

philosophers like Adam Smith those who have given certain ideas and information about how to lead a business organization. Though the replicas and theories of the western thinkers are taken into consideration, the approach to manage the organization has not been without economic crisis and pitfalls. Taking this cliffs and background of the current scenario, most of the theorists try to present an innovative approach to management and business in order to overcome the crisis. Devdutt Pattanaik has written the book named Business Sutra- A Very Indian Approach to Management to juxtapose the Indian approach with the western approach which has been obsessed with the eastern myths and beliefs. He tries to accommodate the Indian myths and legends in contrast with the neutrality of the western inflexible values. Devdutt uses legends and folklores from the Hindu, Jain and Buddhist mythology to portray the vast managerial prejudice of the contemporary world. This research article attempts to explore the various mythical characters and legends that have been illustrated in the book. Indian mythology is enriched with a great history of many gods and goddesses. Devdutt tries to illustrate the significance of the managerial leadership ability using these gods and goddesses as representatives of ideas and the entire world. The paper also sheds light into the concept of how the work place becomes a battle field (rana bhoomi) rather than attractive theatrical stage (ranga bhoomi). It not only provides a vivid description of myths and legends in the fabulous narratives of Indian mythology but also analyses the impact created by the mythology on various aspects such as economy, politics, business and commerce.

In "Maoneuvers of Measuring Employability Skills of Professional Students" **A. Karunasri** and **G. Damodar** state that assessment of acquired knowledge is common in the regular classroom-type of the education system. However, evaluating the knowledge level of professional students who acquire knowledge through e-learning mode is a bit difficult. Further, if the knowledge is relevant to employability skills, assessing them becomes more challenging. Hence, this paper focuses on various aspects of evaluating generic employability skills learnt by professional students and their perspectives. Emphasis is given on assessment of life skills and soft skills using different tools which are adopted for assessment communication, management, and other employability skills. This paper also explores the skills that are tested by employers. It also gives a broader scope on methods to adopt by teachers in assessing all required employability skills for professional students. In view of this, it is expected that an assessment-centred e-learning system will boost various methods to measure and assess the employability skills of professional students.

S. Shirisha talks about "Sri Aurobindo's Integral Education". She begins with a general definition of education. Later, she discusses Sri Aurobindo's integral education. Aurobindo's five elements of education that shape the personality of a child are explained. The concept of education in national field has very important role to play in even twenty first century India. However, an attempt is made in this paper to focus on the national theory of education as envisioned by Sri Aurobindo and to reveal the contribution of his integral education theory on modern India. The article also reviews the five cardinal aspects of a "complete integral education"

of Sri Aurobindo and the Mother who elucidated them in their writings. This innovative, learner-centered pedagogy encourages holistic development through acknowledgement and the cultivation of the five dimensions of a human being — the physical, the mental, the vital, the psychic and the spiritual. In a broader sense, integral education refers to evolution of humanity and promoting the principal of unity in diversity.

K. Sudhakar in his critical study of "Ability in Disability," makes an attempt to manifest the persons' ability in their disability. Disability is not an inability but different ability. It is a medical as well as a social phenomenon. It occurs to a person in various forms at different stages of his / her life. It has been there with beginning of the world. It begins and ends with an individual who experiences the world through his / her shattered body. It may be congenital, acquired or accidental. This paper focuses on the different terms, types of disabilities and reasons long held with wrong assumptions and with the Biblical clarification. It describes the impact of disability in personal, family, and social life of a person. It analyses the special needs and abilities of some great personalities like Ved Mehta, Marlee Matlin, Helen Keller, Christy Brown and Neil Matheson who could beat their disability successfully.

Rajeshwar Mittapalli's article seeks to answer some pertinent questions about English in India, the ELT scenario and socioeconomic aspects of English which often engage the minds of English teachers, and indeed Indians in general. Is English the best thing to have happened to India in many centuries? How has English come to stay in India long after the colonial rule was dismantled? How has India benefitted from English in social and economic terms? Are Indians doing enough to keep and improve upon English, treating it as an asset, and continue to profit from it? Has something gone seriously wrong with ELT in India? If English in India withers away, what will be the consequences? What is the role and responsibility of English teachers in strengthening ELT? What can we learn from the ELT experience of other countries where EFL/ESL situation prevails? These are difficult questions, but they do need to be answered in order to make sense of an important aspect of everyday Indian experience.

In **Creative Section**, one can enjoy reading "*A Better Tomorrow*" by **M. Damodarachary**, "*Cure yourself*" by **Maria Sabina**, Mexican Curandera, a medicine woman and poet, "*Hark! End of Pandemic!*" by **P. Aparna**, "*Corona: the Silent Killer*" by **K. Suchitha**, "*The Conundrum of Covid*" by **Arundathi Yamsani**, "*Spiritless Times*" by **E. Pullaiah**, and a Note on Translation of Modi's 67 Poems titles "*Naa Prayanam Lo...*" by **G. Damodar**.

In **Review Section**, "*Droplets of Wisdom: Susheel Kumar Sharma's Unwinding Self: A Collection of Poems*" was evaluated by **K. Kamala**, NSR Ayengar's *Bhagavat Gita* by **Amulya Kishore Purohit** and **Ramanand Jaiswal**, "*Zikora: A Short Story by Chimamanda Ngozi Adichie*" and Brahma Dutta Sharma's *In Face of Assaults on Hinduism* were done by **Swati Basu** and **Mary Mohanty** respectively.

— Prof G. Damodar

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Reading as Historicizing: Bakhtinian and Indic Approaches to Hermeneutics

— *A.S. Dasan*

A Word of Appreciation

At the outset, I must congratulate the Department of English of St. Xavier's College for the outstanding contribution it has made towards the college getting accredited with 3.66 score, A++, by NAAC in the fourth cycle of the accreditation of the college. It is an extraordinary feat, indeed, that elevates the college to be one of the stellar institutions of higher learning in the country today. I am glad to note that the Department's meticulous and systematic ways of organizing seminars with a concerted thrust towards postcolonial approaches to reading literature, to which I have been a privileged witness every year since more than a decade, may be cited as one significant instance that has been enriching the quality and stature of the Department and the college as well. The fine team-effort put in by Dr. Lizzie William and colleagues under the meticulous mentorship of Prof. V.S.J. Albert and the ample support provided by the college management is laudable indeed.

Introductory Remarks

The twofold theme of the national seminar we are in, namely 'Literature as Cultural Artefact: Theoretical Approaches to Reading,' inspires me to formulate straightaway the crux of my paper, programmed to be the keynote to the seminar. The crux is translucent though it appears to be complex. It may be posited thus:

'Literature, being an expression of life, facilitates readers to apprehend and appreciate the social form and function of art. Such an approach to literature propels readers to view reading, like writing, as historicizing, historicizing as temporalizing, temporalizing as relational striving, and relational striving as sideward glancing and dialogic reasoning so as to achieve polyphony in meaning-making. All these, put together, can be viewed as the outcome of an osmotic-aesthetic process that propels readers to see the interconnectedness of things and construct reading as a contemporaneous act that locates the text in the continuum of time and space. In other words, this osmotic-process connotes interstuality and chronotopic interconnectivity that ushers in an aesthetic assimilation of ideas towards meaning-making, i.e. arriving at the horizon of possible and plausible meanings. Such aesthetic assimilation elevates literature to the stature of being a cultural artefact, and as cultural artefact, it serves as a valuable source of critical and cultural literacy.'

In literary aesthetics, no writing or reading is an isolated act, isolated from time and space. Such a perception of literary aesthetics gels well with the legacies of interpretations drawn from the history of literary criticism. Fredric Jameson's famous

dictum, "always historicize" (1981) reiterates the same perception. Deriving inspiration from Jameson's dictum and the canonical idioms of New Historicism, I wish to use 'historicizing' as a metaphor for a comprehensive and holistic grasp of what literature and hermeneutics stand for and as a stepping stone towards exploring 'sideward glancing' (Bakhtin) and capturing trans-historical meanings interpretations may usher in. My approach to historicizing has its affinities with Structuralist methodological principles (Saussure, Straus, and Genette), and propels me to opt for striking a balance between what the author of the text intends and what readers derive by historicizing (applying to their new situations) their readings of the text, without indulging in an exercise of meaning-making ad infinitum. Moreover, I am of the view that our adherence to the Indic poetics of '*sahrdaya-rasa*, *dhvani-rasa*, and *vakrokti-rasa*' can ensure that we arrive at meaning-making in a diachronic-synchronic manner that passes through an osmotic-aesthetic process that reflects an intrinsic interconnectedness. Therefore, ultimately, meaning-making that provides an experience of therapeutic 'catharsis' (Aristotle) and synergic 'fullness' (*p̄rnodaya*) is an indispensable destination as long as literary aesthetics hover around enriching the human centre. In short, my approach is a rainbow-combination of several poetics, a winning combination focusing on the human.

Furthermore, the averments in my paper may be viewed as statements expanding and firming up the thematic focus of the seminar. This seminar, by combining the notion, 'literature as artefact,' and the dimension of 'theory in hermeneutics,' succinctly states that theoretical approaches to hermeneutics are relevant as long as literature is viewed and appreciated as a valuable cultural artefact that enlightens discerning readers of the artist's deep insights into human nature, especially 'visitings of Nature,' to use a phrase of Shakespeare, and into a number of attributes impacting human existence. Indeed, literature, as cultural artefact, is an indispensable source of unique cultural and critical literacy that vivifies eternal verities of life which resonate with the plausibilities of poetic justice and gives us a poetic vision of the glory existence against the brutalities endured in life. What makes literature as cultural artefact consists of both its historical situatedness and readers' discerning of the plausible meanings derived from their historicizing readings in the contemporaneous context."

Cautioning against Postmodern Trending

These introductory musings propel me to place a word of caution against postmodern trending that has a proclivity to problematize positivism and humanism ingrained in literary aesthetics. One of the major concerns and challenges for teachers, critics, and students of literature today is how not to be infected with the virus of certain postmodern theories which question the relevance of the social function of art and the importance given to the human centre. The influence of these theories can be seen in attempts being made to challenge the empiricist and humanist assumptions of our cultural systems, including those of arts and science. Narratives of liberalism and hermeneutics leaning towards message codes are under attack as if literature had little to do with society or as if such artistic narratives were always supportive of hegemonic 'Centres' sustained by systemic and institutional authorities which

are said to control or manipulate truth. What is valued is reading as if it were like peeling an onion, reading ad infinitum wherein meaning-making is deferred indefinitely. This sort of postmodernist trending takes us nowhere and keeps us in the abyss of nihilism. This is not tenable as it is alien to the social functions of literary aesthetics and sensibilities. If poetry is 'pity,' hermeneutics inevitably delve into compassionate aesthetics. Therefore, writing obituaries to poetic humanism is an alien phenomenon not justifiable in literary aesthetics. This is one of the beautiful lessons I learnt from my interactions with writers like Mulk Raj Anand and esteemed teacher-critics like Prof. C.D. Narasimhaiah.

Problematizing positivism and humanism is not a trend exclusive to certain postmodern literary theories alone, mostly coming from the West. There are other sites and realities, political, economic, and technological, which contribute to the deeply negative postmodern trends which mark the insanity of the current age that diffuses an air of indifference to the human centre. A few may be noted here:

Prevailing capital-intensive laissez-faire economics that is more or less fine with the 'globalization of indifference' towards the human centre, 'commodification-culture' that tolerates disorder and chaos as new norms of the day, and above all, the dark-turn havocs and impacts caused by some postmodern-day powerful politicians who believe in the agenda of '*große lüge*' (the big lie), the propagandist technique used by Hitler and his men in the 1930s, these ground realities cumulatively aggravate the problematization of human-centric universals and contribute to the insanity of the current age that has a predilection to indulge in reality-show, an illusion that blurs and blunts reality.

Salman Rushdie's latest novel, *Quichotte* (2019), may be referred here as a good read on what is happening on the political front across continents vis-a-vis illusions and reality. Though the novel may mean many things, the novel may be read as an intertextual site that subtly and imaginatively captures the fact that 'we live in a post-truth world where phantasmagoria and an atmosphere of 'the age of anything-can-happen' prevail.' Though the novel is not about America's or India's political leaders, it gives broad hints, by connotation, that we are all stuck with the reality-show led by racist-minded and right-wing-identity-politics-pursuing politicians who subscribe to '*große lüge*' as it is happening in America and India right now.

Re-created with traces to Cervantes' 17th century fable, *Don Quixote*, but contextualized to the current century, the novel can be read and viewed as a satire on the present time, namely we live in a world where 'truth is lost to manipulation,' where emotions overwhelm reason, where systems are collapsing and 'structures are crumbling,' where the current moment is leaning towards 'the insane,' where ethical or moral values are not concerns to be kept in mind, where self-interest only matters, where everything else is in a state of flux except human nature that remains unchanged with no end for the bestiality of mankind, and as a result, where art is losing its optimism to uphold poetic and moral values.

A close reading of the novel makes us see that the political actions of leaders and their coteries who are the prime movers of the current reality-show demonstrate

that they have all the wherewithal, money, media, and muscle power, courtesy the huge support provided by a few capital-greedy family-run profit accumulating-businessmen and industrialists, to propagate untruth as truth and galvanize electoral victories with a brutal majority, all in the name of tainted democracy. Adept at hacking democracy, they often cloak their modus operandi through their speechifying so as to sway the masses to their side. Devoid of wisdom to consort with intellectualism and ignorant of literary or poetic aesthetics, none of these leaders are capable of appreciating or supporting artistic pursuits that vivify the human centre or the poetic plausibilities that could ennoble human existence. Their leaderships are being viewed as postmodern versions of the big lie surrounding us, helpless citizens. Such is their arrogation of power that it reduces citizenship to a stunning realm of cynical silence. Their leaderships cannot understand what it means to be compassionate and how much democracy gains by accommodating poetically revolutionary and critically dissenting voices. This is the current trend in the name of 'the big lie.'

This is the plight we, the citizenry, are enduring today, and in my view, this sort of political leadership trending contributes tacitly to the decimation of the human centre literature and hermeneutics try to promote. The predicament we have to endure is one of 'muteconformism' endured with helpless or cynical murmurings. Here, I am reminded of W.H. Auden's poem, "The Unknown Citizen," another brilliant poetic piece that exposes the big lie surrounding 'dissent-less citizenship.' It is clear that such political trends promote what humanists call, 'the globalization of indifference' towards human centre cherished as a great value by literature and hermeneutics.

In his canonical 1984 essay and 1991 book, both titled *Postmodernism, or the Cultural Logic of Late Capitalism*, Jameson focuses on how affinities between postmodernity and the logistics of late capitalism aggravate the yawning indignities and absurdities prevailing in our contemporary society, courtesy super-powered corporations conniving with the ruling elite across the globe and pretending to be concerned reformists promoting 'true' social transformation through so-called Corporate Social Responsibility (CSR). This split-personality culture points to how globalized, post-industrial economies have given rise to postmodernist culture and art. The essay and the book help us understand how 'everything, everywhere, stands commodified and consumable, and art has become more self-referential and superficial.'

On the technology front, we have been given a new set of universals – Mobile, Facebook, Twitter, WhatsApp, Instagram, and Snapchat – in the form of social media controlling our lives. But these new universals, which tend to reduce our lives to just 'a series of vanishing photographs posted every day, and then on to the next,' as Salman Rushdie observes, have no answer to our inner angsts against the existential absurdities endured in our daily living, angsts of the noumenal against the phenomenal, the spiritual against the mundane, and the metaphysical against the physical.

My angst is that the big lie, surrounded by willing coteries, stands for governance without humanity. My angst is that why postmodern thought – I mean postmodern

texts and hermeneutics in general — is silent against and indifferent to the big lie prevailing around us. Is its prime focus on 'text alone,' as if nothing existed outside the text, as if the 'free play' of language alone mattered, and as if message code were the property/privilege of metanarratives, a mask to hide its affinity with the perpetrators of the big lie who have no concern for the human centre or the poetic sublime upheld by literature?

Trust me, noting these happenings is not to indulge in drifting-digressions, or subscribing to 'against theory' (W.B. Michaels and S. Knapp), or going against 'postmodern theorizing' per se. I have no angularities to grind. These musings inspire me to state that I am fine with 'willing suspension of disbelief' (Coleridge), keeping aside prejudices if any. I am aware of the positives behind viewing the text as a dynamic entity (Heidegger) and certain positives promoted by deconstructive strategies of Derrida and others. If one were to take seriously the command of Fredric Jameson "always historicize!" (1981), the Bakhtinian sideward glancing I have done here commenting on the complex chronotopic-reciprocal relations between reading texts and sociological, political, and economic events is a way of seeing and apprehending the interconnectedness of things/sites. Vis-a-vis historicizing reading, it is inevitable and necessary that politics, poetics, and hermeneutics do intermingle in the course of showcasing how literature stands apart in contrasting the positives against the negatives we endure in life. Such 'complex seeing,' to use the phrase of Brecht, helps readers say 'no' to certain postmodern theories neglecting the human centre.

The point is that all these happenings inform us how difficult it is to promote humanistic aesthetics via literature, writing, reading, and interpreting by virtue of and in the midst of the current forms of the big lie surrounding us. If literature is about telling the truth, truer than the official, or hegemonic, or history-book-versions of truth, in these times, 'a time of deceit,' can't 'telling the truth be a revolutionary act?' one tends to ask by way of paraphrasing George Orwell's statement. This is the toughest challenge all of us, as lovers of literature, as seekers of truth and wisdom, and as sensitized citizenry, should not hesitate to take up. The therapeutic and the poetic-sublime sides of literature are too precious to be ignored or neglected. I wish postmodernists allergic to the human centre in literature are sensitized to appreciate the stance taken in this paper.

Reading as Historicizing

To come back to the main theme of this paper, against the backdrop of the trends of the big lie controlling our lives, is there space and scope for ensuring that art has a social form and function with a thrust towards foregrounding the human centre? My answer is 'yes, space and scope can be created' provided we, as serious seekers of the poetic sublime subscribe to the task of transforming reading as historicizing, viewing the literary word as temporalizing the world in the light of the transmogrified figural realism ingrained within a work of art, looking at the work of art as a fabric of interstuality, and opting for relational striving as a mode of dialogic reasoning and sideward glancing in the course of meaning-making in such a way that poetic plausibilities bordering on the sublime connoting eternal verities of life become

the beacon light for ennobling human existence. This does not mean that we fall back into the trap of upholding essentialist message codes only.

Great art emotion has a fine tradition in the task of distilled discerning, and distilled discerning can be polyphonic. It does not take side with hegemony-makers, or essentialist notions, or forces which marginalize the human centre. It stands apart as a unique phenomenon, as an ageless truth-value that soothes the soul and illumines certain eternal verities of life. Poets and writers of varied climes, epochs, and continents, poets like Mathew Arnold, W.B. Yeats, T.S. Eliot, A.D. Hope, Judith Wright, Seamus Heaney, Wole Soyinka, Derek Walcott, and David Yallop, and our own Tagore, Toru Dutt, and A.K. Ramanujan may be numbered as part of this poetic aesthetic and emotive tradition. Here, I am reminded of W.B. Yeats' poem, "Sailing to Byzantium," a fine poetic reminder to us that we do not live by bread alone, and Mathew Arnold's poem, "Dover Beach," another fine work of art that contrapuntally places the eloquent calm of the sea and the civilizational discontent, that tells us not to clash in darkness like ignorant armies. Such poems touch and elevate our sensibilities towards the loftiness of thought hovering around the poetic sublime. Dickens' and Mulk Raj Anand's critical realist novels, which make us see the dangers of laissez-faire economics and 'the goddess of mechanism/technology,' to remember Thomas Carlyle, and realize the importance of being and becoming human with concern for the other, remind us how humanitarian aesthetics guided writers in the past.

These poets, novelists, and thinkers are cited here just to indicate how immense and terrific literature's potentiality to project poetic probabilities as epiphany against existential brutalities, often by connotation, and to provide therapeutic touches is. The epiphany always hovers around 'terrible beauties' in the sense meant by Yeats, or 'the glory of existence' juxtaposed with 'existential brutalities,' to remember Eliot's great poem, "The Waste Land."

This is not to suggest that thinkers like Nietzsche, Derrida and others whose writings have contributed to postmodernists' questioning the essentialist ways of reading literature or challenging the projection of the human centre with a predilection for projecting the poetic sublime connoted in literature are totally irrelevant. One of the outstanding positives visible in their writings is questioning the relevance of monologic and hegemonic assertions which tend to project essentialism as the only goal that mattered. Their questioning paved the way for dialogic reasoning and appreciating differences, multilocality and multivocality. If we go to the historical developments and contexts in which they wrote, we would understand better why they were attuned to such musings. Hegemonies and hypocrisies of varied kind, religious, political, economic, and cultural, did prevail then too. Horrid consequences of world wars, the Vietnam War, colonization with base and superstructures, student uproars in France, and social protests culminating in widespread dissatisfaction with the Western culture ushered in an intellectual awakening from the dogmatic slumber of the phenomenological world and occasioned the emergence of these thinkers into the arena of new enlightenment, asking 'Qua Centre?' These events may be viewed as a backdrop to Derrida's astounding essay, "Structure, Sign, and

Play," published in 1968, which became the landmark matrix for the formulation of post-structuralist deconstructive approaches and strategies. The impact of Derrida is all around in the academic / hermeneutic circle today.

It would be a misreading to state that all post-structuralist deconstructive readings are postmodern drifting into 'jouissance,' reading as rapture ad infinitum, an aimless wandering that tends to celebrate the autonomy of the text in the name of language as 'free play.' Postcolonial approaches to reading of literature, for instance, which have emerged as value-based readings affirming the voices of the subaltern, hitherto unrecognized or unarticulated, from the perspectives of colonized experiences, have derived certain inspiration from poststructuralist/postmodernist writings. They strive to explore the 'absences' as events/voices of the Other against the hegemonic presences of essentialist/Eurocentric meaning-makings. Foregrounding and celebrating Otherness is a conscious choice, a prioritized value, discerned from within the language and message codes of the text in postcolonial approaches to readings.

Going beyond the exigencies of inherited Eurocentrism, postcolonial writings and readings focus on historicizing reading in time and space, emphasizing social and cultural differences present in 'alter/native ways of conceiving narrative structure' (Ashcroft *et al*, 179). They are not constricted by the arena of three poles of meaning-exchange, namely the language, the writer, and the reader. Instead, they ensure that these three poles participate in the 'social situation of the written text' (*ibid*, 183), ensuring meaning-making as a social accomplishment characterized by social situatedness, a 'discursive event,' serving as a leavening agency. Thus, as Ashcroft *et al* note, "post-colonial texts confirm that writing, by freeing language from the contingent situation, paradoxically gives language its greatest permanence, whilst, at the same time, giving meaning its greatest volatility because it opens up horizons within which many more sets of relations than those pertaining to the contingent situation can be established. Writing does not merely inscribe the spoken message or represent the message event, it becomes a new event" (*ibid*, 184).

Those of us, who have read the essay titled, "Whence and Whither Postcolonial Theory?" (2012) by Robert Stam and Ella Shohat, would understand the concerns and challenges postcolonial approaches face today. As Robert Young argues, as long as 'colonialism remains in the form of vestigial practices and habits of thought rooted in colonial power structures, postcolonial critique will have to contest that legacy. 'But, let us not forget that getting stuck up with mere binary positions, in the name of contesting, takes postcolonial advocates nowhere. Postcolonial decentring has to be a multidirectional narrative. It is time that exponents of postcolonial theory continue to recognize its emergence from 'multiple beginnings, locations, and trajectories.' It is important that postcolonial theorizing appreciates and ensures that 'native writers' are heard and listened to for voicing the native intelligence and angsts of the indigenous people. It is understandable that their indigeneity (the fourth world phenomenon) has come with a bang troubling some of the basic axioms of postcolonial theory. It is their way of historicizing their own situatedness which becomes a new event in their writing or reading the native. It is

time to rethink on 'privileging themes such as hybridity, diaspora, and elite cosmopolitanism' and focusing more, as Dipesh Chakrabarty notes, on burning issues such as human displacement of refugees and illegal immigrants, ecology, climate change, and some horrific indices of social oppression, marginalization of people, I mean, still prevailing in countries supposed to have been liberated from hegemonic power-seeking ruling elites. This will be an answer to those who view postcolonial positionality as 'a saturated dancing around a putative corpse.' This is will also be a reflection of historicizing reading against the signs of the time. For historical and socio-political reasons, addressing issues related to marginalization has been and ought to be the prime focus of postcolonial writings and readings.

Affinities between Bakhtinian and Indic Approaches

Those of us familiar with Bakhtinian and Indic tradition of hermeneutics would understand and appreciate better the rationale behind bringing in Bakhtin and Indic tradition of hermeneutics here. The Bakhtinian theory of chronotope involves a spatial-temporal frame in the organizing process which, in fact, is a social and human process towards sense-making with a prospect for a plurality of interpretative approaches.

In Bakhtin's theorizing, 'chronotope' is an agency that ensures the configuration of 'time-space.' In *The Dialogic Imagination*, Bakhtin goes further defining the term in the following words:

We will give the name chronotope (literally, "time space") to the intrinsic connectedness of temporal and spatial relationships that are artistically expressed in literature. This term [space-time] is employed in mathematics, and was introduced as part of Einstein's Theory of Relativity. The special meaning it has in relativity theory is not important for our purposes; we are borrowing it for literary criticism almost as a metaphor (almost, but not entirely). What counts for us is the fact that it expresses the inseparability of space and time (time as the fourth dimension of space). We understand the chronotope as a formally constitutive category of literature. ... In the literary artistic chronotope, spatial and temporal indicators are fused into one carefully thought-out, concrete whole. Time, as it were, thickens, takes on flesh, and becomes artistically visible; likewise, space becomes charged and responsive to the movements of time, plot and history. This intersection of axes and fusion of indicators characterizes the artistic chronotope. The chronotope in literature has an intrinsic generic significance. It can even be said that it is precisely the chronotope that defines genre and generic distinctions, for in literature the primary category in the chronotope is time. The chronotope as a formally constitutive category determines to a significant degree the image of man in literature as well. The image of man is always intrinsically chronotopic (84-85).

The intersections Bakhtin speaks of with regard to the theory of chronotope indicate and point to the values of 'interdependence' and 'relational striving' which enrich the process of sense-making as a whole, as a collective endeavour and common pursuit. In Bakhtin's understanding, chronotope denotes the 'intrinsic connectedness

of temporal and spatial relationships.' In the world of construction of a literary narrative text, it encompasses a coherent combination of spatial and temporal indicators. Its embodiment in the temporal and spatial values of any given fictional environment facilitates "the 'possession' of the eventness of being, to permit the representation of a living image, as opposed to one that might variously be described as 'abstract,' 'fixed,' or 'monological'" (Renfrew 119). It was through this theory that Bakhtin tried to explain the central role time-space configuration plays in human life, examine the chronotopic nature of language, elucidate the nature of genre and generic variety with reference to his catalogued system of various chronotopes in the historiography of the novel, and dialogically assess and arrive at the nexus of voices a specific generic literary text embraces.

Bakhtin's theoretical positionalities, vis-a-vis his concepts of chronotope, dialogism, heteroglossia, and carnivalesque, have their affinities with the Indic tradition of critical idioms such as *dhvani* and *vakrokti* which are figural agencies to derive implied meanings in a literary text. Combined together, they stimulate our sensibility to see and appreciate the inner connections of things, narratives through interstitial relational striving. It is relevant to point out here that, as Lakshmi Bandlamudi and E.V. Ramakrishnan, editors of the book, *Bakhtinian Explorations of Indian Culture: Pluralism, Dogma and Dialogue through History* (2018), note, 'long before principles of dialogism took shape in the Western world, they were an integral part of intellectual histories in India.' Bakhtin's approaches to plurality, open-endedness and diversity of languages and social speech types resonate well with the spirit of dialogicity inherent in the long intellectual traditions of India.

To add a note on Anandavardhana's and Kuntaka's poetics, that the essence of poetic language lies in 'suggestion,' implying that poetic language works at multiple levels of meaning-making via chronotopic connectivity, objective correlative, and relational striving is the crux of Anandavardhana's *Dhvanyaloka*. The ultimate goal of poetic language, according to Anandavardhana, is to experience *rasa-dhvani*, art-emotion that inspires readers to experience *sahridaya-rasa* (oneness with the author). Kuntaka's *Vakrokti Jivita* highlights another important element in poetry, namely 'expressional deviation' as a charming mode of expression. Its insistence on stylistics of deviance foregrounds and celebrates the prospect of polyphonic meanings remaining twisted in-between the poetic lines, like the child in the womb of a would-be mother. It is up to readers to explore and discern them. Furthermore, Indian epics such as the *Puranas* and *Ithihasas* like the *Mahabharata*, the *Ramayana*, the *Panchathantra* stories, the *Jataka* tales, the *Bhagavad Gita*, and the *Upanishads*, shaped as written texts with the help of the transcripts of orally narrated stories could serve as fine interstitial sites, serving as 'loci' for diverse sideward glancing, surging towards polyphonic accomplishment without yielding to jouissance ad infinitum when mediated through Bakhtinian canonical idioms and Indic poetics such as *dhvani* and *vakrokti*.

Reading of texts, using Bakhtinian and Indic Approaches

Against the backdrop of these musings, let me dwell upon a few texts, randomly selected, to demonstrate how Bakhtinian and Indic approaches, conducive to

historicizing, diachronic-synchronic interpretations of literature, usher in holistic readings leading to meaning-making as an osmotic-aesthetic social accomplishment focusing on the poetic sublime vis-a-vis enriching the human centre. The 'osmotic-aesthetic processes' in these texts may be explained this way: As in psychology where meaning-making is viewed as 'the process of how people construe, understand, or make sense of life events, relationships, and the self,' in literary criticism too, meaning-making evolves as a process of striving towards discerning 'the coexisting and interactive consorting of several interdependent and yet relatively autonomous consciousnesses which convey simultaneously the various contents of the world within the unity of a given, single work.' Historicizing mediated through this osmotic-aesthetic processes embraces 'intertextuality,' 'pliability of language,' 'sideward glancing' and 'differences' as dynamic undercurrents towards arriving at dialogic sense of truth.

Let me elucidate

The Book of Job in the Bible may be cited as one of the finest texts open enough for chronotopic relational striving converging towards polyphonic connotations with theodicy and human centric characters as nexus of voices poetically, polyphonically, and contrapuntally juxtaposed. It is a known fact that Job's story is a study of tragedy and triumph of man's existence. But, his story, told in the book haunts even the 21st century reader because, as Alphonse de Lamartine (1790 - 1869), a poet and outspoken statesman of French Romanticism, averred, "Job is no longer man. He is humanity!" (qtd. in John Barton and John Muddiman, 331). Semiotics-wise, the book is a feast of language. Traditional Christian / Biblical studies may have buttressed the impression that the book is 'a unified composition' but a serious critic looking at the historiography of criticism available, comes across an enormous number of readings done on the stylistic variations in the book, on the topology of dialogism the book presents with 'characters as voice ideas,' conducive to Brechtian and Bakhtinian kind of complex and chronotopic readings with hermeneutical perspectives hovering around new meanings, fresh interpretations, and moral connotations and contestations.

Dhvani-sabdha and *Vakrokti-jeevitha* are abundant in the texture of *The Book of Job* which has a number of structural cruxes implying a nexus of voices in terms of sense-making. This is evident in the Prologue (1:1-2:13), the Dialogue (3:1-31:40), the Elihu Speeches (32:1-37:24), God's Speech and Job's Answer (38:1-42:6), and the Epilogue (42:7-17) of the book. A number of figurative elements and paradoxes which, as John S. Zelic of Yale Divinity School, observes, "are used less consciously," which hover around and border on "human experience integrated in such a way that the blending between thought and figuration is inseparable" (368). The author's highest artistry lies in his capacity to conceal the figurative rhetoric within thought in a natural and spontaneous way.

The thought revolves around human suffering as a major theme linking Job's predicament coloured by his own calamity. Though initially two connotations reflected in the muddled perception of life by Job, namely 'life is short and worthless' and it is a 'struggle,' emerge by way of semantics, the truth the structural cruxes of

the book embrace cannot be understood in terms of staple meaning or totalitarian essentialism. Truth in *Job* is portrayed and projected as 'voice ideas,' centripetally and centrifugally dialogic in nature, scope, dimension, and sense-making. When conflict-resolution is negotiated, dialogic 'relational striving' becomes a focused priority. The author of the book urges readers and critics to appreciate quests from varied points of view, from the point of view of diachronic multiperspectifying which implies that there can be 'no last word' on human suffering by virtue of its complexity. Seong Whan Timothy Hyun (2013) rightly comments in his reading of *Job* that 'a Bakhtinian reading of the text' would reconfirm that the meanings of varied voices with different ideologies contained in the prologue and the dialogue would be 'unfinalizable' despite the fact that all the voices do provide 'a whole picture of Job' enabling readers to 'find better questions rather than answers' vis-à-vis several themes wrought in.

Shakespeare's plays are rich in polyphonic imagination. In his presentation of all sides of human relationships, Shakespeare becomes not only 'the Poet of Nature,' as Samuel Johnson defends but also 'the supreme literary repository of trans-historical knowledge about human relations' as Novy observes. Shakespeare's complex seeing of human characters, his contrapuntal viewing and voicing in the mix of characters, the complexity of his language and plot-makings, the ultimate undecidability of phrases, words, and actions, and his use of soliloquy, the onstage interior questioning of a character's conflicted thoughts and motives, anticipating the new science of psychoanalysis, called neurosis, all these contribute to the richness of his polyphonic imagination. As Stephen Charles Rowan emphasizes in his doctoral thesis, "his plays enact the mind's playing with a concern, rather than dramatizing a single point of view," with "the concern in each play distributed among several voices, and each voice expressing in its own unique ways, contributing to 'the counterpointing of one voice with another' (ii).

Stephen Greenblatt's readings of Shakespeare provide a multidimensional view of 'how Shakespeare became Shakespeare' (I mean Greenblatt's book, *Will in the World...*) and why his plays, particularly tragedies bordered on the dark spirit of the human mind - tragedies such as *Hamlet*, *Othello*, *King Lear* and *Macbeth* – have an enduring impact upon readers' psyche even today, even after 400 plus years. Shakespeare's complex worldview, his varied and astonishing sense of character - 'his use of strategic opacity --, and tone, and his command of poetic form and rhetoric, his power over his dramatic structure,' all these contribute not only to the endurance of Shakespeare's plays but also to polyphonic critical readings. Greenblatt's own books on the playwright, including the one, titled *Hamlet in Purgatory*, 'a magnificent extended commentary on the otherness of the work in which Hamlet's father's ghost walked on stage,' as Peter Holland comments in his review of the book, are provocative enough to inspire readers to have a polyphonic approach towards Shakespeare criticism.

Aleksandr A. Smirnov comments in his essay, "Shakespeare: A Marxist Interpretation," that 'thousand threads bind Shakespeare to certain specific conditions and contexts in which he weaves the texture of his plays.' A bourgeois

class may have given him birth but the polyphonic wiring in his mind in terms of his imagination and creativity propels him to ensure that organic unity prevails in his works in the course of his striving to mirror objectivity by 'distinguishing the fundamental from the accidental, the permanent from the transitory, and interpreting this process in the light of his world perspectives' without yielding to any dogmatic or sermonising prescriptions on morality. His worldviews are of general tenor, left to readers to draw their own conclusions. Empiricism and humanism do guide him. Whatever may be the principles, such as 'the principle of trust in *Hamlet* or *King Lear*, or the principle of conscience in *Othello* and *Macbeth* (V.S.J. Albert's paper in this book commenting on K. Chellappan's cross-textual reading of Shakespeare's select plays with reference to guilt-sin-nemesis endured is worth noting in this context), or the principle of mercy in *The Merchant of Venice* and *Measure for Measure*,' it is the creative love of life and the heroic struggle for the preservation of the best that make an enduring impact upon the audience / readers.

Shakespeare criticism on the whole is a fine exemplification to understand how polyphony in primary texts can trigger polyphony in critical considerations. With an estimated eight or more scholarly books and articles emerging every day on Shakespeare, Shakespeare criticism, James Cunningham states, has become "a key locus of the current debate between traditional humanist exegetics and modern critical theory" (11). It has evolved into variegated polyphonic readings. 'Shakespeare in Theory' (Stephen Bretzius) and 'Shakespeare and Modern Culture' (Marjorie Garber) may be sampled as current trending metaphors. To quote Marjorie Garber, "psychology, sociology, political theory, business, medicine, and law have all welcomed and recognized Shakespeare as the founder, authorizer, and forerunner of important categories and practices in their fields. Case studies based on Shakespearean characters and events form an important part of education and theory in leadership institutes and business schools as well as in the history of psychoanalysis. In this sense, Shakespeare has made modern culture, and modern culture returns the favour" (<https://www.nytimes.com/2008/12/11/books/chapters/chapter-shakespeare.html>).

Readings bordering on how various critical approaches replay his works and whether his works validate the critical approaches practised by both modern and postmodern academia are part of Shakespeare studies today. Radical feminist criticism, Kathleen McLuskie for instance, influenced by a Marxist viewpoint, has gone to the extent of reading Shakespeare as 'the Patriarchal Bard.' What is 'Shakespearean' is marked today by rainbow versions to the extent that the 'original' Romeo, a faithful lover unto death, is replaced by a Romeo, a persistent romancer and philanderer. Hamlet is no more the indecisive thinker as his identity has been taken over by ambitious politicians, Lady Macbeths by extension, who will stop at nothing to gain their own ends.

The point is that Shakespeare studies have moved beyond the critical approaches and assessments done by Samuel Johnson (neo-classical reading), A.C. Bradley (character-based reading finding its logical apotheosis in psychoanalysis – Ernest Jones' reading of Hamlet and Oedipus is a brilliant reading through psychoanalysis)

and Wilson Knight (theme-based reading to demonstrate how literature is inherently enriching, or the bearings of literature serving as 'a force of moral good in society,' to remember L.C. Knights, or 'the great tradition' as enunciated by F.R. Leavis). It was Prior's book, *The Drama of Power* that changed rapidly Shakespeare criticism by giving importance to linguistic and stylistic features in Shakespeare's plays.

E.M.W. Tillyard's old historicist approach to Shakespeare 'set a political agenda for reading Shakespeare for more than seven decades.' Using the term, 'ambivalence' as a metaphor ('complementarity' is another term used by Norman Rabkin), *A.P. Rossiter has posited the idea of 'two-eyed' Shakespeare* to expound the coexistence of two opposing viewpoints, weighing up two contradicting views, in Shakespeare's plays, validating both as value judgments in a non-partisan manner. As Gayle Greene comments in another context, "the whole is only fully experienced when both opposites are held and included in a 'two-eyed' view" (263). All these data demonstrate how readings on Shakespeare are historicized contemporaneously in a given time and space.

If there is one poem that can be read for discerning the Bakhtinian characteristics of heteroglossia, I would suggest Milton's "Lycidas" without hesitation. It is a mind-boggling epic-poem that serves as a locus for a number of polyphonic intertextualities and voices emerging from within the text. It embraces a multi-register of classical rhetoric and allusions, discursive discourses connoting different layers of meaning, and above all, 'a system of polyglossia' making a vigorous transition from European influences towards foregrounding English as a signifier of 'linguistic nationalism' (Poetry Library 2006) via threefold cultural metaphors namely, 'language, religion, and identity.'

Milton's frequent digressions from conventional pastoral form represent his counterpoint focused themes which have contemporary relevance. His scope of pastoral elegy becomes a multi-coloured and multidimensional matrix for eerie and make-believe-day-dreaming 'blaming the sea-nymphs' for their failure to protect his friend, for musings intertwined with mythographic proportions and multivocal interpellations bordering on the loss of Edward King, the young poet who was drowned - died too young, 'before the mellowing year' (line 5). The sad occasion is poetically and extensively used to melancholically ruminate over his past Cambridge-days' friendship with the dead poet, to imply his angst about 'the labour' required to become a great poet, to express his Puritanism-bound perception of earthly fame, a vainglorious passing shadow when compared to the heavenly fame awarded by 'Jove' who will have the final say over what one deserves, and to critique corrupt clergymen of the Church of England, of all Churches by extension, implying that the good and talented ones, like Edward King, among the clergymen and clergymen to-be, die sooner than the capricious and unworthy ones who fatten themselves and fail to shepherd their flock. The complexity of language abounds with a variety of figurative devices ingrained within the texture, contributing to and compounding the layers of meaning.

Marlowe's *Doctor Faustus* is a play that draws my attention for the Bakhtinian kind of nexus of voices wherein 'the rhetorical, the theatrical, and the theological'

are dramaturgically and innovatively presented vis-à-vis the stature, aspirations, and damnation of the protagonist, Dr. Faustus, projected as 'a villain-hero' in the age and spirit of Renaissance. The confluence of the three elements/perspectives within a matrix of what Johannes H. Birringer calls 'theo-dramatism' is so dynamic and moving, contrapuntally juxtaposed without any partisan affinities, that there is 'a paradoxical interplay' that historicizes 'the dialectics of freedom and fate' in the context of 'a theologically saturated culture' and in an era of Renaissance on the one hand, and 'the scapegoat mechanism' that escorts the burden of hypocrisy with the Church, the blame-game played by the Church from the days of Peter's triple denial of Christ, revolving around who the real enemy (antichrist) is — is it the enemy outside the Church (promoters of a false gospel) or the enemy within the Church (members of the Church who practise 'Pharisaic legalism' (John Parker), leaving a wide chasm between preaching and practising)? – mediated through the consciousness of the audience with a tinge of moral censure on the other.

T.S. Eliot's insightful assessment that Marlowe was "the most thoughtful, the most blasphemous (and therefore, probably the most Christian) of his contemporaries" (14) sums up the polyphonic connotations of what marks Marlowe as a dramatist. The Church, comfortable with Pharisaic legalism, may see him as 'blasphemous.' Marlowe's thoughtfulness and his Christian sensibilities opt for problematizing the conscience of the Church, sensitizing and 'unsettling' the ambivalence of the audience vis-à-vis the fate of Faustus.

Amidst mediating through several consciousnesses within the texture of the dramatic text, Marlowe's approach to the characterization of Faustus, who is seen to be the 'enemy of his soul and master of his own fate,' his version of diabolical Lucifer and his team, and his portrayal of the three 'sympathizing' Scholars in an ambience of 'dark humour' when the Scholars understand the predicament of Faustus — his irredeemable fate of self-condemnation, are all part of the details known to the audience in the course of the performance of the play. But, what is not overtly stated in the play is what Stephen Greenblatt points out, namely Faustus as a Marlovian protagonist 'defines himself against early modern society but is actually embedded within its orthodoxy.' That is where his predicament lies, and therefore, he fails and falls. Agreeing with the observation of Greenblatt, David K. Anderson, in his essay titled, "The Theatre of the Damned: Religion and the Audience in the Tragedy of Christopher Marlowe," makes a Bakhtinian kind of sideward glancing and adds that Marlowe's strategic subtleties also problematize, by connotation, the ambivalent mood of the audience with a moral censure vis-à-vis the aspiration and the tragic denouement of Faustus.

These illustrations will hopefully inspire and enable readers, teachers, researchers, and students of literature/literary sensibilities to appreciate and cherish the fragrance of reading texts in the light of Bakhtin and Indic poetics. Any great work of art, every great work of art, ancient, or modern, or even postmodern, can be a locus for historicized polyphonic readings. Bakhtin can be a broad canvas for accommodating many other theoreticians including Derrida or Homi Bhabha. What really matters is polyphonic accomplishment of sense-making. This is what reading is about. Our

own Indic poetics can provide certain pragmatic parameters in terms of poetic excellence, metaphorical connotations, and poetic sublime, for reading and interpreting.

Concluding Remarks

Historicizing writing or reading is a way of wording the world with a thrust towards the human centre. It implies an interstitial dynamic process that constructs reading as a contemporaneous act that locates the text in the continuum of time and space. Continuum brings in relationality, relationality points to interstitiality, the presences of various sites, and interstitiality entails chronotopic and dialogic sideward glancing towards meaning-making. It shapes literature to perform its social and poetic functions. The osmotic-aesthetic process wrought into historicizing is harnessed by the impacts of several sites which constitute the sociology, historical situatedness, intertextual dexterity, and literariness of the text produced.

The text that becomes a work of art shines forth as an interstitial thing of beauty enriched by 'esemplastic' imagination' (Coleridge), radiating a transmogrified aesthetic form rooted in and routed through the temporalization of the word (narrative). Temporalization tempered with the plausibility of the sublime facilitates the text to act as 'tremulation on the ether' (D. H. Lawrence). This sums up the beauty of literature as an entity of art and aesthetics – a work of art as cultural artefact – opening up immense possibilities for hermeneutics.

Yes, a work of art is a cultural artefact by virtue of the fact that it reflects an aesthetic and philosophical perspective of fiction, beyond art for art's sake, exuding a worldview emerging out of and mediated through intertextual matrices, a worldview that enriches tradition, vivifies history, illumines the present by distillation, and showcases by connotation what is poetically plausible and therapeutically soothing.

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Surviving the Times of Illness: The Ayurvedic Way

— *Susheel Kumar Sharma*

Introduction

This paper is an intervention in the controversy between an article (Ghosal and Wang) which appeared in *The New York Times* on April 17, 2020 and its rebuttal (Ayush) by the Indian Government after which the article has been blocked from further dissemination though it is available on other websites. I find the article to be one of many such tirades against India in the Western press and the rebuttal very mild. Aniruddha Ghosal and Yanan Wang's article smacks of haughtiness and pride verging on belligerence out to debunk traditional societies and their wisdom by using choicest epithets generally used by left wingers. The authors try to prove the WHO reports and protocols to be the pieces of wisdom coming from the omniscient gods and the Indian traditional believers/healers as fools without realising that science works with the principle of hit and try.

"India bashing" in certain sections of press and other media is quite common; it sells very well and is gulped easily in the Western World. The phenomenon has very widely been reported on different platforms of the media by the persons of different nationalities like Alasdair Pinkerton, Bennett Voyles, Francois Gautier, Karolina Goswami, Lavina Melwani, Maria Wirth, Ramesh Thakur and Vamsee Juluri. For example, Pinkerton has found BBC coverage of South Asian geopolitics and economics pervading with Indophobic bias. The Western media keep on spreading baseless canards against India because of several reasons. Maria Wirth mentions three reasons for this malicious attitude of the Western press: superiority complex of the West, Christianity and not treating others as human. ("Don't Lecture India") In another article of hers she considers the Hindus naïve as a large number of them are quite gullible: "Hindus are often too naïve to realize what mind-set the dogmatic religions foster. ... Nobody needs to be worried about a nation where the Hindu roots are fostered." ("Demonisation of Hindus") Western media (like dw.com) apart, some of the modernly educated Indians also ride the band wagon of the India baiters. For example, when Arundhati Roy [speaks] "slowly, amiably, with a smile in her for-Western-eyes pretty face, it [is] pure poison, vicious and dangerous." ("Demonisation of Hindus") In another article of hers Maria writes: "Articles ... often written by Indians with Hindu names, [claim] that Indian (read Hindu) culture is to be blamed for the rapes, because it does not consider women as 'autonomous entities', which probably means that they can't do what they want. The Washington Post proclaimed that sexual violence was endemic in India. The Reuters Trust Law group named India one of the worst countries in the world for women. A Harvard committee crafted strategies for 'adolescent education' to change the Indian mindset about gender. It was getting a bit much. Don't westerners look at their own record - past and present - and compare it with that of India? Are they not ashamed?"

("Why This Focus") The prejudices of the West can easily be explicated by what Rao and Elst report in another case: "There is a nexus between India's vanguard secularists and anti-Indian forces in Washington and Islamabad." (Rao and Elst) Francois Gautier advances the following four reasons for the Westerners' slant reports: i) creating alternate negative reports to get published ii) Toeing the line of the editor who has a jaudiced opinion of India to get published. iii) The tenure of 3-5 years is not enough to understand the uniqueness and complexities of India and iv) The locational disadvantage of the journalists' being posted in Delhi, which is so (mentally) disconnected with the rest of India. ("Western Journalists") Gautier maintains that that the "Westernised Cream of India" have a biased view against India because of the continuance of the colonial model of education and history. ("Indianize Education") He not only suggests that Indian History books should be rewritten but he himself has come out with books like *Arise Again O India* (2002), *Rewriting Indian History* (2003), *In Defence of a Billion Hindus: One of the Most Marvelous People on This Planet-Ever...* (2018), *An Entirely New History of India* (2020) and *A History of India as it Happened* (2020). Let us examine Gautier's second opinion in some details.

It is true that the modern Indian eduction system is Indian only in its location as it is a highly derivative system that tries to conform to Euoepan or American systems. Most of the Indians have lost touch with traditional Indian wisdom because of a particular kind of attitude inculcated by the Indian modern education system developed by Macaulay and fostered by the "brown sahibs" – the Indian political and educational leadership even during the post-colonial times. Most of the text books in the Indian Universities are either the products the Euro-American minds or their derivatives. A cursory glance at the prescribed and recommended readings even in a course like Political Science, Economics, Philosophy etc. or at the Bibliographies of doctoral dissertations will prove my contention. Let us also have a look at the Macaulayan agenda of education for a better understanding of the issue.

Through his enlightenment project Macaulay was "attempting to raise up a large class of enlightened natives. [He further hoped] that, twenty years hence, there will be hundreds, nay thousands, of natives familiar with the best models of composition, and well acquainted with Western science. Among them some persons will be found who will have the inclination and the ability to exhibit European knowledge in the vernacular dialects." (Minutes) These natives were not only to be the men of science but also "a class [of] interpreters between us and the millions whom we govern, – a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect." (Minutes) Macaulay's supposition was that Indians (in 1835, the year the Minutes appeared) were ignorant of science because he was perhaps surrounded by a group of persons who either were not familiar with Indian wisdom or were out to decry it for some reason. Macaulay writes: "I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia. The intrinsic superiority of the Western literature is indeed fully admitted by those members of the committee who support the oriental plan of education." (Minutes)

He switches his arguments from history to literature, from literature to philosophy, from philosophy to utilitarianism and to science so frequently that his comments are nothing but sweeping generalizations to debunk Indian knowledge and trash Indian knowledge-systems. Macaulay's plan had a covert agenda too. It is revealed in his letter dated October 12, 1836 to his father Zachary Macaulay:

Our English schools are flourishing wonderfully. ... The effect of this education on the Hindoos is prodigious. No Hindoo who has received an English education ever continues to be sincerely attached to his religion. Some continue to profess it as a matter of policy. But many profess themselves pure Deists, and some embrace Christianity. The case with Mahometans is very different. The best-educated Mahometan often continues to be a Mahometan still. The reason is plain. The Hindoo religion is so extravagantly absurd that it is impossible to teach a boy astronomy, geography, natural history, without completely destroying the hold which that religion has on his mind. But the Mahometan religion belongs to a better family. It has very much in common with Christianity; and even where it is most absurd, it is reasonable when compared with Hindooism. It is my firm belief that, if our plans of education are followed up, there will not be a single idolater among the respectable classes in Bengal thirty years hence. And this will be effected without any efforts to proselytise, without the smallest interference with religious liberty, merely by the natural operation of knowledge and reflection. I heartily rejoice in this prospect ... (Trevelyan, 454-56)

In this context it is very easy to understand as to why Macaulay conceitedly tries to prove the superiority of English over Sanskrit and Arabic and replace the latter with the former. The sum that had been earmarked by the East India Company "for the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories" (Minutes) was only the pretext for a larger ensnaring design that Macaulay prepared. However, all the tall claims of "intrinsic superiority and advancement" fell flat in the wake of the COVID -19. There are some bold "enlightened interpreters" who instead of displaying their "ability to exhibit European knowledge in the vernacular dialects" have assumed the role of Macaulay and they keep on trying to shame India by donning the role of the trumpeters of the former colonial masters.

During the contingent situation of the pandemic, COVID-19, which has paralysed the entire world, alternatives are being explored everywhere to prepare counter-strategies to meet the crisis. The news¹ of various conspiracy theories, corrupt Big Pharma and the elite and global totalitarianism and slavery has further complicated the situation and the issue. Reliable alternative models for health preservation need to be looked for urgently and necessarily. A health system is supposed to take care of the following issues: a) the identification of an illness b) the causes of illness in a particular body c) the methodology to bring an ill body to its normal state and d) the methods for checking its spread and recurrence by adopting affordable means. Ayurveda, a time-tested knowledge system, addresses all these issues logically.

One need not be wary of this system as it does not promote any regimentation either by the elites or by the marginalised. The system is rather eclectic in nature as it empowers the individuals by reducing their dependence on the government and other outer agencies. Since it encourages the people to manage their physical, psychological and spiritual selves by maintaining a healthy social and environmental relationship the paper argues for its adoption by various agencies and individuals. Though Ayurveda is a full-fledged science that needs to be learned rigorously, some glimpses of it are being presented here with a view to counter the claims of Ghosal and Wang besides arousing one's curiosity for further studies.

The Health Science: Ayurveda

The Hindus consider a human being to be as (un)important creature and part of the entire Consciousness as any other creature is and therefore they do not give him any special place in Hindu Cosmology/ world view, unlike the Christian practice. Despite this they developed a science for curing the body of physical and mental diseases and physical deformities by administering medicines and performing operations² because the Hindus attach the same value to a living human body as a scientist attaches to his equipments. The study/ science of human body and its relation with entire cosmology are popularly known as Ayurveda³. The word Ayurveda⁴ literally means: "the text/science that bestows knowledge about life." Amongst several texts on the subject, three viz. *Charak Samhita*, *Sushruta Samhita* and *Vagbhata's Ashtang Hridaya* are recognised as the Great trio (*Brihatrayi*). The word Ayurveda consists of two morphemes viz. *ayu* and *veda*. According to *Charak Samhita (Sutra Sthana 1:42)*⁵ the conjunction of body (*Shareera*), sense organs (*Indriya*), mind (*Satva*) and soul (*Atma*) is called life (*Ayu*); the word 'Veda' means knowledge. Hence, *Ayurveda* means the knowledge of the union of body, sense organs, mind and soul. Ayurveda is regarded as a sub-veda (*Upaveda*) of *Atharva Veda*. It is also called the Panchama Veda (the 5th Veda) and is considered to be the Nectar of Nature (*आयुर्वेदोऽमृतानाम्*). The six basic principles of this *Veda* (compendium of knowledge) are: the knowledge of similarity (*samanya*), dissimilarity (*visheshha*), property (*guna*), substance (*dravya*), action (*karma*) and inherence (*samavaya*). It is claimed that by following the above tenets the highest well-being and non-perishable life span can be obtained. (*Charak Samhita, Sutra Sthana 1:27-29*)⁶ The encyclopaedic *Charak Samhita* defines Ayurveda as follows: something that bestows the knowledge about life (*ayu*) is ayurveda (*Charak Samhita, Sutra Sthana 30:23*)⁷. At another place it is defined as the treatise which describes *Hita ayu* (favourable to life), *Ahita ayu* (adverse to life), *Sukh ayu* (healthy life) and *dukh ayu* (diseased life-state) (*Charak Samhita, Sutra Sthana 1:41*)⁸. Ayurveda, therefore, deals with good, bad, blissful and sorrowful life and what is wholesome and unwholesome for it, longevity and about what ayu (life) is in itself. Ayurveda consists of the following eight branches of knowledge: General Medicine (*Kayachikitsa*), Diseases of eye, ear, nose and throat (*Shalakyas*), Surgery (*Shalyatantra*), Toxicology (*Agadatantra/ Visha Chikitsa*), Paranormal Science / Psychotherapy (*Bhoot vidya*), Obstetrics, Gynaecology & Paediatrics (*Kaumarbhritya*), Rejuvenation/ Anti-ageing treatment (*Rasayana*) and

Reproductive sciences or sexual vitality (*Vajikarana*). (*Charak Samhita, Sutra Sthana* 30: 28)⁹ This science of life enunciates principles to treat body as a whole and concentrates on a personalised approach to every individual⁹.

Charak Samhita comprises 120 chapters categorized into eight sections, or *Sthana*. They are: *Sutra Sthana* (Fundamental Principles, 30 chapters) *Nidana Sthana* (Primary Causes and Diagnosis, 8 chapters), *Vimana Sthana* (Quantification and Inference, 8 chapters), *Sharira Sthana* (Holistic Human Being, 8 chapters), *Indriya Sthana* (Lifespan of Patients, 12 chapters), *Chikitsa Sthana* (Management of Various Diseases, 30 chapters), *Kalpa Sthana* (Pharmacology, 12 chapters) and *Siddhi Sthana* (Modes of Therapeutic Administration, 12 chapters). The text is written partly in the form of verses (*shloka*) and partly in prose. In the last chapter of the *Siddhi Sthana* (12: 52), it is mentioned that there are 12000 verses in the text. However, only 8419 verses and 1111 prose paragraphs are available now. *Charak Samhita* contains many remarks in the fields of human anatomy, embryology, physiology, pharmacology, blood circulation and diseases like diabetes, tuberculosis, heart disease, etc which are held in reverence even today. The book also describes medicinal qualities and functions of more than a million herbal plants. *Charak* has emphasized the outcome of diet and activity on mind and body. He has proved the correlation of spirituality and physical health and has contributed greatly to the diagnostic and curative sciences. *Charak's* principles, diagnoses, and cures retain their potency and truth even after a couple of millennia.

The origin of surgery is as old as the warfare. The surgical science, known as *Shalyatantra*, was quite well developed in India. *Sushruta* is widely regarded as the father of Indian surgery. His work *Sushruta Samhita* is known for anatomical knowledge and surgical procedural descriptions. The *Sushruta Samhita* is in two parts, the first, called *Purva-tantra*, is in five sections viz. *Sutra Sthana* (Introduction to Medical Science especially Surgery, Medical Education and Training, Theory of Therapeutic Substances and Dietetics, 46 chapters), *Nidan Sthana* (Pathology and Diagnosis, 16 chapters), *Shareer Sthana* (Anatomy and Physiology, 10 chapters), *Chikistha Sthana* (Therapeutics in Various Diseases, 40 chapters) and *Kalpa Sthana* (Pharmacology, 8 chapters). The second called *Uttara-tantra* consists of 66 chapters on different branches of medical science viz. *Shalakyatantra* (Etiology, Diagnosis, Prognosis, Prevention and Treatment of Diseases in and around the Head, 26 chapters), *Kaumaryabhritya* (Paediatrics, 13 chapters), *Kayachikitsa* (General Medicine, 21 chapters), *Bhutvidya* (Super-Natural Aetiology, 3 chapters) and *Tantrayukh* (Diagnosis Devices 4 chapters). Some of the principles for study and the theory and practice as suggested by *Sushruta* are valid even today. For example, for the study of anatomy, he suggested dissection of a dead body; for experimental teachings he suggested incision on vegetables such as watermelon and cucumber and probing on worm-eaten woods. The book deals with the principles of traction, manipulation, apposition, stabilization and postoperative physiotherapy to manage orthopaedic dislocations and fractures. *Sushruta* discusses measures to induce growth of lost hair and removal of unwanted hair. *Sushruta* is also acknowledged as the first dental anatomist of the world and he was familiar with techniques of anaesthesia and recovery. He also invented

several surgical instruments. Rhinoplasty, inoculation against small pox etc were practised in India even as late as the 18th Century AD, as mentioned by Dharampal in his book entitled Indian Science and Technology in the Eighteenth Century. The technique for Rhinoplasty as suggested by Sushruta is still being used successfully to perform operations. (patrika.com)

The third scholar of classical Ayurveda, Vagbhata, a Buddhist, is believed to have lived in Sindh around the sixth century. From among the several books ascribed to him the *Ashtangsangraha*¹¹ and the *Ashtanghridayasamhita*¹² are most important. *Ashtangsangraha* consists of a total of 150 chapters which are classified as: *Sutra Sthana* (40 chapters), *Nidana Sthana* (16 chapters), *Shareera Sthana* (12 chapters), *Chikitsa Sthana* (24 chapters), *Kalpa Sthana* (08 chapters) and *Khila/Uttara* (50 chapters). *Ashtanghridayasamhita* consists of a total of 120 chapters which are classified as: *Sutra Sthana* (30 chapters) *Nidana Sthana* (16 chapters), *Shareera Sthana* (06 chapters), *Chikitsa Sthana* (22 chapters), *Kalpa Sthana* (06 chapters), and *Khila/Uttara* (40 chapters). There are a few more important books on the subject like *Bhava Prakash Samhita*, *Bhela Samhita*, *Harit Samhita*, *Kashyap Samhita*, *Madhava Nidanam* and *Sharnghadhara Samhita*.

World Health Organization on Health

World Health Organization (WHO) considers "Health ... [to be] a resource for everyday life, not the objective of living; it is a positive concept, emphasizing social and personal resources, as well as physical capacities"¹³. WHO defines health as "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity."¹⁴ The definition was agreed upon by 61 signatories in 1946. It has been challenged on several counts¹⁵ but it *has not yet been amended*¹⁶ *though the process of changing it is on*.

It is clear from the existing definition that a "complete well-being" is the objective of WHO; however, the word "complete" in it has drawn flak from the stakeholders as this indicates a sort of perfection which is not achievable by any human being. Moreover, some parts of the definition are tangible while others are not. Again, a "social well-being" cannot be defined without any reference to ethical values. So there is ample scope of variation in terms of a community's attitude, feelings, understanding and acceptance. In order to implement this definition as a working model further classifications and quantifications are needed. Another objection to the WHO's accepted definition is that it does not make a difference between the animal and the human needs and it is, therefore, equally applicable to the animals. It strengthens Schumacher's charge that the animal model of humanity has grown popular in science. Therefore, there is a need to give science/health a human angle. Schumacher (Guide 25-28), in a different context, notes that within the humanities the distinction between consciousness and self consciousness is seldom drawn. Taking appropriate cues from Buddhism he suggests the following four equations to underline the difference between animals and human beings:

"Mineral" = m

"Plant" = m + x

"Animal" = m + x + y

"Human" = m + x + y + z,

where m= inanimate matter, x= life-force, y= consciousness and z= self-awareness. While m is real, the other three factors (x, y and z) experienced by each individual represent ontological discontinuities. WHO has made some efforts to make its definition more human-centric in practice. For example, while chalking out plans for 'Global Strategy for Health for All by the Year 2000'¹⁷, Desh Bandhu Bisht¹⁸ presented a short report, based on Schumacher's arguments, entitled "Spiritual Dimensions of Health"¹⁹. It was accepted by the Executive Board of the WHO (in the 73rd session, Agenda Item 11, EB, R3, Seventh meeting, EB73/SR/7 dated 16 January 1984) and subsequently recommended to the 37th World Health Assembly to "note the Board's conclusions." The reflection paper on the theme also tried to define the term "spirituality" in ethical and secular terms by culling out the common idea from the meanings in four different dictionaries, two each in English and French: Spirituality is "a phenomenon that is not material in nature but belongs to the realm of ideas that have arisen in the minds of human beings, particularly ennobling ideas."²⁰ The definition was slightly expanded in the 37th World Health Assembly by adding "beliefs, values and ethics" to this definition: "spiritual dimension ... [implies] a phenomenon that is not material in nature but belongs to the realm of ideas, beliefs, values and ethics that have arisen in the minds and conscience of human beings, particularly ennobling ideas"²¹. Having conceded that "the spiritual dimension plays a great role in motivating people's achievements in all aspects of life"²² WHO has called upon the Member States to consider a spiritual dimension (as defined in the WHO resolution [see supra] in accordance with their own social and cultural patterns²³ in their Health for All²⁴ strategies. Further, the Executive Board of WHO on the recommendation of the special group has proposed the following amendment in the definition of health: "Health is a dynamic state of complete physical, mental, spiritual and social well-being and not merely the absence of disease or infirmity"²⁵ but so far neither the definition of health nor the preamble to WHO's constitution has been amended to accommodate the proposal. However, with the inclusion of spiritual health within WHO's purview, a number of other significant organizations have also attended to the spiritual needs and incorporated reference to it in their key documents. For example, the action plan "Agenda 21" of the United Nations recognizes the right of individuals to "healthy physical, mental, and spiritual development"²⁶. This has led to some research in this direction. For example, it has been reported by Ahmad Ghaderi and others in their "Explanatory definition of the concept of spiritual health: a qualitative study in Iran" (ncbi.nlm.nih.gov):

A large number of systematic reviews showed that spiritual health can contribute to positive health outcomes (17). Heidari et al. revealed that spiritual health improves physical well-being and quality of life (18). Research conducted on patients with asymptomatic heart failure in 2009 indicated that spiritual health is positively related to better mental health (19). Rahnema et al. also showed that spiritual health prevents the emergence of depression and anxiety in patients with spinal cord injury

(20). This is in agreement with the results of the present study that illustrated the positive effect of spiritual health on physical, mental and social health. (ncbi.nlm.nih.gov)

Health in Ayurveda: Principles and Practice

The Sanskrit word for health, *swastha*, has two morphemes: (i) *swa* = mine (my own self/soul/pran/jivatma) and (ii) *stha* = to be located. According to derivational etymology, *Swastha* is defined as "staying in one's self (or own natural state) with equanimity"²⁷. It is explained as: one who stays in its specified place is *swastha*. As life (*ayu*) is a conglomeration of the four interdependent components namely, the body (*Shareera*), the sensory and motor faculties (*Indriya*), the mind (*Satva*), and the soul (*Atma*) (*Charak Samhita, Sutra Sthana* 1:42)²⁸, a perfect healthy life necessitates a wellness of all the four and an absolute complementary support of all of them. The Ayurvedic concept of health, therefore, encompasses the physical, mental, sensory and spiritual domains. In Ayurveda a healthy human being has been defined as one who has congruent and balanced musculature, compactness of the body and strong sensory and motor units, one who withstands and survives the onslaughts of illness, one who is able to endure hunger and thirst, one who successfully braves variance of atmospheric temperature (high temperature of the sun and cold weather), one who can perform exercises (daily chores) comfortably and one who is able to digest and assimilate food easily. (*Charak Samhita, Sutra Sthana* 21:18-19)²⁹

The three roots of a human body³⁰, according to *Sushruta Samhita*, are: *dosha* (*Vataadi Tridosha*³¹), *dhatu* (*Rasadi Sapta Dhatu*³²) and *mala* (*trimala*³³); as the life of a tree depends on the strength of its roots, in the same way the origin, the maintenance and the destruction of a human body depends on on these three building blocks. *Sushruta Samhita* details the definition of health in keeping with the spirit of the word, *swastha* and the above three elements: one who has the *doshas* (primary life force) in equilibrium, the *agni* (digestive fire) in a balanced state, well formed *dhatu*s (tissues), proper physiological functions for elimination of malas (excretions etc.) and well-functioning bodily processes, and whose sensory and motor organs, *mana* (mind), *atma* (soul) and *indriya* (senses) have enough balance to keep one in a pleasant state is called a healthy person or *Swastha*.³⁴ When it is restricted to physical body/health of an individual it is known by the following aspects: a proper nourishment, a proper strength, a desire and appetite for an intake of food, a proper digestion of food ingested at proper time, a sleep at proper time, an absence of pathological or dreadful dreams, a feeling of freshness after waking up in the morning, a proper evacuation of faeces, urine, and flatus at the proper time, a proper functioning of mental faculties, intelligence and senses in all respects and an absence of any kind of pain.

Ayurveda³⁵ emphasizes the balance of a body, mind and soul to achieve an anatomical, physiological, mental and spiritual well being. Ayurveda aims at maintaining a healthy person's health (by preventing illness), healing the sick by managing dysfunctions of the body and curing diseases (of mind, body or both) that manifest in a person, protecting health, prolonging and preserving life:

"*svasthasya svasthya rakshanam, aturasya vikara prashamanam*" (*Charak Samhita, Sutra Sthana 30: 26*)³⁶. It may be noted here that the word used in the verse cited above is cure (= *shaman*) and not suppress (= *daman*). Ayurveda considers human body to be the storehouse of diseases³⁷. Ayurveda does not act on the principle of killing bacteria or virus but on the one that eliminates foreign material that gives birth to them or attracts them to the body by using *Shodhana* (detoxification techniques) followed by the *Panchkarma*.³⁸ Remaining healthy is given more importance in Ayurveda while managing diseases is given the second priority. Health is not only the prerequisite but also the objective of a person for fulfilling three basic desires (*Eshanas*)³⁹ of human beings viz. longevity, wealth (or materialistic comforts), and a blissful afterlife (after death) and for achieving all the four major goals (four *Purusharthas*: *Dharma, Artha, Kama, and Moksha*) of a human life⁴⁰.

Diseases: Causes & Cures in Ayurveda

Technically speaking, absence of health is sickness and a person who is not healthy is sick (*rogi*). On the basis of the Sushruta's definition cited earlier (*Sushruta Samhita, Sutra Sthana 15:10*) a person whose doshas are not in equilibrium, the digestive fire is not in a balanced state and the *dhatu*s (tissues) and *malas* (wastes) are not working in a normal way; the sensory and motor organs and mind, *atma* are not in a pleasant state is called sick (*aswastha*). "*Roga*", the Sanskrit word for a "disease" has many synonyms⁴¹ like "*vyadhi*", "*atanka*", "*yakshma*", "*jwara*", and "*vikara*". Similarly, "*nidan*", the Sanskrit word for word for a "diagnosis/prognostic", has many synonyms like "*Hetu, nimitta, ayatana, karta, karana, pratyaya and samutthana*"⁴². (*Charak Samhita, Nidana Sthana 1:3*) Doing away with the causes that lead to a disease in such a manner that they do not reappear or recur is called prognosis/ treatment. (*Sushruta Samhita, Uttaratanttra 1: 25*)⁴³ *Nidana* is of three types: unsuitable contact of sense organs with their objects (*Asatmyendriyarthasamyoga*), intellectual errors or knowingly engaging in harmful activities (*Pragyaparadha*), and seasonal, temporal factors (*Kala*). (*Charak Samhita, Nidana Sthana 1:3, op. cit.*)

Ayurveda classifies diseases into three categories on the basis of their sources/ places of appearance viz. physical, mental and environmental⁴⁴. For example, conditions like boils, physical cuts, fractures, intestinal ailments and cough are physical ailments; diseases like Narcissistic personality disorder, claustrophobia and high blood pressure are psychosomatic as they have their source in mind; and epidemics like Plague, Yellow fever, Meningitis, a pandemic like COVID-19 and the diseases caused by famine or flood are environmental as they have their genesis in the environment. Physical ailments (*Nija/ endogenous*) are caused by the vitiation of body doshas (*vata, pitta and kapha*). They are mainly of three types, viz. *Agneya* (*pitta dosha* dominant diseases), *Saumya* (*kapha dosha* dominant diseases), *Vayavya* (*vata dosha* dominant diseases)⁴⁵. They are grouped as Somatic diseases. The simplest formula for the recovery of a patient suffering from the vitiated *doshas* (humours) is to restore the equilibrium of the *doshas*.

Mental/ psychological (*Manasa*) ailments are caused by a conflict between not getting the desired things and getting non-desired things. *Sattav* (associated with

the quality of balance, harmony, goodness, purity), *Rajas* (associated with the quality of passion, desire and activity) and *Tamas* (associated with quality of imbalance, disorder, anxiety, impure, and lethargy) are considered to be the bio-chemical forces affecting the state of the mind. These (psychic) diseases are of two types viz. *Rajas dosha* dominant and *Tamas dosha* dominant diseases. (*Charak Samhita, Nidana Sthana* 1:4) Those who are not able to control their *rajas* and *tamas* (psychological *doshas*) cannot attain salvation⁴⁶. For a patient's recovery⁴⁷ from this type of ailments it is suggested that the patient has to act wise and ponder over carefully to know as to what is (un)beneficial and discard the unwholesome regimens. The patient should also, try to acquire knowledge about self (*atman*), place (*desha*), time (*kala*), strength (*bala*) and potential/capacity (*shakti*). He should regulate his conduct related to virtue (*dharma*), wealth (*artha*) and desire (*kama*) besides serving the wise (who are familiar with the psychological diseases) and following their instructions.

Environmental/ exogenous ailments (*Agantuja*) refer to the injuries caused by invisible organisms/ factors (*bhuta; bacteria / virus* etc) from outside like poisonous substances, wind, fire and trauma. These diseases are normally averted by three types of strength/ power / immunities viz. hereditary, since birth (*Sahaja*), seasonal or periodic (*kalaja*), and acquired (*yuktikrita*) which are invigorated by taking proper food (*Ahara*), proper sleep (*nidra*) and observance of celibacy/control of senses (*bramhacharya*).

According to Ayurveda miseries are caused because of the impairment of intellect (*dhi*), controlling power (*dhriti*) and memory (*smriti* or recalling power), ageing/ advent of maturity and unwholesome contact with objects of senses and deeds. (*Charak Samhita, Sharira Sthana* 1: 98)⁴⁸. Because of the impairment of the intellectual prowess a person starts indulging in inauspicious/ undesirable deeds. These causes have further been reduced to three viz. time, external environmental factors and one's ability to respond to one's external environment. (*Charak Samhita, Sutra Sthana* 11: 38 - 44; *Shareera Sthana* 2: 40)⁴⁹ Of these the last one is the most important one. Unlike the western system of identifying an enemy outside in the form of a bacteria or a virus Ayurveda finds the cause of the disease largely within the person. Ayurveda holds the unwholesome union [excessive utilisation (*Atiyoga*), non-utilisation (*ayoga*) and wrong utilisation (*mithiyoga*)] of the sense organs (*asatmyaindriyarthasamyoga*), the intellectual defects/ misdoings (*prajnaparadha*) and adaptability to the seasonal effects (*kala parinam*) as the three causes of diseases⁵⁰. Thus, a disease is largely the result of an individual's misdoings and weaknesses. On the other hand a proper utilization and a wholesome union (*Samyoga*) of the sense organs, the actions and the time are beneficial for the maintenance of health. Thus, the body and the mind are the abodes of diseases as well as health. Proper body-mind interaction is the cause for happiness⁵¹. It is, therefore, expected that an individual has to pay utmost attention to his body-mind interaction in order to stay healthy.

If an individual himself is the cause of his disease and he alone has to manage it; this proposition should not lead one to conclude that there is no need/role of a doctor in Ayurveda. Had that been the case there would not have been an occasion

for their classification into three categories⁵² of the physicians (*bhishaj*) viz.: pseudo physicians/ impostors (*bhishakchadmacarah*), feigned/pretender physicians (*siddhasadhit*), and the genuine physicians with essential qualities (*vaidya guna yukta / jivitabhisara*). The bottom-line in Ayurveda is: the unwholesome/sinful acts (*pragyaparadha*)⁵³ vitiate the doshas and an imbalance in the doshas triggers an ailment. The identification of the vitiated humour and the strategy to pacify it, therefore, is a technical task more so, because unlike the practice in the allopathic system, Ayurveda does not suggest a ready-made and standard protocol to follow in a particular ailment. Ayurveda generally suggests treatments according to the types of the diseases. For example, administering medicines or an operation is good for the first type (physical) of diseases, chanting of certain mantras has been suggested for the second type (mental) and general cleanliness and social control have been suggested for the third type (environmental). Similarly, it has been suggested that the physical ailments are pacified by adopting the remedial measures of the divine and rational qualities while the manas dosha can be treated with general and specific knowledge, temperance, memory and concentration. (*Charak Samhita, Sutra Sthana 1:58*)⁵⁴. Thus, it is clear that in absence of a prescribed regimented path a physician, according to his perception, experience and knowledge, has to chart the path for the equilibrium of the doshas leading to the patient's recovery from the disease.

Ayurveda mentions three kinds of treatment modalities⁵⁵ and three kinds of cleansing processes⁵⁶. The three treatment modalities are: a) Divine or spiritual or non-material therapy (*Daivavyapashraya*) which includes mantra chanting, taking medicines, wearing gems, auspicious offerings, oblations, gifts, offerings to sacred fire, sticking to the spiritual rules, atonement, fasting, chanting of the auspicious hymns (*mantras*), obeisance to the seniors and the gods, pilgrimages etc. b) Therapy based on reasoning (*yuktivyapashraya*) which includes proper regimen of dietetic and life-style, medicine planning, *panch karma* and c) psychotherapy (*satwavajaya; dependant on sattwa*) which includes a withdrawal of mind from harmful objects (*Rajasic and Tamasic* symptoms). Cleansing is desirable in all the three types of diseases to pacify the vitiated doshas of the body. It has three types: a) Internal cleansing (*Antahaparimarjana*) which introduces drugs inside body for the treatment of diseases caused by an improper diet etc., b) External cleansing (*Bahiparimarjana*) which is done over the skin by the application of massage, sudation, unction, affusion, applying external pressure and kneading over affected body part externally and c) Surgical procedures (*Shastrapranidana*) that include excision, incision, puncturing, rupturing, scraping, uprooting, rubbing superficially with rough surface, suturing, probing, application of alkalis and leeches.

It is clearly suggested that a person who wishes to stay healthy should take a wholesome diet, move cautiously, make donations, observe equality, remain truthful, and respect venerable people. One should have a good behaviour and a forbearing attitude besides remaining unattached to the sensual pleasures. One who is endowed with such an intellect, speech and (positive) actions which yield good results, who has a submissive mind, clear understanding, and knowledge, and who does penance

and makes continued efforts in yoga, does not fall victim to diseases. (*Charak Samhita, Shareera Sthana 2: 46-47*)⁵⁷

It is clear from the above that Ayurveda encourages the maintenance of health through a close attention to balance in one's life, right thinking, lifestyle and the use of herbs. Knowledge of Ayurveda enables one to understand how to create this balance of body, mind and consciousness according to one's own individual constitution and how to make lifestyle changes to bring about and maintain this balance.

Ayurveda: The Principles

The modern medical system, in the typical occidental approach of looking for the outside/ external forces, considers some bacteria and/or virus responsible for most of the diseases and therefore insists on destroying them. On the other hand Ayurveda, in the typical oriental manner, looks within a person to locate the source of a disease within the body. In the Indian/Oriental approach the enemy may keep on dwelling outside if the inside is protected enough. Therefore, Ayurveda, instead of concentrating on killing a bacteria/ virus, tries to consolidate the inner strength. So in Ayurveda it is not a constant struggle between good and bad forces but there is an effort to balance for a peaceful coexistence. Ayurveda works mainly on the following three principles:

Principle 1: Principle of Similarity & Dissimilarity (*Samanya Vishesha Siddhanta*)

The principle of a *dravya* (substance) that brings about union or increase in the *dravya's* quality or quantity is called "*samanya*" (similar) and the principle (of a *dravya*) that brings about non-union or decrease in a *dravya's* quality or quantity is called "*vishesha*" (dissimilar/ special).⁵⁸ (*Charak Samhita, Sutra Sthana 1:44-45*)

Principle 2: Principle of Five Fundamental Elements (*Panch Mahabhoota Siddhanta*)

Each and every cell, organ, organ systems and in general every *Dravya* (substance/ human body) in the universe consists of the following five proto elements (*Pancha Mahabhoota*) that are in different proportion in each substance -

<i>Akasha</i>	(space proto element)
<i>Vaayu</i>	(air proto element)
<i>Agni</i>	(fire proto element)
<i>Jal</i>	(water proto element)
<i>Prithvi</i>	(earth proto element)

<i>Bhoota (Element)</i>	<i>Associated Sense</i>	<i>Associated Sense Organ</i>	<i>Perception mode</i>
<i>Akash</i> (Space)	Sound	Ear	Heard
<i>Vayu</i> (Air)	Touch	Skin	Heard, Felt
<i>Agni</i> (Fire)	Sight/Colour	Eye	Heard, Felt, Seen
<i>Jal</i> (Water)	Taste	Tongue	Heard, Felt, Seen, Tasted
<i>Prithvi</i> (Earth)	Smell	Nose	Heard, Felt, Seen, Tasted, Smelled

Principle 3: Tri-energy Principle (*Tridosha Siddhanta*)

Ayurveda says the body is made up of tissues (*dhatus*), waste products (*malas*), and doshas⁵⁹ (loosely translated as Energetic Forces). The five proto elements combined with each other give rise to three types of doshas (*Tridosha*)⁶⁰ viz. vata, pitta and kapha. In Ayurveda, dosha is also known as the governing principle as every living thing in nature is characterized by the dosha. Dosha means "that which changes/ moves". The doshas are constantly moving in dynamic balance, one with the others. Therefore, *Tridoshas* are responsible for assisting in the creation of various tissues in the body and for the removal of any unnecessary waste products from the body. *Tridoshas* influence all movements, transformations, sensory functions, and many of the other activities in the human body and mind. In short *Doshas* (humours/ energies) are required for the life to happen. Like the ancient Greeks, Ayurveda considers a balance in three doshas responsible for health. All of them have to stay in balance to keep a body in a healthy and stable state. The following table briefly summarises the effects of these humours on a human body:

<i>Principle</i>	<i>Bhoota Composion</i>	<i>Characteristic</i>	<i>Responsible for</i>	<i>Example</i>
Vata (Air principle)	Vayu, Akash	Prana	The movement of each and every atom; provides space for all movements to occur; and mobilizes the function of the nervous system	the act of respiration, peristaltic movements in the intestine, excretion of waste from our body, movement of nerve impulses in the nerves, initiation to do any work, etc
Pitta (Fire principle)	Agni, Jal/ Apas	Tejas	any transformation taking place in our body; the temperature changes in our body; and uses bile to direct digestion	digestion, metabolism, breaking of large food particles into smaller ones for absorption in our body, etc
Kapha (Water principle)	Prithvi, Jal/ Apas	Ojas	energy storage, the formation of new structures, protection in our body and bonding between molecules in our body to form larger molecules; relates to mucous, lubrication and the carrier of nutrients into the arterial system	immunity, synovial fluid in joints, mucous lining protecting the digestive tract, adipose tissue storing fat, the stability of the body and mind, etc

In Ayurveda three words viz. *buddhi* or intellect, *ahamkara* or ego, and *manas* or psyche conceptualize the mind. Each of these works together with separate functions. According to ayurvedic theory, mental nature is more subtle than physical nature. Sometimes the body and mind are different types, one compensating for

the other, such as a *vata* mind in a *kapha* body. The categories of mental faculties are linked to *triguna* (*sattva*, *rajas* and *tamas*) theory. These *gunas* are responsible for the sensitivity of the mind, its capacity to perceive truth and to act accordingly.

In order to prevent a disease Ayurveda adopts a threefold approach: monitoring *Swasthavrita* by following a *dinacharya* (daily routine) and *ritucharya* (seasonal routine), monitoring *Sadvrita* by following religious rituals and good social practices and taking some herbal concoctions. For curing a disease it recommends, cleansing the bodies of toxins (*Sanshodhan*), pacifying the deranged or agitated bodily humours (*Sanshaman*), monitoring personal (*mental and bodily*) acts, and social conduct (*Sadvrita*), following a regimen of diet (*Pathyahara*), and using medicines (*Rasayana*).

Dinacharya and Ritucharya

Ayurveda emphasizes the prevention of sickness which in terms of modern science means increasing immunity. It suggests a very simple formula for achieving this: be aware of oneself and stay in rhythm and harmony with nature. Ayurveda suggests regulating one's daily regimen (*Dinacharya*) and seasonal regimen (*Ritucharya*) to align human bodies with nature's rhythms to maintain a healthy life on the basis of the above discussed principles which must be in consonance with the ten principles of *dharma* outlined in *Manusmriti*⁶¹. Vagbhata assures: "One who always resorts to desirable food and regimen, is objective, uninterested in sensual affairs, generous, straight forward, honest, having patience and who values traditional wisdom will never be affected by diseases." (*Ashtang Hridayam, Sutra Sthana* 4: 36)⁶² It is also written that "the vigour and complexion (radiance) of the person following seasonal dietary and lifestyle regimen are enhanced", (*Charak Samhita, Sutra Sthana* 6:3)⁶³. The diet includes various types of food articles which are eatable (*ashita*), chewable (*khadita*), drinkable (*pita*) and lickable (*lidha*). The food habits (*aahar*) and the life-style (*vihar*) are regulated accordingly. Daily and seasonal regimens are respectively dealt with in detail in *Matrashiteeya* and *Tasyashiteeya* chapters of *Charak Samhita*, (*Sutra Sthana*, Chapters 5 & 6). Chapters 2 and 3 in Vagbahta's *Ashtang Hriday (Sutra Sthana)* are devoted to daily regime (*Dinacharya*) and seasonal regimen (*Ritucharya*) respectively. Here is an example of a daily regime (*Dinacharya*) to keep one healthy on the Ayurvedic principles:

1. **Wake up in the wee hours**⁶⁴. A healthy individual should wake up approximately 80 minutes before sunrise to stay healthy and soon after should clean all parts of the body including bowls, teeth, tongue, eyes, nose, throat, etc.
2. **Daily exercise (*vyayama*)**: One should do some Yoga exercises (e.g. *Surya Namaskar*) or some other physical exercises everyday. Technically, activities that result in tiredness are termed *vyayama* (exercise)⁶⁵. Doing exercise helps one to be capable of daily activities; it increases digestive power (*agni*), reduces fat and keeps a body fit.^{lxvi} Ayurveda also recommends a person's qualification and the time and limit of exercising: One who is strong and eats unctuous food everyday should use half of one's energy to do exercise. The same is to be

done in winter season and autumn. In summer and rainy season, one should use less than half energy to do exercise⁶⁷.

3. **Apply Oil (*Abhyanga*) daily:** *Abhyanga* means applying oil all over the body in the direction of the hair follicles (*anulom gati*). A daily oil massage reduces premature aging; it keeps one young, reduces tiredness, pacifies Vata Dosha, brings clarity to the eyes, nourishes the body, facilitates sound sleep and makes one's skin healthy. (*Ashtang Hridayam, Sutra Sthana 2:8*)⁶⁸ It's good to apply oil to the whole body, but if it is not possible, one should apply it to one's face, scalp, into the ears and feet. It should not be done if a person is suffering from kapha dosha, indigestion and during the course of Shodhan therapy. (*Ashtang Hridayam, Sutra Sthana 2:9*)⁶⁹
4. **Powder Massage (*Uvdartana*) everyday:** The act of massaging with fine medicated powders with some friction on the body in the opposite direction of hair follicles with high pressure is called as *Uvdartana*⁷⁰. It pacifies kaphadosha, liquefies fat in one's body, brings about stability in body parts and also makes the skin lustrous⁷¹.
5. **Gandusha (Oil Pulling) and Kavala (Gargling):** Oil pulling (*Gandusa*) with oil or hot water or *kashaya*⁷² should be done every day to prevent decay, oral mal-odour and gum bleeding. This has to be done every day in the morning and after every meal. Oil-gargling strengthens the jaws and the voice; it creates a flabby face and induces good taste for food; if one practises it one will not suffer from the dryness of mouth, cracks of lip, diseases of teeth and hoarseness of voice.⁷³ (*Charak Samhita, Sutra Sthana 5: 78-80*) *Kashaya* or *Kavala Graha* or *Kavala* is a procedure of holding comparatively small quantity of liquid (oil or medicated or simple warm water) in the mouth; make it move briskly inside and spitting out quickly. It removes loss of appetite, bad taste, dirt and excess salivation from the mouth.
6. **Dress Properly:** Keeping in line with Indian traditional wisdom of dressing⁷⁴ well it is suggested that one should adopt the following practices to maintain personal hygiene and make a good appearance in the society: by wearing clean apparels, using fragrant articles and garlands, wearing jewels and ornaments, cleansing feet and excretory orifices regularly, trimming and grooming body hair and nails frequently, using proper footwear and carrying an umbrella to avertive of calamities. This is required for one's positive and productive image building in the society. (*Charak Samhita, Sutra Sthana 5: 95-102*)
7. **Observe a Regimen of Diet:** Unlike modern dietetics, which is restricted to the concept of calorie consumption, Ayurveda recommends methods of taking food, its quality and quantity based upon individual's capacity to digest (*agni*). Meals should be had at an appropriate time⁷⁵ and in appropriate quantity⁷⁶, after taking bath and after cleaning one's mouth, washing the feet, hands and face⁷⁷, only when one feels hungry; meals should be the familiar, clean, healthy (corresponding to the constitution, etc.), oily / moist, unctuous, hot, pleasant to the mind and easily digestible. Food-items should be chosen after carefully

considering one's own constitution, likes and dislikes and should contain all the six tastes (*rasa*) with the predominance of sweet taste; one should have more of pleasant liquid food. One should practice mindful eating in a calm, quiet environment, paying due attention to the food and chewing it properly. This enables better breakdown of food and also gives time for the digestive enzymes in one's mouth to do their work properly. One should have meals without any bickering, without scolding / abusing the food and without too much of talk; in the company of the liked persons and served by clean and faithful persons. One should have one's meals after having offered it to the deities, feeding the elders, guests, children, mentors, after satisfying even the servants, dependents and pets maintained in the house. (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 35-38)⁷⁸ Food substances which are fatty, sweet, slow and hard and which are not easily digestible should be consumed at the commencement of the meal whereas those food items which are opposite in nature and quality should be had at the end of the meal; and those which are predominantly sour and salty should be had in the middle of the meal. (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 45)⁷⁹ The food articles like *shashtika* rice (*Oryza sativum*), *shali* rice (*varieties of Oryza sativum rice*), green gram (*Vigna radiata*), rock-salt, Indian-gooseberry (*Phyllanthus emblica*), barley, rain-water, milk, ghee (clarified butter), meat of the animals living in arid areas and honey can be regularly consumed for preservation of health. One should take those food articles daily, which maintain good health besides preventing the onset of diseases. (*Charak Samhita, Sutra Sthana* 5: 12-13) The postprandial drinks that are not harmful to the tissue elements of the body and that are not incompatible with the food consumed should be taken. (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 51)⁸⁰ One should regularly have *triphala*⁸¹ mixed with honey or *ghee* (clarified butter) at night for strengthening one's eye-sight. (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 44)⁸² One should not talk or laugh while eating, or be distracted by other objects⁸³. (*Charak Samhita, Vimana Sthana* 1: 25.9) Such food-items as are re-heated or are contaminated by grass and hair or by insects like house flies or very hot/ spicy or salty, consisting mainly of vegetables or unwholesome pulses should be discarded. (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 39)⁸⁴

8. **Regimen after the Meals:** The following needs to be practiced soon after the meals: mouth gargling, chewing beetle leaf (*pan*) and walking about hundred yards. One should not lecture, travel by vehicles, carry loads, expose to the sun and retire to bed immediately after the meals. (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 54)⁸⁵
9. **Observe a fast (*Lamghana*) once a week:** Fasting is a detoxing process which is undertaken for practicing the "three R's": regulating *Agni*, removing *Ama* and rebuilding *Ojas*. Whatever is capable of reducing the body is known as *lamghana*⁸⁴ or reducing therapy (*Apartarpana*). Fasting is one among the several types of *Lamghana* that brings about lightness in the body. Skipping supper once a week is recommended as it helps in excretion of the waste from

the body and reduces belching and tiredness (caused without working); increases lightness; it improves one's hunger, thirst, digestion, enthusiasm and psychology and cleans the sense organs⁸⁷. (*Ashtang Hridaya, Sutra Sthana* 14:7)

10. **Use of *sauviranjana* and *rasanjana*:** Before retiring to bed one should daily apply the collyrium of *sauviranjana* (antimony sulphide), which is beneficial to the eyes; one should use *rasanjana* (aqueous extract of *Berberis aristata*) once in every fifth or eighth night for cleansing and drainage of the eyes. (*Charak Samhita, Sutra Sthana* 5: 15)⁸⁸
11. **Sleep (*Nidra*) Properly:** One should take proper sleep (between 6-8 hours) every night in a clean and pleasant environment. One should generally avoid sleeping during the day (except in summer). Proper sleep provides health and longevity and improves complexion and glow.
12. **Stick to Good Conduct (*Sadvritta*):** This world is a manifestation of God therefore due respect is to be shown to all the living creatures and non-living things. Happiness and gaiety should be shared with others for a conducive social-life. One should exercise a control on one's sense organs and live a moral life.

Ritucharya and Health

A few chapters in the various samhitas (of Ayurveda) dedicated to *ritucharya* (see *supra*) discuss the relationship between human health and seasonal changes caused by the revolution of the earth and tilt of the earth's axis. The Hindus calculate time according to the movements of the earth round the sun (solar calendar) and moon's movement around the earth (lunar calendar) and make use of both the calendars in their daily lives by synchronizing them. The year accordingly has two solstices (*Ayana*) depending on the direction of the movement of the sun: northern solstice (*Uttarayana* or *Aadaan kaal*) and southern solstice (*Dakshinayana* or *Visarga kaal*). Each solstice consists of three seasons (*Ritus*). Thus, six seasons, viz., winter (*Shishira*), spring (*Vasanta*), and summer (*Grishma*) in Summer Solstice (*Uttarayan*) and monsoon (*Varsha*), autumn (*Sharata*), and late autumn (*Hemanta*) in Winter Solstice (*Dakshinayana*) complete one cycle of the solar year. The Hindus consider human bodies to be a part of nature. They hold that by harmonising the human bodies with seasons better results for human health may be obtained. For example, during *Uttarayana* the seasonal change in the Indian subcontinent is from winter (*Shishira*) to spring (*Vasanta*) and to summer (*Grishma*). During this period heat and dryness in the weather get increased; the sun weakens the strength of the people and the cooling quality of the earth. It has an overall debilitating effect on the environment, to which a human being is also a part. It increases the dominance of bitter (*Tikta*), astringent (*Kashaya*) and pungent (*Katu*) Rasa, which increase dryness in the body and reduce the strength (*Bala*). Accordingly, one has to plan one's eating habits and routine (*aahar* and *vihar*). The six *ritus*, their properties and the predominant tastes are briefly summarized in the following table:

Ayana	Ritu	Predominant Rasa/ Taste	Effect on Body	Diet regimen	Lifestyle
Aadaan (Northern solstice)	Shishira Cold and dewy season	Predominant Rasa: Tikta (bitter) Mahabhuta: Akasha.	Same as that of Hemanta ritu.	Diet of Hemanta ritu is to be followed.	The Hemanta regimen should be adopted with more intensity as there is severe cold and more dryness in this season.
	Vasanta Spring Season	Predominant Rasa: Kashaya (astringent), Mahabhuta: Prithvi and Vayu.	Kapha which was increased in Shishira becomes liquefied by the heat of the Sun in Vasanta. It diminishes the digestive fire (Agni) and gives rise to many diseases of Kapha, like fluid accumulation in the joints, increased phlegm in the lungs, and etc.	Food should also be chosen to mitigate Kapha, which is easily digestible and dry (moisture-free, fat-free). Avoid food that is hard to digest, cold, sour, sweet and fatty, Lassi, Curd, Cold Drinks, Ice Cream and such other food items as cause kapha dosha. Sweet, light, fatty and liquid food be taken. Water should be taken at room temperature.	The body needs detoxification and cleansing in the period of Ritusandhi (weather change). Pitta gets reduced, which weakens the body's appetite and body can digest only light food. Physical exercises, dry massage and little physical work out should be done.
	Grishma Summer season	Predominant Rasa: Katu (pungent) Mahabhuta: Agni and Vayu.	Vitiated Kapha Dosha is pacified due to the heat of the sun and dryness in the air; mild increase of Vaata dosha; the strength of the person become less.	Antioxidant food items must also be taken to maintain good appetite and health.	Avoid heavy physical exercises and exposure to sunlight during this season. Avoid the use of salt, pungent and sour foods; use food-items like Amla which are cool in nature as their use will help the body in keeping strong appetite, itself healthy and maintain its temperature.

Ayana	Ritu	Predominant Rasa/ Taste	Effect on Body	Diet regimen	Lifestyle
Visarga (Southern solstice)	arsha Rainy season	Predominant Rasa: Amla (sour) Mahabhuta: Prithvi and Agni.	The already debilitated agni (digestive activity) during the summer decreases further and gets vitiated by the Doshas. The agni (digestive activity) weakens further and gets vitiated by Vaata. The Doshas start vitiating one another and cause many diseases.	One should use old grains for food, which should be predominantly sour, salty and unctuous, dry, mixed with ghee; take curd, honey and easily digestible; soup of pulses, whey processed with more of Sochal salt and powder of panchakola, should be used. Foods should be hot and light. Ginger, black pepper and lemon juice may be taken to reinforce appetite. Well boiled & filtered water should be used for drinking.	All general measures to mitigate imbalanced Doshas and to improve digestive activity should be adopted. Leafy vegetables should be taken sparingly. One should undergo Panchakarma therapies & administered asthapana basti (decoction enema therapy). One should not move about on foot (move only on vehicles), should use perfumes, expose his clothes to fragrant fumes, dwell in upper stories of the house, devoid of heat, cold and snow. River water is to be avoided for drinking.

Ayana	Ritu	Predominant Rasa/ Taste	Effect on Body	Diet regimen	Lifestyle
	Sharata Autumn season	Predominant Rasa: Lavana (salty) Predominant Mahabhutas: Apa and Agni.	The dry and hot atmosphere aggravates pitta; activity of Agni increases during this season	Food items having Madhura (sweet), astringent and Tikta (bitter) taste and having Laghu (light to digest) and cold properties are advised. Again, these food-items that have the properties to pacify vitiated Pitta (such as Rice, green gram, sugar, Amla, Patola, and honey) are advised. Intake of sweet, sour and salt taste food helps in reducing the vata; bitter, astringent and pungent food must be avoided	Sharata, like Vasanta, is also the period of Ritusandhi when the weather changes. Day-sleep, excessive eating, excessive exposure to sunlight, etc are to be avoided. The habit of taking food, only when there is a feeling of hunger is recommended. One should take water purified by the rays of the sun in the day time and rays of the moon at night time for drinking and bathing. Accumulated Pitta need to be removed from the body by Virechan (Panchkarma therapy). Snehan is also done to mitigate the increased Pitta.
	Hemanta Winter season	Predominant Rasa: Madhura Predominant Mahabhutas: Prithivi and Apa.	Digestive activity becomes more powerful; Vayu is accentuated and needs to be satisfied by a heavy diet.		A person feels hungry early in the morning due to longer nights. So, after attending to ablutions, one should resort to Abhaynga (oil massage) especially on scalp and forehead with oils that have Vata balancing properties.

Dinacharya, Diet regimen and *Ritucharya* have been codified into proverbs and folk literature⁸⁹ as well for a wide dissemination.

Food in Ayurveda

Everything that ranges between nectar and poison or between palatable and unpalatable or potable and non-potable is edible. Food can be the source of strength and health if taken properly and appropriately. It can also be the source of weakness and disease if taken improperly and inappropriately. The following are the characteristics of a good food/ diet: it provides satisfaction, power and strength (to the body) instantly and increases age, glow, enthusiasm, memory, lustre and

digestion⁹⁰. Since the destruction of lustre⁹¹ is fatal one should take proper care to maintain and increase it. Therefore, it is advised to take the following eight factors into account before consuming food as they are responsible for good and bad effects on the body (*Charak Samhita, Sutra Sthana* 28: 42)⁹²: 1. The qualitative characteristics of the food (*Prakrti*) 2. The processing of food (*Karana*) 3. The combination (*Samyoga*) 4. The quantity (*Rashi*) 5. The habitat of the person (*Desha*) 6. The time / seasonal variation/ stage of the disease (*Kala*) 7. The variable digestibility of various food articles (*Upayoga Samstha*) and 8. The consumer (*Upayokta*) (*Charak Samhita, Vimana Sthana* 1: 21)⁹³

In Ayurveda the edibles (including the beverages) have been classified into the following twelve categories⁹⁴ according to their source and form: cereals, pulses, meat, green vegetables, fruits, green herbs, alcoholic beverages, water, milk and milk products, sweet products including honey, cooked food items, and adjuvant of foods (*ahara yogi varga*). Maharshi Kashyap considers food to be a great medicine (*mahabheshaja*) (*Kashyap Samhita, Khil Sthana* 4: 5-6)⁹⁵. In Ayurveda the food (*ahara*) is one of the ten factors (*dasa vidha pariksha*)⁹⁶ that are used to determine the state of health of an individual. Its importance can be understood from the fact that there are four chapters on food (including beverages) in *Charak Samhita (Sutra Sthana)* under the title "*Annapana Chatushka*"⁹⁷ and one chapter entitled "*Matrashiteeya Adhyaya*" in *Swastha chatushka* of *Sutra Sthana*. There are three chapters in *Ashtang Hridaya, Sutra Sthana* [Chapters 5-8 entitled "*Drava-Dravya Vijnaniya Adhyaya*" (Knowledge of Liquid Substances), "*Annaswarupa Vijnanniya Adhyaya*" (Knowledge of Food Substances), "*Annaraksha Adhyaya*" (Protection of Food Substances) and "*Matrasitiya Adhyaya*" (Partaking Proper Quantity of Food)]. These chapters have details on the descriptions of food and beverage, food classification based on their taste, therapeutic qualities, food safety and measures for the same, different incompatibilities of food based on their tastes, processing, dose, time, place, etc., prescriptions of consumption, food qualities and intake based on the digestive ability of an individual, and the nature of food that is being consumed.

Modern science classifies food in terms of its constituents like carbohydrates, proteins, minerals, vitamins, fats, water and the like. Food-items are recommended on the basis of their utility / deficiency in a human body. But Ayurveda says that food-items may be classified in a number of ways⁹⁸. For example:

- On the basis of eatability: edibles / inedibles.
- On the basis of their source: those based on vegetable sources / animal sources
- On the basis of their effects on the consumer: a positive effect (wholesome)/ an unhealthy, unwholesome, or negative effect.
- On the basis of the way it is ingested: drinkables, eatables, chewables, and linctuses.
- On the basis of the taste (*rasa*) - six categories viz. sweet (*madhur*), sour (*amla*), salty (*lavana*), bitter (*tikta*), pungent (*katu*) and astringent (*Kashaya*).
- On the basis of their texture or properties: twenty types viz. heavy, light, cold, hot, unctuous, dry, slow (dull), sharp, stable, fluidity, soft, hard, clear, viscid, refined, smooth, rough, subtle, gross, dense (or solid) and liquid.

- On the basis of their source, nature and effect: *sattvic*, *rajasic* and *tamasic*.

As one should not take unwholesome (*Apathya* / harmful) diet Mahrishi Charak gives a long list of wholesome (*Pathya* / beneficial) and unwholesome food articles (for details see *Charak Samhita, Sutra Sthana* 25: 37-39, 49) which owing to the paucity of space cannot be reproduced here. *Charak Samhita* also details the pharmacological principles (*aushadhajnana*) of wholesome and unwholesome diet. Their taste, potency, post-digestive qualities and specific properties are important for preservation of health and management of disease. The five principles that enable the understanding of the mechanism of action of food on a human body are: *rasa* (taste)⁹⁹, *veerya* (potency), *guna* (quality), *vipaka* (metabolite) and *prabhava* (specific effect/ potency). A large number of food-items have been analysed on the basis of the above bases in the "*Atreyabhadrakapyiya Adhyaya*" and "*Annapanavidhi Adhyaya*" (*Charak Samhita, Sutra Sthana*, Chapters 26 & 27).

In the Ayurvedic texts there is also a discussion about the adverse effects of the excessive consumption of a particular *rasa*. The edibles act on a human body by their nature or with the help of their inherent qualities. They fall into three categories - some alleviate *doshas*, some vitiate *dhatu*s some are good for the maintenance of positive health and the like. Certain food articles and some of their combinations are incompatible to the body and lead to disease due to their antagonistic properties. These are categorized under *viruddha* (incompatible or antagonistic) items. This antagonism may be in terms of properties, combination, processing, place, time, dose etc. or natural composition.¹⁰⁰ (*Charak Samhita, Sutra Sthana* 26: 81) Here are some examples of incompatible food-items mentioned in *Charak Samhita*: "One should not take any fish along with milk particularly *chilchima* because it being a great obstructor of channels produces these disorders with gross symptoms and also excites *amavisha*. Meat of domestic, marshy and aquatic animals should not be taken mixed with honey, sesamum, jaggery, milk, black gram, radish, lotus stalk or germinated grains because it causes deafness, blindness, tremors, coldness, indistinct voice, dumbness, nasal voice or death. ... Likewise, if one takes rough and cold food in the winter and pungent and hot articles in the summer, it is antagonistic in terms of time. Honey and ghee taken together in equal quantity is antagonistic in terms of dose. The use of sweet and cold substances by a person accustomed to pungent and hot is antagonism in terms of suitability. ... Antagonistic (*viruddha*) food is the cause of impotency, blindness, erysipelas, ascites, pustules, insanity, fistula-in-ano, fainting, narcosis, tympanitis, spasm in the throat, anaemia, ama visha, leucoderma, leprosy, grahaniroga, oedema, acid gastritis, fever, rhinitis, genetic disorders and even death. (*Charak Samhita, Sutra Sthana* 26: 81-103)¹⁰¹ Therefore, it is advised that one should not take food with greed and ignorance but one should consume wholesome food after evaluation as the body is formed from food. (*Charak Samhita, Sutra Sthana* 28: 41)¹⁰² The processing of a material can change the potency, safety, and pharmacological effect of the material. The case of curd/yogurt has been mentioned as an illustration. (*Charak Samhita, Sutra Sthana* 7: 61-62)¹⁰³ It is considered unwholesome in most dosha imbalanced conditions. There are specific instructions to consume yogurt: it should not be taken at night,

or in the seasons such as spring, summer, and fall; and that it should be taken with sugar candy or green gram soup or honey. For optimal functioning of the body and mind, one needs to eat primarily Sattvic foods with just enough Rajas and Tamas gunas to that add vigour and stability to enable one to stay goal-oriented. An ideal diet must consist of fresh or freshly prepared grains, legumes, vegetables, fruits, nuts, milk and ghee besides cold-pressed oils and natural sweeteners, along with a few, controlled portions of Rajasic and Tamasic foods. "When nourishment is pure, reflection and higher understanding are pure; memory becomes strong. When memory becomes strong, there is release from all the knots of the heart." (*Chhandogya Upanishad*, 7.26.2)¹⁰⁴

Ayurveda and Spices

Geography of India has bestowed it with a wonderful bio-diversity that consists of so many unique plants and trees that yield a large number of spices. Indian sages have found that there is no plant that does not have a medicinal value¹⁰⁵. A medicine is also a kind of food-item. While the edibles are valued for their tastes (*rasa*) prominently, medicines are valued for their potency (*virya / guna*). The spices are those victuals which are valued for both *rasa* and *guna*. As most of the spices are abundantly available in India as a natural resource Indians use them richly and intelligently in their everyday life as a part of their diet to increase the taste (*rasa*) of food, to digest the food being consumed, to keep healthy and to counter various diseases. It has also been noted that the nature of a food item changes in certain combinations. For example, the addition of ginger to food reduces the latter's heaviness; ginger taken with rock salt reduces the *vata* symptoms; ginger with honey reduces *kapha* symptoms. The Indian cooks use spices with discretion so that food to be consumed gives the maximum benefit to a human body. This knowledge based on Ayurvedic principles¹⁰⁶ is generally transmitted traditionally from generation to generation. Thus, it shall not be an exaggeration to say that Indian kitchen is a sort of pharmacology laboratory.

According to the ayurvedic beej-bhoomi theory of disease, poor digestion is the root cause of the most of the disorders. Proper digestion is critical for optimal health; everything one eats turns into either the tissues of the body or toxins called "ama" - and the determining factor is the strength of one's *agni*. When the consumed food is not digested properly, ama, the by-product of poor digestion and metabolism, builds up in the body, clogging the micro-channels of the body. Thus the efficient flow of nutrients to the different parts of the body is blocked. Consequently, the immune system is weakened and the unrestricted flow of wastes out of the body gets hampered. All this prepares a "fertile breeding ground" for an infection. Spices help in the proper digestion of the food by strengthening the fire element (*agni* i.e. digestive fire), increasing *pitta* and balancing the three *doshas*. By following this regimen a condition for infection is not created and the person stays healthy. It has been said that "the disciplined man who practices wholesome diet lives for a period of 36000 nights (one hundred years) and is blessed by good people and is free from diseases."¹⁰⁷ (*Charak Samhita, Sutra Sthana* 27: 348). The following spices are commonly found and used in Indian households:

1. **Asafetida (हींग *heeng*):** It is used in Indian vegetarian cuisines to enhance the flavour of numerous dishes. It is considered to be an appetizer. It decreases *vata* and *kapha* and increases *pitta*. It is useful in curing flatulence, colics, carminative, respiratory conditions like asthma, whooping cough and bronchitis.
2. **Basil (तुलसी *tulasi*):** A basil plant is a must in every Hindu household for its spiritual and medicinal importance. It balances *Vata* and *Kapha* as well as *Pitta* when used in lesser quantities. It is a warming herb and contributes the sweet, bitter and pungent tastes. It is valued for its anti-bacterial properties, anti-inflammatory effects and antioxidants that protect the heart. It creates purity and lightness in the body while clearing out body-toxins. Basil leaves are generally used in preparing tea or chutney.
3. **Bay Leaves (तेज पत्ता *tej patta*):** The bay leaf can be used as whole or ground. It is an aromatic leaf which is used to flavour Indian curries, rice dishes, custards and soups. Dried and ground, Indian Bay leaves are added to spice mix, *Garam Masala*. They are warming and pacify *Kapha* and *Vata doshas* but increase *Pitta*. In Ayurveda, bay leaves are used in teas to help soothe respiratory problems and indigestion. It is anti-spasmodic, immunostimulant, antioxidant, anti-diabetic and anti-inflammatory. It provides strength to the uterine musculature and supports the pregnancy.
4. **Bishop's Weed (अजवायन *ajwain*):** *Ajwain* seeds are used with vegetables like lady finger (*Okra*), taro root (*arbi*) and others in Indian kitchens. It corrects the flow of *vata* and alleviates *kapha*. As it is a mild laxative that kills parasites, awakens digestion and alleviates intestinal spasms, it is used as a carminative medicine. *Ajwain* water, distilled from the seeds, is a cure for flatulence, indigestion and low appetite.
5. **Black Pepper (कालि मिर्च *kali mirch*):** Pepper could be green, white or black in colour, all of which have a very strong flavour. Of these black pepper is a common spice used in Indian cooking either as whole or crushed. It is excellent for pacifying *Kapha*, helps pacify *Vata* and increases *Pitta*. Pepper provides relief in cold, cough and respiratory disorders besides providing relief from indigestion and constipation. Black pepper oil in food removes toxins from our body, cures a toothache, an earache, an insect-bite and helps in skin problems. Apart from these, pepper also prevents clothes from fading.
6. **Cardamom (इलायचि *ilayachi*):** Indian households use two varieties of cardamom viz. black cardamom (*ilayachi*) and green cardamom (*Elettaria*) for their unique aroma and flavour in different dishes, particularly milk and milk products. It is used to balance *kapha* and *pitta dosha*. It boosts digestion and fights gastric troubles, constipation and dysentery but reduces symptoms of asthma. Green cardamom is also very useful for treating sleep troubles. It helps in reducing foul mouth smell, lowering blood pressure, improving breathing and potentially helps stomach ulcers heal.
7. **Chillies Red/Green (लाल / हरि मिर्च *lal / hari mirch*):** An Indian meal is incomplete without chillies in some form. While green chillies are a part of salad dry red chilli powder is an essential addition in many finger licking

cuisines including chat. Chilli pickles, chutney and sauces are also quite popular. In its characteristics like pungency, taste and flavour it matches black pepper. It reduces vitiated *Kapha* and *Vata* and increases *Pitta*. It improves digestion and develops blood; it is a very rich source of vitamin C, which helps in developing the immune system.

8. **Cinnamon (दालचीन *dalchini*):** Cinnamon /Cassia bark is a strong aromatic, sweet, pleasant and warm astringent. Cinnamon sticks are added to whole cloves and green cardamom pods, when sauteing onions and ginger etc in oil. They are also a key ingredient in *garam masala* and *masala chai*. It has warming properties and pacifies *Kapha* and balances *Vata*. It has anti-inflammatory properties and is said to be a mood lifter. It is used for treating rheumatism and other inflammations. It is also useful as a food preservative to inhibit the growth of common food-borne bacteria such as Salmonella and E coli.
9. **Clove (लौंग *laung*):** Cloves, whole or ground, are used in a number of traditional Indian dishes notably, sauces, soups and rice dishes. In spite of its intense flavour and aroma clove is said to be cooling by the ancient texts. Because of this special effect that clove possesses, it is considered balancing for all three doshas (*Vata*, *Pitta*, *Kapha*), although it increases *Pitta* (heat) when taken in excess. Clove powder and oil are very effective in treating fever, problems related to the head, nausea, hypertension, disorders of the nose, sore gums, toothache, improving digestion and strengthening the immune system.
10. **Coriander (धनिया *dhaniya*):** Coriander is used both as a herb and a spice. It has an aromatic scent with undertones of citrus. The leaves are generally used to make chutney and to give an aroma to the curries. It balances all the three doshas. Coriander seeds are a good household remedy for many *Pitta* disorders, particularly those of the digestive tract or urinary system. Regular use of coriander in one's diet lowers bad cholesterol, increases good cholesterol, promotes a healthy digestive system, and helps prevent eye problems.
11. **Cumin (जीरा *jeera*):** Cumin is commonly used to add flavour to meals in various ways and forms. It is used with most of the curries, butter milk and fruits. Roasted cumin is an essential ingredient of savoury chat. It pacifies *Kapha Dosh*a and *Vata Dosh*a and increases *Pitta Dosh*a. It is also reduces *Sama Pitta* condition (*Pitta* detoxifier). It improves taste, aids in digestion, boosts the immune system, treats skin disorders, fights cancer and treats respiratory problems.
12. **Curry Leaf (करी पत्ता *kari patta*):** Curry leaves (also called sweet neem leaves) are vibrant green, teardrop-shaped glossy leaves that have a lemon scent and a distinct, pungent taste. Whole sprigs of fresh curry leaves are often fried in ghee or cooking medium with other spices and then stirred into any curry. Curry leaves have mild laxative properties that not only help the stomach eliminate waste from the system, but also clears the body of 'Ama' (toxic waste) and balances the pitta levels in the body. Curry leaves help in increasing good cholesterol, treating diabetes, relieving indigestion, and fighting against ulcers. They are viewed as anti-inflammatory, anti-carcinogenic, and anti-microbial.

- 13. Fennel (सौंफ *saunf*):** In size and shape fennel seeds resemble cumin but are different in colour. Most of the Indians have a few fennel seeds at the end of every meal to beat bad breath and freshen up their mouths. The seeds have a cooling effect on the body. They are one of the best herbs for digestion as they strengthen agni without aggravating *pitta*; they check cramping and dispel flatulence. They are also a concentrated source of minerals like Calcium, Copper, Iron, Magnesium, Manganese, Potassium, Selenium, and Zinc and Vitamin C.
- 14. Fenugreek (मेथी *methi*):** Indians use fenugreek leaves as curry and seeds as spice. They give the dishes a sweet yet slightly bitter taste. It increases *vata* and *pitta* and reduces *kapha*. Some of the health benefits of this herb/spice include healing mouth ulcers, eliminating dandruff, healing stomach disorders, relieving sore throats, easing menstrual discomfort, and increasing milk production in breast-feeding mothers.
- 15. Garam Masala (गरम मसाला):** *Garam masala* is a blend of ground spices like bay leaf, black and green cardamom pods, black and white peppercorns, cinnamon, cloves, coriander, cumin, fennel and mace. The flavours may be carefully blended to achieve a balanced effect. It is generally used in Indian curries. Its function is to keep the digestive agni working to its optimum so that increased metabolism is in place. Its use lowers blood-sugar levels, reduces bloating and aids in detoxification and fights bad breath. It increases one's ability to absorb vitamins, minerals, and proteins.
- 16. Ginger (अदरक *adarak*):** Ginger stimulates digestion and recovers appetite. Indians use both fresh and dry ginger (*saunth*) very frequently in their cooking and beverages. In Ayurvedic terms it decreases *vata* and *kapha* and increases *pitta*. It is commonly used in gastro-intestinal disorders like vomiting, nausea, indigestion and respiratory conditions like cold, cough, asthma and congestion.
- 17. Mace (जावित्री *Javitri*):** Mace, the outer covering of nutmeg, is more delicate in flavour than nutmeg; it tastes like a combination of pepper and cinnamon. It is added to the desserts for the flavour and is used in small quantities in *garam masala*. It is rich in minerals like calcium, magnesium, phosphorus, manganese, zinc, copper and iron and in several vitamins like Vitamin A, C, B1 and B2. It is hot in constitution and balances *vata* and *kapha doshas*. It removes mucus, improves skin tone, complexion, taste and appetite and is tonic for heart. It is also anti-bacterial, anti-viral, anti-cancer, anti-inflammatory, anti-diabetes and hepatoprotective.
- 18. Mint (पुदीना *pudina*):** The mint leaves, fresh or dried, are used by Indians largely in preparing various beverages and chutney. The leaves have a warm, fresh, aromatic, sweet flavour with a cool after-taste. Mint has the quality to pacify all the three *doshas* and chiefly manages the *Pitta dosha*. It aids in weight loss, digestion and skin care, treats asthma and common cold, cures headache, improves brain power, masks bad breath, eases symptoms of morning sickness or nausea and beats stress and depression.

- 19. Mustard (सरसों *sarason*):** In Indian households mustard seeds are used as a spice to flavour curries and pickles. Green mustard leaves are used to prepare curry. Mustard oil is used for frying various edibles and cuisines. It decreases *vata* and *pitta* and increases *kapha*. It is known for its high anti-inflammatory effects. The high source of magnesium in mustard seeds helps reducing the severity of asthma attacks and certain symptoms of rheumatoid arthritis, reducing weight, controls cholesterol and diabetes and lowering blood pressure.
- 20. Nutmeg (जायफल *jayaphal*):** Nutty and slightly sweet, nutmeg is an intense spice that has a strong and distinct aroma. It is an ingredient in the spice blend, *garam masala*. In Indian cuisine, nutmeg is used in many sweet as well as savoury dishes, predominantly in Mughlai cuisine. It contains powerful anti-inflammatory plant compounds that act as antioxidants. It is a *kapha* and *vata* dosha suppressant. It is valued for its ability to relieve pain, soothe indigestion, detoxify the body, boost skin health, reduce insomnia, increase immune system function and improve blood circulation.
- 21. Saffron (केसर *kesar*):** It is one the costliest spices in the World and hence it is used only on special occasions in the Indian households. It smells a bit like sweet hay and contributes a luminous yellow-orange colouring to foods. It balances the *Vata*, *Pitta* and *Kapha doshas* in our body. It has anti-carcinogenic, anti-mutagenic, immunomodulating, and antioxidant-like properties. It increases appetite but reduces indigestion, diarrhoea, vomiting and acidity. It is also considered to be a cardiac tonic.
- 22. Turmeric (हल्दी *haldi*):** Turmeric powder is a very common spice in Indian households. It imparts a golden yellow colour, earthy aroma and pungent and slightly bitter flavour to foods. It is used mostly in savoury and sweet dishes. It is another popular Ayurvedic remedy. It is valued for its anti-oxidant, anti-tumoral, anti-microbial, anti-inflammatory, anti-hepatotoxic, anti-hyperlipidaemia, and insect repellent effects. It is widely used to heal wounds and cuts. It is also used in anaemia, inflammatory conditions and skin diseases.

The spices because of their wide uses, appeal and acceptance have attracted the attention of the world towards India and the Far East. In fact, the European desire to have an easy access to the Indian spices led to the discovery of a new sea route rounding Africa from Western Europe to India in 1498. It changed the face of the world for ever. It left an indelible impact on the world; it resulted in the proclamation of the King Manuel of Portugal as the 'Lord of the Navigation, Conquest and Commerce of Ethiopia, Arabia, Persia and India' and he soon became "the wealthiest ruler of Europe" (Saraiva, 334) and earned for himself the sobriquet of "the Spice King". The import of this appellation can be gauged from the following remark of George Birdwood that amplifies the power relation between spices and the rulers: "...the history of modern Europe, and emphatically of England, is the history of the quest of the aromatic gum resins and balsams, and condiments and spices, of India, Further [sic] India, and the Indian Archipelago" (Birdwood, 101)

Of late so many researches¹⁰⁸ debunking the time-tested claims about the good effects of the spices have appeared. It could be a fall out of the rivalry Modern

medical system, backed by the powerful lobby of the multi-billionaire modern Pharma industry, has with Indian traditional systems (spices included) because of their value in terms of healthy solutions, number of the followers, huge Indian population and money. However, the undeterred Indians continue with their habits and keep on maintaining their health using the natural gifts. Even during the Corona-2019/20 crisis Indians have emerged victorious without much monetary investment as compared to other countries. This may be attributed to the natural immunisation of Indians through Indian kitchen pharmacopeia though currently there is no authentic study to (dis)prove this claim.

Ayurveda and Epidemics

In Ayurveda the term *janapadodhvansa* is a generic term for natural and man-made calamities. There is a full chapter devoted to this issue under the title "*Janapadodhvansaniya Vimana*" in *Charak Samhita (Vimana Sthana, Chapter 3)*. It deals with the causes of the environmental calamities (goes beyond epidemics), leading to annihilation of communities along with their remedial measures. An epidemic affects all those individuals who irrespective of their individualistic characteristics in constitution (humour and skeleton), dietary habits, physical strength, vitality, habits, psychic make up and age are not able to sustain the stress caused by the environmental factors and therefore are affected by this phenomenon. In *Ashtangasangraha*, the concept of *janapadodhvansa* has been described under the chapter entitled *Viruddhanna Vijnaniyam (Ashtangasangraha, Sutra Sthana Chapter 9)*. Sushruta refers to the concept of *janapadodhvansa* while discussing seasonal regimen (*ritucharya*) under the title "*Maraka*" (*Sushruta Smahita, Sutra Sthana 6:17*). He uses different terms for them like, *Aagantuj* (exogenous disease), *Kalbalpravrutta* (ecological disease), *Adhidaivik* (Natural/ Seasonal) and *Aadhibhotik* (caused by environmental stresses). These diseases may be

1. due to abnormal and normal season (*Kalakrut-Vyapann rutukrit* and *Avyapann rutukrit*)
2. caused by supernatural agencies like lightning and thunder (*Daivalapravrut-Vidyut-asanikrut*) and by evil spirits (*Pisachakrut*)
3. infectious and idiopathic and functional - timely and untimely (*Samsargaj and Akasmik Swabhavavalakrut-Kalakrut* and *Akalkrut*)

According to Mahrishi Charak contamination in any one or more of the following four environmental factors in progressive order on the basis of their indispensability - air (*vayu*), water (*udaka*), land (*desh*), and season (*kala*) - results in an outbreak of an epidemic. Charak writes that it is easier to correct the vitiation of *vayu*, *udaka* and *desh*, than of *udaka*, *desh* and *kala*. (*Charak Samhita, Vimana Sthana 3: 10-11*)¹⁰⁹ Charak tells the following causes of the vitiation of the above factors: the sinful acts (*Adharma*) committed during an individual's present life and the past lives, intellectual errors (*prajnaparadha*), non-performing or shirking from one's religious duties and the curses by the elders, the wise, the nobility, the sages and the preceptors. Large scale deaths also come from violence perpetrated attacks on or by the enemies; the root causes of this sort of violence are excessive greed (*lobha*), anger (*krodha*), attachment (*moha*), and disregarding the weak.

Charak further says that the life span of all living beings depends on the proper coordination of two factors, namely, *daiva* (divine/pre-determined) and *purushakara* (human effort). *Daiva* means one's own deeds in the previous life while *purushakara* stands for one's actions in this life. Therefore, the one who follows a wholesome regimen and who has collected and processed proper medicaments (before the calamities) is likely to survive the hard times. Besides, Charak suggests the following do's and don'ts:

Do's: Truthfulness, compassion for living beings, charity, sacrifices, worshipping God, observance of right conduct, tranquillity, prophylactic protection of oneself and seeking one's own good, residing in a wholesome country, practicing celibacy (*brahmacharya*), rendering service to the celibates, discussing religious scriptures, constantly associating with the righteous, the well disposed and with those who are approved of by the elders - all this with a view to protecting life has been termed 'medicine' to those who are not destined to die in that critical time. (*Charak Samhita, Vimana Sthana 3: 12-18*)¹¹⁰

"One should abstain from excessive, negative and perverted use of time, actions, and senses. It is important to control emotions, not suppress the natural urges (to pass bodily wastes), and avoid over-exertion. One should resort to the right and gradual habituation (and not a rapid or quick adoption) to behaviour and dietetic articles which are antagonistic to the prevailing region, season and one's own constitution." One should suppress the urges that need to be controlled (*Charak Samhita, Vimana Sthana 3: 36, 38*)¹¹¹

Don'ts: "One should not have excessive (of one's own digestive power or *agni*) and irregular meals, an irregular posture of the body, an excessive indulgence in sex and an evil or wicked company; one should not suppress the manifested natural urges and should not avoid proper treatment and medicines if afflicted with an injury, a poison, wind and fire, a disease or with evil spirits (*germs*)" (*Charak Samhita, Vimana Sthana 3: 37-38*)¹¹²

The therapeutic modalities are incorporated in the disease prevention protocol in *Ashtang Hridayam*. (*Ashtang Hridayam, Sutra Sthana*, chapter 4) Maharishi Charak suggests that in order to meet the exigency of epidemics herbs possessing good quality of taste (*rasa*), potency (*veerya*), metabolism of diet and drugs (*vipaka*) and specific attribute (*prabhava*) should be collected well in advance, before the signs of the epidemic start appearing. The principle of treatment according to Charak should be the administration of antagonistic therapies to their causes (vitiated *doshas*). (*Charak Samhita, Vimana Sthana 3: 36, 41-42*)¹¹³ Besides he has suggested three kinds of depletion (*Apatarpana*) [(viz., reducing therapy (*lamghana*), reducing therapy along with therapies for digestion of ama dosha (*lamghana pachana*) and elimination of vitiated *doshas* from the body (*doshavasechana*)] (*Charak Samhita, Vimana Sthana 3: 43*)¹¹⁴ and five kinds of elimination therapies (viz., emesis, purgation, enema- *niruha* and *anuvāsana* types and *errhines*) followed by rejuvenation treatment (*rasayana chikitsa*) with medicinal herbs collected before the onset of epidemics as a remedy. (*Charak Samhita, Vimana Sthana 3: 13-14*)¹¹⁵

Ayurveda and Covid-19

Ayurveda is a way of life. So when one reads the Guidelines for *Ayurveda Practitioners for Covid 19* (<https://www.ayush.gov.in/docs/ayurved-guidlines.pdf>) one hardly comes across any new and special outline that has not been discussed above as the general principle of health. In Ayurveda, healthy drinks/foods, called *Svastha-hita-dravyas*¹¹⁶, are indicated in the form of *Rasayana* and *Vajikarana*. *Ojas* is considered to be responsible for immunity (*Vyadhikshamatva*). It is achieved by two approaches viz., *Vyadhi Bala Virodhitva* and *Vyadhyutpadaka Pratibandhakatva*. Among them *Vyadhibalavirodhitva* is achieved by improving the immunity of an individual's body, while *Vyadhyutpadaka Pratibandhakatva* is created by using specific recipes for the prevention of a disease. AYUSH protocol classifies the patients into two groups and accordingly some medicines have been suggested:

1st stage - *Swasa-Kasa* symptoms with Fever (*Jwara*) (COVID-19 positive or negative with mild symptoms)

2nd stage - *Vata-Kapha pradhan Jwara* (Fever) (COVID-19 positive with specific symptoms at moderate level)

The following twelve guidelines that are in sync with the WHO protocol have been issued by the Ministry of AYUSH:

1. Stay aware of the latest information on the COVID-19
2. Maintain Hygiene
3. Keep Social Distancing
4. Take additional care of elderly persons and children
5. COVID-19 positive women can breastfeed if they wish to do so.
6. DIET: Proper nutrition is to be ensured through freshly cooked hot food considering individuals digestive power. Intake of comfortable warm fluids boiled with medicinal herbs (preferably *Shunthi*, *Dalchini*, *Trikatu*) should be used as a regular drink to maintain hydration. Freshly prepared easily digestible, light diet (*Laghu-supachyaahara*) should be taken.
7. Cope up with stress as it is normal to feel stressed, scared or angry during the lockdown period.
8. Practice Yogasanas and Pranayama daily for at least 30 minutes.
9. Adequate sleep of 7-8 hours at night is essential and should be encouraged.
10. Avoid self-medication if any comorbidities exist; prescribed medicines are to be encouraged to be taken under supervision.
11. Seasonal regimen (*Ritucharya*) under the consultation / supervision of Ayurveda Physician should be encouraged.
12. Usage of adequate Personal Protective Equipment (PPE) during medical practice as advised by health care authorities is to be encouraged.

Accordingly some single drugs and formulations have been suggested for enhancing immunity. Besides, some Lifestyle Tips (*Dinacharya*) for boosting immunity have

been suggested. However, efforts to debunk this life style including Ayurveda unjustifiably continue particularly in the western media in the name of scientific thinking. (*See supra*)

Ayurveda and the Principles of Health Promotion

"Health promotion is the process of enabling people to increase control over, and to improve their health." (Health Promotion Glossary, 1998) Health promotion is comparatively a new idea in the West as it was initiated with the first International Conference on Health Promotion in Ottawa in 1986. The basic strategies for health promotion identified in the Ottawa Charter were: advocate (to boost the factors which encourage health), enable (allowing all people to achieve health equity) and mediate (through collaboration across all sectors). This is an integral approach that has traditionally been adopted by Indian society and the Ayurvedic system. Ayurveda fits into all the principles of Health Promotion proposed by WHO (who.int/news-room).

1. Ayurveda involves the population as a whole in the context of their everyday life, besides focusing on people at risk for specific diseases. It enables people to take control over, and responsibility for, their health as an important component of everyday life — both as spontaneous and organized action for health.
2. Ayurveda is directed towards action on the determinants or causes of health. Ayurveda works with a dose of cooperation of sectors beyond health services, reflecting the diversity of conditions which influence health. A government has least responsibility but tries to ensure a 'total' environment conducive to health, which is beyond the control of individuals and groups.
3. Ayurveda combines diverse but complementary methods and approaches, including communication, education, self-regulation, environmental and economic concerns, local resources, community support and spontaneous local activities against health hazards.
4. Ayurveda seeks an effective and concrete public participation by moulding behaviour on a dharmic model. This works on the principle of problem-defining and decision-making life-skills both individually and collectively.
5. Ayurveda is not only a medical service but it is an activity that combines health, environment and dharmic way of life in individual and social fields. The government should encourage it to bring stress (in fields like self-reliance, costly medication, law and order, physical, mental, social and spiritual health) under control.

Conclusion

The life-style of Indians revolves round the notion that they are not immortal beings as they are fed on the wisdom of the following lines of the *Bhagavadgita* (2:27)¹¹⁷ since childhood: "Death is certain for one who has been born, and rebirth is inevitable for one who has died. Therefore, one should not lament over the inevitable." In this light it is noticeable that most of the tips given above are mainly concerned with keeping one healthy and fit and preventing premature aging by

boosting immunity and improving digestion. The effort is directed at providing essential nutrients to our body without much expenditure. If one includes Yoga and Pranayam to one's daily routine one can stay healthy very easily without seeing a doctor. Consequently, it considerably brings down expenses on medicines/ doctors. "He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system." (*Bhagavadgita*, 6: 17) In fact the rules to keep a body healthy are so simple that even an animal knows/ practices them. Most of the things required to maintain one's good health are available abundantly and almost free of cost. This approach of keeping healthy is good for an individual and a society but bad for those who calculate the health of economy in terms of GDP and measure human index in terms of expenditure incurred on medicines. They value a surge in the sale of the Pharmaceutical products more as it implies a boost in the Pharma sector of the share market. In the economic terms this shows a growth of the economy which has a direct and positive impact on increasing the GDP. The Western economists consider it to be a good sign for booming economy; the modern Indians just ditto the opinion of their former colonial masters. For them, the increasing sale of medicines indicates that people are paying more attention to their health and increasing their work-capacity. To a traditional Indian it is quite a deplorable situation as it means more and more people are falling ill. There are some who cannot live without increasing GDP but there are also some others who say an individual or a society's health is more important than the growth in GDP for the increased growth of GDP is not the indicator of people's good health or their happiness.

In the light of the above discussion one may safely conclude that Ayurveda is a time-tested knowledge of health-care and may be adopted by all people without any sort of regimentation. The people of the world and the UNO, therefore, must start paying due attention and due respect to the traditional wisdom and should move forward with a scientific temperament shedding their biases, adopting whatever is good and discarding whatever is rotten, irrespective of the geographical location and origination. Let me end the entire discussion above with some of the wishes that Hindus make after their prayers:

May peace radiate there in the whole sky as well as in the vast ethereal space everywhere! / May peace reign all over this earth, in water and in all herbs, trees and creepers! / May peace flow over the whole universe! /May peace be in the Supreme Being Brahman! /And may there always exist in all peace and peace alone! /Aum peace, peace and peace to us and all beings!¹¹⁸

May the well-being of all people be protected by the powerful and mighty leaders with law and justice! /May the success be with all divinity and scholars, May all the worlds become happy!

Om, May all be happy! / May all be free from illness! / May all see what is auspicious! / May no one suffer! / Om peace, peace, peace!

May there be well-being in all! / May there be peace in all! / May there be fulfilment in all! / May there be auspiciousness in all! /Om peace, peace, peace!¹¹⁹

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Notes and References

1. The Germans are rising up against Bill Gates, demanding humanity wake up and reject the self-styled "world health dictator", as well as corrupt Big Pharma and the elite who are driving the world towards "global totalitarianism" and "slavery." (<https://newspunch.com/biggest-crowd-in-german-history-rises-up-against-bill-gates-and-big-pharma-in-berlin/?fbclid=IwAR0P8jQFbKV7XYV59M70voJoOWV1b4dQ0uVk4uRF89k121rzc0rbQfNOzxY>)
2. Surgical science, known as Salya-tantra, was quite well developed in India. Sushruta is widely regarded as the father of Indian surgery. His work Sushruta Samhita is known for all aspects of general medicine, anatomical knowledge and the principles of surgery including fracture management and eye surgery. Sushruta has described surgery under eight heads: *Chedyā* (excision), *Lekhya* (scarification), *Vedhya* (puncturing), *Esya* (exploration), *Ahrya* (extraction), *Vsraya* (evacuation), and *Sivya* (suturing). It lists over 300 surgical procedures and 120 surgical instruments in addition to the 1,120 diseases, injuries, conditions, and their treatments. His methods of Rhinoplasty, inoculation against small pox etc were practised in India even as late as the 18th Century AD, as mentioned by Dharampal in his book entitled *Indian Science and Technology in the Eighteenth Century*. The technique for Rhinoplasty as suggested by Sushruta has recently been used successfully to perform operations. (<https://www.patrika.com/science-tech-news/delhi-doctors-made-artificial-nose-using-3000-year-old-ayurvedic-sushrut-surgery-technique-1324077/>)
3. Ayurveda deals with the knowledge of the union of the body, the sense organs, the mind and the soul. So when an elderly person blesses the younger one with long life using words like *dīrghāyusībhava* he wishes him a long life in union with all the above factors.
4. ayurvedyati bodhyati iti ayurvedah; ayusho vedah ayurvedah
5. *Sharirendriya satvatmasamyogo dhari jeevitam /nitygashchanu-bandhshch paryayaer ayu ruchchayte* (Charak Samhita, Sutra Sthana 1: 42)
6. *rushayashca Bharadvajajagruhustam prajahitam| dirghamayushcikirshanto vedam vardhanamayushah||27|| maharshayaste dadrushuryathavajj~janacakshusha | samanyam ca vishesham ca gunan dravyani karma ca ||28|| samavayam ca taji~jatva tantroktam vidhimasthitah| lebhire paramam sharma jivitam capyanitvaram ||29||* (Charak Samhita, Sutra Sthana 1: 27-29)
7. *Tadayurvedatityayurvedah; kathamiti chet ? uchyate- svalakshanatah sukhasukhato hitahitatah pramana pramanatashcha, yatashchayu shyanya*

nayushyani cha dravyagunakarmani vedayatapyayurvedah | Tatrayushyanya nayushyani cha dravyagunakarmani kevalenopadekshyante tantrena (Charaka Samhita, Sutra Sthan, 30:23)

8. *Hitahitam sukham dukhamayustasya hithitam. Manam cha tachcha yatraokta mayurvedah sa uchiyate? (Charaka Samhita, Sutra Sthana 1:41)*
9. A similar list appears in Ashtang Hridayam: "*Kaaya baala graha urdhvaanga shalya damshtra jara vrshan Ashtau angaani tasyaahuh chikitsa yeshu samshrita.*" (*Ashtang Hridayam, Sutra Sthana 1:5-6*)
10. (*Charaka Samhita, Sutra Sthana 1:123*)
11. अष्टाङ्गसंग्रह
12. अष्टाङ्गहृदयसंहिता
13. World Health Organization. Regional Office for Europe (1984). Health Promotion: A Discussion Document on the Concept and Principles: Summary Report of the Working Group on Concept and Principles of Health Promotion, Copenhagen, 9-13 July 1984 (ICP/HSR 602(m01)5 p). Copenhagen: WHO Regional Office for Europe. <https://apps.who.int/iris/handle/10665/107835>
14. *Basic Documents*, Forty-ninth edition, including amendments adopted up to 31 May 2019, 2020, p.1. https://apps.who.int/gb/bd/pdf_files/BD_49th-en.pdf
15. Machteld Huber and colleague have challenged this definition on three counts: i) it unintentionally contributes to the medicalisation of society as the requirement for complete health ii) Ageing with chronic illnesses has become the norm but the WHO definition is counterproductive as it declares people with chronic diseases and disabilities definitively ill. iii) the definition is impracticable, because 'complete' is neither operational nor measurable. (BMJ 2011; 343:d4163 doi: 10.1136/bmj.d4163) The fall outs of the WHO definition are: i) unintentional medicalisation of society has gone up ii) diseases are being redefined by the medical technology and drug industries, in association with professional organisations, to expand the scope of the healthcare system (iii) New screening technologies detect abnormalities at levels that might never cause illness and pharmaceutical companies produce drugs for "conditions" not previously defined as health problems." (https://commmed.vcu.edu/IntroPH/Introduction/2011/defHtlhjul11_BMJ.html) Precluding the above objections Norman Sartorius in his article "The Meanings of Health and its Promotion" writes: "... three types of definition of health seem to be possible and are used. The first is that health is the absence of any disease or impairment. The second is that health is a state that allows the individual to adequately cope with all demands of daily life (implying also the absence of disease and impairment). The third definition states that health is a state of balance, an equilibrium that an individual has established within himself and between himself and his social and physical environment." (Croat Med J. 2006 Aug; 47(4): 662-664.) ([https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2080455/#:~:text=Today% 2C% 20three% 20types% 20of% 20definition,absence% 20of% 20 disease% 20 and% 20impairment](https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2080455/#:~:text=Today%20C%20three%20types%20of%20definition,absence%20of%20disease%20and%20impairment)).
16. The following statement in a WHO draft thus represents only a half truth: "Thus health is defined as, "a state of complete well-being, physical, mental, social, and spiritual, and not merely the absence of disease or infirmity". em_rc45_14_en.pdf (944.1Kb) Draft Regional Health-for-all Policy and Strategy for the Twenty-First Century. World Health Organization Regional Office for the Eastern Mediterranean.

17. "During the Thirty-sixth World Health Assembly, the Director-General suggested that the spiritual dimension in health be considered and prepared some "reflections" for discussion by the Board (4). This spiritual dimension, which was incorporated at the following Health Assembly into resolution WHA37.13, implies "a phenomenon that is not material in nature but belongs to the realm of ideas, beliefs, values and ethics that have arisen in the minds and conscience of human beings, particularly ennobling ideas". One such idea was the concept of health for all, one that was greatly influenced by such qualities "as a sense of decency, empathy with the world's health underprivileged, compassion, and the desire for social justice regarding health". The health-for-all call for a "socially productive life" had a non-material connotation, as a prerequisite for social productivity is "awareness by people and communities of the factors affecting their health as well as their involvement in shaping their own health destiny". This involvement could only proceed "in ways that are commensurate with their value systems, their beliefs, their attitudes and their customs". Resolution WHA31.13 invited Member States to consider including in their health-for-all strategies a spiritual dimension as defined in this resolution in accordance with their own social and cultural patterns. Subsequent developments in the health-for-all strategies are evaluated below." (The Fourth Ten Years of the World Health Organization: 1978-1987, World Health Organization, 2011, p.15.) https://apps.who.int/iris/bitstream/handle/10665/44644/9789241564298_eng.pdf?sequence=1 Downloaded / Checked.]
18. Director General of Health Services, Ministry of Health and Family Welfare, Govt of India, New Delhi.
19. World Health Organization, Regional Office for South-East Asia. (1984). "Spiritual Aspects of Health". New Delhi: WHO Regional Office for South-East Asia. <https://apps.who.int/iris/handle/10665/127378>
20. World Health Organization, Executive Board, Seventy-Third Session, Geneva, 11-20 January 1984, Resolutions And Decisions, EB73/1984/REC/1, p. 23. https://apps.who.int/iris/bitstream/handle/10665/160616/EB73_1984-REC-1_eng.pdf
"WHA37.13 The spiritual dimension in the Global Strategy for Health for All by the Year 2000 The Thirty-seventh World Health Assembly, Having considered the Director-General's report on the spiritual dimension in the Global Strategy for Health for All by the Year 2000 and the recommendation of the Executive Board thereon contained in resolution WHA37.13; Understanding the spiritual dimension to imply a phenomenon that is not material in nature but belongs to the realm of ideas, beliefs, values and ethics that have arisen in the minds and conscience of human beings, particularly ennobling ideas; 1. Thanks the Director-General for his report and the Executive Board for its recommendation; 2. Concurs with the reflections contained in the report; 3. Notes that ennobling ideas have given rise to health ideals which have led to a practical strategy for health for all that aims at attaining a goal that has both a material and non-material component; 4. Recognizes that if the material component of the strategy can be provided to people, the non-material or spiritual one is something that has to arise within people and communities in keeping with their social and cultural patterns; 5. Considers that the realization of the health ideals that form the moral basis of the goal of health for all by the year 2000 will

- itself contribute to people's feelings of well-being; 6. Recognizes that the spiritual dimension plays a great role in motivating people's achievement in all aspects of life; 7. Affirms that ennobling ideas have not only stimulated worldwide action for health but have also given to health, as defined in WHO's Constitution, an added spiritual dimension; 8. Invites Member States to consider including in their strategies for health for all a spiritual dimension as defined in this resolution in accordance with their social and cultural patterns. Hbk Res., Vol. II (5th ed.), 1.1 (Twelfth plenary meeting, 15 May 1984 - Committee A, first report)" (Thirty- Seventh World Health Assembly, Geneva, 7 -17 May 1984, Resolutions and Decisions, Annexes, WHA37/1984/REC/1, p.6) https://apps.who.int/iris/bitstream/handle/10665/160772/WHA37_1984-REC-1_eng.pdf?sequence=1&isAllowed=y
21. Draft Regional Health-For-All Policy And Strategy for the Twenty-First Century, World Health Organization Regional Office for the Eastern Mediterranean. Forty-fifth Session, Agenda item 15, EM/RC45/14, p.1, https://applications.emro.who.int/docs/em_rc45_14_en.pdf
 22. The Fourth Ten Years of the World Health Organization: 1978-1987. Geneva: World Health Organization, 2011, https://apps.who.int/iris/bitstream/handle/10665/44644/9789241564298_eng.pdf?sequence=1
 23. HFA is a health organisation, set up by Bill Gates in war-torn areas like Syria and Africa, which came into existence on 4 January 2004.
 24. Review of the Constitution of the World Health Organization: Report of the Executive Board Special Group. 101st Session. Agenda Item 7.3. 22 January 1998. Geneva: World Health Organization., https://apps.who.int/gb/archive/pdf_files/EB101/pdfangl/angr2.pdf
 25. Agenda 21. Clause 6.23, p. 37 United Nations Conference on Environment and Development. Rio de Janeiro, 1992] *swaasmin tishthati iti swasthah*
 26. *sharirendriyasattvatmasamyogo dhari jivitam|nityagashcanubandhashca paryayairayurucyate||42||* The conjunction of body (*Shareera*), sense organs (*Indriya*), mind (*Satva*) and soul (*Atma*) is called life (*Ayu*) (*Charak Samhita, Sutra Sthana 1:42*)
 27. *samamarnsaprarnariastu samasarnhanano narah drdhendriyo vikaranarn na balenabhibhuyate/ ksutpipasatapasahah shitavyayamasarnsahah samapakta samajarah samamamsacayo matah* (*Charak Samhita, Sutra Sthana 21:18-19*) A person with a balanced proportion of muscles, compactness of the body and firmness in sense organs is not overcome by the onslaught of disorders. Such persons can tolerate hunger, thirst, the heat of the sun, cold and physical exercise. Their digestion, assimilation of food and muscle metabolism is in a state of equilibrium. [18-19] (*Charak Samhita, Sutra Sthana 21:18-19*)
 28. "*Doshaadhatumalmulam hi shareeram*" (*Sushruta Samhita, Sutra Sthana 15: 3*)
 29. *tridosha* (three primary life forces): *vata, pitta* and *kapha*
 30. *Sapta Dhatu* (seven types of tissues): *rasa, rakt, maans, meda, asthi, majja* and *shukra*
 31. *Trimala* (three types of excretions): *Mutra, Purish* and *Sweda*
 32. *Samadosha, samagnischa, samadhatu malakriyaha, Prasanna atmenindriya manaha Swasthya ityabhidheeyate* (*Sushrut Samhita, Sutra Sthana 15:10*)

33. *sattvammatma shariram ca trayametatridandavat/lokastishthati samyogattatra sarvam pratishthitam ||46||/ sa pumamshcetanam tacca taccadhikaranam smrutam/vedasyasya, tadartham hi vedo~ayam samprakashitah||47||* Mind, soul and body- these three are like a tripod. By their conjunction, existence of the living world is sustained. It is the substratum for everything which presently exists. This conjugation is termed as Purusha (holistic human being) and Chetana (sentient). It is the adhikarana (subject matter) for Ayurveda. Knowledge of Ayurveda is promulgated for the sake of this conjugation only. [46-47] (*Charak Samhita, Sutra Sthana 1: 46-47*)
34. *svasthyarakshanamaturasya vikaraprashamanam ca||26||* (*Charak Samhita, Sutra Sthana 30:26*)
35. *Shariram Vyadhi Mandiram*
36. *Panchkarma* refers to five basic Shodhanas (detoxification techniques) viz. *Vamana* (therapeutic vomiting or emesis), *Virechan* (purgation), *Basti* (enema), *Nasya* (elimination of toxins through the nose) and *Rakta Moksha* (detoxification of the blood) are generally preceded by *Udvaartana* (Lymphatic massage), *snehan* (warm oil massage) and *svedana* (Herbal steam therapy for sweating). Oil massage also makes the superficial and deep tissues soft and supple, thus helping to remove stress and nourish the nervous system. Svedana is sweating and is given every day immediately following the snehan. Snehan and Svedana help the toxins to move towards the gastrointestinal tract.
37. *iha khalu purushenanupahatasattvabuddhipaurushaparakramena hitamiha camushmimshca lokesamanupashyata tisra eshanah paryeshtavya bhavanti/ tadyatha- pranaishana, dhanaishana, paralokaishaneti||3||* (*Charak Samhita, Sutra Sthana 11:3*)
38. *dharmarthakama-mokshanamarogyam mulam uttamam* (*Charak Samhita, Sutra Sthana, 1:15*) *Ayu kaamayamaanen dharmarthsukhsadhnam I ayurvedopadesheshu vidheyh paramadrh II* (*Ashtang Hridayam, 1.2*)
39. *tatra vyadhiramayo gada ata~gko yakshma jvaro vikaro roga ityanarthantaram||5||* (*Charak Samhita, Nidana Sthana 1:5*)
40. *iha khalu heturnimittamayatanam karta karanam pratyayah samutthanam nidanamityanarthantaram| tattrividham- asatmyendriyarthasamyogah, praj~japaradhah, parinamashceti||3||* (*Charak Samhita, Nidana Sthana 1:3*)
41. *sankshepatah kriyayogo nidanparivarjanam* (*Sushruta Samhita, Uttaratantra 1: 25*)
42. *trayo roga iti- nijagantumanasah| tatra nijah shariradoshasamutthah, aganturbhutavishavayvagnisampraharadisamutthah, manasahpunarishtasya labhallabhaccanishtasyopajayate||45||* There are three types of diseases - Nija (endogenous), agantuja (exogenous) and manasa (psychological). (*Charak Samhita, Sutra Sthana 11: 45*) In the popular lore they are known as *daihiik*, *daivik* and *bhautik tapa*.
43. *atastrividha vyadhyah pradurbhavanti- agneyah, saumyah, vayavyashca; dvidhashcapare- rajasah, tamasashca||4||* (*Charak Samhita, Nidana Sthana 1:4*)
44. *na canativruttasattvadoshanamadoshairapunarbhavo dharmadvareshupadishyate ||28||* (*Charak Samhita, Sutra Sthana 11: 28*)

45. *tatra buddhimata manasavyadhiparitenapi sata buddhya hitahitamavekshya vekshya dharmarthakamanamahitanamanupasevane hitanam copasevane prayatitavyam, na hyantarena loketrayametanmanasam ki-jcinnishpadyate sukham va dukkham va; tasmadetaccanushtheyam-tadvidyanam copasevane prayatitavyam, atmadeshakulakalabalashaktij-jane yathavacceti||46|| bhavati catra- manasam prati bhaishajyam trivargasyanvavekshanam | tadvidyaseva vij-janamatmadinam ca sarvashah ||47|| (Charak Samhita, Sutra Sthana 11: 46-47)*
46. *dhidhrutismrutivibhramshah sampraptih kalakarmanam| asatmyarthagamashceti j-jatavya dukkhahetavah ||98|| (Charak Samhita, Sharira Sthana 1: 98)*
47. *praj-japaradho vishamastatha~artha hetustrutiyah parinamakalah/ sarvamananam trividha ca shantirj-janarthakalah samayogayuktah||40|| (Charak Samhita, Sharira Sthana 2: 40)*
48. *ityasatmyaindriyarthasamyogah prajnaparadhah parinamashcheti tryistrividh vikalpa hetvo vikaranam; samyogayuktastu prakrithetvobhavanti [43] (Charak Samhita, Sutra Sthana 11: 43)*
49. *dharmyah kriya harshanimittamuktastato~anyatha shokavasham nayanti/ sharirasattvaprabhavastu rogastayoravruttya na bhavanti bhuyah||41|| (Charak Samhita, Sharira Sthana 2: 41)*
50. *trividha bhishaja iti- bhishakchadmacarah santi santyeke siddhasadhitah/ santi vaidyagunairyuktastrividha bhishajo bhuvi||50 (Charak Samhita, Sutra Sthana 11:50)*
51. *dhidhrutismrutivibhrashtah karma yat kurute~ashubham| praj-japaradham tam vidyat sarvadoshaprakopanam||102|| (Charak Samhita, Sharira Sthana 1: 102)*
52. *prashamyatyaushadhaih purvo daivayuktivyapashrayaih/ manaso j-janavij-janadhairyasmrutisamadhibhah||58|| (Charak Samhita, Sutra Sthana 1:58)*
53. *trividhamaushadhamiti- daivavyapashrayam, yuktivyapashrayam, sattvavajayashca| tatra daivavyapashrayam-mantraushadhimanima~ ggalabalyupahara homaniyama prayashcittopavasasvastyayana pranipata gamanadi, yuktivyapashrayam- punaraharaushadhadravyanam yojana, sattvavajayah- punarahitebhyo~ arthebhyomanonigraha||54|| (Charak Samhita, Sutra Sthana 11:54)*
54. *shariradoshaprakope khalu shariramevashritya prayashastrividhamaushadhamic chanti- antahparimarjanam,bahihparimarjanam, shastrapranidhanam ceti/ tatrantahparimarjanam yadantahshariramanu pravishyaushadha maharaja tavyadhin pramarshiti, yatpunarbahihsparshamashrityabhyah~ ggasvedapradeha parishekonmardanadyairamayan pramarshittadbahih parimarjanam, shastra pranidhanampunash chedanabhedanavya dhanadarana lekhanotpatana pracchanasivanaishanaksha rajalaukasashceti||55|| (Charak Samhita, Sutra Sthana 11:55)*
55. *naro hitaharaviharasevi samikshyakari vishayeshvasaktah| data samah satyaparah kshamavanaptopasevi ca bhavatyarogah||46|| matirvacah karma sukhanubandham sattvam vidheyam vishada ca buddhih| j-janam tapastatparata ca yoge yasyasti tam nanupatanti rogah||47|| (Charak Samhita, Sharira Sthana 2: 46-47)*
56. *sarvada sarvabhavanam samanyam vrudhdikaranam | hrasaheturvisheshashca, ... ||44||/ samanyamekatvakaram, visheshastu pruthaktvakrut| ||45|| (Charak Samhita, Sutra Sthana 1: 44-45)*

57. "Doshaadhatumalmulam hi shareeram" (Sushruta Samhita, Sutra Sthana 15: 3)
58. The Greek Hippocratic medicine talks of the four humours viz. black bile, yellow bile, phlegm, and blood.
59. *Dhrati Kshama Damah Asteyam Shouchamindriyanigrhah/ Dhi vidya satyamakrodho dashakam dharma lakshanam*"The ten essential characteristics of dharma are: patience, forgiveness, piety or self-control, honesty, holiness, control of the senses, reason, knowledge or learning, truthfulness and absence of anger. (Manusmriti VI: 92)
60. *nityam hitaharviharsevi sameekshyakari vishyeshvasaktah data samah stayparah kshmayanaptopsevi cha bhavtyahrogah datasamah satyaparh kshmayan, aaptopsevi cha bhavtyah rogh (Ashtang Hridayam, Sutra Sthana 4: 36)*
61. *tasyashitadyadaharadbalam varnashca vardhate/ yasyartusatmyam viditam ceshtaharavyapashrayam*||3|| (Charaka Samhita, Sutra Sthana, 6:3)
62. *Sutra Sthana) brahme muhurte budhyet swastho raksharthamayushah (Bhavpakash 1/24) Brahma means knowledge; the time to seek knowledge is called Brahm Muhurta varnam keertim matim lakshminim swasthyamayushch vindati ? brahme muhurte sanjagrachhiyam va pankajam yatha // (Bhaisjyasar 93)*
63. *shariyayas janakam karma vyaayaam uchyate (Arunadatta's commentary on Ashtang Hridayam, Sutra Sthana 2.14)*
64. *Langhvam karmasamarthyam deeptosmimardesah kshyah/ vibhaktghangatratvam vyayamadupajayte (Ashtang Hridayam, Sutra Sthana 2.10)*
65. *mandameva tato anyada // (Ashtang Hridayam, Sutra Sthana 2.11)*
66. *abhyangamaacharennityan sa jara-shram-vaataha./ drshti-prasaad-pushtaayuh svapnasutvaktvadaadhyekrt. (Ashtang Hridayam, Sutra Sthana 2.8)*
67. *Shirah: shravanapadeshu tam visheshen shielayet | vajryobhayangah kaphgrist kritsanshuddhi ajir nibhih (Ashtang Hridayam, Sutra Sthana 2.9)*
68. *uvdantanam kashayadi churnairgatrodhdarshanam, (Hemadri's commentary on Ashtang Hridayam, Sutra Sthana 2.15)*
69. *udvartan kaphahar manasah pravilaayanam. sthirekaranamangaanaan tvakprasaadakar param. (Ashtang Hridayam, Sutra Sthana 2.15)*
70. boiled and filtered decoction of herbs, used for the therapeutics
71. *hanvorbalam svarabalam vadanopacayah parah/ syat param ca rasaj-janamanne ca ruciruttama*||78||/ *na casya kanthashoshah syannaushthayoh sphutanadbhayam/ na ca dantah kshayam yanti drudhamula bhavanti ca*||79||/ *na shulyante na camlena hrushyante bhakshayanti ca/ paranapi kharan bhakshyamstailagandusha dharanat*||80|| (Charak Samhita, Sutra Sthana 5: 78-80)
72. *kim vasasaivam na vicharaniyam vasah pradhanam khalu yogyatayah ?/ pitambaram vikshya dadau tanujam digambaram vikshya visham samudrah ? (Subhashitaratna-bhandagaram. verse 888, p.174) One should not think that dressing is immaterial; the first indicator of one's merit is one's dress; seeing that Vishnu was wearing yellow/gold, the Ocean (King) gave him his daughter Lakshmi and poison to naked Shiva who had smeared his body with ash.*
73. *prasushte vinmutre hridi suvimle doshe swapathge vishuddhe cha udgare kshudupgamne vate anusarit tatha agnavudrikte vishad karne dehe cha sulghau prayunjit aaharm vidhi niyमितam, kallah sa hi matah* The ideal time for having

one's meals is after the elimination of feces and urine, when the mind is clean (devoid of emotions), when the *tri-doshas* (humours) are moving in the appropriate direction (functioning normally), when belching are pure (without and foul smell or taste), when hunger is well manifest, when the flatus is moving downward easily, when the digestive activity is keen, when all the sense organs are pleasantly active, and when the body is light. Food should be consumed observing the rules and procedures of taking food. (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 55) A similar idea has been expressed in *Sushurt Samhita (Uttartantram* 64:84): One should not take incompatible (viruddha) foods and food in excess (adhyashana) and food over previously undigested meal (*ajeerna ashana*). *viruddha adhyashana jeernasheelino vishlakshnam* (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 13)

74. *annen kukshdhrvanshau paneneikam prapuryet ashrayam pavnadeenam chaturthamavsheshyet* Two parts of the stomach (half of its capacity) should be filled with solid foods, one part by liquids and the remaining one part should be kept vacant for accommodating air etc. (*Ashtang Hridaya Samhita, Sutra Sthana* 8:46); Maharishi Charak has suggested a slightly different proportion: *trividham kukshau sthapyedavakashamshamaharasyaharamupa- yu- jjanah; tadyatha- ekamavakashamsham murtanamaharavikaranam, ekam dravanam, ekam punarvatapittashleshmanam; etavatim hyaharamatramupayu- jjanam namatraharamam ki- jcidashubham prapnoti||3||of the three parts of a stomach one part should be filled up with solid food-items, one by liquid food-items and the third be left left for the (movement of) vata, pitta and kapha.* (*Charak Samhita, Vimana Sthana* 2:3).
75. *naratnapanirnasnato nopahatavasa najapitva nahutva devatabhyo nanirupya pitrubhyo nadattva gurubhyo natithibhyo nopashritebhyo napunyagandho namalinaprakshalita panipadavadano nashuddhamukho noda- gmukho na vimana nabhaktashishta shucikshudhitaparicarao na patrishvamedhyasu nadeshe nakalenakirne nadattva- agramagnaye naprokshitam prokshanodakairna mantrairanabhimantritam na kutsayanna kutsitam na pratikulo pahitamannama dadita, naparyushitamanyatra mamsaharitakashushka shakaphalabhakshyebhyah, nasheshabhuk syadanyatra dadhimadhula vanasaktusarpibhyah, na naktam dadhibhu- jjita, na saktuneka nashniyanna nishi na bhuktva na bahunna dvirnodakantaritat, na chittva dvijairbha kshayet||20||* (*Charak Samhita, Sutra Sthana*, 8:20); dhautpadkaranan (*Ashtang Hridaya, Sutra Sthana* 8: 35-38)
76. *shad-rasam madhura-prayam nati-druta-vilambitam / snata? kshud-van vivikta- stho dhauta-pada-karananah || 36 || tarpayitva pitrin devan atithin balakan guran / pratyavekshya tirashco pi pratipanna-parigrahan || 37 || samikshya samyag atmanam a-nindann a-bruvan dravam | ishtam ishtaih sahashriyaniyach chuci- bhakta-janahritam || 38 ||* (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 35-38)
77. *bisekshumochchochamramodkotkarikadikam adyadravyam guru snigdam swadu mandam sthiram purah vipritmatschante madhye amllavanotkatam* (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 45)
78. *vipareetam yadannasya guneih syadvirodhi cha anupanam samisen, sarvada tatprashasyate* (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 51)
79. A herbal powder; literally "three fruits"; a mixture of equal parts of the dried fruits of the three plants viz. *Amla* (Indian gooseberry, *Embllica officinalis*), *Bibhitaki* (*Terminalia bellirica*), *Haritaki* (*Terminalia chebula*).

80. *triphalam madhusarpibharyam nishi netrabalaya cha swasthayanuvrittikridyachh rogochchedkaram cha yat (Ashtang Hridaya Samhita, Sutra Sthana 8:44)*
81. *ajalpannahasan tanmana bhunjita; jalpato hasatonyamanaso va bhunjanasya ta eva hi dosha bhavanti, ya evatidrutamashnatah; tasmadajalpannahasa?stanmana bhunjita || 25.9 || (Charaka-samhita, Vimana Sthana 1: 25.9)*
82. *bhojanam trinkeshadijushtamushnikritam punah shkavarannbhuyishtha matyushnalavanam tyajet (Ashtang Hridaya Samhita, Sutra Sthana 8: 39)*
83. *yanam plavanvahnam (Ashtang Hridaya Samhita, Sutra Sthana 8: 54)*
84. *yallāghavāya kārśyāya tallamghanam | (Hemadri's commentary on Ashtang Hridaya Samhita, Sutra Sthana 14.2)*
85. *vimalendriyata sargo malanam laghavam ruchih / kshutritsahodayah shuddhridayodgarkanthta //17// vyadhimardavamutsahstrandranashashch lamghite unapekshitmatradisevite kurutastu te (Ashtang Hridayam, Sutra Sthana 14.7)*
86. *sauvirama~jjanam nityam hitamakshnoh prayojayet/pa~jcaratre~ashtaratre va sravanarthe rasa~jjanam ||15|| (Charak Samhita, Sutra Sthana 5: 15)*
87. Here are some samples of do's and don'ts codified by Ghagh and others in Hindi, in verse forms:

Dinacharya

- प्रातःकाल करै अस्नाना, रोग-दोष एकौ नई आना!
- प्रात समै खटिया स उठकै, पियै तुरन्तै पानी; कबहूँ घर मा वैद न अइहै, बात घाघ कै जानि!!
- खाय कै मूतै सूतै बाउं, काय कौं वैद बसाबै गाउं!
- मोटी दतु अन जो करै, भूनी हर चबाय; दूद-बयारी जो करै, उन घर वैद न जायु!
- आँखों में त्रिफला, दांतों में नोन, भूखा राखै, चौथा कोन!!

Diet regimen

- चैते गुड़ बैसाखे तेल, जेठे पन्थ असाढ़े बेल। सावन साग न भादों दही, क्वार करेला न कातिक मही।।
- अगहन जीरा पूसे धना, माघे मिश्री फागुन चना। ई बारह जो देय बचाय, वहि घर बैद कबौं न जाय।।
- चैत मास में नीम बेसहनी। बैसाके में खाय जइहनी।।
- जाको मारा चाहिए, बिन लाठी बिन घाव। वाको यही बताइए, घुड़ियाँ पूरी खाव।।
- क्वार करेला, चेतै गुड़ भादों में जो मूली खाय; पैसा खोवै गांठ का रोग-झकोरा खाय!
- सावन हरै भादों चीत। क्वार मास गुड़ खायउ मीत।। कातिक मूली अगहन तेल। पूस में करै दूध से मेल।।

Ritucharya:

- चइत सोवै रोगी, बइसाख सोवै जोगी।जेठ सोवै राजा, असाढ़ सोवै अभागा।।
- जेठ मास जो दिन में सोवै।ओकर जर असाढ़ में रोवै।।
- माघ मास घिउ खींचरी खाय। फागुन उठि के प्रात नहाय।।
अँतरे खोंतरे डंडै करै।ताल नहाय ओस माँ परै।।दैव न मारै अपुवइ मरै।
- सावन ब्यारो जबतब कीजे-, भादों बाकौ नाम न लीजे;
- क्वारं मास के दो पखवारेजतन!! जतन से काटौ प्यारे-
- सावन में गुड खावै, सो मौहर बराबर पावै।।

Formulae for Daily Health Issues:

- जहाँ कहीं भी आपको,काँटा कोइ लग जाय।दूधी पीस लगाइये, काँटा बाहर आय।।
- मिश्री कत्था तनिक सा,चूसै मुँह में डाल।मुँह में छाले हों अगर,दूर होंय तत्काल।।
- पौदीना औ इलायची, लीजे दोदो ग्राम।खार्ये उसे उबाल कर-, उल्टी से आराम।।
- छिलका लेंय इलायची,दो या तीन गिराम।सिर दर्द मुँह सूजना लगा होय आराम।।
- अण्डी पत्ता वृंत पर, चुना तनिक मिलाय।बार बार तिल-पर घिसे,तिल बाहर आ जाय।।
- गाजर का रस पीजिये, आवश्यकतानुसार।सभी जगह उपलब्ध यह,दूर करे अतिसार।।
- खट्टा दामिड़ रस, दही,गाजर शाक पकाय।दूर करेगा अर्श को,जो भी इसको खाय।।
- रस अनार की कली का,नाक बूँद दो डाल।खून बहे जो नाक से, बंद होय तत्काल।।
- भून मुनक्का शुद्ध घी,सैंधा नमक मिलाय।चक्कर आना बंद हों,जो भी इसको खाय।।
- मूली की शाखों का रस,ले निकाल सौ ग्राम।तीन बार दिन में पिये, पथरी से आराम।।
- दो चम्मच रस प्याज की,मिश्री सँग पी जाय।पथरी केवल बीस दिन,में गल बाहर जाय।।
- आधा कप अंगूर रस, केसर जरा मिलाय।पथरी से आराम हो, रोगी प्रतिदिन खाय।।
- सदा करेला रस पिये,सुबहा हो औ शाम।दो चम्मच की मात्रा, पथरी से आराम।।
- एक डेढ़ अनुपात कप, पालक रस चौलाई।चीनी सँग लें बीस दिन, पथरी दे न दिखाइ।।
- खीरे का रस लीजिये,कुछ दिन तीस ग्राम।लगातार सेवन करें, पथरी से आराम।।
- बैंगन भुर्ता बीज बिन,पन्द्रह दिन गर खाय।गलगल करके आपकी-, पथरी बाहर आय।।
- लेकर कुलथी दाल को, पतली मगर बनाय।इसको नियमित खाय तो, पथरी बाहर आय।।

- दामिङ्गिलिका सुखाकर (अनार), पीसे चूर बनाय।सुबहसाम जल डाल कम-, पी मुँह बद्बू जाय।।
- चूना घी और शहद को, ले सम भाग मिलाय।बिच्छू को विष दूर हो, इसको यदि लगाय।।
- गरम नीर को कीजिये, उसमें शहद मिलाय।तीन बार दिन लीजिये, तो जुकाम मिट जाय।।
- अदरक रस मधुभाग सम (शहद), करें अगर उपयोग।दूर आपसे होयगा, कफ औ ख़ाँसी रोग।।
- ताजे तुलसीपत्र का-, पीजे रस दस ग्राम।पेट दर्द से पायँगे, कुछ पल का आराम।।
- बहु त सहज उपचार है यदि आग जल जाय।मींणी पीस कपास की, फौरन जले लगाय।।
- रुई जलाकर भस्म कर, वहाँ करें भुरकाव।जल्दी ही आराम हो, होय जहाँ पर घाव।।
- नीमपत्र के चूर्ण में, अजवायन इक ग्राम।गुण संग पीजै पेट के, कीड़ों से आराम।।
- दोदो चम्मच शहद औ-, रस ले नीम का पात।रोग पीलिया दूर हो, उठे पिये जो प्रात।।
- मिश्री के संग पीजिये, रस ये पत्ते नीम।पेंचिश के ये रोग में, काम न कोई हकीम।।
- हरड बहेडा आँवला चौथी नीम गिलोय, पंचम जीरा डालकर सुमिरन काया होय।।

88. *aharah preenanah sadyo balkriddehdharakah / ayustejah samutsahasmrityojogni vivardhanah (Sushrut Samhita, Chikitsa Sthana 24:68)*

89. *bibheti durbalo~abhikshnam dhyayati vyathitendriyah| dushchayo durmana rukshah kshamashcaivaujasah kshaye ||73|| hrudi tishthati yacchuddham rakta mishatsapitakam | ojah sharire sa~gkhyatam tannashanna vinashyati ||74||* The symptoms of decrease of ojas include timidity, debility, constant worry, discomfort of the senses, loss of lustre, neurasthenia, dryness and emaciation [73] The clear and slightly red-yellowish substance situated in the heart is known as ojas. Its destruction leads to death [74] (*Charak Samhita, Sutra Sthana 17: 73-74*).

90. *aharasya vidhavashtau vishesha hetusa~jj~jakah| shubhashubhasamutpattau tan parikshya prayojayet ||42|| (Charaka Samhita, Sutra Sthana 28: 42)*

91. *tatra khalvimanyashtavaharavidhivishesheshayatanani bhavanti; tadyatha- prakrti karanasamyogarashideshakalopayogasamsthopayoktrastamani (bhavanti) ||21|| (Charaka Samhita, Vimana Sthana 1: 21)*

92. *sukadhanyasamidhanyamamsasakapalasarayan | vargan haritamadyambugo rasekshuvikarika ||6|| dasa dvau caparau vargau krutannaharayoginam| rasavirya vipakaisca prabavaisca pracakshmahe||7|| (Charak Samhita, Sutra Sthana 27: 6-7)*

93. *nachaaharsamam kinchidvaishjyampbhayate shakyaateapyannmatren narah kartum niramayah //5// bhesjjenoppannoopi niraharo na shakyaate tasmadbhishgbhiraharo mahabhaishjyamuchyate //6// (Kashyap Samhita, Khil Sthana 4: 5-6).*

94. The ten factors are: body tissues (*dusya*), residing location (*desa*), physical strength (*bala*), seasons/time (*kala*), digestive and metabolic processes (*agni* or *anala*), genetic and phenetic constitution (*prakriti*), age (*vaya*), mental strength or temperament (*sattva*), habituation (*satmya*), and food (*ahara*). *dushyam deshambalam kalamnam prakritim vayah sattvam satmayam tathaharmvasthanashch prithgvidhah* //67// (*Ashtang Hridaya, Sutra Sthan 15: 67*).
95. The chapters are titled: "Yajjah Purushiya", "Atreyabhadrakapyiya", "Annapanavidhi Adhyaya" and "Vividhashitapitiya".
96. *aharatvamaharasyaikavidhamarthabhedat; sa punardviyonih, sthavaraja~ggamatmakatvat; dvividhaphrabhavah, hitahitodarkavisheshat; caturvidhopayogah, panashanabhakshyalehyopayogat; shadasvadah, rasabhedatah shadvidhatvat; vimshatigunah, gurulaghushitoshnasnidgha rukshamandatikhshnasthirasara mrudukathina-vishadapicchila shlakshnakharasukshma sthulasandradra vanugamat; aparisa~gkhyeyavikalpah, dravyasamyogakaranabahulyat* //36// (*Charak Samhita, Sutra Sthana 25: 36*)
97. Though they are six in numbers they may have various combinations *trishashtih syatvasa~gkhyeya rasanurasakalpanat* [3] | *rasastaratamabhyam* [4] *tam sa~gkhyamatipatanti hi* //23// *samyogah saptapa~jcashat kalpana tu trishashtidha/ rasanam tatra yogyatvat* [1] *kalpita rasacintakaih* //24// The count of 63 (combinations of rasa) becomes countless when factoring in the anurasas and innumerable variations of rasas. [23] Thus, the scholars of rasa, have mentioned fifty-seven combinations and sixty-three forms of rasas (after adding six pure forms of rasas in fifty-seven combinations) on the basis of their applicability. [24] (*Charak Samhita, Sutra Sthana 26: 23-24*)
98. *tamuvaca bhagavanatreyah- dehadhatupratyanikabhutani dravyani dehadhatu bhirvirodhamapadyante; parasparagunaviruddhani kanicit, kanicit samyogat, samskaradaparani, deshakalamatradibhishcaparani, tatha svabhavadaparani* //81// (*Charak Samhita, Sutra Sthana 26: 81*)
99. *shandhyandhyavisarpadakodaranam visphotakonmadabhagandaranam/ murchama dadhmanagalagrahanam pandvamayasyamavishasya caiva* //102// *kilasa kushthagrahanigadanam shothamlapittajvarapinasanam | santanadoshasya tathaiva mrutyorviruddhamannam pravadanti hetum* //103// (*Charak Samhita, Sutra Sthana 26: 102-103*)
100. *na ragannapyavij~janadaharanupayojayet/ parikshya hitamashniyaddeho hyahasambhavah* //41// (*Charaka Samhita, Sutra Sthana 28: 41*)
101. *na naktam dadhi bhu~jjita na capyaghrutasharkaram/ namudgayusham nakshaudram noshnam namalakairvina* //61// *jvarasrukpittavisar pakushtha pandvamaya bhraman/ prapnuyatkamalam cogram vidhim hitva dadhipriyah* //62// (*Charak Samhita, Sutra Sthana 7: 61-62*)
102. *aharashuddhau sattvashuddhau dhruva smrtih smrtilambhe sarvagranthinam vipramokshah* || 7.26.2 || (*Chhandogya Upanishad, 7.26.2*) <https://www.wisdomlib.org/hinduism/book/chandogya-upanishad-english/d/doc239411.html>
103. *amantramaksharam nasti nasti mulamanoushdham! ayogyah purusho nasti yojakastatra durlabhah ?* (*Subhashitaratna-bhandagaram p.156 verse 158*) There is no letter which doesn't have a charm, there is no root devoid of medicinal property.

There is no man who is not able, but rare is a person who knows his proper application. *anenopadeshena nanaushadhibhutam jagati ki~jciddravayamupala bhyate tam tam yuktimarham ca tam tamabhipretya* ||12|| On this basis, there is no substance in the universe which cannot be used as a medicinal drug, on the condition that they are used with rational method and with a definite objective. [12] (*Charak Samhita, Sutra Sthana 26:12*)

104. According to Ayurveda, there are some important spices which are combination of sattvic, rajasic and tamasic qualities and each of them affects a different dhatu (body tissue)
105. *shadtrimsatam sahasrani ratrinam hitabojanah | jivatyanaturo janturjitatma sammatah satam* ||348|| (*Charak Samhita, Sutra Sthana 27: 348*).
106. For example, Arthur Cassa Macedo et al. "Boosting the Immune System, From Science to Myth: Analysis the Infosphere With Google", <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6673706/>
107. *vatajjalam jaladdesham deshah kalam svabhavatah | /idyaddushpariharyatvadgari yastamarthavit* ||10|| *vayvadishu yathoktanam doshanam tu visheshavit/ pratikarasya saukarye vidyallahavalakshanam*||11|| (*Charak Samhita, Vimana Sthana 3: 10-11*)
108. *kalanteshu yada narah | bhashajenopapadyante na bhavantyaturastada* ||12|| */yesham na mrutyusamanyam samanyam na ca karmanam/ karma pa~jcaavidham tesham bhashajam paramucyate* ||13|| */rasayanam vidhivaccopayogah prashasyate/ shasyate dehavrutishca bhashajaih purvamuddhrutaih* ||14|| */satyam bhute daya danam balayo devatarcanam | saddhruttasyanuvrutishca prashamo guptiratmanah* ||15|| */ hitam janapadanam ca shivanamupasevanam/ sevnam brahmacaryasya tathaiva brahmacarinam* ||16|| */ sa~gkatha dharmashastranam maharshinam jitatmanam/ dharmikaih sattvikairnityam sahasya vrudhasammataih* ||17|| */ityetadbhashajam proktamayushah paripalanam | yeshamaniyato mrutyustasmin kale sudarune* ||18|| (*Charak Samhita, Vimana Sthana 3: 12-18*)
109. *tasmadubhayadrushtatvadekantagrahanamasadhu/ nidarshanamapi catrodaharishyamah- yadi hi niyatalapramanamayuh sarvam syat,tada~a~ayushkamanam namantra ushadhimanima~ ggalabalyu paharahoma niyama prayashcitto pavasavastyayana pranipatagamanadyahkriya ishtayashca prayojyeran; nodbhranta candacapala gojoshtrakharaturaga mahishadayah pavanadayashcadushtah pariharyah syuh, na prapatagiri vishamadurgambuvegah, tatha napramattonmattodbhanta candacapala mohalobha kulamatayah, narayah, na pravruddho~agnih, cavividha vishashrayah sarisrupora gadayah, na sahasam, nadeshakalacarya, na narendraprakopa iti;evamadayo hi bhava nabhavakarah syuh, ayushah sarvasya niyatalapramanatvat/ na canabhyastakalamara nabhayanivarakanamakalamaranabhayamagacchet praninam, vyarthashcaram bhakathaprayogabuddhayah syurmaharshinam rasayanadhikare, napindro niyatayushamshatrum vajrenabhihanyat, nashvinavartam bhashajenopapadayetam [1] , na maharshayoyatheshamayu stapasa prapnyuh, na ca viditaveditavya maharshayah sasureshah samya kphasheyurupadisheyuracareyurva/ api ca sarvacakshushametam param yadaindrum cakshuh, idam capyasmakam tena pratyaksham; yatha-purusha sahasra namutthayoththayahavam kurvata makurvata catulyayushtvam, tathajata matranamapratikarat pratikaracca, avishavisha*

prashinam capyatulyayushtvameva, na ca tulyoyogakshema udapanaghathanam citragathanam cotsidatam; tasmaddhito pacaramulam jivitam, atoviparyayanmrutyuh/ api ca deshakalat magunavi paritanam karmana maharavikaranam ca kramopayogah samyak, tyagahsarvasya catiyoga yogamithyayoganam, sarvatiyogasandharanam, asandharana mudirnanam cagatimatam, sahasanam ca varjanam, arogyanuvruttau hetumu palabhamaha samyagupadishamah samyakpashyamashceti ||36|| (Charak Samhita, Vimana Sthana 3: 36) For 38th verse kindly see the next note.

110. *atah paramagnivesha uvaca- evam satyaniyatakalapramanayusham bhagavan! katham kalamrutyurakalamrutyurvabhavatiti ||37|| tamuvaca bhagavanatreyah-shruyatamagnivesha! yatha yanasamayukto~akshah prakrutyai vaksha gunairupetah sa ca sarvagunopapanno vahyamanoyathakalam svaprana nakshayadevavasana gacchet, tatha~a~ayuh shariropagatam balavatprakrutyayathavadupacarya manamsvapranakshayadevavasana gacchati; sa mrutyuh kale / yatha ca sa evaksho~ atibharadhishthitadvishama pathadapathadakshaca krabha~ ggadvahyavaha kadoshadanimokshadanupa~ ggaparyasanaccantara~ avasana mapadyate, tatha~a~ayurapyayathabalamaram bhadayathagnya bhyavaharanadv ishambhyavaharanadvishama shariranyasadati maithunada satsamshrayadudirna-vegavinigrahavidharya vegavidharan adbhutavisha vayvagnyup atapadabhighata daharapratikara vivarjanaccantara~ avasana mapadyate, samrutyurakale; tatha jvaradinapyata~ gkanmithyopacaranakalamrutyun pashyama iti ||38|| (Charak Samhita, Vimana Sthana 3: 37-38)*
111. *bhavati catra- shitenoshnakrutan roga~jchamayanti bhishagvidah/ ye tu shitakruta rogasteshamushnam bhishagjitam ||41|| evamitareshamapi vyadhinam nidanaviparitam bhashajam bhavati; yatha- apatarpananimittanamvyadhinam nantarena puranamasti shantih, tatha purananimittanam vyadhinamnanta renatarpanam ||42|| (Charak Samhita, Vimana Sthana 3: 41-42). Kindly see above for the other reference.*
112. *apatarpanamapi ca trividham- lamghanam, lamghanapacanam, doshavasecanam ceti ||43|| (Charak Samhita, Vimana Sthana 3: 43)*
113. Kindly see above for details.
114. *swasth hit dravya; recipes for the healthy persons*
115. *jatasya hi dhruvo mrityur dhruvam janma mritasya cha/ tasmad apariharye rthe na tvam shhochitum arhasi, Bhagavadgita 2:27.*
116. *(Om Dyauh Shaantir-Antarikssam Shaantih/ Prthivii Shaantir-Aapah Shaantir-Ossadhayah Shaantih / Vanaspatayah Shaantir-Vishve-Devaah Shaantir-Brahma Shaantih / Sarvam Shaantih Shaantireva Shaantih Saa Maa Shaantir-Edhi /Om Shaanti, Shaanti, Shaantih)*
117. *(svastiprajabhyah paripalayanta / nyayena margena mahi / mahishah / gobrahmanebhyah shubhamastu nityam lokah samastah sukhino bhavantu/)*
118. *(Om Sarve Bhavantu Sukhinah / Sarve Santu Niraamayaah / Sarve Bhadraanni Pashyantu/ Maa Kashcid-Duhkha-Bhaag-Bhavet / Om Shaanti, Shaanti, Shaantih //)*
119. *(Om Sarveshaam Svastir-Bhavatu / Sarveshaam Shaantir-Bhavatu / Sarveshaam Purnnam-Bhavatu / Sarveshaam Manggalam-Bhavatu / Om Shaanti, Shaanti, Shaantih //)*

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Indexing the Self in Margaret Atwood's *Alias Grace* and Kavery Nambisan's *On the Wings of the Butterflies*

— *KG Veena*

The dawn of new millennium has bestowed the women novelists a new dimension to express themselves in the world of Literature. To understand the emergence of the 'New Woman' it becomes a necessity to realize what the traditional woman was. Surprisingly, all the definitions about women, their conduct, way of life and their existence were given by men. The writings of women were considered to be not appealing due to patriarchal assumptions about the superior worth of male experience. It is still believed that women are the upholders of the rich tradition of fables, story telling and more. They have incorporated the recurring female experiences in their writings and it affected the cultural and language patterns of literature. There are appalling facts about violence against women in society. Behind every sudden, unexpected and violent death of a woman, there is a history of social cruelty, sadism and meanness. There is also the reality of woman's utter helplessness, her paralyzing terror at her plight and her ignorance about where to reach out for help when threatened with violence. Such being the situation, women writers have responded quite interestingly and positively by raising their voice against socio-political oppression and grappling with issues of contemporary concerns. This research paper tries to identify the twentieth century women's consciousness in the select Novels of Kavery Nambisan and Margaret Atwood.

A recipient of the Booker Prize and the winner of Arthur C Clarke award and Prince of Asturias award for literature, Canadian writer Margaret Atwood's novels have attained high critical acclaim for her skill of story-telling. Women are strong, vivacious and have an element to bounce back in the times of adversities in her novels. Kavery Nambisan, an emerging South Indian writer, has written about seven novels and a few books for children. She was short listed for Man Asian Literary Prize for her novel, *The story that must not be told*. Her novels are interesting to read from a women's perspective as they unravel the subtle roles of a woman in her journey towards understanding herself in relation to the world she lives. The present paper takes into consideration Margaret Atwood's *Alias Grace* and Kavery Nambisan's *On Wings of Butterflies* from a postcolonial feminist perspective with due emphasis on women psyche.

Alias Grace is a historical fiction novel by Margaret Atwood. It won the Canadian Giller Prize and was shortlisted for the Booker Prize. The story is about the notorious 1843 murders of Thomas Kinner and his housekeeper Nancy Montgomery. The two servants of the Kinnr household, Grace Marks and James McDermott were accused of dual murders and James McDermott was hanged and Marks was sentenced to life imprisonment. At the tender age of 16, Grace Marks was sentenced

to life imprisonment in considering her age and sex. Atwood's novel begins around 1859, when Grace, having spent some time in an asylum is about 30 years. She is the only long serving inmate of a Toronto Penitentiary. She is permitted to work as a seamstress and servant in the Governor's home. The society has disregarded Grace as a venomous creature for being an associate in murdering her master and his housekeeper. There are men who feel that Grace is a disgrace to the society. Grace is upset about the way the society has projected her.

They did say some true things. They said I had a good character; and that was so, because nobody had ever taken advantage of me, although they tried. But they called James McDermott my paramour. They wrote it down, right in the newspapers. I think it is disgusting to write such things down. (27). Atwood in one of her books suggests that there is only one difference which is discernible in the male attitude towards female and vice-versa:

Why do men feel threatened by women? I asked a male friend of mine... I mean, I said, men are bigger, most of the time, they can run faster, struggle better and they have on average a lot more money and power. They are afraid women will laugh at them, he said. Undercut their worldview, I asked women... Why do women feel threatened by men? They are afraid of being killed".¹

Grace is permitted to work as a seamstress and servant in the adjoining home of the governor. Enter (fictional) American Doctor Simon Jordan, a young psychiatrist who is determined to probe the depths of Grace's psyche through a series of detailed interviews, intended to help him decide if she was sane or insane at the time of the killings. The bulk of the novel is taken up by Grace's 'recollections' of past events. Atwood weaves this story with her extraordinary power of narration to influence the readers mind to decide the facts of the crime. Grace Marks is introduced to the readers after eight years of her arrest and Grace Marks reveals her story through the interviews with a young psychiatrist, Simon Jordan, who is trying to establish his own career by finding some profound solution to Grace's amnesia, as she claims that she does not remember anything of the violent day that led her arrest and conviction. Simon becomes trapped in her story as he is ensnared in the activities of the penitentiary. Grace Marks is reluctant to open her mind to this young doctor for she feels that all are trying to trick her. She is upset of what all the newspapers have expressed about her during the trial:

I think of all the things that have been written about me— that I am an inhuman female demon, that I am an innocent victim of a blackguard forced against my will and in danger of my own life, that I was too ignorant to know how to act and that to hang me would be judicial murder, that I am fond of animals, that I am very handsome with a brilliant complexion, that I have blue eyes, that I have auburn that I am a good girl with pliable nature and no harm is told to me, that I am cunning and devious, that I am soft in the head and little better than an idiot. And I wonder, how can I be all of these different things at once? (23)

It is evident that Grace Marks is not insane and she is trying to cover her real self from the world. "I look at him stupidly. I have a good stupid look which I have practiced." (38) She sometimes recollects about Mary Whitney, her Canadian born friend, who is aggressive and smart in judging things. "Mary was a person of democratic views." (25). They soon become privy to the many tricks of the trade, the most important being that a servant should be able to 'have the work done without being seen to be done'. The protagonist in the novel, Grace, proves herself to be a master in housekeeping by giving us a detailed account of her expertise in housekeeping by expressing the minute domestic details of her life history in accordance with a typical Victorian woman, but the narration takes place in the Imprisonment, which curtails the idea of an ideal Victorian woman as Grace is a prisoner.

Grace tries to confide herself to Dr. Simon all that she knew about the crime. She expresses that she was victimized as she was never a part of the dual murder. She just wanted to save herself from the maddening McDermott as she felt that he would kill her too. She became a puppet in his arms and did that entire he insisted her to do. Later when he was caught he framed her also as a murderess. Though the novel is set up in the nineteenth century, Grace is exhibited by Atwood as a girl who prayed very less and went to church only when Nancy forces her to accompany her. The only moment that she sincerely prays to God is when she on run with McDermott:

...I thought, I am riding through the Valley of the Shadow of Death, as it says in the Psalm: and I attempted to fear no evil, but it was very hard, for there was evil in the wagon with me, like a sort of mist...and I looked at the sky...behind it was a cold blackness; and it was not Heaven or even Hell that I was looking at, but only emptiness. This was more frightening that anything I could think of and I prayed silently to God to forgive my sins, but what if there was no God to forgive me?(234-235)

Throughout the novel, Atwood tries to exhibit Grace as a good woman but is a victim of the circumstances. Atwood is devoted to the woman novel, as she projects her protagonist as a very strong woman who faces all the traumas of life and in the end it is a happy ending as she marries Jamie Walsh, her admirer when she was in Mr. Keinnear's house. Atwood keeps an open end in the novel for the readers to reach to the conclusion about the murder mystery involving Grace Marks. In the end we find Atwood explaining in detail about her new home and the quilt that Grace is working with literal scraps of fabric that are cut from garments of her past life.

As Aritha Van Herk pointed out in her review of the novel, this is very much a story about listening, and about reading between the lines in order to get a truer idea of the real story. Grace's version of events up to and including the murders is 'pragmatic and perceptive, aware of politics and the duplicities of manners, subtle and fascinating in its focus on tangible detail, but exercising also a silent doubleness, and intricate awareness of what she [Grace] should not and cannot say' (111).

On Wings of Butterflies is Kavery Nambisan's novel which depicts a bunch of determined women leading a battle against the authority of men. Injustices are there everywhere. There are women who are trapped and made victims of male oppression and there are women who have not been directly affected. The brain behind the whole saga of forming a women's party is Evita, the main protagonist. Evita identifies herself with the pain that the whole woman clan has witnessed or endured. All the men who visit her house treat her mother as a sexually voracious woman, initiating hatred against men in the mind of Evita even as a young girl:

Evita's infant memory was full of visions of men who pulled her mother's skirt, put their hands into her mother's blouse and forced her to sit on their laps. Men made more demands on her body than Evita ever did even as an infant. And she remembered the look, like an orange flame, that sometimes appeared in her mother's eyes. It was this fire that fuelled Evita's anger against men. (19)

Maria, mother of Evita is a confused lady who confesses the sin of committing sexual acts with determination never to commit it again but would return the next Sunday to the church to reveal her another sexual encounter. She was a woman who could not tell the difference between men who flattered and men who abused her; she was used by man after man. Evita is guided by her friend, Milar, who through her knowledge of historical events focusing on the atrocities against women, influences Evita to fight against injustice.

Milar, an orphan had to leave the orphanage as the male warden wanted something more from her body. She marries a rich lingerie tycoon Sam Billimoria, at the age of fifteen only with the passion for books that he would get to her from all over the world. She had developed a sense of hatred against her husband as he had only wanted her body which left her with four days of stay in a hospital as she bled profusely after the sexual act. "His visit was always followed by a four-day hospital stay for Milar (he would drop her at the hospital on his way to the airport) and blood transfusions. The books sustained her. Milar, who was grateful to her husband for the books, had also developed an intense hatred for him" (117)

Woman all through the ages has been preferred by man only for her sexuality. Her sexuality is the only arena which Man wants to overpower. He proves to be stronger than her by his fortune to use her body. In "Sex and Primitive Society" Alexander Golden Weiser, opines, "Woman is sex. Sex selects her, isolates her, exalts her, humiliates her, makes her taboo. She must be sought, avoided, wooed, conquered, held".³

Milar insists Evita to meet a fortune-teller named Megha Dasai before starting her organisation. Megha Dasai, is a blind old woman popularly known as fortune teller of Vrindaban. Evita was a bit apprehensive to go and meet an old fortune teller but Milar insisted that she took the blessings of this old woman before venturing to form a new women's political party. The old lady is a kind of a leveler who would like to see harmony in the world of men and women. She is neither a hardcore feminist nor a supporter of atrocities caused by men to doom women into death and destruction. Megha blesses Evita to unite the women of the country to be on

par with men. She never suggests that men and women must have their own ways but signifies that for a better progeny of the civilization, both must live in harmony with each other. The character of Megha Dasi drives home the point stated earlier which many women novelists have expressed through their writings. Anita Desai, a famous novelist, opines that 'compromise' is very significant but not at the cost of dignity. Anita Desai aims not for severance or divorce but synthesis:

I don't think anybody's exile from society can solve any problem. I think basically and problem is how to exist in society and yet maintain one's individuality rather than suffering from a lack of society and a lack of belonging....⁴

In the end of the novel the prophecy of Megha Dasi comes true and the future generation intends to live giving both the sexes the due recognition.

Evita comes back to Goa with the blessings of Megha Dasi and she collects the names of about a hundred prominent women in India and sends all a letter of request to join the organization. The first person to be impressed by the letter is Pushpaben. Pushpaben plans to meet Evita personally. Pushpaben is a sturdily built, with a hard weather-beaten face. She is a psychologist and social worker. She is a clear-headed, man-of -the-world type of woman. On the first meeting she was totally committed and she proved to be very confident of the progress of the organization. She said, 'if the purpose is genuine, money is never a problem.'(12) With pure intentions Pushpaben joins the organization to solve the burning problems existing in the lives of womenfolk in the country. Pushpaben wanted a synchronized community with men and women working together without any inferiority or superiority complex existing. To bring peace in the community she wanted to voice against injustice and cruel treatment meted out to women.

A political savvy Kripa joins hands with Evita to over-power men, in particular her highly ambitious and over-possessive husband, Dinakar Kiran Kagal, a local MLA. He is a person who always underestimates women prowess. Professionally, Kripa is a jewel designer but she also works for the upliftment of women staying in the slums of Mumbai. Her popularity is a threat to her husband who wants her to be in the confines of the house. 'The New Woman' would never allow her husband to treat her inhumanly and as Simon de Beauvoir opines: 'All oppression creates a State of War.'⁵Kripa does not want to sacrifice her interests to satisfy her husband. She joins Evita's organisation to start a political party in her state much against Dinu's wishes:

The day Kripa told Dinu, they had a spat. Politics is for men, he said. Skills are needed. 'See how busy I am. No time to eat, sleep, bathe or relax with the family. But in spite of my busy schedule I'm never more than five hours late for my speeches..... Politics was tough, it was unladylike. Moreover, to be in a party that opposed one's husband was scandalous. (152)

She is astonished to see her teenaged son, Santu, being caught by her husband with a packet of condoms in his room. Kripa is blamed for the disgrace that has befallen the family. 'You go about fighting battles that have nothing to do with you. But you

can't look after your son and husband'. (164). This was a new problem that Kripa was facing and she didn't know how to tackle it. She pours down before her son but he courageously says that he needs a girl to love. Santu conveys that he is unhappy with the feminist movement that his mother is involved in:

but I can't have a girl because my mother is spreading hatred in the hearts of girls.....its the only thing you women managed to do spread hatred, when the world is already reeking of it. All one really needs is food and clothes and someone to love (167)

Kripa falls in a dilemma as to continue her involvement in the women's organization or to stay back at home to satisfy the needs of her family. Finally, it is due to the efforts of Santu and his friend, Kripa realizes the importance of co-existence but her fight against brutality caused by men to women progressed. Even before she heard about WOW, it was Heera who gave her the fillip for the battle against the cruelty caused by men to women.

Heera, a poor woman had come to live in the servant quarters of Kripa in exchange to mend and sew clothes for her. Heera's story is an eye opener to all the brutalities that women of lesser means face in the world. Heera's mother Panna, at the age of thirteen was traded by her father to brokers for food and whenever he needed money. 'He bought her back and pawned her again and again, each time with a different name. Thus, she was Rehena, Menaka and Gracy. When she finally managed to break away from the clutches of pawnbrokers and her father, she had a son and a daughter'. (53) Panna was very kind to her children and to make both the ends meet, she used to sell kerosene in the mornings and body at night. Both the children would be thrust under the cot at night to satisfy the customers. But, one day Panna's son Shiva, saw his naked mother. What the eyes of the ten-year-old sought for shocked Panna and she beat him black and blue. Shiva ran away that night to come back after few years looking smart. He still craved for the body which he first saw naked. 'Now he chased her round the room offering fifty, sixty, a hundred rupees. Panna cursed and wept and dodged between kerosene cans.... The chase ended when Panna lifted a can of kerosene and cracked it against his head.'(56) This is a pathetic situation for a mother when she sees her son craving for her body. Nothing in this world can be so inhuman than a mother sharing her body with her son. This leaves Panna shattered for life and after her son's death she stops selling her body.

In Freudian interpretation, sex is the most pertinent aspect and determining factor of our thought and action: "germs of sexual impulses are already present in the new-born child and that these continue to develop for a time."⁶ Shiva's desire for sexuality would have aroused very young but his mother became a victim. It's a heartbreaking situation to accept a son to behave in the fashion that is unnatural. Usually children get closer to the opposite sex and "the father prefers the daughter, the mother the son; the child reacts to this situation, since, as son, he wishes himself in the place of his father, as daughter, in the place of the mother."⁷

The whole idea has termed as Oedipus complex by Freud. Its root goes back to ancient Greek legend, where Oedipus killed his father though unknowingly and

got married to his mother. But when the fact was revealed to him, he made himself blind in disgust and shame. In this world human beings are governed by moral ethics and taboos of the society, which pressurize us to repress this incest to emerge in the conscious. Yet it plays an important role in determining the development of erotic life. Among boys who desire their mothers treat their fathers as their rivals. The Oedipus complex :

.....develops naturally from the phase of his phallic sexuality. The treat of castration compels him, however, to give up that attitude. Under the impression of the danger, the Oedipus complex is abandoned, repressed and, in the most normal cases entirely destroyed.⁸

All humiliations and violence leads to violence to set the relationship right. Panna would not have dreamt to harm her only son-in-law but violence erupted violence to bring peace in the domestic arena. The saga of Panna and Heera was an eye-opener to Kripa to join the women's organization and she pools in Panna and Heera to work for the organization.

A gusty police officer, Tara Amar, is also pulled into the wing of women's organization. It initially started to ward off her boredom. She being a spinster was wedded to her work. Her main aim was to make a big name in the field which was booked only for men. She also wanted to please her father who always yearned for a son who was strong in will. Though Tara had a brother, her father was not happy with his way of life. She had been a police officer for sixteen years and now in-charge of Crime.

She worked for the pleasure of the pain of discipline, for the gratitude of subordinates and the sneaking admiration of colleagues. The thrill of executing a well-planned raid, the delight of seeing a gangster behind bars, the joy of protecting helpless citizens and of attending conferences had begun to pall. (25)

Tara is always in a dilemma whether to act as her police duty demands or to work for the betterment of women. Her only intention is to preserve harmony in the society. Though she has not experienced any injustice by men, she feels that she should work for the betterment of women in general. But she is always doubtful about the functions of the organization. She blames herself for the lack of confidence in her. She secretly envies the other members of the organization whom she feels are overwhelmed with confidence. Finally, it is her fascination on ambitious Evita that she decides to work for the organization.

Evita feels highly enthusiastic to meet the General Secretary of another sister concern, WOMB. Lividia (real name Lydia) started her campaign against men long before WOW. It was named WOMB as it suggested The World Organization of Male Bashers. She was a hard-core feminist. Her organization was full of revenge seekers. 'We bash male ego till it hurts as much as a blow in the testicles. Give violence for violence. Hate for hate! (93). She was married to Dr.King, a flirtatious person who always wished that all young nurses and interns passed through his hands. Lividia was an unhappy woman, shamed by the infidelities of her husband.

Dr. King had given a reverse dowry to marry the beautiful Lividia. She was just seventeen and he forty years old. She within a gap of five years had given birth to two children. She waited long for her husband to mend his ways but in vain. She was not the one to suffer in silence. She had a very beautiful and taunting smile. She flung from one bed to another just to show her husband that even she was capable to have flings. She never wept as she knew that tears evoke pity and make one weak. It was her smile that could make her get a divorce and also haunt her husband there after. Millet summarizes the aim of sexual revolution:

The negative aura with which sexual activity has generally been surrounded would necessarily be eliminated, together with the double standard and prostitution. The goal of revolution would be a permissive single standard of sexual freedom, and one uncorrupted by the crass and exploitative economic bases of traditional sexual alliances.⁹

Many women in the novel show the sign of being influenced by WOW or WOMB. The novel depicts variety of women who had undergone pain and sufferings. The reason for their sufferings was Men. From time immemorial, men wanted women only as their subordinates. Men have always treated women as a soft, lovable vessel to be filled, to carry, to receive. The question of Prakruthi v/s Purusha always existed. The idea that mother is truth and father is a belief molded the society. The theory of Feminism and the traditional ideas always triggered within the society. The final call of Nature or Civilization is to live in harmony. Men must be compassionate towards women.

Man and Woman are part of the society. It is their understanding that matters. Man must try not to hurt a woman and a woman must try to be happy with whom she has chosen to live. A woman must identify the strength in her; she should possess a purpose to live. A woman must be treated as an individual and not as a daughter, wife or a mother. Her life must not be constrained with norms and conditions. Her part in society is as significant as that of a Man. She is not a thing to be treated as a door-mat, nor can a Man be brought to terms with violence. As Freud points out both Man and Woman have masculine and feminine qualities in them. To live in concord in society, Man and Woman should understand their limitations and give the future generations an ego-free civilization.

In conclusion, both Kavery and Margaret have succeeded in projecting different shades of woman psychology. Atwood through her narration of the real life accomplice to the dual murder brings out a strong and enduring woman for the world to assess her authenticity. Kavery uses many women characters to prove that women are of different shades and can possess equal strength and power on par with men. Finally, both the authors end their novels with a happy note as the protagonists understand the worth of living in a family with both men and women sharing the responsibilities to preserve a cordial relationship in the society.

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An Insight into the Myths and Legends in Devdutt Pattanaik's *Business Sutra*: A Very Indian Approach to Management

— Ch. Narsaiah

The root of Indian literature is deeply laid in the Old Vedas and Puranas which were written four thousand years ago. It has a huge history of many millenniums consisting of numerous mythologies which gives significance for the real life of people expressed through symbols and rituals. Dr. Devdutt Pattanaik is an Indian mythologist and writer whose works extremely focus on myth and legends. He is an intellectual writer who connects the wisdom of Indian mythology with business and brings the success sutra for leadership and management. He takes the readers to a world of triumph through a chronological journey of his insight of management.

Even though it is too difficult to connect management and business with mythology, according to Dr. Devdutt Pattanaik, mythology is the part of our culture and existence. Pattanaik tries to prove this fact by weaving a thread impeccably into the myths and legends through all his works. He explains it in a theoretical form using the simplest language and takes care that it should not come across the overbearing. The book *Business Sutra: A Very Indian Approach to Management* has three major parts; each part unravels a new world to the readers. The book is an attempt to decode the business beliefs of people in India, China and also in western countries. It helps the readers to know the success sutras of management and the backdrop relation between the business and mythology. All the sutras in the book that Devdutt points out, eventually centralizes on one major thing; that is the roots of management can be connected to the approach which is closest to our heart and both can be connected to our myths and legends. This approach to the management will lead to the success.

Dr. Devdutt Pattanaik is a trained physician who spent more than fifteen years in medical and pharmaceutical industries yet has turned his passion on myths of traditional India. His works include twenty five books and numerous articles on Indian mythology. He is the author who introduced the ideology of 3B (Belief, Behaviour and Business) framework in the Indian approach of management. *Business Sutra* shows how despite the independence, the modern management of western culture which is rooted in Greek and Biblical beliefs has accomplished the raise of shareholder values. The subjectivity of myths and legends in the eastern culture follows its empathetic way to success and Pattanaik has tried to reveal this fact through the mythological illustrations in his book. He has written many books and articles on Indian mythology and regular column in the *Economic Times*. He has also given an incredibly admired talk at the TED India Conference in 2009 and

spoke for the Successful Show Business Sutra on CNBC-TV18 in 2010. He is the person who has given a different unique approach to the business 3B framework which is found to be a very innovative and pioneering one.

Literature Review

The mindset of the human being is governed by the simple and general truth which is that it is the embodiment of myth and mythology. This explains more about the deeper stratification of the psyche and the fact that its shapes and shades are revealed by mythology. India is rich with numerous Gods and Goddesses whose tales cling to the lives of Indian people in many ways since ages. The literature and its tradition have seen this through different angles and lenses. According to K.Satchidanandan it is said that

"There is one line of critics from Vico to Malinowski, Durkheim, Mauss and Levi-Strauss who have tried to bridge this gap through positivistic and rationalist approach aligning myth with rationality. Another line aligns myths with the evolution of consciousness as is done by Herder who treats myths as allegories, or Max Mueller who considers myth a linguistic disease while a third group of eminent modernists including Jean Piaget and Roland Barthes consider myth to be superior season ... In short there are ways and ways of looking at myth and its relationship to literature and life" (Myth in Contemporary criticism xii).

It is believed that the origin of mythologies belongs to the oral tradition, that is stories were conveyed through folklores, street dramas, open theatre performances, chants or prose or verses in order to pass (and not lose) the cultural essence of the ancestors to the further generation. In that case, when the attention to artifacts started to grow and with the developments and attention given to writing, mythologies carried through oral lore started to be printed on papers. It is undeniable that when a message is passed it gets its own detailing from every individual who transfers the message. Thus, mythologies with the growing developments and modifications ended up having variety of versions with variations in contexts, characterization, methodology, etc, but the theme and motive has been undisturbed, that is, whatever changes are made it is still the same and serves the very purpose. In my opinion, as K. Satchidanandan says, everyone has different opinions about myths but it is rightly said that myth and life are interconnected and it never fails to give enlightenment to the path of betterment. According to M.H. Abrams, myth has been defined as,

"In classical Greek, mythos signified any story or plot, whether true or false. In its central modern significance, a myth is one story in a mythology - a system of hereditary stories which were once believed to be true by a particular cultural group and which served to explain why the world is as it is and things happen as they do, and establish the rationale for social customs and observances and the sanctions for the rules by the which men conduct their lives" (Glossary, 106).

Undoubtedly, myth consists of cultural values and the sole aim of myth has been to let the future generation know the customs, life style and how our ancestors handled

crisis. Though myths are still seen skeptical by few and celebrated by many it does not fail to provide answers to many questions in the modern world. Many scientific queries have been given a conclusion with many references from myths and holy scriptures. Thus, the definition given above is apt in my perspective.

Devdutt Pattanaik defines mythology as a subjective truth of human beings which is conveyed through myths, tales, symbols and rituals. According to him, the universe around us is constantly rationalized by the components such as fables, legends and sagas. The human kind has always had an unending liking for telling stories (since the origin itself). We still speak about the origin of human species. We have tales from Adam and Eve to anything that happened a moment ago. It is not that any mythology is an entire lie or entire truth, it is just that the exaggeration by each individual has made one mythology have different versions based on the changes or exaggeration made in the mystical characters, symbols and rituals. He also insists, "Mythology is somebody's truth unlike history is everybody's truth and fantasy that is nobody's truth" (Pattanaik, Why I Insist on *Calling Myself a Mythologist?*)

History is about a collective mass from different ethnicity whereas mythology may or may not be restricted to mass but is definitely about two or more social groups or communities. Fantasy can be traced to an individual or sometime couple of people. As mentioned earlier, mythology due to exaggeration may comprise both truth and assumptions that is it is somebody's truth. History is mostly witnessed and written with some evidences which makes it everybody's opinion. Fantasies are just personal desires which one would hesitate to admit openly on his own in most of the cases and so makes it nobody's truth. Hence, I agree to Pattanaik's aforementioned opinion.

The Indian mythology resembles to the mythology of Greek and Japan as their culture also explains the nature of Mother Earth and the mankind to the five elements of panchabhoota such as water, fire, air, earth and sky. According to Nivedita Menon, "One of the more dominant narratives of this culture is that of Devi, the great goddess, especially in the inner world of the Hindu son." (Menon, 2012).

There are only few mythologies that portray goddesses as superior, powerful and equivalent to the god. Goddesses in Greek mythology such as Aphrodite, Artemis, Athena, Hera and many more are portrayed to be powerful. Similarly, in Japanese mythology - Amaterasu, Ame-no-Uzume, Benzaiten are the well-known goddesses. It is unclear if any other country has similar mythology to that of India other than Greek and Japan. Thus, I totally agree with Nivedita Menon that Indian Mythology portrays women in a dominant and powerful lime light which is similar to Greek and Japan mythology. Pattanaik says, "The name of fire God Agni is the first word in the Rigveda which is the most important Vedic god, the lord of sacrifice and the bringer of wealth, because it was fire that connects realm of man with the realm of gods (sky). Its smoke rises up and takes the offerings of man, the hymns and oblations to the celestial realms" (Pattanaik, 2007).

Even today, one cannot see any puja performed without the part of Lord Agni. The important element present in any puja or ritual will be the pyre known as the

"Agnikunda" or "Ohmakunda". For instance, house warming is initiated by worshipping Lord Ganesha through offering holy things with the utterance of hymns in the Agnikunda. It is believed to bring positivity to the house and flourish health and wealth to the people living in it. Many auspicious occasions such as puberty function, marriage happens by offering to the Agnikunda. Even to let the dead person attain moksha a ritual is performed by offering holy things in the Agnikunda. Agni was used to carry the offerings and hymns of human beings to the gods in the past, is being used in the present and will be used till the man kind exists. These sayings of Pattanaik, which I agree thoroughly, can be evidently proven from the procedures that people follow in the twenty first century to perform any rituals that the tales from mythologies are valued even now.

Myths and Legends in Literature

Most of the myths and legends are not only fascination to the writers and the readers but also an inspiration to them for all the ages. From generation to generation, the Indian mythology has been passed through puranas and epics told by ancient writers. The people of various generations and their personalities are influenced by the powerful messages conveyed through these stories. Our daily life and also its subtle rules and regulations have been controlled by these types of natural messages passed by the mythological tales. Indian Literature has its own value throughout its history on account of the noteworthy response of these tales and its retelling nature. Indian mythology has been retold in Indian English Literature and many television serials and its dramatic and fictitious characteristics are highly appreciated. The unique style and approach is new to the present generation whereas the source and theme of the story remains the same all through the epic. The mythological genre has proved the most attracted area of literature even in the current generation, at the same time, the patrons and makers have become more contemporary and rational on their outlook towards this genre.

Myths and legends have its own value and significance in the context of culture and tradition all over the world. People are more interested in this genre and many scholars have given importance to their studies on this genre as the increasing number of avenues available today. Classical folklores and contemporary serials are mingled together in huge numbers as their concept is mostly based on Indian mythology. A researcher named Vikram Singh says, "The mythical stories across cultures are viewed as an embodiment of beliefs, values and philosophies that serves the national interest of the people" (Vikram Singh, 2017).

Mythology has never failed to teach morals and virtues. Taking the Hinduism for instance, The Ramayan and The Mahabharat are the major Hindu scriptures that are well-known for mythology. The characters and stories within the epic explore the major consequences faced by virtuous people and non-virtuous people, in other words, it tells that the path of dharma will only make one a great person and the one who follows a dharma will have a downfall. Most of the mythological characters are believed to be the incarnations of gods and goddesses which can be said to be the beliefs (of the people that gods and goddesses took avatars to destroy evil and spread goodness) the mythical stories provide. On the other hand, it teaches values

such as one should be kind to all human beings and animals and philosophies like anger, lust and greed will cause destruction of oneself and people related to him which in turn teaches a value to not be greedy, lustful and insists one should control anger. So, words of Vikram Singh are absolutely correct, in my opinion.

According to another research done by Dr. Pradnyashailee Sawai,

"Pure myth can be retold in any language, any style and in any medium without losing its identity. It is his understanding that the reinterpretation of the tales is the way in which the writers tell us what they exactly feel about that particular story or the narrative" (Sawai, 2015).

Dr. Sawai rightly says these words as mythologies have been retold since its origin as mentioned previously in this paper. When listening to or reading a mythology, one can only express what he understood from his perspective or in some cases, one would critically analyze, listing his critical appreciation about the same which would result in a new version of the retelling of the mythology while he/she pens it down later in the aim of making a book out of it. It would not be a surprise if I say that there are almost three hundred versions of Ramayana. The story and characterization vary with the place or author it is retold by. Thus, I concur with Dr. Sawai.

Mythology can affect one's psyche as it has such a huge impact on the culture and tradition of the environment a person was brought up or grows. There is a vast difference to the culture our ancestors followed to the one we follow now. It is pathetically true that we have long forgotten many of our traditions and values. Mythology helps us connect to the cultural past and guide us to regain our social identity and culture in the right way.

Myths and Legends in *Business Sutra*

The book, *Business Sutra*, is written in three parts which consists of "Introduction", "From Goal to Gaze" and "Business Sutra". The first part connects beliefs to business; the second part decodes Western, Chinese and Indian beliefs and the third part sets the rules and aphorisms. Pattanaik describes the myths and legends through various kinds of drawings and images and connects it to the business so that the readers can easily comprehend the ideas and messages that he wants to convey. The mysterious concept of myths is used to narrate the typical events that occur on a daily basis in and across India on account of business organizations.

Human mind can be celebrated with the truths that reveal the alternative perspectives to the very Indian approach through the 3Bs (Belief, Behaviour, Business) framework of business and is described in the introduction part of the book. The framework is designed in a fresh and innovative manner and it is subjective in nature. It consists of infinite dots and every dot represents the individual part of a beautiful pattern that creates a lot of thoughts and ideas each one is self sufficient and part of bigger ones.

"Every idea is a dot that the reader can join to create a pattern. Every pattern is beautiful so long as it includes all the dots. And no pattern is

perfect. Every pattern is usually an incomplete section of a larger pattern known to someone else" (BS, 22).

The second part of the book in which the Chinese, Indian and the Western beliefs are decoded by the author and he proves that every success in our life depends on our belief. He has elucidated the significance of beliefs and faiths in various stages of life of every individual person. The central point of Western belief lies on 'what' since they believe there is only one life and the Chinese believe on 'how' as they always focus on chaos of business whereas Indians always want 'peace' in mind as they consider the mind as a subjective goal for every human being. Hence, the concept of Indian in business is illustrated as 'why'. It is reflected in the example that Pattanaik has given in the opening of the chapter--the race between the elephant headed Lord Ganesha and the Six headed Kartikeya:

"Both decided to race three times around the world. Kartikeya, being more athletic, jumped on his peacock and flew around the oceans, the continents and the stars. The elephant-headed Ganesha simply went around his parents, twirling around himself and declared himself the winner. When asked for the explanation, Ganesha said, I went around my world, you went around the world, what matters more?" (BS, 26).

By stating this typical example, Pattanaik wants to mention that different people have different types of perspective and/or imagination. He tries to correlate that the difference in the perspective will reflect in their behaviour to the business approaches, that is, the productivity and result of the business depends on the perspective of a person and how he handles the situation. Not everyone in this universe will have same perspective and so the difference in the perspective accounts to the factors such as decision making, critical thinking, time management and so on which will altogether aid one to be smart and successful in their business (when the perspective is wise) and vice versa (when one lacks a better perspective). The moral of this legend is that the smart and quickest one to make the right decision at the right time wins the race.

The western belief of divinity in relation with two religions--Islam and Christianity are always presented in the written form in the book focusing on the Ten Commandments. It indicates the objectivity of the laws and the greatness of the covenant with the Almighty God. According to Pattanaik the Western faith accommodates one truth,

"Divinity in the Abrahamic faiths is always articulated as the Word of God and the divine laws are always presented in written form that need to be read, indicating the objectivity of these laws" (BS, 29).

The third part of the book is narrated with many short folk tales based on Indian myths and legends to illustrate the unique perspectives for business approaches. Among the five segments, the first segment shows how the imagination of each individual transforms into Brahma (the creator), the next three segments explore the persona of Brahma and the last segment explains the impact of yagna on yajaman (Brahma on Leader). All these explanations are done by the author through mythical

short stories of Indian mythology. In Devdutt's words, "Business is yagna, the ritual described in the oldest and most revered of Hindu scriptures, the Rig Veda".

Pattanaik explores the theme of violence in the business through mythical characters like Kali and Durga. In his opinion violence is the intrinsic part of nature. The human condition is under the perpetration of violence. Kali is the mother and Gowri is the daughter of Yagna. The rangabhoomi (attractive workplace) becomes ranabhoomi (battle field). The author beautifully makes sarcastic comment upon this in his book,

"We expect kali to turn into Gowri without resistance, but when she demands that Brahma turn into Vishnu, we mock her. In other words, we want to change the outer world (nature and society) rather than the inner world (mind)" (BS,139).

This statement is very strong and deep that several meanings can be brought out from this. One such meaning from my point of view is that business is always filled with keen competition and as mentioned earlier everybody has their own perspective which may or may not coincide with each other's ideology. As the saying goes "A Jack of all trades can be a master of none", one cannot expect an individual to do all sorts of work as everybody has their own talents and situations. The first sentence explains that one cannot go beyond one's strengths to make progress. The last sentence states that business being a competition is often competed in an unhealthy way. One would never compromise to change on the cost of one's rival but will expect the rival to change. If everybody starts changing themselves and compete in a healthy way, there would not be any unhealthy competition. There are many such examples and statements written by Pattanaik in the book that has deep inner meanings.

Conclusion

In *Business Sutra* Pattanaik has beautifully illustrated the notion of associating the concept of business management with beliefs in Indian culture. The book has been written using simple language illustrating with many images and pictures so that every reader does not lose interest in it till the end. Although numerous non-English words have been used in the book such as *rangoli*, *tathastu*, *maya*, etc., the beauty of the context has not been lost because of such non-English words. However, such words have become an inevitable part of the English language itself as those mythical words could not be translated into English. Even if translated the beauty of the meaning might not remain the same as some native things are at its best when untouched. The author himself gives the explanation in this regard as, "English words are insufficient to convey all Indian ideas." The way in which the author describes the meanings of such non-English words in the book using the pictures is highly commendable.

The best suggestion Pattanaik gives through myths and legends or the best skill one must possess to be successful in business and management according to author in his book is making proper decisions. The root cause for any action and reaction is decision making, that is, every process will have its own consequences based on

the decision made, that is, a productive result will be the result of a good decision and a failure will be the result of a bad decision. Even if the result is a downfall, one must not give up. He/she has to develop the required skills to compete and strike back stronger and shine brighter. Apart from myths, the author uses metaphors and other figures of speeches in the book to illustrate various situations which conclude with morals and/or teachings about how to be fruitful in business by excelling in business management. Another important feature of the book is the Business sutra vocabulary. It has a large area of English and non-English words on the context of business and management arranged in alphabetic order. In a nutshell, the book is completely packed with interested caricatures, insightful tales, remarkable quotes and appealing illustrations that end with a paradox which eventually leads the readers to introspection.

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Maoneuvers of Measuring Employability Skills of Professional Students

— *A. Karunasri* and *G. Damodar*

Introduction

Employability is a coalition of skills, awareness, and personal attributes that make a person more employable. Education Institutions are probing the methods they use to develop learner's employability and are working out various procedures to nurture and fortify this.

Generic employability skills are essential in view of intense existing competition, and therefore employers are interested in candidates who are flexible, take the proposal, and have the capability to carry out diverse tasks in different situations. Recruiting a suitable candidate is not a simple task. It is important to know who will be the best candidate for the job and what function will employability skills assessments have in this procedure.

On having confirmation that candidates have the specific job knowledge and skills, employers will assess them based on their employability skills. Employability skills constitute life skills acquired over the years that individuals have as part of their personality. Skills such as interpersonal skills, positive attitude, efficient planning, being genial, etc., are indispensable skills and such skills can be assessed effectively.

Most job-applicants will neglect their employability skills to bring to light their career accomplishments and distinct professional skills. It becomes the responsibility of recruiters to tap the multifaceted talents of applicants. It is essential to measure the diverse skills and abilities of the jobseekers.

Evaluating Learner's Perspectives

It is assumed that a career-ready graduate is competent and possesses professional skills learnt through experiential learning. But there is a gap that prevails with the learners' perceptive of requirements related to graduate employability. This paper is focused on assessing and evaluating the learners' experiences, prospects, and perceptions of graduate employability skills. It also confirms that from student's perspective, the flexibility of e-learning is the prominent factor for developing job-specific skills. The lack of time and long-distance hinders the persistence in e-learning courses; it is a substantial problem as some individuals struggle to stay on top of course activities (Gafni & Geri, 2010).

To comprehend the impact of the learning outcomes integrated into the course structure of graduate programs for enhancing graduate employability, it is essential to meticulously focus on evaluating the learning outcomes of various levels of

education that exist in India. The main purpose of education is to educate individuals within the society, to prepare and qualify them for work in the economy. (Rusk, 1919).

Various sources of information enable learners to acquire enormous knowledge of core discipline. But one of the key factors that the students need to ponder over is their employability skills. Job applicants struggle a lot to get the job, not because of their lack of knowledge, but due to lack of possessing employability skills. Soft skills are an integral part of employability skills. In view of the Pandemic situation, enhancing the employability skills through e-learning is not only an essential need but rather an indispensable requisite. The present-day situation enables almost all students to access their course materials at the touch of the screen of electronic gadgets such as laptops and smart phones.

Effective evaluation method to test online learners: To design an e-learning course, based on previous experience, it is essential to understand how much knowledge is imbibed by learners through e-learning and how much of such knowledge is applied by them at right time. Conole and Warburton (2005) assert that when online assessment (e-assessment) tasks are designed with due care and attention, research suggests that it is possible to assess the deepest levels of student learning. It is all about exploring the gaps so that designers can bridge them as stress-free as possible. However, the straightforward evaluation may not be considered the best way to go. Specifically, for online learners who tremble at the very thought of an examination. As a matter of fact, the most efficient evaluation method is to check online learners without them even realizing that they are being assessed.

1. Simulations

Simulations will identify skill gaps while online learners are engrossed in the virtual environment. Learners will be involved in the roles, storyline, and decision-making that they do not even understand they are being assessed. For instance, learners of e-learning are unable to solve the customer's issue as a result of ineffective communication or due to lack of interpersonal skills. In this case, the simulation performance data can be helpful to bridge skill gaps during the online training programs.

2. Games

Serious games help to the tutor decide how well the learners use the knowledge and skills they possess in practical settings. For example, they use health and safety training through games to avoid a work injury.

3. Use of Branching Scenarios

Using branching scenarios is the best method to find gaps in learners' performance, and to test their acumen to make decisions during stressful situations. Each decision taken is a chance to evaluate their level of knowledge and how well they perform in a stressful environment. Tutors can develop real-world activities to impart experiential knowledge.

4. Open-Ended Stories

Open-ended stories give learners a chance to prove their ability to answer an important question. Their capacity to utilize their skills and mental schema to resolve practical problems can also be exhibited. For example, an open-ended story will be given until a dispute arises in which a solution will have to be found by the learner only.

5. Group Collaboration Projects

In online training too, group collaboration projects are an effective way to assess learners in a social setting. Group members should work with other members to allot tasks, converse openly, and engage in the objectives. As a result, the tutor may know a lot about what learners know, and which skills they already possess.

6. Content by Online Learners

A learner may be able to clear a test by guessing the right answer. But informing them to prepare their own content based on the topic leads to a whole different successful story. To create presentations, podcasts, and online training tutorials, they need to know the subject inside-out. If they do not, they must do their assigned homework, which helps them bridge the gap immediately after they spot it.

Assessing Generic Skills

Employers are summoning for skills from graduates that are not directly associated with the subject domain of study in the institutions they studied. In fact, some recruiters place less importance on graduates' actual degree discipline in place of the more generic skills which they acquire during e-learning programs.

Employers normally look for a graduate's accomplishments pertaining to the subject discipline as essential but not enough for them to be recruited. Achievements beyond the boundaries of the discipline extracurricular and co-curricular activities such as work experience, volunteering, and active participation in clubs and societies are considered as having equal importance.

It calls for the challenging issue that tutors are specific in clarifying exactly how students obtain marks from the assessments. The question that arises here is whether part of the assessment is the task of working out which are the more critical parts of the evaluation itself.

Use of Technology in Assessment

Technology can be used to accomplish a greater employability focus in evaluation practice in a different manner by

- maintaining adequate evidence of employability skills (through audio and video recording gadgets, webcams, e-portfolios)
- making students capture and replicate the procedure of learning (through e-portfolios, blogs, video annotation software)
- observing work-linked presentation for assessment by a tutor (through audio and video recording devices, webcams)

- forming chances for employment-linked assessments that are hard to create in the classroom (i.e., virtual worlds, online simulated professional and vocational environments)
- helping scenario-based evaluation (through online diagnostic tools, computer-generated / marked assessments)
- helping peer assessment and appraisal (using software tools)
- designing prospects for gaining and evaluating broader employability skills (using mind mapping and curriculum mapping tools)

Online Assessment Tools for Teachers

Various assessment tools utilized by the tutors can be formative or summative, for framing ongoing lessons and for assessing once the instruction is complete.

Formative assessment tools constitute the quizzes, assignments, and in-class questions, and relevant discussions that the teachers use to assess their students' learning process.

Summative assessment tools cover the essays and tests provided to students at the end of a project, course, and semester. These are used by teachers to evaluate student learning by mapping performance to a benchmark. E-learning is the use of modern ICT and computers connected to the Internet provide teaching and learning contents (Beqiri, Chase, & Bishka, 2010).

Assessment Tools in Education

1. **Socrative:** Using the Socrative tool, one can create polls and activities and mix up questions. Quizzes can be graded in real-time, and those can be re-used with other groups. This tool can be used on smart phones, tablets, laptops, and other devices on MS Windows, Android, and iOS.
2. **Google Forms:** Google Forms as an online assessment tool is very effective for education. It automatically grades quizzes. The teacher can create multiple-choice quizzes or short-answer quizzes and can allot answer key with marks for each question. Teachers can look into graphs and summaries of all students in one place.
3. **Mentimeter:** This tool comes pre-loaded with education templates for the classroom. The templates include skills assessment, icebreaker, formative assessments, and surveys. Teachers can create quizzes and tests, engage students, and even run a teacher training workshop through this tool.
5. **Kahoot:** Kahoot is a tool having a game-based approach that simultaneously enables learning and assessment. Teachers can choose from readymade games or create their own. Teachers can conduct games live or as assignments. Students can also make use of kahoots to involve their classmates.

Following are some more online assessment tools for teachers:

1. **Answer Garden** - to be used as a brainstorming tool
2. **Backchannel Chat** - a teacher-moderated tool for education

3. **Coggle** - a mind-mapping tool to handle student thinking
4. **eSurvey Creator** - to make surveys and questionnaires fast
5. **Flipgrid** - allows students to make quick videos that respond to teacher prompts
6. **Formative** - to provide live assignments, for grading and giving feedback
7. **Naiku** - to make quizzes that students can take on mobile devices
8. **Pear Deck** - to create interactive presentations students can take part in via phones
9. **Plickers** - to collect formative assessment data in real-time devices
10. **Quizalize** - to create quizzes quickly with a fast-grading feature
11. **Quizlet** - to develop tests, quizzes, and study games for mobile
12. **Remind** - for sending quick texts to students and parents to check for understanding
13. **Survey Planet** - to create surveys to get students' knowledge level
14. **Voice Thread** - to create discussions around documents, videos, and other materials
15. **TCS iON Industry Honour Program (IHP)** for college managements from academic institutions across India.

Assessments are for more than grades. During e-learning, teachers will have to assess students for more than domain-based proficiency. Online assessment tools for teachers enable them to network with students through video conferencing.

Merit Trac Assessments help the recruiters choose the best talent through MeritTrac suite of assessments. Using this assessment tool, one can screen out risky resources, enhance the quality of hire, increase retention rate and improve the hiring process. Their scientifically-designed end-to-end assessment solutions for recruitment enable organizations to execute a competency-based assessment for talent hiring. Their assessment platform helps administer tests that can be accessed by users anywhere, anytime and on any device.

Merittrac Pariksha is a trusted testing engine for online delivery of assessments. "Your content, or ours" claims that one is not too far from assessing one's candidates.

Speechtrac assesses Spoken English in minutes. This is one of the preferred assessment tools used by IT / ITeS companies for client / customer facing employees.

Smarttest / Codetrac robust platform tests coding skills of candidates for effective recruitment, performance bench-marking and talent analytics. One can choose and assess with the flip of one's fingers.

Survey Anyplace no longer bores respondents with a bland-looking assessment that takes forever to complete. Instead, it uses **Survey Anyplace Assessment Tool** to create an entertaining assessment that people actually want to take.

Interview Mocha is fast becoming the choice for many companies and institutions all over the world who want to assess multiple candidates according to the job profile. It provides users access to over a thousand updated quality skill tests in

over fifty domains like Job-based Aptitude, IT, Sales, Business, Finance, etc. With such a vast library of pre-defined skill tests, users can save a significant amount of time and effort to identify potential candidates. In its a 30 minutes demo, one can walk you through Mocha's skill testing solution, 1500+ skill tests, customization of tests, intelligent analytics and advanced cheating prevention.

Class Marker Online Assessment Software is also used for business and training tests; recruitment and pre-employment assessments, educational facilities, schools, universities, distance learning and online courses.

Speed Exam is the online exam system with best in class features and data security. One can go ahead with assessment, recruitment, selection and certifications. Its system supports all testing needs.

Learnosity is assessment software built with great care to endow education sector with apt educational tools for assessment. This time and money saving software is easy and apt to use for all in the education sector with great scalability.

TAO: With the support of more than thirty languages, TAO helps organizations to become global leaders. The free assessment software helps them to do data reporting and granular analytics easily and hassle-free.

Think Exam is examination assessment software to create online tests, assign tests, design tests and selling tests. The system is highly interactive interface with advanced reporting system and splendid support.

Exam Soft is the dedicated online examination software to make assessment simplest. It is all secure to leave no loopholes for cheating and making a proper judgment of candidates' efficiency.

Think Exam provides innovative examination process and assessment solutions to educational institutions, government / PSU sectors and leading corporate entities.

Quest Base online assessment software allows trainers and instructors to train employees with tests, assessments and examinations. It is a web-based, cross-platform application that provides everything we need to create and manage one's assessments, tests, quizzes and exams, both on-line and off-line or printed.

TC iON Exam is web-based open source assessment software that automates computer-based exams. This software is independent of language and platform. It can be used by physically challenged people too. One can connect to the system using any web browser. Its online assessment allows NCFE centers to deliver multiple choice question papers securely online.

Brain Valley is well-built software that caters to the industry requirements and make the assessment quantifiable. It has an online admin module, word doc assess, extensive reporting features and always ensures secured delivery.

Eklavya can help us to prepare environment and process to conduct assessment of the candidates undergoing vocational training.

Oto_Code is AI-driven technical assessment software which helps the organization make the right hiring decisions by evaluating technical skills of candidates by

knowing the performance scores of the candidate through GCVS. It is a software company based in Mumbai. It has created excellent software products that allow individuals to create their own well-organized and structured content that may relate to their professions or interests. Its software allows computer users to create their own.

iAssess is an online skills assessment platform for companies to assess job candidates and individuals to assess themselves on their technical and soft skills.

There are some assessments which would measure the personality traits of candidates or the criteria of how one can be a cultural fit with the organization while the other kinds of assessments through assessment software put emphasis on the skills or the analytical knowledge. Online Assessment can be made more secure with bio metric level security with finger print attendance, invigilator password protection, and web camera monitoring. Creating and administering online exams has never been so easy. Each course has a built in pool of exam questions which creates a powerful system for delivering exams and quizzes online.

Need to Develop an Assessment-centered e-Learning System

There is a basic need to have the Employability Skills Assessment Tool that supports a scheme and assessment methodology for the improvement of employability skills including soft skills such as social and emotional skills namely collaboration, motivation, creativity, attitude, accountability, time management, stress management, presentation, adaptability, communication, and confidence.

While being students, they need to be aware of the issues that some private organizations use digital technology to help companies to assess and recruit candidates from across the country. e.g., **Employabilitytests.com** (ET). Students can make use of them as well.

One should understand that employers make use of employability aptitude tests to identify candidates who have the knowledge of job-related skills and personality traits. Employability skill assessment is used prior to the selection of a candidate for further rounds of tests or interviews.

In an assessment-centered e-learning system, one should be aware of what kind of questions are on an assessment test. Assessment of the following is done normally by employers for recruitment purposes:

- Verbal Reasoning
- Numerical Reasoning
- Inductive Reasoning
- Checking
- Calculation
- Personality Questionnaire
- Motivation Questionnaire
- Situational Judgment

Questionnaires are framed to assess the knowledge through the e-learning process. Questions can be framed on age, gender, the discipline of study / area of study, whether realized the importance of knowing about the skills required for employability, strategies that are imposed in the course of study to improve graduate employability, giving provision for individual rating for every year based on one's expected and experienced, expected but not experienced, experienced but not expected, not expected nor experienced, and not applicable issues that happened during e-learning process.

Conclusion

Assessing students' progress in the physical classroom is easy for a teacher. Paper-based tests, different levels of quizzes, and instantaneous questions are some of the acceptable tools used in the assessment. The tools for online assessment also give an equal level of feedback for targeted virtual learning. Teachers can choose whether to conduct activities live or as assignments. There is enough flexibility for written questions, video chat, and on the spot-questions. They also consist of vital features like immediate grading, graphs, and communication of grades to students.

The progress of self-regulated learning has to be done as the skills needed for lifelong learning are the key aims of assessment. However, the aspect of the lifelong learning approach is frequently uncared for in designing the assessment. E-learning systems are becoming a critical platform for educational institutions, as well as for corporations, and general lifelong learning (Beaudoin, Kurtz, & Eden, 2009). In view of this, it is expected that an assessment-centered e-learning system will boost various methods to measure and assess the employability skills of professional students.

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Sri Aurobindo's Integral Education

— *S. Shirisha*

The Mother says, "Education does not mean that learning is just for the sake of earning money through one's life, although that too is a necessary objective, but the education should indeed involve all parts of our being, physical, vital, mental, psychic and spiritual." The definition of true education is a very debatable concept about which the agreement has to be yet established. Generally, the word 'education' denotes a system of education received by us during our school and college days. But is this denotation appropriate? If yes, then education will stand just for bookish knowledge encouraged by our traditional educational institutes. Education certainly does not mean that.

In its true sense, education has to a combination of both mental and physical training of the children, which will enable them to reveal their internal capabilities as well as introduce them with the knowledge of all things belonging in this vast world. According to Swami Vivekananda, through education we learn to control and dominate our moral wills and to limit their speed completely and that education should be considered as the proper kind of education. Education will encourage the pupils not only to learn from books, but also from nature. A person, who does not believe that nature is the best teacher of a child, is actually rejecting one of the most significant principles of education. A child, deprived from the nature, is unable to utilise his bookish information due to lack of appropriate training. In books, he learns the process of how to acquire and memorise some information, but unable to know about their utility. In nature, he learns both the fact as well as its usage. Thus, the prospective of education over our whole life seems quiet vast as it does not remain limited only within the small boundary of books, but expanded throughout our whole life-experience.

Five Elements

In any task of creation there are five elements. Psychologically, the five elements have many symbols but here in any creation these five elements involve earth, water, fire, air, and sky. Symbolically, in education these represent the earth which stands for the framework of personality of the child being moulded, through which the soul in evolution wants to express itself an experience of life. The student is like the clay ready to be moulded and the clay has its own intrinsic qualities. Some clay is more moldable, some clay is stiffer, some clay is shinier, some clay is softer. There is some unique distinctive future, *swabhava*, that refers to the temperament of the child involved or brought by the soul. This is the element of the child birth.

The second element of education is the water that stands for the teachers. The water pours itself into the earth, nourishing the earth, helping into soften and remould

it the way it wants. Teachers' task is to pour themselves and nourish the child to become something on itself.

The third element is the fire, the fire of knowledge. The jar moulded by the water and the earth cannot hold its content of ambrosia, unless it has been backed by the fire of knowledge. This element in education bakes the child to strengthen it with the fire of knowledge and watch what happens with baking. The water evaporates leaving the child itself to its personality.

The fourth element is the air by which we communicate the means of transmission about experience, insight, knowledge to the child through this medium.

Finally, the fifth element is the sky. The environment in which this whole of yagna of education takes place is the most subtle one and also most powerful one moulding from outside and inside unknown to us.

Let us first try to understand the background of that time which led them to think so seriously about formulating their theories of education. In 1905, the most debatable issue of Indian politics took place i.e. the notorious Bengal Partition held by the order of Lord Curzon. The partition of Bengal took the immediate form of a movement. Then a very highly spirited Anti-Partition Movement began in which both Sri Aurobindo and Tagore took active part. People of Bengal also protested against this nasty conspiracy of the British government to divide the cultural and intellectual capital of India. In the national educational movement at that time, nationalist leaders tried to focus on several essential facts. The first one was, to revive the past glory of India. Another result was to recreate a sense of pride among Indians by learning the traditions, culture and religion of India. The third one was to rediscover the value of using Indian languages as the medium of instruction.

In the ready-fields of national educational movement, Tagore along with Satish Chandra Mukherjee played the major roles. Sri Aurobindo led also another important one. For propagating the learning procedure of Indian traditions along with modern Western values, Tagore formed the Vishwa Bharati University, Satish Chandra formed Dawn Society and Sri Aurobindo established an Ashram in Pondicherry. In order to organize a national education system, the necessity of constituting a National Council of Education was felt heavily. This conception of creating the Council was taken during a meeting held in Calcutta in November, 1905. On August 14, 1906, the National College was originally founded and Sri Aurobindo was appointed its first Principal. For spreading the technical and engineering studies in Bengal, an engineering college was founded by the National Council of Education, which later took the form of Jadavpur University after 1947. During this national education agitation period, a large number of schools were opened in different parts of Bengal. Among them, the schools established at Faridpur and Bakargunj were much popular and large numbers of Muslims and women took admission.

However for stopping the spreading of National Educational Movement, the British Government made a very clever trick by imposing the Carlyle Circular over Indian pupils. In this notorious Circular, they banned the students to take part in any

political movement, not to attend any political meeting or talk in favour of Indian politicians. If they do not go by this circular they could even be imprisoned and expelled from the British educational institutions. But its effect was truly devastating in students all over Bengal. Many students participated in showing demonstration against this British Circular. As a result, they were expelled from the educational institutions run by the government. Then the requirement of a supplementary educational system was greatly realised. Therefore, on March 11, 1906 the National Council of Education was founded for the establishment of national schools and colleges for meeting with the demands of Indian students.

Sri Aurobindo's Thesis

Sri Aurobindo's educational thesis has the goal of attaining the universal harmony of mankind, where there is no bar of nations at all. The aim of true education is to make human life to be superior divine life. If man becomes free from all boundaries created by the family, clan and nation surrounding him, then he will truly realise the inner spirit of man. This arousal of inner spirit is termed as Divine Life by Sri Aurobindo.

While determining the principles of education, the first and foremost concern of this great visionary is to build up India as a great nation. Sri Aurobindo opines that national education cannot be defined in one or two sentences, but we may describe it tentatively as the education which, starting with the past and making full use of the present, build up a great nation. The primary aim of Sri Aurobindo's thesis of education is to make the youth conscious of their own cultural heritage.

According to Sri Aurobindo, there are three different essential parts of a true and living education—the common and unique individual; the nation along with the national spirit; and the inner feeling of universal humanity. The growth and development required of an individual should be the primary objective of that true and ideal education. The aim of education should help the individual mind for the complete development of inner qualities and realise the full purpose of whole life. Through the proper kind of education system, an individual will gain the true attachments with the national spirit as well as international brotherhood.

In Sri Aurobindo's doctrine, man is not merely a living body; rather consists of several vital energies, an ego and a mind with the qualities of reasoning and imagination. His educational doctrine has something spiritual in nature. The social, political, economic aspects of a human being are truly constitute man's external or outer side, but the real nature of a man is the Supreme Spirit or the Self as it is the manifestation of the Sachhidananda. Every human life has divine aspect inherent within his nature. The main of a human life is to identify his preferable unity with the Almighty. And by realising this divine truth he can understand the reason behind his own existence. By realising the existence of Divine in his life, he can also understand the radical transformation procedure of the entire world. Then the Divine satisfied by the prayer of the individual will be bound to emerge upon earth. The desired evaluation of the matter, life and mind through several layers can go to the supermind level of existence. Thus, the Divine will come down upon the earthen plane to fulfill Sri Aurobindo's desire of divine life.

In his theory of Sri Aurobindo concentrated upon the development of life, mind and soul of the students. Thus, his education doctrine is known to be the integral education as it aims at the purification of life, mind and soul factors of a pupil unlike others. There are several criteria of training of students in Sri Aurobindo's thesis of education.

Physical Education

In this training programme of the physical part of the student, the bodily growth and development procedure is desirable. In Sri Aurobindo says, "If our seeking is for the total perfection of the being, the physical part of it cannot be left aside; for the body is the material basis, the body is the instrument which we have to use." Body is made of material base for the upliftment of whole student life. The advancement of body should not be ignored. And for this desired bodily development, the necessity of games and sports is highly appreciable. Sports and physical training programme given in the childhood and early youth would be tremendously helpful in bringing out the fullest potentialities of a student life.

Vital Education

Sri Aurobindo gave extreme importance to the training of the vital organs i.e. the sense-organs. The training of the sense-organs constitutes the vital aspects of education. These senses cover eyes, ears, nose, skin, palate, etc., external sense organs and also the internal sense organ named citta / manas. In this part of his life, there exist the roots of different feelings, desires, sentiments, impulses, emotions which are the determining factors of his own character. The importance of vital education of the students is two-fold. It helps to develop, as the Mother said, the sense-organs; through it, one can gradually gain mastery over his character which will lead towards his transformation. According to the Mother, the proper nourishment of the senses will help to generate generosity and nobility factors within children.

Mental Education

One of the important parts of human development procedure is to develop the mind, because, in Sri Aurobindo's view, the mind or Antahkarana is known to be one of the instruments in the hands of the educationists. Regarding the mental training procedure Sri Aurobindo gave importance to the role played by the tutor as he is the main person who can nurture the mental faculties of students. In this training of mental faculty, a student's memory power, powers of judgments and imagination has to be boosted. However, the logical faculty has also to be sharpened by training in logic. The student has to grow in his own way. His mind cannot be moulded or trained so that he will grow under any external pressure.

Psychic Education

Sri Aurobindo's uniqueness is that his educational thesis does not end with the training of the intellect, but also it aims to comprehend the true motive of human life and the reason of one's existence upon this earth. And for this unique realisation we have to go through the psychic training programme. The eternal principle, upon

which the basis of one's own existence depends, is the psychic being or commonly known to be the soul. The soul is the inherent factor of a human being. And so in the educational training procedure the training of the soul of psychic being seems extremely necessary for Sri Aurobindo.

Supramental Education

The unique highest limit of such educational training procedure, according to Sri Aurobindo, is the supramental training. None other Sri Aurobindo ever thought that possibility of educational training through the supramental side of it. Actually his main aim is to show the extremely different path of the ascent of the human race towards the Sachhidananda and to call him down upon the earth, just like Bhagirath called River Ganga down to the earth. For the fulfillment of his spiritual aim the training of the spirituality i.e. the Supramental education programme is ultimately necessary.

Integral Education

Integral education is the road towards life divine. Now let us see how much relevance Sri Aurobindo's integral education thesis has from the social political point of view. Education and socio-political thought are two separate fields, but we have to correlate them with each other.

If we think from the point of view of Sri Aurobindo then these two are compatible with each other. Education is the gateway, in his theory, by whose term we can go towards the road of attaining the ultimate spiritual satisfaction. According to critics the specialty of Sri Aurobindo's education thesis is that it introduces the psychic and spiritual kind of education which is far beyond the limit of understanding of a common man. But from the perspective of his social and political thought these psychic and spiritual kinds of education make us prepare to achieve the road of Life Divine. It is true that the goal set by Sri Aurobindo is purely metaphysical in nature. And education works as mandatory tools here.

Critics thought that the existence of psychic education and spiritual education is the specialty of Sri Aurobindo's theory regarding education. They are indeed the gateways of Life Divine. It is not at all a utopia and the road towards its achievement is the way of leading a man to achieve the psychic and spiritual senses of education.

If we go through the integral education doctrine of Sri Aurobindo, then the integral education has to follow the path of four-fold austere ties and four-fold liberations to reach to the ultimate end of Life Divine. The four austerities are as follows: Tapasya of Love, Tapasya of Power, Tapasya of Knowledge and Tapasya of Beauty. The four liberations include Emotional Liberation, Vital Liberation, Mental Liberation and Physical Liberation.

If we discuss Life Divine with the help of Sri Aurobindo's doctrine of four austerities the Tapasya of Love is considered to be the gateway of it. However, the difficulty is that here the word love is not used in the sense of any narrow egoistic human love, rather the divine love. This divine love has two inner movements hidden within--supreme power of attraction and a need of complete self-surrender. Hence,

if we want to go through the path of Life Divine, then we have to follow the advice of The Mother who says, "If therefore you want to be like the Divine, love Him alone. One must be the ecstasy of the communion of Love with the Divine can alone know how insipid, dull and feeble all other love is, in comparison."

But very astonishingly all the four liberations are the roads towards Life Divine. Emotional Liberation helps individuals to be free from emotional bondages and sufferings in such a way that they can enjoy their integral union with the supreme. Men, being emotional in nature, always remain limited within the boundary of suffering and bondage. If they can make themselves free from this narrow limit of suffering then they can easily correlate themselves with the Divine.

Mental Liberation or liberation from ignorance helps our mind to realise the existence of Gnostic consciousness within us. Owing to ignorance of Avidya, we can mistake our identity and detach us from the Divine. But when with self-knowledge our Avidya or ignorance diminishes then we will truly identify ourselves as none other than the manifestation of the Supreme.

Vital Liberation or liberation from desire is also important in nature. It helps us to identify the divine will hidden within, devoid of the narrow self-centered egoistic human desire. Whenever we are guided by our desires we cannot even reach nearer to the Divine. But the discovery of the divine will deeply inherent within has been the ultimate goal to be achieved by vital Liberation.

Finally, the physical Liberation or liberation from materialistic achievements helps us to gain freedom from our sub-conscious or semi-conscious levels of impulses. Our impulses limited us within the physical realm. When we free ourselves from the blind impulses then we will be touched by the supramental consciousness hidden within us by the help of Chaitya Purusha or the innermost being according to Sri Aurobindo.

From here the road towards Life Divine will open by discovering the true nature of psychic being or Chaitya Purusha. The way towards this discovery is not at all an easy road to reach. By the help of self-knowledge (Atma-jnana / tattva-jnana) we can discover the existence of inner divinity within us. And for discovering this inner divinity first of all we have to discover the inmost being or psychic being (considered as Chaitya Purusha by Sri Aurobindo.) And this discovery of psychic being leads us to go through Sri Aurobindo's notion of psychic education. However, the discovery of this psychic being is not so easy in nature. An individual, always surrounded by his narrow egoistic ventures, never want to indulge into the search for his inner being which is deep inherent within. It is a road very difficult for an individual in this materialistic world.

Our search for Life Divine certainly not ends with the discovery of the psychic being or Chaitya Purusha. Psychic education just opens the door to reach there. It is better to be known as the gateway towards another education, namely spiritual education which certainly serves our purpose ultimately. By the help of psychic education we can identify our inmost being or psychic being, but with the help of spiritual education we have to comprehend the ultimate truth of our life, i.e. men

are nothing else but the manifestation of the Brahman. The discovery of our psychic being or Chaitya Purusha lays the gateway of self discovery. So, psychic education serves as the basis of the spiritual education.

Conclusion

According to Sri Aurobindo, spiritual education truly shows us the path of human beings arising to the ultimate level of the Superman. And by realising his identity as none the less but God himself when man considers his inner possibility as superman then this serves our dream of coming down the supermind upon the earthen level truly possible and the result is Life Divine for all. Hence spiritual education truly stands for the gateway of Life Divine. However, the road is not so smooth to reach there. In my view, men can easily serve the goals of physical education, vital education and even of mental education. But the journey towards Life Divine via the road of psychic education and spiritual education (this journey is somewhat inward in nature) is very difficult to cope with. However, it is not impossible to reach the goal according to Sri Aurobindo but till now we do not have enough example of superman who can bring down the supermind on the earthen level just like Bhagirath call upon Ganga.

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Ability in Disability: A Critical Study

— *K. Sudhaker*

Disability is a universal problem. This term hints at something with a person either physically or mentally disabled. It begins and ends with an individual. It is a personal tragedy but not an epidemic. It is not whole entity to define the personhood. It is one of the many things of a person. It may be temporary or permanent. It is an integral part of every individual life because everyone on this earth will experience some sort of disability at some point of time, as David suggests, "disability can be situational; it can also wax and wane within any particular body" (Adams 31). In fact, it is a condition that restricts everyday activities of an individual. It is resulted from the interaction between persons with impairments and attitudinal and environmental barriers. Resultantly, it obstructs their full and effective participation in society on equal basis with the able-bodied people. The problem of disability depends upon the severity of its affect. There are many kinds of disabilities. Any kind of disability is undesirable but unavoidable at a stage of life i.e. birth, childhood, adult age, middle age and old age due to various reasons such as polio, hereditary, amputation, paralysis, meningitis, epilepsy, cerebral palsy, mental illness, autism, and old age problems etc. Moreover, deafness, speech impairment, mental retard, lameness, blindness, cerebral palsy etc are seen in our daily life.

Today the disabled are also called 'Differently Abled Persons'. The terms physically challenged, handicapped, challenged persons, crippled, impaired etc are used to describe them. The word 'crippled' is a taboo whereas the term 'Person with Disability (PWD)' or 'the disabled' has become an official term in the world. On the globe, each country has its own definitions, interventions, perceptions and treatments for disability in its own way. Narendra Modi, the Prime Minister of India, has recently coined a term 'Divine Bodies (Divyangulu)' to refer them in a respectable way. The new terms of disability suggest that there is a change in attitude and approach towards the disabled and challenged.

Disability is a big challenge both in personal and social life of an individual who is afflicted by it. The disabled, throughout their life, face widespread barriers in accessing education, employment and health related services. They still face several challenges, which have remained unattended for years together. In addition to physical disability, social stigma and environmental barriers increase their bodily limitations. They are independent but disability makes them dependent. Any kind of disability affects a person's capacity in performing personal and social obligations expected in the society. Yet they do them in their own way. No one is alike in the world. Not every individual can perform the things in the same ways; one may do something easily and other one difficult. It means every one suffers from one or more limitations or physical obstructions. George Abraham rightly says, "Everything can be done, but no two people can be expected to perform the same way. Let them

do it their way" (Menon 54). It is appreciable that people with disability struggle to lead potentially worthy life despite many obstacles stand on their path.

The impact of disability on a family is visible in the activities of daily living. It is not an auspicious event in a family around the world if a child is born with disability. The sudden onset of disability shakes a family up and down in all aspects. People make different responses and comments about the disabled child. Some people react positively and some negatively. Whatever may be the response, the family members struggle to adjust to the changed circumstances. The life of a child with disability may be affected in various ways. Families with disabled children have both positive and negative experiences in the society. On the positive side, parents, siblings and other family members learn about the disabled special needs and get motivated by their will power. On the negative side, the entire family experiences adjustment problems and financial crisis. The concerned parents and family members care for the children despite disparaging remarks, sympathetic looks, lip service, social exclusion and deliberate avoidance from the neighbors, relatives, friends and local people. They learn how to cope up with the disabled and their problems. There are many long-held wrong assumptions about disability and persons with disability. These assumptions may be built upon personal, cultural, social and political dimensions. These assumptions may be irrational in practical life. Some religions treat that the disability is the results of sin and misdeeds committed by them or their ancestors in the previous births. Orthodox people treat the disabled untouchables and embodiments of evil. Taranth Shenoy, from an orthodox Hindu family, speaks, "In the 1960s, families hid rather than advertise loudly that there was someone handicapped in the family. It was considered a bad omen." (Sharma 109). The type, age and severity of a disabled affect his/her family relations in the society.

The teachings of Lord Jesus Christ have brought changes in inhuman treatment towards the disabled and disability. An incident happened during the days of Jesus Christ is a milestone in the history disabled world. According to John Gospel, one day a blind person sat beside the road begging, Jesus was walking along that road. This blind man already listened about his preaching, miracles and power of healing all sorts of diseases. Learning that Jesus Christ was going on that way, the blind man started crying to draw attention of Jesus Christ. The disciples of Jesus and the following crowd rebuked him to be quiet but he cried more loudly. Immediately Jesus stopped and turned to him. Then his disciples asked him many questions about that blindness, "Rabbi, who sinned, this man or his parents, that he was born blind?" Wonderful answer Jesus gave to them, "Neither this man nor his parents sinned, but that the works of God should be revealed in him" (The Gideons, John 9:1-6). It is clear that disability is not the retribution for the sins of a person or his/her parents.

Education is a big weapon for all in general and the disabled in particular. It is impossible for the disabled to seek education when educational institutions do not treat them well and fail to provide facilities properly. They can participate in all kinds of activities if the system renders appropriate help and support. They develop

healthy competitive spirit and build good personality as they make friends with others with various backgrounds and abilities in Inclusive Education System. There should be specialized teachers, Braille typing machines, interpreters and proper equipment. The administration and teaching staff should be trained with disability literature to have positive attitude towards the inclusive education system. Most of the schools are not equipped with facilities to cater the educational needs of the children with disability. Some mainstream schools deny admissions to the disabled students on the ground of their physical conditions. Therefore, they acquire less communication and exposure to the world around. Here Roshan Rajan share his experience, "Since none of the schools in our locality would admit a blind student, my mother, who had no idea what to do with her son, took me to a neighborhood singing class where a lady taught Carnatic music" (Menon 178). The disability friendly educational environment enables the students with disability in general and girls with disability in particular to learn life skills and have all round development like other students. Education system should be changed in order to enable the disabled to have educational opportunities with dignity.

The disabled too have biological feelings like the non-disabled. People should know that disability is not a barrier to fulfill the obligations in marital life. They can be good lovers, husbands, wives, fathers and mothers. Unfortunately, people have wrong assumptions about their marital life. Many disabled people proved that their disability could not stop them from having fulfillment in marital life. They have an unyielding willpower that helps them enjoy every stage of life. They cannot accept to be treated as second-class citizens. They work hard to contribute their might to their families besides society. They never grumble about their disabled lives. They have a formidable willpower that takes them every corner of life. They refuse to let them be treated as second-class citizens for their disability. They work harder to contribute to their families as well as society. They do not grumble about their disabled lives. Nick Vujicic, a man without arms and legs, married a beautiful hearted woman Kanae. He shares his experience, "Kanae and I talked openly about my disability before we decided to commit to marriage. I told her exactly what I can do for myself and what I would need her help doing" (Vujicic 96). They believe that they can turn the impossible to possible with their hard work. They can cope up with the situations around them to prove their ability because they have been suffering from the lackadaisical attitude of the people who look down them.

This term accessibility is mostly widespread in the society. There should be equal opportunities in their education and employment. In the disability context, accessibility means challenging the infrastructure in response to the special needs of the disabled. The term accessibility denotes the relationship between the disabled body and the physical environment around. More specifically, it is identified with infrastructures, architectural features and technology, which fulfill the special needs of the disabled. It points out the problems in the physical environment but not for an individual body. It gives a broader meaning to rebuild inclusive society where the disabled can enjoy full participation with good opportunities to make their mark in society. Accessibility to housing, employment, transportation, public buildings

and hospitals makes the disabled happy. Every building should be designed to ensure accessibility to the disabled in every country. It is very sad to note that lifts, elevators and ramps at many buildings remain locked allowing accessibility turns into inaccessibility. Barrier-free environment enables the disabled to enjoy opportunities and dignified life like others in the society. In the western world, the disabled are likely to navigate their life with joy because there is less accessibility problem.

The disabled always encourage themselves to overcome the recurrent discrimination and humiliation they come across. All their efforts for independent life and identity are admirable. At work place, they work perfectly like normal people if they have right support and environment. With sheer dedication and determination, they compete with others in work. It is essential to identify separate shelf of works depending upon the type of their disabilities. In many interviews, they are denied employment for their disability even if they possess required talent and skills. Gradually, they are marginalized economically.

The disabled too record their life experiences through their writings. They write journals, memoirs, and stories etc. And an autobiography becomes a good platform to express their mind without hindrances. They never accept the sympathetic looks of others. This paper focuses on the five autobiographers of the writers with disability whose life stories have displayed their commendable ability. The authors have been motivated by an inner urge to let the world to recognize them as human beings. The five autobiographies are: *Face to Face, I'll Scream Later, The Story of My Life, My Left Foot and Daddy Bent-Legs* written by Ved Mehta, Marlee Matlin, Helen Keller, Christy Brown and Neil Matheson respectively. These life stories are honest outpourings of the individuals who have become victims of disability. The narrators rely on their ability when the world looks down upon their disability. These testimonies give an insight into the inner world of the narrators who have been able to handle the trials and tribulations resulting from their disabilities.

As the writers with disability, they unfold the inner world of the disabled with their sensibility and psychological insights. Their works reflect a new kind of approach and perspective in literature. They decry the inhumane treatment and the wrong notions about disability in the society. With their success stories, the narrators have hoisted hope and confidence among the disabled. They have become a symbol of human struggle against superstitious fate and inhuman society.

Ved Mehta, with his elegant prose and lucid style, has been regarded as one of the most versatile contemporary writers. The pithy statement, which precedes the narrative of his autobiography 'Face to Face' forms the core of his personality, is "I vowed not to give up hope" (Mehta 157). His life story is a vivid document of a person who triumphs over the extreme handicap of blindness. He endures his blindness by choosing academic writing and pens many autobiographical novels that have been overwhelmingly received across the world. His success witnesses that he is not the disabled but a differently abled person.

His full name is Ved Prakash Mehta. He was born in a Hindu family, on March 21, 1934 in Lahore in Punjab, then in British India, and now in Pakistan. He is not a

congenital blind child. When he was three and a half years old, he was affected by an illness called 'Meningitis'. The doctors described it as an acute congestion of the stomach and the brain. Though Meningitis lasted for a short time, it left little Ved blind permanently. He artistically explores the experiences of the blind at educational institutions in our country and America. It is interesting to learn his turbulent student life in India and admission in Arkansas School for the Blind in the USA. His studies in America changed his life completely. He has become a fruitful writer with several books to his credit. His autobiography touches upon his childhood, blindness and success.

'Blindness' affects his eyes but his spirit triumphs against all odds to obtain the best education and the best life in the world. And his 'success' in life and education proves that the persons with disabilities can do wonders and lead the best life, if they are provided with required educational facilities and equal opportunities. His education compensates for his blindness and becomes a perpetual light to see the other world. He uses his education to change the wrong notions about 'disability' in the society and to inspire the fellow human beings to overcome the problems. His life story urges the world to understand the disabled and treat them as their fellow human beings, without any kind of discrimination on the ground of 'disability'. By overcoming all the hurdles and obstacles, he turns his expectations into reality.

Marlee Matlin, the winner of Academy Award for Best Actress in a heading Role in *Children of a Lesser God* (1986), is the youngest and first deaf actress to date. Her autobiography *I'll Scream Later* has the statement that shows the essence of her life story is "I had, against all odds, won" (Matlin 141). It reveals the illuminating, moving, and often surprising story of how she defied all expectations to become one of the most prolific and beloved actresses of our time and she also speaks candidly for the first time about the troubles of her youth, the passionate and tumultuous relationships with Hollywood heartthrobs.

Her full name is Marlee Beth Matleen. She was born on August 24, 1965 in Morton Grove, Illinois. Around eighteen months, this little Matlin was affected by roseola, a viral infection that is common in little children. This illness left her permanently deaf. She explains the difficulties and sexual exploitations and resounding success over deafness. Overcoming all the hurdles, she has become a popular actress. She performed all the roles i.e. mother, daughter, sister, cousin, friend, love, actress, wife, and daughter-in-law perfectly despite her disability. This life story takes the reader from the sudden and permanent loss of her hearing to the highs and lows of Hollywood. Her life is unique and motivational to all the people for achieving the Oscar Award for her stunning performance. Her difficulties and disability made her life successful.

The narrator could make her place in the world by winning the coveted Oscar Award despite mammoth strains and struggles. There have been many trials and tribulations in her career growth in the Hollywood. With hard work and determination, she carved a niche for herself in the fashionable of world of cinema. She reached the top in her career in a short period. She became a symbol of success for those with or without any physical deformity. She is now an emissary for the

deaf community all over the world. Her family members have always stood by her through thick and thin.

Helen Keller's autobiography, *The Story of My Life*, which is dedicated to Graham Bell, has an epigrammatic statement "Every struggle is a Victory" (Keller 91). This statement sums up her personality. She is one of the most admired persons across the globe. Her story is a document of a person who triumphs over the extreme handicap of being blind and deaf. She portrays her struggles without subverting the facts both physical and emotional. She attempts to tell the world that the people with disabilities are in no way inferior to any other able-bodied person. Given an opportunity, they can perform as well as others; her life history offers the best example to learn about the abilities of the disabled. She believes that Education is her best weapon to change the wrong assumptions of the world about her disabilities and abilities. This autobiography is not a merely story of an individual suffering from affliction but it shows how one can be successful with determination and perseverance. She has been considered an advocate of People with Disabilities all over the world.

Her full name is Helen Adams Keller. She was born on 27 June 1880 in Tuscumbia a small town of northern Alabama. The agile and beautiful Helen was taken ill when she was nineteen months old girl and as a result she lost her eyes-sight and hearing in the dreary month of February. Doctors called it 'Meningitis' an acute congestion of the stomach and brain and they thought she could not live. She survived but she became blind and deaf permanently. She could learn and discover the world with her fingertips. Her mother-like-teacher, Anne Sullivan, is a great helping hand to her in her life and education. Her success over all the hurdles due to her disabilities is a miracle.

Helen turns down the wrong beliefs of the people about her disability by achieving great success in her life. Her life history marked by a sense of honesty and zeal for life explains an eternal truth that we should face the challenges boldly in order to realize our dreams. She pushes herself forward in her efforts to attain perpetual light 'education' in her dark world. With her abiding faith in divine dispensation and passionate commitment to her work, she achieved success. Further, her story tells us not just how to succeed by fighting the odds, but also how to love our fellow suffering humanity. Undoubtedly, her life is a great source of inspiration to the disabled and the non-disabled around the world because she proved that nothing is impossible despite numerous hurdles. She has become an official ambassador of Lions Club International for their Eye Sight Programs.

Christy Brown's autobiography *My Left Foot* has the terse comment which invokes an image of person endowed with enormous power to handle the life with his lone limb that too the left foot, "I had only my left foot" (Brown78). He is left with only foot that he uses as a key to open the door of the prison of his isolation, while entire body is not ready to respond. He uses his left as other people use their hands. His disability turned him into a virtual prisoner within the four walls of home without communication with outer world until he broke it out. His aspiration is as strong as Sunil Desai's determination, "I told myself that my physical body was

crippled but my mind was alive and free and I would use it to live the rest of my life fruitfully" (Menon 228). His disability crushes his body but transforms his soul. His Ability in disability silenced all the critics and haters of the disabled.

He was born to a poor Irish couple on 5 June 1932 in the Rotunda Hospital in Dublin in a huge family of twenty two children of which only thirteen children survived. His birth itself was a difficult one. He was kept alone while his mother was sent to recuperate for weeks together due to her health problems. Almost the mother and baby went to the edge of death. They approached many doctors and clinics but their efforts proved futile. Their fear was intensified as the doctors warned them it was a neurological disorder- cerebral palsy and was an incurable disability. They called him mentally defective and a queer one. They felt he would remain imbecile in his entire life because of this deformity. Nevertheless, his success belied such fears.

The narrator has indomitable spirit in his damaged body. His brilliant brain and will power helped him make his place in the world despite several difficulties. His accomplishments are praised across the globe. His unyielding determination has helped him turn his isolation into a great hope for bright future. He had no regular education yet he used it as a weapon to break the walls of his prison. He overcomes the line of barriers with his unyielding spirit and independence. He belies the doctors and the people with wrong notions about his physical affliction. He does not blame anyone for his deformity and miserable conditions. His life history presents an inside view of life of the people with disability around the world. His personality is shaped by his experiences and disability. Having made the impossible possible, he has become a source of motivation and inspiration to the people across the world.

Neil Matheson's life story *Daddy Bent-Legs* describes his entry into the world with a physical disability called Cerebral Palsy. He lives his life on a pair of crutches and bent legs. Despite his physical handicap, Neil grows up like any regular kid because his parents treat his sister and him equally with love and affection. However, he experiences all the discriminations, humiliations and accessibility problems, which are unavoidable to the disabled, in the society. It is an apparent reflection on love, sex and marriage in his life in particular and a disabled person in general. Told through a series of eclectic anecdotes, the book is an impactful, inspirational testimony. His personality is understood in his words, "My physical disability could never be seen as a weakness, I wouldn't allow it- and as a result, I was always pushing myself harder, reaching further" (Matheson 48).

He was born with a physical disability called Cerebral Palsy on March 25, 1968 in Western Canada. He has become a first-time writer from Western Canada, presently residing in Surrey British Columbia. His life story shows to other persons with disability how they can be proud of their disability. This self-portrayal takes the readers through a series of anecdotes that give them an insight into what life is like if one has to live with a pair of bent legs and crutches. The narrator starts his courtship with Elana, a disabled primary school teacher. They both have many things in common and enjoy their married life like any other couple.

The narrator reveals his inner persona, which longs for identity and freedom of life in a world marked by inhumanity. His 'never-give-up' philosophy has helped him turn into a man to be reckoned with perseverance. His story becomes the guiding light for the disabled who struggle to come out of the insensitive social ethics. Education becomes a weapon for him to fight the injustice meted out to him in his pursuit of respectable life. He never blames anyone for his deformity and miserable conditions. He surmounts all the hurdles and obstacles with exceptional courage. He bears all insults and humiliations patiently to get at the goal in his life. Little did his parents know that Neil would become a great source of inspiration to many and a perfect son, lover, husband and father. The author, striking a balance between his personal life and the social obligations that have shaped his personality, presents an overall view of the life of the disabled. This life story is a sparkling record of a determined person with disability who silences the critics with his resounding success in life. His self-portrayal is an apparent reflection on love, marriage and family in the life of a disabled person.

It is summed up thus in a critical way by reviewing all the five autobiographies taken up for study. It manifests the problems that the disabled encounter in life and how useful their education is to make their place in society. This paper also unfolds the motive behind the writings of their life histories and how they could go beyond their ability in every context. It helps the reader community understand the strains and strengths of the disabled. The autobiographies are unusual and source of inspiration to all the people worldwide. They not only give autobiographical accounts of the struggles, strains and depression of the disabled but also make me understand deeper my own stand in the society and my responsibilities towards our disabled community.

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English in India and ELT: Some Socioeconomic Considerations

— *Rajeshwar Mittapalli*

Assuming that the establishment of colonial rule in India was teleological, it was good that the British colonized India rather than the French or the Portuguese, because in the latter case, and given the realities of globalization today, India would have been required to unlearn their languages and embark on the costly enterprise of teaching its children English by hiring foreign teachers, among other things. It simply could not have afforded it, and therefore deprived of the benefits of globalization, and the economic prosperity it has ushered in.

English is thus a gift of the British colonial rulers to India even if the colonial rule itself was not exactly friendly in the aggregate. English has, over time, played an important role in modernizing Indian society and strengthening its economy. India is far better off today for English than it would have otherwise been - socially and economically. Despite many ideological attacks on it by mother-tongue proponents, cultural conservatives, and narrow nationalists. English today serves as one of the easiest means of escaping poverty at the individual level, and acts as a catalyst for economic development at the larger national level. In fact, today Indians can be neatly divided into two classes - one, those who know English and two, those who do not. The English-knowing sections of Indian population are, by common consensus, primarily responsible for the social progress that India has made so far, as well as for the impressive growth rate India has been recording for the past couple of decades. It is also important to note here that India's economic progress coincides with the increasing popularity of English for quite some time now.

It is therefore inevitable to extensively use English in various domains if India is to remain on a steady growth path and fully achieve its development objectives, by equipping the younger generation with the linguistic skills to survive and thrive in a highly competitive environment.

There is something very positive and productive about English. For example, there is no English-speaking country which is underdeveloped. It may be because English has given these countries an automatic advantage. This model seems to be replicated in countries where English has achieved near-native level of competence, such as Singapore, and even in countries where English is spoken as a second language such as India. It may be that English helps create the ecosystem for economic prosperity.

Indian communities which gained access to education in English early enough, such as the Parsis and the Syrian Christians, experienced rapid social and economic

advancement. Other social groups and individuals that followed suit soon found themselves in an advantageous position. Even in case of some depressed communities, specially the dalits, English has acted as a liberating force by serving to partially demolish age-old social barriers, besides improving their economic lot to a degree. English has for the first time in untold centuries freed Indian education and knowledge from the stifling upper-caste stranglehold. It democratized knowledge by rendering it accessible to everyone. It thus reduced social and economic disparities because those who speak English, irrespective of their caste origins, can hope to gain economic advantages, apart from acquiring a measure of respect and social approval.

India's pulling off an economic miracle, in the recent few decades, has been possible among other things because, after more than a thousand years of intellectual, social and economic stagnation, English gave India a jump-start in the fields of science and technology by allowing easy access to modern education and knowledge. India could bypass the various stages of development and intellectual maturation, which took the western societies several centuries to go through, and become a modern technology-driven nation in a surprisingly short period of time, as evidenced among other things, by its putting satellites into the space, sending missions to the moon, its developing nuclear capability, its bringing about a communications revolution, and its emergence as an IT giant.

English has also helped India transition from a predominantly agrarian economy to a thriving service economy, opening up skill-intensive fields of economic activity, ensuring salutary labour market outcomes such as increased job mobility, wider job choices, and higher labour market earnings. Unsurprisingly, Indians now freely move around the world, uninhibited by language barriers, and work wherever their services are in demand. A vast majority of these Non-Resident Indians (NRIs, now called Overseas Citizens of India or OCIs) work in high-tech industries abroad and regularly remit billions of dollars back to India.¹ Their remittance inflows boost India's foreign exchange reserves and increase its purchasing power. Additionally, as Isha Gupta puts it, the "indirect multiplier effects arising as a result of household consumption and investment activity, they contribute to the GDP growth of the country" (Gupta). The NRIs also invest heavily in the various sectors of the Indian economy, such as real estate and information technology. In fact, for them India is the first choice as investment destination. Apart from all this, by using their clout with the foreign governments concerned, they often influence policy objectives and render them amenable to India.

English has also played a key role in raising India's international image and influence, which is often referred to as its 'soft power.' The world thinks kindly of India because, through English, it understands India far better than the countries where English does not obtain. India could establish and exercise this soft power because of its ability to communicate with the world in English. English has thus made India relevant and meaningful to the world and the world accessible to India.

It is now conclusively established that, with the possible exception of China, nations with a low proficiency in English have uniformly low levels of exports per capita.

A strong export sector in services helps create a middle class, by expanding spending and strengthening national economy (*The English Effect*, p. 3). Indians are rhetorical and have well developed communication skills, including in English where applicable, which greatly helps them succeed in the services sector. India is thus able to achieve and maintain enviable growth rate because of a strong, English-enabled services sector.

The economic returns to English in India, as we have seen so far, are manifold - at both the individual, community and national levels. At the individual level language acts as some kind of built-in technology and specifically the English language forms part of human capital. Wage differentials between those who know English and those who do not are an undeniable proof of it. Studies have variously pegged the economic returns to English at the individual level. Azam, Chin and Prakash (2010), who studied the phenomenon using the India Human Development Survey of 2005, have concluded that "hourly wages are on average 34% higher for men who speak fluent English and 13% higher for men who speak a little English relative to men who speak no English."

The English language proficiency of the Indian workforce plays a vital role in attracting foreign investment, which significantly contributes to improving the overall economic conditions. This in turn, creates more employment opportunities and reduces unemployment.

Communication at government, corporate, national and international levels has been easy and efficient for India because of English. English adds value to this communication and creates greater efficiency. There is really no need to hire interpreters and translators to communicate with the world, or for the world to communicate with India (and risk being misunderstood in the process). It is a user-friendly, plug in and play kind of situation. Anybody can come to India with just a suitcase and start a company or an offshore business unit. The linguistic ecosystem is already in place. It saves a lot of time and money for businesses and institutions of various descriptions. Transaction costs are minimized, leading to a larger number and greater volume of transactions. Companies enjoy a competitive edge and can potentially attract investment with relative ease (Erling, 2014, p. 16).

Modern industries that use language as a basic resource including telecommunications, IT, call centres, tourism, banking and finance, maritime and airfreight, and medical transcription depend on English speaking personnel in the process of value creation as they deal with multinational operators and cater to substantial English-speaking client bases (Euromonitor International, 2012). This is exactly what happened in India too. If India did not speak English these industries would not have been set up in India in the first place. India would have continued with its traditional agrarian economy and, in all probability, remained one of the most underdeveloped countries.

I seem to have painted so far a rosy picture of English in India. All the nice things I discussed have been possible, and even better things will certainly come about in

future if, and only if, ELT is strengthened in India. Just imagine, when only 10% of people speak English (Masani, 2012) India could achieve such marvellous things, what will be the scenario if all or even a majority of, Indians speak English. However, strengthening ELT is easier said than done. There are tremendous hurdles and roadblocks to English becoming popular and turn into an asset. The growing assertion of regional, linguistic and cultural identities seems to edge English out of public discourse. And this has mounted great pressure on schools and colleges to teach English in a cultural and social vacuum, and in the classroom context alone, leading to very uncertain learning outcomes. The Indian ELT scenario is thus not exactly rosy. Conducive environment for the teaching and learning of English hardly prevails. Educational theorists ranging from John Dewey (1902) to Etienne Wenger (1999) have emphasized the importance of the right socio-cultural environment for the acquisition of a second language. Since the socio-cultural context is largely missing in India, as evidenced among other things by the near total absence of cultural products in English (such as films, TV serials, and musical compositions) students often find it very difficult to practise their English language skills, or even to feel comfortable with the language.

Given these limitations, and given the fact that English has to be taught primarily only in the classroom context, here is how it can be done to the maximum effect. First and foremost, teachers should update themselves in terms of subject knowledge and language and technical skills. Secondly, they should sincerely try and apply the latest methods and techniques of teaching such as Communicative Language Teaching (CLT),² Task-based Language Teaching, Blended Learning,³ and, better still the Principled Eclecticism⁴ method. Thirdly, they should develop materials tailored to suit the needs of the students. The content should match the intellectual and psychological maturity levels of the students. It should incorporate authentic cultural inputs and socially contextualised so that the students easily relate themselves to it and find learning English a pleasant enough experience. Finally and importantly, the teachers should extensively use information technology, online and offline, and create technology enhanced classroom environment so that the students do not feel a mismatch or disconnect between the classroom and the world outside which is characterised by cutting edge technology these days.

Let me now refer to the ELT scenario in a Middle Eastern country I know intimately, and draw attention to what lessons we can learn from it. This is a country where, unlike in India, English has historically had no presence. A few years ago, English was nowhere to be seen or heard. But now, obviously to meet the demands of globalization, English is taught in schools and colleges as a compulsory subject, often by hiring foreign teachers and by designing very effective materials and efficiently administering English courses. In a matter of just a couple of decades (and not 200 years as in the case of India) the entire student population has been rendered English-literate. So, what does the experience of this Middle Eastern country offer us? By designing the right ELT programmes and professionally administering them, apart from creating an

enabling environment, even if it required foreign teachers, this progressive nation could achieve its ELT objectives with relative ease. Can't we do the same, especially when we already have a large pool of native English teachers? Surely we can, and in fact we should.

India's economy has grown exponentially over the past few years, but in order to sustain the tempo, the country needs vast numbers of skilled workers. India should prioritize 'upskilling' its population - as part of the 'Skill India' campaign, if you will - by imparting English language skills together with building physical capital, social capital, good governance and other factors that strengthen the economy. The onus lies on the English teachers and the education system of India which should pay keener attention to strengthening English skills among the students, by creating an English-positive environment. If it fails in this duty, India is sure to pay a heavy price by losing its competitive edge in the world economy. If it succeeds, English will not just be a language; it will constitute the economic software, and a valuable asset in its own right - as valuable as a natural resource such as petroleum or bauxite - further altering India's socioeconomic landscape.

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1. According to Pew Research Center, in 2017, NRI remittances amounted to \$68.96/- billion with United Arab Emirates, United States, Saudi Arabia, Kuwait, Qatar, and the United Kingdom figuring at the top of the countries from where these remittances have been made. In case of a majority of these countries, India figures at the second or third place as receiver of the remittances. In 1991, when India was on the brink of defaulting on its foreign debt commitments, and effectively go bankrupt, it was the NRI dollars which saved the country from economic disgrace.
2. CLT seeks to develop in the students the ability to communicate in real life situations.
3. Blended learning combines face-to-face (F2F) and online learning so that learning can be done seamlessly anywhere and anytime.
4. It is a method which fits the learners, rather than the other way round, and focuses on motivation and helping students emerge as autonomous learners.

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POEMS

Cure Yourself

— *Maria Sabina*

Cure yourself, with the light of the sun and the rays of the moon.
With the sound of the river and the waterfall.
With the swaying of the sea and the fluttering of birds.
Heal yourself, with the mint and mint leaves,
With neem and eucalyptus.
Sweeten yourself with lavender, rosemary, and chamomile.
Hug yourself with the cocoa bean and a touch of cinnamon.
Put love in tea instead of sugar
And take it looking at the stars
Heal yourself with the kisses that the wind gives you
and the hugs of the rain.
Get strong with bare feet on the ground and with everything that is born from it.
Get smarter every day by listening to your intuition,
looking at the world with the eye of your forehead.
Jump, dance, sing, so that you live happier.
Heal yourself, with beautiful love, and always remember ...
YOU are the medicine.

A Better Tomorrow

— *Manthena Damodara Chary*

Mould your living
With rare striving
Follow your heart
Learn many an art

Build your dreams
Chase your dreams
Never bow your head
Be a book well read

The sky is your goal
Achieve the aim sole
No room for any grief
In a life lived very brief

You are a worthy guest
Lead a life at your best
Keep at distance sorrow
Cherish better tomorrow

The Conundrum of Covid

— *Arundhathi Yamsani*

Wish ignorance was still bliss
For, ages of wisdom and centuries of Science have gone amiss
The futility of human existence is laid bare
In the beast's attempt to pare

One small step for man, a giant leap for mankind; we bragged
One small error of a man, a giant disaster for mankind; we are taught

What ensued is the devil's dance of death
Leaving us delirious and distraught at first,
But we have mustered the courage as we must
For, in Him we trust
True, it's a blow to mankind's pride
Yet we march together
And take it in our stride
A bit of prayer, a bit of care
With loved ones by our side
Through this test we will fare
Will ride this stormy tide
Will get through this nightmare
The pain...we will abide

Hark! End of Pandemic

— *P. Aparna*

The days are long and weary,
Nights are dark and scary!
No one knows who'll be the next,
To leave the world at God's behest!

People locked down in houses,
Vagabond virus let loose in streets !
Bodies pile up in relentless rows,
As kith and kin watch in
destroyed hope!

Let's hope it will end soon!
Let's hope we'll mingle soon!
Let's hope normalcy will return some day !
Let's hope we live to see that day!

Spiritless Times

— *E. Pullaiah*

How Phoney, murky and nightmarish
the present scenario is! The elements
disgruntled and the unscrupulous are
dismantling the deep structure of society
with desires sinister and salacious.

Conscious Is the poor man, but, drowsy
and a passive onlooker is he like a tiny
boat in the tempest fierce. Even the virtue
incarnates and the visionary heavy weights,
are passing a glance clouded
with a pall of gloom, descended on the
hate-filled world, with a routine life
humdrum and prosaic.

Temples, churches, masks, the abodes
sacred and divine, are inciting communal
riots and fanaticism, developing vendetta
religious and vindictive emotional quotient.

Judiciary where justice Is a far cry, is marching
ahead with Philistine's view, plundered are the
clients, helpless victims with delay inordinate.

Dowry harassment, female feticide, acid attack
culture, the weird genre of pornographic movies
unbridled, are dawning everywhere, reigning the
phenomena entire, poisoning the conjugal life,
impairing room for marital woes.

Oh! My Almighty, how do the down to earth
dwell in the Eliot's Waste Land? High echelons
of society are mute spectators even without a
bird's eye view.

Can we ever visualize a rainbow over the clouds
pinning hopes on new lease of life to this sagging spirit?
What kind of heritage shall we shower to the posterity?
Even a moment, ponder over the spiritless times.
Our hearts turn to stones, paying
no heed, futile is the purpose of life.

Corona, the Silent Killer

— *Kodali Suchitha*

You came as uninvited guest
Stole all that is the best
Little that is mercifully left
After swaying at your behest
You are a milli creature
To be a parasite is your feature
Once you get an entry to hold
The whole realm like queen you behold
Your realm is stormy
Your person uncanny
Territory has no bound
Nations you swiftly surround
Your appetite is voracious
Your eye is damn vicious
When are you planning to leave us
To restore n live after all this mess
Retreat dear deadly unwanted guest
U already took all our best.
Friends have time to
sit together but they

cannot get together.
The cook inside you
is crazy, but you cannot
call anyone for lunch or
dinner.

Every Monday,
the heart longs to go out,
but the weekend does not seem to end.

Those who have money
have no ways to spend it.

Those who do not have
money have no ways to earn it.

There is enough time on hand
but you cannot fulfill your dreams.

The culprit is all around
but cannot be seen.

A world full of irony!
Be positive but test negative.

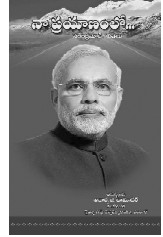
A Note on My Translation of Modi's 67 Poems

— G. Damodar

When I met Prof Subash Nayak in Baripada, Odisha, in January 2020 on University work, he handed over a copy of Modi's 67 poems translated from Gujarati into English entitled *A Journey* by Ravi Mantha published by Rupa Publications in 2014 in 89 pages, and asked me to translate the book into Telugu as he has already translated it into Oriya. I started reading the book at Bhuvaneshwar Airport and completed it by the time I reached Warangal.



During pandemic I could get time to translate daily one poem, troubling my wife and some friends for some appropriate Telugu words. Eventually, I have enjoyed translating all the 67 poems from his *A Journey* based on *Akha Adhanya Chiya* by Modi (in Gujarati), into Telugu as *Naa Prayanam lo...* (Its cover page is enclosed)



To be brief, Modi's poems are streams of noble thoughts emanating from a spring of fresh water. They talk of the things he has witnessed, experienced, and sometimes imagined as an obedient son of Bharat. He modestly expects that his journey becomes an allegory capturing his humble beginnings and his growth towards becoming the role model that he is today in India and abroad. In these 67 poems, we find Modi's noble thoughts and feelings on nature, his devout Hindu faith, his staunch, unflinching patriotism, and his unconditional love for his fellow men as a selfless, hardworking *chaukidar*. These poems show Modi's ascetic side as a spiritual seeker, his humane approach, and his inward journey that a yogi generally undertakes. The roaring and surging sea to take the sky in its arms becomes his constant inspiration, inner strength, and youthful energy. Devotion and dedication, love and longing, strength and vulnerability, all find expression in his poetry. All his verses transport us into his mind, his voice, his vision and his thoughts.

While Modi's rise from humble beginnings to high political office is well documented, what is not well known is his journey in verse. Now eighteen books written by him are available to know his imaginative mind in addition to his regular *Mani Ki Baat* and *Pariksha Pe Charcha* programs. I am indeed excited to introduce Modi's poems to all Telugu readers in India and abroad through my book of translation. I have highlighted Modi's biography in Telugu in 12 pages using five images before starting my translations.

REVIEWS

Srimad Bhagavad Gita: A New Translation by NSR Ayengar

Kindle Edition, Rs 0.00, File size, 1958 KB

or Rs 692.00 to buy Paperback from Rs 1,116.00

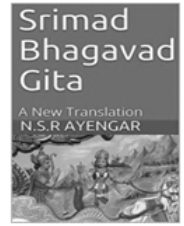
Sold by Amazon Asia-Pacific Holdings Private Limited.

Print length: 145 pages, ASIN: B07NQHNBX2

Language: English, Publication date: 13 February 2019

Description

Since the first translation of the *Gita* by Charles Wilkins in 1785, there have been several excellent translations, perhaps more than two hundred in English-by Indians, the British, and the Americans, let alone the translations in other Asian and European languages. When there are already so many, why translate yet again? Every translator has to face this question and justify his labour. Immortal classics like the *Bhagavad Gita* never date, but their translations do. The original is evergreen and has a permanent appeal. Every generation finds its own meaning in it. Every generation has its own thought patterns, its own lingo, its view of the world, and its own distinct culture. The meaning it derives from the *Gita* is a typical cultural construct of its own time. The colonial paradigms which were true at the time of Wilkins are not true for us who live in independent India.



Every classic has two aspects: the contemporary and the eternal. The contemporary aspect changes with time but the eternal aspect is changeless. So is in the case of the *Gita*. Its core message is the same for all times and places. Life was relatively simple at the time it was first translated even up to the first decade of the twentieth century-the world was not torn by global wars; never was humanity so shocked out of complacency. But the later developments changed the course of human history and with it man's world view.

The twentieth century saw a steady attenuation of moral values. Familiar boundaries were collapsed. Life, Literature and philosophy underwent dramatic changes under altered pressures. Darwinism had already reduced man to an ape and the Freudian theory of the unconscious brought about a relative irrationality and irresponsibility in human behavior. The holiest relationship between mother and son and father and daughter came under scanner after the invention of Oedipus complex and Electra Complex. The Marxian definition of man as a product of Economic necessity completed the destruction of the metaphysical image of man. The developments in science and technology shifted man's focus from spirituality to science. The big-bang theory made God an unnecessary addendum. The proponents of negative philosophies like Existentialism and Absurdism preferred an atheistic position and declared that man lives in a Godless universe thereby completely severing man from his metaphysical roots. Now in the twenty first century, we live in a digitally bewildered world with a psyche loaded with shocks and traumas, and are lost in

the cyberspace. To recover sanity and direction the study of *Bhagavad Gita* is absolutely necessary. It is obvious that not many have the time nor the linguistic equipment to study the *Gita* in original Sanskrit. But one good sign is that the younger people of this generation, after reaching the crescendo of their madness, are slowly coming round and down seeking solace in spirituality. Most of them are well-versed in English. Such eye-opening, and ennobling scriptures like the *Gita* must be made accessible to them in the most contemporary and comprehensible diction. My translation is only a humble attempt in that direction. I have tried to make it as simple as possible (without compromising its dignity and profundity) so that even the uninitiated can access it and comprehend.

The following is the first review by

Amulya Kishore Purohit

Ayengar's "new translation" of *The Gita* is a publishing event. There have been a number of translations of the sacred text, but very few of them are in verse. With this lucid, limpid, and thoughtful translation, Ayengar invites our reverence to the Lord's Song and provokes our religious imagination in unexpected ways. Its "Introduction" offers a concise but nuanced reading of Hinduism, its history and philosophy; it also conveys the nature and status of different sects and scriptures. With a striking directness, he points out the Hindu canon's relevance and usefulness at the present time. Ayengar's articulations and explications are refreshingly original, and constitute an essential advance in the *Gita* scholarship.

The *Gita*, Upanishads, and Bramhasutras constitute the three core texts of Hindu philosophy. In matters of ethical and moral issues, the *Gita's* authority is irreducible. The text appears at a crisis-point, in the sixth chapter of the "war epic", Mahabharata. While some scholars think it to be an independent composition, a late insertion, because it neatly fits into the battle background, Ayengar masterfully argues that the hymn is an integral part of the epic. The *Gita's* universal appeal, however, comes from its inner energy, grace, and scriptural dignity. And the message it delivers goes far beyond its setting and context.

Composed/compiled sometime between the 4th century BC and the 4th CE, *Srimad Bhagavad Gita*, is an incisive and provocative text which reproduces the conversation of two, to borrow a phrase from Amartya Sen, "argumentative Indians": Arjuna and Lord Krishna. As the dialogic interaction progresses, a range of deontological, philosophical, and religious points surface, giving the text its coruscating power. The action takes place in Kurukshetra, where the embattled cousins, Pandavas and Kauravas are ready to fight. Arjuna, the leader of the Pandavas, suddenly has qualms about fighting against his cousins, teachers, and friends. He thinks it is immoral to fight a war which involves destruction of all, including the civilization itself. He simply refuses to fight. At this critical moment, Lord Krishna intervenes and offers Arjuna three main arguments for war.

The first argument: death is unimportant because it's only a passage to rebirth; when the body dies, "the dweller in the body" does not die with it; "the Self" or the

atman is immortal. The second argument is akin to Kantian "categorical imperative": Arjuna must fight; because it is his soldierly duty, his dharma to fight. He cannot and should not do otherwise. And the third argument, which is the clincher, says that every activity, every action, is a sacrifice, if it is performed with a sense of detachment and without any interest in the outcome or result of action. Since actions are directly connected to the three gunas: sattwa ("luminosity and intelligence"), rajas ("mental activity") tamas, ("clouded consciousness"), the true karmayogi should make every effort to transcend them and achieve the status of "trigunaatita". The Gita, among other themes, explores the concept of Bramhan, the Sankhya philosophy, Karma Yoga, Raja Yoga, and Bhakti Yoga. The best part of the sacred book is when Lord Krishna reveals his "universal, terrifying form" to Arjuna in "the theophany," in the eleventh chapter.

Like other scriptures, The Gita too lends itself to translation. Every new translation is yet another restatement of the original. In so far as translation is also an interpretation, it offers new readings and new meanings. This is especially true of The Gita, which is a multi-layered and polysemic text. Walter Benjamin, in his essay "The Task of the Translator," has the following to say about translation of sacred texts: "... to some degree all great texts contain their potential translation between the lines; this is true to the highest degree of sacred writings. The interlinear version of the Scriptures is the prototype or ideal of all translation" (Illuminations 82). The quality of interlinear translation, I would say, depends on the critical pulse of the translator. Ayengar's sound critical judgment comes to the fore when he points out how the sacred text resonates with its philosophical underpinnings.

The conversation between Lord Krishna and Arjuna consists of 700 verses. Questions have been raised if it is realistic to have such a lengthy conversation at a time when the war is about to begin. To this Ayengar, drawing on Mahabharat, argues back: "Gita was proclaimed not in earthly time but out of time - which means that the time had come to a standstill, birds got stilled between wing beats, the swaying trees stayed reclined, stars and planets got fixed in mid-heaven, moving bodies stayed motionless - it was as though the whole cosmos was caught in a frozen frame. Krishna, who is Time, himself made it possible to fulfil his divine mission."

The translator makes it plain from the beginning that the "new translation" is for the uninitiated. In many ways, the book is a handbook: a primer, a beginner's text to the Gita scholarship; the notes on culture specific Sanskrit terms, footnotes and brief comments on certain esoteric concepts, make it readily readable. It is spiritually revivifying to read Ayengar's sublimely translated *Srimad Bhagavad Gita*.

The following is the second review by
Ramanand Jaiswal

In this verse translation of *Srimad Bhagavad Gita: A New Translation*, the author has tried to keep the verse form of original verse text of *Gita*. In order to make it sweeter in recitation and easier in grasp than other available English translations

(both verse and prose), he has taken lines, phrases words in excess from the book, *Srimad Bhagavad Gita* (with English Translation and transliteration) by Jagdayal Goyandaka, published by Gita Press, Gorakhpur, India (third edition) and multiple other English Translations of Indians and Westerners as well. For example, he has taken the first two lines from the above mentioned book, chapter two, verse 16 as it is

*The unreal has no existence,
The real never ceases to be. (chap 2. Verse 16)
The seers of the truth (chap 2. Verse 16)
No one has power to destroy the indestructible (chap 2. Verse 17)*

At other places he has made slight changes in the wording, for example chapter 2 verse 19 of this book is similar to the above mentioned book with little variation

*They are both ignorant – he
Who thinks that soul kills
Or he, who thinks, it is killed
For verily neither
The soul kills nor is killed.*

Here he has replaced "knows" with "thinks" and "takes" with "thinks". The original sentences from where he has taken are as the following:

*They are both ignorant, he who knows the soul to be capable to killing
and he who takes it as killed; for verily the soul neither kills, nor is killed.*

The first verse of chapter 3 is almost the verbatim of the above mentioned book:

*Arjun said: Krsna, if you consider knowledge as superior to action, why
then do you urge me to this dreadful action, Kasava!*

The author has replaced "considers" with "thinks" and omitted "as" from the above mentioned book. In chapter 2, Verse 23, the author has used "do not" and "does not" instead of using "cannot" at both places and which mars the suitable connotation of the verse, which is more suitable as

*Weapon cannot cut it nor can fire burn it,
Water cannot wet it nor can wind dry it.*

If we write above verse as the author has written, it will be

*Weapons do not cut it
Nor does fire burn it,
Water does not drench it
Nor does the wind wither.*

From the point of view of translation, this work gives ideas which Indian populace seem to be familiar with and is more realistic in telling in brief the real connotative essence of *Srimad Bhagavad Gita*. Although it gives out the common ideas embedded in the *Gita*, but for people who are familiar with book and its wonderful teachings may feel that this translation misses something, perhaps because of limitation of translatability of *Gita*.

This verse translation has been done at four levels viz. sentence level, phrase level, word level and at the level of suggested meaning. It can be noted that the source language for this translation seems to be the book of Gita Press as mentioned earlier. The problem of translation into a different language is caused also by not finding equivalent terms in the target language. To cope with this problem, the author has kept the terms of source language and elucidated it into footnotes. He has kept sentences and phrases as short as possible making it similar to short and pithy verses of source language. He has attempted to keep the verses to the condition of translation of equivalence by picking up words, phrases and sentences from multiple other available English translation of *Gita* and has humbly accepted this in the Preface of the book. Phonological and graph logical translation would not have been possible as in the phonological translation the grammar and lexis of the source language remains unchanged. In the graph logical translation, the source language graphology of a text is replaced by the equivalent target language graphology which is not possible for Sanskrit and English for vice versa translation.

This translation has come out through other English verse and prose translations of *Gita* with one difference that it has been given verse form for sweetness in understanding. This is visible if one sees other translations simultaneously with this book of translation. *Gita*-as it being a universal text with universal message—will always be a challenge for translators owing to the fact of the limits of translatability which poses certain absolute limits. Translation between media is impossible and translation between the medium levels and levels of grammar / lexis is likewise impossible. This absolute limitation derives directly from the theory of translation equivalence because source language and target language items must be relatable to at least some of the same features of substance.

Although a mix of wording, phrases and sentences, this translation provides the easy and understandable messages of ancient Indian wisdom embedded in *Srimad Bhagavad Gita* in simple and free verses which make the comprehension of eternal truths easy. In particular the millennia would find it easy and quick to grasp the messages and in general the readers would feel a sense of easiness in understanding the eternal text, *Srimad Bhagavad Gita*.

DROPLETS OF WISDOM

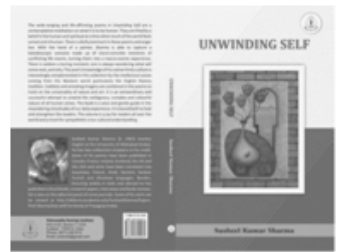
Susheel Kumar Sharma's

Unwinding Self: A Collection of Poems.

Cuttack: Vishvanatha Kaviraj Institute. 2020,

ISBN: 978-81-943450-3-9, Paperback, pp. viii + 152,

Price: Rs 250, US \$15, €20 0151 Reviewed by **K. Kamala**



It was quite by chance that I happened to listen to discussions on Professor Susheel Kumar Sharma's collection of poems titled *Unwinding Self*. A common saying goes like "there's a time for everything," after going through the first four lines of the first poem "Snapshots" in this collection, I felt the adage to be true. Now only the time has come for me to go into a meditative state by slowly drifting through

the poetic firmament of Susheel Sharma. Shiny droplets of pure wisdom ... sheer enlightenment ... that's what the opening lines provide:

My voice
Empty noise.
Your babble
Enchanting music.
We are God's creation. (p. 1)

Aren't those lines panacea for all our ills? The realisation that the other one's talk is musical and more worthy compared to mine and that my egoism is empty noise gives the reader an initial shock leading to unparalleled bliss. The last line of the quatrain ends on a positive note that after all "we are God's creation" and as such we are blessed.

What I found so striking in Susheel Sharma's poems is that they defy all kinds of classification. At the same time they are Indian in background, universal in appeal, cosmic in theme, metaphysical in perspective and romantic in style. The kaleidoscopic view of life as emerging from his poems makes the readers wonder at the ease with which he puts together the seemingly incongruous.

Garrulous frogs in the pond
Wife in the backyard
Mangoes in the bucket 2
That is a good morning. (p. 2)

In the scenario picturised above, nothing actually stands out; everything goes hand in hand and constitutes a perfect harmony for the ecologically sensitive. In just four lines he has shown us or drawn for us a beautiful picture of a morning. The poem continues as verbal images like: "Rising sun/Honking bus/ Sleeping baby/ Cribbing dad./ That's mom's morning." (p. 2). The poet shakes the reader out of his dull sensibility and urges him to see life around him in all splendour. There are so many other stanzas scattered throughout the collection in which the verbal pictures contribute to a whole.

As I casually glanced over the next few poems, I understood that Sharma's poems are a beautiful combination of his profound reading, minute observation, poetic sensibility and serene mind. He does not restrict himself to one topic or one class of subjects. The second poem in the collection "The End of the Road" deals with a situation very commonly encountered by all aging people. It might look not so important to inexperienced people but as echoed by the line "The world has lost its original colour" (p. 4), it is a matter of grave concern to the aged. The old person who experiences a number of eye problems has lost his freedom to read at his will. He has to choose between the spectacles while reading and while seeing at a distance. The fear of being a burden to someone else is slowly creeping in up on the old man. The old man's concerns are very poignantly touched upon by the poet and the poem echoes the fear and frustration experienced by the English poet, John Milton, for whom faith was slowly ebbing out. Milton's blindness initially took him away from God and after a period of agonised thoughts and philosophising, faith was gradually restored. Although the old man in the poem "End of the Road"

is not blind, he has begun to wonder and worry about losing his eyesight: "One's reality becomes another man's burden / If one loses one's eyesight." (p. 4)

One can analyse literature from multiple perspectives; it can be from the thematic aspect, stylistic angle or linguistic point of view. Personally, I prefer to examine Susheel Sharma's poems, foregrounding the subject matter in them. Of course, he has made use of a wide array of topics but they are all unified by the thread of humaneness. For him, there is nothing that stands outside the domain of the 'humane'. Out of the widely varying themes in his collection, one that emerges most frequently or the most highlighted theme is that of the insignificant underdog trampled up on by most. Susheel Sharma firmly believes that a poet does have a duty to look around him and see the downtrodden and the marginalised and be with them.

The guilt of the man belonging to the socially higher class who has so far turned a deaf ear to the poor man's grievances is the prominent note of the poem "On Reading Langston Hughes, Theme for English B". Not only in this one but in many other poems too, the poet addresses this topic of social injustice and social inequality. The student who approaches the professor again and again incurring his displeasure, opens out his mind and prays to him not to be a stumbling block just like every other person he has met with, on his path to a life of dignity. The professor finally emerges as a changed person, an enlightened man who comments "I doubted my qualifications to teach him". (p. 11). The master cannot hold on any longer, he is unnerved by reality, his ignorance of the situation in which some of his students live puts him to shame and saddens him to such an extent that "I put my signatures on his form willy-nilly." (p. 11).

In the poem "A Family by the Road," he goes one step further and absorbs the sensibility of the wayside man and makes him declare:

I am proud of my poverty.
I am proud of my ignorance.
I am proud of my dirt. (p. 73)

After all somebody is needed to clean the dirt as well. The poet makes the readers feel envious of the pavement dweller for a moment when he confides in us that : "I am Shiva, /*Shivoham*." (p. 73) The city man accustomed to a life of sophistication and extreme choices is no match for the poor one who sleeps peacefully on the pavement. As far as the pavement dweller is concerned, he is happy everywhere because he has already unknowingly imbibed the concept of '*Vasudhaiva Kutumbakam*' or that he sees the whole world as his own home without any selfish motives. In this poem as well as the above mentioned one, the poet is asking the society subtly whether in the present day, the purpose of formal education is truly met with. The one who is really eager to learn is denied the opportunity to learn, just because he belongs to the inferior class and caste by general standards. The wayside man is uneducated in the eyes of the common man but he is wiser and much more humane compared to the formally educated people.

In the poem "A Mock Drill" also the poet tells in a tone of agony: "It hurts./ Knowledge hurts./ Brahmanism hurts./ Election hurts." (p. 57) Aren't many of the

manmade systems, beliefs and practices lopsided in nature and meant to benefit a few only. The poet leaves these thoughts open to the readers. The poet who has unflinching faith in God takes the liberty to ask God too "Why was God not democratic in distributing / Intelligence to all equally!" (p. 52). In the poem "The Kerala Flood 2018", he is seen engaged in a very personal talk with God as emerges in the lines: "Why did they have to suffer / In God's own land? / Has God vanished abandoning his abode? / Is He vacationing in some better haven?/... How long will God be away? / Someday He has to return to establish order." (p. 56)

Another poem which can serve as an eye opener to many is "Me, A Black Doxy". The background of this particular poem is not India; it has been set in some North American country. The poem uses slang North American English befitting a migrant prostitute who is struggling to regain her lost self esteem. She asks aloud whether she is contaminated and deserves punishment from God. The poor nameless persona, in her monologue, keeps on asking the public consciousness: "how is my money black?" (p. 14). All that she did was: "Me scented his body / Me radiated his lust; / Me kept him alive; / He was so sick of his life, / Me can't say of his wife." (p. 15)

No reader can remain unaffected by the confessions of the lonely woman who is sought by men clandestinely but loathed in public. There is no one to console her or tell some good words at least; she herself is her solace. She mutters to herself: "My skin is black / My soul ain't black / My money ain't black / Their acts is black; / Me ain't alone / My soul is with me / My God is with me." (p. 15)

Another poem in the collection "Thus Spake a Woman" also deals with the very pathetic condition of a woman who used to live a secure life but now abandoned by the man in whom she had absolute faith. The whole poem, written in the form of memories and thoughts, is a dirge upon her lost life in India where she was happy with her parents. She laments:

A thousand suns lit up my life
When the strings of a violin stirred my heart
To the tune of harmonium in my mind
While I stood before the mirror. (p. 16)

But now everything around looks barren, irredeemably lost: "For I have no festivals. The world goes on/ Without beaconing me to join them in the firmament / Of freedom for I am an outcaste in the cellular jail / Of development and politics of colour." (p. 17) Her child, probably not able to cope with the new situations, has committed suicide. The mother asks in sorrow and despair: "Why did you have to die? / I was bold to live this misery/ Why were you so weak, my child?" (p. 19)

"The Black Experience" and "The Destitute" too are built around the theme of segregation and destitution. But the important point to be underlined is that in all such poems featuring the lives of the helpless men or women, we can notice their indomitable will power and the grit to live in the midst of any amount of hardship.

The above mentioned poems can be categorised as having a very similar theme but there are many others widely varying in form and content. Actually Susheel's poems

are not to be read at a stretch or commented upon hastily. Some of them profoundly surprise the reader, some have an edifying effect upon him / her, some do take the reader in to a meditative mood whereas many of them bring moral issues to the forefront. There are long poems and very short ones too. The poet does not take sides or indulge in sharp criticism; he is seen as a detached seer for whom the cosmos is a vast playground.

Susheel Sharma's concern for humanity, love of Indian culture and its values, the everyday sights and the people around him, witty remarks and subtle references, interesting observations and the like constitute the essence of this wonderful work. The poems in this collection do touch us, prick our conscience, make us ponder over the inequalities and injustice around us and some of them slowly take us in to a meditative mood. While making a detour of Susheel Sharma's poetic collection, I am reminded of what the great eighteenth century English poet John Dryden said of Chaucer's *Canterbury Tales*, "Here's God's plenty."

E-book (Kindle Edition)

Zikora - A Short Story by **Chimamanda Ngozi Adichie**,

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Reviewed by **Swati Basu**

Ever wondered how Ziko of *Zikora: A Short Story* by Chimamanda Ngozi Adichie would excel and shine in her new ways? An extremely powerful and bold celebration of 'other' and 'being alone' transformed through a journey from an eight-year enthusiastic child intending to know why her father 'marrying another wife' till the identification of self and attainment of single motherhood at nineteen under a condition where "a middle ground does not exist" and a feeling that 'lacked grace'.

Ziko grew up in a family where she had witnessed her father getting married to a 'second wife' only to beget sons; her cold mother and her icy expressions were a bitter refuge to Ziko. Mmiliaku, her cousin, whom her husband "asked little of her and promised nothing to her" except for the fact, that, after she fell asleep he climbed on her and she would 'wake up in pain' for 'sixteen years'. Though Ziko never liked her cousin's cousin, she mourned her death who 'paused and collapsed' at the birth of her third child.

Yet, Zikowas convinced when Nwame 'talked things through' because silence was not his way and free of restlessness either; how he had "displaced the nanny for the length of our (their) visit and was on his knees" during a visit to Ziko's relative or, the fight over veg or meat pakoras from an Indian restaurant or the long drive to Middle Eastern to get Ziko a hummus. A 'miscommunication' over protection issue made the "communicative man retreat into the cryptic." She failed to understand "How could emotions just change? Where did it go, the thing that used to be?"

The free flow of language has its natural bounce all through the writing. An initial reading would evoke a deep sense of pathos through the portrayal of the mother or,