

PEACEWORKS

AN INTERDISCIPLINARY PEER REVIEWED JOURNAL

Volume 12 • Issue 1 • Special Edition • 2022 • ISSN 2320-1754

Centre for Peace and Development

PEACEWORKS

Volume 12 • Issue 1 • Special Edition • 2022 • ISSN 2320-1754

religions
values
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lifestyle
existence
meditation
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intelligence
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- ❖ Swami Vivekananda's Philosophy on Education
- ❖ Spiritual Journey: A Pathway to Self-Discovery
- ❖ The Four Noble Truths
- ❖ Kautilya's Understanding of Peace
- ❖ Sanskrit Cinema, Short Films, and 'Peace'
- ❖ Finding the Meaning of Life through Mindfulness
- ❖ Understanding Peacebuilding

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Centre for Peace and Development | Indian Council of Social Science Research

An Indian Council of Social Science Research (ICSSR), New Delhi supported journal

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Regd. No. 1223/2003/04

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Preface

Peaceworks, an ICSSR-sponsored interdisciplinary and peer-reviewed journal provides a creative platform for academicians, researchers and peace practitioners to initiate informed debates on emerging ideas, concepts and practices of peacebuilding.

This special edition of the journal focuses on India and its grand lineage of peace in all its manifestations. It brings forth the essence of Indian culture, traditions, and heritage in establishing a 'culture of peace' at local and global levels.

This volume has been prepared with the help of colleagues at the School of Peace Studies at MIT-World Peace University. We are incredibly grateful to Dr Vishwanath D Karad, the founder President and Director, and also Sri Rahul Karad, the Executive Director of MIT World Peace University, for their unstinted support of peace ideas and practices. We are happy that most of the contributions in this volume are from teachers from the Peace faculty at MIT-WPU. Professor Milind Patre, The Deputy Dean of this faculty, has worked as the guest editor of this particular issue.

Swami Vivekananda's Philosophy on Education: Paving the way to the future of Peace, Harmony, and Sustainable Growth

Milind Patre*
Madhu Jagadeesh#

Abstract

Some of the 21st Century skills are critical thinking, creativity, communication, and collaboration amongst other skills like literacy in technology and other life skills. It is ironic that though the population is getting educated, why is there a gap in skills, which are considered 21st century skills? These skills are critical in achieving peace, harmony, and sustainable growth. Even though the educated population is increasing, why are the happiness and peace alluding to humanity and not met at the same rate?

Education is supposed to make the individual emotionally independent and stable but there is an increase in mental health issues currently. This article explores the philosophy from Swami Vivekananda's teachings based on education and explores the possibility of using it in today's education system

Keywords: Education, Science and Spirituality, Value – based Education.

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Swami Vivekananda's Man-Making Education

As per the ancient wisdom traditions of India, the ultimate goal of human life is to become one with God / the Creator / the Absolute. The wisdom traditions also believe that God dwells in every human heart. And hence, Swami Vivekananda, one of the most penetrating minds ever existed and a philosopher educationist par excellence asserted that “The service to mankind is the best form of worship to God, and the spiritual education of masses is the topmost service we can render to humanity.”

As per Swami Vivekananda -

If you help a man physically, that is helpful to him.

If a man is helped intellectually, that's more of some help.

But if a man is helped spiritually, that's the greatest help possible, as it's the spiritual education which destroys all our miseries and fear forever (Vivekanand , 1989).

According to Swamiji, education is the process by which the character is formed, the strength of mind is increased, intellect is sharpened, and as a result of which one can stand on one's own feet.

In the Vedic traditions of India, we never thought of education as the means of providing a better job or lifestyle, but to help one attain the ultimate goal of human life i.e., liberation.

Upanishads say -

'Sa Vidya Ya Vimuktaye'

It means education is that which liberates.

Unfortunately, today, with the overemphasis on material prosperity, one's success and achievements in life are measured in terms of what we have and not what we are. Development of 'Being' is completely ignored and the 3 P's i.e., the Position, the Power and the Possessions have become paramount. We have all heard this famous quote -

“When wealth is lost, nothing is lost.

When health is lost, something is lost.

But when character is lost, everything is lost.

Swami Vivekananda believed that only the character-building education will produce mighty individuals, and which subsequently will lay the foundations of India becoming Vishwa-Guru again in the 21st Century.

Swami Vivekananda never separated education from character-building and nation-building. For him, education is not mere literacy. Swamiji said, "The training by which the current expression of will is brought under control and becomes fruitful is called education." Such education must result in the strength of character, a spirit of philanthropy and the courage of a lion, which then will be eventually directed to help the common people in equipping them for the struggle of life.

Swami Vivekananda said that the accumulation of information is not identical with education, and if that is so, then all the libraries in the world are the greatest sages, and the encyclopedias, the greatest Rishis.

Swamiji was appalled to see the system of education which reduces man to mere machines. He emphasized '*man making education*' and not '*man becoming machine education*'. "It is more blessed even to go wrong, impelled by one's free will and intelligence than to be good as an automaton", sums up Swami Vivekananda's standpoint.

Here, we must understand that Swami Vivekananda was expressing these thoughts almost 125 years ago. Since then and especially in the last two-three decades, the entire spectrum of education has grown very extensively, and remarkably as well. Also, during and post Covid era, all of us are witnessing a new normal in education – a shift towards online as well as distance learning.

All said and done, however, the fundamental component of education as enunciated by Swami Vivekananda remains the same, and even more relevant today, and that is 'As there is fire inherent in the flint, so is all the knowledge inherent within us.'

Hence, the system of education should cater to train teachers in such a way that they facilitate removing the obstacles by providing a suitable environment for this inherent knowledge to manifest. In the words of Swami Vivekananda –

“Do you think you can teach even a child? You cannot. The child teaches himself. Your duty is to create opportunities and to remove the obstacles. A plant grows. Do you make the plant grow? What can an external teacher do? He can remove the obstructions a little, and there his duty ends.”

Swami Vivekananda also observed that the overemphasis in the education system on IQ alone to the negligence of EQ and no consideration what-so-ever for SQ will not make a balanced individual, whose life is well harmonized in all the four major dimensions of life, namely Physical, Mental, Social/Emotional and Spiritual. Based on his observations during an extensive tour of Europe and America, Swamiji said, “The ideal of all education, all training should be *‘the man-making’*. But instead of that, we are always trying to polish-up the outside. What use is polishing up the outside when there is not inside? The end aim of all training must be to make the man grow from the inside (see the complete works of swami vivekanada , 1989).”

Science and Spirituality

The Union of Science and Spirituality alone can help bring Peace and Harmony to mankind. This was prophesied 125 years ago by Swami Vivekananda. Unfortunately, but for a handful of people, this synthesis seems to be a long-cherished dream which might take ages to come to reality. Why has this synthesis eluded humanity? Which qualities do the teacher of spirituality must possess?

According to Swami Vivekananda, the teacher of spirituality must have the following essential non-negotiable attributes. They are -

1.Purity / Free from Sin

“Blessed are those who are pure in heart, for, only they shall see the God”.

The gist of all the religions of the world is contained in this one sentence.

The knowledge required to teach physical sciences depends on intellectual strength, and it is very much possible that a man may have a gigantic intellectual prowess with least development of soul.

In the teacher of sciences, we give more importance to what he says than what he is.

BUT, for the teacher of spirituality, we care more for what he is, and then what he says.

This means, in the teacher of spirituality, the most indispensable attribute is purity, because spiritual truth is purity. Only then his words and expressions could have the potentiality to penetrate the deeper recesses of the minds and hearts of the receiver, and the sleeping souls could be awakened.

2.The teacher should know the essence and not the outer periphery (of scriptures/of life/of religion)

According to Swami Vivekananda, the whole world read religious scriptures like Bible, Quran, Vedas etc. But the words contained in the scriptures and conveyed to the hearer will remain empty if the teacher doesn't know the essence of them, and as per Vivekananda then these mere words are nothing but 'the dry bones of religion' (see <https://belurmath.org/online-reading-room/>). One should not get lost into the huge forest of words but should penetrate the spirit of the scriptures. Without this, the beautiful arrangement of words, the syntax, the etymology etc. are only a means for the enjoyment of the learned and don't lead to the ultimate knowing.

3. Motive

The teacher of spirituality should teach out of pure love for the taught and not for any ulterior motive, name, fame or anything like that. The moment the teacher's action is with any motive other than love, it loses its vibrational power of conveying the truth through the medium of its own and loses its significance. Vedas proclaim –

Na hi DnyanenSadrushamPavitramihVidhyate

Means there is nothing more pure and higher than the knowledge (which when transmitted by such a spiritual teacher reaches the soul of a seeker).

As per Swami Vivekananda, *Religion is Realization*. There is a great difference between talk and realization. Talk is intellectual, whereas, when we perceive in our soul, that's realization. That's coming home. That's knowing the Ultimate, rather becoming one with the Ultimate, or say God.

Key Concepts from Swami Vivekananda's works

Listed below are some of the key areas that Swami Vivekananda highlighted which if included as part of the curriculum, will play a key role in shaping today's youth.

Concentration

As per Swami Vivekananda, the very essence of education is about concentration of mind and not the collection of information. As per Swami Vivekananda, there is only one method to attain knowledge which is called concentration. This depends on the regulation of the mind and hence Swamiji always wanted that education which teaches the student to regulate one's mind which will develop concentration. This will help the student to learn any subject efficiently and effectively. The practice of meditation helps one to regulate the mind.

Mind

In response to the pupils' question on how he was able to aim and hit the eggshells twelve times with accuracy, Swamiji said

that one should focus their entire attention on whatever they are doing and just focus on the target. When learning lessons, one should solely focus on the lessons. As per Swamiji "There is no end to the power a man can obtain (see complete works of swami vivekanand , volume 2)."

Swamiji says that just as one does not always notice the bubbles rising from the lake's bottom but only when they burst on the top, so too are ideas only noticed when they grow significantly and transform into deeds. Actions can be controlled only when it is dealt at the root level i.e., at the thought level i.e., at the mind level. This is an important skill that the student should learn and acquire which will help in self-control, which is very critical to not only achieve the goals but also for emotional intelligence and stability.

Swami Vivekananda also provides the insights that the mind is in three states as mentioned in the table below

State of Mind	Behaviour
Darkness – Tamas	Acts to injure
	No other idea comes into that state of mind
Active – Rajas	Chief motive is power and enjoyment
Serenity, calmness - Sattva	Intensely active and in actuality a powerful state

Therefore, if our education is able to assist a student comprehend this and control their thoughts so that they are quiet and tranquil, it will aid the student in realising the perfection they already possess. If this is accomplished, the student will be empowered to make apt decisions, and also be able to face challenges with courage. He mentions the path of Ashtanga Yoga as the way to acquire this regulation of mind.

Limbs of Ashtanga Yoga	Funtions
Yama	Regulating the mind by avoiding outside influences
Niyama	Not allowing the mind to wander in any direction
Âsana	Posture
Prânâyâma	Restraint of breath
Pratyâhâra	Drawing in of the organs from their objects.
Dhâranâ	Concentration
Dhyâna	Contemplation or Meditation
Samâdhi	Superconsciousness

According to him, with constant practice and full purity, the mind can eventually be converted into an immensely powerful searchlight. If the students are made aware of Ashtanga Yoga and its benefits, they will be able to achieve their infinite potential.

Faith and Fearlessness

Swamiji considered that all need to regain the faith, Shraddha in the powers/divinity that each possess. This faith drives the student to achieve the impossible. Students should be made aware of this fact that each has infinite potential which develops this strong faith in his/her capabilities. This will eliminate many miseries and issues one faces due to lack of self-confidence. This will make the student fearless. As per Swamiji, fear is the cause of many evils.

Infinite Potential

Swami Vivekananda reminds us that we are all infinite beings and that we should not think of ourselves as finite beings, and that all the power is within us (Vivekananda, 2001). He says that treating oneself as finite beings causes us to get hurt by trivial issues and get enslaved. One becomes empowered, loses fear of challenges and

even death if they truly understand that they are a soul and not just a body and mind. Knowing this knowledge gives the student the strength and discernment to handle all of life's obstacles.

The Power of Thought, Habits and Character

As per Swamiji, each person's character is the sum total of the habits, which are due to underlying thoughts(<https://belurmath.org/online-reading-room/>). If the student gains the knowledge of power of thoughts, how to change habits, student will get empowered to mould the personality with the required positive habits and also become aware about how to avoid negative habits and hence influence one's own destiny.

Role of Pain and Pleasure

As per Swami Vivekananda, both pain and pleasure are helpful for the evolution of man and in some instances, misery is a greater teacher than happiness. If this is taught to the students, they will learn to face the challenges in life with a positive attitude.

Courage

Once an elderly Sanyasin gave Swami Vivekananda advice to confront the monkeys because they had started after him, and he was running away from them in fear. Many years later, Swamiji advised people to constantly face their fears rather than hiding from them. We should keep enlightening our students that 'courage is the capacity to face fear'.

Cultivate the Heart

Education should be such that it cultivates the heart and not just the brain. As per Swami Vivekananda, when there is conflict between the heart and the brain, the heart needs to be followed (<https://ramakrishnavivekananda.info/anecdotesweb/stories.html>) since the heart takes one to the highest plane where the intellect can never reach. This leads to developing love and compassion which ultimately leads to peace and harmony.

Not Tolerance but Acceptance

Swami Vivekananda explained how each of the religions are different paths to reach the destination and even if anyone does

not believe in Almighty, one believes and experiences one's own energy and hence be open to all paths. The student needs to be taught this aspect of acceptance which will help create peace and harmony in society.

Means is Important

Swami Vivekananda created this awareness that one needs to pay as much attention to the means as to the end (Vivekanand, 1976). If this is understood by the student, focus will be on achieving the goals with the ethical and honest means.

Detachment

The power of being engaged in the process but being detached from the outcome creates a fearless situation and helps one do one's best. If one learns the power of being detached from objects and situations as and when required, it will help to maintain the concentration that's essential to do any task efficiently and productively.

Happiness

When the mind is regulated, it is steady, and one experiences peace of mind. When there is peace of mind, there is happiness. If this secret of happiness is realised by the students, then they will be keen to learn the techniques of regulating the mind.

Four Paths

Swami Vivekananda highlights the four paths to achieve our *infinite potential* (see complete works of swami vivekanand , 1989). He encourages one to start with any path based on their aptitude and then gradually all the paths converge.

- Jnana Yoga – Path of Knowledge. Realising one's divinity through the path of knowledge.
- Karma Yoga – Path of Activity. Realising one's divinity through the path of work and activity.
- Bhakti Yoga – Path of Devotion, Faith. Realising one's divinity through devotion and love.
- Raja Yoga – Path of Meditation. Realising one's divinity through regulating one's mind.

Based on the student's aptitude, various activities can be included in the curriculum which can help students to experience these paths and develop some interest and taste in these paths.

Class Environment and Assignments

In order to achieve the desired educational outcome, the following pedagogies might be introduced.

- Curriculum should include the above listed topics so that the students get the critical knowledge about self, mind and the way to regulate the mind.
- Considering that all the knowledge is within, and the student has the power to access it, the assignments can be provided in such a way so as to encourage students to write what they know and feel of the subject fearlessly without referring to the internet or copying from their friends.
- The questions can be framed to help them introspect and cultivate the habit of studying one's own mind, thoughts and views and expressing them fearlessly
- Creating a positive environment of debating respectfully to find the truths instead of having this objective of winning the debate or proving one's point.
- Faculty should be open minded to encourage the students to question and discuss their point of views respectfully without getting offended about the questioning tendency of the students
- Faculty should be open minded and have the courage to say that they may not know all the answers and that collectively the faculty and students can work together to find the answers.
- Students are given time in the class to introspect and document and spend some time with themselves to understand their understanding in the power of silence.
- Including Meditation Practicals as part of the curriculum so that the students learn the important techniques of regulating the mind
- The faculty should have empathy for the student and teach by coming down to his/her level.

Mass Education

- Swami Vivekananda has also provided various ideas on how to create awareness amongst the masses about the knowledge of the self, regulation of the mind and the fact that each has an infinite potential and the way to realise it.
- He shares the idea to bring the important insights from the ancient wisdom in the local languages and create mass awakening.
- If the student cannot come to school, he proposes to have the facility of providing knowledge to students with the help of the volunteers who are visiting the villages.

Conclusion

If the above key concepts as provided by Swami Vivekananda are included in the curriculum, the student becomes more emotionally intelligent, stable and the 21st Century life skills that seem lacking will be easily gained by them. Due to the Regulation of the mind, self-control is achieved which in turn regulates the various senses as well. The implementation of Ashtanga yoga creates a student who is physically strong, mentally alert and spiritually elevated youth with love and compassion and creatively contributing to make a peaceful and happy society.

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Spiritual Journey : A Pathway to Self-Discovery

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Abstract

This article shows a path towards spirituality and its importance in understanding quality of life. Spirituality is finding the real meaning of life, connecting to your inner self, meditation is one of the techniques or paths which leads towards spirituality. Spirituality leads to calmness and builds patience. Both meditation & spirituality go hand in hand. Meditation is like being in the present state. No past or future thoughts come during this time. Self-talk must be an essential part of our daily routine, spending some part of the day with understanding and analyzing the flow of your thoughts. Spirituality is the need of the hour; it is basically getting connected to the silence present within yourself. There is no color, religion, caste, creed or sex associated with spirituality. In our country, India, there has been a divine attitude, since ancient times and even in today's world, many people have faith in spirituality. Self-discovery is a guiding light for human action which leads to emancipation of the individual as well as the social order. In short, it means self-development as well as development of others in the society and around you.

Keywords: Spirituality, Meditation, self-introspection, self-development, liberation.

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Introduction

The precise significance of Philosophy is love for wisdom, which has been divided into *philo* which means love and *Sophia* which means wisdom. The term philosophy is mesmerizing, but abstract, there are several meanings for this term. All the definitions evolve on the logical implementation concerned with the nature of reality from a human viewpoint. Philosophy mainly deals with the recurrent difficulties of life. As life is a composite and intricate occurrence, the part of values is enormous in making an analysis into the issues developing in human lifespan. Concerns relating with moral, social, cultural, religious, political, racial, economic, linguistic and spheres, provoke human beings; the influence of philosophical examination increases importance in explaining the real meaning or goal of life(Lipton, 2011).

It is a transcendent attitude that goes earnest in finding out the elementary roots of human anguish and shows the way out, howsoever difficult it may be. The major reasons for failure can basically be found in human nature, which has always wavered between higher desires and lower nature of human(Lipton, 2010). The lower nature pulls a human down to a behaviour based on desire, self-indulgence, violence, narrow interests and such inclinations. But higher nature and aspirations in human elevate moments which inspire them to values of ethics and spirituality. It is not easy, rather very difficult, to rise above such natural behaviour and his constraints and negativities, which are so attractive for common men and their audience. Self-discovery is a guide to human action which leads to emancipation of the individual as well as the society. In short, it means self-development as well as development of others in the society and around you.

When we say that we need to do self-analysis what is it exactly that one is expected to do? We need to observe our flow of thoughts, and then segregate these thoughts into two sections namely, positive and negative thoughts. Then try and convert the negative thoughts into positive thoughts by changing one's

perspective of the negative thought. Then concentrate and focus on the converted thought which is now positive. Find the solutions for every negative thought coming and focus your thoughts on the present state only even if there are multiple thoughts arising which will be either of the past or future, make sure you come back to the present state and focus on current thoughts. In self-analysis, watch all your thoughts as a reflection from external view and then analyse these thoughts without any self-deception. If one practices this regularly, then eventually, the focus will be on the present state.

Strength of Spiritual Component

Spiritual component is distinctively humanoid and the utmost important of all the three quotients. It is associated to people's requirement for significance, an issue very greatly situated at the front position of human minds. Spiritual Component is used to progress our yearning and ability for value, ideology, and sense of life. It inspires the belongings we have faith in and the role our principles and ideals play in the activities we pursue. It allows us to strive and endeavour. It is in principle of what makes us human (Turner and Turner, 2010). Ethics is the intersection of right law and virtuous conduct. It is believed by many people as the inner voice of the almighty to his children. Some people believe that there is a distinctive wisdom of fair-mindedness and bias, an instinctive logic of right and wrong, of what is kind or unkind, whatever beautifies and whatever destroys, true and false. Conscience is the small silent voice present within an individual. It is silent and serene. Ego is oppressive, despotic and autocratic.

For understanding the inner self or one's identity, one needs to understand the mind, intellect, ego and consciousness and not the sensory organs. Spirituality is interdependent and depends on the experience of realization in small segments. Spirituality Works on the production of love and kindness, Compassion and commitment, Peace and fulfilment, Humans have to resort to the science of the inner life, which is the science of spirituality, it is

only the Indian civilization that is living with a history of five thousand years. And this could happen only because this civilization is rooted in the ethos of spiritual values which are nothing but doctrines of nature.

Swami Vivekananda's reflection on Religion / Spirituality is:

“Every system of philosophy in India is a quest for Truth, which is one and the same, always and everywhere. The modes of approach differ, logic varies, but the purpose remains the same – trying to reach that Truth. I am proud to belong to a religion which has taught the world tolerance and universal acceptance ... We believe not only in universal toleration, but we accept all religions as true.”

– Swami Vivekananda at Parliament of world Religions in Chicago 1893

Swami Vivekananda has given the descriptions of religion. He said, “Be good and do good; that is all of religion”. Here he was speaking of ethical religion where one can see the influence of the Buddha. Secondly, he said: Each soul is hypothetically marvellous. The goal is to manifest, divinity in man and that can be achieved by controlling environment, internal and external. Do this either by effort or devotion or intellectual control, or philosophy, by one or more or all of these and be free. This is the whole of religion. Doctrines or dogmas or rituals or books or temples or forms are but secondary detailing of these.

According to Swami Vivekananda, he believes that religion is nothing but spirituality. Spirituality conveys a discussion of people who lay special claim to the distinct commands of the world. The instant conclusion of this is a response in the direction of materialism, which opens the door to scores of special privileges, until the stage comes when not only all the spiritual powers of the race, but all its substantial powers and honours are centered in the hands of a very few; and these few, standing on the necks of the common people, want to rule them. Then humanity has to aid itself and covetousness comes to the rescue.

Methods Towards Attaining Spirituality

There are various paths or methods, by which one can attain or move towards spirituality. There are various meditation techniques which help you to organize your thoughts and be in the present state. These methods also help one to do any activity or work with awareness and alertness with less discrepancy by finding solutions to each and every problem or hurdle coming their way. Meditation eventually, reflects thoughts in actions. Having knowledge is not the only thing but one must have wisdom along with it. Wisdom is actually having knowledge with empathetic and intelligence aspect. Meditation is the unique technique of the Science of Spirituality. One of the simplest definitions of meditation is not doing anything, to just being. When all our activities; physical, mental, psychological have come to a stop and we simply are just being, whatever you do with thoughtfulness or awareness is meditation(Vivekanand, 2001).

Mindfulness expert Andy Puddicombe says all it takes is 10 mindful minutes to bring about peace in your life. First become aware about your body, become alert about each body movement. Gradually, your body starts to feel more and more relaxed. The next step is to become aware about the thoughts passing your mind. Being in the present moment is the intonation for good mental well-being. Don't judge your thoughts, don't criticize anything; just be alert, aware and watchful. When we get associated with thoughts, we give more energy to them. Wherever the attention goes, the divine energy flows there (Murphy, 2018, 2017). When we try to suppress thoughts, even then we give more energy to them. Just by observing them without any bias, the thoughts begin to fade away, and soon a deeper peace starts to pervade your body and mind. Become aware of your feelings, moods and emotions after you've mastered your thoughts, remain detached and do not be judgmental of your thoughts. Even if you remember some past memory of insult, guilt, rudeness, etc., tell yourself that you are not the one who is insulted, you are simply a watcher, an inactive spectator. Gradually, the emotions begin to settle, and you experience deeper peace, serenity and relaxation.

Richard Wolman who is the author of *Thinking with your Soul*, expresses his views on the path of spirituality. By spiritual he means that it is the prehistoric and permanent human pursuit for connectedness with something larger and more trustworthy than our egos with our own souls, with one another, with the worlds of history and nature with the indivisible winds of the spirit and with the mystery of being alive.

Four ways to grow spiritually:

1. Viveka is the ability to recognize the difference between real and unreal, good and evil, truth and false, moral and immoral, etc. Viveka is - when one knows to behave like human, when people have the knowledge to respect our own rules and regulations, which we have set for living civilized life, it is about knowing that unless we respect and take care of nature, nature never takes care of us. Viveka is what we give others is what we receive from others. It is understanding the simple rule on this earth that, everything which comes into existence should perish one day. Don't be too attached to anything. Love and affection can bring in happiness but, hatred can never result in happiness. Unless we sow the seed of love, affection, empathy, kindness and co-operation, we cannot expect them from our next generation.
2. Vairagya or Detachment is the serenity, detachment or abandonment, in particular it is the renunciation from the discomforts and desires in the momentary substantial world. It is true that vairagya is being above this mundane world, however renunciation can also be achieved without the need of abandoning everything or moving to a cave in Himalayas or becoming a monk. I believe, that living in the constant chaos of this world gives us a better understanding of why all these materialistic pleasures are not the sole purpose of life. It is said that the origin of suffering, is the craving. We mostly try to measure happiness with materialistic components. We keep forgetting about the higher purposes and Life is unpredictable and that is, its beauty. Vairagya helps us to free ourselves from

the fluctuation of our mind and feel our true nature which is joyful and blissful and is far-far away from all these objects with which we construct our happiness. Vairagya doesn't promote being a saint, it just simply promotes why all wealth, desires, attachments or emotional turmoil that we go through on a daily basis are illusions and just a mind game. If you control your mind, you'll win over every situation in life.

3. Shatsampat or Six Virtues is considered a form of mental training that allows the yogi to develop mental discipline and control. It reminds us that in moments of disbelief or ambiguity it is our foundation of inner wisdom that we can confidently trust to bring us from darkness into light; from the unknown to the known. The six virtues are:
 - Shama, or the capability to be tranquil and keep peace of mind
 - Dama, or the ability to regulate the senses and therefore the responses to outward provocations
 - Uparati, or surrendering anything that doesn't fit your dharma (righteousness)
 - Titiksha, or determined through suffering
 - Shraddha or believing and having faith in the path of Jnana yoga
 - Samadhana, or total attentiveness and focus of the mind
4. Mumuksha: An intense longing or desire for enlightenment or liberation. The mumukshu is the one who carries out his/her duties of life like every other living being. However, he/she remains unaffected by the outcome. By developing dispassion and detachment, a mumukshu works their way toward Self-realization. Mumukshus perform all classifications of nishkama karma, which refers to selfless actions. The five categories of nishkama karma are:
 1. Devotion of God
 2. Devotion of parents and forefathers
 3. Devotion of scriptures and sages
 4. Devotion of human beings

5. Devotion of all other living beings

A mumukshu reduces performing sakama karma, which refers to actions performed for one's personal gains. Though it is not considered a sin, a mumukshu is expected to reduce performing it. Finally, mumukshus avoid performing nishiddha karma, which refers to harming others physically and mentally.

Also as mentioned in the Bhagwat Gita, there are three basic paths for elevation of spirituality within an individual.

1. **The Jnana Yoga:** The word Jnana means knowledge insight or wisdom. Each individual must control their senses, retain the conviction that no logical worries disturb and guide the understanding i.e., buddhi. Jnyan and Ajnyan, knowledge and ignorance are opposed to each other as light and dark. When intelligence downs, unawareness dies and the immoral is expurgated at the root.
2. **Karma yoga:** Karma begins by the renunciation of all egoistic aim. A true achiever can make it possible through Karma yoga. The term Karma stands for a particular kind of action which specifically denotes an attitude towards action. Bhagvadgeeta tells that Karma yoga is an alternative method of attaining goal of perfection and wisdom.
3. **Bhakti Yoga:** Bhakti in Bhagvadgeeta is an absolute self-giving to the Supreme. It is to have faith in God, to be devoted to him with love and affection and ultimately to enter into him. Bhakti means service of God. So, it is also a form of karma. Bhakti is a loving attachment to God. The devotee has the feeling that he himself is amalgamated closely with the Absolute person. He realizes himself in God and God in himself.

Conclusion

Meditation is the supremacy to help realize one's full prospective. Creation of spiritual awareness is the necessity of today's world so that their consciousness level is elevated which will help in spreading peace on individual level as well as the societal front. For knowledge abilities to be happy, what makes one-self happy is the essential element to be recognized initially. A peaceful

and happy person spreads harmony and contributes to making a serene world by creating a mark for ethics and humanity. If an individual gets more learned about the power of Subconscious mind and the impact that meditation has on one's consciousness and personality, drastic change in behaviour can be achieved across the society and the masses. Lifecycle is usually and naturally defined as the span of being from cradle to grave. A person is born, cultivates, marries, brings forth offspring and departs this life. In this journey, with the support of several paths, individuals are examined deep into the depths of awareness and discovered important truths about the real nature of human being and the universe. The real nature of the human being is not the form or the attention, which are ever varying and perishable but the soul which is pure consciousness, unchanging and immortal.

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The Four Noble Truths: The Path Towards Building the Culture of Peace

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Abstract

Every human being is seeking peace and happiness. The path towards peace is a real issue since many centuries and it is even relevant in 21st century. This paper intends to study and understand the idea of peacebuilding through 'The Four Noble Truths' which are the essence of Buddha's teaching. The Four Noble Truths were explained by him (Buddha) in his very first discourse with his old companions in the Deer Park near Varanasi.

The paper further explores and focuses on the detailed explanations of Dukkha or Suffering related to 'The Four Noble Truths', as a base, through which we clearly understand the teachings of the Buddha as mentioned in the original texts. This would help the researcher to gain insights from the teachings of Buddha in order to build, promote and sustain peace in the society. The paper concludes with the detailed analysis and overview of the impact of peacebuilding through these four noble truths. Thus, the paper aims to highlights The Four Noble Truths towards peacebuilding.

Keywords: The Four Noble Truths, Buddha's Teaching, Peacebuilding, Pathway, Dukkha, Suffering, Magga.

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Introduction

Every human being on this planet is in search of Peace. Although there are a lot of theories available that describe the path leading towards peace, one of them is the path of *TheFourNoble Truths*, as explained by the Buddha himself at various locations, repeatedly, in greater details. After studying them with the help of his original texts or Tipitaka (Tashi,2005), we come across the valuable teachings of the Buddha.

Once Buddha said, ‘When one is in his own protection, who needs a protector?’. He (Buddha) always advised his disciples to take care of themselves, and never to seek protection from anybody else (Walpola,2019). His teachings guided every person who came to seek freedom from sufferings, to walk on the path of self-liberation. He knew that every human being has the power to liberate himself from all bondages through right efforts and right knowledge. He further says that the Enlightened ones could only show you the path, but you are the one who needs to walk on that path’.

To achieve the above stage, he explained *TheFour Noble Truths* in greater detail and in a step-by-step manner.

The Four noble Truths are:

1. Knowledge of the suffering: Dukkha
2. Knowledge of the cause of suffering: Samudaya
3. Knowledge of the cessation of suffering: Nirodha
4. Knowledge of the path to the cessation of suffering: Magga

I) Knowledge of the suffering (Dukkha): It is mostly understood as “The Noble Truth of Pain and Suffering” as per the teachings of Buddha. (Piyadassi, 2008). However, it is mostly misinterpreted which is very unsatisfying and misguiding.

In fact, the Buddha does consider happiness as an integral part of suffering. Further, in the Tipitaka, happiness is defined as Dukkha or suffering which includes happiness of togetherness, recluse, sense of pleasure, renunciation, etc. as part of Dukkha.

Hence, the teachings of buddha are realistic, as it teaches us about the reality of life. It looks at things objectively as the reality in the present moment. It helps you to live in the real world and it does not frighten and worry you with all kinds of unrealistic fears and sins. It helps to develop awareness and understand the situation around you objectively and shows you the way towards calmness, happiness, peace and harmony.

The idea of suffering can be seen from various perspectives:

1. Dukkha as normal or common suffering:

All forms which are associated with the mental and physical self like birth, aging, diseases, getting away from the things happening against your wish, lamentation, uneasiness and death etc. referred to as Dukkha or common suffering.

2. Dukkha or suffering due to change:

A pleasant condition or situation in life, is impermanent, will not last forever. It keeps on changing, sooner or later, it brings pain and suffering. No one will deny it. This feature of the First Noble Truth is common, and we face it in our day-to-day life.

According to Buddha's teachings, what we call as an 'I', or a 'Me', or 'Mine', is nothing but a changing physical and mental phenomenon, which is categorized into five groups or aggregates (Panchakkhandha).

Buddha said an attachment to these five aggregates is 'Dukkha'. Here we need to understand how dukkha and the five aggregates are connected.

The Five Aggregates

Rupakkhandha (Physical body): It comprises of the Four elements namely: Earth, Water, Fire and Air (Narada, 2010) and the by-product known as upadaya-rupa. It includes our sensory organs i.e., eye, ear, nose, tongue, and body, and their respective equivalents in the external world, i.e., form or shape, sound, odour, taste, touch, thoughts, and ideas that comes in the vicinity of mind-objects. Thus, the entire field of mind and matter comes under Aggregate of Matter.

Vedanakkhandha(Sensations): It comprises all sensations like pleasant, unpleasant, or neutral, that we keep on experiencing throughout our life at both physical and mental level, when it encounters their respective objects. There are six types of sensations: experience of sensations when there is a contact of the eye with some shape or form, ear with sounds, nose with odour, tongue with taste, body with existing objects, and the mind with thoughts or ideas (Seelawimala,2019). All these sensations are included in this group.

Sannakkhandha (Perceptions): They are also of six types and responsible for recognizing objects both in physical or mental form and are produced when six faculties encounter their respective objects.

Samkharakkhandha(Mental Formations): It consists of intention for all those activities that we choose to do. It is called karma or kamma comes under this group.

Vinnanakkhandha (Consciousness): It is a kind of reflection given by one of our six sensory organs as its base towards its corresponding external situation or condition. For example, hearing occurs when the ear acts as a base and a sound appears on it as its subject. Similarly, consciousness is associated with other sensory organs. Therefore, consciousness is also of six types in coordination with six sensory organs with respect to six subjects.

Depending on what condition through which consciousness arises, it is named after that; like hearing consciousness arises when ear comes in contact with its subject i.e. sound ; vision consciousness arises when the eye comes in contact with its subject i.e. shape, gustatory consciousness arises when the tongue comes in contact with its subject i.e. taste ; olfactory consciousness arises when the nose comes in contact with its subject i.e. odour; tactile consciousness arises when the body comes in contact with its subject i.e. materials or things; mental consciousness arises when the mind comes in contact with its objects i.e. thoughts (Vinaire, 2012).

For the purpose of understanding, let's look at an example, fire burns until there is a fuel i.e., wood, once the supply of fuel is finished the fire no longer exists. So here now the condition has changed, but it does not carry over to straw or pieces of woods and become splinter fire or so. Similarly, the consciousness that originated when the ear comes in contact with its subject i.e., sound, only due to three things; the ear, sound, and listening knowledge, but comes to an end immediately when any one of them changes, because now the condition has changed, but the hearing consciousness does not get transferred towards the eye, etc., and become vision consciousness and so forth and so on.

Hence, to summarize, when these five Aggregates i.e., physical, and mental are working independently then it does not make any sense in this physical world but when they come together and work, then it gives us a feeling of what we call an 'I' or a 'Me', which is just a worldly name given to them (Peg ,2010). They are all changing continuously, "Anything that is impermanent is dukkha." In brief, 'Attachment towards these five groups or khandha is dukkha.' They are not the same even for two successive moments. They are continuously arising and passing away in a moment's time.

II. Knowledge of the cause of suffering:Samudaya, the root of dukkha

Samudaya is the Noble Truth that comes in the second order and is also understood as origin of dukkha (Viradhammo, 2017). It is this desire, which is responsible for rebirth, and is tied up with longing, namely, (1) Desire for pleasures of senses, (2) Desire for being alive for long duration and (3) Desire for non-existence.

Beings suffer again and again because of this desire, which is one of the root causes that keeps on arising in many ways and in different forms and is responsible for the rise of all types of suffering. According to Buddha, everything happens due to some cause, and it has its effects, further this effect acts as a cause and so on, hence

cause and effects keep on affecting one another. Therefore, everything is interdependent and connected. Even this 'desire', which is the root cause of suffering, is dependent on something else, that is sensation, and sensation is dependent on contact, and it continues further which is known as law of dependent origination. (Paticca-samuppada).

III. The Knowledge of the cessation of suffering: Nirodha

Nirodha is the Knowledge of the cessation of suffering that comes in third order to achieve freedom from the cycle of rebirth and suffering, also known as the Nibbana. To eradicate the dukkha completely, one must eradicate the root cause of suffering, which is 'desire or tanha', as described earlier. Hence, Nibbana is also called Tanhakkhaya, 'Extinction of Tanha'.

The Person who has attained this stage is unable to explain his experience in any available worldly language, because human language is not rich enough to express the real nature of Ultimate truth which is Nibbana. It is like somebody living in the third dimension is unable to explain the experience of the fourth dimension.

Nibbana can also be understood as the complete eradication of 'tanha', renouncing it, emancipation from it, detachment from it. Once Buddha replied to the question of a monk as 'O bhikkhus, what is the Ultimate reality? It is, O bhikkhus, the cessation of craving, cessation of imagination or hallucination. This, *O bhikkhus*, is called the Ultimate reality.

It is the experience of this truth, i.e., to see things in their true nature without ignorance or illusion is nothing but the cessation of craving or 'tanha' which results in the cessation of suffering, which is Nibbana.

IV. Knowledge of the path to the cessation of suffering: Magga

Magga is the Knowledge of the path to the cessation of suffering, is the fourth and final Noble Truth (Thien, 2020) that shows us the way leading to the cessation of suffering. This is what

buddha meant by, 'The Middle-Path' which excludes the two extreme paths: One through the sensual pleasures, a path used by most common people in search of Happiness; and the other by following different rituals, asceticism, practices, being 'Painful' for search of Happiness.

He (Buddha) himself first walk on both these two extreme paths and he found them not to be fruitful, so after lot of efforts and hardship, through his personal experience he (Buddha) discovered the 'Middle-Path', which leads one to gain wisdom and attain the stage of Enlightenment or Nibbana. This Middle-Path means the Noble Eightfold Path (Ariya-Atthangika-Magga), because of its eight factors: Right Speech (Samma Vaca), Right Action (Samma Kammanta), Right Livelihood (Samma Ajiva), Right Effort (Samma Vayama), Right Mindfulness (Samma Sati), Right Concentration (Samma Samadhi), Right Thought (Samma Sankappa), Right Understanding (Samma Ditthi).

The whole teaching of the Buddha revolves around this Noble Eightfold Path. He explained and taught these Noble Eightfold Path to various people as per their development of different stages or attainments and their ability to learn and understand.

By following these Noble Eightfold Path one can become perfect in the development of the three jewels called as 'Tri-ratna', which is a must, to come out of all kinds of sufferings, namely:

(a) Morality (Sila), (b) Concentration of Mind (Samadhi) and (c) Purification of Mind (Panna).

Morality (Sila) consists of three parts of the Noble Eightfold Path: namely, Right Speech (Samma Vaca), Right Action (Samma Kammanta), Right Livelihood (Samma Ajiva).

Right Speech (Samma Vaca) means Refrain from telling lies, backbiting and slander and talking which may bring disharmony and discomfort among the life of being or society. Refraining from using harsh, improper, disrespectful, and vulgar language. Refraining oneself from being involved in useless,

unfruitful gossip. When one refrains from such kind of incorrect and unworthy speech, then by default one starts speaking the truth, makes use of words that are pleasant and gentle, friendly, and encouraging, meaningful, and helpful. One should refrain from speaking negligently, whereas speech should be made at the appropriate time and at the appropriate place. It is better to keep 'noble silence' rather than speaking words that are going to harm others.

Right Action (Samma Kammanta) promotes us towards achieving moral and helpful conduct. It reminds us that we should refrain from killing, acquiring that which does not belong to oneself, from inappropriate dealings, from being involved in sexual misconduct, and that our action should inspire others to walk on the path which will lead them to honourable and harmonious life.

Right Livelihood (Samma Ajiva) guides oneself to follow a profession for his livelihood that brings peace and harmony into the life of others, which should be honourable, blameless, and not such as dealing in business related to intoxicating drinks, arms and ammunition or weapons, poison making, harming animals, fooling others, etc.,

Therefore, Samma Vaca, Samma Kammanta and Samma Ajiva factors of the Noble Eightfold Path contribute towards the Moral Conduct that promotes oneself towards leading a happy and blissful life for both society and one.

Following this Moral Conduct is the utmost requirement for attaining all higher spiritual attainments. Next comes 'Samadhi' (Concentration of Mind) which consists of another three parts of the Noble Eightfold Path: namely, Right Effort (Samma Vayama), Right Mindfulness (Samma Sati), Right Concentration (Samma Samadhi) etc.

Right Effort (Samma Vayama) is to take steps that lead to development of goodwill and beneficial states of mind which have yet to arise in the mind and bring them to perfection. Also, to prevent oneself from harmful and unworthy states of mind and to

get relieved of such harmful and unworthy states of mind if in case, is to make efforts.

Right Mindfulness (Samma Sati) is to be distinctly aware about (1) what is happening within the body (kaya), (2) the changing nature of Sensations (vedana), (3) the changes happenings at the mind (citta) level and (4) thoughts, conception, and things (dhamma).

Right Concentration (Samma Samadhi) is the concentration that leads us to the distinct stages of Dhyana, they are of four types. In stage one of meditation (Dhyana), some deep-rooted cravings and specific unworthy thoughts of sensuous pleasure, anxiety, unrestfulness, and suspicious belief are discarded, but feelings of joy and happiness remain, with specific mental activities.

In this second stage, one develops focussed concentration of mind along with calmness, whereas all mental activities are suppressed. joy and feelings of happiness are still maintained.

The feelings related to joy vanish, But the longingness of happiness is still there along with equanimity in the third stage.

Whereas, in stage four all sensations related to happiness and unhappiness, joy and sorrow, vanish, what remains is only equanimity and awareness. Hence, the mind is disciplined and tamed, through Samma Vayama, Samma Sati and Samma Samadhi.

The last two factors, Right Thought and Right Understanding constitute towards developing the Wisdom.

Right Thought (Samma Sankappa) represents the thoughts of detachment, renouncement, non-violence, love which are extended for the wellbeing of all.

Right understanding (Samma Ditthi) is to see the objects in their real form, as they are, and not as we would like it to be, The Four Noble Truths makes us understand this in their truest form. It is only through Samma Ditthi that we can understand 'The Four Noble' Truths in detail. This recognition of true

knowledge or penetration through which a being sees everything in its ultimate truth or real form.

Conclusion:

We must keep performing four actions with respect to The Four Noble Truths that will manifest positive change in our day-to-day life, in every action that we take with respect to the First Noble Truth, Knowledge of suffering: Dukkha, our action is to understand clearly and completely (*parinneyya*), the continuity of life, its suffering, its joys and sorrows, its imperfections, and its impermanent nature.

The Knowledge of the cause of suffering: *Samudaya*, the root of dukkha, is the Second Noble Truth, which is craving or 'tanha', associated by defilements like lust, passion, greed, anger, delusion along with the other impurities. In this case our action is to eliminate it (craving), to discard it, to uproot (*pahatabba*) it and mere knowledge of this fact is not enough.

The Knowledge of the cessation of suffering: *Nirodha*, Nibbana, the Ultimate Reality or the Absolute Reality is the Third Noble Truth. Here our action is to experience it within (*sacchikatabba*).

Finally, The Knowledge of the path to the cessation of suffering: *Magga* is the fourth Noble Truth, the way to the attainment of Nibbana. Only the understanding of the Path will not give you the desired results. Here, in this case, our action is to follow the path and hold it (*bhavetabba*) for the well-being of each one of us. Hence, we can march towards peace making by following 'The Four Noble Truths' at an individual level through greater awareness and conscious efforts.

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Kautilya's Understanding of Peace: Relevance for Present Conflict Resolution

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Abstract

Kautilya's Arthshashtra is the ancient Indian treatise on political affairs, state policies, military structure, diplomacy and statecraft. The book is written in Sanskrit language and often translated as the Science of Politics or Science of Political Economy. Kautilya was one of the most prominent ancient Indian thinkers who developed the theory of power and security which emphasizes upon the significance of peace and harmony in society. In this regard, Kautilya has critically analyzed various state policies. The text, Arthshashtra, asserts that peace is preferable over war because times of peace are productive and lead to abundance while wars are destructive and drain resources.

The present world affairs, like ongoing Russia-Ukraine War, are posing many challenges to the peace. However, the detailed strategic content of ancient Kautilya's Arthashastra seems relevant even today. The Mandala theory of Arthashastra deals with diplomatic relations with the neighboring and other countries. Kautilya discusses the ShadGunya Siddhant

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i.esixfold policies, to further substantiate the Mandala theory. This paper will elucidate various diplomatic strategies of Kautilya of the ancient Indian era that are still appreciated for the present world diplomacy. This paper will critically analyse the relevance of Kautilya's Arthashastra in exploring the possibilities of establishing and maintaining peace in the present war-driven world affairs.

Keywords: Kautilya Arthshashtra, Peace, Chanakya, Conflict resolution, Ancient Indian Polity

Introduction

An ancient Indian politician by the name of Kautilya, also known as Chanakya, is credited with writing the Arthashastra, a comprehensive manual on managing a government and formulating military strategies. Many academics believe Chanakya served as the general minister and guru of Emperor Chandragupta Maurya (322–298 BC). The majority of academicians concur that Kautilya, a politician, expressed his beliefs and opinions in the Arthashastra. They disagree or are uncertain as to whether it was indeed penned by Kautilya.

The manager of the Eastern Bibliography in Mysore Dr. Shyam Shastri discovered a manuscript copy of this book first time around 1904. He published this book in the year 1909 after comprehensive study and editing. Subsequently, many Indian and non-Indian scholars published translations, research descriptions and criticisms of this book in English and other languages. It has 15 Chapters (अधिकरण), 150 lessons (अध्याय) and 6000 shlokas.

Kautilya's opinion is stated as the main theory that the three purusharthas (पुरुषार्थ) are dharma (धर्म), artha (अर्थ) and kaam (काम) which are called as trivarga (त्रिवर्ग). All these three purusharthas are interdependent i.e., mutually supporting.

It defines the meaning of the word 'artha' as the attitude of man, life and the land in which man lives' and 'अर्थशास्त्र' is to protect that land in all ways.

The book contains how to govern while keeping the subjects satisfied and also mentions detailed analysis of the internal governance system of the state and its foreign relations in a rebuttal manner that reviews all the points of view. It seems that the foreign relations have been done keeping in mind the goal of stability and growth of self-government.

In the Arthashastra, Kautilya offers war-related assertions and observations (Roger, 2003). He discusses four sorts of conflict: open, concealed, quiet, and war by counsel. These four types of warfare have contemporary counterparts. For instance, visible and concealed wars are comparable to conventional and unconventional wars. The use of stealth, killings, and the dissemination of false information are crucial components of a silent war. Diplomacy is viewed as a stealthy technique to go to battle when you are weaker than your opponent, according to the war by counsel theory. In the, modern Russia, Kautilya's theories have been put into practise effectively.

षाडगुण्य Theory - Sixfold policies :

Kautilya has suggested Shadgunya (षाडगुण्य) policy for the foreign relations of the state, according to which situation, the state should maintain its relations with other countries. This principle states that a state should formulate and conduct its foreign policy according to six main principles (Rangrajan, 1992).

Explaining the policy, Kautilya has written: To establish mutual relations between two countries- संधी - treaty, विग्रह - war, आसन - remain neutral, यान - to attack, संश्रय - to surrender. द्वैधीभाव - It is dualism to take work from both; Sandhi (संधी) and Vighraha (विग्रह). Dual policy i.e., friendship with one enemy for time and enmity with other. The only purpose of all these grounds is to compare the enemy to a state. To expand my kingdom by making myself powerful.

The six bases of foreign policy are as follows –

संधी – Treaty or alliance - The agreement between two kings is called a treaty. According to Kautilya, the only purpose of making a treaty by any king should be to destroy the power of the enemy state and make himself powerful. A king should make a treaty with the enemy when he feels that he cannot win over the enemy in any way.

विग्रह – War- Vighraha means war, it is used by the king against the weaker king. According to Kautilya, a king should follow Vighraha, when he sees his enemy weaker than himself and his own battle system is complete and strong. At the same time, Kautilya also tells that the king should adopt the path of war only when he is sure of his victory. If the king is getting equal benefits from both war and treaty, then in such a situation the path of treaty should be adopted. Because in the event of war there will be loss of life. Before using Vighraha policy, a king must also get the assurance of help after consulting his circle friend kings. If the path of war as a last resort to the king, then he must choose that.

आसन - means to remain neutral. When a king silently increases his power keeping a sense of neglect towards other kings, then it is called the policy of आसन. A king adopts this policy when he realizes that he neither has the ability to destroy the enemy nor does the enemy have the ability to destroy him. In such a situation, the king tries to increase his power continuously by using this policy.

यान - is an attack or war campaign. This is the next step of Vighraha which should be based on reality. A king should attack his enemy's kingdom only if he is convinced that it is impossible to control the enemy without war. According to Kautilya, the yaan plays an important role in determining and operating the foreign policy of the state.

संश्रय – Sanshraya means taking refuge. Kautilya says that if a king does not have the ability to harm the enemy king, nor is he able to protect himself, then in such a situation he should take refuge in a stronger or more powerful state than himself. In such a situation, if he does not get support of the strong friend king, then he should not hesitate to take shelter of a strong enemy state.

द्वैधीभाव - Treaty with one king and following the war policy with the other is called

द्वैधीभाव - It is a strategy. According to Kautilya, if a king feels that the power of his kingdom can be increased by making treaty with one and disobeying the other, then he should follow this policy without any hesitation.

Kautilya's RajMandala theory

Mandal means "Circle of States". This is a type of strategy in which the state aspiring for the subject considers the other states around it as a circle. Mandal principle is based on a circle of twelve states. The center of a kingdom is such a kingdom, which keeps striving to conquer the neighboring kingdom and merge it with itself, it is called Vijigishu Raja (Kangle, 1986).

There are twelve states in the circle – विजीगिषु, अरि, मित्र, मित्रमित्र, अरिमित्रमित्र, पार्ष्णिग्राह, आक्रन्द, पार्ष्णिग्राहासार, आक्रांदसार, मध्यम, उदासीन।

According to Kautilya, Vijigishu (विजीगिषु) lives in the middle of the circle. Ari, Mitra, Arimitra, Mitra- Mitra and Arimitra these five kingdoms live in front of Vijigishu and behind these four kingdoms are Parshnigrah, Aakranda, Parshnigrahasar and Aakrandasar. The remaining two states remain in the moderate and neutral zone.



Image 1

The twelve states of Kautilya's Mandal Siddhanta can be described as follows:

“One with immediately proximate land is the natural opponent,” Kautilya said. In Circle Theory, Kautilya expressed this essential notion in several ways.

1. **Vijigishu State-** One who aspires to expand his kingdom is called Vijigishu. Its place is in the center of the circle.
2. **Ari-** The kingdom in front of Vijigishu which is his enemy is called Ari.
3. **Mitra-** The king in front of Ari is called a friend. He is a friend of Vijigishu and an enemy of Ari.

4. **Arimitra-** The state in front of Mitra is called Arimitra. He is a friend of Ari and an enemy of Vijigishu.
5. **Mitra-Mitra-** The kingdom in front of Arimitra is called Mitramitra. A friend is a friend of the state. This is the reason why he also has friendship with Vijigishu kingdom.
6. **Ari Mitra-Mitra -** The state in front of Mitramitra is called Ari Mitra-Mitra because he is a friend of Arimitra Rajya. Therefore, his relationship with the state of Ari remains that of friendship.
7. **Parshnigrah (enemy of the back)-**The kingdom that remains behind Vijigishu is called Parshnigrah. Like Ari, he is also an enemy of Vijigishu.
8. **Aakrand-**The kingdom behind Parshnigrah is called Aakrand, he is a friend of Vijigishu.
9. **Parshnigrahasar-** The one behind Aakrand is called Parshnigrahasar of the state. This is a friend of Parshnigrah.
10. **Aakrandasar-** The kingdom behind Parshnigrahasara is called Aankradasara. He is a friend of Aakrad.
11. **Madhyam-** is such a state whose territory is adjacent to the border of both Vijigishu and Parirajya. Being stronger than both, it also helps both. It also competes separately from both when needed.
12. **Udasina-** The kingdom of the king lies beyond these three Vijigishu, Ari, Madhyam. Being powerful, it can also compete with all three.

The group of the above twelve states is called the State Board. Kautilya has tried to tell through this principle that who can be friends and enemies on the basis of geography.

Kautilya's view on inter-state relations was refined to an extent that it can be referenced in any times, clearly and unequivocally presented as per today's geopolitical situations.

Mandala Theory and Analysis

Sanskrit term "mandala" translates to "circles" in English. Kautilya has expressed his opinions regarding the circle of kingdom, its allies, and its adversaries.

The same thing is said in a different way by the proverb, “Your neighbour is your natural enemy, and your neighbour’s neighbour is your friend.” The Mandala theory, which Kautilya developed, gave rise to the notion of maintaining positive relations with other nations for the benefit of the kingdom. For instance, if a kingdom wants to expand, it should concentrate on gaining allies.

Conversely, lesser nations need to be cautious of their powerful neighbours.

Russia and the *Rajmandala*

The *Rajmandala* theory of Kautilya centres the *vijigishu*, which can be translated as the conqueror, as the heart of the theory. Russia, in this context of Russia-Ukraine war, seems to be playing the role of the *vijigishu*. *Ari* which means enemy is clearly the Ukraine here.

According to *Vijigishu*, Ukraine is transitioning from a *bhrityabhavin* (vassal state or buffer) to an *aribhavin* (hostile state) influenced by NATO countries. NATO countries have installed a puppet government in Ukraine. Russia invaded Ukraine in order to “secure” a buffer zone against NATO’s eastward expansion into its backyard. This was the “red line” that Russia had long warned the West about.

Russia has set three conditions for a peaceful resolution to the conflict: demilitarisation of Ukraine, Western recognition of Russian control over the Crimean Peninsula, and a legally binding promise that NATO will not expand further. Similarly, the *Mahabharata* discusses changing the government for moral and political reasons. For example, Krishna deposed King Jarasandha of Magadha for breaking the rules.

The Putin regime has provided two justifications for going to war. The first is that Western military bases near Russia’s borders endanger Russian security. The second is that the people must be protected from the Kiev regime’s “humiliation and genocide.”

When the Kautilya's Arthashastra is thoroughly read, it suggests policies of conciliation (sama), compensation (dana), dissension (bheda), and force (danda), which can be used alone or in combination depending on the situation. He is clear, however, that force should be used only as a last resort due to the losses (kshaya), costs (vyaya), and long-term loss of morale in the army (pravasa). Russia would argue in this situation that it tried everything before going to war with Ukraine. However, academics and political professionals must conduct additional research to determine what options were available and how extensively they were tested.

Ukraine and Arthashastra

The power of Russia showed how weak Ukraine was. Ukraine offered to protect Russia from the institutions of NATO and the EU. Kautilya's thought that the stronger state would not strike if the weaker state obeyed it and both sides got the same amount of good from peace. Russia wanted Ukraine to be submissive, but the NATO Bucharest Summit in 2008, the Orange Revolution in 2013, and the Ukrainian conflict in 2014 all made that impossible. But the Ukrainians are in a tough spot. To reach their political goals, the Russians are willing to use force and put national minorities in danger, while the European Neighbourhood Policy (ENP) and Eastern Partnership (EP) do not provide military alliance security.

Ukraine's President Zelenskyy has abandoned his country's membership in NATO. This demonstrates the disparity between what Ukrainians want and what the West is willing to do to assist them. This reminds us of one of Kautilya's most important sayings about "seeking shelter": a weak king should seek shelter from a king who is not close to him rather than one who is. Ukraine is clearly of great strategic importance to Russia, but not to the United States, which has shifted its primary focus to the Asia-Pacific region.

Many people believed that Ukraine would lose to Russia swiftly and easily given how much stronger Russia is than Ukraine.

However, the example of Ukraine and how well it resisted Russian attacks demonstrates a crucial aspect of the Arthashastra's approach to fighting battles. The fairness of the king and his level of domestic political legitimacy are crucial considerations when selecting where to launch an assault. Internal security naturally forms an element of how states engage with one another. Zelenskyy's overwhelming victory in the 2019 election and the rise in his popularity since the Russian invasion indicate that the Ukrainian people have supported him wholeheartedly in all of his endeavours.

If Russia had continued with its previous efforts insama (conciliation) through the Minsk Agreement, dana (compensation) with its \$15 billion bailout of Ukraine, and bheda (discord) in the Donbas region, its purpose may have been better served.

Implications for India

India will not worry just because it's outside of this mandala; that's just how it is. Both Russia and Ukraine are significant partners for India, and any confrontation between them will have a negative impact on both the economy and the military. For instance, India acquires Russian stealth frigates that are powered by gas turbines from Ukraine. India's choice to abstain from voting on UNSC and UNGA resolutions condemning Russia's "aggression" against Ukraine has altered how the rest of the world views India and dismayed its close friends and other significant countries.

India's response is appropriate in light of its own political objective, which is to ensure the safety and happiness of its citizens. The biggest security threat to India is from China, according to its own rajamandala, and Putin's "no limits" bond with Xi Jinping may provide India some negotiation leverage with China. In a time when ties between India and China are deteriorating, India's decision to abstain from voting may win Russia, at worst, neutrality and, at best, the opportunity to assist in solving the issue. One of our nations is right adjacent to Russia.

India may not be able to cut ties with Russia because its armed forces depend on Russia for military hardware, spare parts,

maintenance, and crucial technological know-how. India is becoming increasingly vulnerable due to China-India border disputes. India also emphasises “the middle way.” In his book 1991, Sanjaya Baru writes about former Indian Prime Minister P.V. Narasimha Rao, “The Middle Way was supposed to be a perpetual reminder that neither a claim nor its antithesis can be the full and complete truth.” We sought truth in the gaps between dogmas. “India must balance the US and Russia, even if the crisis continues. They’re vital to India’s land and sea activities. India’s importance to the US’ grand plan and their growing strategic similarities may keep them together for now. India stressed during the Quad leaders’ last virtual conference that they must “stay focused” on Indo-Pacific “key objectives” despite the meeting’s focus on Russia’s invasion’s effects on the region.

The statement from India about its UNGA vote was properly written. By prioritising the safety of its citizens, expressing its deep concern about the humanitarian crisis in Ukraine, reiterating its commitment to the UN Charter and the principles of sovereignty and territorial integrity, and calling for dialogue and diplomacy without mentioning or blaming Russia, India strikes a balance between practicality and morality. India has a decent balance of morality and pragmatism.

Values vs Interests

The end goal of a Kautilyan state is a mix of what is rational and what is right in terms of interests and values. But how a country chooses to reach its goals depends on how smart it is and what good advice it gets. Russia and Ukraine need to pay attention to these basic ideas if they want to find common ground through talks and diplomacy.

Conclusion

Even though Kautilya’s Arthashastra was written in India hundreds of years ago, it has been helpful in many political situations around the world. One such case is the ongoing war between Russia and Ukraine. And it’s not just Indian academics

who are talking about it; in times of trouble, foreign strategists and academics are also looking to the text for comfort. This essay talks about a few of Kautilya's ideas about how to solve global problems like wars. The Arthashastra, written by Kautilya, is a real contribution to the study of peace and war from Indian perspective. In addition, such great works would have little use in academic fields that are dominated by the West.

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Sanskrit Cinema, Short Films, and 'Peace'

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Abstract

It is said that cinema plays a significant role in highlighting inequality, injustice, and inhumanity, as well as offers solutions, hope, and a vision for a better future. Cinema can encourage greater awareness of global, social, political, and humanitarian challenges of the time. In recent years, 'Cinema for Peace' has supported several important causes, which emphasizes the human condition and values. Sanskrit language has flourished with vast number of literatures. Contemporary creations like Poems, Mahakavyas, Khandakavyas, Gitikavyas, Drama, Stories are there, but new forms like Balasahitya, YatraVarnana, Patrakarita, Anuvadita Sahitya etc. are also being composed in Sanskrit. Not only are there many examples of media in Sanskrit like Films, Short Films, Advertisement etc. 'Sanskrit Kalakriti's are playing a vital role in spreading the awareness

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of Peace around the world. This paper focuses on Sanskrit Cinema and Peace.

Keyword: 21st Century Sanskrit, Sanskrit Cinema, Sanskrit Films, Peace.

Introduction

Sanskrit is the oldest and most systematic language in the world. The word 'Sanskrit' means 'refined' or 'purified'. Sanskrit is an ancient and classical language of India in which the first ever book of the world, the *Rig-Veda* was compiled. The Vedas are dated by different scholars from 6500 BC to 1500 BC.

Sanskrit has the same prominence as the ancient times even today. Many new and different kinds of compositions are still being composed and read by many Sanskrit lovers (Lele, 1976). Contemporary creations like Poems, Mahakavyas, Khandakavyas, Gitikavyas, Drama, Stories are there but also new forms like Balasahitya, YatraVarnana, Patrakarita, Anuvadita Sahitya etc are also being composed in Sanskrit. Not only this, but there are many examples of media in Sanskrit like Films, Short Films, Advertisement etc. 'Indian films, especially Sanskrit films provide a vehicle for all Bharata's Rasa (Ariel, 1992). They are a harmonious blend of Peace and wellbeing.

Meaning of Peace

Peace is a stress-free state of security and calmness that comes when there's no fighting or war, everything coexisting in perfect harmony and freedom. Commonly understood as the absence of hostility and retribution, peace also suggests sincere attempts at reconciliation, the existence of healthy or newly healed interpersonal or international relationships, prosperity in matters of social or economic welfare, the establishment of equality, and a working political order that serves the true interests of all.

Sanskrit Cinema

Sanskrit Cinema is a part of Indian cinema. There are 21 films made in Sanskrit so far and 2 are in post-production process

till date, and this number is increasing with growing awareness among the Directors, Producers, Writers, and People. However, there is no separate industry set for Sanskrit films. The first Sanskrit film ever made was '**Adi Shankaracharya**' in 1983 by G.V. Iyer. At the 31st National Film Awards, it won four awards, including Best Film, Best Screenplay, Best Cinematography and Best Audiography. The second film was '**Bhagavad Gita**' in 1992, again by G.V. Iyer. The film won the National Film Award for Best Feature Film at the 40th National awards in 1992. The next film made was in 2015, after a gap of 22 years. From 2015 to 2017, 4 Sanskrit films were made in Kerala, India. '**Priyamanasam**' was the 3rd Sanskrit film and the first Sanskrit film from Kerala. The film won the award for 'Best Feature film in Sanskrit' at the 63rd National awards. The film was screened at the 46th International Film Festival of India (IFFI) in Goa in 2015. '**Ishti**' made in 2016 was the first Sanskrit film based on a social issue. The film was screened at the 47th International Film Festival of India (IFFI) in Goa in 2016, in the panorama section. '**Suryakantha**' is the fifth Sanskrit film and the third one made in Kerala. It is the first Sanskrit film on contemporary life. The film won 'Special Jury award' in Kerala Film Critics Associations awards, 2017. '**Anurakthi**' is the first Sanskrit 3D film with a song in the film pictured in 3D format. That also made Anurakthi the first Sanskrit film to have a song in it. The film was screened at the 48th International Film Festival of India (IFFI) in Goa in 2017.

'**Punyakoti**' is the first Sanskrit animated movie that was scheduled to release in July 2019.^[2] The movie is crowd funded and crowd sourced. It is an adaptation of a picture book for children written by Ravishankar V.

No.	Cinema	Year	Director
1.	Adi Shankaracharya	1983	G. V. Iyer
2.	Bhagavad Gita	1993	G. V. Iyer
3.	MudraRakshasam	2016	Dr. Shyam Sony
4.	Priyamanasam	2015	Vinod Mankara

5.	Ishti	2016	G. Prabha
6.	Suryakantha	2017	M. Surendran
7.	Anurakthi	2017	P. K. Ashokan
8.	Vedanta Deshika	2018	Mukta s. Sundar
9.	Punyakoti	2019	Ravi Shankar
10.	AhamBrahmasmi	2019	Aazad
11.	Madhurasmitam	2019	Suresh Gayathri
12.	Agochararnavah	2020	Ashok Nittur
13.	Namo	TBD	Vijesh Mani
14.	Mruchhakatikam	TBD	Kannan Perumudiyoor
15.	Samasya	2021	Shibu Kumarnallur
16.	Madhubhashitam	TBD	Suresh Gayathri
17.	Pratikriti	TBD	Niteesh Gopi
18.	BilluMangalam	TBD	By Acharya Umesh Shastri
19.	Bhagavadjjukiyam	TBD	Kiran
20.	Taya	TBD	G. Prabha
21.	Nabhamsi	2022	Ram Allidi

Sanskrit Short Films

There are several short films in Sanskrit language. Even 'Rashtriya Sanskrit Sansthaan' has taken interest in making and promoting Sanskrit short films in terms of promoting Sanskrit language(<https://www.livemint.com>).

Sansthan had conducted a Short Film Campaign based on the concept 'Beti Bachao, Beti Padhao' in Sanskrit. It was carried out by Ekalavya Campus, Agartala, Tripura, Vedvyas Campus, Balahar, Himachal Pradesh, Lucknow Campus, Lucknow, Uttar Pradesh, Jaipur Campus, Jaipur, Rajasthan, Shri Ranbir Campus, KotBhalwal, Jammu, Jammu and Kashmir, Guruvayoor Campus Puranattukara, Thrissur, Kerala, Shri Raghunatha Kirti Campus, Devaprayag, Uttarakhand, Bhopal Campus, Bhopal, Uttar Pradesh, Rajiv Gandhi Campus, Sringeri, Karnataka etc.

There are some other Sanskrit short films as well like – 'PutroRakshati' by Nidheesh Gopi, 'Ajayya' by Akshay Raj T., 'Annadata' by Nidheesh Gopi, 'Sadhana' and 'VrukshaShree' by Rudra Creations etc. are some of them.

Films have the power to persuade and introduce various perspectives to the viewers. It gives to its viewers a glimpse of the society in various ages. It rejuvenates one and serves as a very important form of entertainment and information. It inspires people to widen their perspectives and broaden their horizons. It is a visual delight that we can experience through the dialogues, narration, costumes, and music different stories spanning various geographical locations, eras and time zones.

Sanskrit films in particular help the audience to connect with their ancient traditions and roots. Our native and ancient mythological and historical stories can be best expressed through Sanskrit language(<http://vedicsciences.net>). These stories especially from Vedas, Mahabharata, and Ramayana become the guiding principles for the formation of a virtuous and ethical society.

Movies take one from current state to a completely different state of mind. They provide much needed relief from everyday routine and mundane life. For human beings, entertainment quotient is of utmost importance. Messages and takeaways from movies are repeatedly endorsed in our conscience but in a lighter note. As Acharya Mammata says in Kavyaprasha- 'kântâsammitatayopadeúayuje' meaning unknowingly we imbibe from the things which are told by our loved one or wife. Similarly, movies gently pass on messages that are beneficial for society.

During their entire lifetime, humans are seeking ways and means to entertain themselves to seek enjoyment. Spending time watching films is a source of knowledge with relaxation. It gives one bonding time with their families. It keeps people engrossed and surprisingly even people with otherwise less attention span give their undivided attention. It takes our mind off stresses and challenges of everyday life for some time at least giving us a much-

required break. Cinema plays a crucial role in creating awareness of social, moral, ethical dilemmas through a very lucid, explicit way(<https://cinemaforpeace.org/>). Movies have the capacity to create mass influence. Audio, Visual, Kinesthetics and Feelings have a deep impact because it captures our sensations(<https://www.cinemaforpeace-foundation.org/home>).

Sanskrit being a compact language has many things and thoughts which can be encoded and later be decoded through various forms of communications (intra, inter, group and mass). Sanskrit is considered as the mother of all Languages like Marathi, Hindi, Telugu, Tamil, Kannada (Upadhyay and Pandey, 1996). Telugu, which is most influenced by Sanskrit has emerged as the largest and influential film industry. Initially focusing on religious themes, figures, parables; it is now increasingly focused on contemporary living. Telugu and Tamil movie segment of Indian Cinema has been listed as top grossers in terms of box-office collection.

The depiction of ancient scriptures and mythology can be best expressed through Sanskrit language. Its interpretation and essence will be maintained in the root language than any other. The nuances and understanding of any language are best expressed in the original form.

The use of mass media plays a very important role to teach, learn and spread the message of peace and harmony in society. Cinema has the power to bring Peace and Harmony in society. Cinema acts like a mirror which is often used to portray the society. But if used as a medium for Peacebuilding among nations and cultures, it can do wonders for the human society in resolving the differences. Cinema with a peaceful message can bring the people of different countries closer based on humanity, as it is said in Sanskrit - "*Yatra VīvramBhavati Eka Nīam*" (Where the world becomes one nest); or '*vasudhaivaKumumbakam*' (The whole world is a single family)

Conclusion

Cinema (and short films also) is an Interdisciplinary study and expression of thoughts. Cinema is a powerful audio-visual tool which can be used for promoting Sanskrit language and culture. Cinema can raise awareness and empower people to play a beneficiary role in the society through being open to arts, culture, and cinema. Cinema plays a vital tool for peace building & conflicts resolution. Filmmakers and content creators from the entire world who believe in the power of cinema should promote peace and tolerance between people from different cultures of the world.

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- Mr. Ravi Shankar – Director, '*Punyakoti*'
- Mr. Dubey (Aazaad) – Director, Writer, '*AbamBrahmasmi*'
- Mr. Suresh Gayathri – Director, '*Madburasmitam*'
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- National Film Archives of India, Pune. (NFAI)
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- VedikSanshodhan Mandal Library, Pune.
- Bhandarkar Institute, (BORI) Pune

A Dialectical Analysis for a Fulfilling and Meaningful Life by Exploring Ancient Scriptures and Philosophies

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Abstract

For a successful and fulfilling life, the amalgamation of knowledge and wisdom is required. The pursuit of happiness and the need to live a meaningful life driven by purpose has been an ongoing attempt by humankind since the evolution of emotional intelligence. The Wisdom to lead a purposeful life that benefits self as well as society and causes least harm to all life forms is explored in various old texts, mythology, history, Eastern and Western philosophies. Ikigai refers to “The Japanese Secret to a Long and Happy Life.” Ikigai is a person who feels like their life has direction and meaning. Ikigai is a term used by Japanese speakers to describe the accomplishment and fulfilment that comes from pursuing one’s passions. This is in line with the Eastern philosophy known as Vedic philosophy. The Vedas contain unadulterated and complete spiritual, philosophical, scientific, and intellectual knowledge. The Vedas are all about Dharma, Artha, Kama, and Moksha. It is believed that Moksha is the ultimate goal of life. Ikigai-producing behaviours are not forced onto a person. They are

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seen as personal and dependent on the person's inner self since they are seen as spontaneous and voluntary. In order to lead a fulfilling and meaningful life, Hindu philosophy recommends people to stifle their appetites, explore their true selves, or atmans, act morally, and become more self-aware. This article aims to compare excerpts from Indian Culture and Tradition mentioned in various old Indian texts with Japanese secrets of living well 'Ikigai'.

Keyword: Emotional Intelligence, Ikigai, Vedic Philosophy

Introduction

Humans desire happiness and fulfilment in life. This pursuit of happiness and desire to live a contented and purpose driven life has been going on since the evolution of consciousness in humans. Over time *the saints and sages* have wandered from mountains to plains in search of mystical techniques to attain highest level of knowledge and attainment possibly leading to blissful states of happiness. In pursuit of happiness as our destination we often miss out on present joyful moments and infinite potential we are endowed with. When the purpose and meaning of living has lost value, the interest in living wanes. This may lead to short life span. When people don't enjoy what they are doing, slowly it leads to mundane boring life. The curiosity and wonder of life are totally lost. For a successful and fulfilling life what we need is sense of purpose which drives our healthy and prosperous life. We can certainly find this purpose if we understand and follow the guidelines discussed in different philosophies such as *Ikigai, Vedic philosophy*, etc.

Ikigai

Ikigai, the Japanese concept of happiness, was discovered while searching for solutions to life's mysteries in our scriptures, philosophical commentaries, manuscripts, etc. Ikigai is a comparable but simpler concept. There is not a simple English equivalent for a word. It merely conveys the idea of finding happiness in life. The term "Ikigai" dates back to a very long time

(794 to 1185 BCE). Gai derives from the word kai. The word “kai” in Japanese refers to a shell, which is an extremely pricey item. ‘Iki’ which means “life.” The word Ikigai, which implies that there is value in living, was derived from this. Ikigai refers to living out your values. Some claim that the fundamental principles of health and wellness in traditional Japanese medicine served as the inspiration for Ikigai. According to this school of thought on medicine, their mental, emotional, and overall feeling of well-being influences a person’s physical health(Mitsuhashi, 2018).

Ikigai is finding reason for our being and becoming worthy of living. Our curiosity and intuition help us in getting our Ikigai in life. Ikigai is seen as convergence of passion, mission, vocation and profession. Discovering your very own fundamental like principles is believed to be in fulfilment, happiness and make you live long. Meaningful life is not a destination, it is a journey which can be unique and joyful in your own way. This journey will certainly be healthy mentally, emotionally and spiritually. Japanese are known to live long lives, with a notably high number of centenarians. A specialized, nourishing diet and simple fitness regime including everyday activities like gardening, dancing, cleaning etc. are some of the key features of the Japanese way of life. The Ikigai is also related to the art of living, such as the longevity, logo therapy, yoga, tai chi. Ikigai also emphasises activity enjoyment and satisfaction as a technique for treating depressive disorders, mental fatigue, boredom etc. which is scientifically similar to cognitive-behavioural therapy.

Each person has his/her own unique ikigai, which refers to the state of equilibrium where one’s requirements, goals, aspirations, and satisfaction are met. It is a point where their passion, talent and capacity to help others cross. Ikigai has typically been described as a personal endeavour as well as one that benefits others. Finding it is the only difficult part. Finding Ikigai means getting a reason to get out of bed in the morning. One can make the journey to ikigai, even if it may take some time, serious introspection, and work.

Simple keys to find Ikigai

1. **Find a deep purpose in life:** Introspect yourself to find out what you like (passion), what are your skills (mission), how you can earn money (vocation) and how you can serve society (profession). Once you find this, then devote your whole life for that purpose without retirement.
2. **Keep your mind active and stress-free:** To keep your mind active play games, go for walking, meet people you like, interact with them, do yoga, Tai Chi, meditation, etc.
3. **Immerse yourself in an activity:** Once you find your interests, immerse yourself by practicing that. Get advanced knowledge with respect to that interesting activity, do it in exciting way, learn something new. Compare your current activity with previous performance and try to master it day by day.
4. **Enjoy and maintain friendship:** This is the simplest key to long life. Everyday spend some time chatting with neighbours. Develop habit to greet others, even strangers. Greet everyone with smile and on open heart.
5. **Eat less to live long:** One should follow simple tips like drink green tea or antioxidant rich drink you like, stop eating when you are 80% full, eat few calories, limit protein intake, eat colourful fruits and vegetables, take five separate portions in small amount, take your food in small plates. These tips will help to live long.

Four Pillars (four Purusharthas) of Vedic Philosophy:

Ikigai gives solutions that are both inspirational and wise. The philosophy of Indic culture is the same. Vedas underpin Indic culture. In Sanskrit, Vedas means, “to know” (Tejomayananda, 1994). Understanding and using this information helps us improve our bodies, minds, emotions, and spirits. These quotients are like reservoirs that keep your life calm and stress-free. The four purusharthas are seen as a journey in Vedic philosophy. The Sanskrit word Purushartha is made up of two words: “purush,”

which means “reasonable doer,” and “artha,” which means “value.” Purushartha means to follow the values of the Vedas. The four Purusharthas help people find happiness and a place in the world. Deep self-exploration makes a person wonder if their life is spiritually fulfilling. What does a person really, deeply, and honestly want? Use these four values to find meaning.

Dharma, artha, kama, and moksha are the four aspects that shape a person. Dharma translates as “good conduct.” Artha is the source of income. The words “moksha” and “kamas” refer to self- or God-realization and pleasure respectively. The aim of everyone’s life is moksha. The earliest Vedic literature only referenced Dharma, Artha, and Kama. The fourth objective of Moksha was introduced to the Upanishads later, as individuals began to seek out a higher state of consciousness. Although the first three are somewhat related, it is believed that only Dharma’s “proper behaviour” can give Artha meaning and that a large quantity of Artha will be required to sustain Kama. The harmony of Dharma, Artha, and Kama supports the path to Moksha, or liberation or enlightenment.

1. Dharma: Dharma means truth, the right way of living. Dharma is your true purpose in life or the ethical basis on which you live your life. Duties and responsibilities are collectively known as dharma. The knowledge of dharma comes from one’s conscience, traditions and sacred texts. The practise of dharma results in prosperity. The person remains happy who lives by dharma. Those who live by adharma becomes sad, depressed. There is different dharma according to age, occupation and profession. The cumulative duties and responsibilities of a person is swadharma. Since Artha and Kama can quickly turn detrimental to themselves without Dharma, it is the first of the Purusharthas. However, when Artha and Kama are in harmony, they also support your Dharmic Path, and over time, your external Dharma will guide you to your inner Moksha. According to Vedanta, you can discover your Dharma by contemplating on and acting upon the divine teachings drawn from the lives of highly evolved individuals,

thinking about and doing what makes your heart happy, and paying attention to your most primal emotions.

2. Artha: The assurance that you have the necessary material comforts to live a happy and contented life in the world is known as Artha. Artha advises that rather than turning one's back on the world, one should be happy with what they have and learn to be content with that, rather than believing that being spiritual means being poor. The basis upon which Dharma and Kama are built is Artha. Sensuality and the moral life are both made more difficult when there is a lack of wealth and security, on both the social and the personal levels. The ultimate goal of artha is to pursue the actions and behaviours that are required to live a life that is both satisfying and fulfilling. Finding a technique to have money come to you rather than the other way around is one of the suggestions made in Vedanta. There are several ways through which that can be applied to our daily lives.

- Work on projects that suit your personality and skills.
- Serve society by doing good.
- Take on a job you truly enjoy.
- Trust in the infinite balancing power of the Universe.

3. Kama: Humans are driven by pleasure. A life without joy is meaningless. Kama is the delight that fills your life—sensuality, art, music, beauty, love, intimacy, affection, fellowship, and kindness. You can fervently practise your Dharma if you enjoy the right pleasures. Kama advances the Dharma and improves life. Kama can result in overeating, addiction, laziness, avarice, and lust. To practise kama, ask yourself, “Are my joys related with my life's purpose?” According to the Upanishads, “You are what your deep driving desire is and as is your desire so is your will, as is your deed so is your fate.

Kama is a full sensory experience that involves finding the object, learning about it, developing an emotional connection with it, learning how to enjoy it, and feeling good before, during, and after the encounter. Vedanta cautions us to pursue Kama carefully,

cautiously, enthusiastically. It urges one to recognize and pursue those delights that are soaked in the ecstasies of the soul and infused with Divine Consciousness. The desire to be One with the Divine however is the ultimate Kama.

4. Moksha: The ultimate freedom, known as Moksha, begins to become apparent when you live your Dharma with Artha and Kama's unwavering support. Your inner self, your true nature, is moksha. It includes:

- Emancipation.
- Liberation.
- Freedom from the cycle of death and rebirth.
- Self-realization and self-knowledge.
- Consciousness of the Oneness of the Supreme Soul.

We have full access to our creative, compassionate, and understanding selves. According to Vedanta, liberation comes to those who recognise Brahman as the beginning and end of all things, the universal principle at the root of all that exists, and the consciousness that is in everything and everyone. This type of realisation is brought about by self-awareness and self-discipline.

According to the Upanishads, a liberated person respects others regardless of how they treat them, responds to hostility with gentle and kind words, does not seek praise from others, never hurts or harms any living thing, is as comfortable alone as with others, is humble, has a clear and steady mind, is straightforward, compassionate, and patient, and feels at ease both alone and with others. People all over the world want to find permanent ways to be happy without experiencing any dull or boring moments. The ability to appreciate and enjoy simple pleasures and transform them into joyful experiences leads to a healthy and full life. Changing mundane, everyday life into something exciting and enjoyable.

Three paths to achieve Moksha

The ultimate aim of human life is to attain 'moksha' or 'niravana'. In this section, we will discuss three main paths which

are suggested in Vedas. They are karma yoga, bhakti yoga and jnana yoga. Yoga means 'union'. Unite Yourself with Higher Self to attain moksha with any yoga. Karma yoga is the path of service, bhakti yoga is the path of devotion and jnana yoga is the path of intellectual contemplation (Swami Prabhupada, 2008). We may reach the same goal by different paths.

Karma Yoga: Path of Service- We experience the world with the help of three instruments: body, mind and intellect. The majority of us are body oriented. Using five sensory organs (eyes, ears, nose, tongue and skin) the Self is experiencing the world (Higher Self). To such people the path of work has been prescribed. Following this path, we can reach goal through work. Karma yoga guides us that work is worship, do your work without ego and egocentric desires, work for work's sake without any attachment of results of work.

Bhakti Yoga: Path of devotion- This path is generally followed by emotional people. His instrument is the mind. He loves GOD. The whole universe is to him full of love and love alone. So, a man has this love in him, he becomes eternally blessed, eternally happy. Bhakti yoga teaches how to love without any motives. It teaches that GOD himself is love.

Jnana Yoga: Path of Intellectual contemplation

The intellectual man will never do karma yoga, will never be able to get involved in devotion. This path is followed by philosopher, thinker. His instrument is the intellect. He believes in GOD, but he is seeking according to his own. He is in search of GOD through logical, intellectual quest. He believes in him and finds his own way. That is the path of contemplation, study of the scriptures, and contemplation of the Higher self.

Importance of practicing philosophy:

- **It encourages introspection to remain in the present:** Dedicating some time to Self-reflection or introspection gives one the ability to assess his/her own motives or behaviour patterns. The mind wanders into the past or future bringing

immense distress to us, The Ikigai philosophy encourages one to reflect on their most enjoyable moments and the present. The present is a gift to be savoured and experienced.

- **Finding the secret of happiness:** Seeking satisfaction from simple things, doing random acts of kindness, creating pockets of joy, accepting who or where you are and making the most out of everyday experiences.
- **Staying healthy:** Remaining vibrant without putting too much pressure or restrictions on yourself. Enjoying simple, everyday activities such as dancing, walking, gardening, cleaning etc.
- **Regain your positivity:** Ikigai helps you to remain optimistic. It encourages one to find your purpose to feel blissful. Follow any philosophy and walk the path of wisdom to remain happy and healthy.

Conclusion

Spiritual Intellect in humans makes them ponder over deep philosophical enquiry into *Self*. It makes man ponder over questions such as:

1. Who am I?
2. What is the purpose of my life?
3. Where did I come from and where will I go?
4. How can I be a better human being?
5. What is the Ultimate Truth?
6. Who is God?

The Indian way of life has always included a strong spiritual component. India is a vast repository of spiritual wisdom and knowledge. Ancient Indian writings like the Vedas, Upanishads, Ramayana, Mahabharata and Bhagavad Gita not only instil morals and values in us but also arouse our spirituality. These approaches direct the mind to creatively engage in philosophical, ethical and moral debates with self. These books of wisdom that were revealed to our Saints and Sages while in deep meditation guide us to live with a holistic approach towards life.

Many different practices and approaches towards overall personal and societal well-being have been developed in various cultures and societies throughout the world, helping one to live a life aligned with one's goals and beliefs. Some provide a manual to organize our life, our time and prioritize. Our goals keep us moving ahead. Our physical and mental health need topmost priority and may supersede our other goals. Small changes in our beliefs, thoughts and actions can bring amazing results and contribute to the ultimate goal of living a longer and happier life.

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Finding the Meaning of Life through Mindfulness

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Abstract

It is generally believed that from our childhood, we are curious to know about the things around us, the nature of the objects, the creation of life, our origin, etc. At this initial age, a child tries to understand things from the other's (another person) perspective and is hardly capable of raising any challenge/argument against the pre-established notion of society. But as soon as he/she becomes mature and grown-up, they get more absorbed in their personal life/attachments that they stop thinking about the authentic way to lead life. Human beings just tend to keep on enjoying their possession over materialistic things. He wishes to reside as a permanent member on this earth without having any fruitful purpose in life. So, the phenomenon that disturbs the human mind, while taking pleasure in external things in their daily lives, is sadness, fear of losing someone, not getting what they desire, affected by disease or personal and professional issues, which makes them insecure towards themselves as well as the world. The fear of uncertainty is so much that no one even wants to discuss it.

There might be different approaches to exploring the meaning of life. In this paper, I am interested to look at it from the viewpoint of existentialist and Indian philosophical thinkers. Thinkers like Michael J. Hyde, Heidegger, Jaspers, Camus, Krishnamurti, Swami Abhedananda, Osho, and Upanadic

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texts specifically, become important to discuss, to study on what is the nature of life. How can meditation techniques help a person change their perspective on the external and internal world? I will further try to analyze the attitude towards life from both the east and the west to see how far it can practically bring that change, which most people fail to realize as they are stuck with their vagueness about themselves and life.

Keyword: Life, Âtman, Existence (Dasein), Mindfulness, Peace

What is the meaning of life?

Does life refer to the mere physical existence of a being residing in this world? What makes life worth living? Is there any continuity in gathering historical facts that makes one understand life, or is there something more to be concerned about that requires one's own experience? Such kinds of questions seem to be quite thought provoking for people from all walks of life.

We live in stressful times, where we are dealing with mental health problems related to issues in relationships, families, and professional lives, especially due to COVID. Before this pandemic hit, despite all our life choices and decisions that we make every day, death is the one thing that has remained certain. It does not matter whether a person is rich or poor, but the fact remains unchanged that we all have to die one day. It is a misconception of an individual to perceive his/her body, people, or situations around them as permanent. None of what we are experiencing today such as a global disaster, fear of death, dissatisfaction with lives, or restlessness is new. We have little control over economic crises, wars, and pandemic, but one's perspective to deal with such situations is what makes a person's thought process unique. Creating happiness and calmness in the human mind has been challenging with the passage of time. However, the timeless knowledge of Upanicads and its philosophical relevance in mindfulness, guides us to deal with obstacles and to address the basic human desire for fulfillment and to lead a life of action, altruism, and balance.

Due to globalization in the west, the individual has become more materialistic instead of fostering a spiritualistic belief. The primary concern of most individuals has been shifted to the external world rather than reflecting internally/within themselves. Today, humans are more bothered about sensual pleasures and bodily desires. They are not frightened of death as such but what makes them anxious is the cessation of their continuous presence. This desire comes out of selfishness, attachment to others, and a materialistic life. According to J. Krishnamurti, "Fear can exist only in relation to something, not in isolation." (Krishnamurti, 1978, p.38) This fear is interlinked with the renouncement of name, property, wealth, and loved ones. On the other hand, isolation is when we feel separated from everything that exists in this world. Isolation is rather a negative term than a positive one as a person started feeling unrelated towards the surroundings, people, and objects, and this can direct towards absurd living, where a person's mind is so much impacted that it can lead to suicidal thoughts. When Krishnamurti said, "Isolation is of the mind but not of death," (Krishnamurti, 1956, p.286) In my opinion, he tries to associate death with a unifying principle. When a body dies, it merges into the five elements (air, water, fire, space, ether), and becomes united with a whole, unlike a subjective mind which thinks differently, and divides each other.

However, instead of comprehending the idea of a 'unified whole', the human mind tries to pacify itself with the belief in reincarnation, and resurrection. Ultimately, what has happened is, rather than focussing on the 'life' as such, we only try to seek continuity, and permanence of ourselves and other things in this world. Our fulfillment of happiness is always dependent on something or other. There are very few people who try to come out of this darkness or ignorance and can distinguish between 'the good' and 'the pleasant'. The things that give us happiness or pleasure remain with us for a short period. Even if we reflect on the past, the things in our life have changed. The things that were affecting us yesterday, are not necessarily withholding us today to enjoy the present.

Even Swami Abhedananda, in his writings on *Mystery of Death*, asserts that “it is a fact that we cannot enjoy one pleasure throughout eternity, and even if we could, we would not be happy, because there would be no occasion for comparison that would make us feel monotonous.” (Abhedananda, 1956, p.12). He stated the instances from a daily life event, a person who is indulging in his/her favourite activities or games or visiting malls regularly might get happiness, for some time/days. After some days, these common activities seem boring. There is nothing new in it that keeps the human mind lightened up. Moreover, even if we presume that a particular event will give us ultimate happiness, we are wrong to assert it due to the following reasons: firstly, we lose the power of comparison between the good and pleasant; secondly, in this earthly life, duration of suffering is greater than happiness because suffering includes in itself the pleasurable things like bodily attachment, wealth, sexual pleasure, etc. which limits the scope of mindful happiness and peace. The problem is what we think is good and permanent, in reality, is pleasurable which is impermanent. Swami Krishnananda says “The dull-witted person chooses the pleasant: he wants to pass the day somehow. He does not know where or how the good is. The dhira or hero who is endowed with viveka, the power of discrimination, chooses the *œreyacœ* or the ultimate good.” (Krishnananda, 2003, p. 28). In Indian philosophy, there is a difference between *œreyacœ* i.e., good, and *preyacœ* i.e., pleasure (a knowledge of lower level). According to Krishnamurti, we die every single moment. But the misery is we are not aware of it due to a lack of understanding. Only a few people, after properly analysing and reacting to their own call of conscience, which challenges their preconceived notion could discriminate between the two and understand the nature of life and death. For this, it is crucial to discuss beforehand, the existential philosophers and their perspective on the potentiality of humans which is there, but in a restricted form, and then proceed towards Indian thinkers for knowing the dichotomies of life, suffering and immortality.

Existentialists on life while unlocking human potentiality

It is assumed that the younger generation has comparatively more fear of death than people who had already lived a long life. The latter has a different approach towards death, which can be noticed through a sudden change in his/her behaviour, as they know they are one step closer to death. However, the former has much to do in his life and death seems more uncertain and results in distress to other family members. To this Seneca, the roman stoic philosopher known for his works in stoicism and ethics says, "life is never long enough if it is lived without knowing the purpose of life." Even in old age people can think they have not lived long enough, and a young person can feel that he has fulfilled his purpose of living. Though, the suffering that one family goes through in both cases cannot be vent off easily. It might take years for a family to recover from this agony. Suppose if a person knows death is approaching, no matter what age one belongs, would one act or behave in the same manner? Whether one still tries to complete his projects, or do we see any changes in his priority? One wishes to spend his time wisely.

A few years back, in India, the issue of euthanasia was highlighted in the media which reflected the ongoing debate between passive and active euthanasia. In this episode, the case of an old couple aged 81 and 89 years was highlighted, who wrote a letter to the president seeking permission for euthanasia. Although physically they seem fine according to their age, it was difficult to figure out the reason for this step which is more of a suicide case than euthanasia. When asked by the experts, they simply said they have lived their life completely, and do not want to depend on anyone, which they explained as a major reason, they prefer not to have a child. Moreover, when discussed further, they said that their life has become purposeless, also they have no relatives or neighbours to visit them. Meanwhile, they became ecstatic while talking to experts and felt that their decision was wrong. We noticed here how the rhetoric art or power of conscience could help people

to have a positive approach towards life if it is carried out with the right intentions and actions. Michael J. Hyde, an American linguist and famous ethical thinker in his book, *The Call of Conscience* says, “The challenge-response logic at work in a moral system’s character-building call of conscience is always already operating in the very being of our temporal existence.’ Human beings emit its own challenging call, its own call of conscience which is constantly forthcoming, and which demands a heartfelt response-much like a friend in need.” (Hyde J. Michael, 2001, p.41). Human life is vulnerable, in itself, in the sense that one has to deal with daily struggles and miseries. Although some people consider themselves fortunate enough, if they managed to escape physical suffering unlike others, who suffer physically as well as mentally, in the latter we see suicidal thoughts develop very fast. There is no doubt that vulnerability is there, as Todd May, a political philosopher also mentions in a *Fragile Life*, but he also brings up a new view on invulnerability. “Invulnerability, as we will see, recognizes how little control we have, and seeks to render us immune to suffering precisely on the basis of that recognition. It seeks, we might say, to abstract our being from the world in a specific way, not so that we are uninvolved in the world but so that involvement does not lead to suffering.” (May 2017, p.37) Todd May here tries to specify his position that we cannot deny our involvement with the projects, by a project he meant, it can be anything, not specifically related to the job but the participation with others in any form. He asserts further, that suffering might trigger anxiety, which surely affect our involvement with projects but if a person self-reflects within themselves, by giving close attention to conscience then the ‘Being’ or potentiality in human, as Heidegger claims, can manifest itself. It is largely manifested through the struggle between various aspects of our conscience.

One of the aspects where the hidden potentiality of humans could be unfolded is by projecting an uncertain but inevitable death in the future. This uncertainty develops anxiousness in humans, which is significant to reach closer to the reality of Dasein*

(Heidegger uses the expression Dasein to refer to the experience of being that is peculiar to human beings). * This, of course, is not suggested by Heidegger that one should be obsessed with anxiety and keep thinking of death, rather Heidegger states: "Anxiety in the face of death must not be confused with fear in the face of one's demise. This anxiety is not an accidental or random mood of 'weakness' in some individual; but, as a basic state-of-mind of Dasein, it amounts to the disclosure of the fact that Dasein exists as a being towards its end." (Pattison, 1950, p.26) So, this anxiety will lead us in an appropriate direction towards an entity of 'who am I'. According to my study, existentialists believed that if we look generally, then it is difficult to perceive 'I' existing independently in this world, as the action we perform always co-exist in terms of others. For example- hugging, caring, love, and anger could be understood in terms of others as it requires a reflexive action. Despite this, existentialists urge us to recognize the freedom of choice, not necessarily by identifying oneself through others, but by breaking away from this average absurd everyday living and start focusing on consciousness itself. This absurd average everydayness is recognized by Heidegger as inauthentic living, where one gets attached to the temporal boundness of life.

French philosopher and journalist, Albert Camus in his quest for the meaning of life said, "to observe the life is absurd, cannot be an end, but only a beginning...What interests me is not this discovery [of life's absurd character], but the consequences and rule of action we must draw from it." (Zaretsky, 1955, p.17) If we look at Camus' life, he had experienced it all in front of his eyes, be it personal life or disturbing political affairs. In this situation, Camus insists that although life is absurd, what looks more absurd is a man who confronts this irrationality, which links him to the world. Camus also believes this exploration towards an authentic mode of life might turn him towards silence. However, this silence can turn in two directions; either it can lead to suicidal thoughts, similar to the state of isolation that we talked about above or it can enlighten us with different meanings of life. Similar to Camus' views,

for Heidegger, a person or an individual 'I' am living in this world, until he finds himself guilty of his reckless actions, will keep on living an unauthentic mode of life. Not only guilty of his actions but also recognized as being dominated or influenced by others. However, it was noted on several occasions that, 'it is true that Camus wrote on absurdism, but he rejected to be identified, like Heidegger, as an existentialist.

Now, to absorb the idea of *being*, Heidegger elaborated on the necessary structure of Dasein he divided it into three parts: Existence, Facticity, and Fallen ness, and in all of them, he contends on the notion of 'being yourself,' to actualize one's freedom of choice regardless of social circumstances and culture. He seeks death as an ownmost ('my death is my own') possibility, an individual life has its own potentiality to recognize the possibility of Dasein. Although the position of Heidegger is criticized by few thinkers, considering death as an ownmost possibility by the famous existentialist Sartre, feminist thinker Simone De Beauvoir and others. Somehow, their reason for disagreement is more or less similar, as Sartre pointed out 'my death can be replaced by other', for example: In war, many times, the soldier had to sacrifice his life for others. Likewise, Simone de Beauvoir expresses her views by emphasizing what we are. How do we express ourselves? The emotions that we endure are possible to understand because of the external perspective (like, feeling of sorrow, after witnessing a closed one dead body). Thus, it is impossible to be devoid of the relation of being-in-others. In recognizing the meaning of life, either an individual eludes himself in an empirical world or he might embrace his consciousness, there is no other option that one follows. However, unlike Heidegger, Jasper seeks this transcendence of consciousness is possible through being-with-others or as he refers to it as existential communication. For Jaspers, "Man comes to himself only together with the other man, never by mere knowledge alone." (Jaspers, PA 2008, p.39)

Holding on to the same philosophy, Indian philosophers, and seers have worked for ages in the search for real truth. What

makes them different from western existentialist philosophers is instead of clashing over the notion of the subjective and objective world, followers of Vedânta unify these concepts together in knowing the mystery of life beyond suffering. Although they considered the empirical world equally important, at the same time they believe that when the same knowledge is perceived from the highest level (pramarthik Jagat, as Vedanta reveals), then it teaches us how to live. But also, how to die, the significance of suffering.

Knowing reality of life beyond suffering

According to Vedanta philosophy, the reality is that which is real in all three dimensions of life; past, present, and future from an empirical point of view. Illustrating it with the most common experience of rope and snake; In the darkroom, a person sees a snake. He gets frightened and tries to make out an escape, unfortunately, the room was locked from the outside. He couldn't sleep at night because of the fear of a snake. In the morning, as soon as light enters through the room, he finds out what he assumed was a snake is wrong, as it turns out to be a rope. Although the object was the same, it was experienced by the same person differently at a different time. The question here arises, which of the experiences should one consider real? The B[hadâra Gyaka Upanicad says, "If you deny an observed fact saying it is impossible you would be contradicting experience, a thing which no one will allow. Nor is there any question of impossibility with regard to an observed fact because it has actually been observed" (Madhavananda, 1934). It means when there is enlightenment, an illusion is removed, and the real nature of an object arises. But at the same time, we cannot deny the fact that the snake which we experience mistakenly was unreal because it makes a person scared, at a particular time. Thus, it was neither real nor unreal. According to Osho, "We don't know the light that we are, and we become scared of the darkness that we are not." (Osho, 2018, p. 5) What happens in the above example, is that darkness has captured our senses so well, that we are not able to think or act in a way that can aid us to get rid of the current situation. Moreover, in this *Vyavhârik*

Jagat, we assume that the part or role we play as an actor, doctors, farmers, etc. is only true. We are so lost in playing our part that we forget that our purpose in life is beyond these roles. Whatever we are experiencing here in this earthly sphere, is real for a limited period. It is not the ultimate reality.

Now, how do we come across anxiety? It is only when we see a body carried through the grave, that time we realize, everything including, wealth, property, family, and loved ones remains as it is. Not even a single penny is carried by the person to a grave. The body turns into ashes. As no one really cares to know, what will happen after it? A common man takes this life as absolute as this is the only life where he can enjoy, and fulfil his desires but he forgets, that these never-ending desires, are not the only root cause of endless suffering, but also lead a person closer to death. Death or misery is only acknowledged by a person who does not know, life as such.

Human beings are familiar only with the body, as an outer wall, and consider this outer wall as the only life. He is unable to penetrate the inner wall of consciousness, where life resides. The place where this life resides is a *âtman* (pure self), from where different bodies manifest in this world. This can be well explained through an everyday experience of waking and sleeping. Most of the time, we visualize (or dream) so many things in sleep. At times, we wake up, either out of fear or in a happy state, supposing a dream to be real. Is it true or not? Yes, it is true because the actions/emotions that we have in our dreams still remind us that the subconscious mind is working, and 'I' gets related to the ongoing fluctuations in the mind and the body gets itself lost in dreams. 'I am sleeping, but my body and mind wander'. Another scenario is of a person who is in deep sleep or dreamless sleep. In such a state, a person is not aware of whether one is an animal, human, or something else or dead. So, what is that which remains constant? It cannot be a body, there is something different and separate from the body that unifies in 'me'. However, as soon as a person wakes up after a deep sleep, he feels *sat citânanda* (the highest state of bliss) for a moment, but soon again, a person gets absorbed with a

body that is recognized as an essential element of life and its silly problems. We only make our lives complicated by valuing unnecessary things. Man, only knows his half existence, until he is aware of who I am. How can one reach its actuality? Osho gives a perfect example of seed and tree. He says a tree is the wholeness of human existence. However, human beings cling so firmly to the body, that they misapprehend themselves as a seed, without realizing the inner potential which consists of consciousness, and life. When the seed germinates, it considers itself dead. Seed (human body) fails to see its higher manifestation into the sprout, later a tree that is full of life.

Modern science reveals body changes every seven years. If we look at ourselves the way we look at our childhood, the way we look now or will appear in the future is very much different. The whole-body structure has been changed from the past. So, one needs to explore that element that makes a person recognize themselves as 'I' because that element never dies. Death takes into account the objects which are fluctuating, and temporary. According to Katha Upanishad, the ultimate reality of humans is neither the body nor any other sense-organs. The real nature of humans is the soul, and as soon as a person realizes his/her identity is nothing other than consciousness then all false attributes are removed. 'I' as self (âtman) is permanent and immortal, but it is so subtle in nature that one needs to be determined to know the authentic Being. This determination can be witnessed in Katha Upanishad, where Nachiketa asks Yama (lord of death) what happens after death. Instead of answering this question, Yama tries to persuade him by offering all the good things, horses, elephants, and princesses but Nachiketa was not allured by any of them, instead, he remains firm on his question. Yama was testing his student whether Nachiketa will get satisfied with these worldly things or will he remain committed to attaining knowledge.

Seeing Nachiketa's determination, Yama was impressed and thought to reveal the truth behind the death to him. It also shows that the Nachiketa passes the test in life and trusts the teacher which

many people failed to do in real life. In reality, if someone tries to give us these things, in no time, we become corrupted. We often forget the good for these pleasant things and lose our determination.

In the later section, Yama showers the light of wisdom on Nachiketa regarding the nature of self (atman), and how it can be helpful to people who are coping daily with vulnerability, and the struggle in their daily lives.

*najâyatemriyatevâvipaücinnâyaAkutaücinnababhâvakaücit:
ajonitya%óúáúvato'yampurâGonahanyatehanyamâneúarîre.
(18) .*

“The intelligent Atman is not born, nor does he die; he did not spring from anything, and nothing sprang from him; unborn, eternal, everlasting, ancient, he is not slain although the body is slain.” (I.2.18) (Krishnananda, p.199)

Thus, the body is killed but never the self. The Upanishad and the great spiritualist teachers guide us towards the idea of detachment from the body, the foundation of inner peace, and the significance of the soul.

The contemporary spiritual writer Eckhart Tolle said, “the more you are able to honour and accept the *Now*, the more you are free of pain, of suffering.” (May 2017, p.37) But what we do, we think of past memories, and future events and destroy the present. If any problem persists, we always start looking toward external objects, instead of looking within ourselves. To connect *Being* with *Brahman* does not seem rational to many people, as no proper contextual definition is ascribed to Brahman. Even in NasadiyaSukta, the origin of the universe is questioned, it is explained as ‘not-this’ (neti-neti). According to the Upanishads, this neti-neti should be understood in a positive sense, it should be identified more as being because it is the witness of everything. It could be possible through a process of yoga or a union of self where you meditate not towards any object, unlike a concentration here; Being is the witness of its own self. Thus, the Self is Pure consciousness. Out of ignorance, people assume that whatever they

are doing in life physically and mentally is for themselves. Unfortunately, it is not true. It is only in deep sleep that a person does not know what time it is. Is he dead? Where is he? Solitude is the witness of a person being alive.

If there is a realization of nature of pure self, then the relationship would have expanded to Thou. Due to human limitations, and ego, the individual mind is always in bondage and believes itself to be superior. The intellect is the important factor to get us out of all the trouble, bondage, happiness, sorrow, a cycle of birth and death, in short liberation from all. When one gets rid of all the urges, and desires, then he has good control over the intellect and understands what the ultimate goal in life is.

Conclusion:

Practicing mindfulness is a traditional insight that exists long back in Ancient Indian philosophy. It's important to recognize that not all life problems are medical in nature. Sometimes the problems are more general, at their root having to do with questions like Why am I here? What is good? How can I be happy? How can I relate with others? How should I live? In this empirical world, reflection is very subjective in nature. I agree here, with the existentialist philosophers in the above para that the choice of how to live is always there and fighting back for one's own rights makes one's life meaningful. However, what is morally right (just) and unjust is another issue. But an individual cannot deny the 'other' being. Herein, I agree with Upanichadic and Vedânta philosophy which brings an idea of seeing the whole universe as life (non-dual). Martin Buber, a prominent influential writer in his masterpiece *I and Thou* said:

“The man who experiences has no part in the world. For it is in him and not between him and the world that experience arises. The world has no part in the experience. It permits itself to be experienced but has no concern in the matter. For it does nothing to the experience, and the experience does nothing to it” (Buber, 2013, p.5)

It becomes vital that we acknowledge the other as not an individual being but rather as an extension of our own self before acting in such a manner that could do more harm than good. Things we are experiencing around us are alive, not dead. I will remark again, it is a change in the form in which life inhabits be it plant, animal, tree, object, etc. When a person dies, its bodily form changes, but oneself is transferred to another being. Suppose if I love someone dearly, and that person dies, then my love for the same person will never die, rather it is extended to all the beings, as he/she is no different from me, and my extension is unified in this cosmos only. If we could slow down and reflect on our ways of thinking, we might better understand our purpose in the world and have a chance to examine our ways of thinking so that we might cultivate greater clarity and depth in our worldview. If we can learn how to apply a worldview that we've developed carefully and reflectively to our actions in a deliberate way, we can live with a much greater sense of empowerment and authenticity.

Regular practice of self-examination and deliberate action — the cornerstone of an Upanishadic philosophical life, and the vital thing we pursue together in mindful practice— has the power to increase our sense of understanding, meaning, purpose, freedom, and fulfilment in our lives.

It also has the power to transform many of the emotional culprits that cause us suffering — fear, dread, anger, sadness, excessive attachment, jealousy, and guilt.

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Good Health and Well-Being: Indian Perspectives and Practices

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Abstract

Good Health and Well-Being (GHWB) are a prerequisite for humankind to live their lives to the fullest and not merely survive them. Hence, it forms the third Goal of the seventeen Sustainable Development Goals set by the United Nations in 2015. GHWB focuses on an individual's health status and the communities' health and well-being.

India has long been a hub for the knowledge and practices about GHWB well embedded in its rich traditions focusing on the health and well-being of humankind. In the last couple of centuries, however, the secular trends of the population have changed, and India went through invasions and bouts of poverty. As of today, India remains a developing country. It is dealing with its own set of challenges in the healthcare field.

Keyword: Health, Sustainable Development Goals, Well-being, Ayurveda

Good Health and Well-Being (GHWB) consists of 13 targets and 28 indicators to measure the progress of community health. The targets are to reduce maternal mortality, end preventable diseases under five years of age, reduce mortality from non-communicable diseases, promote mental health, prevent and treat substance abuse,

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provide universal health coverage, reduce road injuries and death, universal access to sexual and reproductive care, reduce illnesses and death from hazardous chemicals and pollution, implement the whole WHO framework convention on tobacco control, support research, development and universal access to affordable vaccines and medicines, increased health financing and support for the healthier workforce in developing countries, improve early warning systems for global health risks (SDG, n.d.; WHO, 2019).

We have significantly reduced the margin with constant efforts, but we still have a long way to go to achieve our targets. MMR has gone down in India, but reaching the set target is still a far-fetched dream. For this, the Government of India has launched programs such as Janani Suraksha Yojana, Janani Shishu Suraksha Karyakaram, Pradhan Mantri SurakshitMatritva Abhiyan, etc. By 2030, the goal is to end all the epidemics of AIDS, Tuberculosis, Malaria, and neglected tropical diseases and to reduce premature maturity from non-communicable diseases by one-third through prevention and treatment (SDG,2019). The target indicators to prevent substance abuse are treatment interventions for substance use disorders and harmful use of alcohol, defined according to the national context as alcohol per capita consumption within a calendar year in liters of pure alcohol. The target is to reduce global deaths by road accidents by creating better infrastructure, good governance, strict traffic laws, and better and quicker medical facilities.

One of the most critical targets of GHWB is to provide universal health access to sexual and reproductive care, family planning, and education for women in the reproductive age group. The indicators are the percentage of women with access to modern contraceptive measures in the reproductive age group and adolescent birth rates per 1000 girls in that age group. Despite all the actions, more than 225 million remain with an unmet need for contraception. The Government of India has launched several schemes regarding family planning and reproductive healthcare for the mother (SDG, n.d.).

Target 3.8 is to achieve universal health coverage concerning financial coverage, access to quality healthcare-ices, and safe, adequate, quality, and affordable essential health services (SDG, 2019). The government of India has launched health Insurance under the name “Ayushman Bharat Yojna” some state government funded Insurance schemes which give Universal Health Coverage are Vajpayee Arogyashree in the State of Karnataka, Arogyasri in Andhra Pradesh, enabling BPL Families to seek treatment in government and private hospitals.

Target 3.9 is reducing illnesses and deaths from hazardous chemicals and pollution. Its indicators are mortality rate attributed to household (indoor) and ambient (outdoor) air pollution. Mortality rate attributed to unsafe water sanitation and lack of hygiene. Mortality rate attributed to unintentional poisoning. The GHWB targets have been severely affected by the COVID-19 pandemic. As the pandemic spread, lockdowns in more than 70 countries interrupted routine healthcare services such as immunization, family planning, cancer screening, etc. Most non-COVID diseases were neglected, and elective surgeries were postponed, reducing the prognosis of those patients.

India has been working very long on Polio eradication and has finally been able to remove polio as declared by the World Health Organization in 2014. To provide better health facilities in all parts of the country, especially rural India, ASHA (Accredited Social Health Activist) was started by the Indian Ministry of Health in 2005 under National Rural Health Scheme. The role of ASHA workers is to inform people about government schemes delivery of nutritious food to women during pregnancy. These workers ensure safe deliveries in a government hospital and regular vaccination of both mother and the child. The Union Health Ministry 2014 launched “Mission Indradhanush,” under which children are vaccinated against diphtheria, Tetanus, Polio, Tuberculosis, Measles, and Hepatitis-B.

In 2018, the Government of India launched “The Pradhan Mantri- Jeevan Aarogya Yojana (PM-JAY), under which ten crore

families, or 50 crore people, have been given health insurance of rupees 5 lakhs per family per annum. This scheme covers chronic diseases, pre- and post-hospitalization charges, Travel expenses, Medical Investigation, Operations, treatment, etc.

Indian Perspectives and Practices

Good health and well-being have been embedded in India's cultural practices (Salagame,2003). Human beings are a part of nature; hence they depend on it. Indian communities have directly relied on nature for health, food, fodder, housing, etc. An ecosystem approach reiterates the innate, dynamic relationship between nature and humankind and hence biological and cultural diversity and communities' belief systems and perceptions of health and well-being. Such a consideration is significant for the local ecosystem and community-specific health traditions. Health and well-being concepts and practices are highly embedded in local worldviews and value systems. This exemplifies multiple benefits from ecosystems towards health and well-being through various natural resources such as food, medicine, and shelter to recreational, cultural, and aesthetic values through ecological landscapes, including sacred healing sites (Millennium Ecosystem Assessment 2005).

India has around 9000 plants used in the traditional communities for various purposes like food and medicine, mainly medicine. This deep human-nature relationship in our local health traditions can be more appreciated by a Sanskrit classification of Indian cultural life into three categories: Aranya, Gramya, and Nagarya, meaning forest-related, rural, and urban, respectively. Despite rapid urbanization in the country, many tribal and traditional communities have retained their lifestyles, community life, knowledge, and related value systems. Local health traditions are usually geography and ecosystem-specific practices. Little family or folk traditions or practices have been passed on from generation to generation by knowledgeable households and folk healers (Desai, 2012). These are primarily non-institutional and are popularly

known as “Grandmother’s remedies which usually constitute first aids, food recipes, seasonal health regimes, health customs, religious customs, rituals, etc.

Two distinct knowledge streams are local health traditions (loka) and written manuscripts (shastras). According to Indian philosophical traditions, any form of practice originates at three levels of existence of being. At first lies the physical existence constituting practical aspects (vyavyhar), second is at the mental level relating to scientific/ methodological aspects (sastras), and third at the level of the inner self (atman) (Salagame, 2003).

Shastras guide life about the do’s and don’ts for the mind and intellect, and vyavhara is the outcome we perform based on our sense of knowledge and action. According to WHO, health is a state of complete physical, mental, and social well-being and not merely an absence of disease. A similar view is shared by the local health cultures, which consider mental, social, spiritual, physical, mental, and social well-being. Any deviance from this nexus leads to disease. Spirituality is also expressed in material resources. For example, diseases like chicken pox are treated as if the goddess resides in the body, so nobody touches the pox with bare hands, maintain distance, put the patient in clean clothes on the bed of Neem leaves (having anti-viral properties) said to be preferred by the goddess, burning of a sacred wood (dhumann-said to have anti-viral properties, also it disinfects the house) etc. fulfilling both medicinal and spiritual purposes (Desai, 2012). Such knowledge, belief systems, and worldviews find expression in agroecological traditions, arts, songs, and other symbolic representations and practices linked to well-being.

A strong belief among the older generations is that health does not only depend on external conditions but is mainly influenced by lifestyle modification, diet, regular exercise, and a composed approach (Dalal and Mishra, 2006). The challenge of local health traditions is that this has been passed on from generation to through verbal communication, folk songs, etc. These days there is a lack

of verbal communication among families; because of globalization and job opportunities, people have relocated from their native towns and villages, losing knowledge of their indigenous plants and traditions. Therefore, written scriptures or text materials are needed so that right and authentic knowledge of health traditions can be passed on from generation to generation and accessed when needed.

Ayurveda

India's traditional medicine, AYURVED, seeks to treat and integrate body, mind, and spirit using a comprehensive, holistic approach by emphasizing diet, herbal remedies, exercise, meditation, breathing, and physical therapy. Word "Swastha" comprises "swa," which means "self," and "sth," which means "dependency," meaning self-dependency. The word "shubh" means auspicious, which takes on a broader meaning under which if a person is healthy, cheerful, virtuous, beautiful, majestic, and high-minded, then he is auspicious.

According to the definition of Ayurveda, health is the state of physical, mental, and spiritual well-being. It considers the development of consciousness significant for maintaining eternal health, and "meditation" is how to do that. The treatment under Ayurveda is highly customized and planned to keep in mind the individual's psychophysiological, nature, dosha, Agni, etc. The three doshas of the human body are Vata, Pitta, and Kapha, two agnis (digestive processes), and seven dhatus (essential elements of the body), all in balance with the mind, soul, and five senses. Ayurveda explains in detail the whole way of life, which includes diet, nutrition, yoga, psychological attitude, values, social consciousness, and spiritual practices. Ayurveda uses spices and herbs, and herbal soups. Unique formulations known as rasayan is used for rejuvenation, longevity, and slowing of the aging process. A well-known procedure of Panchkarma is used to purify and remove all toxins from the body.

According to the Upanishads, sat, chit, and anandis nature's only eternal truth. It also states that a man's welfare is impossible if

we separate ourselves from nature. Developing limitless possibilities for human beings is the main motive of both Ayurveda and Modern Medicine. India has always believed in “vasudhaivakutumbakam,” meaning “the world is one family.” We preach “sarvebhavantusukhin, sarvesantuniramayah” which means we pray to keep everyone happy and healthy. The Ayurveda and Yogic practices are practical, efficient, and sustainable today, making the world better. Hence, linking Ayurveda to modern healthcare practices is essential; better research is needed in this field.

Health and Wellness Under Yoga

The human mind is miraculous with endless potential. This powerhouse is the newest addition to our bodies, and humans are still figuring out ways to handle their minds (Bhagat, 2018). It has been seen time and again that it takes a great deal to accommodate a great energy. Human beings are currently struggling to channel the energy of their minds and keep them at peace. Yoga is a way to control the energy and direction of our minds (Saraswati, 1966).

In the western world, human beings have been exposed to different technologies; the world is changing every day; lifestyle has changed significantly in a concise course of time, from living in caves, hunting for food, and struggling for basic survival to getting everything at your doorstep with a click on the phone, life has become comfortable, but our mind's primitive function still is to help humans survive. Thus, human minds remain in survival mode. Therefore, keeping the peace and being happy and at ease becomes difficult. As its primitive nature is to analyze every threat to survival, thinking positively becomes challenging (Oades& Mosman,2017). However,humans need to attain this stage to live a good and content life, for this Yoga is the way.Yoga is a way of life. Yoga comprises Asana, Pranayama, andMantra (Schmielewski andNaraayana, 2017). When we practice yoga using all these three approaches, one can walk towards self-discovery. Only then can we discipline our body, mind, and spirit in one direction.

The goal of life is to achieve, while still alive, a state free from death, pain, sorrow, old age, disease, and rebirth (Misra,2009). To remove these afflictions, every religion has its tenets. A man is said to function on different planes; most humans today function on lower planes that focus on physical health and external factors. We must care for our physical body as it resides in the spirit. A yoga guru, Patanjali, defined yoga as “a suspension of the modifications of the thinking principle which is obtainable through different methods such as controlling the vital breath and steady pose, both intimately connected with the mind”(Tehran, 2009).

Yoga can be divided into various steps-

- Purification of the body inside and outside.
- Practice posture
- Practice activating serpent power
- Yogic breathing
- Achieving stillness of mind by cutting off senses
- Progression in Mental Concentration
- Meditation of the nervous center
- Emergence of ego and superego.

The first few processes include training of the gross physical body. A concept of Yogic Cleaning exists in which Internal Organs are cleaned (Dev, 2004; Swatmaram,1973). These cleaning processes are scientific and hygienic and remove dirt and other foreign objects from the body. Six kriyas are performed for deep cleaning of the Respiratory System, Stomach, Eyes, Ears, Nose, Throat, Dhauti, Basti, Neti, tratak, Nauli, and Kapalbhathi.

Yogic culture is divided into eight parts:

1. Yama, ethics
2. Niyama, religious observances
3. Asana, postures
4. Pranayama, breathing exercises

5. Pratyahara, withdrawal of senses from objects
6. Dharana, concentration
7. Dhyana, meditation
8. Samadhi, super consciousness (Saraswati, 1966)

Natural Diet of a Man

A man needs energy, food, and to repair the body tissues. The four building blocks are needed for the body's repair and upbuilding:

1. Proteins
2. Carbohydrates
3. Fats
4. Minerals

These elements are found in more enormous proportions in animals. Nuts, beans, peas, milk, and cheese provide many proteins. Wheat, oats, and rice contain carbohydrates. Vegetable oil provides unsaturated fats. Mineral elements of iron, potassium, lime, soda, etc., serve as eliminators, blood purifiers, antiseptics, and producers of electromagnetic energy and are primarily found in the plant kingdom. Fruits and vegetables maintain the alkalinity of the blood. The vegetables which can be eaten raw contain three main types of vitamins: A, B, and C. Vitamins A and B are not destroyed by boiling, but frying can destroy these vitamins. Vitamin C is rapidly destroyed in heating, drying, dehydrating, preserving, canning, and washing.

Milk, green fruits, oranges, lemons, and grains constitute an ideal man's diet. Fresh and raw fruits contain antiscorbutic substances that prevent various diseases. Meat, on the other hand, makes our bodies prone to various parasites. Many doctors and dieticians forbid their patients to eat meat to avoid gout, rheumatoid arthritis, and uric acid diseases. A pound of meat contains around 14-16 gms of uric acid, but the body needs six gms daily. The kidneys cannot eliminate the extra uric acid. This non-eliminated uric acid becomes the seedbed of gout.

A vegetarian can work for long periods under the most tiring conditions and not tire, while the meat-eater can do much work for a short time but soon will get weak and hungry. The familiar sources of these worms are infected beef, pork, fish, and, of course, contaminated waters. Worms do not always produce typical symptoms; many cases show no symptoms over long periods. Some main symptoms people suffer are abdominal pains, irregular evacuation of the bowels, itching of the rectum, vomiting, headaches, mental depression, and loss of appetite.

According to the Bhagavad Gita, there are three types of food: namely, sattvic food (pure food), rajasic food (stimulating food), and tamasic (impure and rotten food). Milk, butter, fruits, vegetables, and grains are excellent or sattvic foods. Spices, hot substances, meat, alcohol, fish, and eggs, which stimulate the nervous system, come under rajasic food, while rotten, putrefied, and overripe food comes under the tamasic or impure food category.

Sattvic food makes you calm and composed. Rajasic food brings out animal-like behavior. Tamasic food makes a person lazy and dull. The contaminated food releases toxins in the body. Yogis eat sattvic food. It makes our minds pure. Chewing food a more significant number of times slowly; improves your digestion and reduces hunger, which helps eliminate eating disorders. A person is left with only natural hunger. A fasting culture is practiced in Sanatan frequently to give rest to the stomach, detoxify, and regularly use extra fats present in the body. Yogis usually fast during sickness to rest the stomach (Mysoreker, 2006). Fasting has been incorporated into the indigenous culture as prayers to perform on prosperous days in fasting conditions (Desai, 2012).

It is advised not to eat processed food with preservatives and other chemicals as it accumulates toxins in the body. A natural diet should only be consumed to increase overall mental and physical health, increasing the longevity of human beings. Different vitamins are available in different fruits and vegetables, such as.

- Vit A- Apricots, cabbage, asparagus, celery, carrot, dandelion, orange, endive, lettuce, prune, parsley, tomato, spinach, turnip leaf, and watercress are all good sources of vitamin A.
- Vit B1- Asparagus, carrot, cabbage, celery, dandelion, coconut, grapefruit, parsley, lemon, pomegranate, pineapple, turnip leaf, radish, and watercress are good sources of vitamin B1.
- Vit B2- Apples, cabbage, apricot, carrot, grapefruit, coconut, dandelion, spinach, prune, turnip leaf, and watercress are good sources of vitamin B2.
- Vit C- Cucumbers, oranges, grapefruit, papaya, pineapple, parsley, rhubarb, radish, spinach, tomato, turnip, watercress, cabbage, carrot, and asparagus are good sources of vitamin C.
- Vit D- Vitamin D is not found in vegetables, fruits, and cereals. For vegetarians, butter gives the supply of vitamin D though there are several concentrates and artificial sources of vitamin D, including irradiated ergosterol and many irradiated foods. Viosterol is activated ergosterol, a source of vitamin D without vitamin A, as is cod liver oil.
- Vit E- Celery, lettuce, parsley, spinach, turnip leaf, and watercress contain reasonable amounts of vitamin E. The most crucial source is wheat germ.

Minerals

Calcium- Important sources of calcium are cheese, blackberry, milk, carrot, celery, cabbage, cranberry, endive, fig, lettuce, grapefruit, lemon, orange, rhubarb, parsley, spinach, turnip, and watercress.

Phosphorus- Important sources of phosphorus are almonds, Brussels sprouts, chickpeas, corn, grapes lentils, dandelion greens, peas, pecans, brown rice, rye flour, soybeans, spinach, walnuts, whole wheat, apricot, wheat germ, apple, coconut,

blackberry, cranberry, cucumber, orange, prune, tomato, and watermelon.

Iron (Alkaline)- Dried beans, whole wheat, dried peas, oatmeal, figs, dried raisins, oranges, turnips, tomatoes, carrots, bananas, cabbage, and fresh string beans are familiar sources of iron for our daily requirements.

Copper (Acidic) - Dried fruits, leafy vegetables, and fresh fruits are the familiar sources of copper.

Iodine (Acid-forming) - Kelp and sea lettuce are excellent sources of iodine. Asparagus, cabbage, cucumber, lettuce, carrot, pineapple, cranberry, prune, radish, spinach, tomato, and watercress contain a fair amount of iodine.

Sodium (Alkaline) - Whole wheat bread, rye bread, buttermilk, banana, cream cheese, celery, beet, lettuce, dandelion, spinach, and watercress are rich in natural sodium chloride.

Magnesium (Alkaline)- The familiar sources of magnesium are almonds, cashew nuts, peanuts, lima beans, brown rice, whole wheat, oatmeal, raisins, spinach, dates, and most fruits and vegetables.

Key Challenges

Even though the Government of India runs several programs, the population's uptake is relatively less. Even after constant efforts, a larger population has not been covered under this program. The Government and the population face challenges; today's community is mainly poor and illiterate. The government is severely short on funds and staff, making achieving its targets more challenging. An instant need for more staff, volunteers, and global funds are required. Mental illnesses today are associated with much taboo, making their acceptance all the more difficult for an individual and society.

Many tobacco control programs and helplines are active, but the results are meager because nicotine causes psychological dependence and is one of the most addictive substances present.

There is a need for proper functioning bodies that keep a closer and stricter follow-up on patients. Early intervention of diseases is also a challenge because of the lack of knowledge of early symptoms in people and the tendency to avoid it until the pain becomes unbearable. Poverty also being one of the main reasons for the lack of affordability of good nutritious food.

Yoga is a lifestyle that helps us achieve a healthier, happier life. Yogic science helps us detach ourselves from worldly mere and tensions and calms our mind and spirit (Umeshchandraji, 1975). It relaxes the body's muscles and helps us regulate and channel our energies in the right direction.

Yoga is the most practical solution to our problems in the present world. Its effects and miracles have been proven occasionally, and there is a need to popularize yogic practices internationally. International agencies such as United Nations can provide a platform for globalization and better reach of Yoga, the most ancient and scientific practice for every corner of this world.

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Workplace Health Management and Fitness Mantras - Ancient to Contemporary Times

Akash Homkar *

Abstract

In Today's Modern Era a person spends most of the time at workplace. Hence it becomes very important to have healthy atmosphere at workplace. In the phase of human development, the aim was always to save the time, efforts and ultimately make everything convenient. Although with technological inventions many things were achieved but eventually person directly or indirectly adopted sedentary lifestyle. This lifestyle behavioural change caused many negative health issues like the premature ageing, cardiovascular and musculoskeletal fragility, etc.

It is highly likely that IT Professionals faces the problem of mental stress, visual impairment, and low pulmonary functions. Hence to avoid these things, it is necessary to stimulate the muscles and overall body. Through the chair yoga module, it can be easy to get some exercise on the desk. In addition to this, common basic ergonomics guidelines and eye care modules can play important role. Also, a short 5-minute meditation techniques along with specific set of pranayama practices can make significant difference.

According to ancient texts, the actual concept or the ideal goal of a healthy body is always based on energy channelization, not energy expenditure. Our ancient wisdom like Ayurveda

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and Yoga has always talked on concept of “Healthy Body” which is the important elements of human existence by which one is able to attend Moksha. According to Patanjali’s Ashtanga Path, physical well-being plays a significant role in attaining the final life goal.

Keyword: Healthy Workplace, Sedentary Lifestyle, Chair Yoga, Ancient Wisdom.

Introduction

Recent studies support the link between a sedentary lifestyle and negative health consequences. People working eight-hour days in an office may not get to move around much. Office culture is governed by pressure to perform and ‘get the job done,’ and much if not, all work is tied to sitting at a desk working on a computer. On a busy workday, working professionals concentrate on deadlines, productivity, and performance - not on standing up to move, stretch, and breathe. Daily physical movement for office workers may be limited to typing, reaching for a ringing phone, and walking to the restroom (Biddle et al., 2004). The consequent sedentary time in the office adds to what some call “sitting disease.” Several wellness issues can arise as a result of this, including reduced energy outlay, slow metabolic rate, vulnerable postural control, back and spine injuries, diminished interpersonal skills, solitude or anxiety, insulin resistance, severe pain, joint inflammation, and psychological anguish (Prakash, Meshram, & Ramtekkar, 2007).

As a result of sedentary behaviour and lack of physical exercise, many negative health issues like the ratio of premature death, premature ageing, and cardiovascular and musculoskeletal fragility are increasing (Lees, & Booth, 2004).

Recent studies have shown that due to prolong sitting working style many physical and mental issues like Cervical Spondylosis, Carpel tunnel syndrome (Pins & Needles), Eye Syndrome, Frozen Shoulders also Stress are increasing. Most people came to know these disadvantages of sedentary lifestyle little late after they suffered the loss. Due to inactivity many health issues

like obesity, stiffness, breathing problems, insomnia is increasing (Department of Pathology, University of Utah School of Medicine, USA, 2007).

Having healthy workplace is the important key factor for living a well-balanced life for working professionals. As per the human development concern with physical intelligence, the goal was always to save effort and make everything convenient. Although with the help of Modernization and Technological inventions, humans were able to save time and unnecessary effort, eventually that leads to a sedentary lifestyle.

What is sedentary lifestyle: The term sedentary has its roots in the Latin word 'sedere' which literally translates to 'sit' (Thorpe, Owen, Neuhaus, & Dunstan, 2011). Having low energy consumption-based activities or inactive behaviours like prolong sitting over chairs and continue sleeping can be said sedentary lifestyle or behaviour (Pate, O'neill&Lobelo, 2008). On an average those employees are having desk-based job profile, spend their 7-9 hours of day working on chair only. Due to lack of physical awareness most of the times people directly or indirectly tend to be lethargic or quiescent. Sedentary behaviour can be voluntary when an individual is lazy and wilfully chooses not to move. Involuntary sedentary behaviour is when an individual has no choice but to remain seated because of the nature of the work or compulsion of completing a task which necessitates the action of remaining seated. Physical inactiveness is not a human nature, where due to this many negative issues can be associated. Scientifically it is found that people having Low energy consumption (<1.5) MET are categorized Sedentary Behaviour (Tremblay et al., 2010).

Effects of sedentary lifestyle

Physical inactiveness is not a nature of human, where many ailments and increased ratio of premature death each year in overall world is a cause of "sedentary death syndrome". Physical inactivity leads to the so-called "disuse syndrome" (i.e., musculoskeletal

fragility, depression, cardiovascular vulnerability, premature aging, and obesity).

Lack of physical activity or physically inactive behaviour is linked with deleterious wellbeing consequences which is the main cause for “sedentary physiology”. Prolonged duration of sitting, whether at a desk at work or next to the wheel of a vehicle, can be detrimental for spine alignment (Tremblay et al., 2010).

Also, many surveys have shown that people with a sedentary lifestyle had the lowest lung function parameters (Prakash, Meshram, & Ramtekkar, 2007).

Physical stagnation has been linked toward these health problems:

- Physical lethargy can aggravate specific types of cancer.
- A sedentary lifestyle could pertain to both psychological distresses.
- Inactivity has been linked to an increased risk from certain cardiopulmonary illnesses.
- People who engage in much regular exercise are far less prone to suffer from cardiovascular artery sickness.
- Active people are less inclined to be overweight or obese.
- Sitting for an extended period could indeed result in a loss of skeletal muscle mass.
- High blood pressure and the increase in cholesterol level are associated with physical inactivity (Moriello et al., 2015).

Sedentary lifestyle has brought many health risks to children and adults; According to the recent studies, after hypertension, smoking and high blood sugar levels; lack of bodily action ranked 4th on the ranking of worldwide causes of mortality. It induces muscle loss, or the eroding and dwindling of muscle tissue, and thus raises the vulnerability to physiological long-term damage.

The word WRULD (Work Related Upper Limb Disorder) which can be called Repetitive strain injury is a cause of shoulder

pain in IT Professionals. Shoulder discomfort in IT professionals indicates that the tendons and musculature around the forearm and neck have been imposed in a specific stance for an extended period. The flexion position is frequently not serene, and though individuals endorse the mouse arm or even other arm, though not in a submaximal place. Therefore, muscle / tendon pain and extreme tiredness occur, resulting in stiffness and shoulder soreness(Hagberg M. 1996).

The causes of diseases and solutions explained in various ancient texts.

According to Ayurveda, three doshas are explained; where these three doshas are important as they maintain, sustains, and also destroy the body. And hence it is necessary to understand the concept and the further effects of these doshas.

वायुःपित्तंकफश्चेतित्रयोदोषाः समासतः।
विकृताविकृतादेहंघ्नन्तितेवर्तयन्तिच।।6।।

(अ.सु.आयुषकामीयाध्याय)

Meaning: In this shloka, it is explained that these three doshas with proper balance maintain and sustain the body, where due to the imbalance they destroy the body. This does define the basis of practices in Ayurveda. It has become a foundation to carry out research considering Vaat, Kaf and Pitta. Ayurveda says that the unintended consequences of our actions, to which we are not alerted or aware until the symptoms become noticeable. Furthermore, the ill effects would manifest when their reversibility is vexing, exhausting, and time-consuming, having arisen simply because of our dormant inability to recognise the onset of the TriDosha imbalance.

Importance of Vayu in Charaka Samhita

The prerequisites of knowing the symptoms would require attention to various factors. It would help the healer and therapist or Ayurveda practitioner to suggest suitable remedies. The diagnostic methods were based on certain symptoms. Many such references elaborate on Vayu and its regulatory realm.

वायुर्विश्वमिदं सर्वप्रभुर्वायुश्चकीर्तितः।

वायुर्विश्वमिदं सर्वप्रभुर्वायुश्चकीर्तितः।।3।।

(च.सं.वातू-व्याधिअ. 28.3)

Meaning: Vayu is indeed the esprit that requires a signature, the resilience, the preserver of the body of human organisms, all, and the renowned regulator of the whole spiritual realm.

पित्तंपङ्ककफःपङ्कपङ्गवोमलधातवः।

वायुनायत्रनीयन्तेतत्रगच्छन्तिमेघवत्।। (शा.पू. 5.43)

Meaning: In this shloka, Vata is described above the pitta and Kapha. As it is the main and important for remaining doshas.

Here, it is explained that it is essential to understand the standard characteristics of a compound before determining the illnesses. As a result, before defining the illness triggered by Vayu, shown above verse describes the natural and healthy features of Vayu.

अव्याहतगतिर्यस्यस्थानस्थः प्रकृतौस्थितः।

वायुःस्यात्सोऽधिकंजीवेद्वीतरोगःसमाःशतम्।।4।।

(च.सं.अ. 28.4)

Meaning: If Vayu transitions unhindered in an individual, is situated in its native condition, and is in its original environment, he will survive for further than a hundred years free of illness.

It is explained that if the flow of Vayu is balanced and specific to its location then the person will live long without any disease. This ascertains the importance, and a kind of assurance as once takes care of this transition.

प्राणोदानसमानाख्यव्यानापानैश्चपञ्चधा।

देहंतन्त्रयतेसम्यक्स्थानेष्वव्याहतश्चरन्।।5।। (च.सं.अ. 28.5)

Meaning: Vayu, with its 5 segments, namely prana, udana, samana, vyana, and apana, adequately regulate (sustain) the (features of the) body through its uncompromised motion in the areas associated.

विमार्गस्थाह्ययुक्तावारोगैः स्वस्थानकर्मजैः।
शरीरंपीडयन्त्येतेप्राणानाशुहरन्तिच॥12॥ (च.सं.अ. 28.12)

Meaning: Whenever these five kinds of Vayu are positioned in a place that is distinct from their own, and until they are deficient, those who exasperate the body with illnesses that are precise to their areas and operations. This can also result in immediate fatal injury. The morbid situation of such Vayus causes illnesses to their places and capabilities.

सङ्ख्यामप्यतिवृत्तानांतज्जानांहिप्रधानतः।
अशीतिर्नखभेदाद्यारोगाः सूत्रेनिदर्शिताः॥13॥ (च.सं.अ. 28.13)

Meaning: There are numerous illnesses triggered by these (five varieties of Vayu). Nevertheless, there are 80 major diseases induced by them that are listed in the sutra segment.

Factors that Imbalances Vayu:

According to Charaka there are a few factors which play important role in imbalance or aggravate the Vayu.

रूक्षशीताल्पलघ्वन्नव्यवायातिप्रजागरैः।
विषमादुपचाराच्चदोषासृक्स्त्रवणादति॥15॥
लङ्घनप्लवनात्यध्वव्यायामातिविचेष्टितैः।
धातूनांसंक्षयाच्चिन्ताशोकरोगातिकर्षणात्॥16॥
दुःखशय्यासनात्क्रोधाद्विवास्वप्नाद्दयादपि।
वेगसंधारणादामादभिघातादभोजनात्॥17॥
मर्माघाताद्गजोष्ट्राश्वशीघ्रयानापतंसनात्।
देहेस्त्रोतांसिरिक्तानिपूरयित्वाऽनिलोबली॥18॥
(च.सं.अ. 28.15-17)

Meaning: Vayu gets aggravated by the following:

1. Consumption of obsequious, cold, inadequate, and light meals.
2. Excessive carnal gratification
3. Excessive night-time vigilance
4. Ineffective restorative metrics

5. Treatments that cause additional abolition of Doshas (which include faeces) as well as blood.
6. Fasting excessively
7. Excessive swimming
8. Excessive use of navigation, workout, and another physiological practise
9. Dhatus deficit (tissue elements)
10. Inordinate atrophied muscles as a result of concern, anguish, and illness
11. Resting on uncomfortable mattresses and resting in inconvenient chairs
12. Frustration, daytime sleep, anxiety, and inhibition of biological desires
13. Ama establishment (because of impermissible digestion), trauma, and meal abstention
14. Marmas Injuries (vital sports in the body)
15. Riding above an animal, a camel, a horse, or a speedy vehicle, and slipping from the seats of the animals as well as automobiles.

According to Charaka Samhita, the reasons for Vayu provocation or disparity inside the body are as follows. Due to the obvious aforementioned factors, the aggravated Vayu, while filling up the streams of vasculature that are vacant or became inadequate (tuccha) in performance due to a lack of unctuousness, among others., creates several disorders that impact the general body or a portion of it.

Elaboration on Vata by Madhava Nidhana

Vata is the cause for the disease, and it can be said as subtype of all diseases.

वात्खवव्याधिःवातव्याधिः। (मा.नि.22)

वातेनजानितोव्याधिः वातव्याधिः। (मा.नि.22)

Meaning: by this shloka, Vata is explained as the Vyadhi; which means when there is an imbalance of Vata then Vata gets aggravated and thus results in the form of Vyadhi.

अव्यक्तलक्षणंतेषांपूर्वरूपमितिस्मृतम्।

आत्मरूपंतुतदुव्यक्तमपायोलघुतापुनः॥१९॥

(च.सं.अ. 28.19)

Meaning: Purva-rupa refers to the various embodiments of these ailments' clinical symptoms (premonitory signs). Whenever these clinical symptoms become demonstrated, they are referred to as rupa (real clinical signs). Decrement (laghuta) of those same clinical manifestations indicates that now the illnesses will be healed (apaya).

The term “laghuta” mentioned above has been interpreted by cakrapani. He has also given an alternative interpretation of this term to mean “lightness of the body”. By implication feeling of lightness of the body indicates cure of the diseases caused by vayu.

These purva-rupa becomes in the form of actual signs and symptoms (rupa)

सङ्कोचःपर्वणांस्तम्भोभेदोऽस्थनांपर्वणामपि।

लोमहर्षःप्रलापश्चपाणिपृष्ठशिरोग्रहः॥२०॥

खाञ्ज्यपाङ्गुल्यकुब्जत्वंशोषोऽङ्गनामनिद्रता।

गर्भशुक्ररजोनाशः स्पन्दनंगात्रसुप्तता॥२१॥

शिरोनासाक्षिजत्रूणांग्रीवायाश्चापिहुण्डनम्।

भेदस्तोदार्तिराक्षेपोमोहश्चायासएवच॥२२॥

एवंविधानिरूपाणिकरोतिकुपितोऽनिलः।

हेतुस्थानविशेषच्चभवेद्रोगविशेषकृत्॥२३॥

(च.सं.अ. 28.20-23)

Meaning: The aggravation of Vayu gives rise to the following signs and symptoms

1. Compression, joint inflammation, and anguish in the skeletal system
2. Horripilation, loss of consciousness, and muscle spasms of the hands, back, and neck
3. Palm and foot paresis, as well as deformity
4. Sleeplessness and limb loss of function
5. Fetus, sperm, and menstruation fragmentation
6. Spasming sensations and loss of sensation throughout the body
7. Head, nose, eyes, clavicle region, and neck shrinkage
8. Involuntary spasms, loss of consciousness, and paralysis, as well as splitting pain, pricking pain, intense pain, and
9. Other signs and symptoms are similar.

भेदोऽस्थिपर्वणांसन्धिशूलमांसबलक्षयः।

अस्वप्नःसंततारुक्चमज्जास्थिकुपितेऽनिले।।33।।

(च.सं.अ. 28.33)

Meaning: The following symptoms occur when Vayu is exacerbated in the bone fragments and bone marrow.

1. Fractures in the bones and joints.
2. Osteoarthritis that is pricking
3. Muscular vasculature and strength deterioration
4. Sleeplessness
5. Continuous ache

शरीरमन्दरुक्शोफंशुष्यतिस्पन्दतेतथा।

सुप्तास्तन्व्योमहत्योवासिरावातेसिरागत।।36।।

(च.सं.अ. 28.36)

Meaning: The severity of Vayu in siras (vessels) causes the following side effects:

1. Subtle Oedema and distress throughout the body.
2. Body pulsing and muscle atrophy
3. In the vessels, there is an absence of pulsing.
4. Vessels that are too slender or too heavy.

स्फिक्पूर्वाकटिपृष्ठोरुजानुजङ्घापादंक्रमात्।
गृध्रसीस्तम्भरुत्कोदैर्गह्वातिस्पन्दतेमुहुः।।56।।

(च.सं.अ. 28.56)

Meaning: First and foremost, rigidity, distress, and pricking sensations in the waist, back, knee, thigh, and calf province are symptoms of gridhrasi engendered by aggravated Vayu. All these vital organs experience wiggling sensations regularly.

Importance of Vyayama (Physical Exercise) according to different ancient texts

The word Vyayama means Physical exercise. To overcome or avoid these diseases or the problem explained above; Vyayama is important as it will help to maintain and overcome these conditions. Vyayama (Physical exercises) helps to gain stability, calmness, strength and wellbeing. It acts as a tool for physical and mental alertness. Traditional texts copiously discuss the need for exercise in our lives.

Vyayama according to Charaka Samhita

Charaka has shown us the way of physical exercise for stability and its strengths.

लाघवंकर्मसामर्थ्यस्थैर्यदुःखसहिष्णुता।
दोषक्षयोऽग्निवृद्धिक्षचव्यायामादुपजायते।।32।।

(च.सं. 28.32)

Meaning: The shloka says, good exercises usher lightness, ability to work, stability, resistance to discomfort and, alleviation of doshas, especially Vata, and stimulate digestion power. Features of correct exercise:

स्वेदागमःश्वासवृद्धरगात्राणांलाघवंतथा।

हृदयाद्युपरोधक्षचइतिव्यायामलक्षणम्।।11।। (च.सं. 29.1)

Meaning: The shloka says, perspiration, enhanced respiration, body lightness, inhibition of the heart and such other organs of the body indicate the correct performance of the exercise. Properly exercising promotes body strength. Strength is that which enables one to use one's life properly.

Vyayama (Physical exercise) according to Astangasangraha

Vagbhata stresses body gets tired during exercise as an exercise feature. Like others, he also says that exercise promotes body lightness, increases appetite, reduces excess body fat, and strengthens the body.

शरीरायासजननं कर्मव्यायाम उच्यते ॥ 61 ॥ (अ.सं. 1.3.61)

Meaning: This shloka says, activities, which tire they are Vyayama (Physical exercise) The practice which produces the exertion in the body is called exercise.

Good effects of Vyayama

लाघवं कर्मसामर्थ्यं दीप्तोग्निर्मेदसः क्षयः ।

विभक्तघनागात्रत्वं व्यायामादुपजायते ॥ 11 ॥ (अ.सं. 1.3.62)

Meaning: Exercise brings lightness to the body and mind. It increases the power to work, stimulates the digestive fire, and reduces excess fat in the body. It also strengthens solidifies and helps to bring all the parts of the body in a good shape. It lightens the body and increases the ability to work. It also increases the digestive power and reduces the fat accumulated and strengthens the body and these are all the benefits of exercise.

Vyayama (Physical exercise) according to Susruta Samhita

Here it tells us to maintain good health, for a disease-free and comfortable life. Exercise should be a daily regimen for all of us. It makes the body charming, ever youthful, strengthens and immunizes it. Do it in moderation to realize maximum benefits.

शरीरायासजननं कर्मव्यायामसंज्ञितम् ।

तत्कृत्वा तु सुखं देहं विमृगीयात्समन्ततः ॥ 38 ॥ (सु.सं. 2.24)

Meaning: The shloka says, works involving body exertion are Vyayama (Physical exercise). After exercising gently massage the body all over. Physical exercises offer several benefits listed previously.

शरीरोपचयः कान्तिर्गात्राणां सुविभक्तता ।

दीप्ताग्नित्वमनालस्यं स्थिरत्वं लाघवमृजा ॥ 24 ॥ (सु.सं. 2.24)

Meaning: It increases the metabolic rate and aura of the person and strengthens all the parts of the body, increases appetite, removes laziness, and increases body stability and lightness.

Conclusion:

This various ancient literature explains the root cause of all diseases which are directly linked with sedentary workstyle behaviour. Also, the ways to overcome or the precautionary actions to be taken for such issues are described. Being a working professional most of the times small exercises can make significant difference. Where the work life balance can be achieved very easily by following some basic ancient guidelines. According to Ayurveda the concept of Thee Doshas and the causes due to their imbalances are explained. Where these imbalances can lead to several problems which are explained in the Vata-VyadhiAdhyaya of Charaka Samhita and Madhava Nidhana. The main cause for all sedentary diseases is associated with Vata Aggravation. To overcome these diseases, one should follow the Vyayama which is well defined in the Sushruta Samhita and Ashtanga Hridayam. The importance and the effects of Vyayama are explained here which will be helpful to maintain health. The people those having a sedentary lifestyle can be benefited from these solutions; where one can easily understand the root cause, precaution, and prevention by following these texts. As the IT Professionals are having a sedentary lifestyle; the researcher had studied these sutras and hence came to know that by Vyayama it is easy to overcome these causes. Thus, various ancient scriptures endorse the Vyayama (Physical activity) to be very effective for sedentary lifestyle.

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Understanding Peacebuilding; Voices of Mahatma Gandhi and Nelson Mandela

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Abstract

The concept of peace in the eastern and western world is widely referred to in the works of Mahatma Gandhi and Nelson Mandela. The contribution of both leaders not only brought freedom and political revolution, but the social and economic reforms took place under their leadership and philosophy. Both had the common challenge of freeing the country from the rulers' clutches. However, the issues like racism, inequality and injustice were common yet vicious issues in front of Nelson Mandela whereas; casteism, discrimination and religious conflicts were issues in front of Mahatma Gandhi. Both had a major role in leading the freedom movement and eradicating social evils.

This paper intends to study and understand the idea of peacebuilding as an outcome of the lives of both the peace builders of their time, by highlighting the core concepts and ideologies propagated by charismatic leaders. This would help the researcher to understand the common core principles that promote and contribute to peacebuilding. The paper concludes with an analysis and overview of the impact of peacebuilding

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taken up by these two leaders in t. Thus, their lifetimes. The paper highlights the voices of Mahatma Gandhi and Nelson Mandela in peacebuilding.

Keyword: Peacebuilding, Ideologies, Freedom Movement, Racism, Casteism, Social Evils

Introduction

Mahatma Gandhi believed that nonviolent protest was the best way to change the mentality of people who mistreated others. Mahatma Gandhi did not entirely oppose the use of violence. In cases, where one had to choose between being calm or employing violence, he would support the use of nonviolence. Nelson Mandela anticipated having Mahatma Gandhi as one of his teachers and echoed his call for nonviolent resistance, noting that it was acceptable so long as it was conducted peacefully. Nelson Mandela, after his release from prison, led a nonviolent movement that emphasized reconciliation and took the unusual step of forgiving those who had harmed him. After Nelson Mandela became the first president of South Africa freed of apartheid on May 10, 1994, he embraced the qualities of forgiveness and compassion he had learned from Mahatma Gandhi. He served as the first president of Africa from 1994 to 1999.

Life Journey and Impact

Nelson Mandela and Mahatma Gandhi were both African attorneys who acquired their schooling on the continent. It is noteworthy to notice that both men began their journeys in Africa and then went on to change the rest of the world. After seeing the racial oppression of Indians in South Africa, Mahatma Gandhi felt driven to return to India, which he saw as his “motherland (Gandhi, 1927).” On the other hand, it pained Nelson Mandela’s heart to see white supremacists treat people of his own race badly due to their colour (Mandela, 2003). Both Madiba and Bapu labored relentlessly to unite the underprivileged and establish a social transformation-inducing movement. In addition, their captors imprisoned the two men as a direct result of the various anti-

colonization measures, they deployed. Both Nelson Mandela and Mahatma Gandhi believed that freedom cannot be attained via blind force and that a nation requires a vision to guide it through the difficulties of its history. Both of the world's most powerful leaders placed a significant focus on diversity and inclusiveness. Nelson Mandela advocated for the rights of South African citizens, whereas Mahatma Gandhi advocated for the rights of the unprivileged people. During their whole lives, none of these leaders ever showed animosity toward their former colonizers. Nelson Mandela campaigned for the integration of his people into white society, whereas Mahatma Gandhi prioritized the independence of his nation. Through their dogged perseverance, both of these men were able to break free from oppression and become powerful personalities who helped erase societal disparities in their own countries and around the globe.

Nelson Mandela and Mahatma Gandhi: Journey of Peacebuilders

Mahatma Gandhi adopted nonviolent resistance as his mode of struggle against the British from the outset. Nelson Mandela, on the other hand, had a more combative personality when he was younger and ultimately moderated his stance. Nelson Mandela battled against the tyranny of black people, whereas Mahatma Gandhi fought for the national independence of the Indians. Before his dream came true, Nelson Mandela started his fight at a young age and spent over 20 years in prison. Mahatma Gandhi and Nelson Mandela may be related because he started his legal profession there, close to where Nelson Mandela was raised. While Nelson Mandela ended racism and white supremacy in South Africa, Mahatma Gandhi was able to develop India. Both Mahatma Gandhi and Nelson Mandela are well-known world leaders who, in their respective eras, fought against oppression and inequality and surmounted significant challenges enrooted to achieving their goals.

Methodology of Mahatma Gandhi

In order to achieve independence for India without the collapse of the government, Mahatma Gandhi built a political

movement that was both opposed to the colonial system and had its own views. His appeal to the masses improved the mood of the most helpless among us and gave them greater control over their lives(Gandhi, 1909). India's subsequent socio-economic growth within a robust democratic framework was enabled by institutions strong enough to withstand future shocks, both external and internal. After the tragic events at Jallianwala Bagh, Mahatma Gandhi decided to shift the focus of the liberation movement away from violence. He did have a problem with violent people because they falsely believed they could make no mistakes. There is a natural progression from one level of violence to another. Mahatma Gandhi's "truth force," or Satyagraha, is a form of direct action for a collective protest that is context and circumstance-specific in its aim, technique, and attitude. Involving the practitioner's own conscious suffering, it is also not coercive(Gandhi,1927).

Mahatma Gandhi as peace builder

Mahatma Gandhi says that, in addition to individual efforts, there must also be group efforts. Violence, or Ahimsa, is the source of hatred, death, and destruction. On the other hand, "Ahimsa," which means "nonviolence," is the most important part of his philosophy of peace. Mahatma Gandhi said that if we want to avoid interpersonal, social, national, and international conflicts, we must develop the universal human virtue of ahimsa not just at the individual level but also at the social, national, and international levels. It is a very effective way to keep people from fighting because it comes from a deep understanding that everyone is the same. It means that you do not want to hurt or scare your enemies. It is kindness toward everyone. Altruism is a national and international definition of nonviolence. It is a peaceful way to fight against injustice that involves a specific plan, self-suffering, and sacrifice. Mahatma Gandhi thought that "fasting until death" was the only way to stop injustice. Mahatma Gandhi's plan is moral because he thinks that moral decline is the root of all bad things, including wars(King, 2001). Therefore, he tells people to learn moral principles like honesty, nonviolence or love, self-control,

forgiveness, non-enmity or amity, compassion, kindness, etc. In reality, people have found that values are the best way to get out of many different kinds of arguments.

Nelson Mandela as Peace Builder

Nelson Mandela took a country that was divided and at the brink of civil war and turned it into what is today known as the rainbow nation. Nelson Mandela inherited a poor economy, disparate education departments, a divided society, many defence forces, and he succeeded in integrating all of these into one institution. Nelson Mande tackled this difficult task with strong leadership and charisma, thereby rising above all of these challenges. He also contributed to many peace talks around Africa. Nelson Mandela would be remembered for his ability and inclination to promote and defend the Constitution and uphold the well-being of all South Africans.

World Peace and Perspective

The idea of world peace is that all nations and its people should share freedom, peace, and happiness. It usually includes the concept of planetary nonviolence, either in which nations work together to prevent war voluntarily or through a governmental system. Today, governments around the world have resorted to using military force to resolve issues that have disrupted peace. They frequently fail to recognise that violence begins at the social level, moves to the political level, and finally seeks resolution at the military level. Diplomatic efforts have become more common and ineffective in the face of military power. The economic status of nations also plays an important role in determining the degree of success of any peace initiative. In this worldwide cry for peace, Mahatma Gandhi is looked upon with possibility of any revolution without bloodshed (Gandhi, 1927). His ideas are universally accepted and solely viewed as a solution for social and cultural advancement. People consider him the “Father of the Nation” in both political, social and economic aspects, and his counsel is a straightforward method for boosting regional economies.

Today's politicians have a significant impact on whether there will be an international peace and whether countries will survive. Nations converse and negotiate to resolve issues within their borders and among ethnic groups. Even though political, diplomatic, and media power contribute to the advancement of this peace process, there is still a great deal of hatred and enmity since peace is not established at the individual level. Governments across the globe are unable to identify the key individuals and power structures that control war frameworks and hotspots of conflict. Instead of provoking anger and concealing lies, discussions should facilitate mutual comprehension. They must do everything possible to prevent the military and militant or rebel groups from fighting or initiating a conflict. Conflicts between communities within and between states are frequently misunderstood and poorly comprehended. This worsens the issue significantly. Conflict resolution cannot be impeded by shifts in the political landscape.

Mahatma Gandhi once observed that one must always allow a third party to decide our problems because if we do not have compassion and tolerance, we will never be able to peacefully settle them (Gandhi, 1909). Many of the ways we resolve conflicts now are remarkably like how Mahatma Gandhi saw the world. A nation that desires war has nothing in this world, but a nation that is starving needs assistance from the rest of the world in all kinds. A nation that disrupts international peace cannot be considered safe in and of itself.

Peace cannot be achieved through negotiations or actions that involve only one party. It has a wide range of various social, ethnic, religious, and political components, as well as a wide range of various approaches to dealing with them and maintaining control over a precarious situation. Any of these concealed elements may come into play once the true nature of the disagreement is discovered. Mahatma Gandhi insisted on fasting every time he wanted to diffuse a confrontational situation because he had so many diverse theories about how to bring about peace and put an end to war. Regardless of whether there was unrest in northern

India or eastern Bengal, he felt at peace and decided to fast even though he lived in another region of the nation. As a result, peace grows and endures forever.

The goal of dialogues should be to increase mutual understanding, not to incite animosity or cover up deceptive tactics. They must forbid even the smallest outbreak of hostilities or war from the military, militant organizations, or rebel groups. The problem is made worse by misrepresentation and a limited understanding of national and international conflicts. The continual process of conflict settlement must not be hampered by shifting political landscapes.

Conclusion

Mahatma Gandhi and Nelson Mandela were two prominent figures who started their journey of Peace in South Africa and have a lot in common. Mahatma Gandhi was the leader of one such first great anti-colonial movement, also for the spiritual message he offered to humanity. Nelson Mandela was the leader of the struggle against apartheid in South Africa. These two great men never met but were parallel in their struggles. Nelson Mandela drew on Mahatma Gandhi's words, ethics and experience. Their commonalities include their formidable ability to resist, their spirit of harmony, their Universalist ethics, and today's status as icons. The greatest difference between Nelson Mandela's and Mahatma Gandhi's concerns was non-violence. While Nelson Mandela believed that violent protests could sometimes be necessary in the face of governmental violence, Mahatma Gandhi firmly rejected this idea. Indeed, Nelson Mandela and Mahatma Gandhi's ideology has created a revolution that both countries cherish till date.

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Book Review – Swara Yoga

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Abstract

Asana and pranayama have become household phrases due to the Yogic resurgence of recent years, but most practitioners haven't really delved into the heart and depth of these practices. The most practical and exciting branch of yoga is related to prana- Vital Force, which is the dynamic principle that underlies everything. If one wants to have control over their mental processes, it is advised that they understand the regulation of prana. Controlling the breath promotes wellness, an increase in stamina and energy, a healthy complexion, more vitality, the expansion of knowledge, and an extension of life. Most of the people don't understand the exact difference between Pranayama and Swara yoga. In swara yoga, as in all other yogas, importance is given to the theoretical as well as the practical aspects of the breath. The "Shiva Swarodaya" is an ancient Sanskrit Tantric literature that contains the Swara Yoga teachings. The lessons in this text take the form of a conversation between Lord Shiva and his wife Parvati. Swara Yoga is a significant, advanced Tantric practice that examines the movement of Prana (life force energy) in order to comprehend the more subtle rhythms and their effects.

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This book provides a complete description of Swara yoga as taught in the Satyananda Yoga tradition by Bihar School of Yoga

Keyword: Swara Yoga, Tantra, Shivswarodaya

Introduction

Swara Yoga is a book written by Muktibodhananda Saraswati of the Bihar School of Yoga. The book opens with a foreword by Swami Satyananda Saraswati on Swara yoga. Herein he describes various dimensions of yogic practices and how the science of yoga has developed. The foreword also refers to inner perfection and asserts that yoga is everyone's right. Yoga does not distinguish between the secularist and non-religious ideal, or between the fragmented high-born or low-born, but it is equal for all, and as a result, numerous yogic systems have developed.

Swara yoga is an old science that links the breath to the sun, moon, and the five elements, allowing us to regulate our emotions, treat illnesses and become tuned in to the rhythm of the cosmos.

If one wants to increase work efficiency, want material progress, wealth, wants to control their emotions, want to get attuned to the universe, wants to connect with oneself, the fulfilment of all these desires lies in the breath. Swara yoga teaches it systematically.

Swara yoga is a pranic technique that gives the body a rhythmic approach and regulates the breath. Modern understanding of electromagnetic fields is accelerating in various bioenergetics ways to comprehend. As Swami Satyanand Saraswati implies the science of Swara yoga is esoteric. The book elaborates on Swara yoga being associated with more tantric traditions and its transmission through the oral tradition of passing knowledge that India used to pursue in the past. When yoga is attached to this philosophical concept and in a scientific manner, it creates a holistic understanding of the science of the sound of once-on-the-breath in a union pattern and realization of the cosmic understanding of human existence.

For the common person, respiration is a process but when taken into consideration the deep understanding of breath that is the one who understands the significance of the sound of breath. Despite the fact that, as stated in the book, swara yoga is, therefore, an integrative Pranayama practice with extensive scientific understanding. The book further elaborates more on Swara yoga that is a breath flow along with awaking and rising consciousness.

I. Symposium of Energy, Sound and Prana

The book begins with the words Swara, which represent a free flow of air from the mouth and nostrils to vital aspects.

Swara yoga is introduced in the first chapter by the author. He discusses the significance and contributions made to the yogic way of life and world peace over many centuries. Swara yoga, which was practised thousands of years ago, is mentioned in the book as covering topics that are currently in demand such as bioenergetics, psychotropic, and others. According to the author, most tantric traditions guarded Swara yoga, but it is now available to anyone to practise and benefit from. The author distinguishes between Swara yoga and Pranayama, with Swara yoga which emphasizes on the analysis of the breath and its significance in relation to various pranic rhythms. He also sheds some light on Swara yoga's mythological principles and its modern relevance.

In the second chapter, the author explains the concept of prana and its variations. Prana, according to the author, is related to the life force. According to Swara yoga, the body is the repository for all life energy, and the endless electrical currents that run through our bodies are what propel each individual's physical being. He demonstrates how Purana can be identified using scientific discoveries.

In the third chapter, the author discusses how contemporary scientific research on ions and electromagnetic fields parallels the yogic idea of the universal prana. He explains that the existence of electromagnetic energy in the atmosphere has been investigated and confirmed by scientists to be essential to the

survival of life. According to the author, the prana can also be thought of as a magnetic field with both good and bad sides, which is why it is so crucial for understanding Swara yoga. He makes a reference to positively and negatively charged ions, which are comparable to the positive and negative energies of prana. The author mentions that there is a possibility for yogic study and modern science to find common ground as a result of new scientific investigations.

The author emphasizes the significance of the nose in the fourth chapter. According to him, the nose serves as a crucial intersection for the transmission of energy between the internal and external worlds. He contends that the mooladhara chakra, the energy centre found at the base of the spinal column, is linked to the sense of smell. It serves as the source of men's spiritual power. He then turns his focus to the nasal socket, describing how the Ida and Pingala major energy sockets are regulated and controlled by the breath.

In the fifth chapter, the author talks about consciousness in relation to the energies that we oversee. He draws a distinction, pointing out that Swara yoga's primary goal is not just to control and regulate one's mental faculties through breathing. In order to actually experience the existence of supreme consciousness, one must focus on the pranic flow. The author backs up his statement with findings in the field of physics, which suggest that matter is composed of trillions of different combinations of particles, molecules, atoms, and sub-atoms. The author points out that all the goals involved in the situation are linked to the surrounding energy. Then he discusses the cosmic mind set, in which he discusses the significance of manifestation in the light of previous theories regarding the universe's creation.

The author discusses the human mind and consciousness in the sixth chapter. He mentions that the mind is composed of Atman Shakti, or the creative power of consciousness, according to yoga. According to him, yoga defines the mind and consciousness

by allowing one to be open to the universe's most subtle vibrations. The more sensitive you are, the more subtle vibrations you will be able to detect. He says that in order to experience peace, one must go through all three stages of consciousness. He points out that modern science is constrained by the fact that it cannot precisely define what consciousness is, which is why yoga has been able to address the issue by developing awareness through methodical techniques. He asserts that the true form of consciousness is pure and cosmic and has no mind or body.

The author discusses the Swara form and sound in the seventh chapter. He explains that Swara is a highly scientific process rather than a conceptual one. According to yoga and tantra, the vibrations of prana are carried by the breath. He also makes reference to the Upanishads, which mention how the mantra Soham manifests as an audible sound in the inner ear upon conscious mental reception with the breath, freeing one from Karma and Sanskar. He continues by explaining the significance of sound and vibration in attending to deep consciousness. He then goes over some techniques for using concentration to calm a restless mind. He mentions that prana is crucial in order to transcend the mind's limited abilities. When consciousness reaches its limit, Soham, a representation of a personal experience, enters the cosmic experience of OM.

Moving on to the eighth chapter of swara yoga, it enlightens the readers on the five sheaths of life. The book depicts both the physical and psychological dimensions of the koshas or sheaths. Furthermore, the book elaborates on the super consciousness of the body, which can be elevated by activating various questions and bridging a link between the conscious and subconscious mind. This book reflects the intricate understanding of Pranayama kosha and its major connection with Vijnananmaya kosha.

Ten sub chapters of this book refers to the human evolution through questions and describe the third process of transformation from the primal stage of life to an aware state of life, which enables an individual to accelerate the evolution process.

The book then goes on to explain prana Vayu and its importance in the body, as well as its circulation, modification, classification, and function. According to the Koushitaki Upanishad, each sense has its own prana that stems from align Purana. Swara yoga effectively elaborates on the relationship between the body and prana Vayu. Several Upanishad references have been included to effectively deepen the understanding of life force. Author thoroughly describes udana, prana, samana, apana, and vyana.

This book describes the pranic network in the body in detail. The design is based on nuclear hydraulics and various neural networks that act as auxiliary elements in the breathing process. This book discusses the Nadi network, which has structural and spiritual consciousness. It resonates the subtle vibration that travels through the body from the sole to the crown, carrying Prana through the length and breadth of human body. Furthermore, the author of this book elaborates on the Swarayog's experience in various Nadis constituting the human body. The book also discusses the effect of Swara yoga on the SushumnaNadi, as well as its transcendence. Chakras were briefly described in Chapter twelve as scientific tools for locating and assisting with the blockage of any energy circuit. The author's book briefly describes the proximity of identifying chakras and ways to activate them effectively through practice.

II. Shastra and TattwaSadhana

This science can be known by consistent practice or learning from one's own experience. That is why in Chapter no.14, a practical insight of Swara Shastra is discussed.

It is quite likely that many people may receive a notion that it's a guide mainly for yogis, but the best part of this book is that it will be helpful to everyone, the one who is progressing on the spiritual path as well as any household busy with mundane activities.

It is the right of everyone to understand their self. Yoga and Tantra practices help us to go beyond the senses and move towards the infinite nature of our consciousness.

It is said that

चलेवातेचलंचित्तंनिश्चलेनिश्चलंभवेत्।

योगीस्थाणुत्वम्आज्जोतिततोवायुंनिरोधयेत्।।2।।

Hatha yoga pradipika 2-2.

The movement of the breath is a mirror to the movement of the mind. There are two ways to control this.

- 1) If the Pranas are controlled, the mind can also be controlled. - Path of Hatha and Swara Yoga
- 2) If the mind is controlled, the Pranas also come under control. - Path of Raja and Jnana Yoga.

To control Prana is like controlling an elephant but to control the mind is like controlling the air. So, people find it much easier to control Prana instead of mind with consistent efforts.

Few practices are prescribed as a prerequisite for this. The Practitioner should follow a certain kind of healthy lifestyles to ensure the smooth functioning of all the body systems. One can ensure accurate results if there are no digestive, respiratory or Nasal Defects found in the body.

- 1) The Cleansing practices are quite useful to purify the body, nadis, and chakras to strengthen the whole system.
- 2) Person should follow the concept of Mitahara which means focusing on the quality of food (satvik) and consumption of food should be Moderate.
- 3) The Practitioner should avoid oversleeping.
- 4) One should practice one-pointedness of mind consistently.

Chapter 15 again reminds us of the true objectives of Swara yoga and how it relates to the concept of separation and union in Yoga and Tantra.

First, there is a union between Chandra and Surya Swara which leads to the union of Prana and Mind. The moment that takes place, matter and energy are separated. The Purpose of Yoga is the Separation of matter and energy, and the union is used only as means to achieve it.

Chapter no.16 deals with describing three important Nadis and their Characteristics. The right nostril is associated with Pingala Nadi, or Surya Nadi and the left nostril is associated with Ida Nadi, i.e., Chandra Nadi. The Pingala is associated with the left hemisphere of the brain that controls the right side of the body. The Ida Nadi or Chandra Nadi is associated with the right hemisphere of the brain that controls the left side of the body.

One may think of the nose as the brain's primary switch. It can turn on and off the hemispheric activity as well as stimulate electromagnetic activity on one side of the body. However, there are times when you may need to adjust the nostril to the activity, such as when practicing meditation (left nostril) or engaging in a demanding activity (right nostril).

One can follow some of these techniques to adjust the nostril and change the swara.

- 1) The left nostril is opened when you sleep on your right side, while the right nostril is opened when you sleep on your left side.
- 2) Breathe in through the active nostril and out through the passive nostril to change the dominance.
- 3) Bathing in hot or cold water can help to shift the dominant nostril.
- 4) The opposite armpits can also be pressured to open the swaras (Due to this, many historical paintings of sages showed them sitting in meditation with a YogDanda beneath their armpits)

The third Swara, also known as “Sushumna,” in which the left and right sides of the body are equally balanced. It represents “Shiva” (pure consciousness).

In the due course, with practice, one can easily start recognizing the flow of breath. The swara Shastra also recommends reduced length of Swara to retain vital energy in the body and experience progress in Pranic and Mental abilities. It also advocates the practices of Pranayama i.e., Inhalation, Exhalation, and Retention of breath help control the length of Prana. Amongst all

Pranayamas, the practice of “Nadishodhana” is given prime importance as it establishes uniformity in Breath. After recognizing the Swara, the book describes timing the Swara. Active Nadi flows for 60 minutes approx. then Sushumna functions for 1 to 4 min in between and again the other Nadi starts operating.

Thus, Chapter no.17 mainly deals with biological rhythms and adjusting the swara cycle by using different techniques.

Chapter no. 18 deals with all the practical observations by Bihar school sadhakas who practiced swara sadhana for a period of six months and derived conclusions. It will serve as a base for any practitioner. Swara yogis were able to determine the activities best suited to the left nostril dominance and the activities best suited to the right nostril dominance simply by witnessing the direct impact of solar and lunar currents of breath on human conduct.

There are various activities prescribed in Chapter 19 that one can use in daily sadhana.

Activities prescribed in various swaras are as follows:

1. Activities prescribed in Lunar Swara:

Initiation of auspicious ceremonies, weddings, religious practices, new projects, singing, playing, travelling, drinking water, etc.

2. Activities prescribed in Solar Swara:

Activities related to hard work and strenuous physical effort, warfare, challenging ventures, trade, intake of food, sleep

3. Activities prescribed in Sushumna Swara

which means when shoonyaswara is active, it is forbidden to engage in any worldly activity, rather one should engage in yogabhyasa, meditation, puja, and other peaceful and spiritual pursuits.

Chapters twenty and twenty-one deal with Tattwa Vichara and Tattwa Sadhana. It is a part of advanced Sadhana. Tattwa is the root cause of creation. There are different parameters to identify Tattwa like length of exhalation, the direction of flow from the nose, duration, sequence, and taste of tattwa in the mouth. By performing Shanmukhi Mudra, practitioner gets familiar with the

Tattwa. To ensure a good balance in life and to be successful, the Tattwa sadhana practice is essential.

Each tattwa has its own symbolic form known as Yantra. As a part of Tantra practice, one should draw a yantra, coloring it with the appropriate color, and chanting Bija Mantra.

Chapter 22 highlights the importance of the Guru Tattwa in human life.

In Indian culture, Guru is considered as the supreme person. Every religious text says that Guru is the way to know the truth. Guru has a unique importance in life. The answer to all human problems and questions is gained by being near to a Guru. A Guru's job is not only to teach and guide but to change a person's life from the inside out, for which he strives.

III. Glimpsing on Shiva Swarodaya

The third section of the book primarily deals with the English translation of the original Sanskrit Text of Shiva Swarodaya. Shiv Swarodaya is an ancient scripture consisting of 395 sutras. This secret science of Breathing was first revealed to Parvati by Shiva. It is also known as “the Tantrik science of Brain Breathing”.

Shiv Swarodaya's practice enables us to align our breathing with the rhythm of the universe so that most of our daily works can be done effortlessly.

The summary of the first 22 chapters of the book is itself a part of these sutras. Additionally, there are sutras regarding Yearly predictions, Death Predictions, Questions on war, how to captivate someone, and how to maximize the chances of conception. All of these sections mainly deal with Tantra Sadhana.

Conclusion

Tantra Vidya is the science called “Psycho-Kinesis”. The human mind and its powers are infinite. According to scientists we use only 10% of the total powers of the human brain. Other powers cannot be used due to ignorance/forgetfulness and delusion. Remedies can awaken these latent powers of the brain. Doing so makes the brain more brilliant and the inner mind more powerful.

But should this powerful mind be used for good or evil? It is ultimately in our hands.

There is a great scope for Swara Yoga in the research domain. One can use the techniques from this text for therapeutic purposes for various medical conditions like asthma, hypertension, diabetes, etc. As the theory regarding conception found to be true, it will work as a subordinate to the method of contraception.

Scientists throughout the world are interested in the Science of Swara which is a part of Indian Traditional Lore. Through dedicated consistent practice, Inner vision, and Self-analysis, Yogis found several observations and transmitted them to later generations through Guru Shishas Tradition. It's a need of the hour to approve these observations with scientific tools. There are a few more books one can refer to regarding Swara Yoga such as "Swara Yoga by Swami Shivananda", "Swara Chintamani by S. Kanan", and "Breath, Mind and Consciousness" by Harish Johari. But this book can give personal enrichment to the reader and covers the yoga and Tantra spectrum thoroughly.

The author is an ardent student of Yoga and well-versed in the Scientific and Traditional aspects of Yoga. The knowledge and application of this secret science of Breathing is insurance against failure, disappointment, disease, and misery and a guarantee of success and happiness. Its application gives practical and tangible results

Finding a true spiritual Guru who belongs to the Original Tantra tradition, is the biggest hurdle to learning Swara Yoga in this Modern era. At the same time practicing this with utmost responsibility, basic sense, and sanity is expected from Sadhaka or Disciple. Then only this path of Swara Yoga will be utilized to improve the quality of lives, which will hasten up the process of human evolution.

References

- Muktibodhananda, S., 1984. Swara Yoga. Munger, Bihar.
- Muktibodhananda, S., 1984. Swara yoga: the tantric science of brain breathing.

Call for Papers

Peaceworks invites contribution for its upcoming issues on various topic concerning peacebuilding and development in South Asia, issues surrounding conflict resolution, SDGs, human rights, gender equality and others inter-disciplinary writings.

- Original un-published (not under review for publication anywhere) articles/ research papers, project notes, commentary, book reviews; should be submitted.
- All contributions to be submitted in MS Word (doc/docx) file, Times New Roman, Size 12, Line spacing 1.5 in English (UK style).
- Research papers/articles (including acknowledgements and references) must not exceed 6000 words. Project notes, commentary and book reviews must not exceed 3000 words. Research papers/ articles to be accompanied by an abstract of 150-200 words maximum and up to 5 keywords.
- Main content of a research paper/ article should be arranged under systematic headings and sub-headings which should be in bold. Section numbers may be used to logically structure the paper.
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- Full citation of all references and sources must be provided. References within articles and in the references,section should follow the Harvard style of referencing.
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