction and depth to the cultural life of the region while encouraging ethical values and communal harmony. By examining the central ideas embedded in his philosophical outlook and reformist initiatives, it becomes possible to understand their continuing relevance in

contemporary society. This paper therefore explores the enduring significance of the philosophy of Sankardeva in the modern world, particularly in relation to the overall progress, cultural identity, and social cohesion of modern Assamese society.

Keyword:

Srimanta Sankardeva, Neo-Vaishnavism, Assamese Culture, Religious Philosophy, Social Reform, Cultural Harmony, Contemporary Relevance

Introduction:

Human societies, cultures, and civilizations across the world are constantly evolving through dynamic historical processes. The experiences, knowledge, and cultural expressions generated through this development become valuable resources that shape the historical identity of a nation. For future generations, one of the most important responsibilities is to preserve and utilize this cultural heritage in ways that enable them to respond effectively to the challenges of the modern world. Ignoring the lessons of the past while focusing solely on present concerns may limit our understanding of complex social realities and weaken our ability to construct a stable and progressive future.

In order to build a secure and enlightened future, it is therefore essential to reflect on historical experiences and apply their lessons within contemporary contexts. Within the socio-religious history of India, Vaishnavism represents one of the most influential devotional traditions that have shaped religious thought and cultural practices for centuries. In the context of Assam, the role of Sankardeva was particularly significant in transforming and revitalizing this tradition. As a Neo-Vaishnava reformer, Sankardeva introduced a universal and inclusive form of devotion that provided a renewed interpretation of India's spiritual heritage. His philosophical outlook was deeply rooted in classical texts such as the Bhagavata Purana, the major Upanishads, and other Vedantic scriptures, which collectively influenced the theological foundation of Assamese Vaishnavism.

The Indian devotional movement has a long and rich historical tradition, emphasizing devotion (bhakti) as a path toward spiritual realization and social harmony. Within this broader movement, the Neo-Vaishnava tradition of Assam marked a significant historical development by establishing a devotional religious framework in the eastern region of India. Sankardeva's contributions were not limited to religious philosophy alone; his ideas were closely connected to the larger Vaishnava movement that spread across the Indian subcontinent and sought to promote equality, spiritual devotion, and cultural integration.

As a visionary thinker and reformer, Sankardeva occupies a prominent place in the history of Assam and India. His enduring influence is largely attributed to his progressive and reformative outlook, which challenged social divisions and promoted inclusive spiritual values. The Vaishnava movement established by him is commonly known as “Eka Sarana Harinama Dharma,” a devotional tradition centered on complete surrender and devotion to Lord Krishna as the supreme divine reality. Through this movement, Sankardeva contributed significantly to the religious, cultural, and social transformation of Assamese society, leaving a legacy that continues to remain relevant in the contemporary world.

Statement of the Research Problem:

The identity from Assam's medieval history is Saint Sankardeva. By following the same beliefs and ideas, he made a significant contribution to the Assamese society for the advancement of human and societal development. Because of this, Sankardeva's teachings are extremely valuable in today's world. Without his dynamic and insightful philosophical elements, a society is unable to exist in inter-peace harmony.

Review of Related Literature:

1. Dr. Bidyananda Borkakoty (2024), in his paper titled *“Educational Philosophy of Mahapurusha Srimanta Sankardeva and Its Relevance in the Globalisation Era”*

highlights that the Nava Vaishnava faith has a unique educational philosophy that is based on the active contemplation, life experience, and deeds of Sankardeva. The goal of the paper is to clarify Sankardeva's educational philosophy which was rooted in the Nava Vaishnava religion and its applicability today. Realist, naturalism, pragmatism, and idealism all had some influence on his worldview.

2. Rahul Amin (2023), in his paper titled "*The Contribution of the Srimanta Sankardeva to Educational Philosophy: A Comprehensive Study*" emphasises that it provides a comprehensive analysis of Sankardeva's educational philosophy, emphasising his emphasis on religious and spiritual understanding, social harmony, and cultural preservation.

3. Abul Hussain (2021), in his paper titled "*Contribution of Mahapurush Srimanta Sankardeva to Assamese Literature and Culture*" highlights that Mahapurusha Srimanta Sankardeva is the most revered name in Assam. He was a human god in the world and among the Assamese people. He was actually the most deserving son of God, yet some Assamese people still believe that he was an incarnation.

4. Rimjhim Chetia (2012), in the paper titled "*A Study On Influence of Srimanta Sankardeva in the Literary And Cultural Compositions Of Jyotiprasad Agarwala*" highlights that A major event that had a profound impact on Assam's religious history, socio-cultural structure, language and literary landscape occurred during the Middle Ages when Srimanta Sankardeva emerged in the religious, sociological, fine arts, and literary spheres.

Objective of the Study:

1. To examine the concept of "Eka-Sarana-Nama-Dharma" in relation to the socio-cultural contributions of Srimanta Sankardeva.

2. To analyze the role of the Neo-Vaishnavite movement in promoting social reform and cultural revival in Assamese society.

3. To explore the socio-cultural significance of the Neo-Vaishnavite movement in shaping the identity of Assamese society.
4. To investigate the relevance of the philosophy and ideas of Sankardeva in the contemporary world.

Research Questions:

1. What is the concept of “Eka-Sarana-Nama-Dharma,” and how does it reflect the socio-cultural vision of Sankardeva?
2. How did the Neo-Vaishnavite movement contribute to social reform and cultural revival in Assamese society?
3. What role has the Neo-Vaishnavite movement played in shaping the socio-cultural identity of Assam?
4. How relevant are the philosophy and ideas of Sankardeva in today’s contemporary world?

Research Methodology:

The present study is based on both primary and secondary sources of data in order to develop a comprehensive understanding of the research topic. Primary data have been collected through field-based approaches such as site exploration, personal observations, interviews, and photographic documentation. These methods have helped in gathering first-hand information related to the spatial context, cultural environment, and visual elements associated with the study area. Field visits and site investigations provided valuable insights into the practical and contextual aspects of the subject, while interviews with individuals associated with the site contributed to a deeper understanding of its cultural and social significance.

In addition to primary sources, a significant portion of the study relies on secondary data to strengthen the theoretical framework of the research. Relevant information has been collected from a wide range of academic and scholarly materials, including books, research papers, journal articles, periodicals, dissertations, theses, and magazines. These secondary sources have helped contextualize the study within existing scholarly discussions and

provided important conceptual and historical perspectives.

The research adopts a descriptive and analytical approach in order to interpret and present the collected data in a systematic manner. Through this method, the study examines and explains the relevant concepts, historical background, and socio-cultural dimensions associated with the research topic. By combining both primary observations and secondary literature, the research aims to provide a well-structured and methodical analysis that contributes to a deeper understanding of the subject under investigation.

Significance of the Study:

There is no denying the importance of Sankardeva's research as the doyen of Assamese and national life. Sankardeva, a representative of the Devotional Movement, brought Vaishnavism to the state during a time of the worst socio-political and theological circumstances. Despite being a subset of the devotional movement, Sankardeva's introduction of Vaishnavism added a new aspect to its inherent creative force. Sankardeva's relevance has grown not just because of devotion but also because of the development of a high standard of classical literature and culture and the acceptance of a liberal viewpoint.

Results and Discussion:

Sankardeva was influenced by the Pan Indian movement during his foot trip in Bharat. Thus, Sankardeva's Vaishnavism became characterised by egalitarianism and liberalism. Indian civilisation is based on gender and place of birth, and the caste system symbolises a person's identity. In the 15th and 16th centuries, Sankardeva propagated the Neo-Vaishnavite movement to promote a social renaissance in Assamese society, opposing the semi-feudalistic caste system. Sankardeva attempted to bring Assamese castes and creeds together under a common roof via the philosophy of humanism. He also moved the community closer to the highest spiritual and humanistic ideals that India had long

upheld. The idea of Universal Brotherhood was created by Sankardeva thanks to his outstanding achievements.

Every nation's true wealth is its people. This concept has led to the description of human development as a process that gives people greater opportunities and choices while also improving their well-being. The challenge of increasing a person's capacity to make important decisions in order to improve the quality of their life is addressed by human development.¹

During a certain point in human civilization's history, religion emerges and begins to influence societal structure and growth. It eventually formed the cornerstone of the formation of the authoritarian state system as it grew to be an essential component of modern human life as a social structure. Innovative philosophers, thinkers, and scientists were the religion's advocates and propagandists. The most curious minds in the country investigated their life. The social relevance of this human organization lasted and will always be historical significance, up until the start of a historical level rich in systematic study style.

At the highest level of an individual, the goals and objectives of holistic human development may include developing the skills and abilities necessary to protect a happy, healthy life. The breadth, depth, and significance of happiness may vary from person to person. One of the essential facets of human development is higher education, which promotes earning well and, in the end, results in the accomplishment of social goals. The other important spheres are appreciation from society, self-respect, and a sense of unity with a group or alliance.²

The development of modernism based on intellectual value and the scientific method came next. The development of the contemporary nation and state system led to the people's socio-cultural existence being restricted to the borders of the country. The connection between capital development and production underwent a profound shift as a result of the Industrial Revolution. A contemporary kind of religion with a workable set of laws and regulations evolved as a social reform as well. Likewise, over time,

various theological interpretations have also come to be recognized as legitimate forms of social representation. There are notable differences in the way religion is interpreted. Consequently, it is difficult to define religion in a way that everyone agrees upon. Nonetheless, the fundamental purpose of all religions is unquestionably to serve humanity.

Sankardeva used the institution of Namghar, which is regarded as the hub of the villagers' intellectual and cultural activity, to construct a new democratic order in order to accomplish his objective. He advocated focusing one's thoughts solely on reciting the name of God in order to realize truth and perceive God without the need for elaborate and costly worship.³

The village congregation hall, also known as the Kirtanghar or Namghar, is a hub for the villagers' intellectual, cultural, and spiritual pursuits and plays a significant part in preserving harmony and togetherness in Assamese society. Sankardeva attempted to bring justice, law, and harmony to the local community through this organization. The majority of Assamese villages have this institution. In certain locations, many castes came together to form a "Namghar."⁴

According to Sankardeva's teachings, the goal of worship is to enliven us, assist us in developing spiritually, bring about the manifestation of the Divine within us, and instill humanist impulses in hearts that lead to avenues of compassion and selflessness. Among the various people who were enmeshed in a maze of cults and beliefs that were overly reliant on rituals, Sankardeva spread the idea of Eka Sarana Nam Dharma, or total devotion to one supreme God. The most straightforward, liberal, tolerant, and straightforward method of achieving God was through Sankardeva's kind of religious worship, which was devoid of intricate rituals. With its philosophy, doctrines, rituals, and cult, Eka Sarana Nam Dharma, or the religion of taking refuge in one God, is exclusive to Assam and has a pan-Indian quality and character. Sankardeva's ability to organise was demonstrated by the manner he firmly established his religious beliefs in the face of the most

vehement criticism. Sankardeva lived in a turbulent sociopolitical environment at the time. The various political powers were at each other's throats. The archaic practice of offering animals and even humans as sacrifices to the mother goddess was common in the name of religion.

In the Bhagavata, Sankardeva wrote:

*“Satya Yuge Yena Phala Pavai Dhyana Kari
Maha Maha Yajne Treat Yuge Hari
Yena Phala Pavai Puja Kari Dwaparata
Pavai Save Phala Kaliyuge Kirtanata”*

[Bhaagavata, verse 413 in Canto 10]

[The benefit is received in the following ways: in the Satya Yuga, by meditation; in the Treta Yuga, through Jnagya; in the Dwapar Yuga, through puja; and in the Kali Yuga, only by chanting (Kirtana) the name of God].

Sankardeva said that one does not need to practice tapa (meditation), japa (concentration), yajna (sacrifice), or dana (gift) in order to approach God. Neither does one need to be an expert in every book in order to pray to God. All that is required to approach God is complete devotion to Him. These simple forms of prayer to God and the requirement of keeping one's heart pure are essential components that make society ethically acceptable.⁵

It suggests that God is present in all living things. We should therefore consider every individual to be divine. The wellspring of all problem solutions is God. Anywhere they give up their pride, at any time, and in any circumstance, they can achieve God.⁶

Sankardeva wrote a Borgeet—

*“yata jiva jangama kita patangama
aga naga jaga teri kaya |
sabakahu mari purata ohi udara
nahi karatu bhuta daya ||
isa svarupe Hari sava ghate boithaha
yoicana gagana biyapi | 8 |
nindabada poisunya himsa Hari*

*teri karoho hamu papi ||
kaku Sankara kaya karahu karuna natha
yo no charohu Rama bani |
sava aparadhaka badhaka tuva Nama
tahe sarana lehu jani” ||*

[Gita-4, Tera-raga : dhanasri]

[How may I show devotion to Thee, O Narayana? Oh Madhava, my evil thinking never stops becoming murderous and never stops being nasty.]

It suggests that everyone turns to God in difficult circumstances and ignores him in joyful ones. But if they started looking for God even in their good times, there wouldn't be a word for suffering.⁷

Although it was a component of the broader all-India Bhakti Movement, the Sankardeva-led Neo-Vaisnavite Movement in Assam occurred in a unique socio-historical context. Consequently, the pan-Indian Movement cannot be satisfactorily explained by applying the same general concepts to this occurrence in order to find the material clue.⁸

The list of names of impure people that Sankardeva originally included in his verse adaptation of the Bhagavata Purana has been updated to include the tribes that are currently living in Assam, including the Kiratas, Kacharis, Khacis, Garos, Miris, Yavanas, Kankas, Goalas, Asamas, Maluks, Rajkas, Turukas, Kuvacas, Mlechas, and Candalas. There was a notable literary and cultural revival in Assam. Through literature, art, music, and theater, both saints made a concerted effort to spread the new moral and religious message. A golden period of literature and culture was therefore brought about by them.⁹

Sankardeva gave special attention to the ethical aspects of religion in his writings because morality and religion are intertwined. These moral attributes certainly affected the behavior of moral people, but they also greatly improved social interactions, sociability, and friendliness.¹⁰

Srimanta Sankardeva is a remarkable person who welcomed religious diversity with an open mind. Sankardeva came to the realization that reawakening one's inner spirituality is the most basic form of devotion. In the banner of Bhakti Dharma, Namghar and Thana were established to bring the community together. Every ethnic group is developing a distinct sense of who they are. Sankardeva believed that religious harmony contributes to societal harmony and reconciliation. He preached 'Eka-sarana Harinaama Dharma' for this reason. The tenets of Sankardeva's teaching include morality, nonviolence, social service, spirituality, justice, inter-peace harmony, social development, economic development, and the abolition of untouchability.

The intellectual community must spread Sankardeva's priceless ideas in the contemporary world. Religion is a satire on feudal thought, yet we must accept the times in which it exists. Since then, anti-corruption campaigners' speech has undergone a cultural makeover and been acknowledged as historical truth. Through the spread of Sankardeva's Vaishnavism, which established the unity of all communities, he dedicated his life to creating a flourishing larger Assam. His religious beliefs were predicated on the creation of a broad society devoid of social classes, such as Brahmins and Chandals, in order to foster national consciousness and togetherness.

Sankardeva taught humanity to reject materialist beliefs. The illusion of happiness is the pursuit of happiness and the intoxication of life. This Vaishnava devotional movement offered the Indian people's religious and social life a new lease on life with the core principles that there is a great deal of complexity, a great deal of adherence to the laws of freedom, and a great deal of conformity to the rules and regulations.

It is evident from all of his writings that his views concealed the triumph of humanism. His ambition was to create human ideals that would bring harmony and serenity to society. In order to end caste prejudice and create a sense of untouchability, non-exploitation, and cosmopolitanism, he brought the masses together

via religion. He decided to spread the faith through sculpture, painting, music, and building. Among the most prominent manifestations of his culture are the Borgeet and Ankia Nat. Everyone participating in the Namghar and Satriya systems agreed with his ideas. He was well aware that religion and culture have always had a special place in humanism, and always will.

The basic, non-violent ideas of the Gurus aimed to awaken a feeling of cosmopolitanism, equality, and humanity. However, a closer glance reveals that society is beset with a wide range of issues. This is primarily due to inhumanity. It seems as though religion has regrouped in today's society, with various religions and conventions attempting to undermine social cohesion.

Major Findings of the Study:

The major findings of the study are-

1. Srimanta Sankardeva was more than just a religious figure. He was a worldly man, a philosopher, a sociologist, a theorist, a writer, poet, lyricist, composer, playwright, singer, and musician.

2. Sankardeva was a versatile player with a wealth of skills. At that time, Assam was greatly impacted by the neo-Vaishnava religious movement that swept across India in the fourteenth and fifteenth CE.

3. Sankardeva was an identity being with a wide range of unique skills. Without a doubt, consciousness and effort will shift towards all factors related to people's well-being.

4. The lack of unity among the numerous ethnic groups and communities, including the Kochs, Kasharis, Chutias, and Ahoms, had left the social and political realms in disorder. By subduing Assamese society, Sankardeva discovered the correct course at this pivotal point in the history of the country.

5. Through the restoration of its religious and cultural values, Assamese society was revitalised by Sankardeva's Neo-Vaishnavite movement.

6. Regardless of caste or creed, Sankardeva's teachings supported equality and the well-being of the general populace. He created the Eka Sharana, a religious system that allowed everyone to practise their faith, including Muslims, tribal people, and Shudras.

7. Bhakti theory places a strong emphasis on democratic ideals like equality, togetherness, and fraternity. It also highlights the need of embracing virtues like peace, love, and affection.

8. Sankaradev was an outstanding scholar and a master of literacy. 'Kirtan Ghosa', 'Gunamala', and other works are his leading literacy creations.

9. Sankardeva was adamantly against the caste discrimination policy. He therefore accepted everyone equally and conveyed it in his novels.

10. Sankaradev advocated a distinct way of thinking. His ideas were consistent with the Bhagavata's teachings on the Upanishadic concept of enlightenment via self-knowledge and unadulterated devotion to the Almighty God.

Conclusion:

The life and contributions of Sankardeva occupy a central place in the socio-cultural history of Assam. As a religious reformer, philosopher, and cultural visionary, Sankardeva played a crucial role in shaping the spiritual and social consciousness of Assamese society. Through his Neo-Vaishnava movement, he introduced a devotional path centered on Krishna-Bhakti that emphasized equality, collective harmony, and moral discipline. His efforts were not limited to religious reform alone; rather, they extended into various cultural and artistic domains, which enabled his ideas to reach a wider section of society. The creative expressions found in his literary compositions, music, dramatic performances, and artistic innovations demonstrate how deeply his spiritual philosophy was intertwined with aesthetic and cultural practices.

The creative energy of Sankardeva is clearly reflected in his diverse artistic and literary works, which were designed not only to communicate religious teachings but also to cultivate social

unity and cultural awareness. His compositions and performances became effective mediums for disseminating the ideals of devotion, ethical living, and community participation. The accounts of his disciples and followers further highlight how his understanding of art was closely connected with his spiritual vision. For Sankardeva, art was not merely a form of aesthetic expression; it was a powerful communicative tool that helped convey philosophical ideas and spiritual values in an accessible and engaging manner.

Another significant dimension of Sankardeva's contribution lies in his ability to integrate communication, creativity, and spirituality within a single framework. Through music, literature, theatre, and visual expressions, he developed innovative methods to reach diverse communities and convey the message of unity and devotion. His philosophical outlook consistently emphasized the need to bring people from different social and ethnic backgrounds together under a common spiritual and cultural platform. By promoting the principles of devotion, equality, and collective participation, he sought to overcome social divisions and establish a more harmonious society.

Sankardeva's artistic and cultural initiatives were deeply motivated by a concern for the overall well-being and development of society. His activities encouraged moral discipline, social cooperation, and cultural creativity among the people. Through institutions such as devotional gatherings and artistic performances, he created spaces where individuals could participate collectively in spiritual and cultural life. These initiatives not only strengthened religious consciousness but also contributed to the improvement of social relationships, livelihoods, and community values.

The enduring legacy of Sankardeva lies in his unique ability to combine spiritual philosophy with artistic creativity and social reform. His contributions continue to influence the cultural identity and moral foundations of Assamese society even in the contemporary period. By promoting devotion, unity, and cultural expression, Sankardeva established a framework that transcended religious boundaries and encouraged social harmony. His ideas

and artistic endeavors therefore remain highly relevant today, offering valuable insights for building a more inclusive, culturally enriched, and spiritually grounded society.

Glossary of Terms:

<i>Ankiya Nat :</i>	<i>The Drama organised by the Vaishnava cult of Assam.</i>
<i>Assamese:</i>	<i>Language or people of Assam</i>
<i>Borgeet :</i>	<i>The devotional songs of Assam</i>
<i>Ek-Sarana-:</i>	<i>The name of the ultimate entity i.e. lord Krishna</i>
<i>Nama-Dharma:</i>	<i>Complete surrender of oneself to the Almighty or to one God</i>
<i>Naamghar :</i>	<i>The Community prayer hall in Assam</i>
<i>Sattra :</i>	<i>The Vaishnavite Monastery in Assam</i>

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The Conceptual Inference of Womanhood since the Ancient to the Modern in Indian Knowledge System: A Synoptic Overview

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Abstract:

The concept of womanhood as the distinct social category with its long records of bearing the acute crisis to its identity in terms of witnessing the long tradition of darkening the independent base of women's standard of living. It was not that during the ancient period of Indian history, the role of women had been substantially reduced to the position of non-materiality in the discourse of civilization itself which could mean a systematic dissemination of a thought about the philosophy of progress and its cultural roots of transition has been moulded in such a way that the meaning of womanhood was denied to have had any place within that broad systematization of the categorical imperative of knowledge as systemic force. The contention that the women's position had been weakened during the march of the civilization would point towards the fact that the relative significance of different branches of knowledge has no meaning if there is a deferral of providing any notional freedom in the sense of enlightening the marginalized idealism of being women. So, in that sense of marginalization where the discursive practices of the world of the women had been twisted into a different realm of ruling from the above and when the context of entitling the livelihood of the women with the defined forms of rights were withhold indefinitely there the conditions of humanity

suffered from the multiple discrepancies. The point was how to negotiate with the self of otherness that had been a great blockade in fulfilling the desire of mentality of the women's selfhood. The essay would look into the difficulties in providing entitlement to the women in terms of production of a composite cultural complex due to the overwhelming preponderance of patriarchy and other hegemonic social entity.

Key words: Womanhood, identity, standard of living, civilization, knowledge, marginalization, rights etc.

Introduction:

Since the formation of the society as a whole with its consequent development in the structure of material evolution of property as well as the forms of social relations which got developed due to the gradual but definitive transformation in the production relation of a particular space. The systematic transition towards the private property and the formation of the boundary of the state eventually made it certain that the social division of labour would develop in the context of sustaining a continuous growth of the materialization of labour towards the making of the heterogeneous trends of production. With the greater differentiation formed in the context of human social ties based upon the identity of the classes had begun to place the position of the human bond on the perspective of gender as well as consolidation of the patriarchal basis of family structure within a given set of development of the conditions of living. It was not that the society was free from the turmoil of the inequalities in terms of entitlement to property and its participation in the production of knowledge system was highly limited in imagining the position of respectable sharing of rights with their male counterpart. The categorical subsistence of the womanhood had been discovered since the ancient period of Indian history as the lacuna of their self to represent the interests of their position in comparison to the patriarchal guardians of the society. There was a calculative denigration of the spirit of the women in joining ably in the process of production relation which would define

the rights of positioning their identity against any cross current of history .For example , during the early vedic period there was the prevalence of tribal chieftainship where a loose economic productive relation got developed which was not sufficient to contribute towards the segregation of the group identity of a settled folk based upon some specific social distinctions because of the weak organization of social relation . Of course , the women were exchanged as gift during the time of war when they were engaged as domestic slaves but they were given a slight form of right to join the narrative of production of knowledge system when it was conceded that ‘ Women could attend assemblies and offer sacrifices along with their husbands’ and at the same time we find a reference of composition of hymns by women (Sharma, 2014,pp.112-113). But in the later Vedic phase of ancient India, we find a deteriorating social position of the women when there was the great development in mode of production which contributed in developing the notion of caste within the larger hold of the Varna divided society.

12.2 Deterioration of the Position of Women:

There was the use of new techniques of production that helped in interpretation of the social complexities of human being based upon some specific social orientation where the ideas of self of the women had been conditioned within the paradigm of patriarchal formation of the society .The women and shudras were debarred from the ritual of upanayana and recitation of gayatri mantra thereby depriving the women and the lower order from the necessary ingredients of education (Sharma,2014,pp.124-125). Thus, the women were also excluded from joining in the *sabaha* and *samiti* since the ancient republican set up of governance had already given away to the monarchical system of rule which sealed the right of women also in terms of participation in the overall governance of the state.

The contention of the eminent historian A. S. Altekar was that ‘the position of women was fairly satisfactory in the Vedic age. Ordinarily girls were no doubt less welcome than boys, but

we must add that there were also some parents in society who would perform special religious rituals for the good luck of getting learned and capable daughters. Girls were educated like boys and had to pass through a period of *brahmacarya*. Many of them used to become distinguished poetesses, and the poems of some of them have been honoured by their inclusion in the canonical literature. The marriages of girls used to take place at a fairly advanced stage, the normal time being the age of 16 or 17. Educated brides of this age had naturally an effective voice in the selection of their partners in life.... There was no seclusion of women; they used to move freely in society, often even in the company of their lovers' (Altekar, 2015, p. 51). Where there was no definite form of a state and specific apparatus and the distinction into tribe was widely prevalent thus also indicating a loose formation of the social whole there exists very few chances of categorizing differently the interests of the men into a particular gendered perspective. But the process had already started when the family was headed by the father even within the large family unit (*kula*) there the evocation of hymns were composed only for the birth of a son and 'people prayed to the gods for brave sons to fight the wars. In the Rig Veda no desire is expressed for daughters' (Sharma, 2014, p. 112). There was the apparent stability in the social everydayness but there was the systematic adulation towards the patriarchal cultural mobility too which in turn ensured the continuous powerful abstraction of the reality in the form of various rituals to be performed before the divinity chanting the name of the male gods. Although, the scene of being women has been venerated in a 'romanticized' form but that positioning was deeply flawed one if we go back to the 'realistic view' which suggests 'varied conditions, especially when the mores of the clan gave to the norms of the caste. The participation of wives was required in many rituals but it carried little authority' (Thapar, 2015, p. 118). The basic reason of their gradual deterioration of their social status in comparative forms of material transition also pointed towards the fact that the rights of women over the ancestral property like the male counterpart had

not been recognized both in the early and later vedic phase of Indian history despite the great development in the science and logic of thoughts and learning .So, the exclusion of women from the property relation in a sense helped in segregation of the interests of the men from the marginalized reckoning of the position of women as sub-standard human revelation .

A. S. Altekar has particularly highlighted upon the eventual degradation of the position of women during the period of 500BC to 1500AD with the mentioning of two basic questions ‘There took place a continuous and gradual deterioration in the position of women as a whole during the next two thousand years (c.500BC to AD1500). How are we to explain this phenomenon? Usually we find that the condition of women improves as society advances to modern times .How is it that there is an exception in the case of the position of women in Hindu civilization?’(Altekar,2015,p.53). His answer to this kind of deterioration is very interesting ‘The introduction of the non-Aryan wife into the Aryan household is the key to the general deterioration of the position of women, that gradually and imperceptibly started at 1000BC , and became quite marked in about 500 years’(Altekar,2015,p.56).It was the assimilation of the non-Aryan culture which was considered to be highly endemic to the social backwardness in the forms of uncivilized social practices and which was wanted to be controlled from the priestly class as unfit to stand in the religious ceremony with her Aryan husband .The non-Aryan social rituals gradually influenced the Aryan household for which the customs and traditional beliefs of the Hindu religion with their sole heritage of the Sanskritic cultural norms had been greatly harmed due to that uncivilized process of acculturation . If that was the real crux of the matter then it would be understood that the Brahmanical authority of the ancient Hindus to tackle the intrusion of the foreign elements into the orbit of the Vedic rituals and religion then it was a situation of offensive method of negating the being of the women in the garb of the rhetoric of non-Aryan cultural incursion.

The reality was something different from the causal observation of that form of penetration into the world of the Aryans. The fact was that the organized forms of social organization with consequent changes in the production relation based upon the division of labour where specialized craftsmen were created to develop the techniques of production with uses if new art of metallurgy that demanded a different social whole from the tribal foundation of the earlier period. The composition of the social relation which was grown up to the level of seclusion of the marginalized within the boundary of peripheral distinctions where the primary right over the property and right to representation in the border ideological apparatus of the state was denied to the women, the allusion to the flow of non-Aryan thought was just a point of hidden umbrella over the unequal distribution of the resources based upon gendered division of labour. The root of that unequal status of women in the trajectory of ancient Indian social formation was differently formed is not the real answer to the question what Altekar paused in his analysis of the deterioration of the conditions of women in two thousand years. The problem was in unrecognition of the women's right to form their own opinion when the division of labour within the paradigm of caste was negotiated in such a way that the lower order primarily of the Shudras as well as the women had been categorized as not fit to represent themselves in the march of civilization.

12.3 Position of Women in the Discursive Practices of the Knowledge System:

The place of the women as one of the determinants of organizing the basis of knowledge system within the territory of the Indian cultural scenario was recognized up to the level of feminine aesthetics that would be quite innocuous in its appeal both inwardly and outwardly but not to be give the order of cognition in terms of location of their self in the spirit of reasonable strike with the civilization. So, if we consider the philosophical externalities of the Indian knowledge system there were innumerable paths of

identification of the spirit with the inward journey of the being in its totality of outward conduct and duties to represent in day-to-day deal of social -human affairs then we could see a form of outward social peace. But the atomistic segmentation of the social division of labour which was organized as the self-defensive measure to propagate the ideals of the Brahmanical principles of living which was infatuated with the logic of science and philosophy to the highest level of perfection where ironically the questioning of the spirit of the marginalized with the phenomenology obstruction of the language of the caste .The division of labour into the caste system was not only a process of social exclusion but it was the philosophical intervention in the process of ongoing harmonization of the self and its scrutiny of nature both organic and inorganic senses of human realization of the world . There was a spatial detribalization at the same time of cognition of the essence of the caste system but there was the agenda of consideration of turning the inorganic bodily attributes into the organic simulation of the spirit where the body would be the silent spectator in the overall transgression of the self to its otherness.

12.4 The Self of the Women in Dilemma:

The otherness of the self of the women was posited against the frivolity of the other order of the Shudras and in the overall transition towards the social functioning of the will that was formed in due recognition of the rights of the patriarchy in terms of their right to represent through definite property relation .The process of social exclusion of the lower order as well as the women were started with the ‘gendering of caste’ and the derecognition of the labour power of the workers and if any member from the lower order dared to violate the norms of the Brahmanical rites then he would be severely punished . When the vital role of the skilled labourer made it possible for the upper classes of the society to live comfortably ,there was process of dehumanizing the skill of those labourers ‘these very skills and knowledges were denigrated as inferior and polluting , as compared to the ritual , intellectual

activity of the upper classes’(Chakravarti,2018,p.16).In fact ,the endogamous marriage principles were looked upon the sacred responsibility of a couple to expect for true liberation of the soul which actually meant the gradual strengthening of the hierarchical social relation based upon the caste (Chakravarti,2018,p.29). Where there had been making of the routes of transition from the tribal-communal form of property relation with low progress in the form of determining the exactly focused production relation ,there the conjugal rights over the process of formation of the knowledge system was recognized up to a degree of freedom and justice to the position of the lower order but in due course of time ,the relationship among the men were justified from the vantage point of power to codify the systematic space of knowledge with various kinds of prerogatives of righting the wrongs for the purpose of privileging the powerful. In fact , the genesis of private property relation and the concomitant growth of the organized form of a state structure symbolized in actuality ‘the entrenchment of the institutions of private property and patrilineal family was, thus, largely responsible for women’s subjection to male kin, and by the period of the later Smrtis and Puranas they came to be regarded as chattel, that could be gifted , sold, pledged, or disposed of in any way by their male guardians’(Nath ,2009,p.78).

12.5 Women in the age of Empire and Golden

Age: During the period of empire formation also , there was no radical transformation of the conditions of the standard of living of the lower order particularly of the shudras and the women .Majority of the shudras were forced to work as hired labour and slaves where the law giver Manu played a great role in demarcating the boundary of reason to be a shudra with the principle of ‘serving the upper *varnas*’(Jha,2013,p.130) .Severe punitive laws were preferred against the assertion of an individuality by the lower Shudras and if any person from the lower varna did the act of assault and other such crimes ‘the very limb with which a man of a low caste hurt a member of the

highest caste was to be cut off' and

in the act of insulting a person from the higher varna from the lower caste then the tongue of the convicted person had to be cut out'(Jha,2013,p.130).Likewise in the case of women ,a person from the higher varna could marry a girl from the lower order but in this context Patanjali has said that 'the dasi (maid servant) and vrishali (shudra woman) were meant for the pleasures of men of the upper classes'(Jha,2013,p.130).There was the fear of a kaliyuga dominated largely by the newly enlightened shudras and women where the sacred principles of the Brahmanical social norms seemed to meet its decline due to severe cultural strain on the orthodox social order .In order to protect the Brahmanical patriarchal structure ,it was thought more relevant in disinheritance of the women from the property right and the lowering of the age of marriage thus snatching away the freedom of chose of their own husbands .The social conditioning of the women had been bounded on the three ideas of dependence of the womanhood on three pillars of patriarchy 'as an unmarried girl a woman had to depend on her father, as a wife on her husband and as a widow on her son .She was, according to Manu , a seductress'(Jha,2013,p.131).The same ideas of subjection of women to the patriarchal interpretation of the social will had been continued in the golden period of Indian history which was the age of the Gupta dynasty and in fact there was the instance of the sati to be performed by upper classes women with due approval from the jurists.

12.6 Women in Medieval India:

It is undesirable to expect any drastic change in the existing conditions of women from the ancient to the medieval age of the Indian society and it has been observed by the perceptive historians like Satish Chandra "there was little change in the position of women in Hindu society .The old rules enjoining early marriage for girls , and the wife's obligation of service and devotion to the husband continued' and other rules developed around the 'practice of keeping women in seclusion and asking them to veil their faces in the presence of outsiders , that is, the practice of *purdah* , became

widespread among the upper class women' which in turn 'affected women adversely , and made them even more dependent on men'(Chandra,2020,p.132).The women's claim to inheritance during the medieval age was highly restricted and even among the lower classes if it was 'legally allowed ,were often disregarded' and in fact there was a tradition in Bengal where in death of a peasant or a stranger there was the rule of seizing his wife and daughters as chattel 'for the benefit of the royal fiscal administration , the jagirdar or the dominant zamindar of the area'(Habib,2009,p.162). During the medieval Indian society, the widow remarriage was prohibited among the upper caste and the dangerous practice of sati immolation had been common among the 'warrior-caste of Rajputs and corresponding ruling groups and other high castes' which had been practiced 'two or three times a week at the capital, Agra, during the late years of Jahangir' (Habib,2009, pp.163-164). Most of the women were illiterate except the case of royal ladies like Gulbadan Begum, the sister of Humayun. Thus, the medieval Indian society and the knowledge system as a whole was not cognizant of the deplorable state of the women's world due to their means of immersed in the methods of disinheriting the women their world of rights whether in terms of education or right to hold property or moving freely in the streets and markets , restrictions upon widow remarriage , sati or burning of the widow at her husband's funeral pyre . seclusion of the women through the use of purdah all such social ills were sufficed to be categorizes as quite detrimental to the interests of the women.

12.7 Women in Colonial India:

The question of the Indian women in the colonial period had suddenly become a vital subject matter of initiation of the modernity as the soft form of internalization of the forces of colonial rule and its ideological apparatus in order to stabilize the rule of the colonialists over the conquered colonized. It was also a great form of utilitarian philosophical essentialities which demanded for instance in the writings of James Mill a presupposed formula about the

conditions of the Hindu women ‘Among the rude people, the women are generally degraded ;among civilized people they are exalted’ and again he was highlighting the broad understanding that ‘the condition of the weaker sex is gradually improved , till they associate on equal terms with the men , and occupy the place of voluntary and useful coadjutors’ with the conclusion that ‘nothing can exceed the habitual contempt which the Hindus entertain for their women...They are held ,accordingly , in extreme degradation’(Mill ,1968, as cited in Forbes, 2018,p.13).The Indian response to the issues of modernization enthused them to rehabilitate the new web of change brought out through the paradigm of colonial society and economy in the homely practices of their own cultural space . It was not that they were quite in disagreement with the colonial social change within the structure of the Indian society but they were more conscious of indigenous transgression of the modernity to suit their own specific class interests beyond the controlling authority of the colonialists. That starting point of argumentation of social change had been sought to be inaugurated with a modern look to the previous traditional beliefs about the context of womanhood and thus the gender relations developed with ‘an amalgam of new foreign ideas, indigenous concepts , and the response of Indian men and women to the foreign presence in their midst’(Forbes, 2018,p.14).Of course , the ideological groundwork of reforms had been made due to the efforts made by the ‘ privileged, male, upper-caste, middle –class intelligentsia, compromised with colonial governance’ as the symptoms of their ‘signs of guilty and self-critical introspection’ but they ‘took huge and painful social risks’(Sarkar&Sarkar,2017,p.9).It was not that the reformers were too radical in their all personal affairs and if we take into account the context of Raja Rammohun Roy then we could see that ‘his personal relationships with women were far from ideal. He was married three times, at age nine, ten and twenty-one years. His first wife died soon after the marriage , another died in 1826 and one outlived him.There is no evidence that he looked to his wives for companionship; in fact ,there were rumours that

his adopted son Rajaram was the child of his Muslim mistress' (Forbes, 2018, p. 10). But in spite of his duality in his traditional nuances and hallucination towards the claims of modernity by creating a class of informed citizens about their positions, there was the attempt of going through the new realm of power with the modality of social reforms in the shape of strengthening the weak position of the marginalized like the women. The nationalist perspective on the other hand tried to put adherence to the logic of western forms of modernity to a level of selective aspects of imitation and derivatives of the few vital elements from the material civilization of the west but their project was in favouring the ontology of the spiritual thoughts of the east more as a mode of homogenizing the impacts of the west to give it a form of homecoming (Chatterjee, 2003, p. 312). So, in a sense the conditions of the women had not witnessed any radical departure from the earlier family relations in terms of their role as devoted to their social responsibilities as wives or daughters and in fact the joining of the middle class women in the national movement under the leadership of Gandhiji was not a sharp break from the past. The attraction of the women towards Gandhi's appeal in their service to the nation as religious duty as well as the painting of the 'image of women satyagrahis' which did not violate 'the feminine behaviour' and that was the reason of permitting their women to join in the safe leadership of Gandhiji. Their public role as women nationalists had been 'an extension of their domestic role' (Bandopadhyay, 2017, p. 391) which secured the Indian society from the apex point of revolutionary transformation.

Conclusion:

The context of the evolution of the womanhood has proved one point very much clear that in the discourse of knowledge what matters most in provision of ample corpus of argumentation against the traditional hierarchical mode of social relations and interestingly we do find a clear moment of transcendence in the ancient India's philosophical texts like in the pragmatic ethics of Buddhism and

Jainism as well as in the Vaishnava social ethics. In fact, the materialist philosophical orientation also helped in a great way tackling the Brahmanical social authority and its power relations when there was the intense debate about the duties of human being in a more rational social praxis .The Indian knowledge system provided the scope to ventilate the grievances of the lower order since the demarcation of the time into ages where fundamental philosophical juxtaposition was created to suit the specific social mode of living and if we go through the text of Vaishnava saints then we could observe that the door of open mind was not closed for the shudras and women too. That was the unique standpoint and beauty of the Indian knowledge system too.

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Spiritual Education as a Preventive Measure Against Youth Extremism

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Abstract

Youth extremism remains a pressing global challenge with far-reaching social, political, and psychological ramifications. Traditional approaches to countering extremism have largely focused on law enforcement, deradicalization programs, and socioeconomic interventions. However, these strategies do not always address the deeper cognitive, moral, and existential needs of young people that can make them vulnerable to extremist ideologies. This article explores spiritual education—understood as the cultivation of inner values, purpose, self-reflection, and interconnectedness—as a preventive framework for mitigating youth extremism. Drawing on interdisciplinary theories from psychology, education, and philosophy, the article argues that spiritual education strengthens moral resilience, fosters critical self-awareness, and promotes empathy, which collectively reduce susceptibility to radical narratives. It highlights successful programs integrating spiritual principles in schools and community settings, examines the role of spiritual mentors and institutions, and outlines policy recommendations for educational systems. Finally, it presents challenges and future research directions for implementing spiritual education in diverse cultural contexts. The findings suggest that

spirituality—distinct from religious indoctrination—can play a transformative role in stabilizing youth mindsets and cultivating peaceful, socially responsible citizens.

Keywords:

Spiritual education, youth extremism, moral resilience, radicalization prevention, inner transformation, empathy, educational policy

Introduction

Youth extremism—defined as the adoption of radical beliefs that justify violence, exclusion, or disruption of societal norms—poses a serious threat to global peace and social cohesion. Extremist engagement among young people can stem from a variety of factors: socioeconomic inequality, political exclusion, identity crises, psychological vulnerabilities, and exposure to polarizing media (Borum, 2011; Horgan, 2008). While existing strategies such as surveillance, community policing, and rehabilitation programs target symptoms of extremism, they often overlook the internal value structures and moral deficits that propel youth toward violent ideologies.

Spiritual education—a form of learning that deepens self-awareness, moral reasoning, and a sense of interconnectedness—offers an alternative preventive lens that addresses cognitive and emotional vulnerabilities underlying extremist appeal. Unlike religious instruction, spiritual education focuses on universal values such as compassion, justice, inner peace, ethical clarity, and self-reflection (Miller, 2005). This article investigates whether such spiritual frameworks can strengthen youth resilience and reduce the risk of extremist involvement.

Conceptual Background

Understanding Youth Extremism: Youth extremism encompasses actions and beliefs that reject pluralism and endorse injustices for ideological goals (Neumann, 2013). Typical pathways into extremist thought include: Identity vacuum: young individuals

seeking meaning, belonging, and certainty are often drawn to ideologies offering purpose.

Perceived injustice: Real or perceived social injustice can trigger anger and a desire for radical action.

Peer influence and digital radicalization: Online communities and charismatic recruiters exploit emotional vulnerabilities. Traditional countermeasures emphasize socioeconomic reforms and counter-narratives but often fail to address underlying moral and existential catalysts.

Defining Spiritual Education:

Spiritual education is a multi-disciplinary educational approach that fosters:

Self-awareness: Understanding of internal motivations, fears, and aspirations.

Ethical reasoning: Ability to evaluate actions based on universal values such as compassion, justice, and dignity.

Interconnectedness: Sense of belonging to humanity and the natural world.

Inner resilience: Capacity to handle frustration, uncertainty, and conflict non-violently (Krishna, 2016).

While religion can be part of spiritual education, it is neither necessary nor sufficient; spiritual education is inclusive, non-dogmatic, and applicable across cultures and belief systems.

Theoretical Linkages: Spiritual Education and Extremism Prevention

Psychological Resistance and Moral Fortitude: Extremist ideologies often appeal to emotional needs such as identity, empowerment, and certainty. Spiritual education combats these by:

Encouraging introspection: Helps youth understand core motivations and resist simplistic radical narratives.

Developing emotional regulation: Practices like mindfulness, meditation, and ethical deliberation build resilience against anger-driven decisions (Schwartz, 2015).

Strengthening moral agency: Youth with deeper moral grounding are less likely to justify violence even when feeling socially frustrated.

Empathy, Compassion, and Interconnectedness: Studies in social psychology affirm that empathy and perspective-taking reduce prejudice and hostility (Batson, 2011).

Spiritual education promotes:

Empathy building: Through contemplative exercises and service learning, youth become more attentive to others' suffering.

Value of non-violence: Emphasis on harmony rather than retribution disincentivizes extremist endorsement.

Broad identity frameworks: Encourages identification with global humanity rather than narrow tribalism.

Cognitive Resilience to Polarizing Narratives

Young minds are vulnerable to black-and-white thinking and absolutist claims common in extremist propaganda. Spiritual education fosters critical reasoning and tolerance for ambiguity, enabling youth to:

Question simplistic answers

Appreciate complexity in social issues

Resist emotionally charged rhetoric

Case Studies and Evidence

Mindfulness Programs in Schools: Educational initiatives in the United States and Europe have introduced mindfulness and contemplative practices in classrooms, showing: Reduced aggression

Improved attention and self-control

Greater empathetic behavior (Black & Fernando, 2014)

Although not exclusively designed for extremism prevention, these outcomes align with qualities that mitigate radical appeal.

Community Spiritual Centers and Youth Engagement:

In Malaysia and Indonesia, community centers offering spiritual mentoring combined with life-skills training have: Reduced youth participation in militant groups, Improved community

cohesion, fostered intercultural dialogue, Centers emphasize spirituality as inner strength and ethical living, not doctrinal adherence.

Religious vs. Spiritual Education: Different Outcomes

Programs narrowly tied to doctrinal preaching sometimes reinforce ingroup-outgroup separation, which can unintentionally backfire (Juergensmeyer, 2017). In contrast, secular spiritual education—focused on common humanity and values—avoids such pitfalls.

Implementing Spiritual Education in Formal Systems Curriculum Design Principles

Curricula must balance structure with flexibility:

Analytical reflection exercises

Moral dilemmas discussions

Introduction to global ethical traditions

Practices for emotional awareness and regulation

Examples:

Component

Objective

Journaling on values

Encourages self-reflection

Service learning

Builds empathy & civic responsibility

Ethical debate forums

Develops moral reasoning

Mindfulness practices

Enhances emotional resilience

Teacher Training and Faculty Development

Teachers must be trained to:

Facilitate reflection without imposing beliefs

Promote respectful dialogue
Recognize signs of frustration and distress
Integrate non-violent conflict resolution strategies
Including psychologists and spiritual mentors in teacher training enhances program effectiveness.

Community and Family Involvement:

Youth development is shaped by families and communities.

Programs must:

Engage parents with workshops on emotional communication
Support community projects rooted in service and values
Create inter-faith and intercultural exchange platforms

Challenges and Critiques

Misunderstanding Spiritual Education as Religious Indoctrination:

A key critique is conflating spiritual education with religious instruction. To avoid this:

Use universal values language
Preserve academic objectivity
Encourage diverse perspectives

Measuring Effectiveness:

Quantifying the impact of spiritual education on extremism is difficult due to:

Complexity of human motivations
Longitudinal nature of change
Interaction with other social factors

However, qualitative indicators—such as empathy scores or conflict resolution skills—can serve as proxies.

Cultural Sensitivities:

In multicultural societies, programs must respect:
Diverse belief systems

Socioeconomic contexts
Varied expressions of spirituality
Culturally sensitive adaptation is crucial.

Policy Recommendations

- Integrate Spiritual Education into National Curricula
- Governments should pilot spiritual education modules in:
 - Secondary and higher secondary schools
 - Teacher education institutions
 - Vocational training centers
- Curricula should be monitored and adapted based on feedback.
- Support Research and Evaluation
 - Fund longitudinal studies to:
 - Evaluate program outcomes
 - Test connections between spiritual education and reduced extremist tendencies
 - Identify best practices
- Foster Public-Private Partnerships
 - Collaboration among:
 - Educational institutions
 - Civil society organizations
 - Community spiritual centers
 - This expands reach and resource sharing.

Conclusion

Preventing youth extremism necessitates a holistic approach that transcends conventional security-oriented strategies. Spiritual education—when designed as an inclusive, value-centered, and reflective learning experience—can fortify inner resilience, ethical clarity, and empathetic understanding among young individuals. While challenges in implementation and measurement remain, the theoretical foundations and emerging evidence suggest that spiritual education holds promise as a preventive measure against extremist engagement. Educators, policymakers, and communities must

work in concert to create environments where youth can develop not only intellectually but morally and spiritually, fostering a future rooted in peace, justice, and mutual respect.

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Yoga : A Pathway to Sustainable Living

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Abstract

Yoga was the first system in history to recognize the bond between mind and body. The Bhagavad Gita, Mahabharata, the Vedas and many other ancient scriptures mention yoga. 'Yoga Sutras' is the treatise written by Patanjali, one of the greatest purveyors of yoga. Yoga is a holistic approach to health and disease prevention and management as well as an art form and science that promotes holistic living. It is believed that yoga is the best and the simplest way to achieve health and wellbeing, which should be maintained on a daily basis for all individuals. Practicing yoga regularly for a long period of time can improve our mind, body and spirit as well as guide us toward a more fulfilled life. Yoga based education, values and culture have been inculcated as well as psychological well being is promoted, not only of individuals, but also of societies. A variety of techniques are used in yoga in order to unite the mind and body for the purpose of self realization. Yoga practice can alleviate suffering, leading to peace, harmony and freedom from suffering. From a psychological point of new yoga promotes emotional health, teaching awareness, acceptance and appreciation of one's own self and from philosophical perspective

yoga helps reach and maintain spiritual health by helping person locate himself along with other individuals and the world.

Yoga and sustainability are deeply connected with the yoga principles of mindfulness. Here sustainability involves the harmonious balance between human well-being and reflecting the yogic ideal of unifying the body, mind and spirit with the environment.

Keywords: Yoga, Well-being, Mental health, Sustainability etc.

Introduction:

Yoga derives from Sanskrit root yuj, which means to join, yoke or unite. Yoga creates a divine union between mind, body, and spirit. The book *Yoga Sutra*, Patanjali a sage in ancient India, described eight limbs of yoga where the physical practice is just the third limb. The other limbs are Yamas, Niyamas, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. Each limb of yoga has its purpose and helps live life with more integrity, self-discipline, harmony, and respect for others and nature and connection to spiritual aspects of life. Yamas and Niyamas are ethical and personal guidelines for mindful and harmonious living. The yoga scriptures describe yoga as a method of connecting the individual with the universal. A quantum firmament is the manifestation of the entire universe, according to modern science. A yoga practice is intended to lead to holistic health, happiness, and harmony with the goal of overcoming all sorts of suffering. The first yogi, known as adiyogi, and the first guru, known as adiguru, is considered Shiva. The practice of yoga has become widely accepted as a preventative practice, a maintenance practice, and health promotion technique in today's society. In Ashtanga Yoga, the eight limbs are linked together to achieve the state of yoga, also known as Samadhi. In yoga, yamas and niyamas are asanas, pranayama, pratyahara, dharana, dhyana and samadhyaya.

Many studies have shown that yoga is beneficial to mental health, and a few of them. A yoga session often results in deep

relaxation, calm, and happiness for people who exercise yoga. Yoga's effects have been seen to improve well-being and satisfaction with life. There are still many parts of yoga that remain to be discovered, despite the fact that yoga has so many positive effects.

Sustainable living is a way of living that aims to reduce the personal carbon footprint and minimise environmental damage. Yoga and sustainable living make a connection and seek to focus harmony within ourselves and the surroundings. Both the practices lie the idea of awareness and mindfulness. The concept of sustainable living points out the conscious awareness of actions and the impact on the inner and outer environment.

Literature Review :

Yoga can make an important contribution in achieving a healthy life and promoting well-being for all at a time when the world is striving to achieve sustainable development goals. Yoga's emphasis on mindfulness and interconnectedness cultivates a deeper connection to nature and a greater awareness of one's impact, leading to the adoption of more conscious and eco-friendly behaviors. By cultivating inner balance and well-being, yoga helps overcome the greed and apathy that drive unsustainable practices, positioning it as a holistic tool for promoting environmental and personal identity.

The concept of inner sustainability refers to psychological, emotional, and spiritual health that supports sustainable behaviour (Wamsler et al., 2018).

Methodology :

The research methodology is used in collecting the data for the researchers. It is a way to systematically solve the research problem. The aim of this methodology is therefore to fulfill the research plan and the research objectives set out by the researcher. Effective data collection ensures the accuracy, reliability, and validity of the research findings, making it a fundamental component of any research methodology. In order to

accomplish the purpose of this study and to conduct the investigation, data has been collected from secondary sources. Secondary data is information that has been collected, processed, and published by others. Researchers use secondary data to gain insights without having to gather the information themselves. This type of data can come from various sources such as books, academic journals, government reports, statistical databases, and historical records. The primary advantage of using secondary data is that it saves time and resources, as the data collection process has already been completed. Additionally, secondary data might be outdated or lack the depth required for certain types of analysis. Secondary data was collected from books, journals, research papers, websites, articles and news papers.

Yoga's Philosophical foundations for Sustainability :

Yoga as a holistic system encompassing physical, mental, and spiritual aspects, promotes a way of life that extends beyond physical postures to fostering a harmonious relationship with oneself and the environment. Ahimsa or non-violence promotes non-harming towards oneself, others, and the environment. Asteya or non-stealing discourages greed, craving, and unnecessary accumulation, encouraging the purchase of only essential goods. Aparigraha or non-hoarding teaches to take only what is needed, avoid excess, and to release what no longer serves, promoting a sharing economy and reducing waste. Brahmacharya or right use of energy focusses energy on inner development rather than external desires, promoting a balanced and less consumptive lifestyle.

Yoga practices cultivate mindfulness, heightening awareness of the interconnectedness of thought, energy, and action. This increased awareness helps individuals understand their relationship with others and the natural world. By promoting inner calm and contentment, yoga encourages individuals to find joy in simple experiences rather than material possessions. This shift in focus reduces the drive for excessive consumption. The yamas and

niyamas provide an ethical framework for daily life that inherently supports sustainable living. These principles guide individuals to live with integrity and compassion for all.

Significance of Yoga in Sustainable Living:

Yoga as the way of life provides valuable lessons for a sustainable living. Two aspects namely Yama and Niyamas restricts as the moral guidelines of individuals to be familiar with the nature of the world. Yama is the first limb of yoga and it is about vows, discipline, views, and practices focused on interaction with the rest of the world. The first discipline of restraint restricts non-injury, thoughtfulness in all thoughts and speech. The concept of non-injury is the direction of yoga philosophy. The application of Ahimsa could be practice in sustainability by choosing products that have been manufactured responsibly by sustainable brands with fair practices. Patanjali wrote about Satya as, "To one established in truthfulness, actions and their results become subservient." For the sustainable development with Satya yoga practices people could more easily realize that they have the capacity and time to try sustainable living. The truthfulness is the way for harmony between true thoughts and words in conformity with all creatures. Persons having truthfulness in mind could able to welfare of all creatures. Goodwill and kindness for all living beings is the outcome of it. Asteya means the non-stealing and refers to non-stealing physical possessions from others and avoiding greed and craving for unnecessary things. The application of asteya in sustainability may be seen in reducing overall consumption of goods and buying only those things that are needed. Brahmacharya teaches the right uses of energy. It focuses the distributing and using energy not to satisfy external desires and pleasures but towards the inner peace and happiness. Aparigraha is the key which teaches to take what it needed.

The cleanliness emphasises the need of cleanliness or unpolluted environment. This leads to a practices of organic farming and chemical free products which leads the human being to be a

part of sound ecosystem. So the practice of yoga promotes sustainable living through the environmental awareness. Breath control or pranayama consists in controlling natural breathing and subjecting to a definite law. It urges individuals to consider the quality of air and its impact on the atmosphere. In Westfall yoga, physical postures (asanas) are combined with breathing exercises (pranayama) and other classical elements, such as meditation and relaxation. An emphasis is placed on the body in this practice. In addition to its spiritual nature and fundamental philosophical and methodological framework, yoga is often underappreciated. Such habitual insights encourage the human eco-friendly and make the atmosphere free air pollution and clean energy drive.

Yoga's teachings are how to unite the mind, body, and soul. It teaches how to make healthy decisions that enhance life quality, individually and collectively. Yoga can bring inspiration to create a better world around and to make a meaningful and environmentally friendly life.

Conclusion:

Yoga is an intricate system of self improvement, offers profound teachings on sustainability and environmental responsibility through its ethical principles and breathing practices. By Yama and Niyamas and cultivating pranayama, individuals can gradually align their lives with sustainable practices, fostering a harmonious relationship with nature and safeguarding the planet for future generations. The integration of yoga and sustainable living offers a path to holistic well-being and environmental balance. By practicing mindfulness, embracing simplicity and fostering a deep connection with nature through yoga, so human can contribute to sustainable living. Yoga is not just a practice but a way of life, leading us towards a more sustainable and compassionate existence on earth. Yoga can make mindfulness, simplicity and a deep connection with nature so it is possible to contribute to a sustainable living. Human can contribute conserving resources and promoting ecological balance through sustainable living practices. A sustainable lifestyle is vital

for ensuring a balanced ,healthy,equitable world.It promotes environmental ,economic stability and social well-being,ultimately contributing to the longevity and quality of life.Renewable energy is the key to a sustainable future.Humans have the capacity to enhance personal well-being and contribute to a brighter future.

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Environmental Sustainability in the Indian Knowledge System

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Abstract

Environmental sustainability is one of the key issues for modern global development. While modern environmental policy places much emphasis on the latest technologies and regulatory tools, ancient knowledge systems (IKS) hold the key to the principles of environmental balance, ethical responsibility, and symbiotic co-existence between human society and nature. Based on ancient texts like the Vedas, Upanishads, Arthashastra, Manusmriti, and the epic Mahabharata, among other traditions, the IKS is a body of knowledge that is grounded on the principles of environmental sustainability. In this article, the author will seek to present the key concepts of environmental sustainability through the IKS and evaluate the philosophical underpinnings and practical applications thereof. It is submitted that an integrative examination of indigenous agricultural systems, forest management systems, sacred ecology, water management systems, and ethical economics reveals the true meaning of environmental sustainability. The author also proposes how the principles of the IKS may be utilized to enhance modern environmental governance systems and promote a more holistic concept of environmental sustainability.

Keywords

Indian Knowledge System, Environmental Sustainability, Ecological Ethics, Natural Resource Management, Sustainable Development

Introduction

Environmental sustainability can be described as the use and management of environmental resources in a way that ensures the well-being of the current and future generations. Even though the contemporary concept of sustainability was developed on the foundations of modern environmental and policy instruments developed in the 20th and 21st centuries, environmental awareness has been a key component of the ancient culture and tradition of many civilizations around the world. This is particularly true in the case of the Indian Knowledge System (IKS). IKS is a set of ancient traditions and wisdom related to the governance and culture of ancient India.

IKS is a highly interdisciplinary concept. It combines elements of ethics, governance, spirituality, and environmental sciences. IKS is based on the idea of seeing humans as a part of nature and not apart from nature. This idea forms the core of sustainable development in IKS. Sustainable development is not an abstract concept in IKS; rather, it is an integral part of social life.

In this article, the concept of environmental sustainability, as enunciated in the Indian Knowledge System, is discussed, and the relevance of ancient practices to modern concepts of sustainability is highlighted. First, the philosophical underpinnings are discussed, followed by a discussion of practices related to the management of resources, forests, water, and agriculture, and then move to a discussion of contemporary relevance.

Philosophical Foundations of Sustainability in IKS

The concept of sustainability in the Indian Knowledge System has philosophical foundations that highlight the importance of interconnectedness, moderation, and respect for life. In the

Vedas, the concept of Rta, or cosmic order, refers to the idea of universal harmony that maintains all life forms (Gonda, 1963). This balance was critical for the prosperity of human societies and the environment.

I. Unity of Life and Cosmic Order

The Upanishads present a vision of a common essence that unifies all life, referred to as Brahman. This philosophical worldview dissuades people from adopting exploitative attitudes and attitudes that promote reverence for nature (Radhakrishnan & Moore, 1957). In the context of ethics, the preservation of the environment becomes a moral obligation.

II. Dharma and Ethical Ecology

Dharma does not only pertain to human relationships, but also includes the responsibilities of humans towards the natural environment. In this regard, human actions are not only judged based on the impact they have on other humans, but also based on the impact they have on the larger ecosystem of the environment (Srinivasan, 2002). In this way, the ethics of sustainability are set up as a guiding force for human actions.

III. Moderation (Mitahara) and Consumption Ethics

The ancient Indian teachings of moderation, especially regarding human consumption (mitahara), emphasize the negative effects of excess, which leads to imbalance and suffering (Bhattacharya, 2003). These teachings, among other things, promote sustainable use of resources, basing environmental ethics on the practices of daily life

Traditional Knowledge and Resource Management

Besides the philosophical aspects, IKS also comprises resource management practices that cover forests, water, land, and biodiversity. These practices have often been developed over centuries based on observation and adaptation to the local environment.

I. Forest Governance and Sacred Groves

Forests have been considered sacred in India and have been protected over time. Sacred groves (Devara Kadu, Kavus, Sarnas) are areas set aside for religious and cultural reasons. People have not exploited these areas for logging, hunting, or any other activity. These areas have become biodiversity and genetic resource havens (Gadgil & Vartak, 1983). These are examples of natural resource management that are consistent with sustainability.

II. Water Management Systems

Indigenous water management practices adopted by people in India include rainwater harvesting, tank irrigation, step wells or baolis, and pond management. Water management practices adopted by people living in the semi-arid regions of Rajasthan and Karnataka provide a clear example of the application of indigenous knowledge for the effective management of water resources (Biswas, 1970).

III. Biodiversity and Ethnoecological Knowledge

Traditional ecological knowledge refers to the extensive understanding of flora and fauna species, including the uses of the species and the seasonal patterns of the species. Indigenous people living in different ecological zones have adopted different practices for the conservation of seeds, sustainable harvesting of non-timber forest products, and habitat diversity (Posey, 1999). Seed exchange and conservation of different varieties of crops, also known as landraces, have contributed significantly towards biodiversity conservation, even before the development of the concept of genetic conservation.

Agriculture and Sustainable Practices

Agriculture is one of the main economic and cultural activities practiced in India for thousands of years. The concept of the Indian Knowledge System (IKS) shows a deep understanding of ecological balance in agriculture. The traditional form of agriculture was practiced with the aim of avoiding soil degradation and promoting ecological stability. For example, mixed cropping and crop rotation were common practices among the farming

community. The farming community practiced crop rotation with the aim of maintaining soil fertility and avoiding the failure of crops without using chemical pesticides (Singh & Lal, 2011). Such practices not only preserved the fertility of the soil but also encouraged biodiversity in agricultural fields. Organic soil management is another key concept practiced traditionally. The use of natural resources such as cow dung, farmyard manure, and compost is a good example of how to enrich the fertility of the soil and promote the growth of good microbes in the soil. Preparations such as Jivamrit, a bio-fertilizer, show that the people of this region were aware of the biological aspects of the soil and, therefore, there was no need to use external chemical fertilizers to enrich the fertility of the soil (Bhattacharyya et al., 2015). In addition, this traditional agriculture was often accompanied by animal husbandry, forestry, and water management practices. This shows that the traditional agriculture of this region was sustainable and had minimal environmental stress.

Governance, Law, and Environmental Regulation

Ancient Indian political thought had elements of the regulation and management of resources. This was a form of environmental regulation.

Resource Rights and Community Obligations: Regulations on forest produce, hunting rights, and grazing regulations were well outlined in ancient Indian political thought. This was a form of balancing state and resource rights. There were punishments for offenses against the ecosystem. This was a form of environmental accountability.

Kingship as Stewardship: The role of the king (rajanya) in IKS was to ensure the welfare of the people (praja sukhâ). This included ensuring enough water supplies, fertile lands, and healthy forests. This was a form of governance and environmental well-being.

Cultural Practices Promoting Sustainability

Apart from texts and rules, many cultural practices promote sustainability.

Festivals and Seasonal Cycles

In India, many festivals are held at times that align with the agricultural and ecological cycles. For instance, many seasonal festivals coincide with the periods of sowing and harvesting.

Aesthetic and Religious Reverence for Nature

In Indian culture, nature, such as the river Ganga, the mountain, the tree (Peepal, Tulsi), and the animal, are revered. This reverence for nature ensures that nature is not exploited.

Relevance to Contemporary Sustainability Challenges

Contemporary environmental crises, such as climate change, biodiversity loss, and water scarcity, highlight the importance of a holistic approach to sustainability. IKS contributes to this debate in the following ways:

a) Integrative Worldview for Policy Formulation-Contemporary sustainability policy frameworks have been shaped within compartmentalized systems. IKS provides an integrative worldview for policy formulation.

b) Community Empowerment and Local Solution-Sustainability problems can only be solved at the local level. IKS provides valuable insights into community resource management.

c) Ethical Consumption and Sustainable Lifestyles-The stress on moderation and ethical consumption in IKS is reminiscent of the contemporary discourse on sustainable lifestyles. Waste minimization, quality over quantity, and living within ecological limits are eternal ecological principles.

Challenges and Critical Perspectives

I. While IKS provides a rich source of insights, the integration of traditional and modern science faces several challenges:

II. Documentation Gaps: Much of indigenous knowledge is not documented, and what is documented is often oral.

III. Context-Specificity: What works in one ecological context may not easily be transferred to another without adaptation.

IV. Equity Concerns: In traditional systems of governance, power relations were often skewed, benefiting the ruling elite.

Nevertheless, these issues can be overcome through a research-based, collaborative, and respectful integration of traditional wisdom and scientific innovation.

9. Conclusion

Environmental sustainability in the context of the Indian Knowledge System is a rich and complex amalgam of philosophical, everyday, and governmental aspects that focus on the harmony between human societies and the natural world. From sacred groves to community water management, and from agriculture to ethics, IKS is a living embodiment of sustainability that is at once a moral and a practical imperative. As we look to the future and try to find ways to build a sustainable world, we can look to IKS for rich and inspiring frameworks that can nourish contemporary environmental thought and practice.

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The Convergence of Chemistry and Indian Knowledge System (IKS)

Dr. Partha Protim Boruah

Abstract

The Indian Knowledge System (IKS) holds a wealth of scientific knowledge, particularly in chemistry, intertwined with everyday life, metallurgy, medicine, and alchemy. This convergence of ancient wisdom and modern science offers a unique perspective on sustainability, natural products, and holistic approaches. IKS encompasses traditional practices like Rasayana (alchemy), Ayurveda, and metallurgy, showcasing advanced chemical processes and understanding of elements. The concept of Panchamahabhuta (five elements) resonates with modern chemistry's periodic table, while atomism (Kanada's Vaisheshika school) predates modern atomic theory. By integrating IKS with modern chemistry, we can appreciate India's contributions to global scientific heritage and uncover new avenues for innovation.

Key-Words: IKS, Chemistry, Rasayana, Alchemy, Ayurveda

Introduction:

The Indian Knowledge System (IKS) has a rich cultural heritage, encompassing traditional practices, philosophies, and discoveries that have shaped various disciplines, including chemistry. Let's embark on a journey through time and explore the fascinating convergence of chemistry and IKS.

Ancient Roots: Panchamahabhuta and Atomism

The concept of Panchamahabhuta (five elements) - earth, water, fire, air, and ether - showcases an early understanding of elemental composition, resonating with modern chemistry's periodic table. This ancient wisdom laid the foundation for India's pursuit of knowledge in fields like alchemy (Rasayana), metallurgy, and Ayurveda. Meanwhile, Kanada's Vaisheshika school proposed the existence of atoms (ParamâGu) and molecules (AGu), predating modern atomic theory.

Alchemy and Metallurgy: Rasayana and Wootz Steel

Chemistry was deeply intertwined with alchemy, as seen in Rasayana, the art of transforming base metals into potent medicines or elixirs. Traditional practices in India, such as crafting high-carbon steel (wootz steel), demonstrate advanced metallurgical skills. These ancient techniques not only showcased India's scientific prowess but also influenced global metallurgy.

Ayurveda: Nature's Pharmacy

Ayurveda, India's traditional system of medicine, relies heavily on natural products and processes that align with chemical principles. Let's explore some fascinating aspects:

1. Rasayana: Transforming base metals into medicines, showcasing early chemical practices.

2. Panchamrita: A blend of five natural ingredients (milk, curd, ghee, honey, sugar) used in rituals, reflecting an understanding of mixtures and solutions.
3. Herbal extracts: Ayurvedic remedies like turmeric (curcumin), neem, and ashwagandha involve extraction processes akin to modern phytochemistry.
4. Swarna bhasma: Gold nanoparticles in Ayurvedic medicine, showing ancient knowledge of nanomaterials!

Swarna Bhasma: Gold Nanoparticles in Ayurveda

Swarna bhasma, or gold ash, involves processing gold into a fine powder, often used in traditional medicine. Studies suggest it contains gold nanoparticles!

- Traditional process:

1. Purify gold through heating and chemical treatments.
2. Mix with herbal extracts and incinerate (Putra process).
3. Repeat cycles to achieve desired fineness.

- Modern insights:

- Gold nanoparticles have antimicrobial and anti-inflammatory properties.
- Potential applications in cancer therapy and drug delivery.

More Ayurvedic Practices with a Chemical Twist

1. Tamalapatra (Cinnamomum tamala) processing: Leaves are fermented to enhance medicinal properties. Microbial enzymes break down complex compounds into bioactive molecules.
 - Chemistry: Enzymatic hydrolysis, release of essential oils.
2. Triphala: A blend of three fruits (Amalaki, Bibhitaki, Haritaki). Its antioxidant properties stem from polyphenols and flavonoids.
 - Chemistry: Synergistic effects of phytochemicals.

3. Neem (*Azadirachta indica*) extracts: Used for skin and pest control. Azadirachtin, a limonoid, is the key compound.
 - Chemistry: Insecticidal action via hormone disruption.
4. Amla (*Phyllanthus emblica*) processing: Rich in vitamin C, amla's antioxidant power increases with thermal processing.
 - Chemistry: Maillard reaction, formation of bioactive compounds.

Doshas and Panchakarma: Holistic Balance

- Doshas: The three fundamental energies governing our body:
 1. Vata (Air + Ether): Movement, creativity, communication
 2. Pitta (Fire + Water): Metabolism, digestion, transformation
 3. Kapha (Water + Earth): Structure, stability, lubrication
 - Panchakarma: Five therapeutic procedures for detox and rejuvenation:
 1. Vamana (Emesis): Cleansing via induced vomiting
 2. Purgation (Pravahana): Laxatives for bowel cleansing
 3. Basti (Enema): Medicated enemas for nourishment
 4. Nasya (Nasal administration): Clearing nasal passages
 5. Rokhana (Bloodletting): Removing impurities from blood
- Chemistry connections:
- Herbs like Triphala and Gangeshuni modulate gut microbiota.
 - Sesame oil (Shirodhara) in scalp massages has antioxidant effects.

Conclusion:

The convergence of Chemistry and the Indian Knowledge System (IKS) reveals a rich tapestry of ancient wisdom and modern science. IKS, encompassing traditional practices like Rasayana (alchemy), Ayurveda, and metallurgy, showcases advanced chemical processes and understanding of elements. The concept of Panchamahabhuta (five elements) resonates with modern

chemistry's periodic table, while atomism (Kanada's Vaisheshika school) predates modern atomic theory.

This blend of ancient insights and modern chemistry offers a unique perspective on sustainability, natural products, and holistic approaches. By integrating IKS with modern science, we can appreciate India's contributions to global scientific heritage and uncover new avenues for innovation. Interdisciplinary research and collaboration can help preserve and promote IKS, addressing contemporary challenges like healthcare, ecology, and environmental sustainability.

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Harmony in Devotion: The Ethical Teachings of Srimanta Sankaradeva's Neo-Vaishnavism

Tufail Zilani Imdad Ullah

Abstract

Srimanta Sankaradeva (1449–1568 CE), a visionary saint-scholar from Assam, India, founded Neo-Vaishnavism (Ekarasana Dharma), a monotheistic Bhakti tradition emphasizing exclusive devotion to Lord Krishna. This article explores the ethical underpinnings of his teachings, which integrated spirituality with moral principles to address medieval societal issues like caste discrimination, ritual excesses, and ethnic divisions.

Central to Neo-Vaishnavism is bhakti as a foundation for ethical living, promoting virtues such as humility, compassion, and integrity through practices like *sravana* and *kirtana*. Sankaradeva advocated equality and inclusivity, rejecting caste hierarchies and welcoming all communities into congregational worship in *Namghars* and *Sattras*. Non-violence (*ahimsa*) extended to opposing animal sacrifices and fostering humanism, while rejecting idolatry and ritualism shifted focus to inner morality and righteous conduct.

Through cultural innovations like Borgeets, Ankiya Naats, and Sattriya dances, these ethics unified Assam's diverse populace, catalyzing social harmony and cultural renaissance. The article highlights their contemporary relevance in combating inequality,

promoting peace, and inspiring inclusive spirituality in a polarized world.

Key words:

Neo-Vaishnavism, Srimanta Sankaradeva, Ethical Teachings, Bhakti, Equality, Inclusivity, Non-Violence, Ahimsa, Social Harmony, Cultural Renaissance, Ekasarana Dharma, Assam.

Introduction

Srimanta Sankaradeva (1449–1568 CE), a revered saint-scholar, poet, playwright, and social reformer from Assam, India, stands as a pivotal figure in the Bhakti movement of medieval India. Born in a Brahmin family in Bordowa, Assam, during a period marked by social fragmentation, religious orthodoxy, and ethnic conflicts, Sankaradeva founded Neo-Vaishnavism, also known as Ekasarana Dharma or Mahapurushiya Dharma. This monotheistic devotional tradition emphasized exclusive surrender (ekasarana) to Lord Krishna or Vishnu, rejecting ritualistic excesses and promoting ethical living as the core of spiritual practice. Unlike the ritual-heavy Brahmanical Hinduism prevalent at the time, Sankaradeva's teachings integrated devotion (bhakti) with moral principles, fostering social harmony and inclusivity.

Neo-Vaishnavism emerged in the 15th-16th centuries amid Assam's diverse ethnic landscape, including tribal communities and influences from Tantric and Shakta sects. Sankaradeva's philosophy drew from the Bhagavata Purana, Vedanta, and local traditions, but he adapted them to create a accessible, egalitarian faith. His ethical teachings—rooted in non-violence, equality, humanism, and ethical conduct—addressed societal ills like caste discrimination, animal sacrifices, and superstition. Through innovative cultural forms such as Borgeets (devotional songs), Ankiya Naats (one-act plays), and Sattras (monastic institutions), he disseminated these ideals, uniting disparate communities under a shared moral framework. This article explores the key ethical dimensions of Sankaradeva's Neo-Vaishnavism, its societal impact, and contemporary relevance, drawing on historical and scholarly insights.

Core Ethical Principles in Neo-Vaishnavism Bhakti as the Foundation of Ethical Living

At the heart of Sankaradeva's teachings lies bhakti, or selfless devotion to a single deity (Krishna), which he viewed as the supreme ethical path. Unlike knowledge (jnana) or ritual action (karma) emphasized in orthodox Hinduism, bhakti in Ekasarana Dharma is dasya-bhakti—servitude to God—manifested through sravana (listening to scriptures) and kirtana (singing God's praises). This devotion is not mere emotional fervor but a moral discipline that cultivates virtues like humility, compassion, and integrity.

Sankaradeva argued that true devotion eradicates ego and fosters ethical behavior, as seen in his Gunamala: "The whole world resteth in Thee/Thou art Son of Daivakee/Thy Feet are the only key/For enslaved men to be free." By prioritizing inner purity over external rituals, he challenged unethical practices like animal sacrifices, which were rampant in Tantric worship. Bhakti, in his view, naturally leads to moral upliftment, making ethical living inseparable from spiritual pursuit. This principle democratized religion, allowing anyone—regardless of birth—to achieve salvation through ethical devotion, thus promoting personal responsibility and moral growth.

Equality and Inclusivity: Dismantling Caste Hierarchies

One of Sankaradeva's most revolutionary ethical teachings was the rejection of caste-based discrimination, advocating a classless society. In an era dominated by Brahmanical privileges, he proclaimed that devotion transcends social barriers: "There is no favoritism and bias in Bhakti/There is no unfairness and inequality in the Krishna's Kirtana." His Kirtana further states: "Kukkura candela gardavaro atma ram/Janiya savako pari kariva pranam" (God resides even in a dog or Chandala; one should respect all).

Neo-Vaishnavism welcomed people from all castes, tribes, and religions into Namghars (prayer halls) for congregational worship, fostering social integration. Sankaradeva's institutions, like Sattras, became hubs for egalitarian practices, where Brahmins and lower castes dined together, breaking untouchability. This

ethical stance on equality extended to gender; women participated actively in devotional activities, singing Borgeets and attending assemblies, which was progressive for the time. By borrowing elements from diverse ethnic groups and composing in Brajawali (a hybrid language accessible to the masses), he promoted cultural amalgamation, emphasizing humanism over division. This inclusivity not only unified Assam's fragmented society but also instilled ethical values of respect and empathy.

Non-Violence and Compassion

Ahimsa (non-violence) forms a cornerstone of Sankaradeva's ethics, influenced by Vaishnava ideals but applied broadly to social life. He vehemently opposed animal sacrifices and ritual violence, viewing them as unethical and contrary to true devotion. Instead, he advocated compassion toward all beings, echoing the Bhagavata Purana's emphasis on mercy.

In his teachings, non-violence extends beyond physical harm to include verbal and mental kindness. Sankaradeva's philosophy posits that God resides in every creature, making harm to others a sin against the divine. This ethic influenced dietary practices among followers, promoting vegetarianism and humane treatment of animals. Socially, it encouraged conflict resolution through dialogue and community harmony, countering the ethnic strife in medieval Assam. By integrating non-violence into daily life, Sankaradeva's Neo-Vaishnavism nurtured a moral society where compassion was a devotional duty.

Rejection of Ritualism and Idolatry: Focus on Inner Morality

Sankaradeva critiqued ritualistic worship and idolatry as superficial and divisive, arguing they bred superstition and inequality. He rejected Vedic karma-kanda (ritual actions) and polytheism, promoting a formless God accessible through nama (chanting names) rather than idols or elaborate ceremonies. This ethical shift

emphasized inner morality—truthfulness, simplicity, and self-discipline—over external displays.

His philosophy aligns with Advaita Vedanta's non-dualism but incorporates qualified dualism (Vishista Advaita), where God is both transcendent and immanent. By simplifying worship to congregational singing and listening, he made ethics central: devotion must manifest in righteous actions, not rituals. This rejection curbed exploitation by priests and empowered individuals to lead moral lives independently.

Moral Conduct, Social Harmony, and Humanism

Sankaradeva's teachings stressed ethical conduct as essential for societal well-being. Virtues like truth (satya), contentment (santosha), and service (seva) were integral to bhakti. He promoted family ethics, gender respect, and community cooperation, viewing society as a reflection of divine order.

Humanism permeates his philosophy: recognizing the divine in all foster's ethical interactions. His use of arts—dramas like Ankiya Naats and dances like Sattriya—served as moral education tools, depicting ethical dilemmas and resolutions. This cultural renaissance reinforced social harmony, integrating tribes and castes into a unified Assamese identity.

Societal Impact and Contemporary Relevance

Sankaradeva's ethical teachings transformed medieval Assam, accelerating Sanskritization while creating a casteless ethos. Sattras and Namghars became centers for education, arts, and social welfare, promoting literacy and ethical discourse. His movement bridged ethnic divides, contributing to a "greater Assamese society."

In contemporary times, these teachings remain relevant amid social inequalities and environmental challenges. Neo-Vaishnavism's emphasis on equality addresses casteism and gender disparities, while non-violence supports sustainability and peace-building. Its humanistic philosophy inspires community-based

initiatives, like cultural tourism in Assam, preserving heritage while fostering ethical tourism. Globally, it offers a model for inclusive spirituality in a polarized world.

Conclusion

Srimanta Sankaradeva's Neo-Vaishnavism weaves ethics into the fabric of devotion, offering a timeless blueprint for moral living. By championing bhakti, equality, non-violence, and humanism, he not only reformed religion but also sculpted a harmonious society. His legacy endures in Assam's cultural ethos, reminding us that true spirituality lies in ethical action and universal compassion.

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øJt1øyfl (13T Tøñ fl t3"Àfl), 4a7 (18-19T Tøñ fl t) øt1n~ø t4tøRfl
(19T Tøñ fl t1 Û1t),

ôJt1øÿfl ≈W iot1y 3"øÂ c4Äøtfl iot1n ~ % 't Û 4. n t,œ©Yœ°. 94 - 1o4 Tøh fl tñ i 13 T Tøh fl tñ c"4, 1¶jòn œÀ°. ø i ≈d Û≈1tl1 Û1t ø i ~°. id çJ"i fl ø1 ôJØt% ø1S 1% Ût fl ø1øÂi 4tabi fl µœ1 18T Tøh fl tñ 1ø%h 1t4t. i òU≈itA°, @¶, @h 4"tfl t i 7fl iø, 4œ°. tñ 4, X fl ø1ÀÀ iot1n ¶jötUœ°. à t ~t n tt c"tfl fl tt iøh ~à ~'hê fl ø1 a4' iot1n fl 4'1 çÀ1 à t1h œ°. :tÚ ÛXøh 1 çT'øÚfl ø%h ~tfl ¶jötUœ°. fl 1i fl ø1ÀÀi

4a7 ≈Wn à øhê iotÀµt'Û1 ø%h "èh à øhê4' fl , tø"n 71 î ttÚ 3"øÂ |œ4h ~ Tøfl 1Àµ (1889-1468) 1 cÚh, qh i Tøfl 1ÀÀµç% Ût fl 1t fl œh 'Ú- c, t ~t iot1n i1Wœh n çfl T1i a4' fl ôJ, tø1h fl 1t 3" ÀÀ, ø 3 ø fl Ûœøh 4, "fl iø, 4œ°. t, @¶, @h 1 3, Àh çfl øSñ fl 1t çfl c41 itœ 3 i ~dya4' i 4a7 ≈Wn 1% Ût fl 1t i≈1?œ, 4, À" iotÀ"t4 i@Tbiœ1 øh "tø, fl iot1n Û1•Û1tWn :tÚ , @1é i fl 1t1 ~WÀh c4Äøtfl Û1•Û1tfl øøtñ 1+ Û ôJtÚ fl À1i

*3ÚT Tøh fl tñ t,œ©Yœ°. tÚ ø4T7ÀU1œ, fl ~, c"4% f i1n~bit, xltøà 1t4 i1n~bit, iotÚµ1t4 cF fl œ°. t ~w≈ fl Û, % ffl≈ 4t1 iotW1bit', c"4% f cWt¶jöt4œ iot1n ~NœÚtt ciw i1n~bit1 çÀ1 i7øhê1 cÚh, qh iot≈øÚfl iø, 4œ°. t , tø"n 71 ø fl øTñ 3"øÂ i cwtÚtfl œ iotÀ"t% Ûœ1 çÀ1 ôJfl tTÀU 1t©Y, itçiot1n , t@¶, @h fl Ûø1% . fl ôJ, tø1h fl ø1ÀÀi

h ±h □'. :±Ú ÛXh n ' , ~□' : ± , ±h n ...1 / ± : ±Ú

द

iø, 4œ°. t, tø"n 7" çT'øÚfl , 3Úøh fl iot1n i7bi"tø1fl :tÚ , @1é i fl ø1 à t1h œ°. :tÚ ÛXøh 1 wø1. Àh , t4øçJfl , ≈¶jòn t iot1n iotñ ~, @À"tøWn tfl x1n~q øÀ. i ç" iø, tø1 cfl fñ iotÀÀ à øhê Û1•Û1t, ø Tøfl 1Àµ1ç% Ûtñ î çT'1i¶jöt1+À Û ctt ç. i ch>1 fl œh 'Ú-À, t ~t, à øhê4' fl WtÚ1 , @fl 'Ú, c i øh ~ fl at1lt c'ÀU çfl 7 iot1n iotR-î Ûøtfl ôJøh a1øÚh fl 1t1 î ' Ûø1> wtøh iot1n , •ç. 1 4twñ , t4? , 7h tfl ôJ, tø1h fl À1i Tøfl çÀ1 iøÇœ°. t Útt iot1n , Søœ°. t Û, h 7" à tWbñ Û≈1tl1 fl tø"Úœfl Útt fl œ°. fl 1i fl À1, Û≈1n ~tt' (4tÚbi é 7) 1 çÀ1 ø i4, n ' à t1h œ°. :tÚ ÛXøh 1 at1tfl wÚ, tat1i1 itÀ i , w à 7 fl ø1 ch iÀ i iøÚ7 1% Ût c'ÀU 4tabi çµ1 Út4 c, t ~t" iøø" @, t iot1n , h 71 çÀ1 3Úøh fl Ûœøh fl TøhêTtœ fl 1t1 ~WÀh î Ûø1 ~œ.

ø%ñ~tat1tfl x1n~q òJ#Ú fl À1l

c-±4 4 Ô± '±1n` ¶ö±Ú□'. :±Ú1 , -1é1

c~tfl fl tt~ òJfl ,øñ , 4tw iot1n~ 3Úøñ fl ñt1 >Ú1n Û1•Û1tWñ
:tÚfl ,@øé 5 fl ø1 iø,4ce°.t ,tø"ñ 7fl à t1ñ ce°. :tÚ ÛXøñ 1 3,Àñ
,@À~tW1 øà øñ WøF. ñ~ ø`ÀÀi c iw i1n~bit1 Zt1t ,@fl øñ ñF. ce iot~"1 ,ta~1
À1 fl tø"Úceñ cñ wce4~t, ñ t3bfl 1 ,ta~, c4fl~ 1ce wceÀ°.fl 1 ,ta~, cF" t1tfl t1 "1ce
iot1n~ øt Û% ce% 1t", ñ~ "t iot1n~ cñ wt iot1n~ ø% "Úce1 wceÀ°.fl 1 ,ta~1 4À1 fl tø"Úce
iøñ~à~ "ñè, ø" ø¶öøñ ¶jöt Úfl ñ t, Ûø1ÀbTce°. ,t4?,7ñ t iot1n~ ,4twce°. øÚ°.41
øTé t ø`À°.i >wt- Ûtø" òJ#Ú, 4"tà t1ñ iot1n~ 4Ú,t fl tø"Úce il'Út fl ø1,
c4Ãøtfl Û1•Û1tfl 4"tfl t171 3,Àñ ø4"~t" a4' iot1n~ Ûø1ÀbT ø:itÚ1
> Û1n øTé t ø`À°.i 4" c4Ãøtfl -øøtñ Ûø1bñ 'ÀÚ Û1•Û1tWñ :tÚ1
at1t itø"fl ñt øÚX~tø1ñ fl À1l

ΔÚñ 4 '±1n` Δ:±Ú4 x` Ô±:±Ú द

iø,4ce°.t ,tø"ñ 7" à t1ñ ce°. :tÚ ÛXøñ 1 3Úøñ fl ø~4, " iøñ~à~ "ñè fl
À1, c`ÀÚ øSx1 (N, 1w-, ñ 4-) iot1n~ Û= 4"tÀfl t~ (iøñ¶q1 Û"t% t t
iøb1l)i c"4% f i1n~bit1 fl øÚ°.t1 fl ceñ 'Ú1 4À1 1% Út", 4twce°. 4x1fl
,4tÀ~t% Út fl 1t1 î' Ûø1> 3Úøñ fl ,@¶@t1fl òJ,tø1ñ fl À1l ,t4øJfl à tÀb
4" iøb1l,4,À" iø,4ce°.t ,tø"ñ 7ñ à t1ñ ce°. :tÚ ÛXøñ 1 à" 1t" % "fl ceñ
1t1 ~WÀñ òJt% ceÚ :tÚfl iot=øfl itñ¶bñ t1 ~Wñ ,@À~tW fl ø1ÀÀi

¶~ñ ¶ññèQ '±1n` x` 4~ñ"l"~4 1% Ú±

|ce4ñ~ Tøfl 1Àb1 4wÚ iU4~tce Ûøxñ ø" % tÀ Û ,tø"ñ 7, ,@Wceñ
iot1n~ Útt 7fl ~tñ ø 4 iotøÀi Tøfl 1À~ 1% Út fl 1t i1Wceñ (à øñè4, fl
WtÚ) iot1n~ x14~t (à tWbñ 1 ,t1tøT)" 3 iøfl 4T"Úfl Wceøñ 4". 1+ Ûñ
,@øé 5 fl À1, 4~øñè1 Ût ø" % tÀ Û à øñèfl x1n~q ø 4. S ¶jöt ÚÚ fl ø1 cñ "
:tÚ òJ% t1fl òJøñ á tÚceñ 1l fl 1t1 ~WÀñ à t1ñ ce°. :tÚ ÛXøñ fl 4~t.-
øà øñfl øTé lfl òJøñ w øñ fl ø1ÀÀi ~ÑceÚttc iw i1n~bit~" c~tfl fl tt, 3Úøñ fl
4,~7À ita iot1n~ i7etRfl 1% Út~" s ÛøÚÀbTfl ñ tfl ,4tÀ~t% Út fl À1, à t1ñ ce°.

:tÚ ÛXøñ 1 s ÛøÚÀÿðTfl ñ t-ø iÀ1tæc Ûæøñ 1 Ñ,Àñ ,@Wøñ 1tøt
 ,4,t4ø°.fl c"øtfl t "øµ1t cWt¶òt4æ (4t4øÚ 1t"À4 cWt¶òt4æ) c. d"ñ t
 "tñæÀ. î"À. cttbít "tí" ¶¶À1 î ÛÚ7t,ñ Û1•Û1tWñ :tÚfl Ût1æitæ d
 d,ø©Yà @Wøñ 1 Ñ,Àñ çfl øSñ fl ø1 ñ~ ø ,4twø°. ,t4?,7ñ tfl ,À•òtaÚ fl À1
 ç" i7øñê,fl ~1 1% Ût" iø,4æ°.t ,tø"ñ 71 Û1•Û1tWñ at1tfl ,øSê°.à tÀÿ
 à t1ñæ°. :tÚ ÛXøñ 1 Ñ,Àñ ,@À°tW fl À1

'±ò:ÚÚ4 øð±,~W4 ñ± '±1ñ` øðñ "±3±Ú

,4,t4ø°.fl ~Wñ iø,4æ°.t ,tø"ñ 7" ø ic4t°.Ú1 òJà tbyfl ,À•òtaÚ
 fl ø1 øñ "7 ,@1é ì fl ø1 à t1ñæ°. :tÚ ÛXøñ 1 itÀ i òJt,øWfl Ñ" ttÀfl i
 2o2o 1tøYæ°. øTé t Ûæøñ À°. à t1ñæ°. :tÚ ÛXøñ fl Ûtí 7Sê4ñ iøñ~à~ ñê
 fl 1t1 c Ût~fl ñ t fl À1, "ñ iø,4æ°.t 1% Ût" ÀtS-ÀtSæ,fl ~fl iøÚ~á tÚ iøt1ñ
 ÑÚøñ fl cÚñ, q øTfl t i ÛtÀ1i øfl c ÛW1æ°.fl 1i iøt1ñ òJt(tñ 71 òJà tÀÿ
 c"fl fl tt òJ% t1ñ ø i Ût¶øfl t ,ø©Y fl ø1ÀÀi iø,4æ°.t à t~tfl a,ñ Ûæ à t~t1
 4°t¶ (2o28) òJtÀÿiø,æ°.t à t~tfl iøøafí Ûø14tÀi TøñêTtæ fl øñ~
 ø"ÀÀi

x' Û~"±1

iø,4æ°.t ,tø"ñ 71 à t1ñæ°. :tÚ ÛXøñ ñ Wà æ1 à ø4fl t,
 Û1•Û1tWñ :tÚ1 ,@1é fl ø"‰ tÀ Û fl t4 fl ø1 ,4twø°. òJÀ°.twÚæ°.ñ tfl
 Û,1i fl ø1ÀÀi Tøfl 1À¶1 à øñê4,fl î ytyÚ1 Ût iøta~øÚfl fl tø"Úæ3"Àfl
 " ,t4øçJfl ñ t, ÑÚøñ fl ñ t iøt1ñ ,tø¶,øðñ fl iøtñ~,@À°tøWñ tfl 4,ñ' fl À1i ç"
 ,tø"ñ 7" çfl ÿ" c"fl fl tt iøt1ñ ¶òtÚæ°. iøÚ~á tÚ ,@1é ì fl 1t" Û", ,4twø°.
 Ú7t.1 ¶À1 ø ic4 i7t Ûæ òJñ 7t"3tÚ1 itÀ i ,4,t4ø°.fl ,4tatÀÚt iøÚ~øJtøñ fl À1
 à t1ñ iøçJ,1 c"tbit1 ~ÀW ~ÀW iø,4æ°.t ,tø"ñ 71 øñ "7fl à t1ñæ°. :tÚ
 ÛXøñ 1 4twñ iøñ~à~ ñê fl ø1 1tøYæ°. ,4~ò.ñ tfl ,4,X fl 1t1 ~WÀñ Û1•Û1t
 iøt1ñ iøta~øÚfl ñ t1 ,~4 ø4jfl òJ,tø1ñ fl ø1ÀÀi

øð~ Û~Ú

1. fl tfl øñ , itlæfl tñ~i 1943 i iø,4æ°.t ,tø"ñ 71 "øñ "t, i ×bít"ttæ -

- ×bīt"ttœ øic4ø17°. òJfl tTÚ1
2. W3W, °hœf Útti 1972 i ø,4œ°.t ,tø"n 71 ≈1?œi ×bīt"ttœ- ø,4 ,tø"n 7 ,à ti
3. cWt¶jòt4œ, 1ø?h i 2o14 i à t1hœ°. :tÚ 17b¶jötñ ø,4œ°.t c'tfl ,tø"n 71 à ø4fl ti ø1 i,n~WÍ. ø1 i,n~WÍ. øic4ø17°. òJfl tTÚ1
8. c%o Æa≈1œ, øøJ°.Øfl ti 2o2o i TØfl 1A~b1 ,tø"n 7h à t1hœ°. :tÚ1 òJøh w~Ú1 ×bīt"ttœ- ø,4 ,tø"n 7 ,à ti
4. cÚ>W, 4À"ç41i 199o i ø,4œ°.t ,tø"n 71 øa7°.Ú1 ×bīt"ttœ- à tÚ≈ òJfl tT1
6. i1n~bīt, iœø1ø= fl≈ 4t1i 1968 i ø,4œ°.t ,Ø¶,Øøh øt1n~ ,tø"n 7i ×bīt"ttœ- ø,4 òJfl tTÚ Úø1~ç1
7. i1n~bīt, c"4i 2oo3 i à t1hœ°. :tÚ ÛXøh øt1n~ ø,4œ°.t à øhê ,tø"n 7i ×bīt"ttœ- ø,4 òJfl tTÚ Úø1~ç1
8. à çDt, „. fl≈ 4t1i 1946 i ø,41 ,tø"øh 7fl Ú1•Ú1ti ×bīt"ttœ- .tÂ i≈fl ©Yi
9. çt, c"4h~ fl≈4t1i 2o1o i ø,4œ°.t ,tø"n 7h à t1hœ°. çT'Ú1 òJà tbi ×bīt"ttœ- ×bīt"ttœ øic4ø17°. òJfl tTÚ1
- 1o. T4't, Àh 7f Útti 1987 i à t1hœ°. ,tø"n 71 "øh"t, ø,4œ°.t ,tø"n 7i Úh≈Ú øçœ- ,tø"n 7 øfl tÂ14œi

c~tfl -

,À"tWœ øa7t Úfl , ø,4œ°.t øià tW,
fl tfl wtÚ 4"tø 17t°.

, í tðafli c4°, Tøhê iot1n~ c, Åµ' Å1 4, X fl ø1ÅÅ, cfl tÚtÚ cñ1 í tÀ°. í tÀ°. 41n Àn 1W1, øY 3' ÅÅ, 4'' øÚø(n à tÀy iot, ≈ ø°. t í tðW í à t1n í ~3' ≈ ø° í ø' Å c4tfl cfl tÀÚt it'' c, tÀa c° cfl tÚtÚ c-T1 iotfl tT1 n ñ 4tÚ≈' 1 4ÁÚ, À í tðfl, øY øfl Å≈4tÚ ioy tÚt, •Ú' ø fl tT, t t'' ÅÅ, ioy 7h~ Wà ce1à tÀy wceyÚ1 wøt ñ 4, 4, 7t1, 4tatÚ1 Í 'ÀVÀT7 ø% ñ~t fl ø1 cfl tÀÚt cfl tÀÚt 4ce4t@, tñ Í ' ÚÚceñ 3' ÅÅ iot1n~ 4'' fl, øn q1 øJøñ 4ÁÚtÀ tW ø°. tÀt cõ≈t ' fl tÀ°F1 T'Ú ñ N1 ioy 7'. ÚTce' Úø×n À1t °. 'Àtø% ñ fl t4, 4'' fl ' í tðW í c, tÚ c-T à t1Àn ' í ' 4tÚø ÁÚ øJt' iotÅ≈n ce° t3fl øJcefl, c14tÚ iot1n~ c'Àø4øt fl, à 7h t1 ioy~W ñ ' U ce wøtøñ1 ø% ñ~t1tøWÀ1 ' Í ' À1t Úfl øJøñ ÚtÚ fl ø1 iot' 3' ÅÅ iotø4 4øñ °. t 4'' ioy øJøt qaÀ1tbt1 i7y øJøt c' tbt ioyñ øJÀ'. twÚ1 ' iot4t1 ioy~øÚ' ñ wceyÚ Ú' ñ 1, ioyafli, í tWceÚ iot1n~

tí wÚceÚ fl ø1 ñ T1t% 'Àt' ø' Å' iotø4 4tÀt ' fl t' 1 tÀ1. Ú' °. í1= Ú1fl t' 1 tÀ1 > 4fl øJfl, ñ 4tÚy wceyÚ1, gtÚ fl À1't, cñ ÁÚ' 'À' ñ t1 tÀ1 > 4'' à t1n í ~3' Åfl iot, ≈ ø°. t í tðW í' (cÚ' 1n~, 2o16, Ú. 92) í

4'' cfl ' t t 4n tñ' 1 øà øñ Àn ' Í ' À~t fl ø1. Úø1 à t1n í ~ 4ÁÚ 4fl Ú' Ì7à, ø4, °t1 <øñ '7 iot1n~ T'ÀÚ :tÚ1 at1t itø' fl ñ t, øY fl ø1ÅÅ øJt% ceÚ à t1n ce°. , à 7h t1 T'Ú, tø' ñ 7, wceyÚ 3T' ceÀ'. :tÚ iot1n~ a4' 1 øT Út 4w Ì≈ñ fl ø1 à t1n fl 4, X fl ø1øÅ', ø' Å°. iotøw1 iot≈øÚfl à t1n øÚ4'tñ ioy' 1t c' tW' ' ÅÅ c í c tñ~, ø≈1tì, Í ' ÚøÚ~; 4tfl t i7 iotø' Å°. øtø% ceÚ à t1n ñ wceyÚ iot1n~ fl 4' 1 <øñ '7 í'Ú fl À1, wyt' 1't cÚ' 1n~ Åy The Discovery of India 1 % ñ≈ t' ioy 7t. 1 4'' tfl t i7, ' øñ 't, <øñ '7 iot1n~ c Ú'À1tøfl fl tø'Úce1 ø í ~. ñ Í ' À~t fl ø1 3fl ÅÅ c°, ioyñ øJt% ceÚ fl t' À1 Ú1t' 1t4t. Ì iot1n~ 4'' t à t1n 4'' 4'' tfl t i7 T'ÀÚ 4øñ °. t à t1n ce°. wÚ, tat1l1 wceyÚñ wceyÚñ Tøhê1 Í ' », 3' iotÅÅ à t1n í ~ ñ :tÚ Ú1•Ú1t1 cà' øt øÚ4'tñ 4'' a4' øJ~ø4, "1 øIAT~ ioy tÚ iotÅÅ a4' ce°. T'Ú1 4tñ~1t à tÀy à t1n ce°. :tÚ Ú1•Ú1t1 at1tÀ1 iot. ≈ Å iot1n~ c' tW, Wøñ iot1n~ cw7øñ ø :tÚ, øJøt Úñ 7 iot1n~ ÚW1 Úø1fl àÚt, à t~tø :tÚ iot1n~ tø' ñ 7, fl 't, øY, øJøñ, TtÚ iot1n~ 1twÚceøñ iotø' T. 4, " ñ -cõJtñ à tÀy wø' ñ iotÅÅ Wøñ Åfl à t1n í ~ ioyñ øJt% ceÚ fl t' À1 Ú1t ø fl øTñ c' tbt :tÚ ioy≈Tce'Ú, ø% ñ~tat1t' à t1n ce°. :tÚ i7y øJøtfl øJøñ wø' ñ fl À1, 4'' à t1n ce°.

:tÚ ÛXøñ ,tat1lÀñ çtt øÚøð'©Y øi~°.ñ ,œ4tyX Ɔ" ÚtttÀfl i àt1ñ œ°.
 :tÚ Û1•Û1t" :tÚ1 øJ,t11 4ta74ñ Û,øtyœtÚfl i≈øw c Ûtyt1 cé Sñ
 , "t. fl À1 i fl t1l " i7øñê, ,4tw iot1n~ øJfl, øñ 1 4twñ ,4~ò°. ,taÚ1 Zt1t
 ,4tw1 øiøà ñß Tttt,4, "fl iotn~, @À'tWœ fl ø1 ñ~ø'ÀÀ i àt1ñ œ°. :tÚ ÛXøñ
 at1lÀtñ ,tat1lÀñ øñ øÚtt øñ wøfl.ñ Ɔ"ÀÀ (fl) àt1ñ, (t) :tÚ iot1n~
 (W) ÛXøñ i àt1ñ TvøT" øJt%œÚ iotx àt1ñ à, ø4fl øJøñ wøñ fl À1 i
 iotx àt1ñ 1 cà ÀÀWøfl ioyøøøñ, iœ~Àtt1 ,tø"ñ 7 ,@¶, @øñ iot1n~
 ,4tøwfl Û1•Û1t" :tÚ1 øJ% t1 iot1n~ øJ,t11 4ta74A1 iota~øÚfl àt1ñ
 øÚ4'tlñ , "t. fl ø1ÀÀ i çfl iot'ñ àt1ñ :tÚ'1 Ût øJ-T'fl i fl t1l øJt%œÚ fl
 t'À1 Û1t àt1ñ à, ø4ñ ,@,øt ñ ,t Ût1tøwÀ°. ,4tøwfl ,1tw3Úøñ fl î'ttÚ
 Ûñ ÀÚ Ûñ~ Û Ûñ~ Û :tÚ iœÀ~ò~l1 ,~ø iatøJtÚ fl ø1ÀÀ i wøt"i'ç cÚ'1n~1
 ç~t1 4ñ i7 ç" ø-Tñ î'À~tÀtW7, " iU ~W1 iotWÀñ c"tyt iœÚY iot1yø1
 Û1t àt1ñ œ°. ø% ñ~t iot1n~ çT'Ú, ,tø"ñ 7 iot1n~ ,@¶, @øñ 1 ç~tñ øjòÚœ,4, " iUat
 øññ,ñ Ɔ" ç" øJytÀ" çfl øñ .t it ,4,X ,=.À1 c-T'fl ø~tøyn fl ø1ÀÀ i
 ,~çœ, fl t'1 i7yatÚñ ø, "Àñ çfl øñ .t it çfl øñ .t it ,~øñ ,t"ÀÀ, iotÚøfl
 çfl øñ .t it Tœl'1+ Û c"tyt c'Ú ~tøWÀÀ, ñ ttø Û ø, "ñ 1 c4Àøfl ø% Útfl œ
 iœ~ ñß Ɔ1ÀÀ' (cÚ'1n~, 2016, Û, 83) i ç" øñ1 Û1t î'À~t fl ø1 i Ûtø1 à
 t1ñ :tÚ Û1•Û1t1 Û i7à, ø4 i ø Zñ œ°. Àñ :tÚ, :tÚ iœ4,ñ i ø'À1 çy-œyñ
 t'ø iœ4,ñ Ûtfl fl ø1 iœ41q ~tà fl ø1øÀ, øl fl ç, "çÀ1 :tÚ1 Zt1t
 i7øñê,4,À" Û14,ñ 7 iotøy¶@t1 fl ø1 i Ûtø1øÀ i øJt%œÚ àt1ñ œ°. ,à 7ñ tñ
 :tÚ1 øJyt" c i, ø i tñ ~øÚ~t1l, a4'çJ~ø1 4ta74ñ øJytø"ñ Ɔ"øÀ i øJt%œÚ à
 t1ñ œ°. ,à 7ñ t1 Û1t iot1y fl ø1 iota~øÚfl àt1ñ œ°. ,à 7ñ t øÚ4'tlñ ç"
 :tÚ ÛJà ty c Ût" ÀÀ i øJt%œÚ àt1ñ œ°. :tÚ1 øñ c i-1øJ, @WÀt t ø
 iAT~ à tÀy î'À~tÚœ. i c-4tÀÚ :tÚ, Û14 :tÚ1 4Ú~Ày c i fl øøt a4'1
 4, ~ø î'À~t fl ø1ÀÀ i a4'T¶af1 t1 cWÀñ À4 'çyÀt a4'4, "ø% tà Û î'À~t
 fl ø1ÀÀ i a4' iot1n~ ñ » ,@øT°©Y fl 4', fl 4'w ~, :°, °:w ~, ¶øW',
 Û1À'tfl q, iœ,©Y "ñ 7tøa4'Wñ "tyñ œ°. :tÚ iot1n~ i,p, c4té "ñ 7tø-ç
 :tÚ çfl 4tS c i-1øÚ1t" ~tà fl 1t °t. (i, ~, 2019, Û, 23) i The
 Discovery of India ñ c i-1 , •ÛÀfl' iotÀt% Ût fl ø1 cÚ'1n~ Ày î'À~t fl
 ø1ÀÀ c, "c i,4, "øñ øññ,ñ Ɔ" iotÀÀ i ,tat1l wœyÚœ Tøñê iot1n~ wœyÚ1

c°. à t1h œ :tÚ òJl̥tœfl øTé t1 çfl iøð Å26·7 iøT ø"‰ tÀ Û 4tÚ7h t òJl̥t fl
ø1 c·T·ø òJl̥t‰ œÚ :tÚ-ø :tÚ, çT'Ú iøt1n~ 4, 7À itafl Ûh~ ÚqÀ1 iøa7°.Ú1 çfl
Ùø1ÀbT 1‰ Út fl ø1 i ø1‰ tø1ÀÀi

h±h □°. :tÚ øðl̥t-□h 'Ú~ '±ln 'Ú~qú,ln

4Ú~ iøtøÀ~ à t1h 1 òJl̥t‰ œÚh 4 iøt'Ú1 à t~7fl t1i Û~t1t1 4Àh 4Ú~
i,p t1 Û~S i cfl tÀÚt cfl tÀÚt Ûø×h 1 4Àh 4Ú~ i7t, 1 ¶ú,øh fl t1 øT~7À'i
,øY1 iøtøÀh i,p t' øÚW T1œ1 ¶æe iøt1n~ Û~1n~ çt t à tWn à tW fl ø1 ø i1tt
Û~1n~ ,øY fl ø1À'i c, Û~1n~À~ h Û,7t fl ø1 ,Úì' øSwWn ,øY fl ø1 i3~
4Ú~fl ,øY fl ø1À' (i1n~b̥t, 2003, Û. Ûh øÚ) i 4Ú~1 ø i~À°. ç·1 Ût
iøt1y fl ø1 ¶ú,øh T¶a3'Àfl î À~t iøtÀÀi òJl̥t‰ œÚ a fl, À iñç4Ú~1 ø i~À°. î
'À~t c Ût̥t 't°. i a fl À òJt4 4×~1 çt t ,~hèn iøtÀÀ, '4tt' it
4Ú~øØÙh t ça7,, (1/80/16) i c, 4×~À1 iøt1n~ çl̥t' h iøtÀÀ - 'tøà -
Û~t1 4ÚÀb Wtñ~ 4œ°.tt~ (1/12/13) i ç' 4~a1 i7tt7t øÚ1n~hèn iøtÀÀ -
4Ú~ 4ÚÚt i cñ ~t4, ç' øÚ Ûtñ-i°t4, iøt' it‰ 4Ú~‰ ø Ûh t 4tÚb̥tÚt
ça7,, ,‰ øa°.4 (øÚ- 12/33-38) i Ñh h ø1°. ,ø~h tñ iøtÀÀ - Ú4-
òJw Ûh À. 4ÚÀb ¶òt't (3/2/8/1) i '°.tñ 4Ú~fl òJw Ûøh i~ø cfl t̥t
Û'ÀÀi (T4't, 2014, Û. o18) i øøh òJl̥t‰ œÚ c i·ç,tp l̥t·ç'øn 4Ú~1 Út4 î
'À~t iøtÀÀi ø iAT~3fl iøTá, cWÀh 4, iøt Ûh¶ò iøtøÀ~ çh 'À~tÀfl 1‰ Út fl
1t a4'T¶a,4, 1 iUøtøÚ 4Ú~1 Zt1t òJl̥tœh 4tÚb̥t a4'T¶a1 Û1t iøt'1l̥t fl
ø1ÀÀ i~ø ¶òœfl t1 fl ø1ÀÀ (T4't, 2014, Û, o19) i Wøh Àfl 4Ú~fl òJl̥t‰ œÚ à
t1h 1 òJt4 W1tfl œ iøt'Ú òJÀh t ø"‰ tÀ Û çJ' i fl 1t '°. i 4Ú~1 òJl̥tW
iøtøÀ~ 4Ú~¶ú,øh it 4Ú~ ,ø~h t1 fl tt iøtÀ' i, tat1Àh ¶ú,øh òJatÚh
>1 1tÚi ø'Àfl 'tÚ1 1‰ ø. h t '° - 4Ú~, 't: i~ø7, ø i~ø, i, '¶Úøh ,
fl tñ 7t.Ú, Û1tT1, cWÀh 4, iøS, 't1œh , i7t, çé , sTÚ, °4, iøt Ûh¶ò,
iøTá , iøe1t, à, × iøt1n~ Út1ç ç' fl À~t cfl 'tÚ ¶ú,øh 1 øà h 1h 4Ú~1
'4Ú~¶ú,øh 'ÀÚ' òJl̥t‰ œÚ iøt1n~ Ûø1 Úì' ¶ú,øh ø"‰ tÀ Û Wl̥t fl 1t '°. i iøb̥t7
4Ú~1 Zt1t 1‰ Út fl 1t 4Ú~¶ú,øh tÚ iU,4°.h ÚtÚt Ûh~ Úq Ñ iøtøÀÀi
4Ú~¶ú,øh tÚ1 fl ttøtøÚ 4Ú~1 øT~7 à, ×øÚ1 4~À~À i7hè Ñ'ÀÀi iøb̥t7,
4tÀw 4tÀw cfl tÀÚt ø i~ø. î tt ÛÚ1 cé Sñ 4"ø~ à, ×Àb 4Ú~Àb Ñfl ÀÀ

%~ øhè n q3`Àfl cfl `` ittt> 4n it Ƨ Útbt °t°. à t1n œ°. :tÚ ÚXøh
 Ƨ,øYÀfl tl1 Ú1t à t1n œ°. cõJé t Út n 4Ú~1 wWn ,øY1 at1lÀt t ,tat1lÀh
 1tøY ,øY1 <c4ø1fl 4n Ƨ-1 Wn wø1 .n fl ø1 | Útø1 4Ú~¶ú,øh 1 øJt4
 øa7t.Àh ,øY1 1% Út øt1n~ øJtœ1 Î`» Úøh1 il'Út fl ø1ÀÀ 4Ú~¶ú,øh n Î`À`
 tfl t øÚ~ø1 —

“øt,œøƧ n À4tà, n 4øJ:tñ 4~é l4, |
 øøJh fl 74øbÀ:°. øJ,~5ø4b, bín -ii4ii
 n n- ¶ò.øà, n WbtÚ b7Àhèt b7?°.øƧ4, |
 4`tà, n øøƧ ,Àh twt- øJtƧ~1t,œnÀ4t4Ƨi6ii”

(i1n~bt, 2003, Ú,-o1)

øt't» øJt4tbt¶ötn Ƨ`` wWn tÚ øgfl t1n Î~ø | øtøÀ`i øÚ~4tÚ
 fl ø1 | Ú1t cfl tÀÚt 1+A Ú`` ÚtøÀ`i , fl À`t ø:tñ øt1n~ T, l7 øb¶ötn ~5
 øtøÀ`i ``.t1 4tw1 Ú1t`` ¶ò°.yz à WbtÀÚ 4`tà, n øøÚ=n q ,øY fl ø1
 øJfl t ``i ``.t1 ø ÚÀÀh `` ,Ú`l' ,øY1 itÀ | ¶ò.ø à WbtÚ1 Ú1t i,p t1
 Î`» Úøh ``i i,p t1 Z1t ,ø,t1 i,øX1 itÀ | i,tp lè, itÚ1 Ú1t é øS°, Î`1n~11
 Ú1t ø iT7 øt1n~ %ø 1l1 Ú1t T,^fl Î`» Ú~ß fl ø1À`i 4Ú~¶ú,øh n Î`À`t tfl t
 øÚ~ø1 —

“c`tfl tÚtø n~ øbby,X7t' 4~t itÚ1+ Útñ-i
 i,tp lè é øS°.ø ø iT7ø T,^ø%ø øÚ1bñ`»31i”

(i1n~bt, 2003, Ú,.o8)

ƧÀÚÀ1 Ú`t'.SèÀ4 i,p t1 Z1t Ú,øtœ1 at1lÀtt1 ,%ø Út ``i
 1tw3Úøh fl Ƨ,øYÀfl tl1 Ú1t 4Ú~1 1tøY ,Úfl' œ°. at1lè ø iAT°~i fl ø1À` Î`À`
 fl ø1 | Útø1 c` “a4' ƧJø øÚ~ø1 wÚn t`` Ú,øtœh c`tbt øÚ7t'.1 Ú1t 1é t
 fl ø1 i1 itÀ | \c411 %ø 1n øJtt'Út wÚt``øÀ`i c,`` øJtt'Út1 itÀ i`` i,p t``
 4Ú~fl cõJ1l fl ø1øÀ`i i,p t`` 4Ú~fl 1tøY, Úø1%ø t'Út1 itÀ | Ú,øtœ3~ Úi t``øÀ`i
 cfl Àøt ~7`` øt'Tt¶an Î`À`t fl ø1øÀ`i c` wÚ,tat1lÀ 4Ú~fl 1wt ``i3~
 øJtt'Út fl ø1øÀ`i 4Ú~Àb wÚ,tat1lfl 4»,7 øÚ7t'.1 Ú1t 1é t fl ø1 | i~ø
 à ø | 1wt1 Ƨøø.q ~i3~ øÚ~À1ta wÚt``øÀ`i” (cWt``t``, 2o11, Ú,. 22)|
 øt't» øgfl t1 wWn fl øt1n~ Î`26,øt' Úø1ÀbTñ øt``Ú-T,øt' n` t`` 1tøt i1
 itÀ | øt1n~ Ƨ~øY c`tfl fl Ttøh¶ øƧ1 itÀ | i,p t`` ƧwÚ 1wt øÀ`Ƨ4Ú~Àb

c,À:À"Î`À~t fl ø1ÂÂ 1t©Y,tÚ Sê4t-òÀ°. ø ifl øTn c"tbt øJøh á tÚ ÚtøÃ~,
øfl c ""Í tÀh ,ø©Y 3"øÃi 4Ú≈1 4Àh 1t©Y, i7b¶jöt cfl b" 4tÚ≈"1 øt'3Úøh fl
øJWøh 1 itÀ i c"tbt Út", i1= 4tÚ≈"1 4twn tfl t øqà øt1n~ øÚ°.~al"œÚ
øà 7t,1 ,ø¶jöt11 itÀ i w-g 3"øÃi øt'x 4Ú≈ 1t©Y, Î`» Úøh1 cé Sñ c4ø1fl
4h it-ñ q1 Ú,Ì' ,4t'Ú øtøÃi 4Ú≈Àb 1t©Y,1 ,tñ t t Î` ÚtøÚ1 fl tt Î`À~t fl
ø1øÃi c, .t "" - (fl) ¶jöt4œ it 1wt, (t) ø4tñ 7, (W) Ú≈1t (1twatÚœ),
(,) wÚ Ú; ¶j it't (¶jöt.œ c,Út itø"Úœ), (%ø) cfl t~ (1tw") øt1n~ (Â)
ø4Si ""t1 ~WÀh 4Ú≈Àb ¶jötÚœ°. øJtT,Ú øt1n~ ,t4ø1fl øJtT,Úh x1nq
øtøÃi 4Ú≈¶j,øh ñ Î`À~t tfl t øÚ≈ ø1 -

"1t©Y,7 ,ø¶jÀ" øÚh 7ø øyatÚø4 4t%ø À1»

,ø¶jW,"œh 1tÀ©Y,t ø" Útø' b-, ≈tÀ4aÀh ||113||

ZÀ°.t¶ja°.tìø Ú=tÚø 4Àa7 x~g øaøà ñ 4i

ñ tt øJt4Tñ tÚtø %ø fl≈ .t't©Y,7 ,ø¶j"4,||118||

(i1n~bt, 2oo3, Ú,.167)

øt'x 1t©Y, 1é t1 itÀ i 1wt", t~Î` Út°. ø i%ø tø1 ||, ≈1øé ñ 1t©Y,"
1wtfl ,≈t ø-Å. i øtÚ, øh øÚtÚ it Ú"t%ø tÚ W"tbi it øtÚtÚ W"tbi øà ñ 1h
1tw7 1é t1 itÀ i Tt,Úfl ñ' t øÚ≈øhê fl ø1 || c," Í t"fl x~g c itÀ i 4Ú≈Àb
Î`À~t fl ø1øÃ c" 1t©Y, i7b¶jöt1 ¶jötÚœ°. øJtT,Ú1 øJttø4fl cWtt "" W"tbi
"" .t1 øwÚ 4≈1 ||œ ttøfl || øtÀfl Å øT, ø iT, øT øt1n~ c"wt1 W"tbi
øÀfl twÚ3fl øøafl t1œ c iÀ`ÀW c iÀ`ÀW øÚ≈øhê ø-¶j 4Ú≈Àb ø" ø-Tñ Tñ
øJt4tøa Úøh , , ¶j- øJt4tøa Úøh øtø-1 fl tt Î`À~t fl ø1øÃi ø" , fl À`Àb
1wt1 øt:tñ fl ñ' i7 Út'Ú fl ø1 || Wøh Àfl 1t©Y,1 at1t1 øTñ 4Ú≈Àb "" .tñ
øJtT,Úœ°. i7b¶jöt øt1n~ ,≈1é t1 i7b¶jötÀt t1 ,•ÚÀfl' 4Ú≈¶j,øh ñ ø ñ¶j,ñ il'Út
fl ø1øÃi 4Ú≈1 ø" 1t©Y, Î`» Úøh ,•Úfl' œ°. at1t" øJt%ø œÚ à t1ñ œ°. 1tw3Úøh fl
ø%ø ñ~tat1tfl ,4,X fl À1i

1x±Q1 ò±l±-

4Ú≈¶j,øh 1,54 øa7t.ñ 4Ú≈Àb 1twa4'1 ,•ÚÀfl' il'Út fl ø1 1wt1 ø iøà -ß
øT,4," øtÀ't%ø Út fl ø1ÂÂ 1wt1 ,ø©Y1 ,•ÚÀfl' 4Ú≈¶j,øh ñ Î`À~t øtÀÂ

io1twÀfl ø" c'tÀfl "ø¶úÚ, ,yÀn' t øy'n^Àn à °.t»|

1é tt', 47 ,y', 7 1twÚ4, w» òJà~ - II 3 II

"ftøÚ°. 4tfl' tlt4tÀç#(y1n' l, 7 %o |

%o f øyÀn TÀ : t3(y 4tSt øÚ" tñ 7 Ttc4n œ- || 8 ||

(i1n~yit, 2003, Ú, .143)

iot't» 4Ú~Ày 1wt , •Úfl' œ°. ø¶ñ Î`À~t fl ø1ÀÀ c° 1tw7 it 1tøY, i7y¶jöt , øY cÚtÀ" týt yø¶jötñ 4tÚ~" òJfl, øn 1 1tw7ñ , , it, fl ø1øÀ' i øfl c òJfl, øn 1tw7tÚ1 yø¶jöt , ¶jöt cÚtÀ" týt1 itÀ | 4tÚ~" 1 wœyÚ ø ¶jöt Ú~ 3" øÀ' i òJfl, øn 1tw71 y" wøt ~ Úø1ø¶jötñ 1 Ú1t Î` ÚT4 Út i3" "° . t1 , 4tatÚ ø %o tø1 4tÚ~À" , øYfl n' t i, p t1 %o 13" W" iot1n' i, p t" Ttøñ~ òJøñ á t, øYfl ø4Ú, Ttøñ¶jöt tÚ iot1n' iot" Ú T, øt' t iwt" 1tøt i1 itÀ | 1wt1 , øYfl fl ø1øÀ' i 4Ú~1 y" 1wtq1 at1lt c, À° . \c41œ°. 4, 71 ~Wñ wøí . n iot1n' 1wt1 Zt1t at1lt fl 1t y" ø¶jötñ À° . c'tfl , fl ~fl cñ > "1 òJøñ cñ > "À~fl 1 iot: t it" œ òJfl tT fl ø1 i3" ita7 fl ø1øÀ' i 4Ú~Ày 3fl øÀ' c° ø 1wt 4tÚy 1+ Úñ cñ t° . , n ttø Ú cñ > " \c411 xltx|1 yøafl t1œi 4Ú~¶jüt, øn n Î`À~t iotÀÀ

°. ¶jütÀ~tø , ~À1ftltø 4tStÀà 7tøÚø4'Àn t Ú, Ú- i n

¶jütøàà yÀn 7~ , y' à, n tøÚ cñ w, t14 ||

(i1n~yit, 2003, Ú, .143)

iot't» ø'À" n~ "ftø~øñ t1 ø@TÀ1 1wtfl øÚ4' t fl ø1À' , c, À° . À" 1wt" , fl À' t øJtlœfl øÚw1 iTñ 1tøt | ÚtÀ1 | 4Ú~Ày 3fl øÀ' c° 1wt ø" µ~ cñ- cññ t1 øÀ1 c° ÀÚ "f, °4, it° . ~, , °, %o f, fl~ À1, i1n' l, yøøü1 øÀ1 x| iotÀÀ' i c, À° . À" 1wtfl Ú, øtyœ1 iotl wÚ yøà à tyfl 1 4, øn' i~ø il' Út fl 1t 3" øÀ' i 4Ú~Ày Î`À~t fl ø1øÀ' c° 1wt" "26t fl ø1À" y" iotl øyñ t1 1+ Ú at1l fl ø1 | ÚtÀ1 | 4Ú~¶jüt, øn n Î`À~t tfl t 4Àn -

"c, t" øøüà yøñ it° . ~ (c, t" fl - c, t4- %o a4' 1tt, |

, ~ fl~ Ày1- , y1n' l- , 4À" f- òJà tyñ - || 9 ||

(T4't, 2014, Ú, .192)

4Ú~Ày 4n òJfl tT fl ø1øÀ' c° \c411 ø ÚÀÀn 1wt" , i' ÀjÀ ¶jötÚ øt' fl À1 iot1n' 1wt" øÚwÀfl òJøñ Àt t cé SÀn øÚ' . ~ al fl ø1 1tøt | tøW ||

4Ú≈¶ú,øñ ñ òtÀÀ –

“°, 7 òJ, t¶ Ûat4øb'w°. (Û1tSêÀ4
4, ñ≈ 7c4 b, øñ cSêTÀa , 'bÀñ cwtÀ°. t ø” , -||11||
ñ® . d c Zø©Y , ®À4t'» , øb, ÛT7ñ 7, ®T. 4i
ñ, 7 ”7tñ øb, ÛtT°. 1wt øJf≈ 1n~Àñ 4Ú-||12||”
(T4't, 2o14, Û, .192)

òt't» °t1 òJ, t¶ 4”ñ œ ~Ñœ ~tà ”°, °t1 Û1tSê4ñ ø iw°.
òt1n~ cSêTàn 4, ñ≈ 7 ”°, c, À°. ”° , Àb, tÀñ Àwt4°. 1wti òt:Ú iTñ - ø°wÀÚ
1wt1 TSn~ ñ t fl À1 cñ > “ øÚ-, ÀµÀ” ø iÚTøJt5 ”°. i cñ >fl ø iÚT fl ø1 i3~
1wt” TœÀ,, øÚw1 4Ú øÚ≈øñè fl À1i ”°. t1 ~WÀñ –

“ñ ¶úX4' °. ≈ø4À©Y~ , i7b, À, 7-ß1tøa Û-
òøÚ©Y® % t Û7øÚÀ©Y~ ñ ® a4'® , øb, % t'À°. »||13||
(T4't, 2o14, Û, .193)

4Ú≈¶ú,øñ ñ òJf tøTñ 4” cfl ”t t1 t¶1 Î'À~t fl ø1 i. Ûtø1 c° 4Ú≈Àb,
1wtfl , i'À|á ø°%tÀ Û òJøñ á t fl ø1ÀÀi 4wÚ 1wt” cñ>“1 t® øÚ. ~al fl ø1
% ø i, wÚ, tat1lfl òJøñ Àt t cé SÀñ , c©Y fl ø1 1tøt i. òt1n~ i' òJÀ°. tW1
Zt1t Tt, Ú fl t° Ûø1% t'Út fl 1t1 Ûø1b, Àñ , fl À'tÀ1 , -gøñ SêÀ4 1tw7tÚ
Tt, Ú fl ø1 || 1wt” c, ”°, 4, ”° x| òJ-T'Út fl ø1 i. tøW i. ø'À't11 Zt1t ÛtWø1fl
, c©Y ”°. òt1n~ 1wt1 òt:t Ût'Ú fl ø1 i3~ ita7 ”°. i Wøñ Àfl 1wt Û. -,
à ^, òtÚµ4°. œ òt% 1i1 Zt1t i≈øX4ñtÀ1 Tt, Ú fl t° , • Ût'Ú fl ø1 i. tøW i.
4Ú≈¶ú,øñ ñ Î'À~t tfl t òÚ≈, ø1 –

“° ñ T7t4t c'tø”ñ tÀé t 4x4 % ø1ñ Ût Û”ti
òJwt- ñ S Û 4≈”7øñ~ c% » , ta≈ ÛT7øñ ||24||
ñ, 7t”- , ®òJÀñt1® 1wtÚ® , ñ 7 itøÚ4i
, 4œé 7 fl tø1l® òJt:® a4'fl t4tt' cfl tøb, 4||23||”

òt't» ñ Ût Ût Ûtfl T7t4b, l' (à . tÚfl) òt1n~ 1ñèÀÚS (cñ w¶òœ)
4x tÀfl òt1n~ 4x ø tñ t” (1wt”) °. • Û7À°. À1 øÚw1 fl t° fl À1 cñ øñ °. t
òJwt cfl øñ °. b i7tfl≈ ~ Ú”°. i , ñ 7 itœ, øø i% t1 fl ø1 i. Û1t, i≈øX4tÚ òt1n~
ø°wÀÚ a4', òt' òt1n~ fl 4'1 ø i ~À°. , • Û, l' wtÀÚ, cñ >Àb, ”° 1wti (i1n~b, t,
2oo3, Û, .146)

cṛ n̄ tt 4tw1 , ≈ṛö Ū01% t'Út1 itÀ i 1wt'' ø iAT~ Ât t xī
 Ū01't1 fl 01 % t'î`ø% n̄ c'ÀÚ – fl t4Út, cSêta, c'tà , c4t'', \~t iot1n~
 cWÃ1b1i 4'' Ât tṛ-Tñ 1wt'' øÚwfl øÚ°.~aì 1tøt i. Ū0t1À~'' 4twñ fl ~7tì
 øÚø(n̄ " i ≈ṛ 4Ú~Àb1 î`À~t fl 01øÃ i 1wt'' Tt,Ū1 itÀ i fl n' ,q à WbtŪ
 i,p t1 Ū1t ŪtÀ~ iot1n~ Tt,Ūfl t'' Ū01% t'Út1 cé Sñ i,tp l, fl ~1 øÚÀṛTÚt
 4tøÚ % ø i ~tÀW1 fl t1l i,tp l, fl ~1 :tÚ iotÀÀ iot1n~ c, '' :tAÚ'' Tt,Ūi
 4Ú~ṛŪ,øñ n̄ iotÀÂ —

„Àb1~tøñ≈ ø iøTÀ©YÚ i,tp ÀlŪ øb1 Ūø(n̄ t

4~aÀ°.» Ū14@ 4~a@ 1tw t~tī.xī7 ,@~ñ 4ii48ii

iot't» 4~ace, fl ~1 øà n̄ 1ñ ø wŪ i,tp l, ø iAT~ à tÀb1 ø i ZtŪ iot1n~
 ø iøT©Y, 1wt'' cñ >1 ~Wñ ,øg, ø iϕj" iotṛ 1tw71 Â.xī1 ~ñè ø i~.À it11
 4~aìt fl 01 i (i1n̄bit, 2003, Ū,.160)i '' .t1 ~WÀñ 4Ú~ṛŪ,øñ n̄ 1wt''
 cfl tŪa1l1 i7øñèfl 4~ace, 1twṛ, n̄ , c, Ūt Ūøñ 1 ṛtø°.q øṛ iot1n~ fl t1 "tñ n̄ øfl
 ṛtø°.q ttøfl i c, '' , Ūfl' n̄ i7tt7t fl 01ÀÂi 4Ú~ṛŪ,øñ n̄ 1 4Àñ —

“øÚñ 7@ n̄ øṛŪŪ, 4tTñṛ- ,bfl t' .tøì øÚ-øé Àl»i

cñ ÀÚ ,tX'» øb1øÚø(n̄ 7 n̄ n̄-fl 4' ,4t1Àà »ii49ii

øÚ7tŪø Ū òJfl~b1ceñ≈ qø%, Ū òJt:tŪb1ṛjòñ tŪ,i

,47Wt' ,4t''n̄, '4tñ 7tŪ , ≈ Ū1ceøé n̄ tŪi160ii”

“øÚb1Àñ n̄ t,7 °b1ṛjòø1øñ fl n̄ b17n̄ t Ū,øà-i

n̄ b1Àñ t''n̄ øñ tpe tŪ, òJfl~b1ceøñ øb1% é lītŪi161ii”

cñ ~t4Àt' øÚ.~?ceñ T,1tpe tŪ, fl~ À~ṛ,Wñ tŪi

T, % ceŪtfl 1fl 4'tÀñ ~ à ce1n~Ūñ~øÚ'Àb1TtAŪi162ii”

“ṛ,n̄ @ 3% b1 òJfl~b1lñ , iTṛjaoṛTt1 4iṛ

”@øWñ tfl t1À% ©Y:» T, % @ ṛé @ fl~ À~ṛ,Wñ 4,i163ii”

“io4tÀñ 7 ṛx iot'.Àñt ṛÀx 3b1Ūø°.fl ce øSê°.ti

Ū, ŪÀñ Ã cfl ÅT1tÀ©Y, % ṛ, Àñ ,øg øb1 Ū'À'Ài164ii

ṛ,n̄ 4b1ø” ,@aÀñ øà ŪÀñ7b1 % ,@~ñ tŪ,i

ṛ,n̄ n̄ṛ»fl~ 1n̄Àñ fl 4' øàṛ7Àñ~ c'Ū 4tŪbit-i166ii”

(i1n̄bit, 2003, Ū,.160-161)

iot't» 1wt'' i,tp l, ø% iwŪfl , ṛṛ øic4t, fl 01 , fl Àt fl t''1

c°, 4~ace Úðṭṭ~1 iotfl t1 ɸfl iotṭ' , @t7t , tñ 1 Ú1t iot1wÚn 3fl c iðĀ
 "i Út tĀW1 ɸ" 4~ace Úð1ṭṭ~1 , ṭṭṭṭ fl Ā 1wtfl cñ > "1 ṭṭṭṭ . q Út Ún
 , t4 , ṭṭṭṭ fl iot1n~ i7ðñèWn à tĀb1 , "ṭṭṭṭ . fl 1t1 , 4tñ~1t à tĀb1 ṭṭṭṭ fl t' Út Ún
 Ú1t4T' ṭṭṭṭ fl ṭṭṭṭ || 4~ace Úð1ṭṭ~1 W1 Ú1 > Ú1n Ú1t4T' ṭṭṭṭ . t1 WĀn 4~ace
 Úð1ṭṭ~1 ṭṭṭṭ Ā~4tÚ x1 ṭṭṭṭ fl i ṭṭW i ṭṭṭṭ 4Ú~Āb1 Ā Ā~t fl ṭṭ1ðĀ i c , " iot1~ , ṭṭ1
 4~ace Úð1ṭṭ~1 4~ace , fl ~ Ā 2% ṭṭṭṭ è n , ṭṭṭṭ " i ṭṭW i , w-g , ĀS Ā 2% wñ 1
 " i ṭṭW i , à ṭṭ cṭXt cṭṭṭ1 WĀn ~X1 1Āfl ĀT , •ÚĀfl' n œéÆ
 :tÚ ṭṭṭṭ i ṭṭW i iot1n~ 1tw7 i7bṭṭṭ , •ÚĀfl' , Úð1% t'Út , •Úfl' œṭ : tÚ
 ṭṭṭṭ i ṭṭW || " . tĀ1t Úð1 ɸwÚ 4~aceĀ . 1wt iot1n~ cñ > "1 ṭṭwt fl ~1 4twñ
 cfl tĀÚt iot1 , cðY , ṭṭY Úfl 1t3fl ɸwÚ , » 4a7ṭṭñ tfl t1œ ṭṭ% tĀ Ú ṭṭ4tðñ
 " i ṭṭW || 4Ú~Āb1 Ā Ā~t fl 1t iot1~ , ṭṭ1 4~ace , fl ~ ṭṭṭṭ cṭṭṭ1 cṭṭṭ fl ṭṭ
 Wð1 n i ṭṭ4 cṭṭṭ1 4~ace iṭtÚ~Sèð4fl Úœðñ 1 Z1t tĀðÚ " i iot1n~ ṭṭ Zñ œṭ .
 cṭṭṭ1 4~acefl iṭX4ñt iot1n~ fl t' ṭṭ n t1 ṭṭ ðññ ṭṭ~ðñè ṭṭ i ṭṭW || 4~ace
 ṭṭ~ðñè it ṭṭ i t% Ú fl Ā1 "tĀn 1wt" cñ > "1 ṭṭc4t , œ ig~ it iotRœ , fl ~1 Ú1t4T'
 " i tĀW1 4" % ṭṭ1S1 i7ðñèfl 1wt" x1nṭ q Ú ṭṭ iœñ ṭṭ~ðñè ṭṭ . ṭṭ

Wðñ Āfl , 4Ú~Āb1 4Ú~ṭṭ , ṭñ 1 , 54 iot7t . n 1wt1 fl 1lœ . ṭṭṭṭ . q iot1n~
 fl n~ i7 , •Úfl' œṭ . ṭṭṭṭ i t% Út fl ṭṭ 1tYṭ n ṭṭ % 1fl t1 Úð1% t'Út1 ṭṭ ið ñṭ
 ṭṭ , 4" i7t7t fl ṭṭĀĀ1 ɸ" ṭṭṭṭ , Ā" iot~ṭṭṭ 1tYṭ , ṭṭṭṭ , Úð1% t'Út1
 ṭṭñ ṭṭ Ā~ ṭṭṭṭ , ṭṭWfl n t iotĀĀi

ṭṭṭṭ : ṭṭṭṭ . ṭṭṭṭ -

4Ú~1 4Ú~ṭṭ , ṭñ tÚ a4'Tṭṭa1 , 4tñ~1t à tĀb1 iot" Ú Tṭṭa ṭṭ% tĀ Ú
 à t1ñ œṭ . 4twñ ṭṭ% ṭñ i 4Ú~fl ṭṭṭṭ œÚ à t1ñ 1 iot"Ú ṭṭYṭ ṭṭ% tĀ Ú W17
 fl 1t " . i 4Ú~ṭṭ , ṭñ 1 ṭṭ4 iot7t . 1 Ú1t iot1y fl ṭṭ Zṭṭ iot7t . 3'Āfl ṭṭ ið ñṭ
 iot"Ú1 , •ÚĀfl' il'Út fl ṭṭĀĀi ṭṭ ĀT~3fl 4Ú~ṭṭ , ṭñ 1 iotY4 iot7t . Āt tñ c4-
 c4tfl ṭṭ4t1 Ú1t iot1y fl ṭṭ , œ4tṭ i tṭṭṭṭṭṭ ið , fl 4'ṭ ið iotṭ , fl Āt iot"Ú
 Úœðñ , •ÚĀfl' i7t7t fl ṭṭĀĀi , tat1Ān 4Ú~1 4Ú~ṭṭ , ṭñ tÚ1 4ta74Ān "ṭṭ
 à t1ñ œṭ . iot"Ú n ṭṭ , 4tw i7bṭṭṭ , t4tṭwfl W"ṭṭṭ ṭñ . t1 ṭṭĀĀi iot1ĀT7
 " . tñ ṭṭ Ā~ Úð1bñ' Ú iot1n~ Úð1bñ' ṭṭĀĀi n ṭṭ ṭṭ à t1ñ œṭ . 4twñ 4Ú~ṭṭ , ṭñ 1
 ṭṭ à t1 iotĀĀi Wðñ Āfl 4Ú~ṭṭ , ṭñ Ā . ṭṭṭṭ fl 1t wœb1Ú ṭṭœĀ . iot"Ú iot1n~

c, " iot " ÚÀfl 4Ú~Ày a4' ø"‰ tÀ Û ø iÀ i‰ Út fl ø1øÃi 4Ú~Ày ðt iœ fl ø1øÃi c' iot " Ú ò411 ,ø©Yi 4Ú~1 4Ú~¶ú,øh ò òJøh øá ò òJtt1 ø i ~À°. cfl tbt 3"ÀÀ °h wtøh , 1n òit 1œøh -Úœøh , iøÀh~7tø©YøSê°.t, Û~1n~ iot1n~ ò411 òJøh iø Û ðt iot1n~ a4' øÚ1À Úé , iot " Ú1 ø i ~.h a4'œ°. iot1n~ ðT'øÚfl ðT' iøh~à~ hê iotÀÀi 4Ú~Ày , ð. ci 1 ðT'Ú iot1n~ iøh~1iotRt1 4Àh wœyÚ 3T'œe1 > Ú1h ×1n~qtÀ1t Û fl ø1øÃi iot1n~ ò t1 Zt1t ,t4tøwfl T,øt't òJøh á tñ òJtatÚ7 øøøÃi 4Ú~Ày iot " Úfl >1 t t à tWñ à tW fl À1, °tfl i7y" t1t ðt (Vyavaharapada) ø"‰ tÀ Û iøðà ø"ñ fl ø1øÃi 4Ú~¶ú,øh iø©Y4 iøa7t°.h Î'À~t iotÀÀ —

"cñ ~t4t-74,lt+Úø øÚÀé À Út"¶òtø4 øySê°.i

,øà°.‰.‰.Ú~ttÚ, ðh,7tÚ Úfl 4'‰.ii8ii

cñh Ú3,7y.‰.t¶Ú»,øðy(ð17øhSê4ii

Sê°.øySê°.tÚ~TÀ°.t øyðt.¶òtø4 Út'À°.t-ii4ii

,œ4tøy itø4'(Út1n~À~7 ð×yitø‰Àfl i

cñ¶°.ø‰.t",ø 3‰.y ¶æœ,øçJ"À4y.‰.ii6ii

¶æœ Û~ø aÀ4't øyà tW(,ð,7h 4t'3y çy.‰.i

ÚðÚ7øYø3TñtøÚ i7y"t1 ø¶òh tøy"ii7ii"

(i1n~òit, 2003, Û.,183)

iot't» >1 ø ia iot " Ú1 à tW " — (1) a l ø°.tøt1n~ c'tyt, (2) fl tÀ1t it1 >‰ 1h à 1,t fl ø1 w4t 1tt, (3) 4tø~Àfl ÚwÚt3fl øfl Út id c i‰ t, (8) i7y,t°.1 iø©Tœø1, (4) ø°ð id ,1t" c'tyt, (6) 4w~ø1 Úø1ÀTta Úfl 1t, (7) òJøh |n~øh 1é t Úfl 1t, (8) øfl Út c i‰ t1 cé Sñ ø×Àh it >"Àh c'tyt i7øh Sê4, (9) cWtW,"¶öœ iot1n~ cWt Út fl 1 ø i it; (10) 4tøt 1 ,œ4t1 ø i it; (11)ðWtø Ú1t iot1n~ 4t1ø Út fl 1t, (12) ‰~ ø1 fl 1t, (13) Î fl t"ñ fl 1t, (18) Ú1 Ú~1n~1 ~Wñ ¶æœ1 ,•Úfl', (14) ¶æœ Û~1n~1 Ú1¶Ú1 fl h' i7 ,•ògœ°, (16) 3 ÚøSfl ,•Úøh1 ø ià twÚ, (17) w~òit c't iot1n~ (18) Úq-Úéœe1 ≈"w fl À1tòyt, i7y"t1 iotøð

iot " Ú1 ç" ø ià tW,4,"1 Zt1t 4Ú~Ày ,t4tøwfl T,øt't1 ,~ø iat1 itÀ i ,‰.‰.Út fl ø1øÃi °tÀh "°t1 Zt1t ,t4tøwfl cé Sñ Ú7t°. iot1n~ ,4h t òJøh á t fl ø1. Ú1t t°.i c,À°.À" 4Ú~Ày Ú7t°. Î~ø,t fl 1tÀtfl ,iÚœ°. iot7t

øðÄî ,4twñ ðÀñ Ú7t°. òJøñ á t °. ñ t1 ðtø°.q 1wtfl òJøñ fl ø1ÄÄ
 øt1ñ~ ø1ø1 î » Òðñ c°tbt ç° » 1t t ø1°~.ñ ø1 ð1ø1Üðñ fl ø1 î1 Ä î
 1wt° øÜñ 7a4' ø1Ä î% Üt fl ø1 Ú7t°. ø1% t1 fl t°' fl ø1 î1 ~ø 4Ü~Äb1 4Ü~Üü,ðñ ñ
 Î`Ä~t fl ø1ÄÄ1 4Ü~Üü,ðñ ñ øtÄÄ —

“ç°~ ø1øtÄÜ~ à ø1°á @ ø1ø1 it @ % 1ñ t@ Ü, Üt41

a4'@ Ttc4ñ 4tøñ 7 fl~ °t» fl t° ø1ø1Üü°.411811”

(T4't, 2o14, Ü, 23o)

4Ü~Üü,ðñ ñ ç° fl tt» Î`Ä~t øtÄÄ c° ø1ø1 cfl tÄÜt fl t1Äñ 1wt
 Ú7t°. òJøSê°.t1 fl t° ñ wø1 ñ °. cÜtbtÄ1, çñ Äñ~ ç°, fl t° çW1tfl æ ø1ø1Üü
 î, tp fl ø1ø1~øñè ø1ø1ÄW1 ø1 it • ø1ø1Üüðñ1 ø1Tñ 4Ü~Äb1 ,té æ òJÄ°.tW1 ø1TÄt
 ø1Î`Ä~t fl ø1ÄÄ1 1wt° fl tfl ,té æ ø1% tÄ Ü çJ"1 fl ø1 î1 tÄW øt1ñ~ fl tfl ,té
 æ ø1% tÄ Ü çJ"1 fl ø1 î1 ÜtÄW ç°, ø1 î1Ä°. 4Ü~Üü,ðñ ñ Î`Ä~t øtÄÄ1
 4Ü~Üü,ðñ ñ Î`Ä~t tfl t ø1Ü~ø1 —

“øt5t- ,Äb1~ b1Ä1~ fl t°.t- fl tÄ°.~ ø1è1-

,b1ä'4ø1Ät° ~tt ø1 Ü1øñ t@ b1W'Ä°.»116311”

øt't» fl Ä~t î1Äñ ø1Ü1Ä Üé :tÜ tfl twÜfl , ía4':tñ t ñ tt
 ø1ÜÄ~tà ø1wÜfl ,té æ fl ø1 î1 tÄW1 (T4't, 2o14, Ü, 239)1

°°.t1 WÄñ fl tfl ,té æ °1 ÜtÄW 4Ü~Üü,ðñ ñ øtÄÄ —

“Ütt°,øðgÄÜt Üt5t Ü ,t°.t Ü Üb1ø11-

Ü ð,ÜÄt°~æ- fl ñ° b1t Ü b1a7tñ't Ü ð,ø1~ñ t116811” Ü

,té æ Ü, Üðñ- fl tÄ°t Ü fl t1ñ fl fl~æ Äb1Ä1

Ü çJtøSÄ°.t Ü ø1eÄø1öt b1 ,ÄeÄà 7t ø1ø1ÜW'ñ- 116411”

“Ü7ta7°.æÄÜt Ü b1?Äb1t Ü ð,~7Ü° ø1b1 4'fl, »1

Ü b1,ÄXt Ü ø1Tq3Ü'Äfl t Ü7Äñø17t Ü ø1b1 Ä°ø1-116611”

(T4't, 2o14, Ü, 28o)

øt't» a î ø1ø1 it çtbt wÜ1 øtRø°, ø1Ät ,té æ ø1°.tø1 i4t1ø1, 4't
 Üt Üø1, cfl tÄÜt 1wt, fl 4t1, ø1ø1æ, Üt -Üñ fl æ, Ü ø1fl ø1% t1ø1, -b17t,æ, ç%
 t1, øtÜ1 ø1æÜ çtfl , % x't, ø1fl T1ø1°.t ÜtW øtø1-çtfl fl ,té æ fl t1
 Üt ø1 î1ñ 1tø1 î1 tÄW1 °°.t1 WÄñ çt~æfl ø1ø1ñø11 ø1 iatÜ1 ø1TÄt ø1Ü~Äb1
 ø1ø1ø1t1 ø1ÄÄ1 çÄtÄ1° 4Ü~Äb1 4Ü~Üü,ðñ 1 Z1t1 øt'Ü1 ÜXñ Wñ

à tÀb i7t7t fl ø1øÀ' i 4'' iot''Ú1 > Ú1n øà øn fl ø1À°. '' iota≈øÚfl à t1n 1 Ú7t. 1 at1l1t ø ifl tT ,taÚ 3''ÀÀ ≈ø' i Útø1i

4'' iot''ÚWn øÀt t1 ~WÀn 4tÚ 1t@Y, Úø1%o t'Út1 cé Sn òJÀ°.twÚce. 7T it Úceøh ,4, "1 ø i ~À°. 4Ú≈¶ú,øh n Ì À~t iotÀÀi ø iÀT~3fl 4Ú≈Àb i À~t fl ø1øÀ' c' %o 1fl t1ce Úceøh ,4, " 1twÚbit øÚ1t Úh t iot1n~ iot1n~ -1t@Y,ce. ,•Úfl' 4'' 4t t øÀn à tW fl ø1ÀÀi iot1n~ -1t@Y,ce. ,•Úfl' òJøh á t1 øÀn 4Ú≈Àb Àt t Úceøh 1 fl tt Ì À~t fl ø1ÀÀi c, '' .t '' - ,øg, ø iøJ'', iot,Ú, 'tÚ, ,4t. t iot1n~ 3 Zøàà tbi '' .t1 ~WÀn 4Ú≈¶ú,øh n 1tw71 òJøh fl, ~ Úø1ø¶øøh 1 c4tfl tø' t fl t1 øÀn øfl À≈4tÚ fl t' ø iøa1 fl tt Ì À~t fl ø1ÀÀ-

(1) òJt4 Úceøh iotÚ≈,ø1 à øb ~7Àn ≈w'' n tt tà' tà iot1n~ iotøa Úh 7 òJøh á t1 ø i ~À°. øÚø(h "À~ 1wt'' Tøh~1 òJh¶tbi còJ1i fl 1t Ì ø%h n i

(2) TSn~ Úé fl Ú1tøwñ fl ø1i Ú1t3fl 1wt'' øÀøÚwfl i ce ≈ø' :tÚ fl À1 ch Àn~ 1wt'' TSn~1 ø i1n~AX ≈X fl 1t Ì ø%h n i

(3) c'øh .t 1wt1 3,Ú7itø''ÚceÀ°. 1wt1 3,Àn Úì' , "À~tøWñ t fl À1 ch øh .t'' TSn~1 ø i ÚÀé 1wt'' iotW itøF. c' tbt Ì ø%h n i

(8) 1wt c'øh .t 1t iot1n~ 3,Ú7 itø''Úce 4t' tt t ø i à tWÀn 4t' i ~'' . ch øh .t ch > øÚ1À Úé à ø4fl t Út'Ú fl 1t Ì ø%h n i

(4) c'øh .t'' 1wt'' Ì Ú~øt fl À1 c', TSn~ Úé , fl À~t ø-T4 Ú1t TøhèTt'ce ch ÀÚ iot¶jöth 1wt'' ≈øw i1 itÀi ch > "1 3,Ú7 itø''Úceh ø i øà -ß à tWñ it cWtt n ø i à nè fl ø1 ~' i tÀW i

(6) 1wt'' c'øh .t TSn~ Úé 1 "th n iøh , "Àw Ú1tøwñ "4 ≈ø' iotÚ≈à b i fl À1 ch Àn~ 1wt TøhèTt'ce iot1n~ ,4,øXTt'ce 1wt1 >%o 1n T1t Ú-ß '' i tÀW i

±~111 -

4Ú≈1 4Ú≈¶ú,øh À°. à t1n ce°. òJt%o ceÚ iot''ÚT¶¶a it a4T¶¶a ø''%o tà Ú à t1n ce°. :tÚ ÚXøh fl ,4,X fl ø1ÀÀi òJt%o ceÚ iot''ÚT¶¶a ø''%o tà Ú 4Ú≈¶ú,øh 1 iotat1n òJt%o ceÚ à t1n n òJ%o øh iot-T4 ø%h n~tat1t, Ú7t°. Úceøh , 1tw3Úøh fl fl tí tÀ4t iotø-ø i ~'' .n wtøÚ i Útø1i ø ,4,À'' iota≈øÚfl à t1n ce°. ,4tw iot1n~ iot''Ú øÚX't1lñ òJà tbi c Út'' øÀ' i iotÀT7 iU còJét Út n 4Ú≈¶ú,øh fl

,4tÀt% Út fl 1t °.i Ø ÌÀT~3fl Tç^, fl ~1 òJðh fl 1t ióÚ7t°. iot1n~ Ø i~474ç fl iot% 1l1 itÀ i iot1n~ ióÚ7 øfl Å≈4tÚ fl t1lñ 4Ú≈¶ú,ðh fl ,4tÀt% Út fl 1t °.i Í o Ø i. iot1. iotÀ•òfl tÀ1 Øfl ØÅ~, “ç”Àt t qX Ú°. c° 4Ú≈¶ú,ðh 1 ,fl Àt iotØT ØÚµÚce°, “”t1 c° à t’ Úceðh ÚtøÅ~ c, “”Àt t qX Ú°.i (cWt~“t”, 2o22, Ú,.19o)i ç” iotÀt% Út1 øà òhñ Ì`À~t fl Ø1 i ÚtØ1 c°

(1) à t1hñ ce°. :tÚ ÚXðh ò 1tw3Úðh fl it ,t4tøwfl còJé t Út 1 øà òhñ a4Tt¶a iot1n~ iot~ÚTt¶a ø”% tÀ Ú 4Ú≈¶ú,ðh 1 çfl <ðh ~tø,fl òJ4ç7 iotÀÀi

(2) 4Ú≈¶ú,ðh ò òl`h 1tØYç Í » Úðh, 1tØYç i7b¶jöt, 1wt iot1n~ iot~Ú ,•Úfl’ ce°. Úceðh À. iotà≈ØÚfl à t1hñ ce°. iot~Ú òJl°.Ú i7b¶jötñ òJà tç i Út~øÅ i 4Ú≈¶ú,ðh À. òJt% ceÚ à t1hñ ce°. % 1fl t1 ÚXðh it òJtçÚce°. øñ òJà tç Ø in¶t1 fl Ø1øÅ i

(3) òJt% ceÚ à t1hñ ce°. ,4tw i7b¶jötñ a4’ iot1n~ Ú7t°. Úceðh 1 c° òJtçØWfl ò t iotøÅ~ ò t1 òJ4tì 4Ú≈¶ú,ðh i 4Ú≈1 4Ú≈¶ú,ðh tÚ a4Tt¶a, iot~Ú Tt¶a, 4tÚbTt¶a c~tçt1 ,4tñ~1t à tÀb çtÚ òJlçœbX 1tw3Úðh fl Tt¶a ø”% tÀ Ú iotøà ø”h fl Ø1 i ÚtØ1 i

“±.4 çòlò Ú?” -

(1) i1n~bç, òJw~ ~ Út1t°.ì (iòÚ~it¶), ‘4Ú~,òø”hñt’, øl i,n~Wl. - çfl Æñ¶à òJfl tTÚ, 2o13

(2) T4’t, øfl 1l (iòÚ~it¶), ‘4Ú~,òø”hñt’, çbçtt ce- % f òJfl tT, 2o14

(3) cÚ~1n~, wçt~1t~, ‘à t1hñ 1 ,gtÚhñ’, iòÚ~it¶ à iÚ % f i1t, çbçtt ce- ØY~Àl ~F’ ØY1%, 2o16

(8) i,~, Í o c~tWce1tw, ‘ç i~1 çð1%’, çbçtt ce- iø,4 òJfl tTÚ ÚØ1~; , 2o19

(4) cWt~“t”, Ú iceÚ iot1n~ ióÚ7tÚ7, ‘à t1hñ ce°. 1tw3Úðh fl ø% ò~tat1t’, c°t1~tt- øiçtà bÚ, 2o22

(6) çt, Í o çœÀÚÚ iot1n~ ióÚ7tÚ7, ‘à t1hñ ce°. 1tw3Úðh fl ø% ò~tat1t – òJt4 à tW’, øl i,n~Wl. - iÚ~hñt, 2o21

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c̃tfl -

, "fl t1æ ɪa7t Ūfl, 1twŪæøh̃ øi:tŪ øià tW,
fl tfl wtŪ 4"tø ɪ7t°.

Ancient Roots, Modern Minds: Rediscovering the Indian Knowledge System

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PRAWASH

