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Internal Quality Assurance Cell (IQAC)

3.3.2- BOOKS / CHAPTERS

2017 – 22

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3.3.2 Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years

Sl. No.	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the conference	Name of the conference	National / International	Year of publication	ISBN number of the proceeding	Affiliating Institute at the time of publication	Name of the publisher
1	Dr. Y. Mallikharjuna Rao	Bhakthi	కావేటిరంగా కరుణాంతరంగా				December 2017	ISSN: 2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
2	Dr. Y. Mallikharjuna Rao	Bhakthi	రామ లాలీ మేఘశ్యామ లాలీ				March 2018	ISSN: 2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
3	Dr. Y. Mallikharjuna Rao	Bhakthi	భక్తుడూ శివుడే				February 2018	ISSN: 2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
4	Dr. Y. Mallikharjuna Rao	Bhakthi	ముక్తియే గమ్యం				January 2017	ISSN: 2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
5	Dr. Y. Mallikharjuna Rao	Bhakthi	వ్యక్తి కాదు శక్తి				February 2017	ISSN: 2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
6	Dr. Y. Mallikharjuna Rao	Bhakthi	ఉపనిషత్ సారం జీవధార				March 2017	ISSN: 2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
7	Dr. Y. Mallikharjuna Rao	Bhakthi	అనంత సంపదలిచ్చే అక్షయ తృతీయ				April 2017	ISSN: 2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad

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Sl. No.	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the conference	Name of the conference	National / International	Year of publication	ISBN number of the proceeding	Affiliating Institute at the time of publication	Name of the publisher
8	Dr. Y. Mallikharjuna Rao	Bhakthi	పరమపద సోపానాలు షట్చక్రాలు				June 2017	ISSN: 2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
9	Dr. Y. Mallikharjuna Rao	Bhakthi	ఉపనిషత్తులు గురు బోధా నిధులు				July 2017	ISSN: 2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
10	Dr. Y. Mallikharjuna Rao	Bhakthi	20 మణుగుల బంగారం				August 2017	ISSN: 2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
11	Dr. Y. Mallikharjuna Rao	Bhakthi	లక్ష్మీ ప్రదాత				October 2017	ISSN: 2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
12	Dr. Y. Mallikharjuna Rao	Bhakthi	పుణ్యవారాశి కాశి				November 2017	ISSN: 2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad

ఈ సంచికతో
తిరుప్పావై
అనుబంధంగా అందుకోండి

భక్తి పత్రిక

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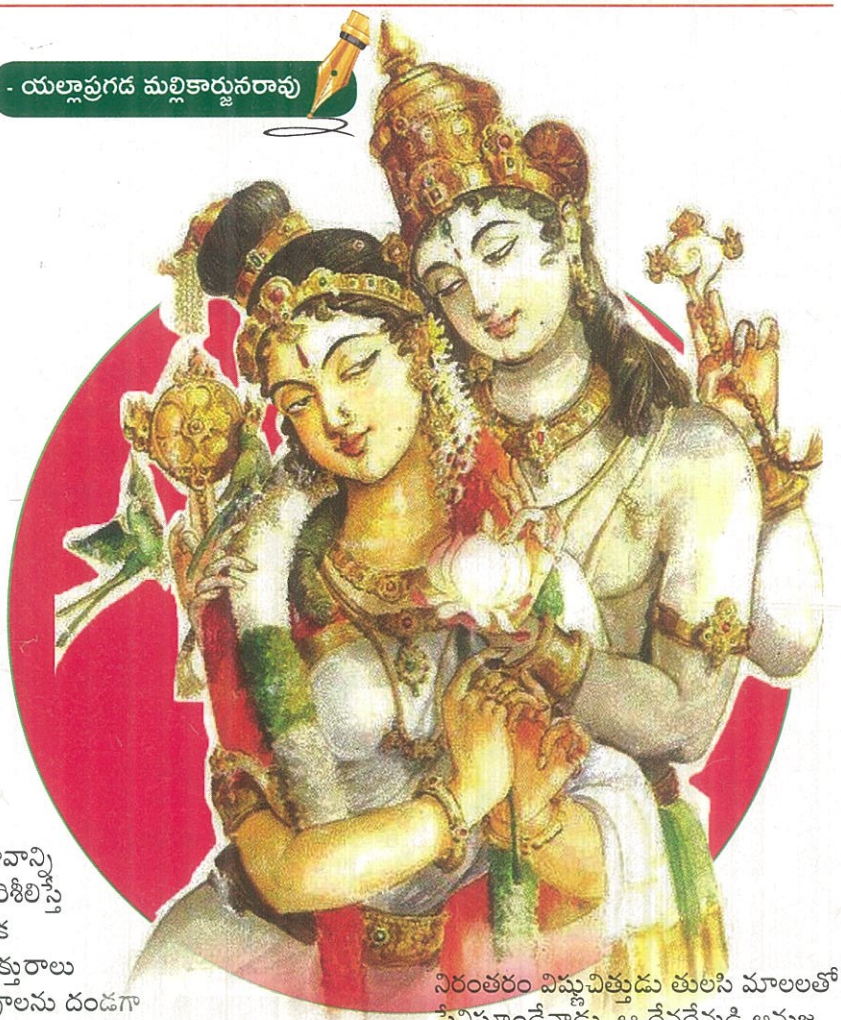
వెల రూ. 51

కావేటి రంగా...

కరుణాంతరంగా!

తెలుగునాట భక్తి తరంగ డోలికల్లో రంగనాథుణ్ణి తమ ఇంటిపట్టిగా, నోములపంటగా సంభావిస్తారు. జోలపాటల్లో 'శ్రీరంగ రంగరంగా... మాయన్న కావేటి రంగరంగా...' అంటూ బిడ్డకు జోలలు పాడుతూ రంగనాథుడికి తల్లులు జోతలర్పిస్తారు. గోదామాతను తమ ఇంట పుట్టిన ఆడపిల్లలతో సరిపోల్చుకుంటూ ఆనందించే తల్లిదండ్రులు ఎందరెందరో! గోదారంగనాథుల దివ్య కల్యాణోత్సవాన్ని కళ్లారా ఒక్కసారి చూస్తే చాలు జన్మధన్యమవుతుంది.

- యల్లాప్రగడ మల్లికార్జునరావు



ధనుర్మాసం నెలరోజులూ ఉదయవేళలో గోదాదేవి రచించిన పాశురాలను గానం చేస్తుంటారు. ఆ తిరుప్పావై దివ్య ప్రబంధ అనుసంధానంతో భగవానుడి అనుగ్రహాన్ని సులభంగా పొందవచ్చునని భక్తుల నమ్మకం. తిరుప్పావైని సాక్షాత్తూ లక్ష్మీదేవి అవతారమే అయిన గోదాదేవి రచించడమే దీనికి గల కారణం. సాక్షాత్తూ వైకుంఠవాసుడే రంగనాథుడు. ఆ స్వామిని నిరంతరం అనుసరించి ఉండే లక్ష్మీదేవియే గోదామాత. శ్రీరంగంలో అర్చామూర్తిగా ఉన్న ఆయనను విష్ణుచిత్తుడి కుమార్తెగా అవతరించిన గోదామాత వరించింది.

ఆముక్త మాల్యద

అసలీ పేరులోనే పరమ భక్తి కనిపిస్తుంది. ఆముక్త అంటే అలంకరించుకున్న అని అర్థం. మాల్య అంటే పూలదండను, 'ద' అంటే ఇచ్చేది అని అర్థాలు. స్థూలంగా భావాన్ని పరిశీలిస్తే ఒక భక్తురాలు పూలను దండగా కట్టి ఆ దండను మొదట తాను అలంకరించుకుని తర్వాత భగవంతుడి మెడలో వేసేది. ఇంతకీ ఆమె ఎవరు? ఆమెయే కావ్యనాయిక గోదాదేవి. ఆముక్తమాల్యద అనే సంస్కృత పదానికి తమిళంలో సమానమైన అర్థం సూడికుడుత్తె. ఈ పదమే జన వ్యవహారంలో 'సూడికుడుత్తమ్మ', 'చూడికుడుత్తమ్మ'గా ప్రసిద్ధి వహించింది. విష్ణు భక్తుడైన విష్ణుచిత్తుడి ఇంట అవతరించింది. చిన్నప్పటి నుంచి విష్ణుభక్తురాలు. విల్లిపుత్తూరులో మన్నార దేవుడి ఆలయముండేది. ఆ స్వామినే నిరంతరం విష్ణుచిత్తుడు తులసి మాలలతో సేవిస్తూండేవాడు. ఆ దేవదేవుడి అనుజ్ఞ మేరకే వైష్ణవ మత ప్రాభవాన్ని ప్రచారం చేసేవాడు. వాస్తవానికి విష్ణుచిత్తుడికి చదువు అబ్బలేదు. కేవలం నిర్మల భక్తి మాత్రమే ఉంది. ఆ భక్తిశక్తితోనే వైష్ణవమత విశిష్టతను చాటిచెప్పాడు. తులసివనంలో విష్ణుచిత్తునికి దొరికిన గోదాదేవి క్రమంగా యుక్తవయస్సుకు వచ్చింది. మన్నారు దేవుని ఆలయంలో దేవుణ్ణి సంకీర్తిస్తూ ఒక దశలో ఆ స్వామినే వివాహం చేసుకుంటానని పట్టుబట్టింది. గోదాదేవి మన్మథావస్థను చూసిన విష్ణుచిత్తుడు ఇదెలా సాధ్యం? ఈ మానవకాంతకు, ఆ ఆలయంలోని

దేవతకు వివాహం జరగడమెలా అని అనుకుంటూ ఉండేవాడు. చివరికో రోజు తన మనస్సులోని మాటను ఆ దేవుడికి విన్నవించాడు. దానికి సమాధానంగా ఓ రోజున విష్ణుచిత్తుడి కలలో దేవదేవుడు కనిపించాడు. గోదాదేవిని శ్రీరంగానికి తీసుకెళ్లమని చెప్పాడు. విష్ణుచిత్తుడు సరేనన్నాడు.

శ్రీరంగ యాత్ర

విష్ణుచిత్తుడు గోదాదేవిని వెంటబెట్టుకుని శ్రీరంగానికి బయలు దేరాడు. ఆయన వెంట ఎందరెందరో వైష్ణవ భక్తులు నడిచారు. వైకుంఠం విరజానది ఒడ్డునున్నట్టు కావేరీనది ఒడ్డున అలరారుతున్న శ్రీరంగధామమే భూలోక వైకుంఠం. అక్కడికే విష్ణుచిత్తుడి ప్రయాణం సాగింది. ప్రాకార దేవతలందరికీ నమస్కరించుకుంటూ విష్ణుచిత్తుడు ముందుకు కదిలాడు. స్వామి దర్శనమైంది.

నారాయణ భూ ప్రభృతిక
గౌరవ వద్వస్తువితతి కంటె మిగిలి పెం
పారు గరిష్ఠత గల పర
పూరుషు శరణంబు వేడి పొగడెద నిన్నున్

భూమి తదితరాలకంటే ఎంతో బరువైన వాడు ఆ స్వామి. పరమ పురుషుడైన ఆయనను శరణువేడి పొగుడుతున్నట్టు విష్ణుచిత్తుడు చెప్పుకున్నాడు. అన్నిటికంటే బరువైనవాడు అని అనడంలో ఇక ఆయనను మించిన వారు మరెవరూ లేరనే స్పష్టమైన భక్తిభావం ఇక్కడ కనిపిస్తుంది. ఆ తర్వాత పద్యంలో కూడా శ్రీరంగనాథుడి సర్వవ్యాపకత్వాన్ని విష్ణుచిత్తుడు వివరించి చెప్పాడు. సృష్టి, స్థితి, లయలన్నీ ఆ స్వామిలోనే కలుగుతున్నాయని అటువంటి ఆ స్వామిని సేవిస్తానని ప్రార్థించాడా భక్తుడు.

పర పురుషునికంటె బరుడనా జనువాని
బరమాత్ము ముక్తికై పరమయోగి
పరిషత్తుచే సదా భావింపబడువాని
నెవ్వనియందు బ్రాకృతములైన
సత్త్వాదిగుణముల సందడి లేదట్టి
విమలుని సర్వభూతములకంటె
నాద్యుడు శుద్ధుండునగు విభుగళా
కాష్ఠనిమేషాది కాలసూత్ర
మయిన యెవ్వాని శక్తి ఇంద్రియ వితతికి
గోచరము గాదొ నిర్లేపుడై చెలగుట

నతివిశుద్ధుడు దానయ్యు నౌపచార
వృత్తి బరమేశుడగు నిన్ను విష్ణు దలతు

జీవులన్నిటికంటే పైవాడు, సర్వ విలక్షణుడు, ఉత్కృష్టుడైన ఆత్మగా ఉండేవాడు, మహాయోగులు, మోక్షార్థులు నిత్యం ధ్యానించేవాడు శ్రీరంగనాథుడు. ఆ స్వామిలో ప్రకృతి సంబంధమైన సత్వరజస్తమోగుణాలు లేవు. ఎంతో స్వచ్ఛమైనవాడు. సృష్టికంతటికీ ముందున్నవాడు, శుద్ధుడు, సర్వ వ్యాపకుడు ఆ శ్రీరంగనాథుడు. కాలాన్ని నడిపించే వాడే ఆయన. ఇంద్రియాలకు అందని మహిమ కలిగినవాడు ఆ స్వామి. అలాంటి మహిమాన్వితుడు శ్రీరంగనాథుడని విష్ణుచిత్తుడు కీర్తించాడు. ఆ కీర్తనలు విన్న స్వామి ఆయన్ను పలుకరించాడు.

రంగమందు పెండిలి

విష్ణుచిత్తుడి పక్కనే ఉన్న గోదాదేవి అందాన్ని చూసి రంగనాథుడు ముచ్చటపడ్డాడు. అప్పటికప్పుడే తన శుద్ధాంతానికి చేర్చుకున్నాడు. అసలు గోదాదేవిని తన దగ్గరే ఉంచుకుని మాయా గోదాదేవిని విష్ణుచిత్తుడి వెంట పంపాడు. తీరా ఇంటికెళ్లి చూస్తే పల్లకిలో గోదాదేవి కనిపించదు. అంతటి భక్తుడూ రంగనాథుణ్ణి ఆక్షేపిస్తాడు. అప్పుడు భక్తుని మాటమన్నించాడు రంగనాథుడు. గోదాదేవికి, తనకు వివాహం జరిపించమని మధ్యవర్తులుగా బ్రహ్మ, సరస్వతులను, శివపార్వతులను విష్ణుచిత్తుని పంపుతాడు. దేవతల మధ్యవర్తిత్వానికి విష్ణుచిత్తుడు ఆనందించాడు. తొలుత లక్ష్మీదేవి భృగువుకు జన్మించింది. ఆ తర్వాత సముద్రుడికి కుమార్తెగా అవతరించింది. అలాగే నాకు ఆమెయే తులసీవనంలో లభించిందంటూ తనను తాను భృగుమహర్షితోనూ, సముద్రునితోనూ పోల్చుకుని మురిసి పోయాడు విష్ణుచిత్తుడు. సీమంతవీథిలో చేర్చుక్కతో నానారత్న భూషణాలతో దేవతాంగనలే గోదాదేవిని అలంకరించారు. ముత్యాలు గుచ్చిన నల్లంచు దుప్పటి తెరసెల్లా మీదుగా గోదారంగనాథులు సుముహూర్తవేళ జీలకర్ర-బెల్లం పెట్టుకున్నారు. తలంబ్రాల తరువాత ...

గళమున గట్టెను హరి మం
గళసూత్రము పులక లతివ గాత్రము బొదువన్
నెలతయు బతియును గరముల
నలవరిచిరి కంకణంబులన్యోన్యంబున్

కావేరీ ఒడ్డున చందన తోటల్లో గోదాదేవిచే మన్మథసామ్రాజ్యాన్ని పాలింప చేస్తున్నాడు రంగనాథుడు. కరుణాంతరంగుడై లోకాలను పాలిస్తున్నాడని ఆముక్తమాల్యదను ముగించాడు శ్రీకృష్ణదేవరాయలు.

విష్ణుం వందే!

- అప్పాల శ్యామప్రణీత్ శర్మ

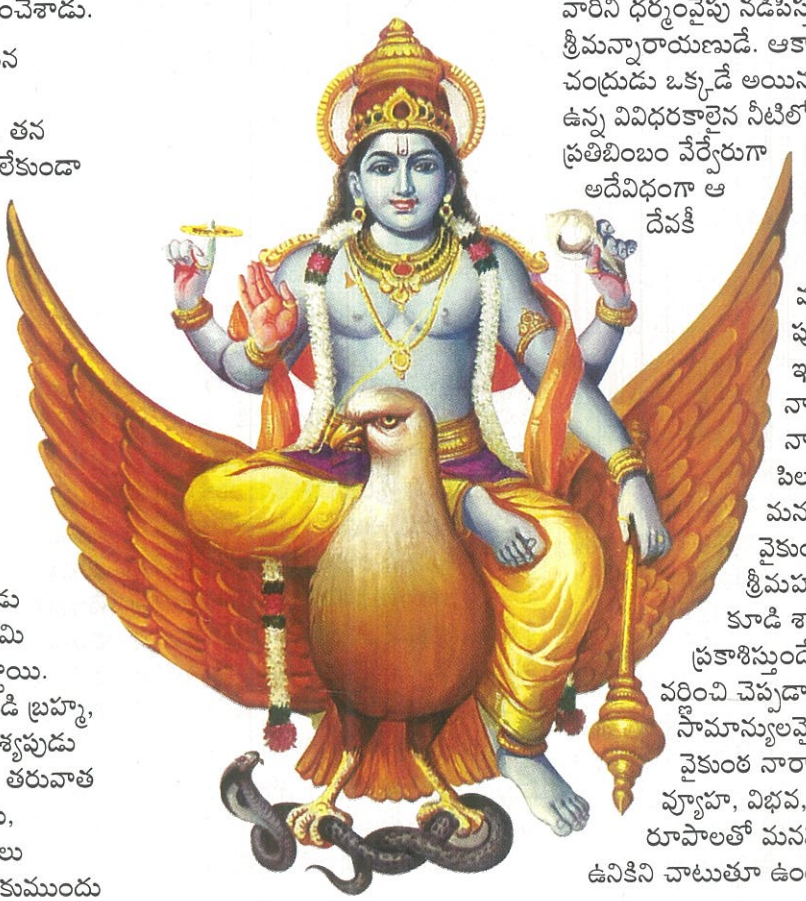
నిరాకార నిర్గుణ స్వరూపమే పరబ్రహ్మ. ఆయనకు ఒక రూపమంటూ ఏర్పడినప్పుడు అది శ్రీమహావిష్ణువుగా దర్శనమిచ్చింది. సృష్టి, స్థితి, లయాలకు కారణభూతుడు, సర్వశక్తిమంతుడు, అన్ని జీవులనూ పోషించేవాడు ఆయనే! మార్గశిర ధనుర్మాసాల సంధికాలంలో శ్రీమహావిష్ణు ఆరాధన సకల శుభాలను ప్రసాదిస్తుంది.

అహమాత్మా గుడాకేశ
సర్వభూతాశయస్థితః
అహమాదిశ్చ మధ్యంచ
భూతానామంత ఏవచ

సర్వప్రాణుల హృదయాలలో నేను అంతర్యామిగా ఉన్నాను. నేనే ఆది, మధ్య అవసానాలు. అంటే అవన్నీ నావల్ల, నాలో కలుగుతున్న మార్పులే – అని గీతాచార్యుడు అర్జునుడికి స్పష్టంచేశాడు.

ఆయనలో నాలుగోవంతు అయిన సమస్త ప్రపంచానికి కారణభూతుడైనవాడు ఆయనే. తన ప్రకాశానికి వేరే కారణమంటూ లేకుండా స్వయంప్రకాశుడైన స్వామిని 'మహానారాయణోపనిషత్తు' అద్భుతంగా వర్ణించింది. దేవతలందరిలో శ్రీమహావిష్ణువే అధికుడనీ, అతడే పరబ్రహ్మమని చెప్పింది. ఉపనిషత్తుల ప్రకారం పరమపురుషుడైన నారాయణుడు సృష్టిని ప్రారంభించాలనుకున్నాడు. అప్పుడు ఆయన శరీరంనుండి సూక్ష్మరూపుడైన హిరణ్యగర్భుడు ఉద్భవించాడు. అనంతరం భూమి మొదలైన పంచభూతాలు పుట్టాయి. ఇలా నారాయణుడి శరీరంనుండి బ్రహ్మ, రుద్రుడు, ఇంద్రుడు, మరీచి, కశ్యపుడు మొదలైనవారు జన్మించారు. ఆ తరువాత అష్టవసువులు, ఏకాదశరుద్రులు, ద్వాదశాదిత్యులు, నాలుగువేదాలు ఆవిర్భవించాయి. ఇవన్నీ ఇంతకుముందు ఆయనలో ఉన్నవే! సృష్టిలయమయ్యే సమయంలో తిరిగి ఆయనలో లీనమవుతాయి.

జగత్తంతా శ్రీహరి అంశలోని కేవలం నాలుగోభాగం నుంచి ఆవిర్భవించింది. ఆయనే దీనినంతా ఆచ్ఛాదించి వున్నాడు. అందుకే అంతర్బహిశ్చ తత్సర్వం వ్యాప్య నారాయణ స్థితః – లోపల, వెలుపల అంతటా వ్యాపించి ఉన్నవాడే నారాయణుడన్నారు. అటువంటి మహానుభావుణ్ణి యోగులంతా జ్ఞానానికి ప్రతీకగా దర్శిస్తున్నారు. తపస్సంపత్తితో ఆయన 'తమకంటే వేరుకాదు' అనే విషయాన్ని గ్రహిస్తున్నారు. సుఖదుఃఖాలకు కారణమైన ఆ పరంధాముడే సంసారమనే చీకటిని తొలగించే సూర్యుడని భావించి శరణు వేడుతున్నారు.



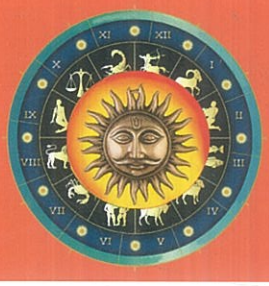
ఆ పాదమే మూలం

విశ్వమంతటిలో ధర్మస్థాపనని రగిల్చేవాడు విష్ణుమూర్తి. మంచి, చెడులను ఆలోచించి తెలుసుకునే గుణాన్ని ప్రసాదించేవాడు ఆయనే. పాపాత్ములను, లోభులను కూడా దానపరులుగా చేసి వారిని ధర్మంవైపు నడిపిస్తున్న శక్తి శ్రీమన్నారాయణుడే. ఆకాశంలో ఉన్న చంద్రుడు ఒక్కడే అయినప్పటికీ క్రింద ఉన్న వివిధరకాలైన నీటిలో ఆయన ప్రతిబింబం వేర్వేరుగా దర్శనమిస్తుంది. అదేవిధంగా ఆ అచ్యుతుడు, దేవకి పుత్రుడు, మధుసూదనుడు, పుండరీకాక్షుడు ఇలా అనేక నామాలతో ఒక్క నారాయణుణ్ణే పిలుస్తాం మనమంతా. వైకుంఠంలో శ్రీమహాలక్ష్మీదేవితో కూడి శాశ్వతంగా ప్రకాశిస్తుండే స్వామిరూపాన్ని వర్ణించి చెప్పడానికి వీలులేదు. సామాన్యులమైన మనకోసం ఆ వైకుంఠ నారాయణుడే పర, వ్యూహ, విభవ, అర్చావతార రూపాలతో మనమధ్య వెలిసి తన ఉనికిని చాటుతూ ఉంటాడు.

'సహస్రాక్ష స్సహస్రపాత్' అంటూ వేదాలు కీర్తించిన ఆ విరాట్పురుషుని పాదాలకు ఇంద్రాది దేవతలు నమస్కరిస్తున్నారు. దేవతల కిరీటాలలోని నానారకాలైన రత్నాలతో, మణులతో ప్రకాశిస్తున్న శ్రీహరి కాలిగోళ్లలో తమ ప్రతిబింబాన్ని చూసుకున్నారు. ఆయన కాళ్లలో వేరొక దేవజాతి కనిపిస్తోందని శంకించారు. అటువంటి దివ్యపాదాలను నమ్మినవారికి ఆయన సర్వత్ర మంగళాన్ని కలిగిస్తాడు. మూడడుగులతో భూమినంతటినీ రాక్షసులనుంచి స్వాధీనం చేసుకుని త్రివిక్రముడయ్యాడని ఋగ్వేదం చెబుతోంది. ఆకాశాన్ని ఆక్రమించేందుకు ఎత్తిన హరిపాదం గరుడ మణులచే పొదిగిన జెండాకర్రలా ఉంది. ఎగురుతున్న జెండాలా ఆ ఆకాశంనుంచి జారుతున్న ఆకాశగంగ తెల్లగా, మనోహరంగా భాసిస్తున్నది. ఆ పాదం భువనమనే గృహానికి ఏర్పాటు చేసిన మూలస్తంభంలా శోభిల్లుతోంది. అటువంటి పుండరీకాక్షుని పాదాలను ప్రార్థిస్తున్నానంటారు ఆదిశంకరులు.

కన్నులు చాలవు

శ్రీమన్నారాయణుడు చతుర్భుజుడు. ఉరుముల చప్పుడును తలదన్నే ధ్వనితో రాక్షసులకు భయాన్ని కలిగించే శంఖరాజం ఒక చేతిలో ఉంది. సర్వతేజాలనూ మించి పరమతేజంతో ప్రకాశిస్తూ సూర్యునిలా మెరిసే చక్రం మరోచేత ఉంటుంది. దేవతలందరూ భలే! భలే! అని ప్రశంసాపూర్వకమైన మాటలతో మెచ్చుకునే తళతళమెరిసే శార్ఙ్గ యుధం ఉంటుంది. శత్రువులపై విరుచుకపడి వారిని దునుమాడి దేవతలందరికీ సంతసాన్ని కలిగించే కౌమోదకమనే గదను ధరిస్తాడాయన. విశ్వానికే ప్రాణము, బలము తానై స్వచ్ఛమైన బంగారువర్ణంతో ఉన్న పక్షిరాజు గరుత్మంతుణ్ణి రథపతాకంపై నిలుపుకొన్నాడు విష్ణుమూర్తి. మునులందరూ ఏ దేవిని ఆరాధిస్తారో, ఏ తల్లి కరుణా కటాక్షాలు ఒక్కసారి ప్రసరిస్తే చాలని ఎదురుచూస్తారో ఆ చక్కదనాల చల్లనితల్లి శ్రీమహాలక్ష్మిని వక్షస్థలంలో ఉంచుకున్నాడు. ఆ లక్ష్మీనారాయణుని వద్దకు దేవతలే కాదు, అన్ని ప్రాణులు చేరి తమ అంతఃకరణలోని పాపపంకిలాలను తొలగించమని ప్రార్థిస్తుంటారు. హృదయంపై శ్రీవత్సమనే పుట్టుమచ్చతో ఒప్పారే వాడు. కౌస్తుభ మణికాంతులతో ప్రకాశవంతమైన ఎదురొమ్ము కలవాడు. వైజయంతీ మాలతో భాసమానమైనవాడు. తులసీదళాల సేవలందుకునే దివ్యమంగళ రూపధారికి బద్ధాంజలి. జీవితమనే నాటకరంగంలో అలసత్వం – అజ్ఞానాలనే తెరలను తొలగించేవాడు. క్లేశాలను త్రెంచేవాడు ఆయనే. ఆ శ్రీనివాసుని జ్ఞానమనే అమృతాన్ని ప్రసాదించమని వేడితే తప్పక కటాక్షించగలడు. ✡



ఈ సంచికతో
శ్రీవిళంబి రాశిఫలాలు
అందుకోండి.

భక్తి పత్రిక

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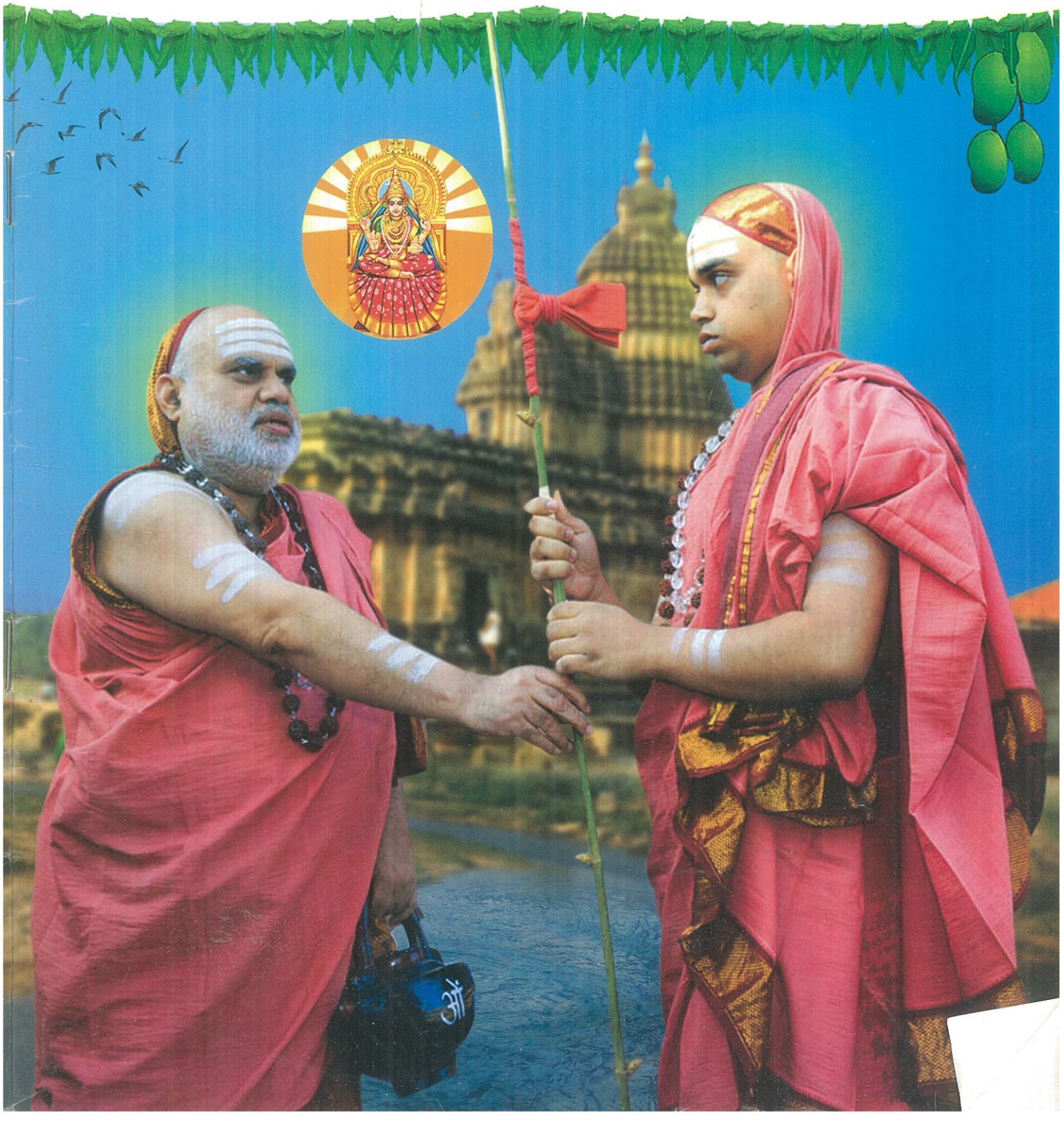

రామాలాలీ... మేఘశ్యామా లాలీ!

- డా. యల్లాప్రగడ మల్లికార్జున రావు

తెలుగింటి తల్లులు తమ బిడ్డలను రామునిలా భావిస్తారు. రామాలాలీ మేఘశ్యామాలాలీ అంటూ లాలి పాడతారు. శ్రీరామజనన వృత్తాంతాన్ని విన్నా, చదివినా చక్కని సంతానం కలుగుతుందని నమ్మిక. చైత్ర శుద్ధ నవమికి అలనాడు అయోధ్యలో జరిగిన రామజనన గాథ వందల వేలసార్లు చెప్పుకున్నా తనివితీరదు. కవి ప్రతిభలోన నుండును కావ్యగత శతాంశములయందు తొంబదియైన పాళ్లు అన్నది నిజము. కవిసమ్రాట్ విశ్వనాథ సత్యనారాయణను జ్ఞానపీఠం అధిష్ఠింప చేసిన రామ కల్పవృక్ష జనన గాథ....

పుత్రకామేష్టి పూర్తయింది. యజ్ఞపురుషుడు పాయసపాత్ర అందించాడు. అందుకున్న దశరథుని దహరాకాశం నుంచి ఒక వెలుగు పాయసంలో ప్రవేశించింది. అది యోగిజన వంద్యుడైన వైకుంఠపతి తేజంతో సమానంగా భాసించింది. చిదానందాన్ని మించిన సదానందమది. అయోధ్యాపతికి, అయోధ్యాప్రజలకు మహదానందాన్ని చేకూర్చే సందర్భమది.

పూర్వమిన్ని యుషఃకాలములను నేటి
నవమి యే పుణ్యకాలమో! తవిలి ఈ స్వ
భాను వే నోము నోచనో? యైన చైత్ర
శుక్ల పక్షంబు లెంతటి శోభగలవో!

చిత్రభాను నామ సంవత్సర శిశిరకాలం పూర్తయింది. ప్రభవ మొదలు పదహారు

సంవత్సరాలు గడిచాయి. షోడశ కళా పూర్ణుడైన రామ. చంద్రుడు పదిహేడో దైన స్వభానులో జన్మించబోతున్నాడు. చైత్రం ప్రవేశించింది. నెలలు నిండిన కౌసల్యను చూడడానికి శుక్ల సప్తమినాడు శాంతాదేవి వచ్చింది. "అమ్మా! ఎల్లుండి నీకు ప్రసవమవుతుందట. నీ కడుపున శ్రీహరి పుడతాడట. నా భర్త, మునిజన బృందంతో హరిని చూడడానికి వచ్చారు. నేను నిన్ను చూడడానికి వచ్చాను" అన్నది. అంతకు ముందు కూడా ఎన్నో చైత్రమాసాలు వచ్చాయి. శుక్లపక్ష నవమీ పుణ్యకాలాలు ఎన్నెన్నో గడిచాయి. కానీ ఈ స్వభాను ఉషఃకాలం వాటన్నిటి కంటే శోభాయమానంగా ఉంది. నాటి ఉదయాన్నే కౌసల్య, సుమిత్ర, కైకేయిలకు నొప్పులు అధికమైనాయి. ఉన్నట్టుండి ఆకాశం నుంచి పూలజల్లు మాదిరిగా చిలుప వానజల్లు బిలబిల వచ్చింది. కౌసల్యకు మినహా మిగిలిన వారికి ప్రసవ సమయం వాయిదా పడింది. ప్రసూతికి ఏర్పాట్లు జరుగుతున్నాయి. గంగాళాలతో కాస్తున్న నీళ్లు ఉడుకులెత్తుతూ తెర్లుతున్నాయి. గ్రహమండలం మాత్రం కదలక మెదలక స్థిరంగా దేవదేవుడు అవతరించే సమయాన్ని కాచుకున్నాయి.

శ్రీమన్మాలా భారతి
గా మొదలగు యోగశతముగా గ్రహరాజుల్
స్వామి జననంబు వేళకు
సోమించిరి దితిజహరణ సూచకములుగాన్

సూర్యుడు నడినెత్తికి వచ్చాడు. నగరి మొరుసు మధ్యాహ్న ఘంటారవం మోగింది. అటు ఘంటారావం వినిపించింది. ఇటు శిరోదయం అయింది. కర్కాటక లగ్నం నిష్కర్కగా నిలబడిన సమయాన పురుషోత్తముడు ప్రభవించాడు.

ఆనందంతో తల్లి శిశువును చేతిలోకి తీసుకోబోయింది. మంత్రసాని ఆమెను వారించి, శిశువును తట్టి గిల్లింది. కెవ్వున స్నిగ్ధమంథరము కేక వినంబడె మంత్రసానియున్
బువ్వును బోలె జే శిశువు బూనెను బట్టపురాణియున్ గనుల్
నొవ్వగు మూతవిచ్చుచు గనుంగొనె భాగ్యము నామె కన్నులన్
నవ్వెనొ జాలిపొందెనొ సనాతనమౌ మధు కాంతి జిమ్మెనో...!

అప్పటి వరకూ అక్కడ అందరూ అనుభవించిన ఉత్కంఠ అప్పుడే పుట్టిన బిడ్డ కెవ్వున పెట్టిన కేకతో ఆనందరూపాన్ని పొందింది. ఇనకుల తిలకుని తొలిసారి దర్శించిన మంత్రసానులందరూ పొందిన ఆనందానికి అవధులే లేవు. బయట వేచి ఉన్న దశరథ మహారాజుకు బిడ్డను చూపేందుకు కబురుపెట్టారు. అప్పుడాయన కొంచెములోని కొంచెమునకున్ చనుదెంచెను అంటారు విశ్వనాథ. తన వంశాకురాన్ని చూడడానికి ఆత్రుతగా తొందరగా వడివడిగా వచ్చేసాడు రాజు. మంత్రసాని చూపిస్తున్న కట్టే కందును చూసి ప్రాణానికి ప్రాణంగా తన బిడ్డను చూసుకుని మురిసాడా తండ్రి. ఆ తర్వాత మెల్లగా రాణివంకకు అడుగులేశాడు. ప్రసవ వేళ కలిగిన నొప్పుల బాధను అధిగమిస్తూ ఓ అలౌకిక ఆనందాన్ని తన బిడ్డ జననం ద్వారా పొందుతూ సగము మూసిన కన్నుల వసుధేశుని కనుల వంక వచ్చు మృదువులై దశరథుని వంక చూసింది కౌసల్య. ప్రాణానికి ప్రాణం, తన పంచ ప్రాణాలూ అప్పుడే పుట్టిన ఆ బిడ్డడైతే అతడికి జన్మనిచ్చిన తన భార్య మరింత ప్రాణ సమానురాలు అన్నట్టుగా దశరథుడూ కౌసల్యను తిలకించాడు. పురుటి గదిలోంచి ఓ పట్టాన కదల బుద్ధి కాలేదు. కానీ విధి లేక అక్కడి నుంచి కదిలి బయటికొచ్చాడు. బిడ్డకు బొడ్డు కోయడానికి మంత్రసానికి తోరము కట్టిన కత్తిని అందించారు.

తోరము కట్టిన కత్తిని
గోరణమున మంత్రసాని కోసెను బొడ్డున్
నీరజము కాడ జిదిమిన
నేరిమిని గలుక్కుమనె మనీషన్ విధియున్

కోసిన బొడ్డుపై నదిమి గోర విభూతిని
బోరుకాడ గం
గా సరిదంబు పాదయుగ
గంధిసుతాహృదయేశు స్వామినిం
జేసిరి బోరుకాడగను జేసిరి క్షీర
సముద్రశాయి ము
క్తిశుడు ముక్తిగబ్బు విడియింపగరా నిను
వింపులొందగన్

తామర తూడును గోటితో విరిచినంత నేర్పుగా మంత్రసాని బొడ్డు కోసింది. ఇక్కడ పుట్టిన బిడ్డ సాక్షాత్తూ శ్రీమహావిష్ణువు. ఆయన బొడ్డు తామరలో బ్రహ్మదేవుడు కూర్చొని ఉంటాడు. మంత్రసాని బొడ్డు కోయగానే బ్రహ్మకు కూడా విష్ణువు భూలోకంలో పుట్టినట్లు తెలిసింది. నేర్పరితనంతో బొడ్డు కోసినందువల్ల చీమ కుట్టినట్లు చిన్నగా చురుక్కు మనిపించింది బ్రహ్మకు.

పురిటింటిలో మంత్రసాని బొడ్డుకోసిన తరువాత ఆ బొడ్డుమీద గోరంత విభూతిని అద్దింది. ఇక ఆ తర్వాత పాదాలలో గంగానది ఉన్నవాడు, గంధిసుత అంటే లక్ష్మీదేవికి హృదయేశుడైన శ్రీమహావిష్ణువే అయిన ఆ శిశువును వనితలు బోరుకాడించారు. అంటే స్నానం చేయించారు. ముక్తి అనే వాసన విడిపోయి ఉన్న ఆ శిశువును చక్కగా స్నానం చేయించారు.

సరిగ్గా సమయానికి వడగళ్ల వాన కురిసింది. అయోధ్యా పట్టణ బాలకులు వడగళ్లు ఏరుకుంటూ ఆనందించారు. శ్రీరామజనన వార్త విని వారంతా ఉప్పొంగిపోయారు.

నామకరణోత్సవం

బిడ్డ పుట్టిన నాటినుంచి దశరథునికి ఎప్పుడూ ఒకటే పని. ఆకాశంలో చంద్రుడిని, తన రాముణ్ణి మార్చి మార్చి చూసుకునేవాడు. ఆకాశంలో కాంతి గోళం, ఒడిలో రామపాపాయి ఇద్దరిలో ఎవరికెక్కువ కాంతి? ఇద్దరిలో ఎవరు నిజంగా అందగాడు? నా కొడుకు ముందు చందమామ చిన్నబోతోందని గర్వపడేవాడు.

రువ్వు నయనాభిరామచంద్రుండు వీడు
రువ్వు నయనాభిరామచంద్రుండు వాడు
మింటనితడు రేచన నస్తమించి గాని
యిరువురి విభేద మెరుగడు ధరణి పతియు

ఆనాడు దశరథ నందనులకు నామకరణోత్సవం. వశిష్ఠుడు, ఋష్యశృంగుడు దశరథ నందనులకు నామకరణం చేశారు. ఆ వేళ అయోధ్య ప్రజలంతా ఉత్సవాన్ని చూడటానికి ఒడ్డు విరిగిన నదీ ప్రవాహంలా వచ్చారు. ముందుగా వశిష్ఠుడు పుణ్యాహవాచనం చేశాడు. ఆ తర్వాత పళ్లేలనిండా బియ్యం పోయించి దశరథుని చేతికి రత్నాంగుళీయకాన్ని అందించారు. వశిష్ఠుని కంటే ముందు దశరథుడు బాలకుని పేరు రాశాడు. దశరథుని కంటే ముందు వశిష్ఠుడు ఆ పేరు ప్రకటించాడు.... రామచంద్రుడు అని.

సర్వదుఃఖహరమ్ము కౌసల్య పూర్వ
జన్మ సంసృతి యోంకార సదృశమైన
తతమధుర రామ నామమ్ము ధాన్యలక్ష్మి
యపహత నిచోళమగు నెద
హత్తుకొనియె...!

ఉత్సవానికి ఆలస్యంగా వచ్చిన సుమంత్రుడు అనే మంత్రి దశరథుడు బియ్యంలో రాసిన అక్షరాలను చూసి సరిగా కనిపించక రామభద్రుడు అని చదివాడు. అలా నామకరణ వేళలోనే రామచంద్రుడు, రామ భద్రుడు అనే పేర్లు ఉద్భవించి విశ్వవ్యాప్తమయ్యాయి.

ఊరెల్ల రామభద్రుడు
ధారణి నేతకును ఋషికి దల్లికి శిశువున్
శ్రీరామ చంద్రుడయ్యెను
దారకమయ్యెను సమస్త ధరణీ ప్రజకున్

ఊరివారందరికీ రామభద్రుడయ్యాడు. దశరథునికి, వశిష్ఠునికి, కౌసల్యకు రామచంద్రుడయ్యాడు. రామనామం సమస్త మానవాళికీ తారకమంత్రమై నిలిచింది.

నా సకలోహ వైభవ సనాథము రామనాథుని కథయే అన్నారు కవిసమ్రాట్ విశ్వనాథ సత్యనారాయణ (1895-1976). వాల్మీకిని అనుసరిస్తూనే మహాద్భుత వర్ణనా చాతుర్యంతో రామకథను రచించారు. ఆరుకాండల రామాయణాన్ని ఒక్కొక్కటి ఐదు ఖండాల చొప్పున 30 ఖండాలుగా 30 సుదీర్ఘ సంవత్సరాల కృషితో రామాయణ కల్పవృక్షాన్ని పెంచి జాతిసంపదగా అందించారు. తెలుగుభాషకు తొలి జ్ఞానపీఠం 1971లో అందించారు. శ్రీరామజనన గాథ కల్పవృక్షంలోని అవతార ఖండంలోనిది.

ఈ సంచికతో
శివ దర్శనం
అనుబంధంగా అందుకోండి

భక్తి పత్రిక

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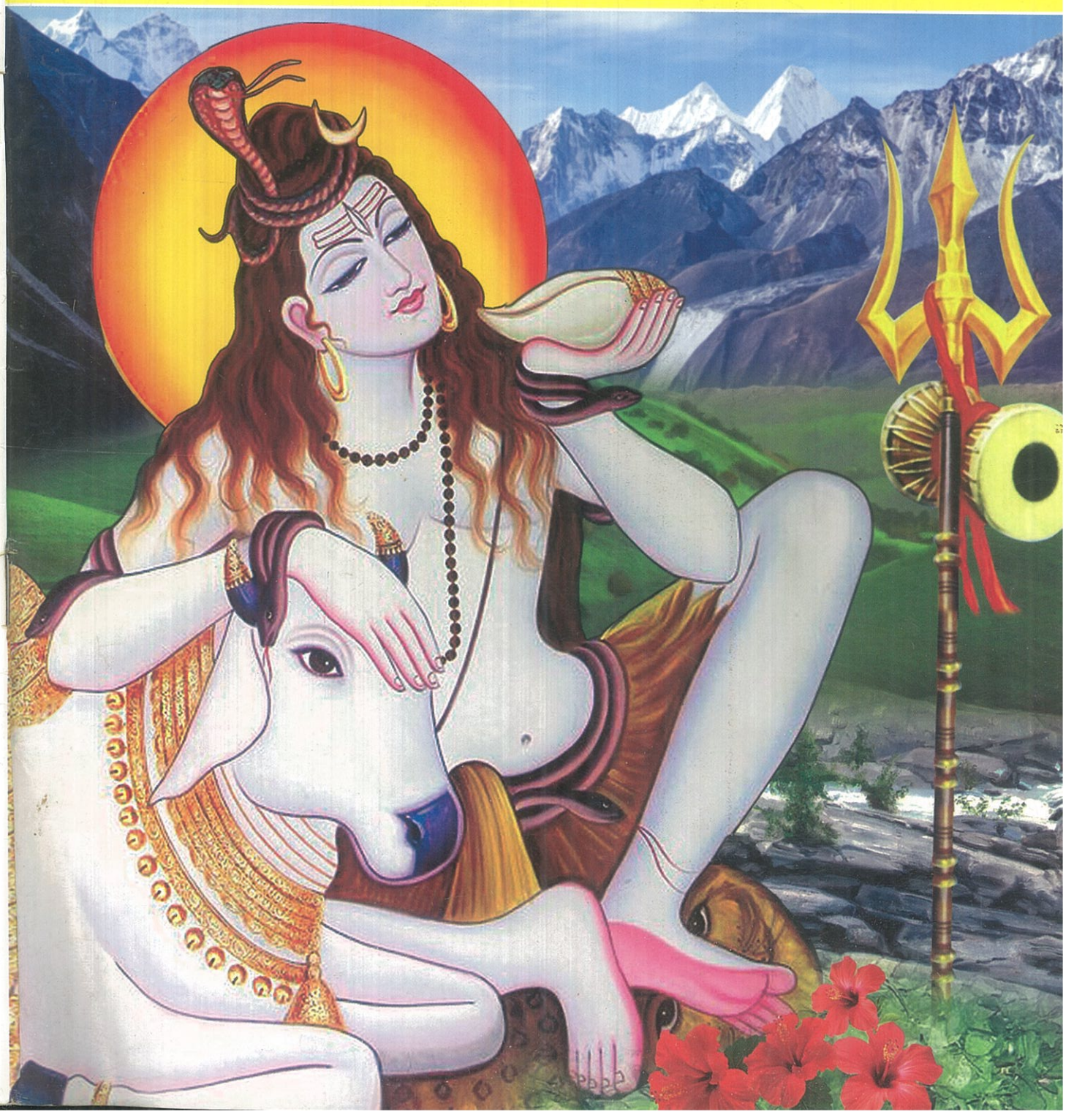
సంపుటి 3 | సంచిక 8 | పుటలు 120 | ఫిబ్రవరి 2018 | వెల రూ. 51



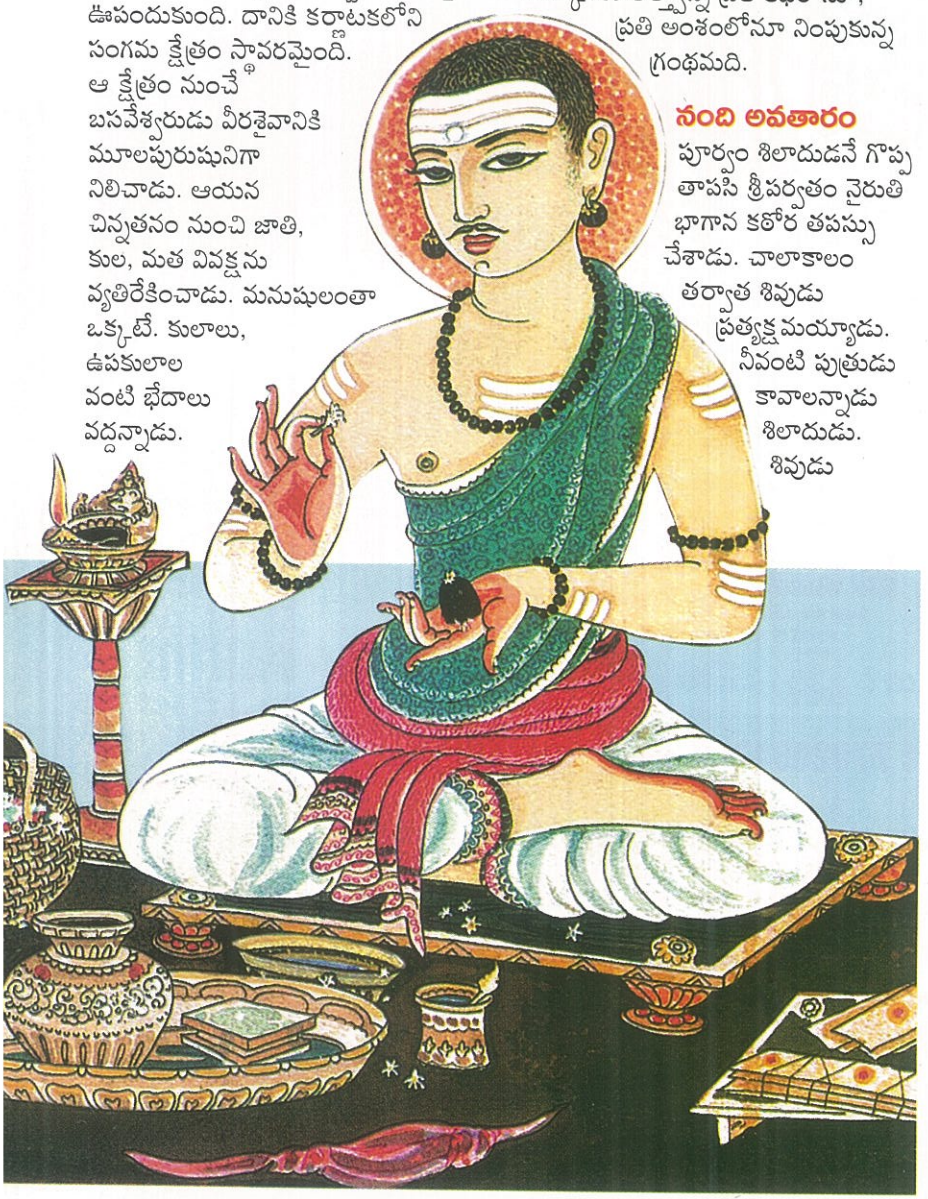
భక్తుడూ శివుడే!

- డా. యల్లాప్రగడ మల్లికార్జునరావు

శివుడంటే సంస్కరణాభిలాషి. శివుడంటే సర్వప్రాణి హితైషి. శివుని దృష్టిలో అంతా సర్వసమానత్వమే. శివభక్తులందరూ ఒకటే. అందరూ కలసికట్టుగా శివుణ్ణి ఆరాధించాలి. భువిలో గురుడే శివుడు. జంగమదేవర మోక్షకారుడు అనే సామాజిక తత్త్వాన్ని అందించిన దేశిపురాణం పాల్కురికి సోమనాథుని బసవపురాణం... సంఘ సంస్కరణోద్యమ గ్రంథం.

బసవా యన బరగు
నీ యక్షరత్రయం బిటు
లొక్కమాటు
చదువు నెవ్వండేని ముదముతో నతని
వదనంబు శివునకు గుదురు దా ననగ

బసవయ్య ఎవరో తెలుసుకున్నవారి మనసంతా శివ భక్తిమయమవుతుంది. పాల్కురికి సోమనాథుని కాలంలో సామాజికంగా వచ్చిన మార్పులతో వీరశైవం ఊపందుకుంది. దానికి కర్ణాటకలోని సంగమ క్షేత్రం స్థావరమైంది. ఆ క్షేత్రం నుంచే బసవేశ్వరుడు వీరశైవానికి మూలపురుషునిగా నిలిచాడు. ఆయన చిన్నతనం నుంచి జాతి, కుల, మత వివక్షను వ్యతిరేకించాడు. మనుషులంతా ఒక్కటే. కులాలు, ఉపకులాల వంటి భేదాలు వద్దన్నాడు.



బసవని అవతరణం, సంస్కారోత్సవాలు, ప్రబోధాలతో పాటు వీరశైవ భక్తుల కథలతో నిండి ఉంటుంది బసవ పురాణం. ఆనాటి సాంస్కృతిక, సాంఘిక, సామాజిక జీవన సరళి ప్రతిఫలిస్తుంది. స్త్రీ పురుష సమానత్వాన్ని, సామాజిక సంస్కరణ తత్త్వాన్ని ప్రతి కథలోనూ, ప్రతి అంశంలోనూ నింపుకున్న గ్రంథమది.

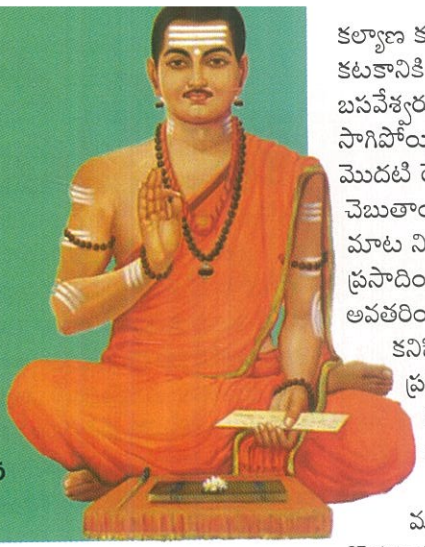
నంది అవతారం

పూర్వం శిలాదుడనే గొప్ప తాపసి శ్రీపర్వతం నైరుతి భాగాన కఠోర తపస్సు చేశాడు. చాలాకాలం తర్వాత శివుడు ప్రత్యక్షమయ్యాడు. నీవంటి పుత్రుడు కావాలన్నాడు శిలాదుడు. శివుడు అనుగ్రహించాడు. కానీ శిలాదుడు ఓ విజ్ఞప్తి కూడా చేశాడు. తనకు పుట్టబోయే కుమారుడికి ఏమాత్రం లోపం ఉండకూడదన్నాడు. ఏమాత్రం లోపం కనిపించినా వాడి తల నరికేస్తానన్నాడు. చివరకు నువ్వు అడ్డంవచ్చినా ఆగేది లేదన్నాడు. అలాంటి కొడుకు కాకపోతే తనకసలు ఆ వరమే అక్కర్లేదన్నాడు. శివుడు సంతోషించి శిలాదునికి వివరంగా చెప్పాడు – "ఆది సృష్టికన్నా ముందే అనాదిగా ఉన్న నా అంశ వృషభ రూపంలో ఉంది. ఆ ఆది వృషభం ధర్మరూపంలో కృతయుగంలో నాలుగు పాదాలతో, త్రేతాయుగంలో మూడు పాదాలతో, ద్వాపర యుగంలో రెండు పాదాలతో, కలియుగంలో ఒక్క పాదంతో నడుస్తూ ఉంటుంది. ఆ ఆది వృషభావతారమైన ధర్మ స్వరూపమే ద్వితీయ కంభుడు అనే పేరుతో నంది వాహనం అయింది. ఆ వృషభమే నందికేశ్వరుడనే పేరున నీకు జన్మిస్తాడని వరమిచ్చాడు శివుడు. ఫలితంగా నందీశ్వరుడు జన్మించాడు. పుట్టినప్పటి నుంచి ఎంతో శివభక్తితో ఉన్నాడు. శివునికోసం తపస్సు చేశాడు. శివుని ఆజ్ఞమేరకు అనాది ధర్మవృషభమైన నందికేశ్వరుడే భూలోకంలో శివతత్త్వాన్ని ప్రచారం చేసేందుకు బసవేశ్వరునిగా జన్మించాడు.

బసవేశ్వర జననం - వివాహం

శ్రీశైలానికి పశ్చిమ దిక్కున కన్నడ దేశంలో హింగుళేశ్వర భాగవాటి అనే ఓ ప్రసిద్ధ అగ్రహారం ఉంది. అందులో మండెగ మాదిరాజు అనే వేదపండితుడు ఉండేవాడు. ఆయన ధర్మపత్ని

బసవన్న వచనం



కల బేడ కొల బేడ హుసియ నుడియలు బేడ
మునియ బేడ, అన్యరిగె అసహ్యపడ బేడ
తన్న బణ్ణిస బేడ, ఇదిర హళియలు బేడ
ఇదే అంతరగ శుద్ధి, ఇదే బహిరంగ శుద్ధి
ఇదే నమ్మ కూడలసంగమనోలిసువ పరి

దొంగిలించ వద్దు. చంపవద్దు. అసత్యమాడవద్దు. సహనం కోల్పోవద్దు. ఇతరుల పట్ల అసహ్యం పెంచుకోవద్దు. ఆత్మప్రశంస చేసుకోవద్దు.ఇతరులను హీనపరచవద్దు. ఇదే ఆత్మశుద్ధి, ఇదే బాహ్యశుద్ధి. మన కూడల సంగమదేవుని ప్రీతుని చేసుకునే మార్గమిది.

మాదాంబ. ఆమె సంతానాన్ని కోరి నందికేశ్వర వ్రతం నిర్వహించింది. ఆమె వ్రతఫలంగా నందికేశ్వరుడే బసవన్నగా వారి ఇంట ఉదయించాడు. చిన్నతనం నుంచే శివలీలార్చనలో లీనమయ్యేవాడు. సంప్రదాయంగా తండ్రి తనకు వడుగు చేయబోతే బసవన్న తిరస్కరించాడు. కుల, మత, వర్గ తదితర భేదాలు శివభక్తులకు ఉండకూడదన్నాడు. తండ్రి బసవన్నతో విభేదించేసరికి సోదరి నాగమాంబతో కలిసి ఇంటినుంచి బయటకు వెళ్లిపోయారు. అందరూ అతనిలో సంఘసంస్కరణాభిలాషను చూశారు. కాలచూరి బిజ్జలుని కొలువులో బండారి ఉద్యోగం చేస్తున్న మేనమామ బలదేవ దండనాయకునికి బసవయ్యలో గొప్ప శివభక్తుడు కనిపించాడు. తన కుమార్తె అయిన గంగాంబను వివాహం చేసుకోమని బసవయ్యను కోరాడు. అతని అంగీకారంతో బలదేవుడు వివాహాన్ని అంగరంగ వైభవంగా జరిపించాడు.

సంగమేశ్వర యాత్ర

పెళ్లి తరువాత బసవయ్య తన భార్య గంగాంబ, తన సోదరి నాగాంబలతో కలసి తన గురుదైవం ఉన్న సంగమేశ్వరానికి బయలుదేరాడు. ఆయన యాత్ర అంతా ఎంతో భక్తి వినయాలతో సాగింది. బసవయ్యను చాలామంది శివభక్తులు అనుసరించారు. గుడిలోకి వెళ్లి దేవుడి ముందు సాష్టాంగ దండప్రమాణం చేశారు. ఆ క్షణంలో ఓ విచిత్రం జరిగింది. ఆలయంలోని శివలింగంలో నుంచి సంగమేశ్వరుడు వచ్చి బసవడికి విభూతి ప్రసాదాన్ని ఇచ్చి ఇలా అన్నాడు. ఇక్కడికి వచ్చిపోతున్న వాళ్లవల్ల నీ విషయాలన్నీ నేను విని ఆనందిస్తున్నాను. గతంలోలాగే భక్తితో మసలుకోమంటూ ఇక మీదట బసవడు చేయాల్సిన ధర్మాలన్నింటినీ బోధించాడు. 'బసవన్నా! శివభక్తుల అపరాధాలను మన్నించు, శత్రువులైనప్పటికీ వాళ్లు లింగసహితులై ఉంటే మిత్రులుగానే స్వీకరించు. ప్రాణ సంశయమైనప్పటికీ పట్టిన శివవ్రతం విడిచిపెట్టకు. భక్తుల జాతి గురించి ప్రస్తావన ఎంతమాత్రమూ వద్దు. అలా వివక్ష చూపకుండా ఉండడమే ప్రశస్తమైన శివపథం. శివభక్తులకు హానికలిగించేవారికి శృంగభంగం చెయ్యవయ్యా బసవయ్యా! వాళ్లను మృత్యుముఖాన పడవేయవయ్యా బసవయ్యా. వేద శాస్త్రార్థ సమ్మితమైన భక్తిని భూమ్మీద చాటవయ్యా బసవయ్యా. భక్తులు నిన్ను తిట్టినా, కొట్టినా, కాలితో నెట్టినా శరణు అనవయ్యా బసవయ్యా! పరస్త్రీలను చూడకు. అది పరమ నింద్యం. ఎల్లవేళలా జంగమయ్య అంటే సాక్షాత్తూ శివుడేనని భావించు బసవయ్యా' ఇలా శివధర్మాలను ఎన్నింటినో సంగమేశ్వరుడు బసవన్నకు వివరించి చెప్పాడు. బసవడు ఆ గురుమూర్తికి మొక్కాడు. ఆ మరుక్షణంలోనే సంగయ్య దేవుడు మళ్లీ ఆలయంలో శివలింగంగా యథాస్థితిని పొందాడు. ఈ సంఘటనను కళ్లారా చూసిన జనం ఆశ్చర్యపోయారు. సంగమేశ్వరుడికి – బసవయ్యకు ఉన్న అనుబంధాన్ని గ్రహించి ఆయనకు జేజేలు పలికారు.

బసవ పురాణ కథలు

కాలక్రమంలో ఎన్నెన్నో విశేషాలు జరిగాయి. కల్యాణ కటకానికి బసవయ్య కల్యాణ కటకానికి ప్రధానమంత్రి అయ్యాడు. బసవేశ్వరుని పాలన శివభక్తిమయంగా సాగిపోయింది. బసవపురాణంలోని మొదటి రెండు ఆశ్వాసాలు బసవని కథను చెబుతాయి. తరువాతి ఆశ్వాసాల్లో భక్తుల మాట నిలపడం కోసం, వారికి మోక్షాన్ని ప్రసాదించడం కోసం సాక్షాత్తూ శివుడు అవతరించిన సంఘటనలు ఎన్నెన్నో కనిపిస్తాయి. రెండో ఆశ్వాసంలో ప్రమథ గణ మహత్యాన్ని పరమేశుడు వివరించడం, బల్లేశు మల్లయ్య కథ, జొన్నల రాశి ముత్యాల రాశి కావడం కథలున్నాయి.

మూడో ఆశ్వాసంలో బెజ్జ మహాదేవి, గొడగూచి కథలు, శ్రీశైల మహత్య వర్ణన, నాలుగో ఆశ్వాసంలో మడివాలు మాచయ్య, శంకరదాసు మహిమ, నిమ్మవ్వ, సిరియాళుడు, చిరుతొండ నంబి, హలాయుధుడి కథలు, ఐదో ఆశ్వాసంలో కిన్నెర బ్రహ్మయ్య, ముసిడి చౌడయ్య కథలున్నాయి ఆరో ఆశ్వాసంలో ఏకాంత రామయ్య, సాంఖ్య తొండరి , అరియమ కథ, ఏడో ఆశ్వాసంలో గొడగర మాచాలదేవి శ్వపచయ్య, ఉద్భటుడి కథల్లో శివభక్తి పారమ్యం ఎంతో గొప్పగా కనిపిస్తుంది.

తల్లి లేకుండిన తనయుడు

తల్లి గల్గిన ఏల తపసి గానిచ్చు
తల్లి గల్గిన ఏల తలజడల్ గట్టు
తల్లియున్న విషంబ త్రావనేలిచ్చు
తల్లియుండిన తోళ్లు గాల్పనేలిచ్చు
తల్లి పాములనేల ధరియింప నిచ్చు
తల్లి బూడిద ఏల తాపోయనిచ్చు
తల్లి పుచ్చునే తనయుని భువి తివియ
తల్లి పుచ్చునే సుతు వల్లకాటికిని
తల్లి లేకుండిన తనయుడు గాన
వ్రల్లదుడై ఇన్ని పాట్లకునోర్చె
చన్నిచ్చి పలుమారు వెన్నయు బెట్టి
పన్నుగా ఇన్నియు పాలను పోసి
ఆకొనగా కడుపారసి పాలిచ్చి
తాగించి పెనుపదే జనని గల్గినను
తానెంత వాడయ్యె తల్లి లేకయును
తానెంత పెరుగునో తల్లి గల్గినను

- బెజ్జమహాదేవి అనే భక్తురాలు శివుణ్ణి తన కుమారునిగా భావించి సేవించింది. ఆమె మాతృత్వభావనను పాల్కురికి సోమనాథుడు ఇలా రూపుకట్టాడు.

ఈ సంచికతో

2017 రాశిఫలాలు

అనుబంధంగా అందుకోండి

భక్తి పత్రిక

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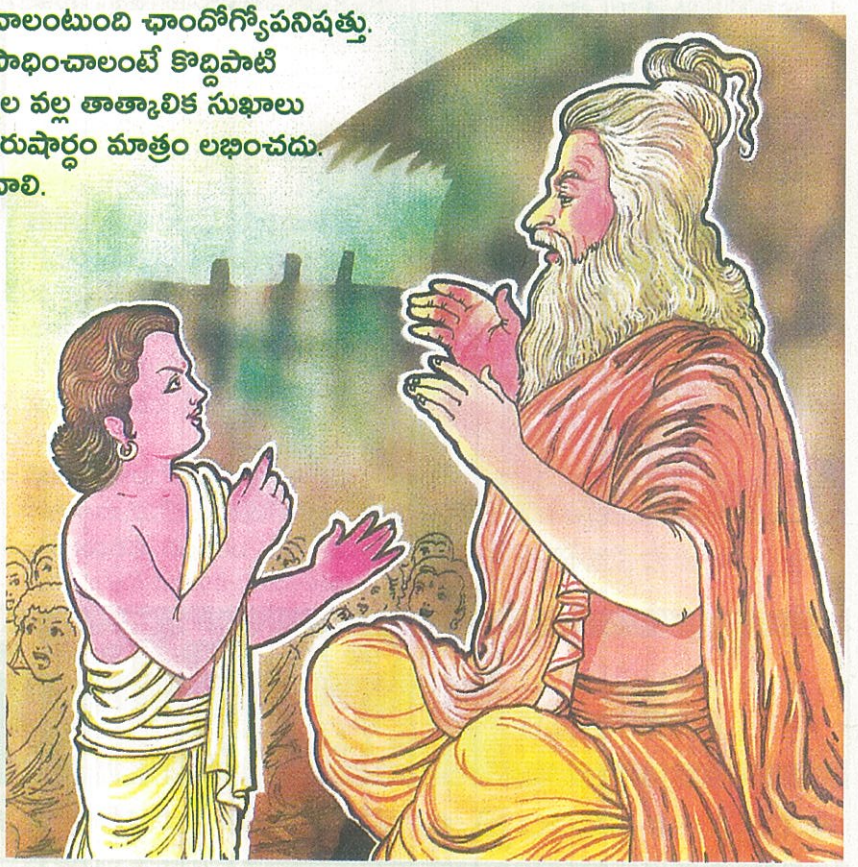
ఛాందోగ్యోపనిషత్తు

ముక్తియే గమ్యం

– డా. యల్లాప్రగడ మల్లికార్జున రావు

జీవితానికి పరమలక్ష్యం కైవల్యమే కావాలంటుంది ఛాందోగ్యోపనిషత్తు. కైవల్యం ఓ గొప్ప పురుషార్థం. దాన్ని సాధించాలంటే కొద్దిపాటి పుణ్యకర్మలు చేస్తే సరిపోదు. పుణ్యకర్మల వల్ల తాత్కాలిక సుఖాలు ప్రాప్తించవచ్చేమో కానీ, ఉత్తమమైన పురుషార్థం మాత్రం లభించదు. గురుశుశ్రూష చేసి బ్రహ్మజ్ఞానం పొందాలి.



సామవేదీయ తలవకార శాఖకు చెందిన బ్రాహ్మణంగా తొలిసారి వైదిక సాహిత్యంలో ఛాందోగ్యం కనిపిస్తుంది. ఆ బ్రాహ్మణంలో మొత్తం పది అధ్యాయాలున్నాయి. వాటిలో రెండు అధ్యాయాలను మినహాయించి మిగిలిన ఎనిమిది అధ్యాయాలను ఛాందోగ్యోపనిషత్తు అని ఋషులు పేర్కొన్నారు. సామవేదం ఉద్గీతాక్షరం అనిపిలిచిన ఓంకార మహిమను ఛాందోగ్యం చెప్పింది. ఓంకారాన్ని బిగ్గరగా పలికి ఉపాసించాలి. ఓంకారమే అన్నింటికీ ఆధారం. ఓంకారం నుంచి త్రయీ విద్య ఆవిర్భవిస్తోంది.

ప్రాణం విలువ

ఉద్గీథ మనిషిలో ఇతర అవయవాలకు ప్రాణరూపంలో విస్తరించి ఉంటుంది. దీన్ని పూర్వం దేవతలు, అసురులు ప్రత్యక్షంగా గమనించారు కూడా. సన్మార్గ వర్తనులైన దేవతలు తమ మీదకు దుర్మార్గవర్తనంతో నిరంతరం యుద్ధానికొస్తున్న అసురులను ఉద్గీథ ఉపాసన ద్వారా జయించాలనుకున్నారు. దేవతలకు అప్పటికే ఓంకారశక్తి తెలుసు కనుక ఆ నిర్ణయానికొచ్చారు. వెంటనే వారు ముక్కు మీద ధ్యానం ఉంచి ఉద్గీథను సాధన చేయసాగారు. ఆ విషయాన్ని గమనించిన అసురులు దేవకార్యాన్ని భగ్నం చేస్తూ ముక్కును గట్టిగా తాకారు. అప్పటిదాకా దేవతలు సాధనతో ముక్కు మంచి వాసనలనే గ్రహిస్తూ ఉండేది. కానీ దుర్మార్గులైన రాక్షసులు తాకటంతో అప్పటినుంచి ముక్కు దుర్వాసనలను కూడా గ్రహించడం ప్రారంభించింది. ఆ తర్వాత దేవతలు చెవులు, కళ్లను లక్ష్యంగా చేసుకుని ఉద్గీథను ఉపాసించసాగారు. కానీ అసురులు వారి లక్ష్యాలను బలంగా తాకుతూ ఉండడంతో అవన్నీ అప్పటిదాకా ఉన్న మంచితో పాటు చెడును కూడా స్వీకరిస్తూ ఉండేవి. ఇక దేవతలు తీవ్రంగా ఆలోచించి శరీరం లోపలికి వ్యాపించి ఉండే ముఖ్యప్రాణాన్ని ఓంకారంగా ఉపాసించారు. అసురులు ఆ ముఖ్యప్రాణాన్ని తమదైన చెడు పద్ధతిలో తాకాలని చూశారు కానీ, ఆ ముఖ్యప్రాణం వారిలోనూ ఉండడం చేత ముఖ్యప్రాణానికి దెబ్బ తగిలినప్పుడల్లా అసురులు కూడా విలవిల్లాడసాగారు. రాయికి తగిలిన మట్టిముద్దలా కిందపడిపోసాగారు. ఇక ఆ ప్రయత్నం మానుకుని దేవతల జోలికి వెళ్లడం మానుకున్నారు. దీన్ని అనుసరించి చూస్తే ముఖ్యప్రాణాన్ని లక్ష్యంగా చేసుకుని ఉద్గీథను సాధన చేస్తే విజయాలు కలుగుతాయని ఛాందోగ్యం వివరిస్తోంది. ఉద్గీథ అనే ఓంకారానికి ఆశ్రయమేది అనే చర్చను శిలకుడు, చైకితాయనుడు అనే ఋషులు ప్రవాహనుడు అనే రాజర్షికి సంవాద రూపంలో అందించారు. ఆ వాదంలో చివరకు పరమాత్మ రూపమైన ఆకాశమే ఉద్గీథానికి ఆశ్రయమని,

అందుకే ఓంకారశక్తి విశ్వమంతా వ్యాపించి ఉంటుందని తేల్చారు. ఉద్గీథ అసామాన్యమైనది. ఓంకారం ప్రాణంలో ఉంటుంది కాబట్టి అనవసరంగా ప్రాణాన్ని పోగొట్టుకోవడం ధర్మంకాదు. ఎలాగైనా సరే ప్రాణాన్ని కాపాడుకోవాలంటుంది ఛాందోగ్యం.

సత్యకామ జాబాలి

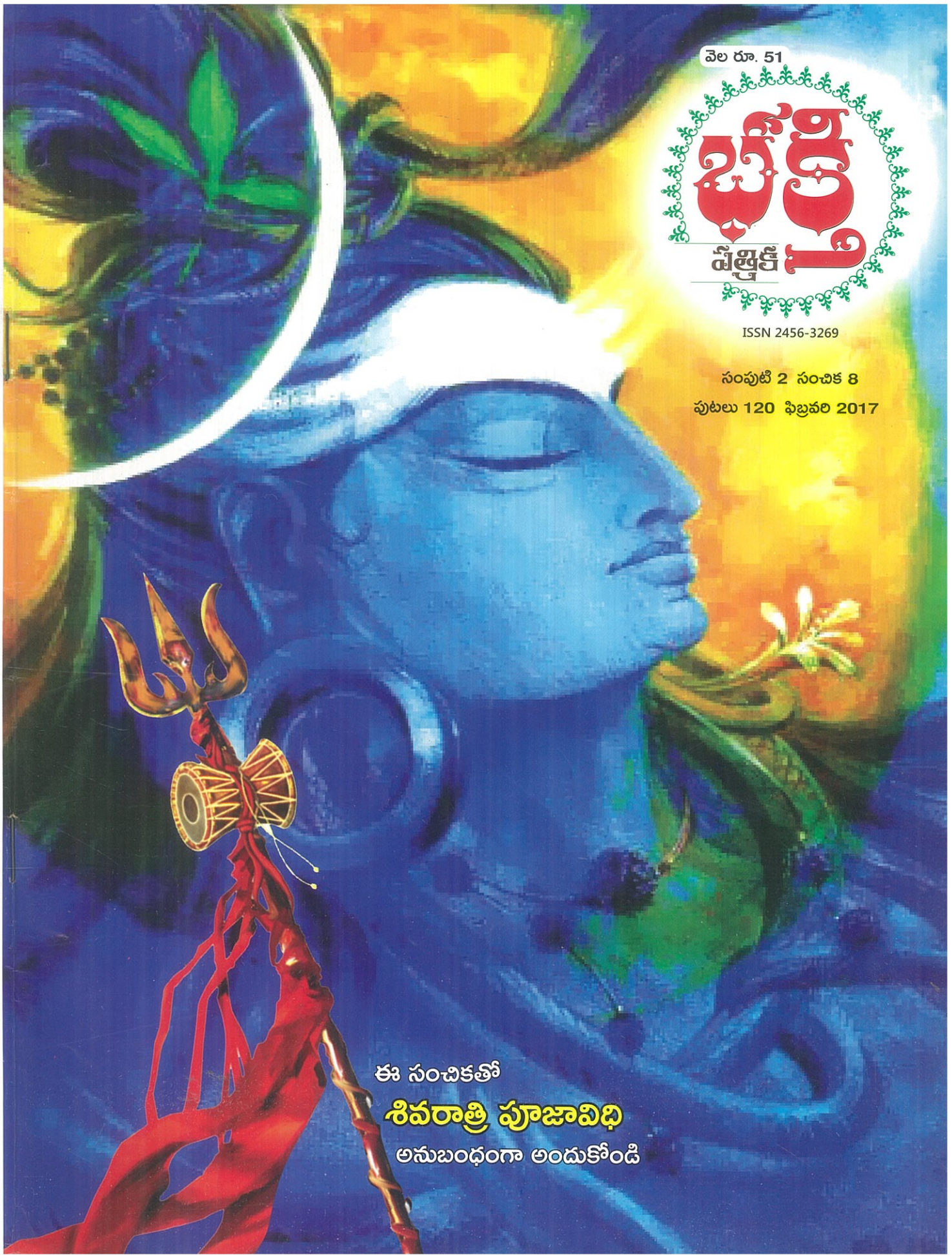
బ్రహ్మజ్ఞానం ఎవరి శక్తి కొద్దీ వారు ఇతరత్రా మార్గాల ద్వారా సంపాదించినా గురూపదేశం ముఖ్యమంటుంది ఉపనిషత్తు. పూర్వం జబాల అనే ఒక స్త్రీ ఉండేది. ఆమె కుమారుడు సత్యకాముడు. అతడు విద్యాభ్యాసం నిమిత్తం హరిద్రుమదుడు అనే మహర్షి దగ్గరకు వెళ్లాడు. ఆ మహర్షి సత్యకాముని తండ్రి పేరు, గోత్రం అడిగాడు. అవేమీ తనకు తెలియవని, తల్లిపేరు జబాల అని మాత్రమే తెలుసునని చెప్పాడు సత్యకాముడు. అతని సత్యసంధతకు మెచ్చిన గురువు విద్యార్థిగా అంగీకరించాడు. ఆశ్రమంలో ఉన్న బక్కచిక్కిన గోవులను చూపించి వాటిని తీసుకుని వెళ్లి అడవిలో మేపి వాటి సంఖ్య వెయ్యికి పెరిగినప్పుడు వచ్చి తనకు కనబడమన్నాడు.సత్యకాముడు గురువు ఆజ్ఞను శిరసావహించాడు. ఆ ఆవుల సంరక్షణ, పోషణలో చాలాకాలం గడిచింది. ఓరోజు తాను పెంచుతున్న ఆవులను లెక్కించి చూసుకోగా వెయ్యి సంఖ్యకు చేరాయి. సత్యకాముడికి ఆనందం వేసింది. ఆ ఆనందంలో మునిగి తేలుతున్న అతడికి ఒక ఎద్దు మానవభాషలో మాట్లాడడం వినిపించింది. "ఓ సత్యకాముడా! ఆలమంద సంఖ్య వెయ్యికి చేరింది. గురువు ఆజ్ఞను చక్కగా పాటించావు. నేనొక విషయం చెబుతున్నాను విను. అదే బ్రహ్మజ్ఞానం. పరబ్రహ్మ రూపానికి సృష్టిలోని నాలుగు దిక్కులలో ఉండే సమష్టి స్వరూపమైన ప్రకాశం ఒక పాదం. నేను చెబుతున్న ఈ విషయాన్ని జాగ్రత్తగా ఉపాసన చెయ్యి. తదుపరి విద్య నీకు అగ్ని బోధిస్తాడు" అన్నది. అలా ఎద్దును ఆవేశించి మాట్లాడుతున్న వాయుదేవుడని సత్యకాముడికి అర్థమైంది. ఆ మరునాడు అతడు అగ్నిని వ్రేల్చి బ్రహ్మనిష్ఠతో ఉపాసన చేశాడు. అగ్నిదేవుడు కరుణించి, "పృథ్వీలోకం, అంతరిక్షం, ద్యులోకం, సముద్రాలతో కూడిన లోక సముదాయం పరబ్రహ్మకు రెండో పాదం. మూడోపాదం గురించి నీకు ఆదిత్యుడు హంసరూపంలో వచ్చి ఉపదేశిస్తాడు" అన్నాడు. అగ్ని, వాయువుల ఉపదేశించిన బ్రహ్మపాదాలను స్మరిస్తున్న సమయంలో ఆదిత్యుడు వచ్చాడు. "సృష్టిలో ప్రకాశిస్తూ కనిపిస్తున్న వాటిలో అగ్ని ప్రకాశం, సూర్యప్రకాశం, చంద్రప్రకాశం, విద్యుత్ ప్రకాశం చేరి నాలుగు అవయవాల సమష్టి స్వరూపంగా అవుతుంది. దాన్నే జ్యోతిషాత్మ అంటారు. అదే ఆ పరబ్రహ్మకు మూడోపాదం. అందుకే పరబ్రహ్మను జ్యోతిస్వరూపంగా ఉపాసన చేయాలి" అని చెప్పాడు. ఆ తరువాత ప్రాణదేవత ఉదకచర పక్షి రూపంలో అతడి ముందుకు వచ్చింది. "అనుభవ సిద్ధమైన ప్రాణరూపం ఒక అంశ. కళ్లు, చెవులు, అంతఃకరణం అనేవి మూడు అంశలు. ఈ అంశలన్నింటి సమష్టి రూపమే బ్రహ్మకు నాలుగోపాదం" అని ఆ పక్షి చెప్పింది. అలా దేవతల నుంచే బ్రహ్మజ్ఞానోపదేశం పొందిన తరువాత గురువు వద్ద మళ్లీ సత్యకాముడు విద్యాభ్యాసం కొనసాగించాడు. అదే వరుసలో ఉపకోసలుడనే శిష్యుణ్ణి తయారుచేశాడు. మొత్తంమీద ఛాందోగ్యం శరీరంలోని ఇంద్రియాలు, మనసు లాంటివాటికన్నా ముఖ్యప్రాణమే విశిష్టమైనదని, దాన్నే ఓంకారంగా, ఆత్మగా ఉపాసించాలని చెప్పింది.

ఛాందోగ్య విజ్ఞానం

జీవుడు మరణించాక కర్మానురూపంగా శరీరాన్ని పొందుతుంటాడు. అయితే మరణరూపం లేని పురుషుడు అతివాహిక రూపాన్ని పొందుతాడు. అలా అతివాహిక రూపాన్ని పొందిన తర్వాత క్రమంగా వరుణ, ఇంద్ర, ప్రజాపతి లోకాలను దాటి సగుణ బ్రహ్మ స్వరూపాన్ని ధరిస్తాడు. ఆ పురుషుడికి ఈ దోవ అతివాహిక స్వరూపులైన దేవతల అనుగ్రహంతో కలుగుతుంది. అందుకే ఈ ప్రయాణాన్నంతటినీ దేవయానం అంటారు. దేవయానంతో పాటు పితృయానం అనే మరోతోవ కూడా ఉంది. ధర్మమార్గంలో నడుచుకుంటూ అనుష్ఠానాదులను చేసినవారు పితృయానంలో ప్రయాణిస్తారు. పితృలోకం చేరుతారు. అక్కడినుంచి ఆకాశాన్ని, చంద్రలోకాన్ని చేరి చంద్రలోకంలో గతజన్మ తాలూకు పుణ్యఫలం తీరేదాకా భోగాలను అనుభవిస్తారు. అనంతరం వారి సోమరూపం ద్రవీభవిస్తుంది. అప్పుడు ఆకాశాన్ని చేరి అక్కడినుంచి వాయులోకానికి వెళ్లి వాయురూపమై అనంతరం నీరుగా మారి నీటిని ధరించే మేఘమై, వర్షమై భూమిని చేరి ఓషధులై, ధాన్యాలై ప్రజలు చేసే సంస్కారం ద్వారా అన్నమై పురుషుడిలోకి చేరి రేతస్సుగా మారి సమయానుకూలంగా స్త్రీ గర్భంలోకి చేరుతుంది. ఈవిధంగా ఛాందోగ్యం జన్మ పునర్జన్మలను విశ్లేషించింది. ఓంకార మహిమతో పాటు బ్రహ్మజ్ఞాన సాధనకు సంబంధించిన విషయాలన్నీ విస్తృత ఉపాఖ్యానాల రూపంలో చిన్నచిన్న కథలుగా ఉన్నాయి. ✡

పంచాగ్ని విద్య

పంచాగ్ని విద్యలో ఓ విశిష్టమైన హోమం జరుగుతుంది. అందులో ఉపయోగించే హవిస్సులు ఉదయ సాయంకాలాలు. ఇదంతా మానసికంగా జరిగే క్రతువు. ఆ హవిస్సు అపూర్వంగా మారి ముందుగా అంతరిక్షం చేరుతుంది. అది స్వర్గం చేరి హోమం చేసిన యజమానికి భోగకారణం అవుతుంది. ఈ భావనాత్మకమై హోమంలో లోకాన్ని అగ్ని స్వరూపంగా భావించి ఉపాసించాలి. ఆదిత్యుణ్ణి సమిధల రూపంలోనూ, ఆ ఆదిత్యుడి కిరణాలను ధూమస్వరూపంగానూ, నక్షత్రాలను నిప్పుకణికల్లానూ భావించి ఉపాసించాలి. ఇలా చేసే హోమం వల్ల ద్యులోకంలో సోమస్వరూపంగా ఉండే యజమాని హోమద్రవ్యరూపంతో వరుసగా వర్షరూపం, అన్నరూపం, రేతస్సుగా పరిణామం చెందుతూ శరీరం ధరిస్తుంటాడు.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వ్యక్తి కాదు శక్తి

– డా. యల్లాప్రగడ మల్లికార్జున రావు

దశోపనిషత్తులలో చివరిది బృహదారణ్యకోపనిషత్తు. అసతోమా సద్గమయ, తమసోమా జ్యోతిర్గమయ, మృత్యోర్మా అమృతంగమయ అనే ప్రసిద్ధ మహావాక్యాలను అందించినది బృహదారణ్యకం. మోక్షప్రాప్తికి కావలసిన ఆత్మవిద్యను సాకల్యంగా చర్చించింది. జ్ఞానయోగం ద్వారా ఆత్మానందస్థితికి చేరుకునే మార్గాన్ని విశదపరిచింది.

నేనొక సాధారణ వ్యక్తిని కాదు. నేనొక మహాశక్తినని తెలుసుకున్న వ్యక్తి ఎవరైనా సరే ఏ లక్ష్యాన్నయినా సులువుగా సాధించగలడు. ఆ మహాజ్ఞానాన్నే మన ఉపనిషత్తులు వివరిస్తున్నాయి. బృహదారణ్యకోపనిషత్తు 'అహం బ్రహ్మాస్మి' అని ప్రకటిస్తోంది. ఆ బ్రహ్మం నేనే అని అర్థం. భారతీయ తత్త్వ చింతనకు ఈ మహా వాక్యం మకుటాయమానం. బ్రహ్మమంటే దైవమని అర్థం. సృష్టిలో అంతటా బ్రహ్మం ఆవరించి ఉంది. ఆ బ్రహ్మమే నాలోనూ ఉన్నప్పుడు నేనూ బ్రహ్మమే కదా. అంటే నేను దైవాన్ని కనుక దైవమెప్పుడూ ధర్మాన్నే అనుసరిస్తుంది. కనుక నేను కూడా ధర్మమార్గంలోనే నడుచుకోవాలనే ఓ ఆలోచన అహం బ్రహ్మాస్మి అనుకున్నవారికి వచ్చి తీరుతుంది. ఈ ఆలోచన వస్తే సర్వ సమదృష్టి ఏర్పడుతుంది. అది విశ్వశాంతికి సోపానమవుతుంది.

ఆర్షధర్మ వైభవం

'అహం బ్రహ్మాస్మి' అనే మహా వాక్యాన్ని యువత తెలుసుకోగలిగితే దేశ భవిత ధర్మమార్గంలో ఉజ్జ్వలంగా ఉంటుంది. బృహదారణ్యకంలోని ఈ మహా వాక్యంతోపాటు ఇంకా ఎన్నెన్నో అంశాలు భరత జాతి విశిష్టత గురించి, భారతీయ శాస్త్ర విజ్ఞాన విశేషాల గురించి ప్రకటిస్తున్నాయి. శుక్ల యజుర్వేదంలోని శతపథ బ్రాహ్మణంలో ఉన్న చివరి ఆరు అధ్యాయాలను పండితులు బృహదారణ్యకోపనిషత్తుగా పేర్కొన్నారు. వీటిలో మొదటి రెండు అధ్యాయాలను మధుకాండమని, మూడు–నాలుగు అధ్యాయాలను యాజ్ఞవల్క్యరుషి కాండమని అంటారు. చివరి రెండు కాండలను ఖిలకాండ లంటారు. బృహదారణ్యకంలోని తొలి రెండు అధ్యాయాలను ప్రసర్గ కర్మాంగాలంటారు. వీటిలో అశ్వమేధ కర్మలను విపులంగా చర్చించారు. అయితే ఆ రెండు అధ్యాయాలను అరణ్యంలో మాత్రమే అధ్యయనం చెయ్యాల్సి ఉంటుంది కనుక మొదటి రెండు అధ్యాయాలను పక్కనపెట్టారు పండితులు. ఆ తర్వాత ఉన్న ఆరు అధ్యాయాలను మాత్రమే ఎక్కువగా పరిగణనలోకి తీసుకుంటారు. ఆదిశంకరాచార్యులు కూడా ఆ ఆరు అధ్యాయాలకే భాష్యం రాశారు. చివరి ఆరు, అంతకుముందు పక్కనపెట్టిన మొదటి రెండూ కలిపి మొత్తం ఎనిమిది అధ్యాయాలున్న పెద్ద ఉపనిషత్తు కనుక దీన్ని బృహత్తు అని అంటారు. అరణ్యంలో అధ్యయనం చెయ్యాల్సిన అధ్యాయాలున్న ఉపనిషత్తు కనుక అరణ్యకమైంది. అలా బృహత్తు, అరణ్యం కలిపి బృహదారణ్యక ఉపనిషత్తుగా దీనికి పేరొచ్చింది.

మధువిద్య

బృహదారణ్యకంలోని మొదటి రెండు కాండలను మధుకాండలంటారు. అలా అనడంలోనే ఓ గొప్ప అంతరార్థం కనిపిస్తుంది. మన రుషులు మధువిద్య గురించి వివరించారు. మధువు అంటే తేనె అని అర్థం. మధు విద్య అంటే తేనె విద్య. దీని వివరణ తెలుసుకోగలిగితే పరబ్రహ్మమంటే ఏమిటో అర్థమవుతుంది. ఈ సృష్టి అంతా పరబ్రహ్మ సృష్టేనని, సృష్టికి ముందున్నది ఆ ఒక్క పరబ్రహ్మం మాత్రమేనని స్పష్టమవుతుంది. తేనెటీగలు ఒక్కొక్క పువ్వు నుంచి రసాన్ని తెచ్చి తేనెపట్టులో నింపుతాయి. అక్కడ

తేనె సిద్ధమవుతుంది. ఇది తేనెటీగలు చేస్తున్న పని. సృష్టిలో ఉన్న చిన్న తేనెటీగ కూడా మనిషికి జ్ఞానాన్ని బోధించే ఓ గురువులాంటిదే. తేనెటీగ గురువెలా అయ్యిందని అంటే పరబ్రహ్మ రూపమైన దైవశక్తి మహిమ అదని అంటారు. అలాంటప్పుడు తేనెటీగ చేసేపని కూడా గొప్పదే మరి. ఈ గొప్ప పని ఏమిటని విశ్లేషించుకుంటే సంతృప్తికరమైన సమాధానం దొరుకుతుంది.

వేదంలో మధు శబ్దానికి చాలా గొప్ప అర్థాలున్నాయి. ప్రాణమే మధువు అనేది కూడా వాటిలో ఉన్న ఒక అర్థం. తేనెటీగలు అనేకానేక పువ్వుల నుంచి రసాన్ని తెచ్చి తేనెను సిద్ధంచేస్తాయి. అలా ఒకసారి తేనెగా మారిన తర్వాత ఆ రసం ఏ పువ్వు నుంచి వచ్చిందో గుర్తించడం కష్టం. ఈ కోణంలో చూస్తే మధువిద్య గొప్పతనం అర్థమవుతుంది. అనేక పువ్వులలోని రసాల్లాంటివి ఆత్మలు. సృష్టిలో ఉన్న జీవరాశుల్లోని ఆత్మలు విడివిడిగా ఉంటాయి పూలలోని రసాల్లాగా. అలాంటి ఆత్మను ఒకసారి కనుక సాధనతో పరబ్రహ్మ లేదా

తేనెటీగలు పూల మకరందం సేకరించి తేనె సిద్ధం చేసిన తర్వాత ఆ రసం ఏ పువ్వు నుంచి వచ్చిందో గుర్తించడం కష్టం. అనేక పువ్వులలోని రసాల్లాంటివి ఆత్మలు. అలాంటి ఆత్మను సాధనతో పరమాత్మలో లీనంచేస్తే తేనెలో కలిసిన రసంలాగానే దాన్ని విడిగా ఎవరూ గుర్తించలేరు.

పరమాత్మలో లీనంచేస్తే తేనెలో కలిసిన రసంలాగానే దాన్ని విడిగా ఎవరూ గుర్తించలేరు.

బోధామృతం

ఆత్మ, పరమాత్మల సంయోగ విశేషాలతో ఉన్న మధుకాండం తరువాత యాజ్ఞవల్క్యకాండలున్నాయి. వాటిని గమనిస్తే ఆత్మవిద్య సుబోధకమవుతుంది. యాజ్ఞవల్క్యుడు గొప్ప రుషి, నిరంతరాన్వేషి. ఆత్మవిద్యలో తిరుగులేని దిట్ట. ఆయనకు ఇద్దరు భార్యలు. మైత్రేయి, కాత్యాయిని. వారిలో మైత్రేయికి ఆత్మవిద్యను బోధించాడు యాజ్ఞవల్క్యుడు. తర్వాత ఎందరో రుషులను సమావేశపరచి, చర్చలు జరిపి గొప్ప గొప్ప విశేషాలను ప్రకటించాడు. బృహదారణ్యకంలోని ఐదు, ఆరు అధ్యాయాలను ఖిలకాండలంటారు. ఖిలం అంటే అనుబంధం అనే అర్థముంది. అయిదో అధ్యాయంలో ఉన్న బ్రాహ్మణాల్లో అనేక ఉపాసనలు, ఫలశ్రుతులు కనిపిస్తాయి. ఈ అధ్యాయంలోని పదకొండో బ్రాహ్మణంలో వ్యాధి పీడితుడి గురించి, కళేబరం గురించి, అగ్ని సంస్కారాది విశేషాల గురించి కనిపిస్తుంది. ఆరో అధ్యాయంలో వివాహం, మైథునం, భార్యాభర్తల ధర్మబుద్ధిలాంటి వాటి వివరణలున్నాయి. విస్తృతి పెద్దది కనుకనే ఈ ఉపనిషత్తుకు బృహదారణ్యకోపనిషత్తు అని పేరొచ్చింది. కేవలం విస్తారంలోనేకాదు అనేకానేక శాస్త్ర, విజ్ఞాన అంశాల బోధనలో కూడా ఈ ఉపనిషత్తు పెద్దదే. విశాలమైన ఈ సృష్టిలో భారతీయ రుషులు ప్రపంచంలోని అన్ని జాతులవారికన్నా ముందే సాధించిన గొప్ప శాస్త్ర విజ్ఞాన అంశాల ప్రకటనలున్నాయి.

ధార్మిక చైతన్య దీప్తి

– వికాస్

బంకించంద్రుని ఆనందమఠం నవలలో భారతీయ సన్యాసులు వందేమాతర ఉద్యమానికి ఊపిరిపోసిన కథ ఉంటుంది. అలాంటి వారి కోవకు చెందినవాడే దయానంద సరస్వతి. వేదకాలానికి తరలిపోదాం అనే నినాదమిచ్చాడు. సమాజంలోని మూఢవిశ్వాసాలను తొలగించి, ధార్మికతను, దేశభక్తిని బోధించిన మహోన్నత ఆధ్యాత్మిక గురువు స్వామి దయానంద సరస్వతి. 1825 ఫిబ్రవరి 21న ఆయన జన్మించారు. ఒకప్పుడు విశ్వగురువుగా వెలుగొంది, ధర్మ సంస్కృతులకు నిలయమైన భారతదేశం కటిక దరిద్రంలో మగ్గిపోవడం చూసి దయానంద సరస్వతి చలించిపోయాడు. కుల,మత, వర్గ, వర్ణ విభేదాలు, అంధవిశ్వాసాలు, అంటరానితనం, బాల్య వివాహాలు అందుకు కారణమని గ్రహించాడు. ఎన్నో పురోగామి సంస్కరణలు ప్రతిపాదించాడు. స్త్రీ విద్య కోసం కృషి చేశాడు. బ్రిటీష్ సామ్రాజ్యవాదం పోవాలని స్వయం పరిపాలన (స్వరాజ్) రావాలని గొంతెత్తి చాటాడు. అంధవిశ్వాసాలను నిరోధించేందుకు 'సత్యార్థ ప్రకాశ్' రచించాడు. ధర్మ సంస్థాపనకు, సంఘ సంస్కరణకు 1875 ఏప్రిల్ 10వ తేదీన ఆర్యసమాజాన్ని స్థాపించాడు. హిందూ సమాజాన్ని సమస్త మూఢనమ్మకాలకు దూరంగా, వేదాలకు దగ్గరగా తీసుకెళ్ళడం ఆర్యసమాజ లక్ష్యం. 'కృణ్వంతో విశ్వమార్యం' అంటే సమసమాజ స్థాపనకోసం ఆర్యసమాజం పాటుపడుతుంది. వైదిక ధర్మాన్ని గ్రహించడం, కాపాడటం, ప్రచారం చేయడమే సర్వోత్తమ కార్యమని ఆర్యసమాజ్ భావిస్తుంది. 1883 అక్టోబర్ 30వ తేదీ దయానంద సరస్వతి మరణించారు. ఆయన జీవించి ఉండగా ప్రసంగాలు స్వాతంత్ర్యోద్యమానికి ఊపిరి పోశాయి. ఆయన ఉద్యమ ఫలితంగా భారతీయులలో హైందవ ధర్మం పట్ల శ్రద్ధాసక్తులు పెరిగాయి. హిందూయువతలో ఆత్మ విశ్వాసం, ధర్మం పట్ల అభిమానం వర్ధిల్లుతున్నాయి.

108 నిత్య సందేహాలు

అనుబంధంగా అందుకోండి

భక్తి పత్రిక

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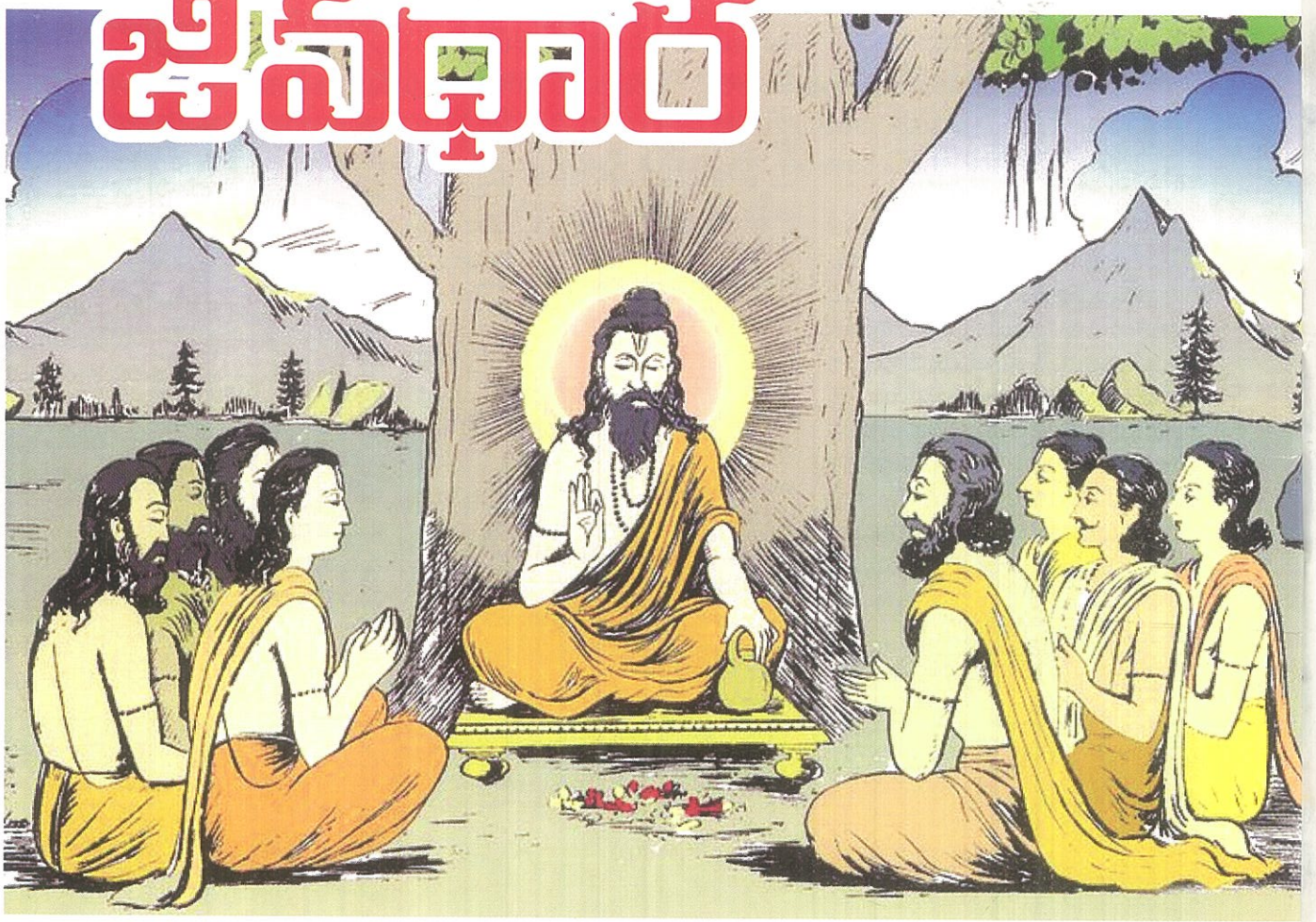
ఉపనిషత్ సారం

జీవధార

– డా. యల్లాప్రగడ మల్లికార్జున రావు



ఉపనిషత్తుల్లో ఉన్నదంతా విజ్ఞానమే. అంతస్సూత్రం ఆధ్యాత్మికత. తరతరాలుగా మన గురుపరంపర ఉపనిషత్ మహావాక్యాలను ప్రస్తావిస్తూనే ఉంది. భారతీయ విజ్ఞాన ప్రాభవం సంపూర్ణంగా అర్థం కావాలంటే దశోపనిషత్తులను అధ్యయనం చేయాలి. మానవాళి మనుగడకు ఉపయోగించే మహత్తరమైన సందేశాలను జీవధారలుగా ఉపనిషత్తులు వర్ణించాయి.

భారతీయ వాఙ్మయంలో వేదసారమైన ఉపనిషత్తులకు ప్రత్యేక స్థానం ఉంది. అవి సార్వకాలీనాలు. కేవలం ఒక వర్గానికో, మరే ఒక్క సమాజానికో పరిమితమైనవి కావు. ఉపనిషత్తులను అర్థంచేసుకోగలిగితే జీవన యానం సుగమం అవుతుంది. మానవత్వం పరిఢవిల్లుతుంది. మనిషి తన జీవన గమనాన్ని నవనవోన్మేషంగా దర్శించడానికి ఉపనిషత్తులు ఉపయోగపడతాయి. ఉపనిషత్తులు వెయ్యికి పైగా ఉన్నాయి. కాని వాటిలో పది ఉపనిషత్తులు ప్రధానమైనవన్నది ఒక భావన. ఆదిశంకరాచార్యులు దశోపనిషత్తులకు భాష్యాలు రాసి మానవాళికి మహోపకారం చేశారు. ఉపనిషత్ బోధలను అర్థం చేసుకోవడానికి అజ్ఞానాంధకారం తొలగి జ్ఞాన మార్గంలో మున్ముందుకు వెళ్లడానికి కరదీపికల లాంటివే ఆదిశంకరాచార్యులు ప్రసాదించిన భాష్యాలు. ఈశ, కేన, కఠ, ప్రశ్న, ముండక, మాండూక్య, తైత్తిరీయ, ఐతరేయ, ఛాందోగ్య, బృహదారణ్యకం అనే పది ఉపనిషత్తులకు ఆదిశంకరులు ఇచ్చిన భాష్యాలు అందరికీ శిరోధార్యాలు. వీటితోపాటుగా శంకరాచార్యులవారు శ్వేతాశ్వతర ఉపనిషత్తుకు కూడా భాష్యం రాశారని కొందరు పండితులు చెబుతారు. ఆ గురుదేవుడే తానందించిన బ్రహ్మసూత్ర భాష్యంలో కౌశీతకీ, జాబాల, మహా నారాయణ, పైంగళ అనే మరో నాలుగు

ఉపనిషత్తులను గురించి ప్రస్తావించాడు.

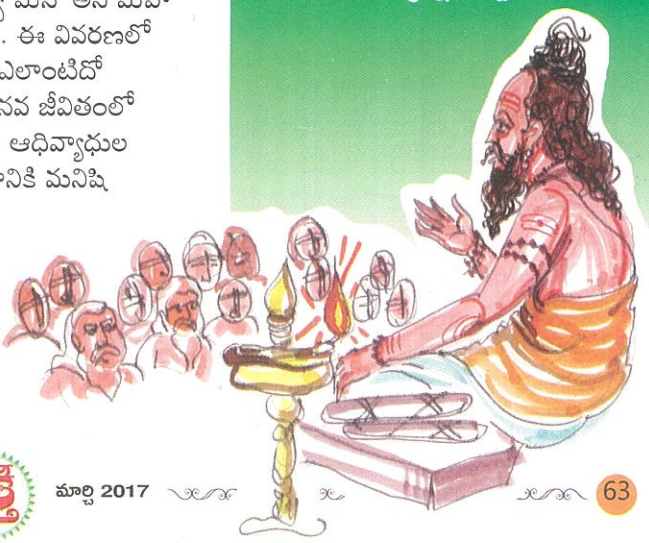
సింహావలోకనం

దశోపనిషత్తులను, వాటి విశేషాలను ఒక్కసారి సింహావలోకనం చేసుకుంటే మహత్తరమైన సందేశం మనసుకు హత్తుకుంటుంది. దానివల్ల భారతీయ సాంస్కృతిక వారసత్వం ఎంత గొప్పదో తెలుస్తుంది. అంతేకాదు, మన రుషిపరంపర విజ్ఞానపరంగా చేసిన పరిశోధన, కృషి ఎంతటిదో అవగతమవుతుంది. అత్యాధునిక వైజ్ఞానిక శాస్త్రంలో ప్రచారమవుతున్న ప్రతి అంశమూ ఉపనిషత్తుల్లో దర్శనమిస్తుంది. అలాగే ఉపనిషత్తుల్లో అంతస్సూత్రంగా ఆధ్యాత్మికత ఉంటుంది. తొలి ఉపనిషత్తు ఈశోపనిషత్తు. ఈ ఉపనిషత్తులోని తొలి మంత్రంలోనే సర్వభూత సమానత్వం కనిపిస్తుంది. జ్ఞానాన్వేషణ మార్గంలో అందరూ దేనికోసం వెతుకుతున్నారో అది కనిపిస్తుంది. నిత్యుడైన పరబ్రహ్మ, ఆయనకు సంబంధించిన జ్ఞాన సముపార్జన మార్గాన్ని ఈశోపనిషత్తులో చూడొచ్చు. కేనోపనిషత్తు మనిషిలోనూ, సకల సృష్టిలోనూ ఉన్న శాశ్వతమైన ఆత్మ స్వరూపాన్ని వివరిస్తుంది. కఠోపనిషత్తు ఆసక్తిదాయకంగా ఉంటుంది. మిగిలిన ఉపనిషత్తులకంటే దీనిలో కొంచెం వివరంగా జ్ఞానబోధ కనిపిస్తుంది. యమధర్మరాజుకు, నచికేతుడికి మధ్య జరిగే సంభాషణలు మహోన్నత జ్ఞాన ప్రబోధాన్ని కలిగిస్తాయి. గురుశిష్యుల బంధంలోని ఔన్నత్యం, పవిత్రతలను ఆ ఉపనిషత్తు ప్రకటిస్తుంది.

ప్రశ్నోపనిషత్తులో ఉన్న ప్రశ్నలకు ఇచ్చిన సమాధానాలను తెలుసుకోగలిగితే చాలు జీవితం ధన్యమవుతుంది. ఆ ఉపనిషత్తులో ఆరు అధ్యాయాలున్నాయి. అందులో ఉన్న ఆరుగురు శిష్యులు వేదాంతపరమైన అంశాలపై ఒక్కొక్క ప్రశ్న అడుగుతారు. రుషి, గురువు అయిన పిప్పలాదుడు తన అనుభవ జ్ఞాన సారాన్ని రంగరించి శిష్యులకిచ్చిన సమాధానాలు ఒక్కొక్కటీ ఒక్కొక్క జ్ఞాన దీపం. ముండకోపనిషత్తు విషయానికొస్తే అనంత జ్ఞానాన్ని పర, అపర అనే రెండు రకాలైన విద్యలుగా విభజించి సులువుగా జ్ఞానబోధ చేస్తుంది. ఎలా నడుచుకుంటే అక్షరమూ, అవ్యయమూ అయిన పరబ్రహ్మ తత్త్వం సాక్షాత్కారమవుతుందో అదే పరావిద్య అని తెలియజెబుతుంది. విజ్ఞానశాస్త్రం, సామాజిక అంశాలలాంటివి అపరా విద్య జాబితాలోకి వస్తాయని ఈ ఉపనిషత్తు వివరిస్తుంది. ఇక మాండ్యూక్యోపనిషత్తు ఆత్మ స్వరూపాన్ని ప్రకటిస్తుంది. శుద్ధ చైతన్యమే శాశ్వతమని, అదే ఆత్మ అనే భావనను కలిగిస్తుంది. అలాగే ఉపనిషత్తుల్లో కనిపించే నాలుగు మహా వాక్యాల్లో ఒకటైన 'అయం ఆత్మా బ్రహ్మ' అనే మహా వాక్యాన్ని వివరిస్తూ ఆత్మయే బ్రహ్మమని తెలియజెబుతుంది. తైత్తిరీయ ఉపనిషత్తు బ్రహ్మను తెలుసుకోగలిగినవాడు పరతత్త్వాన్ని తెలుసుకో గలుగుతాడని వివరిస్తుంది. బ్రహ్మను కప్పి వుంచే పంచకోశాలను వర్ణిస్తూ అనిత్యమైన ఆ కోశాలను తొలగించి లోలోపల ఉండే నిత్యమూ, సత్యమూ అయిన బ్రహ్మాన్ని ఎలా సాక్షాత్కరింపజేసుకోవాలో తెలియజెబుతుంది. అలాగే ఐతరేయ ఉపనిషత్తు విషయానికొస్తే అది మనిషిలోని ఆత్మ స్వరూపాన్ని చర్చిస్తుంది. ఆ చర్చ ద్వారా పరతత్త్వానికి సంబంధించిన ఆధ్యాత్మిక స్వరూపం గురించి వివరిస్తుంది. ఈ విషయాన్నే ప్రజ్ఞానం బ్రహ్మ అనే మహా వాక్యం ద్వారా శుద్ధ చైతన్యమంటే కేవలం బ్రహ్మమే అని వివరిస్తుంది. ఛాందోగ్యోపనిషత్తు ఎందరెందరో ఆదర్శమూర్తులను పరిచయం చేసింది. సత్యకాముడు, శ్వేతకేతు, నారదుడు, అరుణి, సనత్కుమారుల ఆదర్శ గుణాల గురించి ఛాందోగ్యంలో తెలుసుకోవచ్చు. ఈ ఉపనిషత్తు 'తత్త్వ మసి' అనే మహా వాక్యాన్ని వివరిస్తుంది. ఈ వివరణలో మానవుడి దివ్యత్వం ఎలాంటిదో గమనించవచ్చు. మానవ జీవితంలో ఎదురయ్యే అనేకానేక ఆధివ్యాధుల నుంచి బయటపడడానికి మనిషి తనలోని దివ్యత్వాన్ని తెలుసుకోవాలన్నది ఛాందోగ్యం చేసే బోధ. అందుకే ఆత్మను తెలుసుకున్నవాడు శోకాన్ని దాటి వెళతాడని అంటుంది.

దశోపనిషత్తుల వరసలో చివరిది బృహదారణ్యకం. పేరుకు తగ్గట్టుగానే చాలా పెద్దది. రాజర్షి జనకుడు, యాజ్ఞవల్క్యుడు, ఆయన భార్య మైత్రేయి, గార్గిల నడుమ జరిగిన చర్చలు ఉపనిషత్తు ప్రాధాన్యాన్ని వివరిస్తాయి. ఈ ఉపనిషత్తు విశేషమేమంటే అన్ని ఉపనిషత్తుల్లో ప్రధానంగా ప్రస్తావించిన మానవ దివ్యత్వాన్ని, విశ్వమంతా బ్రహ్మంలో ఒకే ఒక్కటిగా ఉన్న విషయాన్ని వివరిస్తుంది. ఉపనిషత్ మహావాక్యాల్లోని ప్రసిద్ధమైన 'అహం బ్రహ్మాస్మి' అనే దాని గురించి తెలియజెబుతుంది. ఉపనిషత్ ప్రబోధాలను అనుసరిస్తే లక్ష్యాన్ని త్వరగా సాధించవచ్చు. ప్రపంచ సాహిత్యానికే తలమానికమైనవి మన ఉపనిషత్తులు. ఒక్క మాటలో చెప్పాలంటే ఉపనిషత్తులు మహనీయ రుషుల క్రాంత దర్శనానికి నిలువుటద్దాలు.

వేదసాహిత్యంలో చివరి భాగం ఉపనిషత్తులు. వేదంలో జ్ఞానకాండకు సంబంధించినవి ఉపనిషత్తులంటారు. ఇప్పటివరకు పన్నెండువందల పైచిలుకు వచ్చిన ఉపనిషత్తులలో ప్రాచీనమైనవి నూట ఎనిమిదిగా గుర్తించారు. ఉపనిషత్తులు సంన్యాసులకు ధర్మప్రబోధం చేస్తాయి. బ్రహ్మచర్య, గృహస్థాశ్రమంలో ఉన్నవారికి వివిధ దేవతా తత్త్వాన్ని, యోగవిద్యను వివరిస్తాయి. ప్రస్థానత్రయం అనిపిలిచే ఉపనిషత్తులలో పదింటికి ఆదిశంకరుడు భాష్యం రచించాడు. నాటినుంచి నేటివరకూ మహాసిద్ధాంత కర్తలందరూ ఉపనిషత్ భాష్యాన్ని చెప్పినవారే.



శ్రీరామనవమి
విశిష్ట సంచిక

భక్తి పత్రిక

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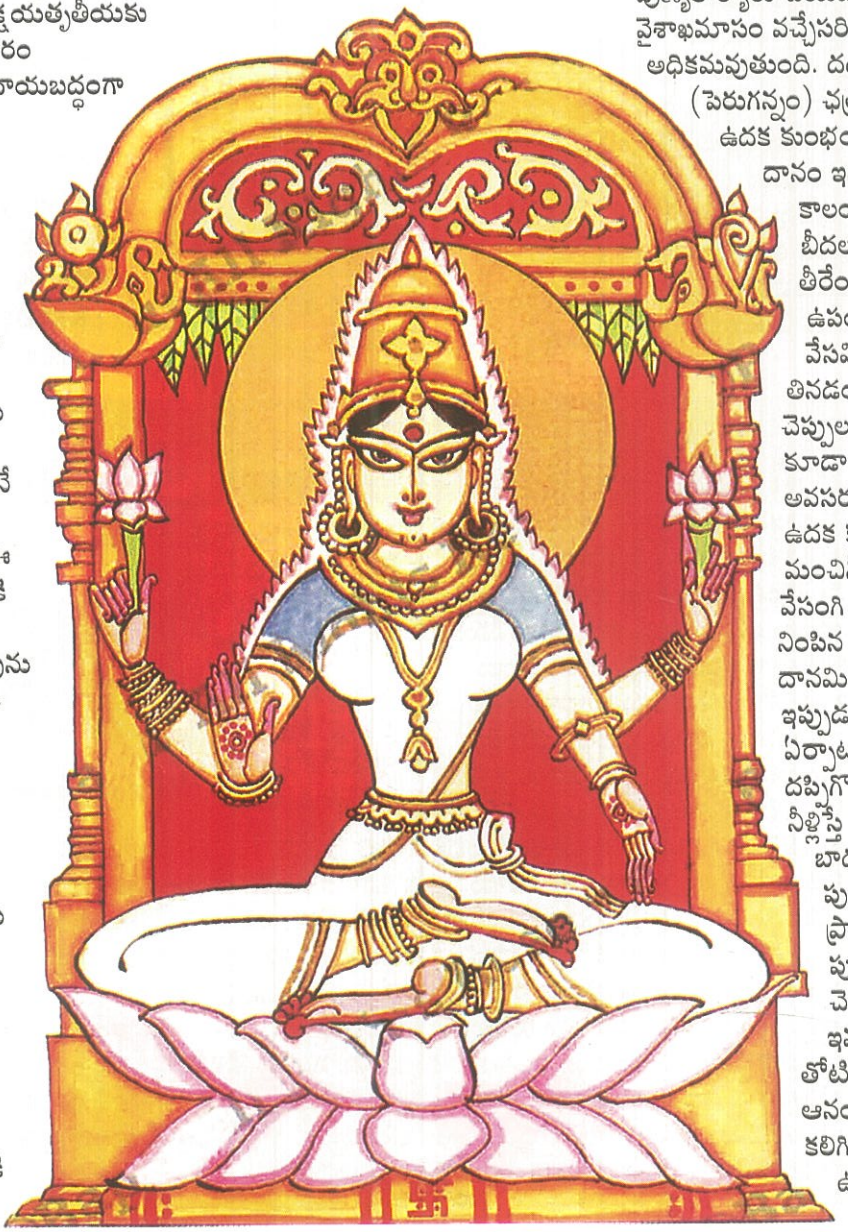
అనంత సంపదలిచ్చే

అక్షయ తృతీయ

– డాక్టర్ యల్లాప్రగడ మల్లికార్జునరావు

రవ్వంత పుణ్యం చేస్తే కొండంత ఫలితం అందించేది అక్షయ తృతీయ. క్షయం కానిది అక్షయం. అంటే ఎప్పటికీ అలాగే నిలిచి ఉండేదని అర్థం. ఈరోజు చేసిన ఏ పుణ్యకార్యమైనా అలా అక్షయమే అవుతుంది. అందుకే అక్షయతృతీయకు ఆచరణ, ఆదరణ, ప్రచారం దక్కుతున్నాయి. సంప్రదాయబద్ధంగా ఏటా వైశాఖమాస శుక్ల తదియనాడు అక్షయ తృతీయను జరుపుకోవాలని వ్రతగ్రంథాలు చెబుతున్నాయి. బంగారం లక్ష్మీస్వరూపం కనుక ఆరోజున బంగారం కొంటుంటారు కొందరు. వైశాఖ శుద్ధ తదియనాడు జరుపుకునే అక్షయ తృతీయకు చాలా విశిష్టత ఉంది. ఈ రోజున సూర్యోదయానికి ముందే లేచి, శుచిగా స్నానమాచరించి విష్ణువును ప్రార్థిస్తే సకల సంపదలు చేకూరుతాయి. ఈ రోజున దేవతలను, పితృదేవతలను ఆరాధించడం ద్వారా పుణ్య ఫలము సిద్ధిస్తుందని పురాణాలు చెబుతున్నాయి. గోదానం, భూదానం. సువర్ణదానం, వస్త్రదానం చేసేవారికి సుఖసంతోషాలు చేకూరుతాయి. స్త్రీలు చిన్నికృష్ణునికి, గౌరీదేవికి డోలోత్సవం జరిపించి ముత్తైదువలను, కన్యలను పూజించి ఫలపుష్పాదులను శనగలు వాయనమిచ్చి సత్కరిస్తే దీర్ఘసుమంగళీ యోగం బలపడుతుంది.

అక్షయ దానఫలం

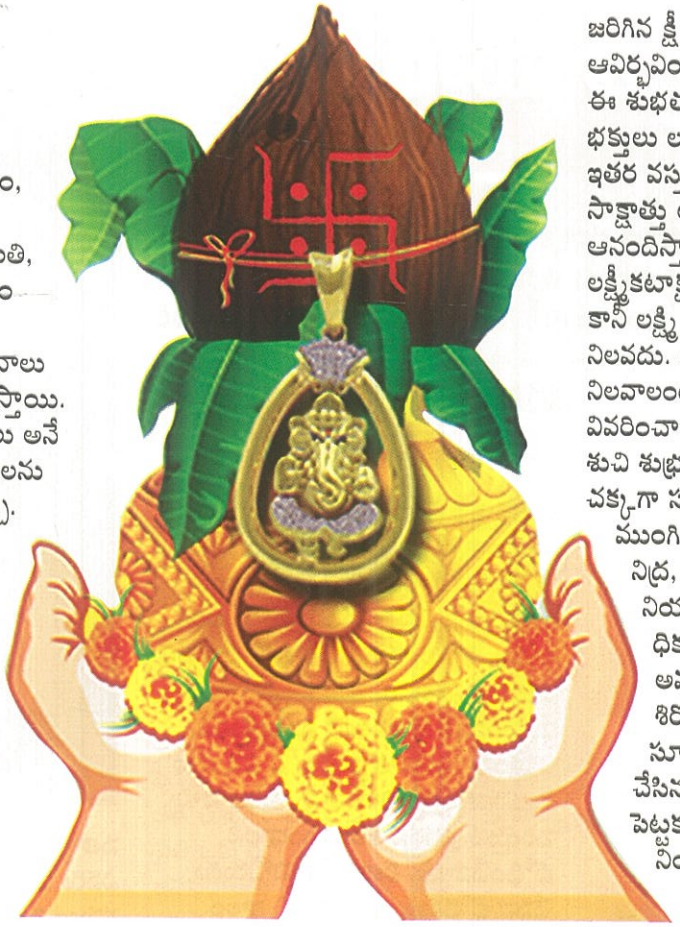


వైశాఖమాసంలో రుతువును అనుసరించి వచ్చే మామిడిపళ్లు, పనసతొనలు, విసనకర్రలు కూడా దానమిస్తారు. కొన్నిప్రాంతాల్లో లడ్డు కూడా దానం చేస్తారు. అక్షయ తృతీయనాడు ఇలాంటి పుణ్యకార్యాలు చేయడం మేలు. వైశాఖమాసం వచ్చేసరికి ఎండతీవ్రత అధికమవుతుంది. దద్ధ్యన్నం (పెరుగన్నం) ఛత్రం, పాదుకలు, ఉదక కుంభం అనే వాటిని దానం ఇవ్వాలి. వేసవి కాలంలో బాటసారులకు, బీదలకు ఆకలిదప్పులు తీరేందుకు ఇవన్నీ ఉపయోగపడతాయి. వేసవిలో పెరుగన్నం తినడం మంచిది. చెప్పులు, గొడుగులు కూడా ఈ కాలంలో అవసరమైనవి. అలాగే ఉదక కుంభం అంటే మంచినీటి కుండకూడా వేసంగి నేస్తమే. నీటితో నింపిన కుండను దానమివ్వడానికి బదులుగా ఇప్పుడు చలివేంద్రాలను ఏర్పాటు చేస్తున్నారు. దప్పిగొన్నవారికి గుక్కెడు నీళ్లిస్తే చాలు నరకలోక బాధలు తొలగి, పుణ్యలోకాలు ప్రాప్తిస్తాయని పురాణాలు సైతం చెబుతున్నాయి. ఇవన్నీ సామాజికంగా తోటిమనిషికి ఆనందాన్ని, సంతృప్తిని కలిగించే దానాలు. శక్తి ఉన్నంతలోనే వీటిని

దానం ఇవ్వొచ్చు.

ఒకేరోజు - అనేక పర్వాలు

అక్షయ తృతీయ నాడే లక్ష్మీనారాయణ పూజ, గౌరీపూజ, త్రిలోచన గౌరీవ్రతం, త్రేతాయుగాది, బలరామ జయంతి, పరశురామ జయంతి, సింహాచల క్షేత్ర చందనోత్సవం వంటివన్నీ జరుగుతాయి. ఈ వ్రతాల సందర్భంగా చేసే దానాలు కూడా అక్షయఫలితాలను ఇస్తాయి. శైవులు, వైష్ణవులు, శాక్తేయులు అనే భేదం ఏదీ లేకుండా ఈ వ్రతాలను సర్వమానవాళి ఆచరించవచ్చు. త్రేతాయుగం ప్రారంభమైన అమృత ఘడియలను అక్షయతృతీయనాడు స్మరించుకోవాలి. శ్రీమహావిష్ణువు మానవుడిగా శ్రీరామచంద్రునిగా అవతరించిన త్రేతాయుగానికి యుగాది అక్షయ తృతీయ. మరో విశేష ఉత్సవం బలరామ జయంతి. శ్రీకృష్ణ పరమాత్ముడికి అన్నగా ఆదిశేషుడి అంశతో బలరాముడు జన్మించాడు. బలరాముడు ముక్కుసూటిగా, నిక్కచ్చిగా మాట్లాడే తత్వం ఉన్నవాడు. ఆయన ఆయుధం నాగలి. దేశానికి అన్నంపెట్టే రైతన్నల దివ్యచిహ్నం ఇది. దాన్నే ఆయన ఆయుధంగా చేసుకుని బలరాముడు నదీజలాల అనుసంధానం లాంటివెన్నో సాధించాడు. నాగావళి నది, సరస్వతీ నది, యమునా నదుల



దారులను నాగలితో మళ్లించి రైతులకు మహోపకారం చేశాడు. బలరామ జయంతి నేపథ్యంలోనే జలదానం చేయడం మనవారి ఆచారం. భారతీయ ధర్మానికి ఆలంబనగా నిలిచిన మహాభారత రచన ఆరంభమైనదీ ఈ అక్షయ తృతీయ నాడే. శ్రీవిద్యను లోకానికి ప్రబోధించడానికి శ్రీమహావిష్ణువు సకల విద్యాస్వరూపుడైన హయగ్రీవునిగా ఆవిర్భవించినదీ ఈ అక్షయ తృతీయా పర్వదినాననే. చలికి మూతపడే బదరీనారాయణ మందిర ద్వారాలు మళ్లీ తెరుచుకుని నారాయణ దర్శనం కలిగించే రోజూ ఈ పర్వదినమే.

లక్ష్మీ కటాక్షం

అక్షయ తృతీయనాడే అమృతం కోసం జరిగిన క్షీరసాగర మథనంలో లక్ష్మీదేవి ఆవిర్భవించి శ్రీమహావిష్ణువుని వరించింది. ఈ శుభతరణాన్ని స్మరించుకుంటూ భక్తులు లక్ష్మీ స్వరూపమైన బంగారాన్ని, ఇతర వస్తువులను కొనుగోలు చేసి, సాక్షాత్తు లక్ష్మీదేవే తమ ఇంటికి వచ్చినంత ఆనందిస్తారు లక్ష్మీకటాక్షం అందరికీ అవసరమే. కానీ లక్ష్మి ఎల్లకాలం ఒకేచోట నిలవదు. ఆమె చంచల. శ్రీలక్ష్మి ఇంట నిలవాలంటే ఏం చేయాలో పురాణాలు వివరించాయి. శారీరక, మానసిక శుచి శుభ్రతలను పాటించాలి. ఇంటిని చక్కగా సర్ది ఉంచుకోవాలి. అనుదినం ముంగిట ముగ్గులు తీర్చిదిద్దాలి. నిద్ర, భోజన విషయాలలో నియమాలు పాటించాలి. పెద్దలను ధిక్కరించకూడదు. వారిని అవమానించకూడదు. గోళ్లు, శిరోజాలు కత్తిరించడానికి పెద్దల సూచనలు పాటించాలి. ఎంగిలి చేసిన పదార్థాలను ఇతరులకు పెట్టకూడదు. ఇటువంటి నియమాలు పాటిస్తూ లక్ష్మీకృపకు పాత్రులవడానికి అక్షయ తృతీయను శ్రద్ధాభక్తులతో నిర్వహించుకోవాలి.

లక్ష్మీం క్షీరసముద్రరాజ తనయాం శ్రీరంగ ధామేశ్వరీమ్
దాసీభూత సమస్త దేవవనితాం లోకైక దీపాంకురామ్
శ్రీమన్మంద కటాక్ష లబ్ధ విభవ బ్రహ్మేంద్ర గంగాధరామ్
త్వాం త్రైలోక్యకుటుంబినీం సరసిజాం వందే ముకుందప్రియామ్
- లక్ష్మీస్తోత్రం

హరికిన్ బట్టపుదేవి,పున్నెముల ప్రోవర్ధంపు పెన్నిక్క, చందురు తోబుట్టువు భారతీ గిరిసుతల్ తో నాడు పూబోణి తామర లందుండెడి ముద్దరాలు, జగముల్ మన్నించు నిల్లాలు,భాసురతన్ లేములవాపు తల్లి సిరి యిచ్చున్ నిత్య కళ్యాణమున్
- పోతన భాగవతం

శుక్రవారపు పాద్దు సిరిని విడువద్దు
దివ్వెనూదగ వద్దు బువ్వ నెట్టద్దు
తోబుట్టువుల మనసు కష్టపెట్టద్దు
తొలిసంధ్య మలిసంధ్య నిదురపోవద్దు
నా తల్లి వరలక్ష్మి నినువీడదపుడు
ఇల్లాలు కంటతడి పెట్టని ఇంట
కల్లలాడని ఇంట గోమాత వెంట
ముంగిళ్ల ముగ్గుల్ల పసుపు గడపల్లో
పూలల్లో పాలల్లో ధాన్యరాశుల్లో
మా తల్లి మహలక్ష్మి స్థిరముగా నుండు

చిత్రం : లక్ష్మీకటాక్షం

యోగాసనాలు
అనుబంధంగా
అందుకోండి.

భక్తి పత్రిక

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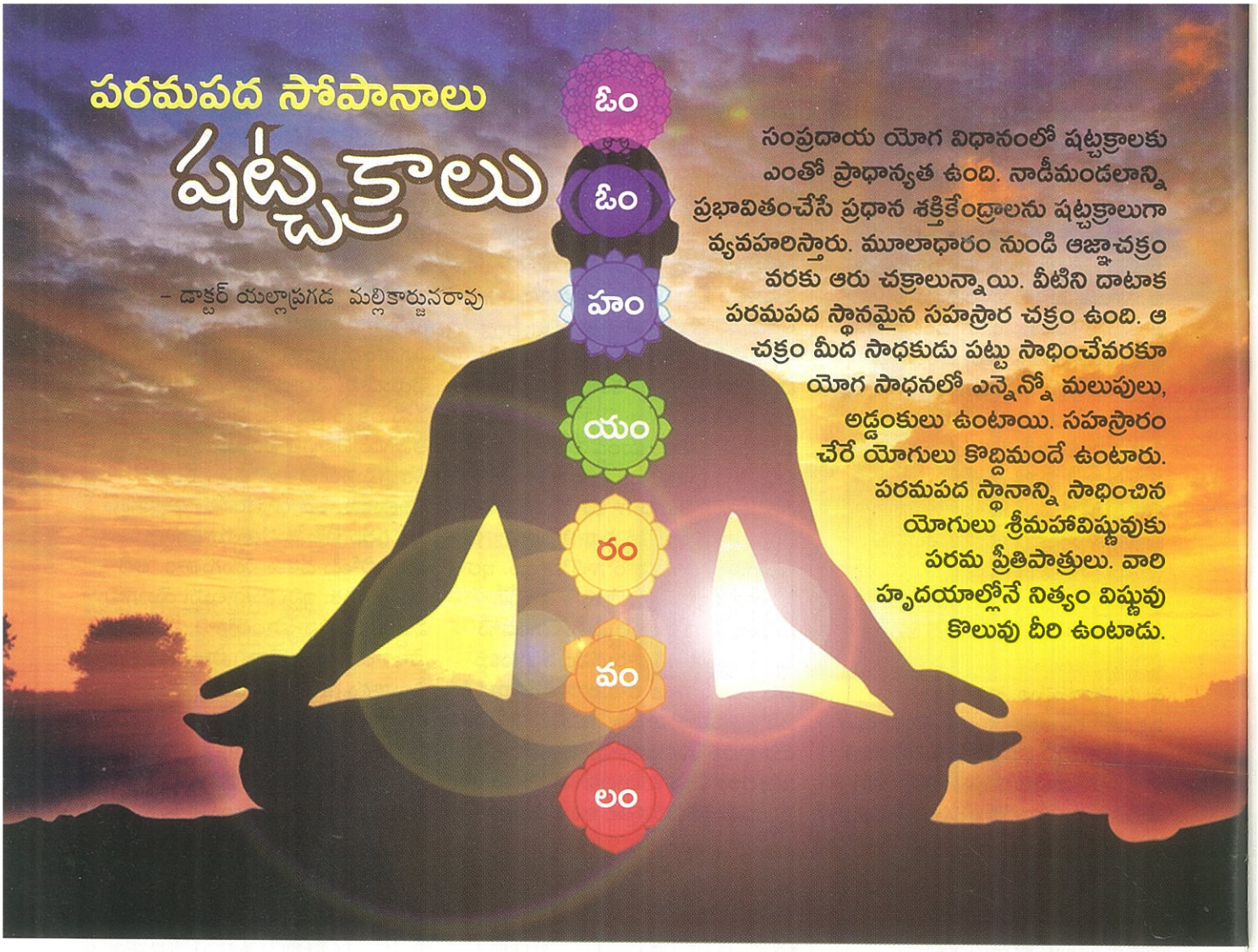
పరమపద సోపానాలు

షట్చక్రాలు

– డాక్టర్ యల్లాప్రగడ మల్లికార్జునరావు



సంప్రదాయ యోగ విధానంలో షట్చక్రాలకు ఎంతో ప్రాధాన్యత ఉంది. నాడీమండలాన్ని ప్రభావితంచేసే ప్రధాన శక్తికేంద్రాలను షట్చక్రాలుగా వ్యవహరిస్తారు. మూలాధారం నుండి ఆజ్ఞాచక్రం వరకు ఆరు చక్రాలున్నాయి. వీటిని దాటాక పరమపద స్థానమైన సహస్రార చక్రం ఉంది. ఆ చక్రం మీద సాధకుడు పట్టు సాధించేవరకూ యోగ సాధనలో ఎన్నెన్నో మలుపులు, అడ్డంకులు ఉంటాయి. సహస్రారం చేరే యోగులు కొద్దిమందే ఉంటారు. పరమపద స్థానాన్ని సాధించిన యోగులు శ్రీమహావిష్ణువుకు పరమ ప్రీతిపాత్రులు. వారి హృదయాల్లోనే నిత్యం విష్ణువు కొలువు దీరి ఉంటాడు.

మూలాధారం గుదస్థానం
స్వాధిష్ఠానం తు మేహనం
నాభిస్తు మణి పూరాఖ్యం
హృదయాబ్జ మనాహతం
తాలుమూలం విశుద్ధాఖ్యం
ఆజ్ఞాఖ్యం నిటలాంబుజం
సహస్రారం బ్రహ్మరంధ్ర
ఇత్యాగమ విదోవిదుః

మూలాధారం నుంచి సహస్రారం వరకూ ఉండే చక్రాలు శరీరంలో ఏయే భాగాల్లో ఉంటాయో ఈ పై శ్లోకంలో చెప్పారు. మన యోగులు, ఋషులు ఈ చక్రాలకు చాలా ప్రాధాన్యం ఇచ్చారు. ఆ మహనీయులు తమ తపోశక్తితో ఆ చక్రాల రంగు, ఆకారం, ఇతర విశేషాలను కూడా గ్రంథస్థం చేశారు. అవి చక్రాలు మాత్రమే కాదు లోకాలని కూడా పేర్కొన్నారు. అందుకే వాటిని ఊర్ధ్వలోక సప్తకమని కూడా యోగులంటారు. ఆ లోకాలు వివరాలివి...

నీలోనే ఏడులోకాలు

మూలాధారమే భూలోకం. గుద స్థానానికి రెండు అంగుళాల పైభాగంలో ఉంటుంది. నాలుగు రేకులతో ఎర్రని తామర పువ్వులాగా ఉండే మూలాధారానికి అధిపతి గణపతి.

స్వాధిష్ఠానం భువర్లోకానికి సంకేతం. జననేంద్రియం వెనక భాగంలో ఉంటుంది. ఇది సిందూరం రంగులో ఉంటుంది. ఆరు రేకుల పద్మంలా ఉండే ఈ చక్రానికి బ్రహ్మ తత్వం అధిదేవత.

మణిపూరకం సువర్లోకం. బొడ్డు దగ్గర వెన్నెముక లోపల ఉంటుంది. బంగారపు రంగులో ఉంటుంది. పది రేకుల పద్మంలా ఉండే దీనికి విష్ణువు అధిపతి.

అనాహతం మహర్లోకం. గుండె వెనక వెన్నెముకలో ఉంటుంది. నీలం రంగులో ఉంటుంది. పన్నెండు రేకుల తామరపువ్వులా ఉండే దీనికి రుద్రుడు అధిదేవత.

విశుద్ధ చక్రం జనలోకం. గొంతు ముడిలో ఉంటుంది. నల్లని రంగులో ఉండే దీనికి అధిపతి జీవుడు.

ఆజ్ఞాచక్రం తపోలోకం. కనుబొమల మధ్యలో ఉంటుంది. రెండు రేకులుండి తెల్లని పద్మంలా ఉంటుంది. దీనికి ఈశ్వరుడు అధిపతి.

సహస్రారం సత్య లోకం. మాడు స్థానంలో ఉంటుంది. వేయి రేకుల పద్మంలా ఉండే దీనికి అధిపతి పరమేశ్వరుడు.

– ఇవీ శరీరంలో ఉన్న చక్రాల స్థాన రూప విశేషాలు. ఈ చక్రాల గురించి, యోగ సాధన గురించి మన పురాణాల్లో చాలా చోట్ల ప్రస్తావించారు. ఆ చక్ర అధిష్ఠాన దేవత రూపవర్ణన ఒక్కోచోట ఒక్కోలా కనబడుతుంది. ఉదాహరణకు లలితా సహస్రనామం ప్రకారం మూలాధారానికి

యోగశాస్త్రం భారతీయ అద్భుతం. అంతర్జాతీయ సమాజానికి మనదేశం చేసిన ప్రతిపాదనతో జూన్ 21వ తేదీని 'అంతర్జాతీయ యోగ దినం'గా ఐక్యరాజ్య సమితి ప్రకటించింది. గత మూడు సంవత్సరాలుగా యోగదినోత్సవాన్ని ప్రపంచదేశాలన్నీ జరుపుకుంటున్నాయి. ఆధ్యాత్మిక ప్రయోజనాలతో పాటు శారీరక, మానసిక ఆరోగ్యానికి దోహదం చేసే యోగాభ్యాసం పట్ల ఆధునికులు ఆసక్తి పెంచుకుంటున్నారు.

శాకినీ అనే దేవత అధిష్ఠాన దేవత. స్వాధిష్ఠాన చక్రానికి కాకినీ, మణిపూరానికి లాకినీ, అనాహత చక్రానికి రాకినీ, విశుద్ధ చక్రానికి డాకినీ, ఆజ్ఞా చక్రానికి హాకినీ, సహస్రారం చక్రానికి యాకినీ అధిష్ఠాన దేవతలుగా ఉంటారు. లలిత సహస్ర నామాల్లోనే కాక సౌందర్య లహరిలో కూడా చక్ర అధిదేవతలకు సంబంధించిన అంశాలున్నాయి. ఒక్కో చక్ర స్థానాన్ని శుద్ధి చేస్తే ఒక్కో వ్యాధి నయమవుతుందని యోగులు పలు గ్రంథాల్లో చెప్పారు.

ప్రాణ చికిత్సలో...

మన యోగశాస్త్రం ఆరు చక్రాలను గురించి చెబితే ప్రాణచికిత్సలో మాత్రం పదకొండు చక్రాలున్నాయి. ప్రాణ చికిత్స లేదా ప్రాణిక్ హీలింగ్ అనే పద్ధతి చైనా దేశంలో ఉంది. దీనికి మూలం మన యోగ శాస్త్రమే. ప్రాణ చికిత్స విధానం శరీరంలో ఉండే చక్రాలతో అనుసంధానమై ఉంటుంది. జీవశక్తి శరీరంలో చక్రాల రూపంలో గుండ్రంగా తిరుగుతూ కొన్ని ప్రాంతాల్లో నిక్షిప్తమై ఉంటుంది. గుండె, ఊపిరితిత్తుల వంటి పైకి కనబడని అవయవాలు – కన్ను, కాలు, చెయ్యిలాంటి అవయవాలు, ఇతర జ్ఞానేంద్రియాలు ఉన్నట్టే శరీరం లోపల చక్రాల రూపంలో శక్తి కేంద్రాలు ఉన్నాయి. సాధారణంగా ఈ చక్రాలు మూడు నుంచి నాలుగు అంగుళాల వ్యాసం కలిగి ఉంటాయి. శరీరంలోని అన్ని భాగాలకు ఇవి శక్తినందిస్తాయి. ఇవి సరిగా పనిచేయకపోతే సాధారణ ఇంద్రియాలకు శక్తి అందక అనారోగ్యం కలుగుతుంది. పెద్ద చక్రాలు కాక మరి కొన్ని చిన్న చక్రాలు కూడా శరీరంలో ఉంటాయి. ఇవి ఒకటి నుంచి రెండు అంగుళాల వ్యాసం కలిగి ఉంటాయి. ఇవి శరీరంలో అంత ఎక్కువ ప్రాధాన్యం లేని భాగాలను నియంత్రిస్తూ వాటికి శక్తినందిస్తూ ఉంటాయి. ప్రాణశక్తిని గ్రహించి దాన్ని శరీరంలోని వివిధ భాగాలకు సరఫరా చేయడం వీటి పని. శరీరం లోపల ఉండే వినాశగ్రంథులను ప్రధాన చక్రాలు నియంత్రిస్తాయి. ప్రధాన చక్రాల్లోని కొన్ని చక్రాల ద్వారా మానసిక శక్తులను వృద్ధి చేసుకోవచ్చు. ఇలా శారీరక, మానసిక అనారోగ్యాలను తొలగించుకుని ఆరోగ్యాన్ని పొందేందుకు శరీరం లోపల ఉన్న చక్రాలు ఉపకరిస్తాయి.

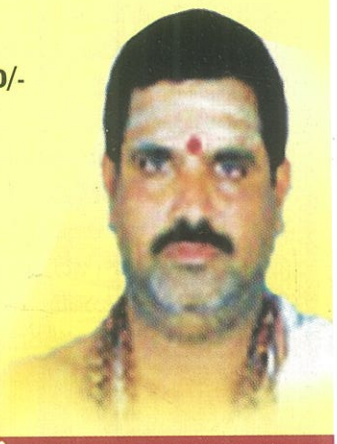
మూలాధార చక్రం: దీన్ని ఆంగ్లంలో బేసిక్ చక్ర అంటారు. ఈ చక్రం శరీరాన్నంతటినీ అదుపులో ఉంచి శక్తినిస్తుంది. కండరాలు, ఎముకలు, వెన్నెముకకు రక్త ప్రసరణ నియంత్రిస్తుంది. రక్త నాణ్యతను సరిగా ఉంచుతుంది. అన్ని కణాలను బాగా పనిచేసేలా చూడడం మూలాధారం

ఉమా టూర్స్ & ట్రావెల్స్, హైదరాబాద్

ఫోన్: 040-24037323, సెల్: 9848293313, 9493173323, 9963439949

ఉమా ట్రావెల్స్ యాత్రలు జూన్ నుండి డిసెంబర్ వరకు మేము చేయించే యాత్రలు

15.09.17	శ్రీలంక రామాయణ యాత్ర 4 రాత్రులు 5 రోజులు 30,000/-
03.08.17	కైలాస మానస సరోవర యాత్ర శ్రావణ పౌర్ణమి 9 రోజులు లక్నో నుండి మొదలు 1,60,000/-
26.06.17	చార్ ధామ్ యాత్ర 15 రోజులు 20,500/-
30.06.17	అమర్ నాథ్ యాత్ర 14 రోజులు 20,500/-
14.08.17	మనిమహేష్ యాత్ర 7 రోజులు 35,000/-
05.09.17	కావేరి పుష్కరాలు రామేశ్వరం యాత్ర 12 రోజులు 20 క్షేత్రములు 14,500/-
06.09.17	కావేరి పుష్కరాలు కర్నాటక యాత్ర 10 రోజులు 13,500/-
18.10.17	కాశీ యాత్ర దీపావళి రోజున బంగారు అన్నపూర్ణమ్మ దర్శనం 9 రోజులు కాశీలో నిద్ర 16,500/-
05.11.17	కాశీ-రామేశ్వరం-కాశీ (సంపూర్ణ యాత్ర) కార్తికమాసంలో 14,500/-
06.11.17	పంచద్వారకలు నాలుగు జ్యోతిర్లింగములు యాత్ర 14 రోజులు 21,500/-



ప్రొప్రైటర్
దేవరకొండ శ్రీనివాస్

మా ప్రత్యేకతలు: రుచికరమైన భోజనసదుపాయములతో, ఆర్డనైజరువారు దగ్గరుండి తయారు చేయించుదురు

ఈ సంచికతో

వరలక్ష్మీ వ్రతం

అనుబంధంగా అందుకోండి.

భక్తి పత్రిక

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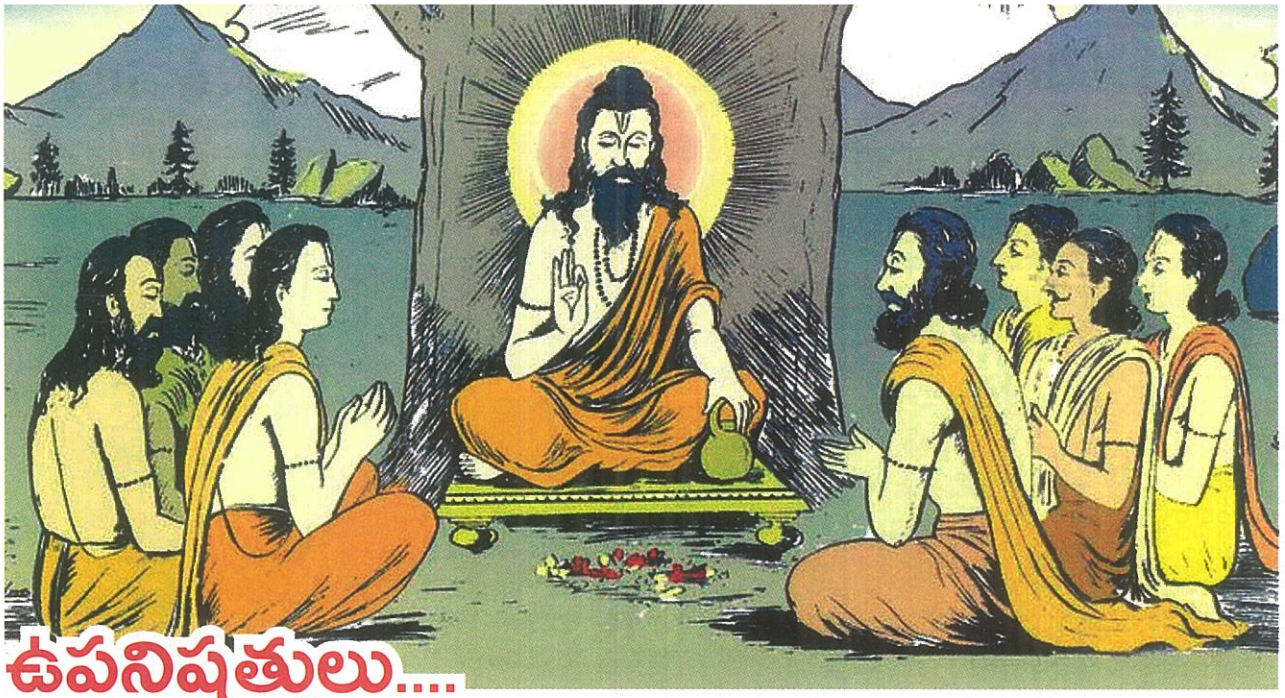
సంపుటి 3 | సంచిక 1 | పుటలు 120 | జూలై 2017 | వెల రూ. 51



ఉపనిషత్తులు....
గురు బోధా నిధులు

- డాక్టర్ యల్లాప్రగడ మల్లికార్జునరావు

ప్రపంచం కన్ను తెరవకముందే భారతదేశం మహోన్నత జ్ఞాన శిఖరాలను అధిరోహించడానికి ఉపనిషత్తులు సోపానాలయ్యాయి. ఉపనిషత్తు అంటే ఓ గురువు తన సమీపంలో ఓ శిష్యుణ్ణి కూర్చోబెట్టుకుని ఉపదేశించడమని అర్థం. అలాగే ఆత్మవిద్యను కూడా ఉపనిషత్తు అని అంటారు. మనిషి జీవితానికి మంచి మార్గాన్ని చూపే శక్తి కూడా ఉపనిషత్తులకే ఉంది. గురువు అవసరాన్ని ఉపనిషత్తులు చాటిచెప్పాయి.

నిత్యం మనకు ఎన్నో సందేహాలు కలుగుతూ ఉంటాయి. అసలీ జగత్తంతా ఇలా ఎందుకు సృష్టింపబడింది? మానవులకు సుఖ దుఃఖాలు ఎందుకు కలుగుతున్నాయి? శాశ్వతమైన ఆనందాన్ని, సుఖాన్ని, శాంతిని ఇవ్వగలిగిందేది? అసలు మనిషికి మృత్యువు నుంచి తప్పించుకునే దారి ఉందా? అశాశ్వతాలైన భోగాల వల్ల శాశ్వత ప్రయోజనమేదైనా ఉందా? ఇలాంటి ప్రశ్నలకు సమాధానాలు ఉపనిషత్తుల్లో లభిస్తాయి. అందుకే ఉపనిషత్తులంటే ప్రపంచానికి సాక్షాత్తూ గురువులని, అవి గురుబోధల నిధులని చెప్పారు పెద్దలు.

ఉపనిషత్తులే గురువులు

ఉపనిషత్తు స్వయంగా మంచి మార్గాన్ని సూచించే శక్తితో ఉంటుంది. ఎందరెందరో మహనీయ గురువులు ఉపదేశాలు చేస్తూ తమ శిష్యులకు స్ఫూర్తిదాయకమైన సన్మార్గాలను సూచించిన కథలు ఉపనిషత్తుల్లో ఉన్నాయి. భారతీయ జీవన శైలి, సంస్కృతుల్లో కనిపించే అంశాలన్నీ ఉపనిషత్తులనుసరించి వచ్చినవే. భారతీయుల్లో ఉండే సహనశీలత, మత సామరస్యం, శాంతియుత వ్యవహార ధోరణి ఇవన్నీ ఉపనిషత్తుల ప్రభావమే. తమకు తాముగా ఇతరుల మీద కాలు దువ్వకపోవడమనే లక్షణం కొన్ని వేల సంవత్సరాలుగా భారతీయుల్లో కనిపిస్తున్న విషయం. ఈ పద్ధతిని ఉపనిషత్తే నేర్పింది. ఉపనిషత్తులంటే సన్యాసులు చదివే విషయమని ఇప్పటికీ చాలామంది అనుకుంటూ ఉంటారు. కాని అది అపోహ. ఉపనిషత్తులను వేద పురుషులు చదివారు. భార్యాబిడ్డలున్న గృహస్థులే ఆ రుషులు. చక్కగా నేర్పించే గురువు దగ్గర ఎవరైనా ఉపనిషత్తులను చదువుకోవచ్చు.

ఉపనిషత్తుల్లో దృశ్యం కన్నా అదృశ్యం ఎక్కువ. అంటే అంతరార్థాలు ఎక్కువగా ఉంటాయి. చాలా సందర్భాల్లో చిన్న చిన్న కథలుగా కూడా చెప్పారు. ఈ కథలు నేర్చుకునే వారికి జీవితానికి సంబంధించిన పాఠాలను, గుణ పాఠాలను నేర్పుతాయి ఉపనిషత్తులు. తగిన గురువు వద్ద ఎవరైనా ఉపనిషత్తులను అధ్యయనం చేయవచ్చు. శంకరులు ఎంపిక చేసిన పది ఉపనిషత్తులను పరిశీలించినా మహోన్నత జ్ఞానం సొంతమవుతుంది.

ఉపనిషత్తుల్లో గురుశిష్యులు

తైత్తిరీయోపనిషత్తులో గురు శిష్యుల సంబంధ బాంధవ్యాలు, ఆనాటి

కట్టుబాట్లు కనిపిస్తాయి. విద్య నేర్చుకోవాలనుకున్నప్పుడు ఎంత కష్టాన్నయినా భరించేవారు ఆనాటి శిష్యులు. దానికి ఉదాహరణగా యాజ్ఞవల్క్యుని ఉదంతాన్ని చెప్పొచ్చు. ఓ గురువు దగ్గర మాట పట్టింపొచ్చి నేర్చుకున్న విద్యనంతా ఆ గురువు ఆజ్ఞ మేరకు అక్కడే వదలిపెట్టి బయటకొచ్చాడు. మళ్లీ తాను పరిపూర్ణ విద్యావంతుడిగా కావాలనుకున్నాడు. దాని కోసం కఠోర తపస్సు చేయాలని నిర్ణయించుకున్నాడు. ఆ తపస్సు ఫలించి సూర్యుడి అనుగ్రహంతో సంపూర్ణ విద్యావంతుడయ్యాడు. అన్నం పరబ్రహ్మ స్వరూపమని ఈ తైత్తిరీయ ఉపనిషత్తే చెప్పింది. ఈ నిర్ధారణ కథ వరుణుడు, ఆయన కుమారుడు భృగువుల నడుమ జరిగింది. వరుణుడు కూడా బ్రహ్మ గురించి తెలుసుకోవడానికి తన కుమారుడైన భృగువుకు అసలు సిసలైన గురువుగానే వ్యవహరించాడు. ఈశోపనిషత్తులో హైమవతి బ్రహ్మ గురించి తెలుసుకోవడానికి అగ్ని, ఇంద్రుడు, వాయువు తదితర దేవతలకు గురువుగా వ్యవహరించింది. కఠోపనిషత్తులో సాక్షాత్తూ మృత్యువు (యముడు) గురువుగా వ్యవహరించడం కనిపిస్తుంది. నచికేతుడికి యముడు యోగ విధి, కృత్స్నం అనే విద్యలను నేర్పించాడు. ఆ విద్యలను అవగతం చేసుకున్న ఎవరైనా ఆత్మను దర్శించవచ్చనేది పండితుల అభిప్రాయం. అసలు గురుశిష్య సంబంధానికి

'సహనా వవతు
సహ నౌ భునక్తు
సహ వీర్యం కరవావహై
తేజస్వినావధీతమస్తు మా విద్వి షావహై'

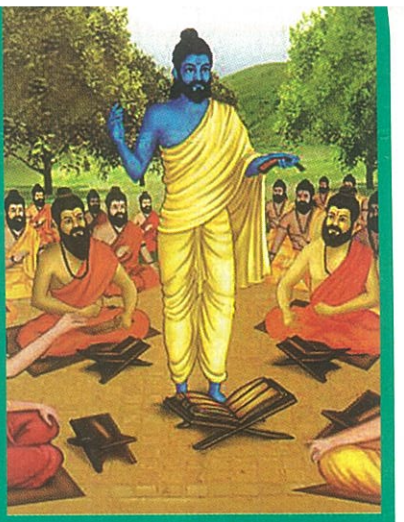
అనే మంత్రం ఓ గొప్ప ఉదాహరణ. 'కలసి రక్షించుకుందాం, కలసి అనుభవిద్దాం, కలసి బలం ఆర్జించుదాం, కలసి తేజోవంతులమవుదాం, పరస్పరం ద్వేషించుకోకుండా ఉందాం' అని పై మంత్రం అర్థం. ఇందులో ముఖ్యంగా గమనించాల్సింది సమానత. గురువు విద్యలో పెద్దవాడే. కాని ఆ గురువు కూడా జీవితాంతం ఓ విద్యార్థే. విద్య అనేది కేవలం గురువు నుంచి మాత్రమే కాదు జీవితం నుంచి కూడా నేర్చుకోవచ్చు. జీవితాన్ని ఓ అనుభవ పాఠశాల అని అనడం వెనక కఠోపనిషత్తులోని ఈ మంత్ర భావం కనిపిస్తుంది. గురువంటే శిష్యుణ్ణి శిక్షించేవాడన్న పద్ధతి మన భారతీయుల్లో లేదని ఈ మంత్రం వివరిస్తుంది. అలా పరస్పరం అన్యోన్యంగా ఉంటే విద్యా వ్యవస్థ ఎంతో అనురాగపూరితమై విజ్ఞానదాయకంగా ఉంటుంది. మరీ ముఖ్యంగా విభేదాలు, విద్వేషాలు విద్యకు అంతరాయాన్ని కలిగిస్తాయని, అందుకే వాటికి దూరంగా తామిద్దరూ ఉండాలని ఇక్కడ గురువు శిష్యుడికి చెప్పినట్టు కనిపిస్తుంది. ఇదంతా మన విద్యా వ్యవస్థ ఔన్నత్యానికి అద్దం పడుతుంది.

సందేహం - సమాధానం

ఆరుగురు శిష్యులు తమ మనస్సులను వేధిస్తున్న ప్రశ్నలను గురువు ముందుంచి అద్భుతమైన సమాధానాలను పొందారు. ఆ ఉపనిషత్తు పేరు ప్రశ్నోపనిషత్తు. శిష్యులను విజ్ఞానవంతులుగా చేసే గొప్ప చైతన్యశక్తి గురువు మాత్రమేనన్న విషయం ఈ ఉపనిషత్తులో స్పష్టమవుతుంది. శిష్యులు వేసిన తొలి ప్రశ్నే ఎంతో గొప్పదిగా అనిపిస్తుంది. సుకేశుడు, సత్యకాముడు, గార్గ్యుడు, అశ్వలాయనుడు, భార్గవుడు, కబంధి అనే ఆరుగురు శిష్యులు పిప్పలాదుడు అనే గురువును ఆశ్రయించారు. తమ సందేహాలన్నింటినీ తీర్చుకున్నారు. వారు అడిగిన ప్రశ్నల్లో సృష్టి-పరిణామ వికాసాలు, బ్రహ్మానికి సంబంధించిన అనేక అంశాలున్నాయి. తమ సందేహాలన్నీ తీరిన తర్వాత ఆ ఆరుగురు శిష్యులు జీవితంలో సద్గురువు అవసరాన్ని ఇలా వివరించారు:

'తే తమర్చయంత త్వం హి నః పితా
యో అస్మాక మవిద్యాయాః పరం పారం
తారయసీతి
నమః పరమ రుషిభ్యో నమః పరమ
రుషిభ్యః'

తండ్రి జన్మనిచ్చి, పెంచి పోషించి విద్యాబుద్ధులు నేర్పిస్తాడు. సుఖంగా జీవించడానికి మార్గాన్ని చూపిస్తాడు. అయితే సద్గురువు అజ్ఞాన సాగరం నుంచి బయటపడేసి కరుణతో శిష్యులకు జ్ఞానబోధ చేస్తాడు. అందుకే తండ్రి కంటే గురువే ఎక్కువ. సంసారమనేది



ఆత్మవిద్యను నేర్చుకోవడానికి గురువు అవసరం. కనుక వెంటనే సద్గురువును ఆశ్రయించమని ప్రబోధిస్తోంది కఠోపనిషత్తు తృతీయవల్లి పద్నాలుగో శ్లోకం. ఉత్తిష్ఠత జాగ్రత ప్రాప్యవరాన్ నిబోధత క్షురస్యధారా నిశితా దురత్యయా దుర్గం పథస్తత్ కవయో వదంతి.

'లేవండి, మేల్కొనండి. ఆత్మవిద్య నేర్చుకోవడమనే కష్టమైన పనిని సాధించడం కోసం శ్రేష్ఠుడైన ఆచార్యుణ్ణి ఆశ్రయించండి' అనేది ఈ శ్లోక సారం. ఈ ఒక్క శ్లోకాన్ని గమనించినా ప్రతి మనిషి జీవితానికి సన్మార్గ దర్శనం కోసం గురువు అవసరం అనే విషయం స్పష్టమవుతుంది.

మహా భయంకరమైనది. భవరోగమని కూడా దాన్నంటారు. ఆ రోగం నుంచి బయటపడేసి శాశ్వత శాంతిని ప్రసాదించిన గురుదేవుడు సర్వదా ఆరాధనీయుడని ఆ శిష్యులు తమ అనుభవసారాన్ని, అనుభూతి చెందిన విజ్ఞానాన్ని వివరించారు. గురువు అవసరం ప్రతి మనిషికీ ఉంది. ఈ విషయాన్ని దాదాపు అన్ని ఉపనిషత్తులూ స్పష్టంచేశాయి. వైదిక వాఙ్మయంలో ఉపనిషత్తులే గురువులుగా, గురుబోధలకు నిధులుగా ఉంటూ మానవాళికి సన్మార్గ దర్శనం చేస్తున్నాయి.

ఈ సంచికతో..

వినాయక వ్రతకల్పం

అనుబంధంగా అందుకోండి.

చిత్ర లిపి

పత్రిక

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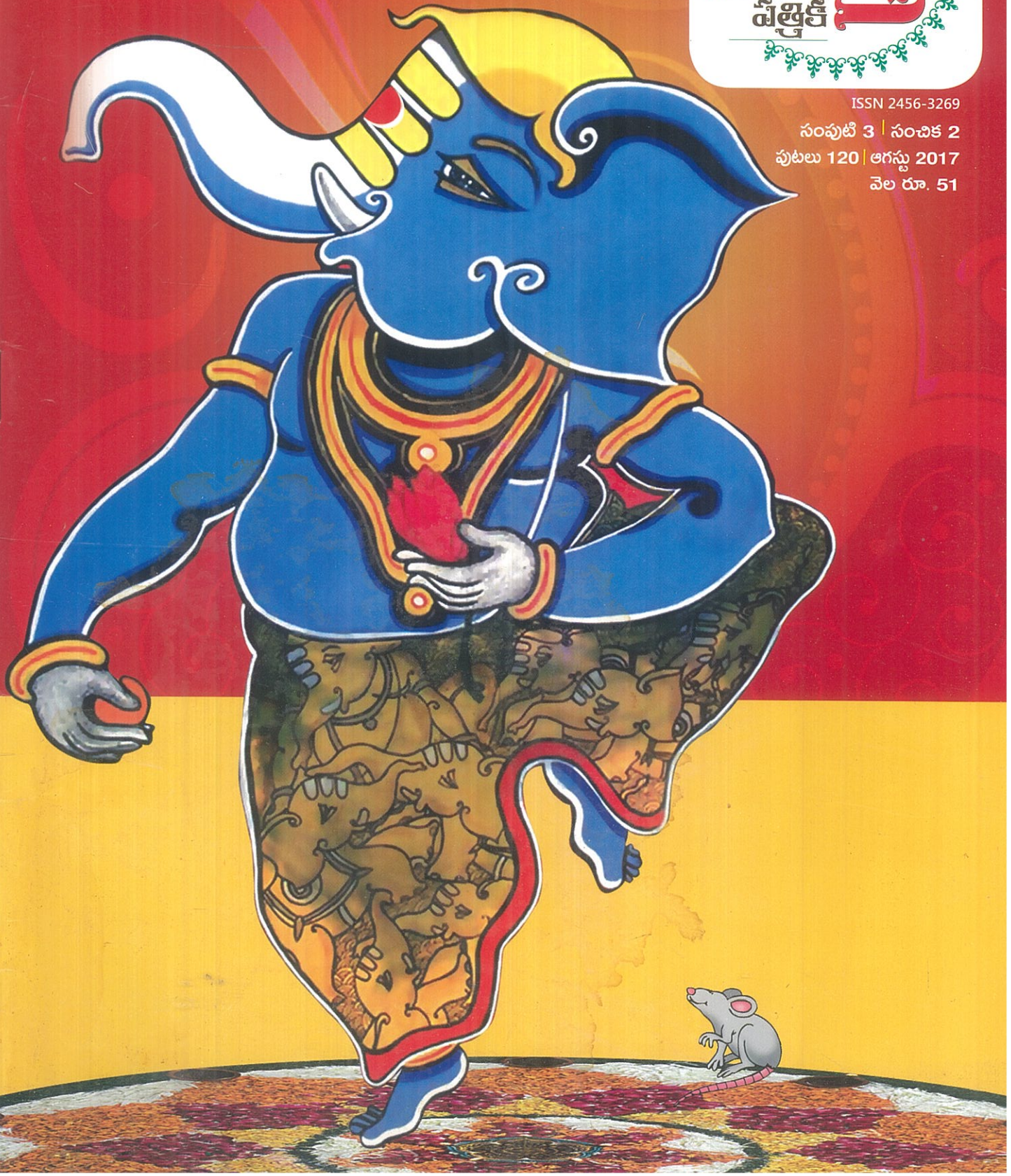

20 మణుగుల బంగారం

వినాయక వ్రతకథలో శ్యమంతకోపాఖ్యానం ప్రత్యేకంగా చదువుకుంటాం. జాంబవతీ పరిణయం తరువాత శ్యమంతకమణిని సత్రాజిత్తుకు ఇచ్చాక శ్రీకృష్ణుడికి నీలాపనిందలు తొలగిపోయాయని ఆ కథ చెబుతుంది. శ్యమంతకమణి కథ అనేక పురాణాల్లో కొద్దిపాటి భేదాలతో కనిపిస్తుంది. శ్యమంతకమణిని గురించి విన్నా, తలుచుకున్నా పుణ్యమేనని బ్రహ్మవైవర్త పురాణం చెప్పింది.

- యల్లాప్రగడ మల్లికార్జునరావు

శ్యమంతక మణి దగ్గరున్న వారికి రోజుకు ఎనిమిది బారువుల బంగారం లభ్యమవుతుంది. బారువు అంటే ఇరవై మణుగులు. ఒక మణుగుకు ఎనిమిది వీసెలు. ఒక వీసెకు నలభై పలాలు. ఇప్పటి లెక్కల ప్రకారం ఒక పలం అంటే పధ్నాలుగు వందల గ్రాములు. ఈ లెక్కననుసరించి నేటి బంగారం బరువుతో తూచి చూస్తే రమారమి ఎనిమిది వేల తొమ్మిది వందల అరవై కిలోలు. ఆ మొత్తం బంగారం ధర సుమారు ఇరవై వేల కోట్ల రూపాయలుంటుంది. అంత విలువైన మణికథ ఉన్న వ్రతం వినాయక వ్రతం. పూర్వకాలంలో ఇలాంటి మణులు రాజుల దగ్గర, తపశ్శక్తి సంపన్నుల దగ్గర అనేకం ఉంటుండేవి. ఈ మణులు బంగారంలాంటి విలువైన వస్తువులనే గాక దీపకాంతులను కూడా ప్రజ్వలింప చేసేవి. గృహాలు, రాజమందిరాల్లో ఆ మణులను ఉంచి చీకట్లను పారదోలే అద్భుత కాంతిని పొందుతుండేవారు. అలాంటి మణుల్లో మేలైన మణి శ్యమంతకమణి. ద్వాపరయుగంలో సత్రాజిత్తు సూర్యుని ఉపాసించి ఆ మణిని పొందాడు. దేశాన్నేలే రాజైన ఉగ్రసేనుని వద్ద శ్యమంతకమణి ఉండడం మేలని శ్రీకృష్ణుడు సూచించినప్పుడు తిరస్కరిస్తాడు సత్రాజిత్తు.

బ్రహ్మవైవర్త పురాణంలో....

సత్రాజిత్తుకు కృష్ణుడంటే ఎంతో భక్తి. తన కుమార్తె సత్యభామనిచ్చి వివాహం చెయ్యాలని అనుకుంటాడు. తన దగ్గరున్న మణిని కూడా కృష్ణుడికే ఇవ్వాలని సత్రాజిత్తు అనుకునేవాడు. అయితే ఈలోగా సత్రాజిత్తు తమ్ముడు ప్రసేనుడు మణిని దొంగిలించి వారణాశిలోని అడవులకు పారిపోతాడు. మణికోసం వెళ్లిన శ్రీకృష్ణునికి ఉయ్యాలలో మగబిడ్డను జోకొడుతున్న దాదిని చూశాడు. ఆమె బాలునితో ఇలా అంది...

సింహః ప్రసేన మవధీ సింహో
జాంబవతాహతః సుకుమారక మారోదీః
తవహ్యేష శ్యమంతకః

'ప్రసేనుణ్ణి సింహం చంపింది.
సింహాన్ని జాంబవంతుడు చంపాడు.
ఓ సుకుమారుడైన బాలుడా! ఏడవకు.
ఈ శ్యమంతకమణి నీదే. ఈ మణిని
చూడడం కూడా పుణ్యమే. చవితి
చంద్రుణ్ణి పొరపాటున చూసినవారు
శ్యమంతకమణిని తలచుకుని కాసిని
మంచినీరు తాగితే దోషం పోతుంది.
ఇది సాక్షాత్తూ బ్రహ్మదేవుడే చెప్పిన
విషయం. ఇది నాకు తెలుసు. కనుక
నీవు ఏడవకుండా ఈ మణితో ఆడుకో'
అంటుంది. శ్రీకృష్ణుణ్ణి చూసిన దాది
కంగారుపడి జాంబవంతుణ్ణి పిలిచింది.
అప్పుడే జాంబవంతుడు లోనికి
వచ్చి శ్రీకృష్ణుణ్ణి చూసి మణిని
ఎవరో దొంగిలిస్తున్నారని భ్రమించి
ఆయనతో 21 రోజుల పాటు
ఘోరయుద్ధం చేస్తాడు. ద్వాపర కృష్ణుడే
త్రేతాయుగంనాటి శ్రీరామచంద్రుడని
గ్రహించి శరణాగతి చేస్తాడు. మణితో
పాటు జాంబవతిని కూడా సమర్పిస్తాడు.
శ్యమంతకమణిని సత్రాజిత్తుకు తిరిగి

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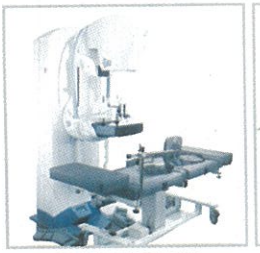

3D MAMMOGRAPHY

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ఈ సంచికతో

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అనుబంధంగా అందుకోండి

భక్తి పత్రిక

ISSN 2456-3269

సంపుటి 3 సంచిక 4 పుటలు 120 అక్టోబర్ 2017 వెల రూ. 51

ఈ సంచికతో
భక్తిటీవీ కోటి దీపోత్సవ
ప్రత్యేక పాస్ అందుకోండి.

లక్ష్యప్రదాత

- ఎల్లాప్రగడ మల్లికార్జునరావు

శివయ్య ఒక్కడు తోడుంటే చాలు శుభాలన్నీ నావేనయ్యా అంటాడో భక్తకవి. ఆదిభిక్షువు వాడినేది కోరేది బూడిదిచ్చేవాడినేది అడిగేది అంటూ నిందాస్తుతి చేస్తాడు మరో కవి. భిక్షువులా కనిపించినా లక్ష్మినిచ్చేవాడు... లక్ష్యసాధన దిశగా మానవుణ్ణి నడిపేవాడు మహేశ్వరుడే. అసలు శివం అంటేనే శుభం. సర్వశుభాలను, సిరిసంపదలను మహేశ్వరుడే ఇస్తున్నాడు.

శివుడి ఆజ్ఞలేనిదే చీమైనా కుట్టదంటారు. సర్వం శంభుమయమని పెద్దలు చెబుతారు. సృష్టిలోని సంపదలన్నీ ఆయనవే. శివుడు కృష్ణ దర్శనుడు అనే అవతారాన్ని ధరించాడు. కృష్ణ దర్శనుడు అంటే నల్లని కళ్ళున్న వాడని అర్థం. శతరుద్ర సంహితలోని 29వ అధ్యాయంలో కృష్ణ దర్శన అవతార విశేషాలున్నాయి. నా ఇల్లు, నా సంపద, నా ఐశ్వర్యమంటూ ఎవరికి వారు మురిసిపోతూ ఉంటారు. అయితే అవన్నీ శంకరుడివేనని కృష్ణ దర్శనావతారంలో చెప్పారు.

పూర్వం శ్రాద్ధదేవుడనే మనువు ఉండేవాడు. ఆయనకు ఇక్ష్వాకునితో పాటు మరో ఎనిమిదిమంది కొడుకులున్నారు. ఆ తొమ్మిదిమందిలో నభగుడనేవాడు చివరివాడు. ఆస్తిపంపకాలలో అతనికి అన్నలు అన్యాయం చేశారు. శ్రాద్ధ దేవుడు కుమారునికి జరిగిన అన్యాయానికి విచారించి అంగీరసుని కుమారులు నిర్వహించే యాగం వద్దకు వెళ్లి అగ్నిసూక్తాన్ని పఠించమని నభగుడికి చెప్పాడు. అలాగే చేసిన నభగునికి యాగం చివరిలో అంగీరసుడి కుమారులు అనేక సంపదలిచ్చారు. అయితే నల్లని కళ్లున్న ఓ వ్యక్తి అక్కడకొచ్చి ఆ సంపద తనదని వాదించాడు. చివరికి ఆ నల్లకళ్ల సుందరమూర్తి ఈ తగాదాను తీర్చగల శక్తి శ్రాద్ధదేవుడికే ఉందని, కాబట్టి ఆయన దగ్గరకెళ్లి ఈ సంపద ఎవరిదో అడగమని చెప్పాడు. నభగుడు వెంటనే తండ్రి దగ్గరకొచ్చి జరిగిన విషయమంతా చెప్పాడు. వచ్చినవాడు శివుడే అని శ్రాద్ధదేవుడు గ్రహించాడు. ఆ సంపదంతా ఆయనదేనని శ్రాద్ధదేవుడు చెప్పాడు. వెంటనే నభగుడు కృష్ణ దర్శనుడికి నమస్కరించి సృష్టిలోని సర్వ సంపదలూ ఆయనవేనని, తనను మన్నించమని వేడుకున్నాడు. భక్తుడిలోని నిష్కల్మష భక్తి శివుడికి నచ్చింది. వెంటనే విలువైన సంపదలను, బ్రహ్మ జ్ఞానాన్ని కూడా నభగుడికి శివుడు అనుగ్రహించాడు.

అంతా ఆయనదే!

సర్వ సంపదలూ ఈశ్వరుడివేనని, వాటిని భక్తులకు అనుగ్రహించేదీ ఆయనే అంటుంది దేవీభాగవతం తొమ్మిదో స్కంధం. ప్రకృతి స్వరూపిణి జగజ్జనని. ఆ తల్లి సృష్టి ప్రారంభంలో యోగశక్తితో తనను తాను రెండుగా విభజించుకుంది. ఆమెలోని కుడిభాగం పురుషుడు, ఎడమ భాగం స్త్రీ లేదా ప్రకృతి. పురుషుడంటే

శివుడు, ప్రకృతి అంటే జగదంబ. తర్వాత సృష్టిని విస్తరించడం కోసం లోకజనని ఐదు రూపాలుగా తనను తాను విభజించుకుంది. ఆ ఐదింటి నుంచి తుష్టి, పుష్టి, లక్ష్మిలాంటి ఎన్నెన్నో రూపాలు అవతరించాయి. అనంతరం మహాలక్ష్మి అనేక రూపాలుగా అవతరించింది. ఈ మహాలక్ష్మి సర్వప్రాణుల్లోనూ శోభారూపంగా ఉంటుంది. లక్ష్మి అంటే కేవలం ధనం మాత్రమేకాదు. సర్వ శక్తులూ ఆ దేవి సొంతం. అయితే సర్వ సంపదలకూ, ఐశ్వర్యాలకు అధిపతి ఈశ్వరుడు. రుద్రనమకంలోని ఎనిమిదో అనువాకంలో నమస్సోమాయ చ రుద్రాయ చ అనే మంత్రాన్ని జపిస్తే సామ్రాజ్య ప్రాప్తి, శత్రునాశనం, ఐశ్వర్యం కలుగుతాయని రుషులు చెప్పారు. నమకంలో ఐశ్వర్య ప్రదాలైన మంత్రాలెన్నో ఉన్నాయి. ప్రత్యేకించి ఈ మంత్రంలో సోముడనే పదం ఉంది. స+ఉమ = సోమ అవుతుంది. ఉమ అంటే పార్వతీదేవి. 'స' అంటే కూడుకుని ఉండడం. శివుడు ఎప్పుడూ పార్వతీదేవితోనే ఉంటాడు. ఆ ఆదిదంపతులు ఎప్పుడూ భక్తులను ఆశీర్వదిస్తూ ఉంటారు. శివుడి అష్టమూర్తుల్లో ఓ మూర్తి చంద్రరూపం. చంద్రుడంటే లక్ష్మికి మరీ ఇష్టం. అలాగే రుద్రుడుగా చెప్పుకునే శివుడు సోమయాగ స్వరూపుడు. ఆ స్వరూపంతో యాగం చేసేవారికి మహేశ్వరుడు సకలైశ్వర్యాలను సమకూరుస్తాడు.

ఉమాసహితుడైన శివుడే సర్వశక్తి సమన్వితుడని కేన, కైవల్య ఉపనిషత్తులు, శివ పురాణాలు చెబుతున్నాయి. శివుడి ఇల్లాలు పార్వతి అంటే జగజ్జనని. ఆ దేవి సృష్టిలీలా విలాసం కోసం అనంతరకాలంలో లక్ష్మిగా అవతరించింది. అందుకే ఈశ్వరుడు భక్తులకు ఐశ్వర్యాన్ని ఇవ్వగలుగుతున్నాడు అని సాయణాచార్యులు, భట్ట భాస్కరులు విశ్లేషించి చెప్పారు.

బిల్వం... భస్మం.. దీపం

శంకరుడు సర్వ శుభాలకు ఆదిగురువు. ఆ శుభాలకు చిరునామా శ్రీమహాలక్ష్మి. అందుకే శంకరుణ్ణి ఆరాధిస్తే సకల శుభాలు కలుగుతాయని పండితులు చెబుతారు. ఆయన దగ్గరున్న శంఖం, త్రిశూలం కూడా భాగ్యదాయకాలని పురాణాలు చెబుతున్నాయి. శివుడికి ప్రతిరూపాలు జంగమయ్యలు. వారిదగ్గర శంఖం ఉంటుంది. క్షీరసాగరాన్ని చిలుకుతున్నప్పుడు అందులోనుంచి వెలువడిన వాటిల్లో శంఖం కూడా ఒకటి. శంఖం ఆవిర్భవించగానే శ్రీమహావిష్ణువు ప్రేమగా తన దక్షిణ హస్తంతో దాన్నందుకున్నాడు. శంఖంలో నుంచి వచ్చిన తీర్థం తీసుకుంటే సకల శుభాలు కలుగుతాయి. శంఖం ఎక్కడ ఉంటుందో విష్ణుమూర్తితోసహా శ్రీమహాలక్ష్మి అక్కడ ఉంటుంది. శంఖం శివ, విష్ణు రూపాత్మకం. క్షీరసాగరం నుంచి లక్ష్మితోపాటు చంద్రుడు కూడా ఉద్భవించాడు. అందుకే చంద్రుడు, శివుడు, శంఖం ఉన్నచోట తాను ఉంటానని లక్ష్మి పదేపదే చెబుతుంది. శివార్చనలోనే కాదు... లక్ష్మీపూజనంలో కూడా బిల్వపత్రానికి విశేష స్థానం ఉంది. ఒక్క బిల్వపత్రాన్ని శివుడికి సమర్పిస్తే చాలు అనంత పుణ్యఫలం దక్కుతుంది. బిల్వవృక్షాన్ని శ్రీవృక్షం అని కూడా అంటారు. శ్రీ అంటే లక్ష్మీదేవి అని అర్థం. మారేడుచెట్టు అణువణువునా బంగారు కణాలుంటాయని అంటారు. బిల్వపత్రంలో లక్ష్మితోపాటు సర్వదేవతలూ ఉంటారు. మారేడు ఆకు మొదట్లో జనార్దనుడు, మధ్యలో బ్రహ్మ, చివరలో రుద్రుడు, ఉపరితలం మీద సర్వదేవతలూ ఉంటారు. ప్రకృతి, జీవుడు, పరమాత్మ అనే మూడు గుణాలు మారేడు దళంలో ఉంటాయి. తేజస్సు, జ్ఞానం, ఐశ్వర్యం, ఆరోగ్యం ఇలాంటివన్నీ బిల్వార్చన వల్ల భక్తుడికి లభిస్తాయి. ఓసారి శ్రీమహావిష్ణువు లక్ష్మీదేవితో కలసి శివుడి గురించి తపస్సు చేస్తుండగా లక్ష్మీదేవి కుడిచేతి నుంచి బిల్వవృక్షం ఆవిర్భవించిందని, అందుకే బిల్వ దళా లకు అంతటి పవిత్రత ఉందని కొన్ని పురాణాలు చెబుతున్నాయి.

విభూతికి, శివుడికి అవినాభావ సంబంధముంది. విభూతి అంటే ఐశ్వర్యం, సిరిసంపదలనే అర్థాలున్నాయి. ఈ విభూతి పదాన్ని స్మరిస్తే లక్ష్మి, పార్వతి, మునులు, రుషుల ఆశీస్సులు పొందవచ్చని దేవీభాగవతం పేర్కొంటోంది. విభూతికి పంచాక్షరీ మంత్రమంత శక్తి ఉందని, లక్ష్మీ కటాక్షాన్ని పొందే శక్తి కూడా దానికి ఉందని దేవీభాగవతం చెబుతోంది. శివుడికి అత్యంత ప్రీతి పాత్రమైనది దీపదానం. దీపాన్ని దానం చేయడం వల్ల లక్ష్మీ ప్రసన్నమవుతుంది.

తానెక్కి కూర్చున్నదేమీ నవరత్న ఖచిత సింహాసనం కాదు... ఎద్దు. మేన చుట్టబెట్టుకున్నవేమో గజచర్మం... పాములు. సుగంధ పరిమళ ద్రవ్యం పూసుకున్నంత ప్రీతిగా బూడిద పూసుకుంటాడు. స్మశాన సంచారం చేస్తాడు. భిక్షాపాత్రగా కపాలం చేతబట్టుకుంటాడు. అయినప్పటికీ శివుడు ఐశ్వర్యప్రదాయకుడే. అసలు ఆయన ధరించే విభూతి అనే పదానికి ఐశ్వర్యమనే అర్థం ఉందన్నారు. పూజావసాన సమయంలో, ప్రదోషకాలంలో నా విరచిత శివతాండవ స్తోత్రాన్ని పలిస్తే రథగజతురగ యుక్తురాలైన లక్ష్మిని శివుడే అనుగ్రహిస్తాడని రావణబ్రహ్మ ఫలశ్రుతిలో చెప్పుకున్నాడు. అసలు లక్ష్మికి పరమేశ్వర భక్తులంటే పరమప్రీతి. అందుకు ప్రతి శివాలయంలో గర్భాలయద్వారంపై నిలిచివుండే శ్రీలక్ష్మి ప్రతిమలే సాక్ష్యం.

ఈ సంచికతో
అయ్యప్ప పూజావిధి
అనుబంధంగా అందుకోండి

భక్తి పత్రిక

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ప్రత్యేక పాస్
అందుకోండి.

నవంబర్ 3 మణికర్ణికా స్నానం

పుణ్యవారాశి కాశి

- యల్లాప్రగడ మల్లికార్జున రావు

కాశీని చూసి మనసుపడిన మహాదేవుని మణికర్ణిక గంగలో పడింది. అందుకు గుర్తుగా కార్తిక శుక్ల చతుర్దశి నాడు కాశీ క్షేత్రంలో మణికర్ణికా స్నానం ఆచరిస్తారు. దివోదాసు పాలనాకాలంలో కాశీని విడిచిపెట్టాడు శివుడు. ఆయన మళ్లీ సాంతిల్లు లాంటి కాశీకి చేరిన తిథి కార్తిక శుద్ధ పాడ్యమి. ఒకేచోట రెండుసార్లు పరమశివుడు జ్యోతిర్లింగమై వెలిసిన కాశీక్షేత్రాన్ని కనులకు కట్టాడు శ్రీనాథుడు.

కాశి కల్యాణములకాది కారణంబు
కాశి యణిమాది సిద్ధులకాట పట్టు
కాశి జనలోక సంకల్ప కల్పకంబు
కలుష పిశితంబు మెసవు రాకాసి కాశి

పాపాల పాలిటి రాకాసిలాంటిది కాశీ నగరం. కాశీ మహిమను గూర్చి ముక్కోటి దేవతలు ముక్తకంఠంతో చెప్పిన మాటలివి. కాశీలో అప్పుడైనా, ఇప్పుడైనా మరెప్పుడైనా చూడాల్సిన విశేషాల వరుస ఏమిటనే దానికి సమాధానంగా కాశీఖండం ద్వితీయాశ్వాసంలో నాలుగో పద్యం కనిపిస్తుంది. దేవతలంతా వింధ్యపర్వత గర్వాన్ని అణచగల అగస్త్య మహర్షి ఆశ్రమాన్ని వెతుక్కుంటూ కాశీలో అడుగు పెడతారు. అప్పుడు వారు ఆ మహానగరాన్ని దర్శించిన క్రమంలోనే ఈనాటికీ అందరూ భక్తితో కాశీని చూస్తుంటారు.

డుంఠి విఘ్నేశుడుండు ప్రదేశమీక్షించి
లోలారు నగరి మోసాల వెదికి
దండ పాణ్యాసవ భాండేశ్వరంబులు
కుక్కుటస్థానంబు గుద్దలించి
కేశవ స్వామిలోగిలి పరామర్శించి
కాలభైరవ దేవుగవను జూచి
శ్రీ విశాలక్షి గోష్ఠివాటి శోధించి
యపవర్గమంట పోపాంత మరసి
విబుధ గంగా తరంగణీ వేణీ మధ్య
సైకతోత్సేక వేదికాసంప్రరూఢ
తరుణ మంజుల కుంజవై తసకుడుంగ
వీథికల యందు దృష్టి యావిష్కరించి

అవిముక్త క్షేత్రం

అవిముక్తం లేదా కాశీ అంటే శివుడికి చాలా ఇష్టం. వరుణ, అసి అనే నదుల మధ్య ఉన్న వారణాసిని చూసి పులకించినప్పుడు శివుని మణికర్ణిక అంటే చెవికి పెట్టుకునే ఆభరణం ఒకచోట జారిపడింది. అదే కాశీలో మణి కర్ణికా ఘట్టమైంది. శివుడు కాశీని చూసిన మరుక్షణంలోనే ఈ క్షేత్రాన్ని తాను విడువ కూడదనుకున్నాడు. అందుకే దానికి అవిముక్తం అని పేరొచ్చింది. అలాంటి అవిముక్తాన్ని కూడా ఓసారి శివుడు విడిచిపెట్టాల్సిన పరిస్థితులొచ్చాయి. అయినా సరే! ఏదో ఒకలా కాశీలో తానుండేలా పరమేశ్వరుడు ఏర్పాటు చేసుకున్నాడు.

రిపుంజయుడు లేదా దివోదాసు అనే పేరున్న రాజు కొంతకాలం భూమండలాన్ని పరిపాలించాడు. ఆ సమయంలో దేవతలంతా దివోదాసుకు సర్వసత్తాక సార్వభౌమాధికారం ఇచ్చారు. భూమికి అధినేత అయిన

దివోదాసు శాసనం మేరకు శివుడు కాశీని విడిచిపెట్టాడు. కానీ శివుడికి కాశీ అంటే ప్రాణం. అందుకే మధ్యేమార్గంగా ఆ విశ్వేశ్వరుడు ఓ పని చేశాడు. అదేమంటే తానే స్వయంగా ఒక శివలింగాన్ని అక్కడ స్థాపించాడు. అలా విశ్వేశ్వరుడు స్థాపించిన శివలింగమే అవిముక్తేశ్వరలింగంగా పేరు పొందింది. అలా శివుడు తాను స్థాపించిన అవిముక్తేశ్వర లింగరూపంలో కాశీని విడిచి వెళ్లకుండా అక్కడే ఉన్నట్లయింది. దేవతలంతా భూమండలాన్ని ఖాళీ చేసిన ఆ సమయంలో మందర పర్వతంపై శివుడు నివసించాడు.

మోపలేని లోపం

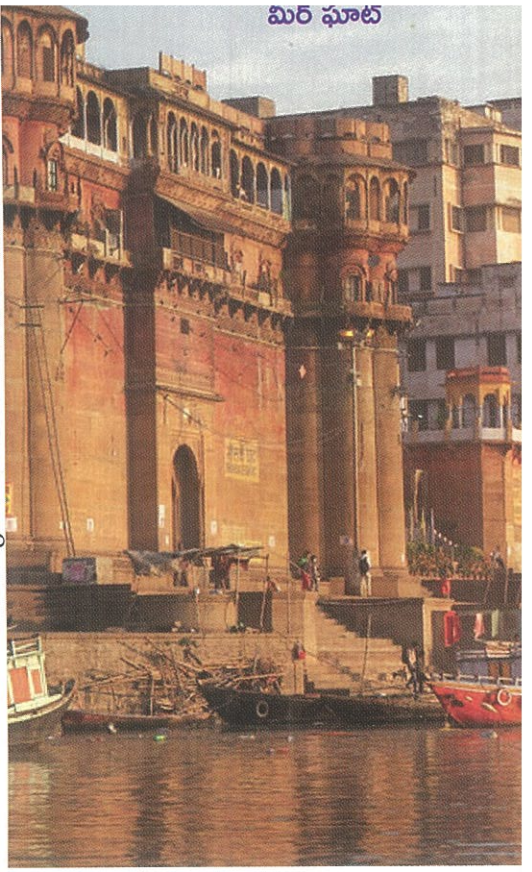
కాశీఖండంలో శ్రీనాథ మహా కవి సందర్భానుసారంగా కాశీలో వెలసిన కందుకేశ్వర, వ్యాఘ్రేశ్వర తదితర లింగాల మహిమతో పాటు కృత్తివాస తీర్థం, కలహంస తీర్థం తదితర అనేకానేక తీర్థాల ఆవిర్భావాలను వాటి మహిమలను, వాటితో పాటు అసురసంహారం చేసి లోకా లను రక్షించిన దుర్గ, కాళరాత్రిలాంటి జగదంబ అవతార విశేషాలను కూడా చక్కగా వర్ణించుకుంటూ వచ్చాడు. కేదారేశ్వర మాహాత్మ్యంలాంటివీ తెలియచేశాడు. బ్రహ్మవరం మేరకు దివోదాసు భూమండలాన్ని పదివేల సంవత్సరాల పాటు సుభిక్షంగా పరిపాలించాడు. అయితే మొదటినుంచి అతడిలో అన్నీ సద్గుణాలే ఉన్నా అహంకారం కూడా ఉండేది. దేవతల్లో అగ్ని, వాయువు, సూర్య, చంద్రుల అవసరాన్ని అతను గుర్తించలేకపోయాడు. అందుకే దేవతలంతా కాశీ క్షేత్రానికి తిరిగి రావలసిన పరిస్థితి వచ్చింది. మరోపక్క మందరగిరిపై ఉన్న శివునికి కాశీపై విరహం పెరిగింది. ముందుగా డుంఠి విఘ్నేశ్వరుణ్ణి కాశీకి పంపాడు శివుడు. ఆయన దివోదాసు రాజ్యంలో మాయారూపంలో సంచరిస్తూ ప్రజలందరికీ జ్యోతిషంలాంటివి చెబుతూ, మాయలను ప్రదర్శిస్తూ అందరినీ ఆకట్టుకుంటున్నాడు.
ఒకసారి దివోదాసు కూడా అనారోగ్యానికి గురై మాయారూపంలో ఉన్న డుంఠి విఘ్నేశ్వరుణ్ణి చూడాలనుకున్నాడు. చివరకు ఒక రోజున డుంఠి గణపతి రాజు దగ్గరకు వచ్చి ఆయన ఆతిథ్యాన్ని స్వీకరించాడు. అప్పుడారాజు తాను తపస్సు చేసి సంపాదించిన సామర్థ్యంతో ఎన్నో శక్తులను సంపాదించానని చెప్పాడు. ప్రజలందరినీ కన్నబిడ్డల్లా చూస్తున్నానన్నాడు. దేవతలను తృణీకరించిన ఒక్క అపరాధం తప్ప మరే పాపం చేయలేదన్నాడు. అయితే తనలో శక్తులన్నీ నశించాయని, మోక్షం కావాలని అందుకేమి చెయ్యాలో ఉపాయం తెలియచెయ్యమని అభ్యర్థించాడు. విఘ్నేశ్వరుడు దివోదాసుకు మోక్ష మార్గాన్ని తెలియచేశాడు. కాశికా పట్టణమున లింగ ప్రతిష్ఠ యాచరింపుము కల్పింపు హర్మ్యరేఖ బొందితోడైన కైలాసమున కరిగెద వనఘ! నా మాట వేదతుల్యంబు సూవె! అని ఉపాయాన్ని చెప్పాడు. అంతే కాక దివోదాసు కుమారుడు సమయంజయునికి పట్టం కట్టమన్నాడు. దివోదాసు కాశీలో లింగప్రతిష్ఠ చేశాడు. అదే దివోదాసే శ్వర లింగం. అతడి కుమారుడు పట్టాభిషిక్తుడయ్యాడు. లింగప్రతిష్ఠ తరువాత బొందితో కైలాసానికి వెళ్లాడు దివోదాసు. మణికర్ణికా ఘాట్ నుంచి దశాశ్వమేధ ఘాట్ వైపు వెళ్లేమార్గంలో దివోదాసేశ్వర లింగాన్ని నేటికీ దర్శించవచ్చు.

కాశీలో లింగోద్భవం

పరమశివుడు కాశీ పట్టణానికి తిరిగి బయలుదేరాడు.

ఊర్జమాసంబున నుడురాజునభివృద్ధి
ప్రతిపద్దినంబున భాస్కరుండు
గగన హర్మ్యశిఖాగ్ర కనక కుంభంబుగా
నభిజిత్తునందు మధ్యాహ్న వేళ
బ్రాలేయకరుడు సప్తమరాశితో గూడ
బంచ గ్రహములుచ్చపదవి నుండ
గరణంబు యోగ నక్షత్రంబులును లెస్స
గా లగ్నసంశుద్ధి కలిమి మెఱయ
మంచికాలంబు సాధించి మనసు గెలిచి
బ్రహ్మ హరివాసవాదులు పరమనిష్ఠ
గాచి యున్నారు మీ రాక గాలకంఠ
వేగ విచ్చేయు గేహ ప్రవేశమునకు

కార్తిక శుక్ల పాడ్యమి అనూరాధ నక్షత్రయుక్త సమయంలో చంద్రుడు సప్తమి రాశిలోనూ ఇతర గ్రహాలు ఉచ్ఛస్థితితోనూ ఉన్నప్పుడు విశ్వేశ్వరుడు



త్రిలోచన పీఠంనుంచి బయలుదేరి కాశీలోని అంతరగృహంలోకి ప్రవేశించాడు. ఆ సమయంలో సర్వత్రా శుభశకునాలు కనిపించాయి.
ఆ సమయంలో గణేశ కార్తికేయాదులతో భవానీ సహితుడై ఉన్న పరమేశ్వరుణ్ణి దేవతలంతా అర్చించారు. శివుడు దేవతలు కోరుకున్న వరాలను వారికి అనుగ్రహించాడు. ఆ తర్వాత కాశీలోని తీర్థాలు, లింగాల విశేషాలను ఆ స్వామి స్వయంగా అందరికీ వివరించాడు. ఆ వరుసలోనే అవిముక్తలింగ మహిమ, ముక్తిమంటప మహిమ తెలిపాడు. అలాగే, భవిష్యత్తులో ఆ ముక్తి మంటపానికి కుక్కుట మంటపం అనే పేరు వచ్చే కథను వివరించి చెప్పాడు.
కాశీ ఖండం ఒక్కటి ఇంట్లో ఉంటే చాలు సర్వశుభాలు సమకూరుతాయి. స్కాంద పురాణంలోని కాశీఖండాన్ని పఠించినా, ప్రతులు లిఖించినా, ప్రచురించినా, దానం చేసినా, పీఠంపై నిలిపి గంధపుష్పాలతో పూజచేసినా కాశీనాథుడు ఐశ్వర్యాన్ని, దీర్ఘాయుష్షును, కీర్తిని ప్రసాదిస్తాడు. కాశీవిశాలాక్షి కోరిన వరాలిస్తుంది.

శివతాండవం

జయ జయ శంకర!
శత్రుభయంకర!
జయ జయ ప్రమథపిశాచవశంకర!
జయ జయ తాండవ
సంభ్రమసుందర!
జయ జయ ధైర్యవిచాలితమందర!
జయ జయ శీతలచంద్రాభరణా!
జయ జయ కరుణా శరణాచరణా!
జయ గగనాంబర! శాతత్రిశూలా!
జయ శుభంకరా! జయ
మహాకాలా!
ధక్కారవములు బిక్కటిల్ల దశ
దిక్కుల మారుత దీర్ఘీకృతములు
ఝుణుఝుణుఝుణుత
స్వనములకును బ్రతి
నినదము లీనగ వనధి భంగములు
శూలంబొన నాభీలత లేవగ
గీలాచయములు లేలిహానములు
ధగధగితములై నిగుడగ నగవులు
గగన తలస్థులు బెగడ దేవతలు
నీ నృత్తములో నిఖిల వాఙ్మయము
తానముగా మఱిగానము గాగను
తాండవింపగా దరుణంబై నది
ఖండేందుధరా! గదలుము నెమ్మది.
జయ నాదలయా ఆసాదితమూర్తీ!
జయ జయ తాండవ సంభృతకీర్తీ!
జయ గగనాంబర! శాతత్రిశూలా!
జయ శుభంకరా! జయ
మహాకాలా!

తలపైని జదలేటి యలలు దాండవమాడ
నలలత్రోపుడుల గ్రొన్నెల పూవు గదలాడ
మొనసి ఫాలముపైన ముంగుఱులు
చెఱలాడ
గనుబొమ్మలో మధుర గమనములు
నడయాడ
గనుపాపలో గౌరి కసినవ్వు బింబింప
గనుచూపులను తరుణ కౌతుకము
జుంబింప
గడగి మూడవకంట గటికనిప్పులు రాల
గడుబేర్చి పెదవిపై గటికనవ్వులు వ్రేల
ధిమిధిమిధ్వని సరిద్గిరి గర్భములు తూగ
నమిత సంరంభ హాహాకారములు రేగ
ఆడెనమ్మా! శివుడు
పాడెనమ్మా! భవుడు

మొలక మీసపుగట్టు, ముద్దుచందురు బొట్టు
పులితోలు హొంబట్టు, జిలుగు వెన్నెల పట్టు
నెన్నడుమునకు చుట్టు క్రొన్నాగు మొలకట్టు
క్రొన్నాగు మొలకట్టు గురియు మంటల
రట్టు
సికపై ననల్పకల్పక పుష్పజాతి, క
ల్పక పుష్పజాతి జెర్లాడు మధురవాసనలు
బింబారుణము కదంబించు దాంబూలంబు

తాంబూల వాసనల దగులు భృంగ గణంబు
గనుల పండువు సేయ, మనసు నిండుగ బూయ
ధణధణధ్వని దిశాతతి బిచ్చలింపంగ
ఆడెనమ్మా! శివుడు
పాడెనమ్మా! భవుడు
సకల భువనంబు లాంగికముగా శంకరుడు
సకల వాఙ్మయము వాచికము గాగ మృడుండు
సకల నక్షత్రంబులు గలాపములు గాగ
సకలంబు దనయెడద సాత్త్వికంబును గాగ
గణన జతుర్విధాభినయాభరతి దేల్చి
తన నాట్యగరిమంబు దనలోనె తావలచి
నృత్యంబు వెలయించి నృత్తంబు ఝళిపించి
నృత్త నృత్యములు శబలితముగా జూపించి
లాస్యతాండవ భేద రచనాగతులు మీఱి
వశ్యులై సర్వదిక్పాలకులు దరిజేర
ఆడెనమ్మా! శివుడు
పాడెనమ్మా! భవుడు

ప్రతిసుమము తన్మయత్వమున గిలకిల నవ్వ
బ్రతిపక్షి యున్మాద పరవశత నదియింప
బ్రతిజీవి బులకింప బదునాల్గు లోకముల
సతులితంబైనట్టి యద్వైతమే మ్రోగ
నాడినది గిరికన్నె!
తనలాస్యమును మెచ్చి తరుణచంద్రాభరణు
డనుమోదమున జేతులను గలిపి యాడంగ
శివశక్తులొక్కటిగ జేరినంతన మౌను
లవిక్రుతేంద్రియు 'లో!' మ్మటంచుఁ జాటింపంగ
లాడినది గిరికన్నె!
పలికిరంతటన గీర్వాణులెల్లరు గూడ
జలితకంఠముల శివశక్తులకు మంగళము!
కచ్ఛపీవీణ యుత్కంఠతోడుత రాగ
గుచ్ఛముల నీన నాఘూర్ణితములుగ దిక్కు
లాడినది గిరికన్నె!
దేవాధిదేవాయ! దివ్యావతారాయ!
నిర్వాణరూపాయ! నిత్యాయ! గిరిశాయ!
గౌర్యేనమో! నిత్యసౌభాగ్యదాయై!
తుల్యార్ధదాత్ర్యై!! ధరాకన్యకాయై!!

- పుట్టపర్తి నారాయణాచార్యులు

అనితర సాధ్యమైన లయాత్మక సౌందర్యంతో అలరారే శివతాండవం కావ్యం పుట్టపర్తి నారాయణాచార్యులు (1914-1990) రచన. బహుభాషా కోవిదుడు, బహుగ్రంథకర్త అయిన నారాయణాచార్యులు సరస్వతీ పుత్ర బిరుదాంకితులు.

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3.3.2 Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years

Sl. No.	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the conference	Name of the conference	National / International	Year of publication	ISBN number of the proceeding	Affiliating Institute at the time of publication	Name of the publisher

2018-19

Sl. No.	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the conference	Name of the conference	National / International	Year of publication	ISBN/ISSN number of the proceeding	Affiliating Institute at the time of publication	Name of the publisher
1	Dr.Ch.Naveen Kumar Department of English	New Direction in Postcolonial Literature	*Romantic Love and Arranged Marriages: A Multicultural Dimension in Vikram Seth's ' A SUITABLE BOY'*				2018	ISBN: 978-81-936088-6-9	**Hindu College, Guntur**	
2	Dr.Ch.Naveen Kumar Department of English	Epidermalization of Identity - A Study on Ralph Ellison's Invisible Man	Epidermalization of Identity - A Study on Ralph Ellison's Invisible Man				2018	ISBN: 978-93-87769-56-4	**Hindu College, Guntur**	
3	Dr. G. Vijayaratna Kumar Department of Hindi	Recent Trends in Students Anti Social Behaviour - Implications for the Future of Education	*Tackle Anti – Social Behaviour*				2018	978-93-87540-71-2	**Hindu College, Guntur**	
4	Dr. K.Srilakshmamma Department of Political Science	Indian Economic Journal	*Impact of MGNREGs on Weaker Sections – A Case Study in New State of Andhra Pradesh*				2018	ISSN: 0019-4662	**Hindu College, Guntur**	
5	Dr. K.Srilakshmamma Department of Political Science	Development of Aquaculture in India - Challenges and Opportunities	*Indian Shrimp Exports – A Review*				2018	978-93-8911-720-2	**Hindu College, Guntur**	

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6	Dr. K.Srilakshmamma Department of Political Science	Poverty Slums and Occupational Structure	*Levels of Living of Slum Dwellers of Unorganized Sector in Urban Centre – A Case Study*				2018	978-93-8900-126-6	**Hindu College, Guntur**	
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10	Dr. Y. Mallikharjuna Rao	Bhakthi	మనుసంభవం				2018	ISSN: 2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
11	Dr. Y. Mallikharjuna Rao	Bhakthi	కార్తీక పురాణం				2019	ISSN: 2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
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3. ROMANTIC LOVE AND ARRANGED MARRIAGES: A MULTI CULTURAL DIMENSION IN VIKRAM SETH'S *'A SUITABLE BOY'*

*Ch. Naveen Kumar

Multiculturalism is a characteristic of Indian society which has many variegated ethnic or national groups and cultures mingling freely and living in co-existence. The Indian subcontinent is not only known for its diversified geographic and demographic dimensions but also for assorted ethnological and cultural aspects. The postcolonial, the post independent and post partitioned India was known for its hemorrhaging partition of the country, animosity of ethnic groups and religious rigour. The nation on the other hand was nascent, consolidating politically in the terminology of Nehru. The emergence of Indian Republic gave a democratic hope and liberty to its people. The tradition bound cultural social milieu and the long lasting Hindu-Muslim communal violence are realistically portrayed in the novel of Vikram Seth, *A Suitable Boy*. The stratified social structure, the diversified demographic dimension, the influence of imperialism and affluent Indian sections, education, liberalization have paved a way to modernism. The traditional Indian family system and the institution of marriage have been affected by modern trends in this multicultural Indian society. The epic novel of Vikram Seth chronicles a saga of four inter-generational and inter-connected families, the Mehras, the Chatterjis, the Kapoors and the Khans. The theme of the novel "searching for a suitable boy" comes from the Indian tradition of arranged marriages for eligible young girls and several points that comprise the ideal match in a diverged Indian society. But modern trends like liberty of thought, action and education and elite ideals give way for romantic love between youth of different social and economic milieu, which the traditional society does never accept. Hence, it is important to explicate

the essential aspects that are present in the post independent novel which create conflict between arranged marriages and romantic love which are realistically portrayed by the author in the socio-economic terms in postmodern perspective.

'A Suitable Boy' as a national narrative tries to depict the nation at work in establishing its democratic structure having been newly formed as an independent country. He uses a secular and realistic narrative. The novel, being in omniscient mode presents various secondary themes like sociopolitical trends, religious intolerance, women's role etc, in post-independent India. Its main theme as the title itself reveals is, searching for a suitable boy (Matches) to their girls by Indian parents for a safe and secured future of their children, and in disguise their own. The post independent India with its left over impact of colonialism was also known for its diversities social and political. Though the nation was consolidating in Nehru's leadership, the new age with its demand of modernity and its changing socioeconomic structure has had a serious impact on the enlightened India.

Marriage is a social institution, which joins two individuals to bind them forever to lead a family life, finding pleasure in an accepted social sphere and producing progeny, a natural phenomenon, required to society as well to themselves in future. Every country has this institution but with variant modes of understanding, choosing, selecting and settling the matches for young people. Though there are different processes of selecting brides and grooms in different countries, marriage remains the same everywhere and it is considered an honourable and sacred one in almost all the countries, which requires family and social approval after due consideration of different factors and qualifications.

When we compare various factors considered by various societies in choosing suitable boys and girls, India remains most complicated and complex than any other country in the world, for, India is a country with much diversity. Indian subcontinent is known for its geographical, demographical, sociological, cultural, and economical diversities apart

from which there are variations with regard to food habits, ways of dressing, languages, family systems etc. Even people living in the same region have many diversified elements based on caste, religion and culture. Jawaharlal Nehru says in his *Discovery of India* that though people have much diversity, they feel that they are one nation. It is a psychological phenomenon where all people feel that they are Indians but practically they never feel that they are equal. Casteism, religion and cultural differences make India a complex and complicated society. More over the socio-economic factors in post independent India modernity, democracy, freedom of thought, liberty, English education and colonial impact have made Indian society much more complex. In such circumstances it is not easy for parents to keep control over their growing children and to search for appropriate and suitable matches for their children.

The title of the novel, *A Suitable Boy,* itself suggests the theme that it is a story of Indian custom of searching for suitable matches to their offspring. The novel begins with the dialogue/ phrase where Mrs. Rupa Mehra says, "...you too will marry a boy I choose". This indicates how Indian parents care for their children and involve in their matters and feel responsibility till their children are settled in their lives. The suitability of boys or girls is fixed by considering various factors like caste, religion, economical status, age, physical fitness, physical appearance, education, profession, parentage, etc. As B. Rajan indicates in his *Too long in the West,* the traditional concept of marriage is founded on happy family life and therefore parents want their children to be married to well off families. Mrs. Rupa Mehra is modeled after this notion. She wants to have control even over personal aspects of her children.

Contrary to that Lata Mehra questions "how a woman could marry and live with a man whom she does not know earlier and whom she could not love as she knew nothing about him". The novel begins with the arranged marriage of Lata's sister Savitha and Pran Kapoors. Lata does not like nor accept the idea of arranged marriage. The

modern concept of marriage is nourished on individualism and romantic love and therefore young people wish to marry according to their tastes and choices. So in the beginning of the novel itself, the conflict between romantic love and arranged marriage arises. Lata is very much repulsed by her mother's intention in searching for a suitable boy as Lata does not like the way her sister Savitha is married to Pran. The matter of conflict intensifies when Mrs. Mehra comes to know about Lata's fascination for Kabir Durrani, a clever and handsome Muslim boy. The case of Mrs. Rupa Mehra can be compared to that of Narayan Das Verma; a character in the novel *Nature and Passion* by R.P. Jhabvala, who feels that he is responsible for the happiness of his children and therefore he decides what is best for his children.

The other side of the coin is related to freedom, liberty and modernity of new generation which wants to lead a free life which is symbolized by Lata. So a clash begins between old and young generations, between tradition and modernity. Like Lata, Nimmi is a young girl in Jhabvala's novel, who is also a well-bred girl of modern society but ruled over by a patriarch, the center of power and responsibility of family.

As far as the modern ethics are concerned, Lata and Kabir is the most suitable pair and they make an ideal match. Kabir and Lata are known for their sensitivity as both of them have a penchant for literature. Both of them actively participate in the literary club activities of the university they are studying in. Both of them also enact in the play *Twelfth Night.* Kabir is also a good Cricket and Rugby player whose athletic build of body attracts Lata. He, being the son of Dr. Durrani, a teacher in the same university is also known for religious tolerance. All these good qualities make him lovable and pull Lata nearer to him. But, when Lata realizes that Kabir is a Muslim, she feels that he will be never considered by her family as a suitable boy for her to marry. Though Kabir fulfills all components of suitability like, Indianness, education, property, family background, culture, good manners,

character etc, his religion "Islam and its cultural strands" become a major hurdle for him in winning the hand of Lata.

Another suitor to Lata Mr. Amit Chatterji, a well-known poet and novelist, loves her very much. But neither Mrs. Mehra nor Lata consider him to be a suitable boy. Though Amit is educated in England and an eloquent speaker of English and Bengali with equal ease at social gathering and also belongs to the same social section, he is not consider a suitable boy for Lata. They do not like the profession of Amit who is an author and Mrs. Mehra also does not like the oddness of the Chatterjis. Haresh Khanna, another suitor, is an ambitious and determined shoe businessman. He is open minded, frank, practical and a hardworking young man, who ultimately wins Lata for a wife. Though he is an orphan not rich or socially elevated, for practical reasons, Mrs. Mehra prefers him. Lata, who considers 'love' as an essential factor for marriage, does not love him. Though she shares light moments with him and exchanges letters, she does not love him. Yet for practical reasons she feels "She will learn to love him and that he is the best and most practical match for her".

In the novel there are some other pairs of love with conflicting factors. The romantic love between Kakoli Chatterji and Hans a German youth is one to be examined. Kokali, who is rebellious in her nature and a symbol of modernity, strongly dislikes arranged marriages. Mr. Justice Chatterji and the members of his family, who have broad outlook and are modern in outlook, accept their love. Yet Hans and Kakoli have their own national moorings. Their sociopolitical, religious and cultural differences are similar to that of Krishna and Cynthia in *The Dark Dance* of B. Rajan.

Physical attraction is another phenomenon of modernism which breaks through the customs and traditions of Indian society. In the traditional Indian society, there was a phenomenon, where young boys and girls accept the matches fixed by their parents, giving respect to the elders. But for freedom, the impact of western trends and English education, gives a chance to break traditional values and indulge in

immoral sexual life. Mrs. Kapoor is a perfect symbol of Indian culture and values. But her son Maan's waywardness, his love affair with the Muslim courtesan Saeeda Bai and his strong infatuation for her, makes him immoral. It is an attitude unacceptable to traditional Indian society. Similarly Meenakshi Chatterji who is content with her husband has an extra marital relationship with Billi Irani which is a similar case to that of Nathan and Kunti in *Nectar in a Sieve* by Kamala Markandaya. Tasneem is another beautiful girl who attracts Firoj the son of Jamindar Nawab Sahib of Baitar and Rasheed an Arabic teacher and an idealist who is already married and who wants to take her as second wife. But later it is proved that she is not the sister but daughter of Saeeda Bai born to Nawab Sahib. Malati is another modern girl, flamboyant and a perfect symbol of modernity and against the idea of arranged marriages. She does not care for any gossip about her that she has attracted numerous young men. She encourages Lata and Kabir's relation. But when Lata settles for the suitable boy Haresh Khanna, Malati feels that Lata is foolish for not choosing Kabir. Vikram Seth uses Malati as a kind of fore shadow of the future Indian attitudes towards relationships and marriages.

Most of the Indo-Anglian novelists in post independent and post modern India indicate through their works that, 'Love' should be the main force of marriage. Most of the characters in post independent Indian novels indicate the same tendency. But the older generation which has a practical outlook will never accept the propositions of the young except where the young person fulfills all social, religious, economic, educational requirements. Therefore a conflict between tradition and novelty can be seen in contemporary post independent India. This contention is apparent in the attitudes of both the generations. The young wish to assert their individuality and independence as opposed to parental authority and choose their mates often on the basis of love, irrespective of traditional consideration for caste, creed, community, culture, cash and family. Marriage in India does not merely mean the meeting of two individuals but it signifies

mixing and mingling of two families and involves respecting, understanding, tolerating the customs and traditions of other families. That is the reason why Lata finally selects Haresh binding herself to traditional and familial values. Vikram Seth, like other post-independence Indian novelists presents a realistic picture of the conflict between romantic love and arranged marriages, where love does not win over the traditional family, as marriage is a slave to tradition in India.

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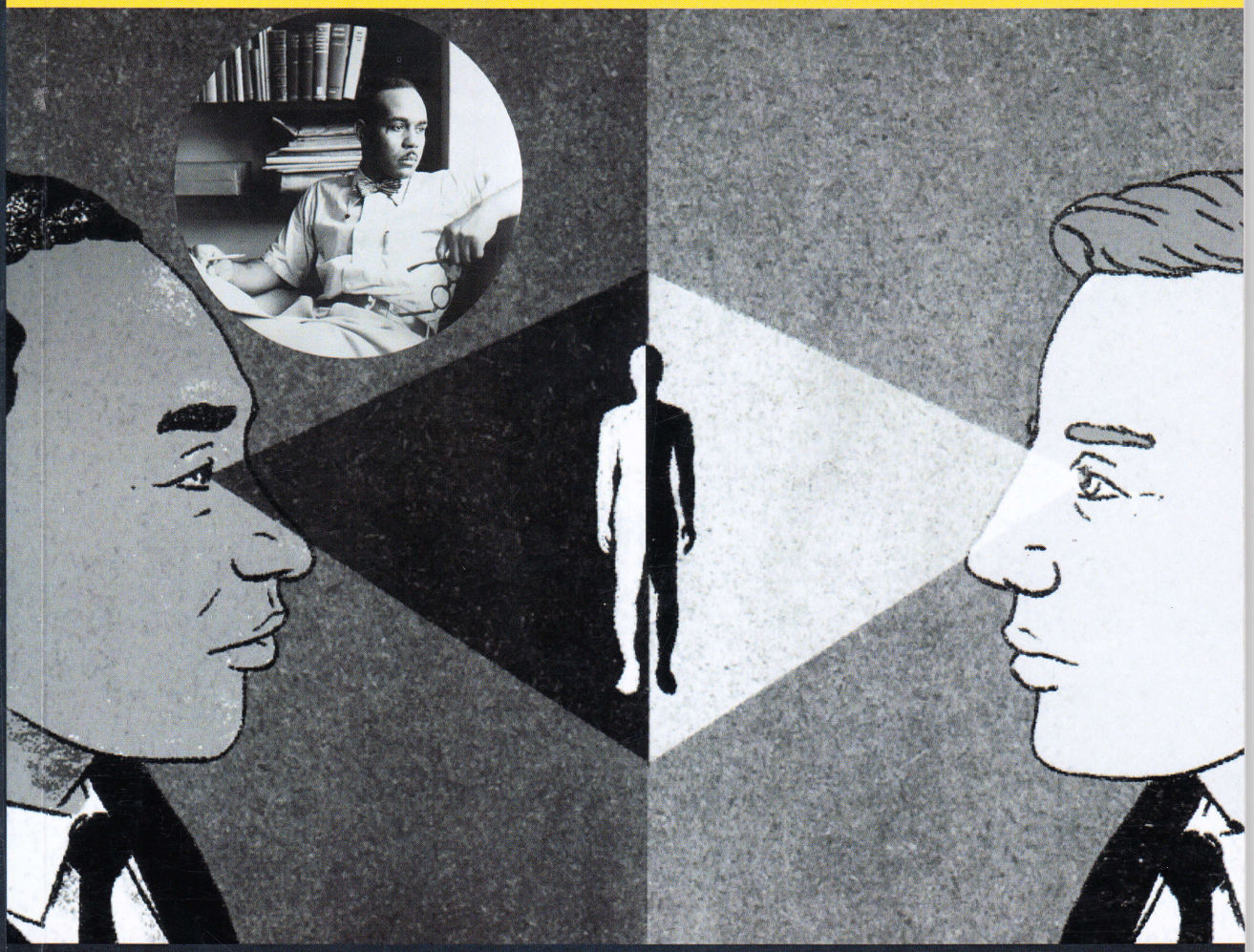
EPIDERMALISATION OF IDENTITY

A Study on Ralph Ellison's

INVISIBLE MAN



Dr.CHUKKA NAVEEN KUMAR

EPIDERMALISATION OF IDENTITY
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Dr.Chukka Naveen Kumar

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About the Book

Raising voice or objections through writings against Socio-Political, Economical and other issues is the main feature of protest literature. Many works by African American authors, chiefly and substantially cover this feature. As it's a basic tendency of human beings to revolt against injustice in any form, most Afro-American works protest against geographic, demographic displacement, racial atrocities and oppressions, social segregation, alienation and marginalization based on epidermalisation of colour, loss of identity and problems and issues arising from anthropological dimensions.

African American Literature is a historical saga incorporating the physical, intellectual, emotional, spiritual and psychological travails of the conception growth and maturity of racially confined people into a self contained nation within a nation. It portrays the desecration and restoration of sacredness of human personality which continues to occupy the centre stage in American Literature.

Ralph Ellison's Invisible Man, through the double consciousness of its protagonist, seeks answers to the predicament of an African American and even to the modern man at multi levels i.e. personal, societal and universal levels.

This book deals with how Ellison, in his single seminal novel, through his protagonist and characters, tries to give true portrayal of essential African American Society. Apart from examining the other works of protest literature, the book mainly concentrates on distinctive concept of 'invisibility' in the midst of the misconstrued understanding of African American Literature.

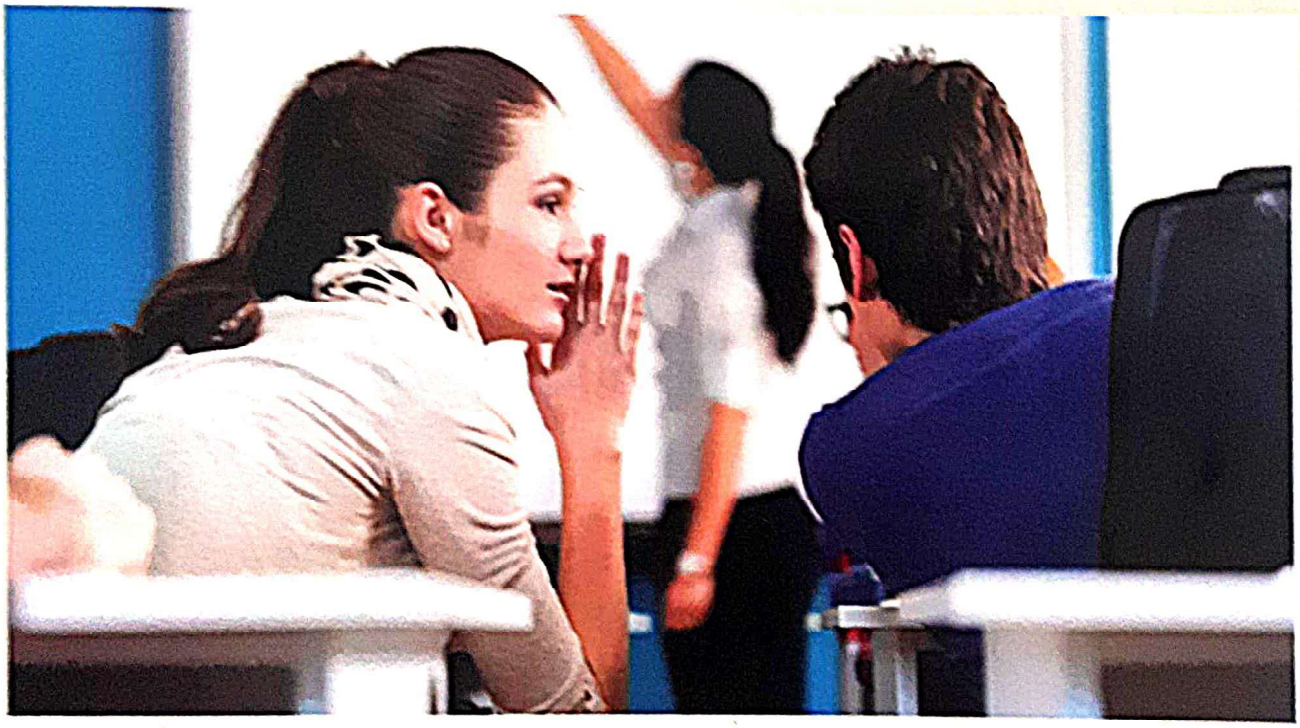
The first chapter of the book, Harlem Renaissance paves a way for emergence of Afro-American writings. It also examines how this moment on par with the Negritude movement has created a distinctive black consciousness. A plain narration of the story of the novel with textual illustrations is offered in the second chapter titled "Shaping of Invisible Man". The third chapter "Invisible Man - Socio-Literary relevance" critically examines the relevance of the novel. The final and fourth chapter named "Comprehended Invisibility" points at the

evolution of theoretical fulcrum of Afro-American writings in the light of extended W.E.B. DuBois, Alaine Locke's Cultural Theorizations.

The book mainly reflects the Ellison's elaborated, intellectualized and philosophized Afro-American identity which is viewed as the act of subversion and alternative cultural identity. The book also brings to height the concept of Ellison's intellectuality by bringing everlasting pride for Black Culture and its Identity

- Dr. Naveen Kumar Chukka

RECENT TRENDS IN STUDENTS ANTI SOCIAL BEHAVIOUR IMPLICATIONS FOR THE FUTURE OF EDUCATION



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TACKLE ANTI-SOCIAL BEHAVIOUR

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Introduction

Anti-Social behaviour is a major problem within all our communities, from hanging around on street corners, gathering in groups outside of shops, skate boarding & BMX grinding on furniture and walls.All can seem harmless by the people doing this, it may also seem harmless to most people who live around it. But where it becomes anti-social is where people become afraid to use a local shop on a night time because 5-10 youths are stood outside, these youths may have just used the shop and are chatting outside.

But perceived by this person they may be a threat or harassment for many reasons but here are just a few.

- They may have been asked on multiple occasions to buy drink & Cigarettes for underage youths, who become verbal and aggressive when told "NO"
- They may just look scary to that person, "Am i going to be mugged?", hoodies and jackets give out a perception that the youths are up to no good as you can't see their faces.
- They may have been almost knocked over while walking the path by youths riding skateboards, BMX's, Scooters.

WHAT IS ANTI-SOCIAL BEHAVIOUR:

In the context of housing, anti-social behaviour is defined as acting in a way that is capable of causing nuisance or annoyance to anyone.
There may be a fine line between anti-social behaviour and disputes between neighbours over relatively minor inconveniences, although these may, if persistent, become anti-social behaviour. Anti-social behaviour can include:

- intimidation of neighbours and others through threats or actual violence
- harassment, including racial harassment
- verbal abuse
- homophobic behaviour
- systematic bullying of children in public recreation grounds, on the way to school or even on school grounds, if normal school disciplinary procedures do not stop the behaviour

- abusive behaviour aimed at causing distress or fear to certain people, for example, elderly or disabled people
- noise
- dumping rubbish
- animal nuisance, including dog fouling
- Vandalism, property damage and graffiti.

What action can be taken if you feel you have an anti-social problem?

INTERVENTIONS

Before any legal actions are considered in an anti-social behaviour case the Community Services Team will work with victims, perpetrators and its partner agencies to help resolve the problems. None legal remedies include:

- Verbal and written warnings to the perpetrator.
- Environmental improvements undertaken by the council or landlord.
- Outreach contact by youth workers with young people on the streets.
- Activities in youth centres.
- Enforcing tenancy conditions by social and private landlords.
- Anti-Skate Studs / Fingers to deter skate boarding / BMX's from damaging property .
- Fixed penalty fines for acts of anti-social behaviour and disorder, dog fouling, littering, drunken behavior and graffiti.
- Encouraging young people into diversionary activities such as sports, arts, culture, voluntary work, Princes Trust, Duke of Edinburgh Awards.
- The Youth Offending Service and Probation Service work with offenders on a variety of schemes to change patterns of behaviour.
- Acceptable Behaviour Contracts.
- Tenancy support for the most vulnerable victims and perpetrators.
- Swift removal of graffiti, fly-tipped rubbish, abandoned cars and litter.
- Designated Public Places Order (DPPO) to discourage street drinking and associated disorder.
- Test purchasing from off licences to discourage underage sales.
- An active Youth Forum for young people.
- Mediation services for neighbour disputes.

- Various agencies in your area work with both adults and young people to prevent and treat drug and alcohol misuse.

LEGAL REMEDIES

Anti-Social Behaviour Order (ASBO) – ASBOs are civil orders designed to protect communities from behaviour that causes harassment, alarm and distress. ASBOs are awarded by the Magistrate's Court and are applied for by the Borough of Poole and Dorset Police, and housing associations. The police may also apply for an ASBO upon conviction of a criminal offence if felt appropriate. The order is applied to an individual and usually prohibits them certain specified behaviours such as being in a specific area, undertaking specified acts or associating with named persons. Interim orders are available and can also in extreme cases be applied for without notice to the offender. ASBOs are not classed as a criminal conviction. However, should the person breach the ASBO by undertaking an act prohibited within it they are liable to arrest and the court can imprison them for up to six months. They will then have a criminal record.

Dispersal Order – If anti-social behaviour is being caused in an open or public space by a group of people the local council and Police can designate an area subject to a Dispersal Order under S30 Anti-Social Behaviour Act 2003. The police can then direct people to leave the designated area and if they refuse they can be arrested.

Injunction – An injunction is obtained in the County Court and is designed to prevent or prohibit types of behaviour, access to a person's or associating with named individuals. Local Authorities, landlords and individuals can apply to the court for an injunction. For information contact the court office or a solicitor.

Anti-Social Behaviour Injunction – Social housing landlords can apply for an Anti-Social Behaviour Injunction (ASBI) to enforce tenancy conditions, to protect individuals and communities or to prevent certain behaviours. Interim and without notice orders are available to the applicants. If violence or threats of violence are evidenced the court can award a Power of Arrest whereby the police can arrest an individual for a breach of the order.

Criminal Behaviour Order (CBO) – CBO's are awarded by either the Magistrates' or Crown Courts. Applications may be made by the Police or Local Authority on the back of a criminal conviction. The minimum duration is two years. The maximum period is unlimited. A CBO can restrict a person from being in a specific area; associating with named persons; and, being on the streets during certain times of the day and night. If the prohibitions of the CBO are broken, this will be deemed to be a breach of the Order. The person will then appear before the Courts and if found guilty of a breach, this is a criminal offence. A person may then be sentenced to a period or between six months and five years in prison; or, a fine; or, both.

Acceptable Behaviour Contracts (ABC) – An ABC is a written contract between an individual who has been involved in anti-social behaviour and the council, police or social landlord. ABCs are most commonly used for young people, but they may also be used for adults, and will contain a list of prohibitions agreed to prevent future acts. ABCs have no force in law and are totally voluntary.

WHAT THE POLICE CAN DO

The police can take action about any anti-social behaviour which is a criminal offence and can prosecute someone who has:

- attacked another person, causing physical and/or psychological damage
- wilfully damaged someone else's property
- behaved in a threatening or abusive way in order to intimidate or frighten or cause harassment, alarm or distress intentionally, for example, by stalking you or writing anti-gay slogans on the wall outside your home
- incited racial hatred or violence by, for example, distributing racist leaflets.

In England and Wales, the police can also get a court order to close down premises which are causing disruption to residents because of some serious disorder or nuisance problem.

You should bear in mind that the police have discretion whether or not to prosecute someone.

The police can issue on the spot fines (penalty notices) for some types of anti-social behaviour. In England and Wales, they can also apply to court for an injunction to prevent nuisance and annoyance, or an order to stop gang violence or protect someone against gang violence. In Northern Ireland, they can apply to court for an anti-social behaviour order.

The police must take very seriously complaints about anti-social behaviour which is discriminating against you. If you think they haven't taken your complaint seriously enough, or if you think the police are discriminating against you, you may want to make a complaint about the police.

For more information about how to make a complaint about the police, see Complaints in Police powers.

WHAT COMMUNITY SUPPORT OFFICERS CAN DO (ENGLAND AND WALES ONLY)

In England and Wales, community support officers can take action about anti-social behaviour in certain circumstances. For example:

- they can order people to stop cycling on the pavement
- disperse groups of young people who are gathering in a public place
- take children home after 9pm
- deal with young people truanting from school, including taking them back to school
- Issue on the spot fines.

WHAT THE LOCAL AUTHORITY CAN DO

As a person who is suffering anti-social behaviour you can ask the local authority to deal with it, regardless of whether you are a local authority tenant or not. The local authority can:

- apply to a court for an order or injunction to stop or prevent someone's anti-social behaviour in its area
- in England and Wales, apply to the court for an order to stop gang violence or to protect someone from gang violence
- in England and Wales, apply to court for an order to close premises where there is ongoing disorder or nuisance
- take action to stop noise, nuisance and threats to health
- take action to evict the person responsible for the behaviour, if they are a local authority tenant
- offer the victim alternative accommodation
- prosecute where the behaviour is a criminal offence
- In England and Wales, take over management of a property where there are particularly serious anti-social behaviour problems.

If you want to ask the local authority to take action about anti-social behaviour, you should consult an experienced adviser, for example, a Citizens Advice Bureau.

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Impact of MGNREGs on Weaker Sections – A Case Study in New State of Andhra Pradesh

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I. INTRODUCTION

Despite high rates of economic growth in India since the 1990s, rural poverty continues to be a policy concern. Over two thirds of India's population inhabit rural areas, accounting for 75% of all impoverished citizens in India. Currently, nearly 30% of rural Indians live below the poverty line. Risks for rural poverty include caste, employment status, gender and land ownership. Rural poverty is particularly concentrated among Scheduled Castes (SC) and Scheduled Tribes (ST). To illustrate, although SCs make up approximately 22% of the population and STs make up 11% of the population, these groups account for 80% of the rural poor. Moreover, women are over-represented in rural poverty, holding a disproportionate number of the marginal agricultural jobs with low wages in rural India. Notably, even with substantial agricultural growth, there have been economic declines for marginal farmers and landless rural citizens.

Recognizing these problems, the Government of India has introduced several nationwide centralized social schemes to address poverty. One such scheme is The Mahatma Gandhi National Rural Employment Guarantee Act (hereafter referred to as MGNREGA), offering a unique rights-based guarantee of employment to reduce income and food insecurity in rural areas. Significant investment has been made in this scheme, amounting to 5.3 billion dollars, or 0.3% of the gross domestic product. The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) was developed by the Indian government to reduce rural poverty through 100 days of guaranteed employment per year.

Given the size of this policy platform, the substantial amount of public money invested in it and the potential impact on rural citizens, it is important to ascertain the extent to which MGNREGA has reached its stated policy goals. This scheme has been able to provide rights-based social protection through guaranteed employment for marginalized groups, particularly SC, ST and women. This policy achieves meaningful poverty reduction for marginalized citizens in India.

The MGNREGA programme was implemented following a number of government employment programmes developed in response to the persistent poverty and inequality plaguing rural India. MGNREGA is the largest rural employment scheme in the world. It

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is described by the Government of India as a rights-based, demand-driven, self-selecting, bottom-up scheme. In addition to providing rural households with supplementary employment, MGNREGA also seeks to encourage and facilitate the empowerment of women through financial inclusion and independence, strengthen civic participation, as well as improve the rural landscape.

As a flagship programme of the Government of India, MGNREGA has received considerable attention from politicians, policy think tanks, and scholars. Studies of MGNREGA consist primarily of larger-scale evaluations using administrative data to understand implementation of the programme in various states. These studies have revealed important findings about implementation costs, challenges and successes, impacts on migration, impacts on household income and employment, and uptake of the programme by marginalized groups such as ST, SC and women. An attempt is made in this paper to study the impact of MGNREGS in Prakasam district of Andhra Pradesh. For this study 500 sample respondents are selected from three revenue divisions namely Ongole, Kandukur and Markapur divisions covering two mandals from each division. The sample respondents represent different social groups from each mandal and division.

The impact of MGNREGS on sample respondents is examined. This paper is divided into two sections. Section-A deals with the multiple effects of MGNREGS on the living conditions of sample respondents in terms of increase in the employment days and incomes and the consequent changes in the living conditions of the respondent households. Similarly the impact of MGNREGS on child education, health- care expenditure, availability of nutritious food, debt related issues, agricultural wages, incomes, expenditure on recreation, agricultural viability in the villages, agro-allied activities general awareness, asset accumulation, out-migration and social status are analyzed.

The status of the respondents with regard to loaning procedure and the source of obtaining loans and the changes that occurred after participating in MGNREGA scheme are examined. It is found that with regard to the status of loans procured through private money lenders, prior to the commencement of the scheme 87.52 per cent of the total respondents had obtained loans through private money lenders, But the commencement of the scheme only 47.71 per cent of the total respondents are obtaining loans from professional money lenders. In the sense that the role of money lenders in providing credit has been reduced to considerable extent.

Regarding the status of loans procured through rural banks, prior to the commencement of the scheme 57.22 per cent of the total respondents had obtained loans through rural banks, while after the commencement of the scheme, 65.81 per cent of the total respondents are obtaining loans from rural banks. The status of loans procured through cooperative banks, prior to the commencement of the scheme 0.58 per cent of the total respondents had obtained loans through cooperative banks. But after the commencement of the scheme, 0.42 per cent of the total respondents are obtaining loans from cooperative banks. The status of loans procured through commercial banks, prior to the commencement of the scheme 1.04 per cent of the total respondents had obtained loans through commercial banks, but the

commencement of the scheme, 3.39 per cent of the total respondents are obtaining loans from commercial banks.

Coming to the status of loans procured through other sources, prior to the commencement of the scheme 88.36 per cent of the total respondents had obtained loans through other sources. After the commencement of the scheme, 77.2 per cent of the total respondents are obtaining loans from other sources.

The pattern of loans obtained by the respondents under the MGNREGA scheme has changed. The role of money lenders and other sources has decreased which is a good sign, while the role of institutional sources, rural banks and commercial banks has increased after the MGNREGS wage employment. Through borrowers from the co-operative banks are negligible there is a need for the co-operatives to enhance their lending to the rural people. Commercial banks and other sources had increased. Steps are to be taken in order to increase the loaning facilities through cooperative banking agencies and loaning through registered cooperative societies and the awareness levels of the respondents on cooperative banking system are to be increased.

The average outstanding loans of the respondents source wise, average borrowings from the money lenders have come down by 18.6 per cent while the loans from rural banks and commercial banks have increase by 47.2 and 22.5 per cent. Loans from the Cooperative banks have also increased marginally. MGNREGS wage employment ensures the repaying capacity and so increase in the outstanding loans from the banks can be attributed to the loan waiver schemes of the government from time to time. A chi-square test has been initiated related to the average outstanding loans of the respondents before commencement of the MGNREGS. The chi-square value is 1482.3768 and the p-value is 0.00001 which is statistically significant at 5% level indicating data is reliable.

The ranges of loans obtained by the respondents working under the MGNREGA scheme prior to the commencement of the programme shows that 39.6 per cent of the respondents had obtained loans in the range of 25000 to 50000 rupees and 33.5 per cent of the respondents had obtained loans in the range of 10000 to 25000 rupees followed by 13.3 per cent of the total respondents obtaining loan within the range of 50000 to 100000 rupees and 10.4 per cent of the total respondents had obtained loans below 10000 rupees. Only 3.1 per cent of the total respondents had obtained loans within the range of 100000 and above prior to the commencement of the scheme.

The average range of loans obtained by the respondents working under the MGNREGA scheme after the commencement of the programme is shown in the shows that 38.1 per cent of the respondents have obtained loans in the range of 25000 to 50000 rupees and 27.1 per cent of the respondents have obtained loans in the range of 10000 to 25000 rupees followed by 25.6 per cent of the total respondents obtaining loan within a range of 50000 to 100000 rupees and 4.6 per cent of the total respondents have obtained loans of above 10000 rupees. Only 4.6 per cent of the total respondents had obtained loans within the range of 100000 and above after the commencement of the scheme through which they are earning incomes. Income flows increase credit worthiness and enable the borrowers to get higher loan. Against

16.4 per cent earlier 30.2 per cent of the respondents have taken above Rs. 50,000 after joining MGNREGS. Similarly 70 per cent of the respondents have taken up to Rs.50, 000 at present against 83.5 per cent earlier. It implies that the loan amounts have increased due to the assured incomes from MGNREGS.

Rural people are normally frugal in spending, especially, the loan amounts. It is evident that more than half of the respondents have spent the borrowed amounts on land improvement. Similarly 57.1 per cent of the respondents have used the borrowed amounts to repay the old debts of higher interest. It is noted that 52.1 per cent of the respondents have spent the loan amounts which include child education, health care, increased consumption and the like. Purchase of durable assets has been resorted to by 31.5 per cent of the respondents while 24.2 per cent of the respondents have spent on housing. Borrowers spend the loan amounts on two or more aspects and so the total exceeds 100 per cent when added. The chi-square examination has been initiated to know the goodness of fit of the data. The chi-square statistic is 33.0864 and the p-value is 0.000129 (<0.01) which is statistically significant at 10% level of significance. The loan amount was spent on various live stock items prior to the commencement of the MGNREGA scheme and after the commencement of the MGNREGA scheme. MGNREGA incomes have helped the respondents to acquire additional live stock. It shows that with regard to the aspect of loan amount spent on buffaloes, 40.83 per cent of the total respondents had spent the loan amount on buffaloes prior to the commencement of the scheme and 50.21 per cent of the total respondents have spent loan after the commencement of the scheme.

Regarding the loan amount spent on bullocks, 20.00 per cent of the total respondents had spent the loan amount on bullocks prior to the commencement of the scheme and 27.50 per cent of the total respondents have spent loan after the commencement of the scheme. The loan amount spent on cows, 17.08 per cent of the total respondents had spent the loan amount on cows prior to the commencement of the scheme and 16.67 per cent of the total respondents have spent loan after the commencement of the scheme. Similarly the loan amount spent on sheep, 8.96 per cent of the total respondents had spent the loan amount on sheep prior to the commencement of the scheme and 61.25 per cent of the total respondents have spent loan after the commencement of the scheme. The loan amount spent on poultry, 23.54 per cent of the total respondents had spent the loan amount on poultry prior to the commencement of the scheme and 8.54 per cent of the total respondents have spent loan after the commencement of the scheme.

However, the data shows that after the commencement of the scheme the pattern of spending loan amounts has changed particularly on the aspects like buffaloes, bullocks ,sheep showing an increase while on cows and poultry it has decreased and there is no change in the pattern of spending of the loan amounts on other issues after the commencement of the scheme.

The details on acquisition of assets by the respondents before and after commencement of the MGNREGA scheme show that before the commencement of the scheme 43.96 per cent of the respondents had spent on purchasing cycle and after the commencement of the

scheme only 11.04 per cent of the respondents have spent on purchasing the said item. It shows that before commencement of the scheme 19.38 per cent of the respondents had spent on purchasing radio and tape recorder and after the commencement of the scheme only 2.71 per cent of the respondents have spent on purchasing the said item. Data reveals that before commencement of the scheme 37.71 per cent of the respondents had spent on purchasing TV and after the commencement of the scheme 47.92 per cent of the respondents have spent on purchasing the said item.

It is found that before commencement of the scheme 0.83 per cent of the respondents had spent on purchasing furniture and after the commencement of the scheme 10.83 per cent of the respondents have spent on purchasing the said item. It shows that before commencement of the scheme 1.46 per cent of the respondents had spent on purchasing scooter and after the commencement of the scheme 7.08 per cent of the respondents have spent on purchasing the said item. It shows that before commencement of the scheme 5.00 per cent of the respondents had spent on purchasing motorcycle and after the commencement of the scheme 23.01 per cent of the respondents have spent on purchasing the said item.

Further, before commencement of the scheme 1.46 per cent of the respondents had spent on purchasing gold and after the commencement of the scheme 13.54 per cent of the respondents have spent on purchasing the said item. It shows that before commencement of the scheme 21.07 per cent of the respondents had spent on purchasing cell phones and after the commencement of the scheme 67.7 per cent of the respondents have spent on purchasing cell phones. The above table analysis shows that after the commencement of the scheme the pattern of spending income has changed particularly on the items like TV, sewing machine, scooter, motor cycle, gold. MGNREGA employment has increase the incomes one hand and credit worthiness on the other enabling the respondents to acquire different assets. The opinion of the respondents towards the impact of MGNREGP scheme on agricultural activities shows that 65.28 of the total respondents have disclosed that labor becomes costly for regular agricultural activities and 31.72 per cent of the total respondents opine that there occurs a scarcity of labor for regular and seasonal agricultural activities. Altogether 54 respondents have stated about the adverse impact, it is true that MGNREGP activities have increased the agricultural wages across the states in India as revealed by different earlier studies. However, shortage of labor for agriculture does not arise as MGNREGP works are designed for implementation during the slack seasons of agriculture.

The indicates the about the adverse impact of MGNREGP. One-way ANOVA test has been initiated to know the compatibility of the data. The f-ratio value is 1.89163 while the p-value is 0.21816 and the data is not statistically significant at 5% level. The standard deviation of Costly Nature of Labor category is higher compared to the category Scarcity of Labor.

The opinion of the respondents towards the impact of MGNREGP scheme in checking out the migration of labor issue shows that 99.17 per cent of the total respondents have disclosed that the scheme acts as a check to the issue of migration of labor to other areas and only 0.83 per cent of the total respondents disclosed that MGNREGP scheme will not

help in curbing the aspect of migration of labor. It can be inferred that MGNREGP schemes has discouraged rural out migration by providing wage employment to the rural labor with in the sample villages.

Opinions of the respondents on the impact of MGNREGS on Child education observed that more than 80 per cent of the respondents in all the sample villages state that child education is improved only 14 per cent of the respondents opine otherwise. With extra incomes respondents can afford the cost of education and provide the needed materials to their wards.

It is noted that from the data that 85.6 per cent of the respondents are in a position to spend more on health care due to increase in household income through MGNREGS. They are now approaching the hospitals for health related issues and are able to purchase medicines. Old people, children and pregnant women are able to get proper treatment and the dependence on unqualified local medical practitioners has decreased. In Kakarlapahad and Kodgal villages more respondents have stated the increase in health – care expenditure. Improvement in the health care expenditure is observed across the sample villages at above 80 per cent. Only 69 respondents accounting for 14.4 per cent have stated that there is no increase.

It can be inferred from the table that 82 per cent of the respondents have stated increase in the availability of nutritious food as incomes from MGNREGS employment have enabled them to spend more on food. However, the --------- of the respondents state that there is no change in the quality of food they take. Higher incomes contribute for higher consumption of quality food. Most of the MGNREGS workers are from economically weaker sections and an increase in their income lead to higher and better consumption of food. Data reveals that 58.56 respondents state that repayments of debts have increased. Some debts from the money lenders and private sources carry high rates of interest. Increased incomes have helped some of the respondents to clear off such debts. However, 41.44 per cent of the respondents have stated that there is no change It is to be noted in this context that institutional debts have increased in the study villages after MGNREGS incomes and the hope of loan waiver scheme attracts them to borrow at lower rates of interest.

Agriculture in the primary occupation of the rural people. Agricultural wages are low and the Minimum wages act has not been followed.

The one way ANOVA test has been used to know the reliability of the sample data about the Status of debt repayment ability due to MGNREGP in the sample villages. The f-ratio value is 5.27007 while the p-value is 0.061465 (< 0.05) and the data is not statistically significant at 5% level. The result indicating no random variable influencing the tested variables. The standard deviation of both the categories is similar

It is noted that 67.8 per cent of the respondents have opined that agricultural wages are increased due to the MGNREGS wages as the demand for labor increases. The bargaining position of the agricultural laborer has improved and they ask for higher wages. But, in the opinion of 32.2 per cent of the respondents there has been no increase in the agricultural wages. They state that MGNRGS works are planned in the slack seasons of agriculture when the demand for labor in agriculture is low.

MGNREGA employment provides incomes to the participants. The opinions of the respondents on the increase in incomes show that 93.5 per cent state that their incomes have increased due to MGNREGS employment. About 90 per cent of the respondents in all villages accept the increase in incomes. However, it is only 7.3 per cent of the respondent's state that there is no change in their incomes related to working days and earnings from different sources. Increase in incomes enables the respondents to spend on recreation like movie going, pilgrimages. Recreation provides happiness and enthused hard work after relaxation. The changes in income of the respondents of sample villages. The chi-square statistic is 3.2976 and the p-value is 0.347978 which is not significant at 5% level of significance indicates that the data is remote from the influence of random variables.

The data shows that more than two thirds of the respondents (324) state that their expenditure on recreation has increased, while the remaining expressed that there is no change in their expenditure on recreation. Spending on recreation comes after the satisfaction of the basic wants. As such variations in the opinions are bound to take place. MGNREGS workers work in groups. Majority of them attend gramsabhas during social audits. They interact with the field staff and other public leaders. Their awareness levels improve due to social action and external contacts.

As per the data awareness of 55.8 per cent of the respondents has improved. However, 44.2 per cent of the respondents state that their awareness has not improved. Improvement of awareness depends on so many factors of which literacy is important. General ignorance of the rural people is a hurdle for improvement of awareness. Increased incomes from MGNREGS employment affect the overall living conditions. Data reveals that the living conditions have improved in the opinion of 68.8 per cent of the respondents, but 34.2 per cent of the respondents state that there is no change in the living conditions.

MGNREGS activities promote water storage, renovation of tanks, land development and such productive assets useful to the community at large. The opinions of the respondents on the agricultural viability assisted by the MGNREGS assets show that 52.8 respondents opine that MGNREGS has contributed for agricultural viability in the sample villages. On the other hand the remaining respondents state that there is no change. In fact, agricultural viability depends on the availability of inputs including irrigation.

MGNREGS incomes and assets created promote agro-allied activities like live stock management, vegetable and flower growing. Data reveals that in the opinion of 42.5 per cent respondents agro-allied activities have been improved. Majority of the respondents 57.5 per cent state that there is no change in the agro allied activities. Lying of approach roads and internal roads is a part of MGNREGS activities. These roads promote rural and urban connectivity's. Officials concerned and political representatives visit the village from time to time and they need connectivity's.

As opined by all respondents Rural Urban connectivities have improved. NREGS employment assures incomes to the rural people. Food is ensured and there is no fear of hunger. Food security is improved in the opinion of Size of the family, income of the households and the prices of the food items determine food security and they have stated

that the improvement is marginal. Social status in the rural areas depends on the income earnings and the nature of the work performed by the individual. MGNREGS assures wage employment and it is government work. Hence it has an impact on the social status of the participants.

It is evident that 77.5 per cent respondents state that their status has improved in the social perception, while 22.5 per cent of the respondents state that there is no change in their social status through there is a marginal improvement.

SUMMARY

The loans borrowed from money lenders and others which constitute non-institutional sources have decreased after getting incomes from the MGNREGS employment. It implies that the role of institutional sources has increased. Borrowers have spent the loan amount on two or more purposes like repayment of old loans, improvement of land, housing and purchase of assets. Considerable number of respondents has spent the borrowed amounts on developing live stock animals and birds. Some of the respondents (35.2 per cent) state that MGNREGS has created labor shortage for agriculture while 64.81 per cent of the respondents state that MGNREGS has increased agricultural wages. The notable impact of MGNREGS on declining out-migration has been stated by more than 99 per cent of the respondents. Majority of the respondents state that the child education has improved due to MGNREGS incomes as they can afford to meet the cost of education. Child-labor has also decreased as opined by 87.9 per cent of the respondents.

Significant per cent of the respondents opined that health–care expenditure has increased due to MGNREGS employment. They are in a position to avoid local medical practitioner with higher incomes. Three fourths of the respondents are in a position to provide nutritious food to the family members with higher incomes. Repayment of debts has increased as revealed by 54 per cent of the respondents. Majority of the sample respondents (68.1 per cent) state that agricultural wages in the villages have increased due to MGNREGS employment. Majority of the respondent's state that their overall living conditions have improved with MGNREGS employment. MGNREGS works like renovation of tanks, improvement of water bodies and canals, land development and others have contributed to enhance the agricultural viability in the villages. Agro-allied activities have also improved in the villages to some extent. Laying of roads has improved rural urban connectivity as stated by 46 per cent of the respondents. Fear of hunger has been driven out with the assured incomes from MGNREGS and this has improved food security in the opinion of 65 per cent of the respondents. Social status has improved due to income earning activities and guaranteed employment as stated by more than three fourths of the respondents.

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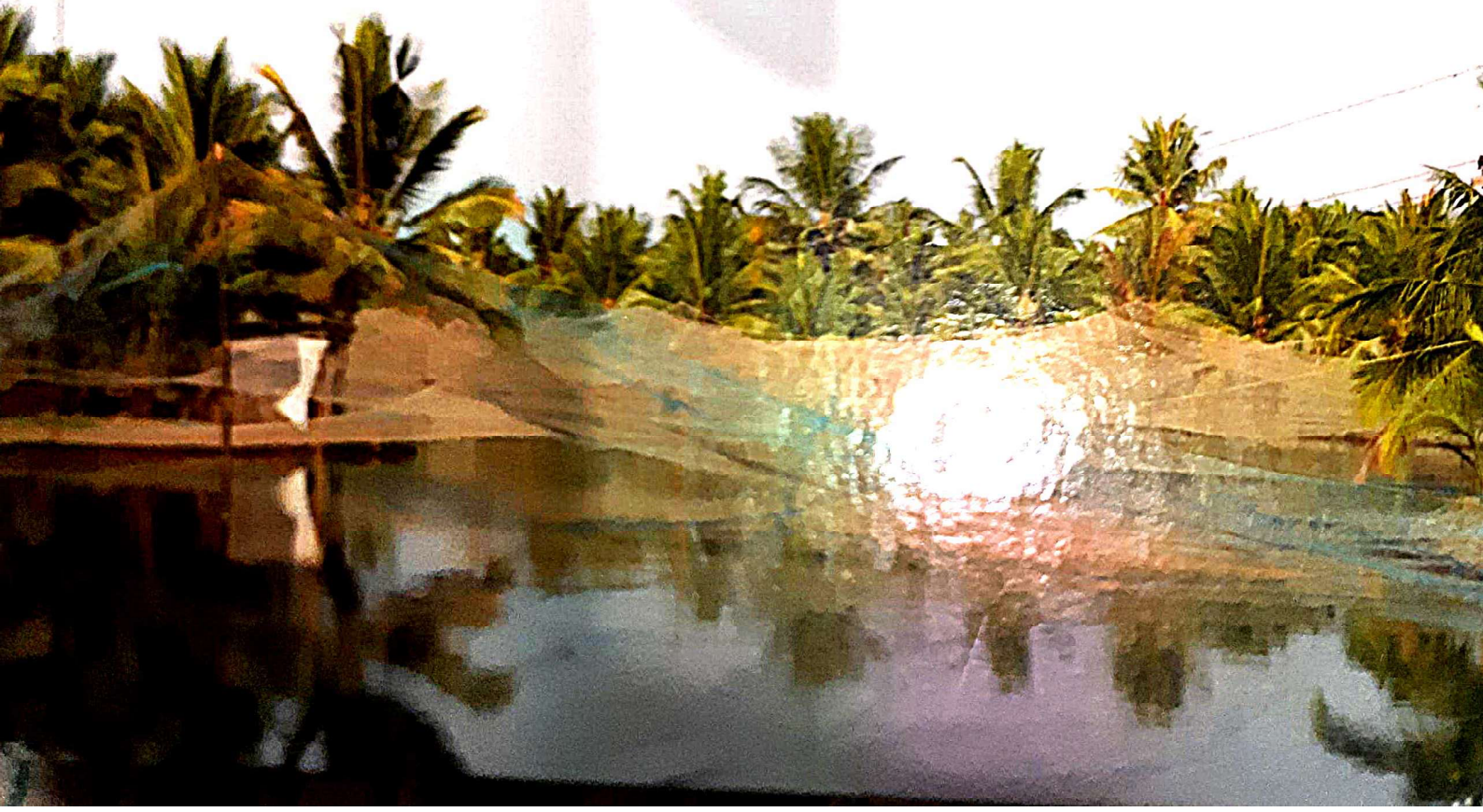
Dr. K. Swarupa Rani

Development of Aquaculture in India

Challenges and Opportunities



At a Glob[illegible] food production sectors. The spread of aqua[illegible] as [illegible] across the world. Aquaculture is one of the maj[illegible] Andhra Pradesh is the leading state in the country in production as well [illegible] products. The [illegible] sector, though acclaimed for its profits and protein-rich food supply, has its own problems which need to be addressed for achieving sustainability in the business.

The present book manifested itself with a repository of many chapters of different scholars focuses on the development of fisheries and aquaculture in India as well as in Andhra Pradesh and the challenges and opportunities in this field. A comprehensive range of articles on important issues in this areas of research such as growth of fisheries, status of fishermen in the country, problems of aqua farmers, production and exports trends of aqua products, linkages to aqua industry, women in the processing industry, employment opportunities, sustainability of the sector, environmental issues, processing and marketing of fish products etc. This book is produced specifically for the benefit of students of aquaculture, zoology, agricultural economics, applied economics, researchers, academicians, aqua farmers and policy makers. Every chapter in this book is reviewed and updated with reference to new developments and initiatives.

Prof. M. Koteswara Rao is a Professor of Economics having put up three and half decades teaching and research experience published very widely in National and International Journals of repute and presented papers in National and International Conferences. Guided 28 Ph.D's and 26 M.Phil's so far for the award of Research Degrees. Specialized in the areas of Urban Development and Labour Economics. Carried out 6 Research Projects sponsored by UGC and other Agencies. Prof. Rao is currently the Dean of Faculty of Social Sciences, Dean, College Development Council and Vice-Principal, University College of Arts, Commerce & Law, Acharya Nagarjuna University, Nagarjuna Nagar, Guntur District.

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Development of Aquaculture in India:
Challenges and Opportunities

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Urbanization is a [illegible] it is a spatial manifestation and an index of transformation of rural economies to urban economies. It occurs as the agrarian societies evolve into industrial societies as a consequence mainly of migration of rural populations into urban centres. It has an adverse has impact on environment and living conditions and urban transport . The influx of more and more migrants into the cities in expectation of more economic opportunities is a major factor that leads to growth of slums. In fact they have become a part of urban environment. Most of the slum dwellers are wage-earners although a good proportion of them may be eking out their livelihood on self-employment doing small business as street vendors. Poverty is very much visible among them. Most of them are unskilled and semi-skilled workers working in manufacturing, transport and construction sectors and domestic services. Skill upgradation might improve their incomes. This book contains certain theoretical papers as well as research papers based on empirical studies. The cover socio-economic conditions, migration, occupational structure and income and expenditure of slum dwellers in the various cities of India. This volumes attempts to fill some gaps in research literature on urbanization, migration and slumdwellers. It is useful to students and researchers in Economics, Applied Economics, Sociology, Geography and also for policy makers.

Prof. M. Koteswara Rao is a Professor of Economics having put up three and half decades teaching and research experience published very widely in National and International Journals of repute and presented papers in National and International Conferences. Guided 28 Ph.D's and 26 M.Phil's so far for the award of Research Degrees. Specialized in the areas of Urban Development and Labour Economics. Carried out 6 Research Projects sponsored by UGC and other Agencies. Prof. Rao is currently the Dean of Faculty of Social Sciences, Dean, College Development Council and Vice-Principal, University College of Arts, Commerce & Law, Acharya Nagarjuna University, Nagarjuna Nagar, Guntur District.

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CHAPTER 3

Indian Shrimp Exports – A Review

K. Sreelakshmamma

Abstract

The aim of the paper is to survey and study the export trends in the shrimp culture sector in India. An introduction to aquaculture, and a discussion of the beginning of shrimp culture in India and their role in spurring the growth of the Indian economy provide a necessary background to the study of Indian shrimp exports to the world market. The objectives of the paper are specified before plunging into a detailed discussion of the trends in shrimp exports in the recent years, the earnings, and top destinations. The data are taken from secondary sources such as MPEDA, and used in the substantiation of the discussion where necessary.

Keywords: *export trends, shrimp culture, Indian economy, aquaculture, growth*)

Introduction

Aquaculture is one of the dynamic sectors in India today. Its potential for foreign exchange earnings has made a mark at national level. It plays a considerable role in the socio-economic development of the country with its total export earnings of Rs. 37,000 crores in 2016-17[1]. The role of aquaculture in providing employment opportunities to different sections of people is conspicuous in the coastal regions where it was taken up on large scale. Though aqua ponds are owned by landlords and business people, they mostly engage local people for various operations on the farm, right from preparation of the pond to the harvesting of shrimp. Particularly, the local people have benefits in terms of employment. The villages have advantages in terms of infra development.

and its exports to the international markets have been on the rise. The countries with a limited coastal area have also focused on the optimum utilization of the available resources. Asia is a leading continent in the production of shrimp. China and a number of East Asian countries are actively engaged in both inland and marine shrimp farming. India with its extensive coastal belts has grown to be one of the major producers and exporters of shrimp in the world.

'Shrimp culture' is harvesting of shrimp or prawn in fresh or brackish water for human consumption. Traditional shrimp farming was started in Asian Countries many decades ago. Along with paddy, shrimp was harvested as a secondary crop. At the turn of the last century, the farmers began enjoying higher profits coming from that secondary crop (i.e., shrimp) than from the primary one (i.e., agriculture). Therefore, the farmers gradually shifted to shrimp culture, converting their rice fields, fish ponds, and salt beds into shrimp farms. Among the marine fisheries such as fish, shrimp, crab, and lobster, shrimp occupied an important position, obviously for its high protein value and relatively cheap price. Nevertheless, the supply of captured shrimp slowed down in the 1970s, creating space and need for the growth of cultured shrimp industry especially in the East Asian countries.

Further, the backward and forward linkages to shrimp culture also greatly contribute to income and employment generation in the regions concerned. There are both skilled and unskilled workers employed comfortably in the feed manufacturing units, processing industries, polymer industries, and other aqua-related equipment manufacturing Micro, Small and Medium Enterprises. The local youth are employed in marketing of feed, medicines, and in transportation.

In view of the growing impact of shrimp culture sector on different important aspects of the society, it is felt relevant to study the status of exports from this burgeoning industry because the progress of an industry mostly depends on the demand for its production either in the domestic or international markets. And the exports play a significant role in propelling the growth of the sector.

Objectives

- To survey the status of shrimp exports from India; and
- To discuss the trends of Indian shrimp exports.

World Exports

The rising demand for shrimp drew many business men and industrialists into the sector. They adopted scientific practices and increased the production in order to meet the demand from the international market, particularly for the frozen and farmed shrimp. As a result, the exports of shrimp improved year by year. The overall exports of shrimp reached US $19.3 billion in 2017 with 6.1 per cent increase from 2016. The exports of frozen shrimp peaked in 2017,

whereas fresh, salted or smoked shrimp could not do so well. The exports value of frozen shrimp is US $19.2 billion which is a rise of 11.4 per cent from 2016 to 2017. On the other hand, the exports of fresh, salted or smoked shrimp came down to 26.5 million dollars in 2017.[2]

The top five shrimp exporting countries to the world market in 2016 were India, Vietnam, Ecuador, Indonesia, and Thailand.[3]

Table 1: Top Five Shrimp Exporting Countries - 2016

Sl.No.	Name of the Country	Exports in tons	Growth %
1	India	438,500	14.5
2	Vietnam	425,000	18-20
3	Ecuador	372,600	7.8
4	Indonesia	220,000	21
5	Thailand	209,400	22

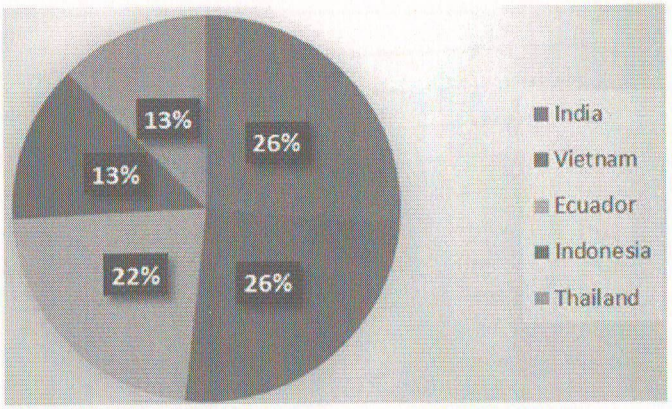

Fig. 1: World Exports -2016Indian Exports

Today, India is a prominent exporter of shrimp in the global market. "India claimed the top spot in shrimp exports to the global market in 2016 with an unprecedented 14.5 per cent growth over the previous year."[4] A greater share of the Indian shrimp is exported to the US, Japan, Europe, and Vietnam. For many years, the US has been the top destination for Indian shrimp exports. But in 2017, India emerged as the largest exporter of shrimp to the US with a supply of 32 per cent of the total shrimp imports to the US. In terms of volumes, the US imported 213,956 tons worth US $2.17 billion from India. The slicing of anti-dumping duty for India to 0.84 per cent and allowing access to the US market are among the important growth drivers of Indian shrimp exports.[5]

Frozen shrimp occupies top position in the seafood exports from India. Its share is 38.28 per cent in quantity and 64.50 per cent in total earnings in dollar terms. During 2016-17, shrimp exports were improved by 16.21 per cent in quantity and 20.33 per cent in dollar terms.[6] The total exports of shrimp during

16-17 got to 4,34,486 MT worth US$ 3,726.38 million. Vannamei has great demand from the US market with its exports crossing 3,29,766 MT, recording a growth of 28.46 per cent in quantity. On the other hand, Japan was the major importing country for Black Tiger shrimp with a share of 43.84 per cent in terms of value. Frozen shrimp is preferred in the US market, recording a share of 94.77 per cent in dollar terms.[7] The details of frozen shrimp exports for the last five years are provided in Table 2.

Table 2: Frozen Shrimp Exports from India

Details	2012-13	2013-14	2014-15	2015-16	2016-17
Quantity in tons	228620.00	301435.00	357505.00	373866.00	434486.00
Value in Crores	9706.36	19368.30	22468.12	20045.50	24711.32
Value in US$ Millions	1803.26	3210.94	3709.76	3096.68	3726.38

Source: MPEDA

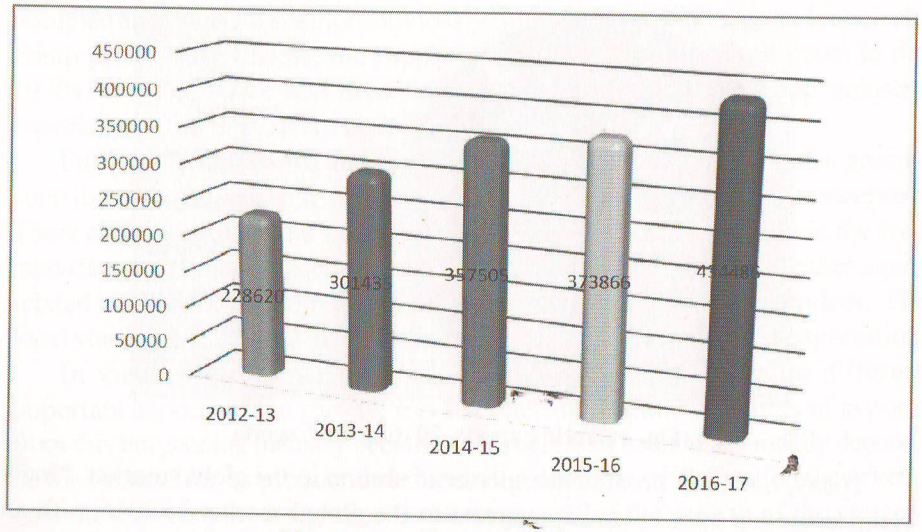

Fig. 2: Quantity Growth (in tons)

Thus, shrimp enjoys an unchallenging position in the seafood exports from India. There are more than 400 active shrimp exporters from India. Anjaneya Sea Foods is the leading shrimp exporter with a supply of 1165033 kilograms of shrimp to seafood importing countries. Its export value from January to September 2017 is US$ 194.75 million which accounts for 5.51 per cent of the total country's shrimp exports value.[8]

Among the top Indian states of shrimp exports, Andhra Pradesh reached top position by exporting the shrimp worth US$ 1285.33 million in the first three quarters of 2017. Its share is almost 36 per cent of the Indian shrimp exports. Table 3 provides the details of top Indian states in shrimp exports in 2017.

Table 3: State-Wise Shrimp Exports

Sl. No.	Names of the Indian States	Value (in US$ Millions)
1	Andhra Pradesh	1285.33
2	Tamil Nadu	688.60
3	West Bengal	412.07
4	Kerala	384.60
5	Maharashtra	308.57

Source: Export Genius

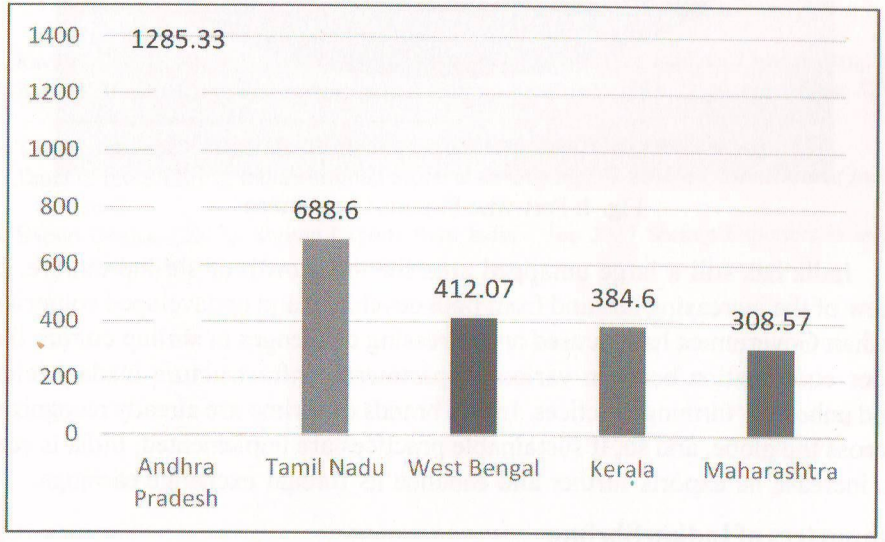

Fig. 3: Comparison of States' Exports

Indian shrimp is generally exported from 23 Indian ports like Vizag, Krishnapatnam, Kolkata, Cochin etc. Vizag sea is the biggest Indian port of shrimp exports with a share of 31.13 per cent worth US$ 1099.93 million during January-September 2017.

Table 4: Port-Wise Shrimp Exports

Sl. No.	Indian Ports	Value (in %)
1	Vizag Sea	31.13
2	Krishnapatnam Port sea	17.53
3	Kolkata Sea	15.72
4	Cochin Sea	8.34
5	Jawaharlal Nehru Port (JNPT)	7.53

Source: Export Genius

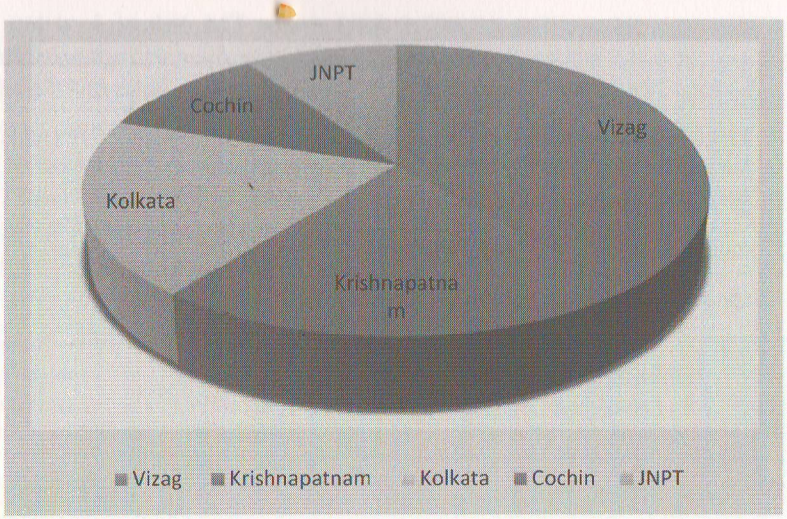

Fig. 4: Port-wise Exports Comparison

India has still a large untapped area for the growth of shrimp culture. In view of the increasing demand from both developed and undeveloped countries, Indian Government has focused on addressing challenges in shrimp culture like poor coordination between various departments, infrastructure inadequacies, and unhealthy farming practices. Indian brands of shrimp are already recognized across the globe, and so, if sustainable practices are implemented, India is sure to increase its exports further and enhance its foreign exchange earnings.

Importers of Indian Shrimp

The US, Vietnam, Japan, the UK, and the UAE are the top destination countries of Indian shrimp for the first three quarters of 2017. The details of the quantity of imports and their value are provided in Table 5.

Table 5: Major Importers of Indian Shrimp

Sl.No.	Names of the Countries	Value (in US$ Million)	Quantity (in kilograms)
1	United States	1614.75	166269926
2	Vietnam	836.43	120445423
3	Japan	271.82	28335768
4	United Kingdom	114.80	13178137
5	UAE	110.46	14774072

Source: Export Genius

Conclusion

The exports of the shrimp sector from India have hit new levels in the recent years as the production is in line with the demand, and a majority of the farmers adopt scientific farming practices, eschewing complications with regard to the quality and hygiene of the product. The role of the processing and packaging industries in ensuring the quality of the exported stock is also vital for continuing the momentum in exports. Thus, the shrimp culture sector looks very much promising for the future.

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Poverty Slums and Occupational Structure

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the activities it is noticed the marginal differences is expensive. Hence, an attempt is also made to study to study the age of sample workers at which they have stated working.

The data show that 48.00 per cent have started working between the age of 14-20 years, followed by 19.12 per cent between 20-25 years, 18.12 per cent at an age of less than 14 years. The lowest per cent of 12.25 have entered in their respective fields on an age of above 25 years. By and large it may be concluded that 85 per cent of the sample respondents have started working below the age of 25 years.

15. Summary

In sum it is stated that significant number of sample respondents are self-employed. Majority are wage-employed (91.6 per cent) and similar pattern is observed in each occupation. Significant per cent of sample respondents are working in the present work because of their family problems, economic reasons, but only about one fourth have joined the respective occupation having familiarity with the work. Regarding the availability of employment opportunities significant number obtained information from their friends and relations, followed by their own efforts and through other sources. Skilled workers in the Urban Informal Sector are least in number while more than half of sample respondents are semi-skilled followed by unskilled women. The majority of them are found in Manufacturing sector followed by Service activity and Repairs activities. 61.12 per cent work for 7 days with more than of workers per day, Regarding social security contributions, very few respondents are paid provident fund under Provident Fund Act and coverage by Group Insurance is nominal though it is mandatory provision as per law. 28.26 per cent changed their occupation during the last 5 years while 71.75 per cent have not changed their occupation. Significant per cent of respondents need the requirement of skill upgradation, 91.62 per cent are not interested in self-employment which is very disappointing. Three fourth of sample respondents got job satisfaction particularly in manufacturing sector followed by Trade and Commerce and Repair activities.

CHAPTER 11

Levels of Living of Slum Dwellers of Unorganized Sector in Urban Centre – A Case Study

K. Sreelakshmamma

1.0. Introduction

The income is provided by occupation. Income in the formal sector is generally based on the worker's productivity, while in informal sector no strict rules or guidelines apply, which broadly depends upon the demand for and supply of labour. Significant number of occupations may not require specified skills at the lower level of employment. Majority of casual labour are either marginally skilled or semi-skilled if not totally unskilled and also do not possess any recognized certificates or diplomas. Poverty and unemployment compel the labour to make many compromises with regard to the working conditions as well as wage. Slum dwellers work in informal sector as casual labour. An attempted is made in this paper to examine the income and expenditure patterns in respect of the sample respondents in Tenali City. It is examined whether locality, occupation, social category and skill level have any impact on the income, expenditure and savings of the sample respondents. The sample consists of 420 slum dwellers working in various income generating activities of unorganized sector in Tenali city of Andhra Pradesh. Among all slums five slums are indentified namely (i) B.C. Colony (ii) Gaddalagunta Palem (iii) Sultanabad (iv) Chinaravuru (v) Nagaralu (vi) Phule Colony

1. Income of Respondents Slum-wise and Occupation-wise

An attempt is made to analyze the occupation wise as well as locality/slum wise distribution of average incomes of the sample households in the study area.

Among the six occupation categories identified in the study area sample respondents engaged in transport activity earn highest average monthly income of Rs.11981 while the respondents engaged in manufacturing activity earn the lowest average income of Rs.10141. Thus the range of difference between the highest and the lowest average incomes of different occupational groups is only Rs.1840. However the difference in absolute terms between the overall average income and the maximum average income is only Rs. 1060 and it is Rs.780 between overall average income and the minimum average income. Hence there are no pronounced differences in the average incomes of different occupational groups.

Further it is observed that the respondents residing in Phule Colony earn highest average monthly income of Rs.11965 while the lowest average income of Rs.10164 is earned by those residing in B.C.Colony. The difference between the highest and lowest incomes is Rs. 1801. The difference between the highest average income slum-wise and the overall average income is Rs.1044 while the lowest average income slum-wise is recorded as Rs. 757 less than the annual average income of all occupations. The average incomes of the respondent inhabitants of Phule Colony (Rs.11965), Gaddalagunta Palem (Rs.11447) and Nagaralu **(RS.11009)** are higher than the overall average (Rs.10921), the average monthly incomes of those of Chinnaravuru (Rs.10336), Sultanabad (Rs.10205) and B.C.Colony (Rs.10164).

2. Expenditure of Respondents, Slum-wise and Occupation-wise

It is assumed that type of occupation determines the income level and the income level in turn will determine the level of expenditure. In this contest an attempt is made to discuss the level of expenditures of the slum dwellers as per the occupation that they are pursuing.

As against the average monthly expenditure of Rs.9882 for the entire study area, the average expenditure of the Transport sector workers computed to be the highest at Rs.11056 followed by the workers engaged in construction at Rs.10675 and those who are involved in trade and commerce at Rs.10191. The average expenditures of these three groups of households are higher than the

overall average for the study area. On the other hand, the average expenditures of the households who are pursuing other occupations such as Agriculture and allied activities (Rs. 9584), Service (Rs.9379) and Manufacturing activities (Rs.9006) are relatively low and are lower than the overall average for the entire study area (Rs.9982). Considering the slum-wise, the monthly average expenditure incurred by the respondents from Phule Colony is the highest (Rs.10864) as against the lowest (Rs.8257) incurred by the respondents from Sultanabad. The range of difference is Rs.2607. However there is significant degree of correlation between the level of income and the expenditure levels of the households in the study area implying that the income is the major determinant of the expenditure levels of the households in the study area.

3. Savings of Respondents Slum-wise and Occupation-wise

An attempt is made to compute the average savings of different occupational groups to analyze the average savings of the sample respondents who are pursuing different occupations in the study area.

It is observed from the data that as against the average savings level of Rs. 939 in the study area, the households engaged in manufacturing activities manage to save the highest amount of Rs.1135 per month. Significantly the respondents who are engaged in Service activities save the next highest amount of Rs.1069 per month. On the other hand, the households engaged in agriculture and allied activities are able to save (Rs. 733) below the overall average for the study area.

4. Income of the Respondents Occupation-wise and Education level-wise

It is observed from the data that the average monthly family income of the total respondents is Rs.10921. The average monthly income varied between a minimum of Rs.10141 in the case of respondents engaged in manufacturing and a maximum of Rs.11981 of the respondents engaged in Transport work.

This indicates a range of about Rs.1840 among different occupations. Similarly, among the respondents of different levels of education, the average monthly income works out to be the lowest at Rs.10163 in the case of those with primary level and the highest at Rs.11953 in the case of the respondents with post graduate level of education. Also it is seen that the average monthly income of those with primary education at Rs.10163 is less than the average income of the illiterate respondents at Rs.10176.

The above results clearly shows that education level is not the only determinant of income, though it is one of the important determinants. Skill and long experience may give more income than a mere degree or a certificate. Occupation will be a determining factor. It is evident from the table that respondents with Sr. Secondary or Intermediate level of education engaged in manufacturing activity get as low as Rs.10096 per month whereas respondents with the same level of education engaged in Trade and Commerce, Transport activity earn as high as Rs.12469 per month. Similarly an illiterate engaged in Trade and Commerce earns an average monthly income of Rs.12539 as against Rs. 8799 earned by an illiterate engaged in Agriculture and allied activity. Same variations may be observed in the case of all education levels compared occupation-wise.

5. Income of the Respondents Occupation-wise and Social Category-wise

Having the analysis on average income of the sample respondents engaged in various occupations with different levels of education is done an attempt has is made to analyze the average monthly income of respondents belonging to different social categories and engaged in different occupations. The statistics clearly shows the overall average income of all the sample respondents in the study area is Rs. 10921. It indicates that the average income of the Scheduled Caste respondents is the highest at.Rs.11586 among all the social categories while it is the lowest at Rs.9612 in the case of open category. The average incomes of the Backward Classes and Scheduled Tribes are Rs.11567 and Rs.10912 respectively, are lower than the overall average of Rs.10921.

The range of average income between the maximum and the minimum among all social categories is very worked out Rs. 1304 Rs. (10921 – Rs. 9617). The slum dwellers belonging to Open Category are earning much lower incomes than others. However among all social categories, respondents belonging to Backward Classes engaged in Trade and Commerce categories earn the highest average income at Rs.12845 while the lowest average income of Rs.8466 earned by the Schedule Tribe category engaged in manufacturing. The range between the maximum and the minimum works out to be Rs.4479.

6. Income of the Respondents Occupation-wise and Skill-Level-wise

It is assumed that availability of skilled manpower must can increase productivity. Since income depends on productivity skilled labour are expected

to earn more income than unskilled labour. The data on average monthly family income of the sample respondents engaged in different occupations according to the level of skills in study area indicates that the average monthly income of all the total respondents combined together is Rs.10921. The skilled respondents can earn an average monthly income of Rs.19843 whereas the semi-skilled earn Rs. 7731.

While the monthly average income of the unskilled respondents is Rs.5183. It is found that both the semi skilled and unskilled workers are earning less than the average income of 10921. Also noticed that the variation between skilled respondents (Rs.19843) and the un-skilled respondents (Rs.5183) is as large as Rs.4660 whereas the range of difference in the monthly incomes of the semi-skilled and the unskilled is Rs.14600 which is a substained amount. Hence the significant differences in the average incomes the skilled and the unskilled on one hand and semi-skilled and the un-skilled on the other, significantly highlights the importance of skills in enhancing incomes.

7. Expenditure of the Respondents Occupation-wise and Education-level-wise

The information on the monthly expenditure levels of the sample respondents engaged in different occupations according to the level of education reveals that the monthly expenditure of all the households in the study area averaged to Rs.9982. The expenditure is the highest at Rs.11056 in the case of households engaged in Transport activity, followed by Rs.10675 in the case of those engaged in construction Rs.1019 in the case of those engaged in Trade and Commerce activity. These are the three occupations which have registered the average expenditure above the overall average of Rs.9982 per month. But the average monthly expenditure of the households engaged in agriculture and allied activities, services and manufacturing are lower at Rs.9584, Rs.9379 and Rs.9006 respectively than the overall average expenditure of Rs.9982.

8. Expenditure of the Respondents Occupation-wise and Social Category-wise

Further an attempt is made to analyze the average expenditure of the households of different social categories occupation wise and significances in their average expenditures. It is noticed that as against the overall average expenditure of Rs.9982, the Scheduled Castes households secured the highest average monthly expenditure of Rs.10304 followed by the Backward Classes

households with an average expenditure of Rs.10017 and Rs. 10267 in case of Schedule Tribes. It is interesting to note that the average expenditure of the so called downtrodden sections of the society are higher than that of open categories in the study area. It may be informed that at low levels of income people prefer to spend more rather than savings for a future days. The average expenditures of Open Category (Rs.9354) household are below the overall average (Rs.9982) in the study area. However, differences in the average expenditures of households belonging to different caste groups are not remarkable.

It may be noted that the Scheduled Tribes households engaged in transport have registered the highest average expenditure of Rs.11603 among all the groups followed Backward Classes in the transport activity with Rs. 11369. The open categories which incurred with least expenditure of Rs.8408 are engaged in manufacturing activity.

9. Savings of the Respondents Occupation-wise and Education Level-wise

The details of average monthly savings of the respondents engaged indifferent occupations according to their level of education reveals that the average monthly savings of all the respondents is Rs. 939. The highest average savings has been registered by the respondents engaged in manufacturing at Rs.1135 followed by Rs.1069 by those engaged in service and Rs.953 by those engaged in trade and commerce. Similarly the savings of those engaged in the aforesaid three occupations is greater than the overall average savings. But in case of activities namely Transport, Construction and Agriculture and allied activities save at Rs.925, Rs.819 and Rs.733 respectively, which are less than the overall average.

The differences are noticed in the saving levels of the households with different levels of education. The maximum savings at Rs.1643 is registered by the respondents with Post Graduate level while the minimum at Rs.361 is registered by those with under graduate level. The range of difference is only Rs.1282. Further it is noticed that the savings registered by the respondents with primarily level at Rs.1170 followed by the savings registered by those with secondary level and primary level at Rs.1220 and Rs.1116 respectively are higher than the overall range savings level of Rs.939. It is interesting to note that the respondents with illiteracy resisted higher savings that the savings registered by the respondents with various levels of education in the study

area. It is thus concluded that the observed differences in the savings levels of the households with different levels of education and engaged in different occupations in the study area.

10. Savings of the Respondents Occupation-wise and Social Category-wise

Also can attempt is made to analyze the average savings of the respondents engaged in different occupations, according to their social category. As seen from the statistics as against the overall average monthly savings of Rs.939 the average monthly savings of the schedule tribe category amounts to Rs.1148 the schedule caste social category respondents registering less than the average savings in the study area.

11. Summary

Regarding overall average monthly income of all the sample households by slum it is found as Rs.10921. The average incomes with reference to the slum locality, occupations, social category, education level and skill level are different. The average monthly income varies between the highest and lowest incomes is Rs.1801. Social category-wise the average income varies between Rs.11586 and Rs.9617 within a range of Rs.1969. Education level-wise it varies between Rs.11953 and Rs.10163 within a range of Rs.1790, while the monthly average income of the unskilled respondents is Rs.5183. It is found that both the semi-skilled and unskilled workers are earning less than average income of Rs.10921.

The overall average monthly expenditure of total sample respondents is Rs.9982 It varies between localities, occupations, social categories and education levels. Slum-locality-wise it varies between Rs.10864 and Rs.8257 within a range of Rs.2607 while occupation-wise the average expenditure varies between Rs.11056 and Rs.9006 within a range of Rs.2050. It is interesting to note that the average expenditure of the so called downtrodden sections of the society are higher than that open categories in the study area. The overall average monthly savings of the total sample respondents is Rs.939. The difference varies within a range of Rs.295 in the case of slum localities, a range of Rs.402 in respect of occupations, within a range of Rs.357 in social category and within a range of Rs.217 as far as the educational levels are concerned.

సంపుటి 4
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వెల రూ.51

అనుబంధంగా...

పెళ్లిపుస్తకం

భక్తి వాహిక

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నీయందు... నాయందు కలడు కలడు

హరిభక్తుల తపము తపము. హరిభక్తి భవసాగరాన్ని తేలికగా దాటిస్తుంది. హరిభక్తునిగా పుట్టినవాడు పావనుడు. కనుకనే కోరుకున్న చోట దైవం వెలిసేలా చేసుకోగలిగాడంటాడు ఎర్రాప్రగడ. భారతపూరణ చేసిన ఆ ప్రబంధపరమేశ్వరుడు నృసింహపురాణం రచించాడు. నృసింహావతార ఘట్టాన్ని హృద్యంగా కవిత్వీకరించాడు.

- డా. యల్లాప్రగడ మల్లికార్జునరావు

అనవరతంబును అస్మదీయధ్యాన
శీలురై బుద్ధిరంజల్లువారు
చక్రాంకతులసీ విశాల సాలగ్రామ
సేవ నస్యుత్పీతి సేయువారు
అతిభక్తి మచ్చరణాగతజనులను
గొనియాడి వేడుక దనరువారు
మామక దివ్యనామస్తోత్ర సంసక్తి
నానందపరత నింపారువారు
చేరి కొల్చువారు శ్రీమదహోబల
తీర్థనాథు దేవదేవు నన్ను
వారు భక్తముక్తి వైభవభాగులు
వారు పుణ్యధనులు వారు ఘనులు

నరసింహ అవతార ఘట్టాన్ని పోతన భాగవతం రసవత్తరంగా చెప్పింది. అయితే ఎర్రన కలం నుంచి జాలువారిన నృసింహ పురాణంలో దర్శనమిచ్చే ఆ ఘట్టం పాఠకుల మనస్సులను మరింత హత్తుకునేలా కనిపిస్తుంది. నృసింహునిపై ఎందరెందరో తెలుగు కవులు తమ తమ కావ్యాల్లో, ప్రబంధాల్లో ఎంతో వక్కగా వివరించి చెప్పారు. వాటన్నింటిలోకి కవిత్రయంలో వివరివాడైన ఎర్రన రచించిన నృసింహ పురాణానికి ఎంతో ప్రాధాన్యముంది. దానికి కారణం ఆ పురాణం ఒక స్థల మహాత్మ్యాన్ని వివరించే మొట్టమొదటి పురాణం కావడం. ఇది అహోబిల క్షేత్ర మహిమను కళ్లకు కట్టినట్టు తెలియజెప్పే పురాణం. ఈ పురాణాన్ని జగత్తు హితం కోసం ఆ శంభుదాసుడు రచించాడు. వాస్తవానికిది లక్ష్మీ నృసింహావతారం అనే పేరున బాగా ప్రసిద్ధి చెందింది.

శ్రీహరి తత్త్వ నిరూపణ

హిరణ్యకశిపుడికి, ప్రహ్లాదుడికి ఒక్క హరిభక్తి విషయంలోనే తగాదా. మిగిలిన సందర్భాల్లో హిరణ్యకశిపుడు దానవుడే అయినా బిడ్డ విషయంలో ఒక తండ్రి చూపించాల్సిన ప్రేమనంతా చూపించాడు. సమయానికి చదువు చెప్పించడం. ఎంతవరకూ నేర్చుకున్నావో చెప్పు అని ప్రేమపూర్వకంగా బిడ్డను అడగడం ఇలాంటివన్నీ హిరణ్యకశిపుడిలో తండ్రి తత్వాన్ని నిరూపిస్తున్నాయి. కాని ప్రహ్లాదుడు తన శత్రువైన శ్రీహరిని నిత్యం భజిస్తున్నాడని, తనకు కూడా ఆ నారాయణుడే దిక్కని బోధిస్తున్నాడని

తెలుసుకున్న తర్వాతనే హిరణ్యకశిపుడిలో దానవత్వం పెచ్చుమీరింది.
బిడ్డ పసివాడని కూడా ఆలోచించకుండా ఎన్ని నరకయాతనలు పెట్టాలో అన్ని యాతనలూ పెట్టాడు. కానీ హరిభక్తి అనే కవచం ప్రహ్లాదుణ్ణి కనుగుండసియలేదు. హిరణ్యకశిపుడికి శ్రీహరి మహిమ గురించి ఏవరించిన పద్యాల్లో హిరణ్యకశిపుణ్ణి బాగా బాధించిన పద్యం సుసింహ పురాణం పంచమాశ్వాసంలోని గరిప పద్యం.
ఇది లేడిగేలలో ఎగిరి ఆ శ్రీమహావిష్ణువు కరతత్వాన్ని చక్కగా చేటల్లెం చేసేలా ఎర్రన చేలరో చూపుదిద్దుకుంది.

అతడు కినుదెర్చి బ్రహ్మాండ
మతతయొదవు
నతడు గనుమాయనన్నియు నడగిపోవు
భువన సంభవ సంహార భూరి మహిమ
తోయజాక్షుని కరయు లీలాయితంబు

ఇలాంటి పద్యాలను పద్దున్నకొద్దీ ప్రహ్లాదుడు వినిపించాడు. ఎన్ని హింసలు పెట్టినా రట్టుపెంబూ పట్టని కుమారుడిగే హరిభక్తి నుండి ఎలా విరమింపజేయాలా అని హిరణ్యకశిపుడు ఆలోచిస్తున్నాడు. ప్రహ్లాదుడు మాత్రం తన పట్టుదల మానుకోకుండా స్తంభంలోని అణువణువులోనూ ఆ శ్రీమహావిష్ణువు ఉన్నాడంటూ తనకు తెలిసినదంతా ఏకరవుపెట్టడం ప్రారంభించాడు. శ్రీహరి తత్వం నిరూపణలో ప్రహ్లాదుడు–

కలడు మేదిని యందుగల డుదకంబుల
గలడు వాయువునందు గలడు వహ్ని
గలడు భామనియందు గలడు సోముని
యందు
గల డంబరంబున గలడు దిశల
గలడు చరంబుల గల డచరంబుల
గలడు బాహ్యంబున గలడు లోన
గలడు సారంబుల గలడు కాలంబుల
గలడు ధర్మంబుల గలడు క్రియల
గలడు కలవానియందును గలడులేని
వానియందును గలడెల్ల వానియందు
నింక వేయును వేల సంఖ్యలుండు
కలడు సీయందు నాయందు గలడు కలడు

ఇలా 'కలడు... కలడు' అని చెబుతూ చివరకు ఆ శ్రీహరి నీలోనూ ఉన్నాడని తండ్రితో అన్నాడు ప్రహ్లాదుడు. ఆ మాట వినేసరికి హిరణ్యకశిపుడిక కోపం కట్టలు తెంచుకుంది. ఆ సభా భవనం, దాసీలోపాలు భోగాలన్నీ గడగడలాడేలా హిరణ్యకశిపుడు ప్రహ్లాదుణ్ణి గద్దించాడు. అయితే శ్రీహరి ఈ స్తంభంలో ఉన్నాడా

అని గట్టిగా ఎదురుగా ఉన్న స్తంభాన్ని చరిచాడు. ఆ చరుపునకు కొండలు బద్దలైనట్లు బ్రహ్మాండ భాండం పగిలినట్లు పెద్ద శబ్దం వచ్చింది. అంతేకాక ఆ స్తంభం నుంచి భీకరంగా గర్జన వేస్తూ నరసింహావతారుడిని అవతరించాడు. ఆ అవతార ఆవిష్కారాన్ని ఒక నిమిషాటి గర్భంలో ఎర్రన వర్ణించిన తీరు అద్భుతం. ఆ స్తంభం నుంచి ఆశ్చర్యకరంగా ఓ నరమృగాకృతి చేజంతో నరసింహావతారుడిని అవతరించాడంటారు ఎర్రన.

ఉగ్ర నరసింహమూర్తి

స్తబ్ధలోకం నుంచి సందనుమన మందార కుసుమ వృష్టి కురిసింది. గంధర్వ గానాలు వినిపించాయి. నారదాది ముని బృందాల స్తుతులు వినిపించాయి. ఖండాది దేవతలంతా ఆనందాన్ని వ్యక్తంచేశారు. ఇలా అవతరించిన ఆ స్వామిని చూసి ప్రహ్లాదుడు భయ సంభ్రమాద్భుత భక్తియుక్తమైన చిత్తంతో నరసింహావతారుడిని తన తండ్రికి చూపిస్తూ ఇప్పటికైనా ఈ పరమాత్మను భజియించమన్నాడు. అలా భజియిస్తే అనంత సౌఖ్యాలు కలుగుతాయన్నాడు. అంతేగాక తన తండ్రి అలా ఆ స్వామిని ఆశ్రయించినందువల్ల హిరణ్యకశిపుడి కడుపున తాను పుట్టిన రుణాన్ని తీర్చుకున్నట్లు కూడా అవుతుందన్నాడు ప్రహ్లాదుడు. అయితే ఆ మాటలు అప్పటికి కూడా హిరణ్యకశిపుడి చెవికెక్కలేదు. ఆ కోపంలో మరింతగా రెచ్చిపోయి –

ఈ ఎక్కతరూప మిటులై
చావదలచి లోచె దీని సమయించెద నా
భావుడ కెదుర్తె పెనుగ
వీ విశ్వమునందు గలడె యెవ్వాడైనన్

– అన్నాడు. ఈ విశ్వంలో తనకెవడూ ఎదురులేరంటూ నరసింహస్వామిని జయించడానికి ఎదురువెళ్లాడు. ఆ ఇద్దరి మధ్యా మహా భీకరంగా పోరు సాగింది. చివరకు బలిసిన ఓ దేగ ఎన్నపిట్టను పట్టి ఆకాశానికి ఎగరవేసినట్టు స్వామి హిరణ్యకశిపుణ్ణి పట్టుకుని ఆకాశానికి ఎగిరి మళ్లీ కిందకు దిగి కూర్చున్నాడు. దేవతలంతా అనేక విధాలుగా స్తోత్రాలు చేశారు. దానవుణ్ణి తొడల మీద ఉంచుకుని పొట్ట చీల్చి రక్తాన్ని ఆ పరిసరాంతమూ చల్లాడు స్వామి.

ఒండొండ పీడ్యమ నుసిమిన బొలుసారు
పదముల పర్యంకబంధ మమర
లొడలపై నున్న దైత్యుని ప్రేవులిరుదెస
దివి ఎత్తిన కరద్వితయ మమర
కమనీయ శంఖచక్రప్రభాభాసురం
బై పెరహస్తద్వయంబు సమర
వంష్మాకరాళంబు తరవజిహ్వాయనగు
వదనంబులింత చిమ్మిచ్చుదము మాన
ప్రేవలో మమతయదిప్పి దీయకొనగ
నభ్రతకర్ణ కేసర కాంతి నివ్వటిల్ల
దివిజ సురమని ధ్యానవిధేయలీల
తేజరిల్లె శ్రీనరసింహదేవమూర్తి

దేవతలంతా ప్రహ్లాదుణ్ణి ముందుంచుకుని ఉగ్రనరసింహస్వామిని చూసి సమస్కరిస్తూ స్తుతించారు. ఆ స్తుతినంతటినీ ఎర్రన 'శ్రీనాథనాథా జగన్నాథ నిమ్మోకరక్షా సమక్షా పలోక్షా సరోజాభవద్యా మహానంద గోవింద నీవెందు నీశ్వర్యశూన్య ప్రపంచంబునన్ నిండి' అంటూ ఓ సుదీర్ఘమైన దండకంగా రచించాడు.
అప్పుడే స్వామి శాంతించి ప్రహ్లాదుణ్ణి చూసి తండ్రి మరణించినందుకు బాధ పడొద్దని, ఇక మీదట అంతా మంచే జరుగుతుందని చెప్పాడు. అంతేగాక చాలాకాలంపాటు సర్వభోగాలను ప్రహ్లాదుడు అనుభవిస్తాడని అన్నాడు. భావినాకి హిరణ్యకశిపుడు పెద్ద దోషి పెర్తుడుకాడని, అతనికి కూడా చివరకు పరిమళిస్తిని కలుగజేస్తానని ప్రహ్లాదుడితో శ్రీహరి అన్నాడు. ఆ మాటలను లక్ష్యపెట్టున్న మునులు, తదితరులంతా ఎని ఆ దేవదేవుణ్ణి కీర్తించారు. ఇలా ఎర్రన నృసింహ పురాణంలో నరసింహావతార ఘట్టం రూపుదిద్దుకుంది.

నరహరి ఆహోబిలేశ్వర
శరణంబగు మనుచు పలుక సర్వాపస్తా
తరముల నెప్పుడు నతనికి
కరస్థములు భుక్తిముక్తి కల్యాణంబుల్

మూర్తికట్టిన యోగం

డా. యల్లాప్రగడ మల్లికార్జునరావు

యోగ సమాధి నిష్ఠలో ఉన్న శివుని గురించి నన్నె చోడుడు 'కుమార సంభవం' తృతీయాశ్వాసంలో వర్ణించిన తీరు....

పద్మాసనస్థుడై భావించి శోషణ
దాహన ప్లావన తర్పణముల
దేహోదయాత్మ ప్రలిప్తలు విధియించి
యాగమరీతి బ్రహ్మాంగ నర్ల
విన్యాసములు దీర్చి విమలాత్మ దీపంబు
ప్రణవ సంపుటముగ బ్రజ్వలించి
వడి బాహ్యవర్తనల్విడిచి ప్రత్యాహార గతి
మనస్సంతర్ముఖమ్ము సేసి
తన్ను దానె కాంచి తనయందు జేతో ల
యంబు జేసి నిశ్చలాత్మ యోగ
మయ సుఖామృతాబ్ది మగ్నుడై వరదుండు
నిరతిశయ సమాధి నిష్ఠ నుండె !

మహాదేవుని రూపం హిమవంతుడికి మూర్తీభవించిన యోగంలా కనిపించింది. పరమేశ్వరుడు పద్మాసనం వేసుకుని కూర్చొన్నాడు. మనస్సులో శోషణం, దాహనం, ప్లావనం, తర్పణం అనే వాటిని నిలుపుకుని ఉన్నాడు. వేదోక్త విధానంగా అంగన్యాస, కరన్యాసాలను తీర్చి ప్రణవ సంపుటంలో ఆత్మ దీపాన్ని వెలిగించినట్లు కనిపిస్తున్నాడు. బాహ్య చేష్టలన్నింటినీ ఆపేశాడు. మనస్సును అంతర్ముఖం చేసి తనమతానే చూసి తనలో తేజోలయాన్ని కలిగించుకుంటున్నాడు. ఇలా ఆత్మయోగ రూపమైన ఆ శివుడు ఆనందామృత సముద్రంలో నిమగ్నుడై ధ్యాన నిష్ఠలో ఉండి హిమవంతుడికి కనిపించాడు.

యోగ సాధకుడు ఎలా ధ్యానం చెయ్యాలి. సమాధి స్థితిని ఎలా పొందాలనే విషయాలను స్వయంగా చూపించేందుకే ఆలా ఈశ్వరుడు యోగనిష్ఠలో ఉన్నట్లు కూర్చున్నాడని నన్నెచోడుడు ఎవరించి చెప్పాడు. యోగసాధనా క్రమం, యోగి అంతిమలక్ష్యం అంతా ఈ ఒక్క పద్యంలో నన్నెచోడుడు అపూర్వ రీతిలో ఆవిష్కరించాడు.

శ్రీ సుబ్రహ్మణ్య స్వామి చారిటబుల్ ట్రస్ట్

దాతలకు ఆహ్వానం

తిరుపతి, రైల్వేకోడూరు మధ్యలో అత్యంత భారీగా మయవాస్తు ప్రకారంగా బ్రహ్మ, విష్ణు, మహేశ్వరుల దేవాలయ నిర్మాణము చేయుటకు సంకల్పించాము. ఈ దేవాలయ ప్రత్యేకతలు: ప్రత్యేక నవగ్రహాలతో 27నక్షత్రాల అష్టదిక్పాలకులతో, నవనాగదేవతలతో, నవగ్రహాలతో కూడిన దేవాలయము, అలాగే వృద్ధులకు వృద్ధాశ్రమము, ఆశ్రమములో ఉండే వృద్ధులకు ప్రకృతి వైద్యంతో చికిత్స చేయబడును. గో ఆశ్రమము మరియు అనాథ ఆశ్రమము నిర్మాణం చేయాలని సంకల్పించాము. మహాసంకల్పానికి మీరూ మీ వంతు చేయూతనిచ్చి మానవసేవే మాధవసేవ అనే నానుడికి శ్రీకారం చుట్టండి.

దాతలు సమర్పించాల్సిన బ్యాంక్ వివరాలు:
శ్రీ సుబ్రహ్మణ్యస్వామి చారిటబుల్ ట్రస్ట్
స్టేట్ బ్యాంక్ ఆఫ్ ఇండియా, రైల్వే కోడూర్ బ్రాంచ్, కడప జిల్లా.
అకౌంట్ నం.: 37197285690 IFSC కోడ్: SBIN0001459

ఇతర వివరాలకు సంప్రదించండి:
డా॥ బ్రహ్మశ్రీ వీరాపురం సుబ్రహ్మణ్య స్వామి సెల్: 9505261918
బ్రహ్మశ్రీ నరసింహ సెల్: 7989423153
శ్రీ హరికృష్ణ సెల్: 8919750530

శ్రీ సుబ్రహ్మణ్య స్వామి వాస్తు జ్యోతిష్యాలయం

ఈ చరాచర వృక్షిలో సూర్య-చంద్రులే ప్రత్యక్ష దైవాలు. వరే అలదేవుడు, ఉర మన తల్లిదండ్రులు, ఏతినే పూజిద్దాం

మా వద్ద రుద్రాక్షలు, యంత్రాలు & జాతి రత్నాలు లభించును.

డా॥ వీరాపురం సుబ్రహ్మణ్యస్వామి

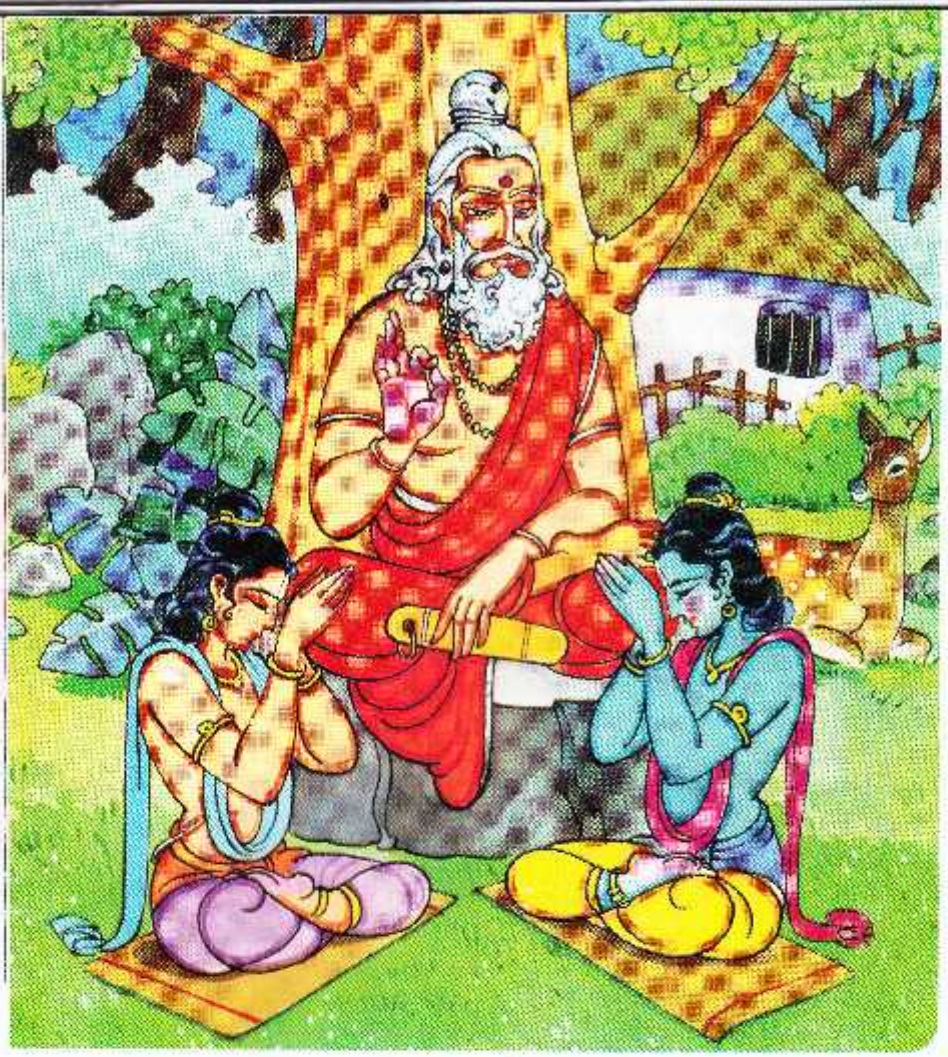
జ్యోతిష్యం, ఇంటి వాస్తు మరియు ప్రతిష్ఠ కార్యక్రమాల కొరకు సంప్రదించవచ్చు

డా॥ వీరాపురం సుబ్రహ్మణ్యస్వామి
శ్రీ గాయత్రి సందముఖి బ్రహ్మ దేవాలయం సిద్ధాంతి

హైదరాబాద్ ఆఫీస్: యం.వి.జి.-107, కెనరా బ్యాంక్ ఎదురు రోడ్, సంధ్య వర్సింగ్ హోమ్, పాలడా కాలనీ, చందానగర్, హైదరాబాద్-500050

తిరుపతి ఆఫీస్: వీలామహల్ సెంటర్, ఆంధ్రాబ్యాంక్ ప్రక్కన, 2వ అంతస్తు, కర్కంపాడు రోడ్డు, తిరుపతి

ఫోన్: 9505261918, 9703654872, 9581702299
E-mail: veerapuramsubbarayudu@gmail.com



గురువు స్థానం మహోన్నతమైనది. మనిషికే కాదు దైవానికి సైతం గురువే మార్గం చూపాలి. అందుకే దేవుడు, గురువు ఇద్దరూ ఒకేసారి ప్రత్యక్షమైతే ముందుగా గురువుకే నమస్కరించమని పెద్దలు చెప్పారు. గురువు అనే పదానికి చీకటిని పోగొట్టి వెలుగును ప్రసాదించేది అని అర్థం. గురువు ఓ జ్ఞాన దీపం. అజ్ఞానాంధకారాన్ని పోగొట్టి శిష్యుల జీవన గమనమంతటా జ్ఞానకాంతులను నింపుతూ వుంటాడు. భారతీయ సనాతన సంప్రదాయంలో తొలినాళ్లనుంచి ఈ వెలుగు దివ్వెకు అంతటి విశేష స్థానం ఉంది. ఆషాఢ పూర్ణిమనాడు గురువులందరినీ పూజించుకుంటాం మనం.

యల్లాప్రగడ మల్లికార్జునరావు

గురుపూర్ణిమ

ప్రతి శిష్యుడు తాను ఎంచుకున్న మార్గానికి గురువుగా ఉన్న వారికి నమస్కరించాలి. అజ్ఞానమనే చీకట్లను పోగొట్టి, జ్ఞానమనే అంజనాన్ని పూయడం ద్వారా విజ్ఞాననేత్రాన్ని తెరిపించే వాడు గురువే. ఏజ్ఞానికి గురువు అని అనిపించుకునే వ్యక్తికో కొన్ని ప్రధాన లక్షణాలుండాలని పెద్దలు తేల్చి చెప్పారు. శాంతంగా ఉండడం, ఇంద్రియ నిగ్రహాన్ని, మంచి సంస్కారాన్ని, వినయ శీలతను కలిగి ఉండడం గురువు లక్షణాల్లో మొదటి వరసలో కనిపిస్తాయి. పరిశుద్ధుడు, ఆచారవంతుడు, సంస్కృతి సంప్రదాయాలను ప్రతిబింబించే వేషధారణ కలిగివున్నవాడు గురుస్థానానికి అర్హుడు. అలాగే గౌరవనీయుడు, నిత్యం పవిత్రంగా ఉండేవాడు, బుద్ధిమంతుడు, మంత్ర తంత్రాల్లో గొప్ప ప్రవేశం కలిగినవాడై వుండాలి. దాంతోపాటుగా పట్టువిడుపులు కలిగిన తత్వంతో నిగ్రహానుగ్రహ శక్తుడై ఉన్నవాడే ఉత్తమ గురువని అనిపించుకుంటాడు.

మహనీయ పరంపర

మనిషి జీవితంలో ఎందరో గురువులుంటారు. కన్నతల్లి తొలి గురువు. ఆ తర్వాత జీవితాంతం మనకు తెలియని ఏ కొత్త విషయాన్ని చెప్పిన వ్యక్తి అయినా గురువు కిందే లెక్క. అలాగే మనకు ఎదురుగుండా సహకరించిన వారంతా గురువులే. ఇంతమందిలో మళ్లీ జాగ్రత్తగా విశ్లేషిస్తే ప్రధానంగా మరికొంతమంది గురువులు కనిపిస్తారు. సూచక, వాచక, బోధక, విహిత, కారణ గురువులని మనం గుర్తించాలని పెద్దలు వివరిస్తున్నారు. వీటిలో సూచక గురువు లంటే చదువు చెప్పేవాడని అర్థం. వాచక గురువు ఆశ్రమ ధర్మాలంటే సంప్రదాయ ధర్మాలను వివరించి చెబుతాడు. బోధక గురువు మహామంత్రాలను ఉపదేశిస్తాడు. వశీకరణాలాంటి ప్రయోగాలను నేర్పించే గురువును నిషిద్ధ గురువు అంటారు. విహిత గురువు అంటే లౌకికమైన భోగాలు తదితరమైన వాటి మీద విరక్తిని కలిగించి జీవిత లక్ష్యాలను గుర్తుచేస్తూ ఉంటాడు. జీవబ్రహ్మ ఐక్యాన్ని, దానికి సంబంధించిన ఆధ్యాత్మిక అంశాలను వివరించి చెప్పే గురువునే కారణ గురువు అని అంటారు.

నేటితరానికి చెప్పాలి

వేదాల సారాంశమైన ఉపనిషత్తులు, పురాణాల్లో గురువును గౌరవించే సంస్కారం గురించి అనేక విషయాలున్నాయి. గురువు దగ్గర ఎలా మెలగాలో ఆయా సందర్భాల్లో పురాణాలు, కొన్ని కథల రూపంలో కూడా వివరించాయి.

గురువు కనిపించగానే శిష్యుడు ముందుగా నమస్కరించాలి. లజ్జ, అభిమానాలను విడిచిపెట్టి గురువు దగ్గరకు వెళ్లాలి. గురుస్థానంలో ఉన్న వ్యక్తి కుమారుడైనా, హితుడైనా, సోదరుడైనా తనకంటే ఏ

విషయంలోనైనా విశ్వాసైనప్పటికీ ఆ గురువును గౌరవించాలి. ఆ గురువు ఆజ్ఞను పాటించాలి. ఆయనను పేరుపెట్టి పిలవకూడదు. ప్రభు, స్వామి, దేవరలాంటి గౌరవ వాచకాలతో మాత్రమే పిలవాలి. ఇంత గొప్ప గౌరవాన్ని ఇవ్వడానికి కారణం గురువు పరబ్రహ్మ స్వరూపుడుగా ఉండడమే కాదు అయనొక అవ్యక్తరూప శిల్పిగా ఉండడం కూడా. సాధారణ శిలలాంటి శిష్యుణ్ణి చక్కని శిల్పంలాగా తీర్చిదిద్దుతాడు గురువు. ఎంతటివారైనా గురువు కావాలంటే నిరంతర అధ్యయనం చేస్తూ వుండాలి. అలాంటివారే మంచి గురువులుగా ఎదుగుతారు. ఆధ్యాత్మికపరంగా చూస్తే గురువు శిష్యుడి రేదా సాధకుడికి క్లిష్ట పరిస్థితులు ఎదురైనప్పుడు ఆ పరిస్థితులను అధిగమించేందుకు కావాల్సిన శక్తిని ప్రసాదిస్తూవుంటాడు. శిష్యుడికొచ్చే సందేహాలన్నింటినీ ఓర్పుతో వీరుస్తూవుంటాడు.

మనకు మనమే గురువులం

లోకంలో చాలా సందర్భాల్లో మనిషి తనకుతానే గురువుగా అవుతాడు. అంటే సమయ సందర్భాలకు తగినట్టుగా మనిషి చక్కటి నిర్ణయాలను తీసుకోవడమే తనకు తాను గురువుగా అవడమని అర్థం. దీనిని సాక్షాత్తూ శ్రీకృష్ణపరమాత్ముడే తన భక్తుడు, శిష్యుడు అయిన ఉద్ధవుడికి చెప్పాడు. ఉద్ధవగీత మహాభాగవతం ఏకాదశ స్కంధంలో కనిపిస్తుంది. అదే స్కంధంలో అవధూత యదు సంవాదంలో అవధూత తాను ముక్తుడు అవడానికి దోహదంచిన గురువుల గురించి తాను చెప్పాడు. భూమి, గాలి, ఆకాశం, నీరు, అగ్ని, చంద్రుడు, సూర్యుడు, పావురం, అజగరం, సముద్రం, మిడత, తేనెటీగ, ఏనుగు, చేప, వేశ్య, చక్రముకి పిట్ట, బాలుడు, కన్య, బాణాలు చేసేవాడు, సర్పం, సాలెపురుగు, తుమ్మెద అనే ఓ ఇరవై మందిని తనకు గురువులుగా ఉన్నారని, వారి నుంచి తాను జీవితానికి సంబంధించిన ఎన్నెన్నో చెప్పాడు. దీన్ని గమనిస్తే ప్రతి మనిషి తన కన్నెదుట కనిపించే సృష్టినంతటినీ నిశితంగా పరిశీలిస్తే ఎందరెందరో గురువుల్ని జ్ఞానబోధ చేస్తారన్న విషయం అవగతమవుతుంది. అంటే సృష్టిలో దేన్నీ, ఎవరినీ కించపర్చకూడదు. అందరి నుంచి అన్ని మంచి విషయాలు నేర్చుకుని పైకి ఎదగమని చెప్పే ఉత్తమ గురుతత్వం పరంపరగా మన భారతీయ సనాతన సంప్రదాయంలో ఓ తరం నుంచి మరో తరానికి అందుతూ వస్తోంది.

ధర్మసందేహం

బయటకు వెళ్లేటప్పుడు ఎక్కడికి అని అడగకూడదా?

బయల్దేరే ముందు వెళ్తున్నామని చెప్పాలి. తొందరలో చెప్పకుండానే బయల్దేరుతుంటే ఎక్కడికి అని ఆర్తీయుకు ప్రశ్నిస్తారు. దానిని మహాపరాధంగా భావించనక్కరలేదు. దేవతలు గురువైన బృహస్పతి శకున ప్రకరణమనే గ్రంథాన్ని రచించాడు. మనం ఎక్కడికైనా ప్రయాణమై వెళ్లే సమయంలో ఎవరైనా తుమ్మినా, ఎక్కడికని అడిగినా ఆ పనిలో ఆటంకం కలుగుతుందని శకున ప్రకరణం చెబుతోంది. అయితే అందుకు పరిహారంగా వెనక్కు వచ్చి అచమనం చేసి (కొద్దిగా నీళ్లు తాగి) భగవంతుణ్ణి ధ్యానించి తీపి పదార్థాన్ని స్వీకరించి వెడితే మంచిది. వీలుకాని పక్షంలో భగవంతుని ధ్యానిస్తూ ముందుకు వెళ్లిపోవడమే.

శ్రీ సుబ్రహ్మణ్య స్వామి చారిటబుల్ ట్రస్ట్

దాతలకు ఆహ్వానం

తిరుపతి, రైల్వేకోడూరు మధ్యలో అత్యంత భారీగా మయవాస్తు ప్రకారంగా బ్రహ్మ, విష్ణు, మహేశ్వరుల దేవాలయ నిర్మాణము చేయుటకు సంకల్పించాము. ఈ దేవాలయ ప్రత్యేకతలు: ప్రత్యేక నవగ్రహాలతో 27నక్షత్రాల లక్ష్మీకాంతులతో, నవనాగదేవతలతో, నవగ్రహాలతో కూడిన దేవాలయము, అలాగే వృద్ధులకు వృద్ధాశ్రమము, ఆశ్రమములో ఉండే వృద్ధులకు ప్రకృతి వైద్యంతో చికిత్స చేయబడును. గో ఆశ్రమము మరియు అనాథ ఆశ్రమము నిర్మాణం చేయాలని సంకల్పించాము. మహాసంకల్పానికి మీరూ మీ వంతు చేయూతనిచ్చి మానవసేవే మాధవసేవ అనే నానుడికి శ్రీకారం చుట్టండి.

దాతలు సమర్పించాల్సిన బ్యాంక్ వివరాలు:
శ్రీ సుబ్రహ్మణ్యస్వామి చారిటబుల్ ట్రస్ట్
స్టేట్ బ్యాంక్ ఆఫ్ ఇండియా, రైల్వే కోడూర్ బ్రాంచ్, కడప జిల్లా.
అకౌంట్ నం: 37197285690 IFSC కోడ్: SBIN0001459

ఇతర వివరాలకు సంప్రదించండి:
దా॥ బ్రహ్మశ్రీ వీరాపురం సుబ్రహ్మణ్య స్వామి సెల్: 9505261918
బ్రహ్మశ్రీ నరసింహ సెల్: 7989423153
శ్రీ మాధవకృష్ణ సెల్: 8919750530

శ్రీ సుబ్రహ్మణ్య స్వామి వాస్తు జ్యోతిష్యాలయం

ఈ చరాచర సృష్టిలో సూర్య-చంద్రులే ప్రత్యక్ష దైవాలు. ఏరే జాతిదేవుళ్ళు, భరే దుస్ట ఫళ్ళచంద్రులు, వీరినే పూజిద్దాం.

నూ॥ వీరాపురం సుబ్రహ్మణ్యస్వామి

మా పద్ధతులు, రేట్లు
ప్రజాపతి రత్నాలు నిధానమును

జ్యోతిష్యం, ఇంటి వాస్తు మరియు
ప్రతిష్ఠ కార్యక్రమాల కొరకు సంప్రదించవచ్చు

దా॥ వీరాపురం సుబ్రహ్మణ్యస్వామి
శ్రీ గాయత్రి పంచముఖి బ్రహ్మ దేవాలయం, సిద్ధాంతి

హైదరాబాద్ ఆఫీస్: యం.ఐ.జి-107, కెనరా బ్యాంక్ బస్సు స్టాప్ దగ్గర, సంఘ్యా నర్సింగ్ హోమ్, మూడా కాలనీ, చందానగర్, హైదరాబాద్ - 500 050

తిరుపతి ఆఫీస్: లీలామహల్ సెంటర్, ఆంధ్రాబ్యాంక్ ప్రక్కన, 2వ అంతస్తు, కర్ణంపాడు రోడ్డు, తిరుపతి

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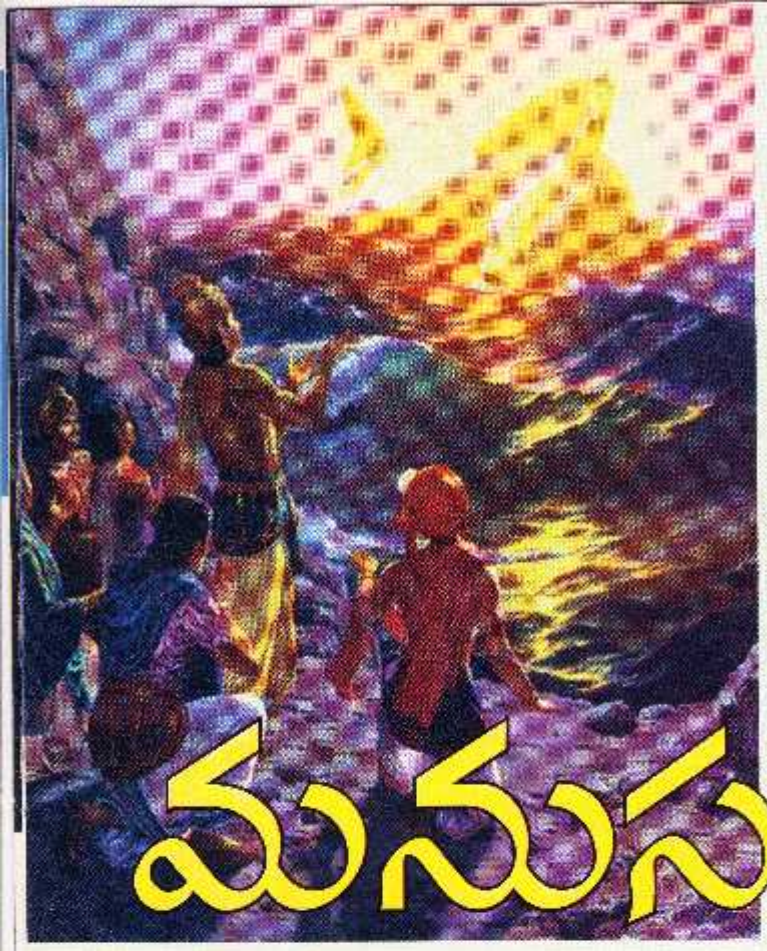


శ్రీమహావిష్ణువు అనేక అవతారాలు ధరించాడు. వాటిలో దశావతారాలు ముఖ్యమైనవి. ప్రతి మన్వంతరంలోనూ విష్ణువు అవతారాలు ధరిస్తూనే ఉంటాడు. ఒకసారి వచ్చిన అవతారాలే మళ్లీమళ్లీ వస్తుంటాయి. మన పురాణకర్తలు ప్రతి అవతారగాథను చెప్పేటప్పుడు ముందుగానే అది ఏ మన్వంతరంలో జరిగిందో చెబుతుంటారు. ఉదాహరణకు ప్రహ్లాదుని కథ స్వాయంభువ మన్వంతరంలోనిది. అదే మన్వంతరంలో విష్ణువు కపిలునిగా, యజ్ఞవరాహమూర్తిగా, నారసింహునిగా కూడా అవతరించాడు. మనం తొలి అవతారంగా భావించే మత్స్యావతారం ప్రస్తుత వైవస్వత మన్వంతరం ప్రారంభంలో వచ్చింది. మన్వంతరాల కథల్లో ఆసక్తికరమైన ఎన్నో అంశాలున్నాయి.

మనుసంభవం

డా. యల్లాప్రగడ మల్లికార్జునరావు

అనంత కాలగమనాన్ని మన ఋషులు విభజించారు. ఆ విభజనలో మన్వంతరం ఒక భాగం. మన్వంతరం అంటే ఒక మనువు పరిపాలించిన కాలమని అర్థం. మనకు మొత్తం పద్నాలుగు మన్వంతరాలున్నాయి. స్వాయంభువ, స్వారోచిష, ఉత్తమ, తామస, రైవత, చాక్షుష, వైవస్వత, సూర్యసావర్ణి, దక్షసావర్ణి, బ్రహ్మసావర్ణి, రుద్రసావర్ణి, ధర్మసావర్ణి, దేవ సావర్ణి, ఇంద్రసావర్ణి అనే 14 మంది మనువులు మనకున్నారు. కొన్నిచోట్ల ఈ మనువుల పేర్లలో కొద్దిపాటి తేడాలు కనిపిస్తున్నాయి. ఒక మనువు 71 చతుర్యుగాల కాలాన్ని పరిపాలిస్తాడు. చతుర్యుగాలంటే కృత, త్రేత, ద్వాపర, కలి అనేవి. నాలుగు యుగాలు కలిపితే 43,20,000 సంవత్సరాల కాలం అని జ్యోతిశ్శాస్త్రజ్ఞులు నిర్ధరించారు. అటువంటి మహాయుగాలు 71 గడిస్తే ఒక మన్వంతరం పూర్తవుతుంది. అంటే 30,67,20,000 సంవత్సరాలు ఒక మనువు పరిపాలిస్తాడు. ప్రస్తుత వైవస్వత మన్వంతరం ప్రారంభమై ఇప్పటికి 12,05,34,000 సంవత్సరాలయ్యాయి.

మన్వంతరాలు - విశేషాలు

ప్రతి మన్వంతరంలోనూ మనువులతోపాటు దేవతలు, ఋషులు కూడా మారుతూ ఉంటారు. స్వాయంభువ మనువు భార్య పేరు శతరూప. ఆ దంపతులకు ప్రియవ్రతుడు, ఉత్తానపాదుడు అనేవారు కుమారులు. ఉత్తానపాదుడి కుమారుడే ధ్రువుడు. స్వాయంభువ మనువుకు ఆకూతి, ప్రసూతి, దేవహూతి అనే కుమార్తెలు కూడా ఉన్నారు. ఆకూతి రుచిప్రజాపతి భార్య, ప్రసూతి దక్షప్రజాపతి భార్య, దేవహూతి కర్దమ ప్రజాపతి భార్య. ఆ మన్వంతరంలో భగవంతుడు కపిలుడు, యజ్ఞుడు అనే అవతారాలను ధరించాడు. కపిలుడు కపిలగీతను లోకానికి అందించాడు. అది ధర్మజ్ఞాన నిధి. స్వాయంభువ మనువు చాలాకాలంపాటు రాజ్యపాలన చేసి ఆ తర్వాత శతరూపతో కలిసి వానప్రస్థానికి వెళ్లాడు. సునంద నదీతీరాన తపస్సు చేశాడు. ఆ సమయంలో రాక్షసులు అడపదడపా వచ్చి ఆటంకాలు కలిగిస్తూ ఉండేవారు. ఆ రాక్షసులను సంహరించడానికి ఆయన కుమార్తె ఆకూతికి యజ్ఞుడు అనే పేరుతో శ్రీమహావిష్ణువు జన్మించి రాక్షస సంహారం చేశాడు. ఆ తర్వాత అదే మన్వంతరంలో శ్రీమహావిష్ణువే వేదశిరుడి కుమార్తెకు ఎభుడు అనే పేరుతో ధర్మరక్షణ కోసం జన్మించాడు. స్వాయంభువ మన్వంతరంలో మరీచి, అత్రి, మరీచి, అంగీరస, పులస్త్య, పులహ, క్రతువు అనేవారు సప్తఋషులుగా ఉంటారు. అప్పుడు ఇంద్రుడి పేరు రోచకుడు. యామలు అనే గణం దేవతలుగా ఉంటారు. ఈ కాలంలోనే బ్రహ్మదుడు జన్మించాడు. నరసింహ, వరాహ అవతారాల్లో శ్రీమహావిష్ణువు ధర్మరక్షణ చేశాడు.

స్వారోచి మనువుకు చైత్రుడు, రోచిష్మంతుడు, కింపురుషుడు అనే కుమారులు జన్మించారు. శ్రీమహావిష్ణువు విభువు అనే పేరుతో అవతరించి మునులతో వ్రతాలు చేయించాడు. స్తంభుడు, దత్త, ఔర్వుడు, వసిష్ఠ పుత్ర, కశ్యపపాణి, బృహస్పతి, చ్యవనాత్రి అనేవారు సప్తఋషులుగా ఉంటారు. స్వారోచిష మన్వంతరంలో విపశ్చితుడు ఇంద్రుడిగా ఉంటాడు. తుషితుడు అనే గణం దేవతలుగా ఉంటారు.

ప్రియవ్రతుడి కుమారుడైన ఉత్తమ మనువుకు పవనుడు, సృంజయుడు, యజ్ఞహోత్రుడు అనే కుమారులు జన్మించారు. శ్రీమహావిష్ణువు సత్యసేనుడు అనే పేరున జన్మించి ధర్మరక్షణ చేశాడు. కౌకుంది, కురుంది, దలయ, శంఖ, ప్రవాహిత, మిత,

సంపత అనేవారు సప్తఋషులు. ఆ కాలంలో ఇంద్రుడి పేరు సత్యజిత్తు. సత్యదేవశ్రుత భద్రులు అనే గణాలు దేవతయగా ఉంటారు.

తామస మనువుకు వపుఖ్యాతి, కేతువు, జాను జంఘుడు, శాంత, నరుడు, ప్రస్నలుడు, ధృతుడు, కృతబంధువు తదితరులు మనువు పుత్రులు. ఈ మన్వంతరంలోనే శ్రీమహావిష్ణువు హరి అనే పేరున గజేంద్రుడిని మొసలి బారినుంచి రక్షించాడు. ధాత, జహ్నుడు, వృధుడు, కావ్యుడు, కపీవంతుడు, అగ్ని, అకపీవంతుడు అనే సప్తఋషులుంటారు. ఆ మన్వంతరంలో శిబి ఇంద్రుడిగా ఉంటాడు. వైధృతులు అనే గణం దేవతలుగా ఉంటారు.

రైవత మనువు శ్రీమహావిష్ణువు వైకుంఠాన్ని నిర్మించి వైకుంఠుడిగా పేరుపొందాడు. హిరణ్య రోముడు, వేదశిరుడు, ఊర్ధ్వబాహుడు, వేద బాహుడు, సత్య నేత్రుడు, పర్జన్యుడు అనేవారు సప్త ఋషులు. ఆనాటి ఇంద్రుడు విభుడు. భూతరయులు అనే గణం దేవతలుగా ఉంటారు.

చాక్షుష మనువుకు శతద్యుమ్నుడు, ఊరుడు, పూరుడు, తపస్వి, శుచి, అగ్నిష్టోముడు, అతిరాత్రుడు, ప్రద్యుమ్నుడు, అభిమన్యుడు తదితరులు మనువు పుత్రులు. ఈ మన్వంతరంలోనే శ్రీమహావిష్ణువు కూర్మావతారాన్ని ధరించాడు. క్షీరసాగర మథనం అసక్తికరంగా జరిగింది. ఏరజుడు, అతివాముడు, భృగుండు, సభుడు, విహవ్యంతుడు, సుధాముడు అనేవారు సప్తఋషులు. అప్పటి ఇంద్రుడి పేరు మనోజవుడు. ఆప్యాతులు అనే గణం దేవతలుగా ఉంటారు.

చాక్షుష మన్వంతరం చివర కల్పాంత ప్రళయకాలంలో శ్రీమహావిష్ణువు మత్స్యావతారాన్ని ధరించి వేదరక్షణ చేశాడు. అప్పుడే వైవస్వత మన్వంతరం ప్రారంభమైంది. వైవస్వతుడి భార్య పేరు శ్రద్ధ. అందుకే ఈయనను శ్రాద్ధదేవుడు అని కూడా అంటారు. ఇక్ష్వాకుడు, నాభాగుడు, ధృష్టుడు, సంయాతి, కరుషుడు, పృషధ్రుడు, వసుమంతుడు, నరిష్యంతుడు, నృషధుడు అనేవారు మనువు కుమారులు. ఇల ఈయన కుమార్తె. శ్రీమహావిష్ణువు ఈ మన్వంతరంలోనే వామనావతారాన్ని ధరించారు.

విశ్వామిత్రుడు, గౌతముడు, జమదగ్ని, భరద్వాజుడు మొదలైనవారు సప్తఋషులు. ఇప్పటి మన వైవస్వత మన్వంతరంలో ఇంద్రుడి పేరు ఓజస్వి. వసు, రుద్ర, ఆదిత్య, విశ్వేదేవ, వాసత్య, మరుత్తులు అనే గణాలు దేవతలుగా ఉంటారు. ఇందులోనే విష్ణువు పరశురామ, శ్రీరామ, బలరామ, శ్రీకృష్ణ, బుద్ధ, కల్కి అవతారాలు ధరిస్తాడు.

సూర్యసావర్ణి మనువు సూర్యుడు, ఛాయ దంపతుల కుమారుడు. నిర్మోహ, వాజిష్మ తదితరులు రాజున కుమారులు. సార్వభౌముడు అనే అవతారాన్ని ఈ మన్వంతరంలో ఎత్తువు ధరిస్తాడు. అజర, అశ్వత్థామ, గౌతమ, శరద్వంత, కౌశిక, కాశ్యప, భౌద్యులు అనేవారు సప్తఋషులు. ఈ మన్వంతరంలో ఇంద్ర పదవిని బలిచక్రవర్తి అలంకరిస్తాడు. సుతపసులు, విరజులు, అమృత ప్రభులు అనే గణాలు

దేవతలుగా ఉంటారు.

దక్షసావర్ణి మన్వంతరంలో దక్షుని పుత్రుడైన దక్షసావర్ణి మనువుగా రాజ్యపాలన చేస్తాడు. ధృతకేతువు, దీప్తి కేతువు తదితరులు మనువు కుమారులుగా ఉంటారు. ఋషభుడు అనే పేరు పీడ శ్రీమహావిష్ణువు అవతరిస్తాడు. మేధాతిథి, వసువు, సత్యుడు, జ్యోతిష్మంతుడు, ద్యుతిమంతుడు, సవరుడు, హవ్యవాహనుడు అనేవారు సప్తఋషులు. అద్భుతుడు ఇంద్రుడిగా ఉంటాడు. మరీచి, గర్భుడు తదితరులు దేవతలు.

ఉపశ్లోకుడి కుమారుడే బ్రహ్మసావర్ణి మనువు. భూరిషేణుడు తదితరులు అప్పుడాయనకు కుమారులుగా జన్మిస్తారు. అప్పుడు శ్రీమహావిష్ణువు విశ్వక్సేనుడు. విషూచి అనే దంపతులకు జన్మించి ఇంద్రుడుగా ఉంటాడు. హవిష్మంతుడు, సుక్రతి, సత్య, అపంమూర్తి, నాభాగ, అప్రతిమౌజసుడు, సత్యకేతు అనేవారు సప్తఋషులుగా ఉంటారు. విబుధగణాలు దేవతలుగా ఉంటారు.

ధర్మసావర్ణి అనే మనువు దక్ష సావర్ణి కుమారుడు. ధృతి, మేధ, లజ్జ అనేవారు ధర్మసావర్ణి భార్యలు. సత్య, ధర్మ, కామ, హర తదితరులు మనువు పుత్రులు. శ్రీమహావిష్ణువు ధర్మసేతువు అనే పేరు మీద అవతరిస్తాడు. భరద్వాజ, ఆత్రేయ, రామ, వ్యాసదీప్తిమంత, బహుశ్రుత, ధ్రౌణి అనేవారు సప్తఋషులు. ఆనాటి ఇంద్రుడి పేరు వైధృతుడు.

రుద్రసావర్ణి మనువుకు జీవసుతుడు తదితరులు కుమారులు. సత్యతపుడు అనేపేరున శ్రీమహావిష్ణువు అవతరిస్తాడు. తపస్వి, తపోమూర్తి, తపోధృతి, తపోధృతి, దుతి, తపోధనుడు అనేవారు సప్తఋషులు. ఆ మన్వంతరంలో ఇంద్రుడి పేరు రుతధాముడు. హరితారులు అనే గణం దేవతలుగా ఉంటారు.

దేవసావర్ణి మనువుగా ఉన్న మన్వంతరంలో విచిత్రసేనుడు తదితరులు మనువు పుత్రులుగా ఉంటారు. దైవహోత్రుడు అనే పేరున శ్రీమహావిష్ణువు అవతరిస్తాడు. నిర్మోహుడు, తత్వదర్శనుడు, నిష్కంపుడు, నిరుత్సుకుడు, ధృతిమంతుడు, అవ్యయుడు, సుతపుడు అనేవారు సప్తఋషులుగా ఉంటారు. దివిస్పతి ఇంద్రుడిగా ఉంటాడు. సుకర్మ గణాలు దేవతయగా ఉంటారు.

ఇంద్రసావర్ణి మనువుకు గంభీరుడు తదితరులు కుమారులు. బృహద్భానుడు అనే పేరున శ్రీమహావిష్ణువు అవతారాన్ని ధరిస్తాడు. అగ్నిబాహు, శుచి, శుక్ర, మగధ, గృధ్ర, దృఢక్ర, అజితుడు మొదలైనవారు సప్తఋషులుగా ఉంటారు. శుచి ఇంద్ర పదవిని చేపడతాడు. పవిత్ర అనే గణాలు దేవతలుగా ఉంటారు.

ఈ మన్వంతరాల్లో ఉండే దేవత, సప్తఋషి గణాల పేర్లలో పాఠాంతరాలు అంటే తేడాలు కనిపిస్తూ ఉంటాయి. దీనికి కారణం అనంత కాలగమనంలో ఎన్నోన్నో మన్వంతరాలు లెక్కలేనన్నిగా గడచిపోతూ ఉంటాయని పెద్దలు చెబుతారు.

మట్టి నీ రూపమట!

డా. యల్లాప్రగడ మల్లికార్జునరావు

మట్టిలోకి రావడం వినాయకుడికి ఇష్టమే. ఎందుకంటే అది ఆయన సహజ శరీరం కనుక. నీటిలోకి, నిప్పులోకి కూడా మనం దైవాన్ని ఆహ్వానించవచ్చు. సాలిగ్రామాది శిలల్లోకి, బంగారం, వెండి, రాగి.... శక్తి లేకపోతే కట్టెపుల్లలో అయినా దేవుణ్ణి ఆహ్వానించి పూజించి నివేదన చేయవచ్చు. దానిని ఆయన స్వీకరిస్తాడు. తేజోమూర్తి అయిన భగవానుణ్ణి అనితరసాధ్యంగా అర్చించాలంటే నిర్మలమైన మనసు ఉండాలి. చిత్తమెంత ప్రధానమో మనం దైవాన్ని ఆవాహన చేసే ద్రవ్యమూ అంతే ప్రధానం. ఉత్తమమైన ద్రవ్యం కాకపోతే దేవతలు సైతం మన పూజలు అంగీకరించడానికి ఇష్టపడరు అని పెద్దలు చెబుతారు. బంకమట్టి వంటి ఉత్తమ ద్రవ్యంలోకి ఆవాహన చేసి, ప్రాణప్రతిష్ఠ చేసి పూజిస్తే దైవం త్వరగా స్పందిస్తాడు. వరసిద్ధి వినాయకుడు వరాలు కురిపించాలంటే మట్టివిగ్రహంగా మాత్రమే ఆయనను పూజించాలి.

ఏదైనా ఒక మంచి సంప్రదాయాన్ని పెద్దలు ఎలా చెబితే అలాగే ఆచరించాలి. ఎవరి చిత్తం వచ్చినట్లు వారు సవరణలు చేసుకుంటూ పోకూడదు. మన మహర్షులు సామాజిక సంక్షేమం కోసం ఎన్నెన్నో పండుగలు, ఉత్సవాలను సంప్రదాయలుగా ప్రవేశపెట్టారు. వారంతా సర్వ శాస్త్రాలలోనూ ఎంతెంతో ప్రతిభను కనపరచిన వారే. అలాంటి రుషులు ఈ రుతువులో ఈ పండుగను చేయండి. ఈ పండుగను ఇలా చెయ్యడమే తగినది అని నొక్కి మరీ చెప్పారు. అలా చెప్పినవన్నీ పురాణాలు, ఉపపురాణాలు, వ్రతగ్రంథాలలో స్పష్టంగా కనిపిస్తాయి. వర్షరుతువైన భాద్రపదమాసంలో వ్యక్తిపరమైన ఆరోగ్యంకోసం, సమాజసంక్షేమం కోసం చేసే గొప్ప పండుగ వినాయక చవితి. ఆ సందర్భంగా సర్వాయవ సంపూర్ణుడైన వినాయకుని ప్రతిమను మట్టితో తయారుచేసి తొమ్మిది రోజుల పాటు 21 పత్రాలతో పూజించి తరువాత జలాశయాల్లో నిమజ్జనం చేయడం పరేన విధానం. అలా కాకుండా పర్యావరణాన్ని కలుషితం చేస్తూ, శాస్త్రాన్ని అవహేళన చేస్తూ చేసే పూజల వల్ల ఫలితం ఎంతమాత్రమూ సిద్ధించదు.

అంతా ప్రమోదమే!

గణేశ మహోత్సవంలో మనం చేసే మొదటి పొరపాటు విగ్రహ నిర్మాణం కోసం స్వచ్ఛమైన బంకమట్టిని ఏనియోగించకపోవడం. ప్రస్తుతం మనవారు ఎక్కువగా ప్లాస్టర్ ఆఫ్ ప్యారిస్ విగ్రహాలను ఏనియోగిస్తున్నారు. ఆ విగ్రహాలు త్వరగా నీటిలో కలిసిపోవు. పైగా వాటి నిర్మాణానికి వాడే రసాయన రంగుల్లో హెవీమెటల్, ఆర్గనిక్, లెడ్, కాడ్మియం క్రోమియం వంటివి ప్రమాదకరమైనవి. ఇవి నీటిలో పెరిగే మొక్కలకు ఆ రసాయనాలు కీడు చేస్తాయి. పర్యావరణ వినాశక పదార్థాలు, రంగులతో రూపొందించిన వేలాది విగ్రహాలను, పత్రికి బదులు చెత్తాచెదారాన్ని జలాశయాల్లో కలిపితే నష్టమని ప్రత్యేకంగా చెప్పనక్కర్లేదు. ఆ నీళ్లే తాగడం, ఆ నీళ్లలోని చేపలనే తినడం, ఆ పరిసరాల్లో పెరిగిన కాయగూరలను వాడడం వల్ల ఆరోగ్యానికి హాని కలుగుతుందని పర్యావరణ శాస్త్రవేత్తలు హెచ్చరిస్తున్నారు. ఆ నీటిని మనం తాగడం వల్ల శరీర కణజాలం దెబ్బ తింటుంది. జ్ఞాపకశక్తి నశిస్తుంది. వినాయకుని పూజించి చక్కటి జ్ఞాపకశక్తి సొంతం చేసుకోవాలనుకునే విద్యార్థులందరూ మట్టివినాయకుణ్ణే పూజించమని పెద్దలకు నచ్చచెప్పాలి.

మట్టి బొమ్మ మహిమ

గణేశ ప్రతిమ నిర్మాణానికి చెరువుల్లోని బంకమట్టి శ్రేష్ఠం. వీలుంటే ఎవరికి వారు స్వయంగా బొమ్మను తయారుచేసుకోవాలి. లేదా ఇప్పుడు మార్కెట్లో మట్టిబొమ్మలు దొరుకుతున్నాయి. స్వచ్ఛమైన బంక మట్టితో చేసిన బొమ్మలను పూజించడమే మేలు. ఎందుకంటే ఆ బొమ్మల పూజకే మహిమ ఉంటుంది. శివలింగం ఎషయంలో కూడా పార్థివలింగానికే అంటే మట్టితో చేసిన శివలింగానికి చేసిన పూజకే ప్రతిఫలం ఎక్కువగా ఉంటుందని పురాణాలు చెబుతున్నాయి. మట్టి వినాయకుణ్ణే వినాయకచవితినాడు పూజించాలని గణేశపురాణం 49, 50 అధ్యాయాలు ఎవరిస్తున్నాయి. అసలు వినాయక ప్రతిమను ఎలా తయారుచెయ్యాలనే ఎషయాన్ని కూడా ఈ సందర్భంలోనే గణేశపురాణం స్పష్టం చేసింది. వినాయక చవితిరోజు సూర్యోదయానికి ముందే నిద్రలేచి కాలకృత్యాలను తీర్చుకుని దైవారాధన పూర్తి చేసుకోవాలి. ఆ తర్వాత గణపతి బొమ్మను తయారు చేసుకుకేందుకు పెద్దం కావాలి. రాళ్లు, చెత్తాలేని బంకమట్టిని నీటిలో తడిపి ముద్దగా చేసి మర్దించాలి. ఆ మట్టితో సర్వాయవ సంపూర్ణమైన గణపతి ప్రతిమను

తయారుచేయాలి. ఒకవేళ స్వయంగా ఆ ప్రతిమను తయారుచేసుకోలేకపోతే ఇతరుల సహాయాన్ని తీసుకోవచ్చు.

ఎన్నెన్నో రకాలు

బంగారు ప్రతిమ గణపతి ఐశ్వర్యాన్నిస్తాడు. శిలామయమూర్తి మోక్షజ్ఞానం కలిగిస్తాడు. వెండి గణపతి సంకల్ప సిద్ధినిస్తాడు. రాగితో గణపతిని తయారుచేసి పూజించినా సంపదలు కలుగుతాయి. అయితే వినాయక చవితినాడు మాత్రం మట్టి గణపతినే మనం పూజిస్తాం. ఒక్క వినాయకుణ్ణే వరసిద్ధి వినాయకునిగా ఆవాహన చేసి వ్రతం చేసుకుంటాం. వినాయక చవితినాడే కాకుండా ఇతర సమయాల్లోనూ మట్టితో వినాయకుణ్ణి తయారు చేసుకుని పూజించవచ్చు. తద్వారా వివిధ కామ్యాలను నెరవేర్చుకోవచ్చు. ఒక్క మట్టి వినాయకుణ్ణి పూజిస్తే సంతాన, సంపద వృద్ధులు కలుగుతాయి. ఇద్దరు మూర్తులను పూజిస్తే సాధ్యం కాని పనులు కూడా తేలికగా చేసుకునే మార్గం లభిస్తుంది. మూడు మూర్తుల పూజ రాజ్యప్రాప్తి, రత్నాది సర్వ సంపదలను కలిగిస్తుంది. అయిదు మూర్తుల పూజ సార్వభౌమత్వాన్ని చేకూరుస్తుంది. 7,8,9, మూర్తుల పూజతో సర్వజ్ఞత్వం కలుగుతుంది. పదిమూర్తులను ఉంచి పూజించడం వల్ల సర్వదేవతా, మునిగణాల అనుగ్రహాన్ని పొందుతాం. ఏకాదశ మూర్తుల పూజ ఏకాదశ రుద్రుల అనుగ్రహాన్ని కలుగ చేస్తుంది. ద్వాదశ మూర్తుల పూజ రాజ్య ప్రాప్తిని కలుగ చేస్తుంది.

గణపతి పూజలో మరిన్ని మూర్తులను పూజించడం కూడా ఉంది. కష్టాల స్థాయి ఎక్కువగా ఉంటే గణపతిమూర్తుల సంఖ్యను కూడా పెంచి పూజించాలి. 108 మూర్తుల పూజ వల్ల కోర్కెలు తీరుతాయి. లక్ష మూర్తుల అర్చనలో ముక్తి సాధ్యమవుతుంది. కారాగృహ విమోచనం కోరే వారు ప్రతీరోజూ అయిదు మట్టిగణేశ మూర్తులను 21 రోజుల పాటు అర్చించాలి. ప్రతీరోజూ ఏడుమూర్తులను 5 సంవత్సరాల కాలం పూజిస్తే గణేశానుగ్రహంతో సర్వపాపాలు తొలగిపోతాయి. అన్నింటిని మించి మరో మహత్తరమైన విషయమేమిటంటే చిన్నప్పటినుంచి జీవితాంతం ఒకే మట్టి

గణపతిని పూజించేవారిని గణపతి వెన్నంటి సంరక్షిస్తుంటాడు. మూడు మూర్తులను 9రోజుల పాటు పూజించడం వల్ల యోగపరమైన బాధ నశిస్తుంది. ఈ గణేశ మూర్తులను పూజించేందుకు కేవలం వినాయక చవితి నాటి వ్రత, నిమజ్జన విధానాలు మాత్రమే కాక సంఖ్య, సంకల్పాలను బట్టి మంత్రజపం, జపసంఖ్య, అన్నీ విడివిడిగా ఉంటాయి. వీటన్నింటినీ గురువుల నుంచి తెలుసుకోవాలి. శ్రద్ధాభక్తులతో ఆచరించాలి.

నిమజ్జనోత్సవం

భాద్రపద శుద్ధ చవితి నుంచి వినాయక నవరాత్రులను పదిరోజులపాటు నిర్వహిస్తారు. అనంత పద్మనాభ చతుర్దశినాడు సెప్టెంబర్ 23వ తేదీన వినాయక నిమజ్జనం చేస్తారు. ఇంటివద్ద పగటిపూట వరసిద్ధి వినాయకవ్రతం ఆచరించినవారు సాధారణంగా సాయంత్రం కూడా పూజ చేసి ఉద్వాసన చెప్పాలి. మరునాడు బావిలో లేదా చెరువులో నిమజ్జనం చేయాలి. వినాయక చవితి తరువాత 3, 5, 7 రోజుల్లో కూడా నిమజ్జన చేయవచ్చు. దేశ వాణిజ్య రాజధాని ముంబయి నగరంలో ఈసారి సెప్టెంబర్ 14 నుంచి 23వ తేదీ వరకు గణేశ విసర్జన ఉత్సవాలు జరుగుతాయి. ఈ ఉత్సవాల్లో లక్షా ఏభైవేల పైచిలుకు విగ్రహాలను నిమజ్జనం చేస్తారు. పూణే, హైదరాబాద్ నగరాల్లో కూడా నిమజ్జనోత్సవాలు భారీగా జరుగుతాయి. హైదరాబాద్ హుస్సేన్ సాగర్ లో ఏటా అరవైవేల పైచిలుకు విగ్రహాలను నిమజ్జనం చేస్తారు. దాదాపు ఇరవైనాలుగు గంటలపాటు నిమజ్జన కార్యక్రమం జరుగుతుంది. నీటిలో సులభంగా కరిగిపోయే పర్యావరణ హిత గణేశ విగ్రహాలను మాత్రమే పూజించేలా ప్రజల్లో చైతన్యం రావాలి. ప్రకృతి ప్రియుడైన పార్వతీనందనుని మట్టి, సహజరంగుల్లో మాత్రమే రూపొందించి పూజిద్దాం. అటువంటి విగ్రహాలను మాత్రమే నిమజ్జనం చేద్దాం.

కార్తిక మాసంలో పూజలు, అభిషేకాలు, దీపోత్సవాలు, ఉపవాసాలతో పాటుగా కార్తిక పురాణ శ్రవణ పఠనాలు జరుగుతుంటాయి. మనకు అన్ని మాసాలకూ పురాణాలున్నాయి. ప్రధానమాసాల పురాణాలు మాత్రమే పాఠకులకు అందుబాటులో ఉన్నాయి. ముఖ్యంగా కార్తికపురాణం స్కాంద, పద్మ పురాణాలలోని అంశాల ఆధారంగా రూపొందింది. కార్తికంలోని ముప్పై రోజులకూ ప్రతిరోజూ చదవవలసిన విశేషాలు కార్తికపురాణంలో ఉంటాయి. కార్తికపురాణం చదివినా, విన్నా పాపాలు హరిస్తాయని చెబుతారు.

యల్లాప్రగడ మల్లికార్జున రావు

కార్తిక పురాణం

స్కాంద పురాణంలోని విశేషాలను పఠిమ్మడు జనక మహారాజుకు వివరించాడు. పద్మపురాణంలో ఉన్న విషయాలను సాక్షాత్తూ శ్రీకృష్ణుడే సత్యభామకు చెప్పాడు. ఆ రెండింటి కలయికతో కార్తిక పురాణం ఏర్పడింది. కార్తిక సోమవార వ్రత మహిమలు, కార్తిక పౌర్ణమి వ్రత మహిమ, కేదారేశ్వర వ్రత మహిమ, తులసి పూజ వల్ల కలిగే మేలు ఇలాంటివన్నీ కార్తిక పురాణంలో వివరంగా కనిపిస్తాయి. అన్నింటికంటే ముందు కార్తిక స్నాన విధి, దానివల్ల కలిగే పుణ్య, ప్రయోజనాలు విపరంగా ఉన్నాయి.

శివాయ విష్ణురూపాయ

శైవ, వైష్ణవ మత భేదం లేనే లేదని బోధించే కథాంశాయి కార్తిక పురాణానికి ప్రాణం లాంటివి. ఆ విషయాలను చదవడం, వినడం సామాజికంలో సుహృద్భావనలు అలవాటు కావడానికి కారణం అవుతుంది. తొలి అధ్యాయంలో కార్తిక వ్రత విశేషాలు, ఉదయాన్నే చేసే స్నాన మహిమ వివరంగా ఉన్నాయి. స్నానాలలో కూడా కావేరి నది స్నానం మరింత మందిదంటుంది తొలి అధ్యాయం. సాధారణంగా సూర్యుడు తులారాశిలోకి ప్రవేశించగానే గంగానది సమస్త నదీ జలాల్లోకి చేరుతుంది. కనుక కావేరి నది అందుబాటులో లేని వారు తమకు సమీపంలోని బావులు, దిగుడు బావులు, చెరువులు, సముద్రాలు అన్ని జలాశయాలలోనూ స్నాన విధులను నెరవేర్చుకోవచ్చు.

కార్తికంలో అన్ని నదుల్లో విష్ణుమూర్తి అంశ వ్యాపించి ఉంటుంది. ఆ కారణం చేతనే కార్తిక స్నానానికి ఇంతటి ప్రాముఖ్యత ఏర్పడింది. కుల, మత, వర్గ, లింగ భేదం ఏదీ వ్రతాచరణకు అడ్డు కాదు. కానీ వ్రతం చేసే వారు తమ మనసులో అహంభావం, కుత్సితంలాంటి వాటిని చేరనివ్వకూడదని చెప్పే సందేశంతోనే కార్తిక పురాణం తొలి అధ్యాయం ముగుస్తుంది. ఇలా ఈ అధ్యాయంలో వ్రతాచరణ నియమాలను చెప్పడం వల్ల వ్రతాన్ని ఆచరించాలనుకున్న వారు ఒక కట్టుదిట్టమైన ఆచార వ్యవహారాలను, నియమాలను పాటించడానికి తగిన సూచనలు లభించినట్లవుతుంది.

రెండో అధ్యాయంలో కార్తిక సోమవారం వ్రత విశేషాలు, ఉపవాస పద్ధతులున్నాయి. పగలంతా భోజనం చేయకుండా సాయంత్రం వేళ ఔభిషేకం చేసి నక్షత్రాలను చూసి తులసి తీర్థం మాత్రం సేవించి చేసేది ఉపవాసం. ఇది మొదటిరకం. ఇలా నెలరోజులూ చేయలేని వారు ఏకభుక్తం పేరిట ఉపవాసం చేస్తారు.

ఇది రెండోరకం. యథాప్రకారం స్నాన, దాన, జపాదులను చేసి మధ్యాహ్నం భోజనం చేసి రాత్రి వేళ శివాభిషేక తీర్థాన్ని కాని, తులసి తీర్థం కాని స్వీకరిస్తారు. ఇలా కూడా చేయలేని వారు మూడోరకం ఉపవాసాన్ని చేస్తుంటారు. పగలంతా ఉపవాసం ఉండి రాత్రి నక్షత్ర దర్శనం తర్వాత భోజన చేస్తారు. ఈ పద్ధతినే నక్తం అంటారు. మరి కొందరు నాలుగో రకం ఉపవాసం చేస్తుంటారు. తమకు తాము భోజనం కోసం ఎలాంటి ప్రయత్నం చేయకుండా ఎవరైనా పిలిచి భోజనం పెడితే మాత్రం భోజనం చేస్తారు. దీన్నే అయాచితం అంటారు. ఈ నాలుగు రకాల ఉపవాసాలు చేసే శక్తి లేనివారు సాయంకాలం వేళ ప్రత్యేకంగా స్నానం చేస్తే సరిపోతుంది. అలాగే కార్తిక సోమవార వ్రతంలో దీపదానం ప్రధానమైంది. మంత్ర, జప విధులు ఏమీ తెలియని వారు కార్తిక సోమవారంనాడు నువ్వులు దానం చేసినా ఉత్తమ ఫలితం లభిస్తుంది. సోమవారం నాడు ఉపవాసం ఉండి నక్షత్రదర్శనం చేసి దైవప్రసాదాన్ని స్వీకరించే వారికి గత జన్మలో చేసిన పాపాలు నశిస్తాయని దీనికి సంబంధించిన విష్ణురి అనే ఒక స్త్రీ కథను జనకునికి వశిష్ఠుడు ప్రవక కథగా చెబుతాడు. విష్ణురి గతజన్మలో చెయ్యకూడని పాపాలను ఎన్నెన్నో చేసింది. ఫలితంగా పదిహేనుసార్లు శునకంగా జన్మించింది. చివరి జన్మలో ఆ కుక్కకు కార్తిక మాసంలో సాయంకాలం వేళ ఒక శివభక్తుని ఇంట ఆహారం లభ్యమవుతుంది. అది తినేసరికి దానికి పూర్వజన్మ జ్ఞానం ప్రాప్తించింది. పండితుడైన ఇంటి యజమాని దివ్యదృష్టితో ఆ శునకం పూర్వజన్మ విషయాలను తెలుసుకుంటాడు. ప్రస్తుతం లభించిన పశ్చాత్తాప పడుతోందని గ్రహిస్తాడు. దాని పాపాలు పోయేందుకు తాను చేసిన సోమవార వ్రతాలలోని ఒక సోమవార వ్రత ఫలితాన్ని దానికి ధారపోస్తాడు. అలా చేయడంలో దానికి ముక్తి లభిస్తుంది.

దీపారాధన ఫలం

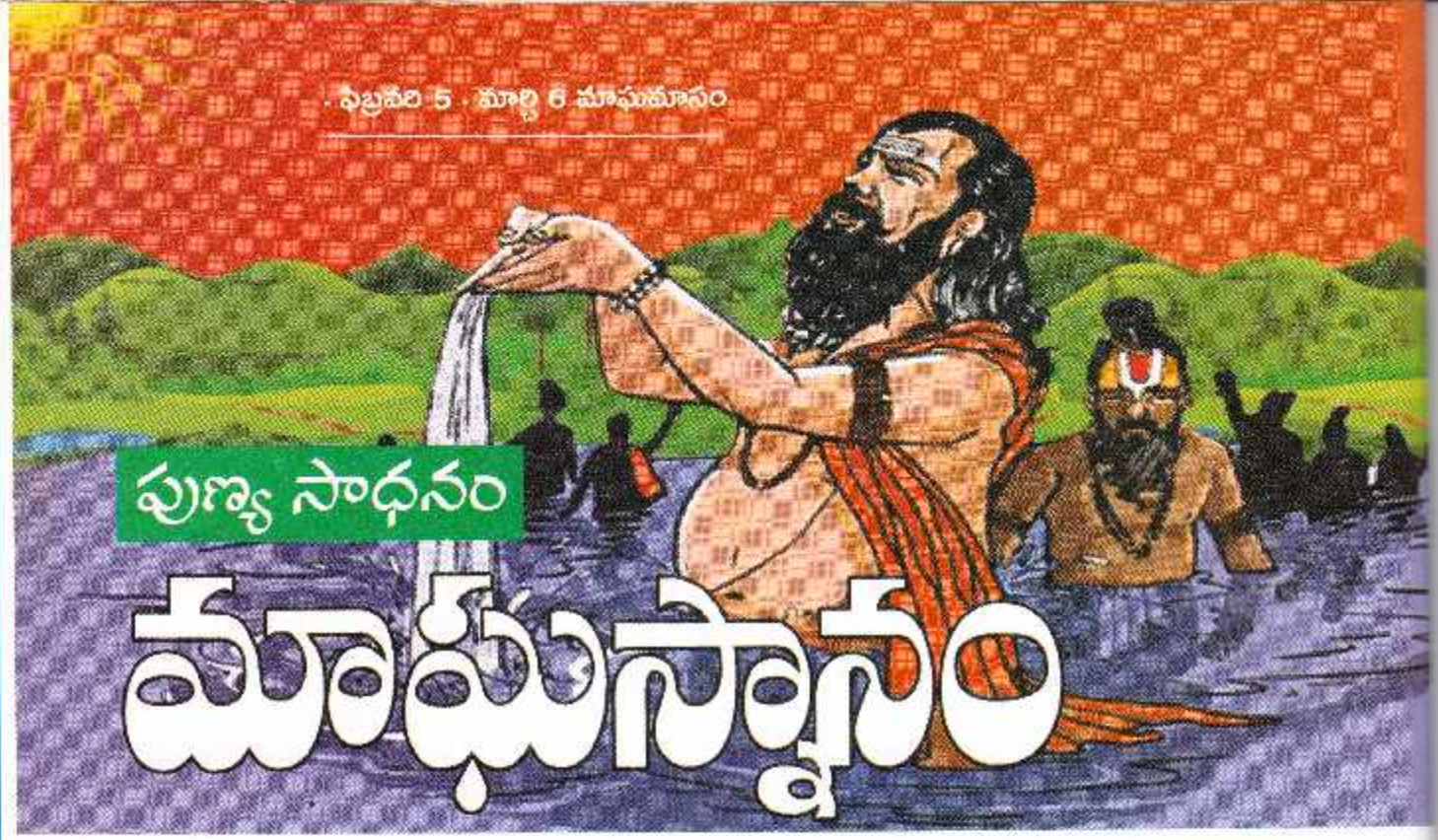
కార్తిక పురాణ శ్రవణంలో ఒక్కో రోజున రెండు అధ్యాయాల పఠనం కూడా ఉండడం విశేషం. నాలుగో అధ్యాయంలో దీపారాధన మహిమ కనిపిస్తుంది. దీనికి సంబంధించి పాంచాలదేశపు రాజు కథ ఉంది. ఆ రాజుకు ఎంతకాలానికీ సంతానం కలగలేదు. చివరకు ఒక రోజున పిల్లలుడనే ఒక మునిని ఆశ్రయిస్తాడు. అయన ద్వారా కార్తికంలో చేయాల్సిన వ్రతాలను భక్తిపూర్వకంగా ఆచరిస్తే సంతానం కలుగుతుందని తెలుసుకుంటాడు. ఆయన చెప్పినట్లే చేశాడు. అప్పుడు ఆ రాజ దంపతులకు ఒక మగశిశువు జన్మించాడు. శిశువుకు శత్రుజిత్ అని పేరు పెట్టుకుంటారు ఆ దంపతులు. బాలుడు పెరిగి పెద్దవాడై తండ్రిలా ధర్మమార్గంలో కాక చెడు సావాసాలతో తిరగసాగాడు. చివరకు ఒక స్త్రీతో అక్రమ సంబంధం పెట్టుకుని ఆ స్త్రీ భర్త చేతిలో మరణించాడు. మరణానంతరం యమదూతలు కాక శివదూతలు లతడిని కైలాసానికి తీసుకువెళ్లే ప్రయత్నం చేస్తారు. అయితే ఆ స్త్రీ భర్త కూడా తన భార్యను సంహరించి తాను కూడా ప్రాణం తీసుకుంటాడు. యమదూతలు

అతడిని యమపురికి తీసుకువెడతారు. యమదూతలతో వెడుతున్న లతనికి శివదూతలతో కైలాసానికి వెడుతున్న పరమ దుర్మార్గుడైన శత్రుజిత్ కనిపించి ఆశ్చర్యపోతాడు. శత్రుజిత్ ఇదే విషయాన్ని శివదూతలను అడుగుతాడు. అప్పుడు వారు సోమవారంతో కలిసి వచ్చిన కార్తిక పున్నమి నాడు ఒక శిథిల దేవాలయంలో శివలింగానికి ఎదురుగా శత్రుజిత్, లతని ప్రియురాలు దీపాన్ని వెలిగించారు. అలా వెలిగించింది తమకోసమే అయినా వెలిగించిన సమయం పవిత్రమైంది. కాబట్టి శత్రుజిత్తుకు, అతని ప్రియురాలికి కైలాస ప్రాప్తి కలుగుతోందని శివదూతలు చెప్పారు. ఈ విషయం విన్న శత్రుజిత్ తాను, తన ప్రియురాలు చేసిన దీపారాధనతో వచ్చిన, కైలాస పుణ్య ఫలాన్ని తాము ఉంచుకుని దీపాన్ని వెలిగించిన పుణ్యఫలాన్ని ప్రియురాలి భర్తకు ధారపోశాడు. ఆ ఫలంతో అతనికి కూడా నరక విముక్తి కలిగింది. ఇలా ఈ కథలో కార్తిక మాసం పొడవునా దీపారాధన చేస్తే వచ్చే పుణ్యఫల వివరణ కనిపిస్తుంది.

వనభోజన మహిమ

కార్తిక మాసం అనగానే అందరికీ వనభోజనాలు గుర్తుకొస్తాయి. వన భోజనాల వల్ల కలిగే ప్రయోజనం, పుణ్య ఫలాలను అయిదో అధ్యాయంలోని దేవదత్తుని కథ వివరిస్తుంది. దేవదత్తుడనే యువకుడు దేవశర్మ అనే పండితుని కుమారుడు. తండ్రి ఎన్ని మంచి మాటలు చెప్పినా వినకుండా చెడు ప్రవర్తనతో ఉండేవాడు. దాంతో విసిగిన పండితుడు తన కుమారుడ్ని ఎలుకగా జన్మించమని శపిస్తాడు. అప్పటికి జ్ఞానోదయమైన దేవదత్తుడు తండ్రి కాళ్లపై పడి శాపవిముక్తి కోరుకుంటాడు. కార్తిక పురాణం విన్నప్పుడు శాప విముక్తి కుంగుమందని తెలిపాడు. ఆ ప్రకారం దేవదత్తుడు ఎలుకగా జన్మిస్తాడు. చాలాకాలం తరువాత ఒక రోజున ఆ ఎలుక నివాసం ఉంటున్న వనంలోని చెట్టు వద్దకు విశ్వామిత్ర మహర్షి వచ్చాడు. అయన తన శిష్యులకు కార్తిక పురాణాన్ని చెప్పసాగాడు. ఆ పురాణాన్ని చెట్టు తొర్రలో ఉన్న ఎలుక ఎని శాప విముక్తిని పొందింది. అంతేకాక ఆ పరిసరాలలోని వేటగాడు కూడా ఆ మాహాత్మ్యాన్ని వినే మేలు పొందాడు. వన భోజనాలంటే కార్తిక దామోదర, ధాత్రి(ఉసిరి) చెట్టుకు పూజ చేసి అనంతరం అందరూ కలిసి వనంలో భోజనం చేయాలి. అలా చెయ్యడమే అత్యంత పుణ్య ఫలాన్ని ఇస్తుందన్న విషయాన్ని ఈ కథ ఎవరిస్తుంది. దీంతో పాటు కార్తిక పురాణంలో సత్యభామ పూర్వజన్మ కథ, కీర్తిముఖ ఉపాఖ్యానం, తులసి ధాత్రి మహిమలు, ధర్మదత్త ఉపాఖ్యానం, జయవిజయుల పూర్వజన్మల కథలు, కృష్ణ, సరస్వతి నదుల ఆవిర్భావ కథలు, ధనేశ్వరుని కథ, నరకకిండాల వివరణ, రావి, మర్రి చెట్ల వివరణలు కూడా కనిపిస్తాయి.

ఈ కథలన్నీ కార్తికంలో స్నానం, దీపారాధన, దానాలకు ఉన్న ప్రాముఖ్యాన్ని చెబుతాయి. దుర్మార్గంగా ఉండకూడదన్న హెచ్చరికలు కూడా ఉంటాయి. ఒక్క మాటలో చెప్పాలంటే కార్తిక పురాణ శ్రవణ పఠనాలు ఇహలోకపరంగా శుచి, శుభత, సత్ప్రవర్తనలను నేర్పుతాయి. పరలోకానికి కావలసిన పుణ్యాన్ని ప్రసాదిస్తాయి. అందుకే కార్తిక పురాణాన్ని అందరూ ఈనాటికీ అంత పవిత్రంగా చదువుతుంటారు.



పుణ్య సాధనం

మాఘస్నానం

మన భారతావని కర్మభూమి. ధర్మబద్ధమైన కర్మతో అరుదైన మానవ జీవితాన్ని సార్థకం చేసుకోమని చెబుతూ మహర్షులు మనకు ఎన్నో మార్గాల్లో ఉపదేశాలు చేశారు. వేదధర్మాలను క్రోడీకరించి పురాణ కథలుగా అందించారు. ప్రజాబాహుళ్యంలో ధర్మజిజ్ఞాస మరింతగా పెరగడానికి పీలుగా కార్తికపురాణం, మాఘపురాణం వంటి ఉపపురాణాలను అందించారు. పన్నెండు నెలల పేర్లతోనూ పురాణాలున్నాయి. అయితే అతిపవిత్రమైన వైశాఖ, కార్తిక, మాఘమాసాలకు సంబంధించిన పురాణాలను మనవారు ఆయా మాసాల్లో నిత్యపారాయణ చేస్తారు.

డా. యల్లాప్రగడ మల్లికార్జునరావు

మాఘమాసం శైవ వైష్ణవులిద్దరికీ పవిత్రమే. కార్తికంలో ఉపవాసం. మాఘంలో స్నానం గొప్ప ఫలితాలు కలిగిస్తాయని చెబుతారు. అందుకే మాఘమాసంలో సూర్యోదయానికి ముందు చాలామంది చెరువులు, నదులు, కాలువల వద్ద మాత్రమే కాక సముద్రాల్లో కూడా మాఘస్నానం చేసే భక్తులు కనిపిస్తుంటారు.

ప్రాతర్మాఘే బహిఃస్నాన వ్రతు కోటి ఫలప్రదం

సర్వ పాప హరం పుణ్యం సర్వపుణ్య ఫలప్రదమ్

అంటూ ముమ్మారు నీటిలో మునిగి సూర్యునికి నమస్కరిస్తారు. మాఘమాసంలో స్నానవిధి అంతా నిర్దిష్టమైన సంకల్పాన్ని అనుసరించి ఉంటుంది.

పురాణ విశేషాలు

మాఘపురాణంలో మొత్తం 30 అధ్యాయాలు ఉన్నాయి. ఎవరి ఫలశ్రుతి అధ్యాయం ఉంటుంది. ఒకటో అధ్యాయంలో శౌనకాది మునులు యజ్ఞం చేయ్యాలనుకోవడం కనిపిస్తుంది. దీనికి పూర్వ రంగంగా మాఘమాస విశిష్టత, స్నాన సంకల్పం ఉంటాయి. రెండో అధ్యాయంలో దిలీప మహారాజు కథ ప్రారంభమవుతుంది. ఆ తర్వాత వింధ్యపర్వతం కథ. కుత్సురుడు, మృగశృంగుడు, సుశీల, యమలోక విశేషాలు, పుష్కరుని వృత్తాంతం, మృగ శృంగుని వివాహం ఉంటాయి. తరువాత ఏఏ పుణ్యక్షేత్రాల్లో మాఘస్నానం చేస్తే ఎంత పుణ్యం కలుగుతుందనే విషయాలుంటాయి. పదమూడో అధ్యాయంలో శివుడు పార్వతికి మాఘమాస మహిమను చెప్పడం కనిపిస్తుంది. ఆ తర్వాత ఒక స్త్రీ భర్తతో సహా స్వర్గానికి వెళ్లడం. ఈ మాసంలో జరిగే పూజను చూసి ఒక ఆడ కుక్క కూడా వసుమతి అనే రాజుగా మారడం. అలాగే మరో స్త్రీ తన కప్పురూపాన్ని విడిచిపెట్టడం, వ్యాపారికి మాస ఫలం దక్కడం కనిపిస్తాయి. 19వ అధ్యాయం ఏకాదశి మహిమను వివరిస్తుంది. భీష్మాచార్యుడు ఏకాదశి వ్రతం చెయ్యడం, దత్తాత్రేయుడు కార్తవీర్యార్జునునికి ఉపదేశం ఇవ్వడం, గంగాజల మాహాత్మ్యం, కన్యల శాప విమోచనం, విశ్వామిత్రునికి వానర ముఖం రావడం, ముద్గళుని మహారాజు కథ, సుధర్ముడు తండ్రి దగ్గరకు చేరడం, రుక్మిక అనే కన్య వృత్తాంతం, విష్ణువు బ్రహ్మరుద్రాదులకు హితబోధ చేయడం, క్షీరసాగర మథనం, త్రికార అనే కథతో 30 అధ్యాయాలు ముగుస్తాయి.

మాఘపురాణంలో అందరికీ తెలిసిన కథలెన్నో ఉన్నా మరెన్నో ఆసక్తికరమైన కథలు కూడా ఉన్నాయి. మాఘస్నానమహిమను తెలిపే కథలు కొన్ని ఉన్నాయి. వాటిలో 22వ అధ్యాయంలో గంగాజల మహిమను తెలిపే కథ ఒకటి

ఉంది. అలాగే కొందరు కన్యలు ఒక గురుకుల విద్యార్థి పరస్పరం శపించుకున్నప్పుడు ప్రవేణీ సంగమ స్నానంతో వారి శాపాలు తొలగిపోవడం తదితర విశేషాలు కనిపిస్తాయి. దీంతోపాటు ఒక గంధర్వ స్త్రీ విశ్వామిత్రుణ్ణి మోహింప చేసినప్పుడు ఆ స్త్రీ భర్త విశ్వామిత్రుణ్ణి, ఆమెను శపించిన సన్నివేశం కనిపిస్తుంది. వివరకు నారదమహర్షి విశ్వామిత్రుని వద్దకు వచ్చి గంగా జలమహిమను తెలిపి ఆ జలంతో విశ్వామిత్రునికి, గంధర్వ స్త్రీకి వచ్చిన శాపాన్ని పోగొట్టుకునే ఉపాయాన్ని వివరించడం కనిపిస్తుంది. తరువాత సులక్షణ మహారాజుకు సుధర్ముడనే కుమారుడు జన్మించడం అతను పుట్టినప్పటినుంచి కష్టాలు పడి చిట్టచివరకు మాఘ స్నానం పుణ్యంతో తండ్రిని చేరి పట్టాభిషిక్తుడు కావడమనే కథ కనిపిస్తుంది. 27వ అధ్యాయంలో రుక్షక అనే స్త్రీ బ్రహ్మను గురించి తపస్సు చేస్తుంది. బ్రహ్మ వరఫలంగా ఆమె తిలోత్తమ అనే అప్సరసగా మారడం, సుందోపసుందులనే రాక్షస సోదరులు తిలోత్తమ కోసం వారిలో వారు తగవులాడుకుని చనిపోవడం కనిపిస్తుంది. వివరిగా శ్రీ మహావిష్ణువు బ్రహ్మరుద్రులకు చేసిన హితబోధ ఎంతో జ్ఞానప్రదాయినిగా ఉంటుంది. త్రిమూర్తుల మధ్య భేదాన్ని పాటించడం సమంజసం కాదని చెప్పడం కనిపిస్తుంది. సృష్టి, స్థితి, లయాలను పాటించేందుకు అనువుగా ప్రత్యేక రూపధారణ జరిగింది తప్ప ముగ్గురం ఏకాత్మ స్వరూపులమేననే విషయాన్ని విష్ణువు ఈ అధ్యాయంలో ప్రబోధిస్తాడు.

దేవపారిజాతం

ముప్పయ్యో అధ్యాయంలో క్షీరసాగర మథనం కథ ఉంది. ఈ కథకు కొనసాగింపుగా పారిజాతం. తులసిచెట్ల ఆవిర్భావం విశేషాల వివరణ కూడా ఉంది. శ్రీ మహావిష్ణువు జగన్మోహిని రూపంలో అమృతాన్ని పంచిన తర్వాత అమృత భాండాన్ని దేవేంద్రుడు భద్రపరిచే సమయంలో రెండు అమృత బిందువులు నేలమీద రాలాయి. అవే– ఒకటి పారిజాతంగా, మరొకటి తులసిగా మొలిచాయి. వాటిని ముందుగా చూసి సంరక్షించిన వాడు శ్రీకృష్ణుని మామ, సత్యాభామ తండ్రి సత్రాజిత్తు. ఈయన పెంపకంలోనే పారిజాతం పూలు పూసింది. దేవేంద్రుడు ఆ పువ్వులను సత్రాజిత్తుకు తెలియకుండా రోజూ తీసుకుపోతుండే వాడు. ఎవరో వచ్చి పుష్పాలను తీసుకుపోతున్నారని గ్రహించిన సత్రాజిత్తు మంత్రాక్షతలను పారిజాతంపై వల్లుతాడు. మరుసటి రోజు పూల కోసం వచ్చిన దేవేంద్రుడు సత్రాజిత్తు చల్లిన మంత్రాక్షతల ప్రభావంతో మైకం కమ్మి అక్కడే పడిపోతాడు. విషయాన్ని గమనించిన నారదుడు శ్రీకృష్ణునికి ఈ విషయం తెలియచేశాడు. విష్ణురూపుడైన కృష్ణుడు సత్రాజిత్తుకు దైవ నిర్ణయాన్ని చెబుతాడు. ఇంద్రునికి పారిజాతాన్ని ఇచ్చి తులసిని మాత్రం ఉంచుకొమ్మని చెప్పి ఒప్పిస్తాడు. ఈ కథలన్నీ దైవపరంగా ఉంటే 30వ అధ్యాయంలో కనిపించే చిట్టచివరి కథ క్రూర అనే స్త్రీ కథ. ఈ కథలో అత్తమామలు కోడలిని హింసించ కూడదనే సర్వకాల సమ్మోదమైన సందేశం కనిపిస్తుంది. మాఘపురాణం అమోఘమైన పుణ్యఫల సాధనంగానే కాక సామాజిక సందేశ సమ్మిళితంగా కూడా అలరారుతూ ఉంది.

కార్తికం, మాఘం రెండూ మనకు పవిత్ర మాసాలు. కార్తికంలో ఉపవాసం, స్నానం ముఖ్యమైనవి కాగా, మాఘమాసంలో చేసే పవిత్ర స్నానం అనంత పుణ్యఫలాలనిస్తుంది.

మన దగ్గరున్న అన్ని సంపదలకన్న విలువైనది అధ్యాత్మిక సంపద

ప్రతి గురువారం

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ప్రతి గురువారం

విశాఖపట్నంలో

అందుబాటులో ఉంటారు

ఉ॥ 10 నుండి 5 వరకు

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3.3.2 Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years

Sl. No.	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the conference	Name of the conference	National / International	Year of publication	ISBN number of the proceeding	Affiliating Institute at the time of publication	Name of the publisher

2019-20

Sl. No.	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the conference	Name of the conference	National / International	Year of publication	ISBN/ISSN number of the proceeding	Affiliating Institute at the time of publication	Name of the publisher
1	Dr. G. Ramesh	Orchid Biology: Recent Trends and Challenges	*Structural Adaptations of Bulbophyllum and Dendrobium (Orchidaceae) to the Epiphytic Habitat and their Phylogenetic Implications*				2020	https://doi.org/10.1007/978-981-32-9456-1_15	Hindu College, Guntur	Springer
2	Dr. Krishna Naragani	Medicinal Plants : Biodiversity, Sustainable Utilization and Conservation	*Rare Actinobacteria Nocardiopsis lucentensis VLK-104 Isolated from Mangrove Ecosystem of Krishna District, Andhra Pradesh*				2020	ISBN 978-981-15-1635-1 ISBN 978-981-15-1636-8 (eBook) https://doi.org/10.1007/978-981-15-1636-8	Hindu College, Guntur	Springer
3	Dr. P. Venu Gopal	OBE – POSSIBILITIES AND CHALLENGES	*Preparation of Learning Out-Come Based Curriculum Framework (Locf) For Economics*		NATIONAL WORKSHOP		2020		Hindu College, Guntur	ANR College, Gudivada
4	Dr. G. Vijaya Ratna Kumar	Proceedings of The Discourses of Feminism and Gender Empowerment in Contemporary Indian Literature and Media	*डा॰ सुशीला टाकभौरे की कहानियों में दलित नारी संवेदना*				2020		Hindu College, Guntur	

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3.3.2 Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years

Sl. No.	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the conference	Name of the conference	National / International	Year of publication	ISBN number of the proceeding	Affiliating Institute at the time of publication	Name of the publisher
5	Dr. G. Vijaya Ratna Kumar	Proceedings of The Nationalism Depicted in Modern Hindi and Telugu Literature	*भारतेन्दु हरिचन्द्र की राष्ट्रीय भावना*				2020		Hindu College, Guntur	
6	Smt. Sk. Baji	Proceedings of The Nationalism Depicted in Modern Hindi and Telugu Literature	हिन्दी और तेलुगु साहित्य में रा ष्ट्रीय चेताना				2020		Hindu College, Guntur	
7	Smt. Sk. Baji	Proceedings of प्रेमचन्द के क्या साहित्य की प्रासंहिकाता	पेंमचन्द के कहानियों में प्रस्तुत गीतों का माहत्व				2020		Hindu College, Guntur	
8	Smt. Sk. Baji	Proceedings of Social, Ethical and Cultural Values as Depicted in Drama	नाटक क्या है । प्राचीन हिंदी नाटक और आधुनिक हिंदी नाटक का उदभव और विकास				2020		Hindu College, Guntur	
9	Dr. S.V.S. Girija	*Angular Statistics,*	*Angular Statistics,*				2019	ISBN 9780367030001	Hindu College, Guntur	CRC Press
10	Dr. K. Sreelakshmamma	Challenges and Opportunities for Agricultural Development in India	*Problems and Prospects of Agricultural Marketing in India*				2019	ISBN: 978-81-944315-2-7	Hindu College, Guntur	Roshan Publishers, Visakhapatnam
11	Dr. K. Sreelakshmamma	Development of Aquaculture in India	*Status of Fishermen Community in India*				2019	978-93-8911-720-2	Hindu College, Guntur	City Publication, New Delhi

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12	Dr. K. Sreelakshmamma	Migration, Urbanization and Slums	*Socio-Demographic Features of Workers in an Urban Centre – A Review*				2019	978-93-8911-721-9	Hindu College, Guntur	City Publication, New Delhi
13	Dr. K. Sreelakshmamma	Status of Indian Agriculture	*Problems and Prospectus of Agricultural Marketing in India*				2019	978-93-8900-764-0	Hindu College, Guntur	Lakshitha Book Distributors
14	Dr. K. Sreelakshmamma	Status of Indian Agriculture	*Status of Organic Farming in India – An Overview*				2019	978-93-8900-764-0	Hindu College, Guntur	Lakshitha Book Distributors
15	Dr. K. Sreelakshmamma	Perspectives of Economic Development: Agriculture and Rural Industrialization in the Economy of Andhra Pradesh	*Skill Development and Employment in India – A Review*				2019	978-81-944315-6-5	Hindu College, Guntur	Roshan Publications, Visakhapatnam
16	Dr. K. Sreelakshmamma	Sustainable Agriculture in India - Issues and Challenges	*Determinants of Farmers' Suicides*				2019	978-93-8911-725-7	Hindu College, Guntur	City Publication, New Delhi
17	Dr. K. Sreelakshmamma	Sustainable Agriculture in India - Issues and Challenges	*Problems of Women Agricultural Labourers – Some Issues*				2019	978-93-8911-725-7	Hindu College, Guntur	City Publication, New Delhi
18	Dr. K. Sreelakshmamma	Sustainable Agriculture in India - Issues and Challenges	*Polavaram Project: A Life Line to Andhra Pradesh*				2019	978-93-8911-725-7	Hindu College, Guntur	City Publication, New Delhi

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Sl. No.	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the conference	Name of the conference	National / International	Year of publication	ISBN number of the proceeding	Affiliating Institute at the time of publication	Name of the publisher
19	Dr. Y. Mallikarjuna Rao	Bhakthi	నందామయా గురుడా...				2020	ISSN: 2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
20	Dr. Y. Mallikarjuna Rao	Bhakthi	చైతన్యం పెంచే.... యోగనిద్ర				2019	ISSN: 2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
21	Dr. Y. Mallikarjuna Rao	Bhakthi	లాలి పరమానంద				2019	ISSN: 2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
22	Dr. Y. Mallikarjuna Rao	Bhakthi	సమర్థ సద్గురు				2019	ISSN: 2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad

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Orchid Biology: Recent Trends & Challenges

Springer

15 Structural Adaptations of *Bulbophyllum* and *Dendrobium* (Orchidaceae) to the Epiphytic Habitat and Their Phylogenetic Implications

G. Ramesh, J. Ramudu, S. M. Khasim, and K. Thammasiri

Abstract

The morpho-anatomical studies in *Bulbophyllum* and *Dendrobium* (Orchidaceae) with special reference to ecological adaptation and phylogenetic implications have been carried out. The vegetative parts were collected from different parts of North-East Himalaya and Western and Eastern Ghats of India. All were epiphytes belonging to tribe Dendrobieae. These plant parts were fixed in FAA (Formaline-Acetic acid-Alcohol) and usual methods of microtomy had followed. Stomata were confined to abaxial surface in all the investigated taxa. The presence of stomatal ledges and substomatal chambers is helpful in reducing leaf transpiration and evaporation of water. Absorbing trichomes were recorded only in Sikkim collections of *D. anceps* whereas they were absent in Darjeeling collections. In case of *D. herbaceum* and *D. moschatum*, these were present only in Kerala collections and absent in Karnataka collections. Single- or multi-layered velamen has been reported in both genera. It was observed that tilosomes were always associated with single layered velamen roots whereas completely absent in multilayered velamen taxa. Based on anatomical data, sectional delineation and phylogenetic interrelationships have been discussed.

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Keywords
Bulbophyllum · *Dendrobium* · Anatomical adaptations · Habitat tolerance · Phylogenetic implications

15.1 Introduction

The Orchidaceae constitutes one of the largest families of flowering plants comprising about 28,484 species (Govaerts et al. 2017). It contributes about 40% of the monocotyledons (Rasmussen 1985). In India, it represents the second largest flowering plant family with 1350 species (Jalal and Jayathi 2012) and contributes about 10% of Indian flora (Jain 1980; Kumar and Manilal 1994). A majority of orchid habitats in India are dwindling in state due to many anthropogenic activities. The present paper deals with some of the insights in anatomy related to ecological adaptability and phylogenetic interrelationship of genera *Bulbophyllum* and *Dendrobium*.

Both *Bulbophyllum* and *Dendrobium* belong to the tribe Dendrobieae Endl. and sub tribes Bulbophyllinae Schltr. and Dendrobiinae Lindl. respectively (Dressler 1993). In India, the tribe Dendrobieae is represented by about 189 species, distributed in Western and Eastern Ghats and, Eastern and Western Himalayas. Most of the taxa are primarily epiphytic, although some are lithophytic or terrestrial. In general, the great diversity of orchids and their different habitats have been made possible by structural, ecological and physiological adaptations (Mehra and Vij 1974; Khasim and Mohana Rao 1986; Mohana Rao and Khasim 1987a, b; Pridgeon 1986; Arditti 1992; Stern and Morris 1992). Vegetative structures such as roots, stems and leaves are specialized in water and nutrient absorption (Benzing et al. 1983; Moreira and Isaias 2008). Physiologically, the Crassulacean Acid Metabolism (CAM) helps in water economy by closure of stomata during the day (Luittge 2004) and, photosynthesis in roots is equally important in the maintenance of oxygen supply (Dycus and Knudson 1957; Moreira et al. 2009).

However, the vegetative anatomy of this highly evolutionary important family is completely neglected or has received little attention. From the ecological point of view Sanford (1974) did some work on African orchids, Kaushik (1983) on some Himalayan orchids and Metusala et al. (2017) on *Dendrobium* of Indonesia. During the last two decades few important monographs on orchid biology and systematics have appeared (Dressler 1993; Vermeulen 1993; Pridgeon et al. 1999, 2001, 2003, 2005; Ramesh et al. 2017). By critical reading of the available literature, it is evident that the authors had studied the anatomy with respect to systematics; but they did not explain the ecological adaptation of orchids. From the ecological point of view Sanford (1974) did some work on African orchids and Kaushik (1983) on some Himalayan orchids. As such, there has been no single paper on anatomy of orchids in relation to ecological adaptability for the last 20 years. In view of this the present anatomical investigation has been undertaken in the *Bulbophyllum* and *Dendrobium* species, the largest genera in the family Orchidaceae, so as to throw light on their

ecological adaptability and also ascertain the tribal, subtribal and sectional delineation, and phylogenetic relationships.

Plant materials were collected from Arunachal Pradesh, Darjeeling, Sikkim, Himalayas, Karnataka and Kerala at various altitudes over a period of 3 years (Table 15.1, Fig. 15.1). Plants were identified with the help of standard floras (Hooker 1894, 1895; King and Pantling 1898; Brühl 1926; Bose and Bhattacharjee 1980; Abraham and Vatsala 1981; Hegde 1984; Dressler 1993; Manilal and Kumar 2004; Mabberley 2008); these were confirmed by comparing them with the authentic herbarium specimens stocked at the Botanical Survey of India, Coimbatore,

Table 15.1 [a]Details of collections of orchid plant materials

S.No.	Species	Place, altitude and date of collection	Host tree	Accession No.
	Family: **ORCHIDACEAE**			
1	Subfamily: **EPIDENDROIDEAE**			
	Tribe: **DENDROBIEAE LINDL.**			
	Subtribe: **BULBOPHYLLINAE**			
	BULBOPHYLLUM Thouars			
	Bulbophyllum affine Lindl.	(i) Tipi (Arunachal Pradesh), 1500 m; May, 2011	*(i) Castonopsis indica*	(i) **RO1** (Arunachal Pradesh)
		(ii) Araria (Darjeeling), 1650 m; April, 2011	*(ii) Azadirachta indica*	(ii) **RO2** (Darjeeling)
2	*B. bisetum* Lindl.	(i) Jalalgarh (Darjeeling), 2250 m; February, 2011	(i) *Azadirachta indica*	***(i)*** *RO3*
3	*B. careyanum* W.J. (Hook.) Spreng.	(i) Packyong (Sikkim), 2500 m; February , 2011	(i) *Saurauia nepalensis*	(i) **RO4**
4	*B. cauliflorum* Hk. f.	(i) Jalalgarh (Darjeeling), 2250 m; February, 2011	(i) *Mangifera indica*	(i) **RO5**
5	*B. cornutum* (Lindl.) Rchb.f.	(i) Araria (Darjeeling), 1650m; February, 2011	(i) *Alnus nepalensis*	(i) **RO6**
6	*B. crassipes* J.D. Hook. f.	(i) Qasba (Darjeeling), 1250 m; February, 2011	(i) *Schima wallichii*	(i) **R07**
7	*B. fischerii* Seidenf.	(i) Jalalgarh (Darjeeling), 2250 m;	(i) *Mangifera indica*	(i) **R08**
		(ii) Lingtam (Sikkim), 2680 m; February, 2011	(ii) *Meliosma dillenifolia*	(ii) **R09**
8	*B. khasyanum* Griff.	(i) Taplejorg (Darjeeling), 1650 m; February, 2011	(i) *Schima wallichii*	(i) **R10**

(continued)

Table 15.1 (continued)

S.No.	Species	Place, altitude and date of collection	Host tree	Accession No.
9	*B. protractum* Hook. f.	(i) Ramda (Arunachal Pradesh), 1650 m, May 2011.	(i) *Elaeocarpus floribundus*	(i) **R11**
10	*B. scabratum* Rchb. f.	(i) Saddlepoint (Arunachal Pradesh, 2000 m; May 2011	(i) *Bischofia jaramica*	(i) **R12**
11	*B. stenobulbon* Par et Rchb. f.	(i) Qasba (Darjeeling), 1250 m; February, 2011	(i) *Alnus nepalensis*	(i) **R13**
12	*B. tremulum* Wight.	(i) Lingtam (Sikkim), 2680 m; February, 2011	(i) *Castanopsis indica*	(i) **R14**
13	*B. umbellatum* Lindl.	(i) Packyong (Sikkim), 2500 m; February, 2011	(i) *Alnus nepalensis*	(i) **R15** (Sikkim)
		(ii) Araria (Darjeeling), 1650 m; February, 2011	(ii) *Alnus nepalensis*	(ii) **R16** (Darjeeling)
	SUBTRIBE*: DENDROBIINAE*			
1	***DENDROBIUM* Swartz**	(i) Araria (Darjeeling), 1850 m; February, 2011	(i) *Alnus nepalensis*	(i) **R17 (**Darjeeling)
	Dendrobium anceps Sw.	(ii) Packyong (Sikkim), 2500 m; February, 2011	(ii) *Persea oderatissima*	(ii) **R18** (Sikkim)
2	*D. bicameratum* Lindl.	(i) Phidim (Darjeeling), 2000 m; February, 2011	(i) *Mangifera indica*	(i) **R19**
3	*D. densiflorum* Lindl.	(i) Phidim (Darjeeli ng), 2000 m; February, 2011	(i) *Schima wallichii*	(i) **R20**
4	*D. haemoglossum* Thw.	(i) Qasba (Darjeeling), 1785 m; February, 2011	(i) *Schma wallichii*	(i) **R21**
5	*D. herbaceum* Lindl.	(i) Karuman code (Kerala), 985 m; January, 2011	(i) *Mangifera indica*	(i) **R22** (Kerala)
		(ii) Khanapur (Karnataka), 850 m; June, 2011	(ii) *Terminalia elliptica*	(ii) **R23** (Karnataka)
6	*D. heyneanum* Lindl.	(i) Karuman code (Kerala), 985 m; June, 2011	(i) *Phoenix sylvestris*	(i) **R24**
7	*D. jenkinsii* Wall. ex. Lindl.	(i) Jalalgarh (Darjeeling), 1750 m; February, 2011	(i) *Azadirachta indica*	(i) **R25**

(continued)

Table 15.1 (continued)

S.No.	Species	Place, altitude and date of collection	Host tree	Accession No.
8	*D. microbulbon* A. Rich.	(i) Palavara (Kerala), 950 m; January, 2011	(i) *Terminalia bellirica*	(i) **R26** (Kerala)
		(ii) Halsi (Karnataka), 850 m; June, 2011	(ii) *Syzygium cumini*	(ii) **R27** (Karnataka)
9	*D. moschatum* (Buch.-Ham.) Sw.	(i) Karuman code (Kerala), 925 m; January, 2011	(i) *Mangifera india*	(i) **R28** (Kerala)
		(ii) Hanbur (Karnataka), 875 m; June, 2011	(ii) *Phoenix sylvestris*	(ii) **R29** (Karnataka)
10	*D. nobile* Lindl.	(i) Araria (Darjeeling), 2210 m; February, 2011	(i) *Alnus nepalensis*	(i) **R30**
11	*D. nutantiflorum* Hawkes & Heller	(i) Peringammala (Kerala), 950 m; June, 2011	(i) *Madhuca latifolia*	(i) **R31**
12	*D. pendulum* Roxb.	(i) Rongli (Sikkim), 1950 m; February, 2011	(i) *Albizia gamblei*	(i) **R32**

[a]Arranged according to Dressler (1993)

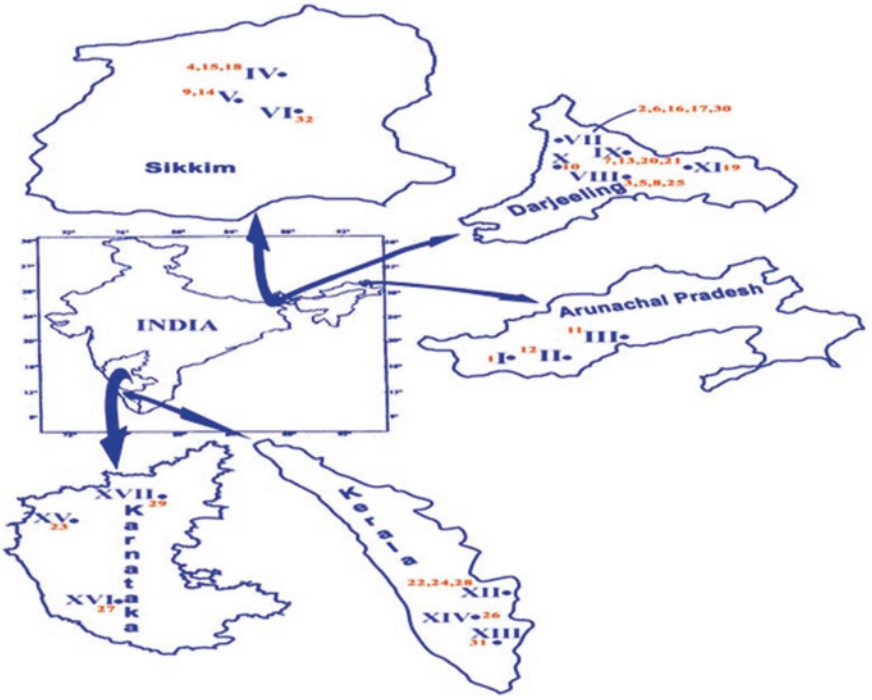

Fig. 15.1 India map and places of collection of orchid plant material

India. Voucher specimens were deposited in the Department of Botany and Microbiology, Acharya Nagarjuna University, India.

Vegetative organs such as leaves, stems, pseudobulbs and roots were fixed in FAA (5 cc formalin + 5 cc acetic acid + 90 cc 70% ethanol) for 24 h and then they were transferred to 70% alcohol and stored in it for laboratory studies. Free-hand cross sections of all vegetative organs were made at standardized levels (Metcalfe 1963; Cutter 1978). Cross section of mature leaves was done in a region equidistant from the base and apex of lamina. Stems were sectioned at median internodes, and mature roots at half way between the apex and junction with the rhizome. Sections were stained with safranin and fast green. For leaf epidermal peelings, small bits of leaves were put in 10% potassium hydroxide solution and then boiled until the epidermis was loosened from the mesophyll and veins. These peelings were mounted in 50% glycerine.

15.2 General Anatomy of *Bulbophyllum* and *Dendrobium*

The genera *Bulbophyllum* and *Dendrobium* are sympodial orchids, in which growth of the stem is arrested at certain stage and shoots are produced laterally from the base.

15.2.1 Leaf

Leaf anatomical features of *Bulbophyllum* and *Dendrobium* were given in the Tables 15.2 and 15.3. In a majority of the taxa studied here, the leaf is thick and fleshy. A fully developed leaf consists of a tubular leaf sheath and a lamina, often separated by an abscission layer, which involves in shedding and consequently helps in reducing the transpiring surfaces under stress conditions (Goh and Kluge 1989). In cross section, the leaf is generally V-shaped at the midrib and flattened at the laminar region.

Epidermal cells possess smooth and thin walls in almost all investigated taxa belonging to tribe Dendrobieae. According to Solereder and Meyer (1930) smooth cell walls are present in advanced epiphytic orchids whereas sinuous walls in primitive terrestrial ones.

In most of the presently studied taxa, the size of the adaxial epidermal cells is comparatively larger than abaxial ones. In some cases, these cells are two or three times larger in their size than the abaxial epidermal cells (Fig. 15.2a–d). Khasim (1996) reported adaxial epidermal cells that are three times larger than abaxial ones in *Paphiopedilum fairrieanum*. Mohana Rao and Khasim (1987b) reported bulliform cells on adaxial surface in *Anthogonium gracile* of Thuniinae. Bulliform cells are also reported in presently investigated taxon viz., *D. moschatum*.

Stomata The stomata are hypostomatic in distribution, restricted to abaxial surface of leaf. Similarly hypostomatic distribution is found in other groups of Orchidaceae (Möbius 1887; Singh 1981; Williams 1979; Avadhani et al. 1982). Interestingly Vij et al. (1991) observed the hypostomatic leaves in mesophytic orchids. Rasmussen

Table 15.2 **Leaf:** anatomical features in *Bulbophyllum* (in μm)

Anat. feat.	Access. no.															
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1. Absorbing trichome	–	–	+	–	+	+	+	–	–	–	–	+	+	–	–	+
2. Cuticle thickness	0.008	0.015	0.011	0.009	0.007	0.004	0.012	0.009	0.008	0.005	0.005	0.019	0.008	0.008	0.007	0.005
3. Stomatal width (two gua rd cells including pore)	0.023	0.018	0.021	0.019	0.016	0.024	0.028	0.024	0.020	0.011	0.021	0.022	0.015	0.018	0.017	0.014
4. Stomatal length (only guard cell)	0.017	0.012	0.019	0.015	0.019	0.011	0.021	0.011	0.015	0.008	0.012	0.011	0.018	0.019	0.015	0.012
5. Midrib vb. Size	0.089	0.075	0.062	0.084	0.058	0078	0071	0.075	0.069	0.08	0.086	0.083	0.077	0.054	0.095	0.038
6. Laminar vb. size	0.041	0.047	0.052	0.051	0.044	0.049	0.057	0.064	0.058	0.061	0.047	0.058	0.062	0.042	0.050	0.032
7. Water storage cell	0.064	0.051	0.059	0.062	0.054	0.064	0.057	0.060	0.069	0.068	0.066	0.054	0.056	0.058	0.061	0.051
8. Substomatal chamber size	0.023	0.021	0.021	0.021	0.020	0.019	0.025	0.018	0.021	0.026	0.020	0.029	0.027	0.022	0.024	0.024
9. No.of ph. cap layers	3	4	3	3	2	3	2	3	2	3	5	3	5	4	2	2
10. No.of xy. cap layers	2	4	1	2	A	A	1	2	1	2	2	1	4	2	2	1

[1. *Bulbophyllum affine* (Arunachal Pradesh), 2. *B. affine* (Darjeeling), 3. *B. bisetum,* 4. *B. careyanum,* 5. *B. cauliflorum,* 6. *B. cornutum,* 7. *B. crassipes,* 8. *B. fischerii* (Darjeeling), 9. *B. fischerii* (Sikkim), 10. *B. khasyanum,* 11. *B. protractum,* 12. B. scabratum, 13. B. stenobulbon, 14. B. tremulum, 15. B. umbellatum (Sikkim).16. B. umbellatum (Darjeeling)]

ph. = phloem, xy. = xylem, vb. = vascular bundles; + = present, – = absent

Table 15.3 **Leaf:** anatomical features in *Dendrobium* (in μm)

Anat. feat.	Access. No.															
	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
1. Absorbing trichome	–	+	–	–	–	+	–	+	+	–	+	+	–	–	–	+
2. Cuticle thickness	0.010	0.007	0.009	0.006	0.004	0.008	0.006	0.011	0.006	0.009	0.004	0.004	0.008	0.007	0.005	0.012
3. Stomatal width (two guard cells including pore)	0.020	0.025	0.028	0.019	0.029	0.015	0.014	0.022	0.019	0.021	0.015	0.022	0.017	0.025	0.028	0.011
4. Stomatal length (only guard cell)	0.015	0.018	0.010	0.012	0.012	0.014	0.017	0.012	0.019	0.022	0.015	0.012	0.018	0.011	0.015	0.025
5. Mid vb. Size	0.082	0.070	0.078	0.071	0.057	0.068	0.083	0.079	0.088	0.081	0.078	0.076	0.081	0.085	0.073	0.084
6. Laminar vb. size	0.051	0.055	0.047	0.060	0.041	0.048	0.055	0.063	0.059	0.044	0.057	0.048	0.041	0.062	0.054	0.059
7. Water storage cell	0.065	0.062	0.067	0.064	0.068	0.060	0.067	0.057	0.066	0.026	0.059	0.068	0.061	0.069	0.053	0.057
8. Substomatal chamber size	0.026	0.027	0.021	0.029	0.025	0.023	0.029	0.028	0.026	0.021	0.025	0.020	0028	0.022	0.022	0.024
9. No. of ph. Cap layers	2	2	3	3	3	3	2	3	2	2	2	2	3	2	3	2
10. No. of xy. Cap layers	1	–	2	2	1	2	1	2	2	–	1	1	-	+	1	1

[17. *Dendrobium anceps* (Darjeeling), 18. *D. anceps* (Skkim), 19. *D. bicameratum*, 20. *D. densiflorum*, 21. *D. haemoglossum*, 22. *D. herbaceum* (Kerala), 23. *D. herbaceum* (Karnataka), 24. *D. heyneanum*, 25. *D. jenkinsii*, 26. *D. microbulbon* (Kerala), 27. *D. microbulbon* (Karnataka), 28. *D. moschatum* (Kerala), 29. *D. moschatum* (Karnataka), 30. *D. nobile*, 31. *D. nutantiflorum*, 32. D. pendulum

ph. = phloem, xy. = xylem, vb. = vascular bundles; + = present, – = absent

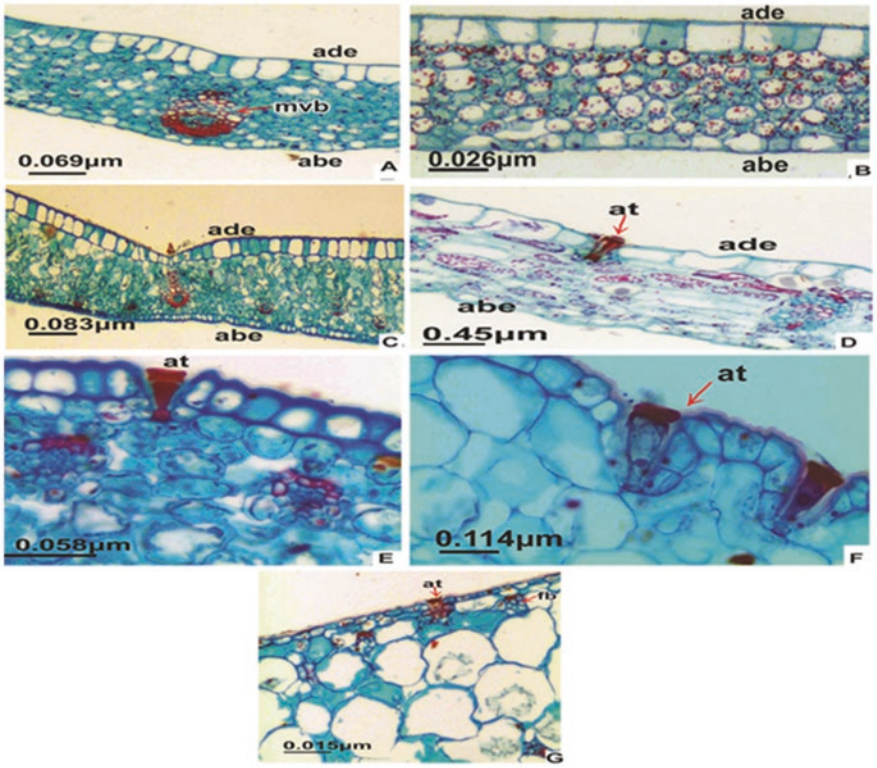

Fig. 15.2 **a**–**g**. Leaf
(**a**) *Bulbophyllum fischerii.* Leaf cross section showing larger adaxial epidermal cells and midrib vascular bundle
(**b**) *B. khasyanum.* Leaf cross section showing adaxial and abaxial epidermis
(**c**) *B. herbaceum.* Leaf cross section showing larger adaxial epidermal cells and midrib vascular bundle
(**d**) *B. umbullatum* (Sikkim collection). Leaf cross section showing absorbing trichome towards adaxial epidermis
(**e**) *B. herbacetum*. Leaf cross section indicating elongated 3-celled absorbing trichome on adaxial epidermis
(**f**) *B. umbellatum* (Darjeeling collection). Leaf cross section showing absorbing trichomes towards adaxial epidermis
(**g**) *Dendrobium anceps.* Leaf cross section indicating the absorbing trichome and fibre bundles towards adaxial epidermis

(1987) opined that hypostomaty is more frequent in mesophytic orchids whereas amphistomaty dominates in those of dry and humid habitats. Parkhurst (1978) observed that thick leaves tend to be amphistomatous, thus producing a secondary dependence of stomatal distribution on the environment. The thick leaves, generally associated with crassulacean acid metabolism have been considered an additional feature promoting amphistomaty in orchids (Rasmussen 1987). During the unfavourable period leathery leaves get folded and, in *R. retusa* two sides of lamina come so close to each other that there is no chance of transpiration from the adaxial

side of leaf (Kaushik 1983). With few exceptions, cyclocytic stomata with 5–6 subsidiary cells have been observed in presently investigated taxa. Epiphytes generally have smaller stomata than terrestrials. In the presently investigated taxa, the width of guard cells (including pore) varies among *Bulbophyllum* species (minimum of 0.011 μm to maximum 0.028 μm) and also *Dendrobium* (from 0.011 to 0.029 μm). Guard cells with prominent cuticular ledges (stomatal ledges) were observed on the leaf surface view of presently investigated taxon *B. affine* and *B. careyanum*. In *D. nobile* also, cuticular projections were observed around the stomatal apparatus; this type of projections has not been reported so far in any other orchid.

Absorbing trichomes The trichomes known to be absorbing in function, are 2 or 3-celled structures with dome-shaped apical cell and basal stalk cell (Fig. 15.2e–g). Kaushik (1983) preferred to call them as 'Handle cells'. The presence of absorbing trichomes is a regular feature in the members of Epidendroideae except tribe Vandeae (Khasim 1986). However, in the present investigation, these were observed in some species such as *Bulbophyllum bisetum, B. scabratum, B. stenobulbon*, *B. umbellatum* and also in *Dendrobium anceps, D. densiflorum, D. herbaceum, D. heyneanum* and *D. jenkinsii*. Pridgeon (1981) also studied the absorbing trichomes in Pleurothallidinae. He stated that the movement of water-soluble stain in these trichomes indicates an absorbing function similar to that of absorbing process of some bromeliad trichomes (Schimper 1888, quoted in Tomlinson 1969; Benzing et al. 1976).

Hypodermis In the presently investigated taxa, hypodermis is almost absent. However, fibre bundles at hypodermal position have appeared in *D. anceps* (Fig. 15.2g). Isaiah (1993) also reported fibre bundles in *Agrostophyllum khasianum, B. bhotanense* and *Epidendrum xanthum*. Mohana Rao and Khasim (1987b) observed these fibre bundles in *Agrostophyllum callosum, Cymbidium grandiflorum, C. lowianum, C. marstersii, C. traceyanum* and *Epidendrum radicans*. They also stated that fibre bundles provide mechanical strength to the plant body.

Mohana Rao and Khasim (1987b, c) reported multispiral thickenings in hypodermal cells in *B. dyerianum, Phaius maculatus, Pholidota imbricata* and *Otochilus alba.* Isaiah (1993) also observed hypodermal cells with multispiral thickenings in *B. bhotanense, B. gymnopus* and *D. jenkinsii*.

Mesophyll In all the investigated taxa, mesophyll is homogeneous, not differentiated into palisade and spongy parenchyma. Mesophyll tissue is tightly packed in some cases, which favours the fixation of carbon through C_4 pathway. Various tracheoidal elements including water storage cells with cellulosic thickenings and without thickenings were observed in the presently studied taxa. Olatunji and Nengim (1980), who coined the term 'tracheoidal elements', opined that certain specialized elements which possess annular, spiral or pitted secondary wall thicken-

ings, resemble the tracheids of vascular system. Pridgeon (1986) referred to these tracheoidal elements as 'spirally thickened idioblasts'.

In general, vascular bundles are arranged in a single series in all the presently investigated taxa. In all vascular bundles of leaf, phloem is situated towards abaxial side, and xylem towards adaxial side. The phloem and xylem ends possess some amount of sclerenchyma (sclerotic sheath). Tracheids with helical thickenings and vessel-like tracheids are abundant in leaves and also other parts of the plant body. Vessel-like tracheids were also reported by Ayensu and Williams (1972) in *Palumbina* and *Odontoglossum,* and also by Kaushik (1983) in several Himalayan orchids.

15.2.2 Pseudobulb/Stem

Anatomical features of Pseudobulb/stem were given in Tables 15.4 and 15.5. The stem shows morphological variation. In some species of *Dendrobium* and other orchids, the upper portion of the stem is fleshy whereas lower portion is thick and hard. Pseudobulbs are present in epiphytic orchids. Both fleshy stem and pseudobulb are concerned with storage of water. Pseudobulbs are consistent with sympodial growth, that leads to the shortening of shoots and thus to a compact habit reducing the transpiring surface; at the same time, sympodial habit promotes water storage and accumulation of starch materials (Benzing 1989a, b, c; Goh and Kluge 1989).

Fleshy stem and pseudobulb show anatomical similarities such as cuticle on the epidermis, and barrel-shaped or squarish and turgid epidermal cells; cortex and ground tissue with large polygonal to oval-shaped cells, function in storage of water (Fig. 15.3a, b). However, pseudobulb differs from stem in certain features. In pseudobulb, distinct cortex is absent; directly ground tissue in which numerous vascular bundles are scattered, appeared immediately below the epidermis (Fig. 15.3a, b). In case of stem, in the presently investigated taxa viz., *B. bisetum, B. cauliflorum* and *D. nobile*, a distinct cortex is present; this cortex is demarcated from the ground tissue by a ring of 3–4 layered sclerenchyma. Such type of demarcation was also reported by Morris et al. (1996) in some members of the subtribe Dendrobiinae.

Some of the cortical cells in the ground tissue region are showing pitted wall thickenings in most of the dendrobiums, such as *D. anceos, D. microbulbon, d. densiflorum* and *D. haemoglossum* (Fig. 15.3c–f). In some cases, cortical cells with multispiral cellulosic thickenings are involved in water storage (Fig. 15.3g). Vascular bundles showed well developed phloem cap made up of sclerenchymatous tissue. Large and small, numerous, collateral vascular bundles are scattered in the ground tissue region. In general, small vascular bundles are scattered at the peripheral region and large vascular bundles located in the centre.

Table 15.4 Stem/pseudobulb: anatomical features in *Bulbophyllum* (in μm)

	Access. no.															
Anat. feat.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1. Cuticle thickness	0.006	0.004	0.005	0.006	0002	0.003	0.004	0.005	0.004	0.003	0.003	0.003	0.007	0.004	0.002	0.003
2. Water storage cells	0.021	0.024	0.020	0.021	0.026	0.021	0.024	0.018	0.021	0.019	0.017	0.025	0.038	0.022	0.024	0.025
3. Size of vb.	0.041	0.046	0.049	0.095	0.051	0.048	0.032	0.038	0.065	0.041	0.051	0.040	0.049	0.041	0.065	0.059
4. No. of ph. cap layers	3	3	3	2	1	3	2	2	3	3	3	3	2	2	2	2
5. No. of xy cap layers	2	2	1	–	–	–	–	1	2	–	1	1	–	–	1	–
6. Length of tracheid/vessel member	0.029	0.031	0.041	0.021	0.019	0.025	0.019	0.029	0.028	0.022	0.029	0.041	0.019	0.021	0.018	0.029
7. Length of xy. Fibre	0.035	0.045	0.019	0.025	0.042	0.037	0.029	0.039	0.027	0.035	0.039	0.019	0.032	0.022	0.041	0.035
8. Length of ph. Fibre	0.044	0.031	0.038	0.041	0.032	0.038	0.015	0.037	0.028	0.039	0.037	0.038	0.041	0.045	0.033	0.040

[1. *Bulbophyllum affine* (Arunachal Pradesh), 2. *B. affine* (Darjeeling), 3. *B. bisetum,* 4. *B. careyanum,* 5. *B. cauliflorum,* 6. *B. cornutum,* 7. *B. crassipes,* 8. *B. fischerii* (Darjeeling), 9. *B. fischerii* (Sikkim), 10. *B. khasyanum,* 11. *B. protractum,* 12. *B. scabratum,* 13. *B. stenobulbon,* 14. *B. tremulum,* 15. *B. umbellatum* (Sikkim), 16. *B. umbellatum* (Darjeeling)]

ph. = phloem, xy = xylem, vb. = vascular bundles; + = present, – = absent

Table 15.5 Stem/pseudobulb: anatomical features in *Dendrobium* (in μm)

	Access. No.															
Anat. feat.	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
1. Cuticle thickness	0.006	0.005	0.005	0.003	0.006	0.003	0.004	0.003	0.005	0.006	0.003	0.004	0.006	0.004	0.005	0.006
2. Water storage cells	0.021	0.026	0.030	0.021	0.025	0.019	0.020	0.024	0.027	0.016	0.014	0.021	0.024	–	0.021	0.028
3. Size of vb.	0.041	0.047	0.040	0.031	0.044	0.051	0.031	0.042	0.044	0.049	0.040	0.045	0.039	0.047	0.047	0.042
4. No. of ph. cap layers	2	3	4	3	4	3	3	3	3	3	4	4	3	1	2	2
5. No. of xy. cap layers	–	1	2	–	1	2	3	–	1	1	2	2	1	–	1	–
6. Length of tracheid/vessel member	0.021	0.025	0.031	0.025	0.018	0.021	0.018	0.021	0.018	0.022	0.027	0.019	0.024	0.026	0.025	0.020
7. Length of xylem fibre	0.031	0.042	0.030	0.034	0.031	0.039	0.031	0.041	0.036	0.029	0.038	0.01	0.034	0.038	0.032	0.029
8. Length of phloem fibre	0.034	0.031	0.040	0.031	0.044	0.032	0.039	0.024	0.041	0.039	0.031	0.042	0.041	0.037	0.033	0.039

[17. *Dendrobium anceps* (Darjeeling), 18. *D. anceps* (Skkim), 19. *D. bicameratum*, 20. *D. densiflorum*, 21. *D. haemoglossum*, 22. *D. herbaceum* (Kerala), 23. *D. herbaceum* (Karnataka), 24. *D. heyneanum*, 25. *D. jenkinsii*, 26. *D. microbulbon* (Kerala), 27. *D. microbulbon* (Karnataka), 28. *D. moschatum* (Kerala), 29. *D. moschatum* (Karnataka), 30. *D. nobile*, 31. *D. nutantiflorum*, 32. *D. pendulum*]
ph. = phloem, xy. = xylem, vb. = vascular bundles; + = present, – = absent]

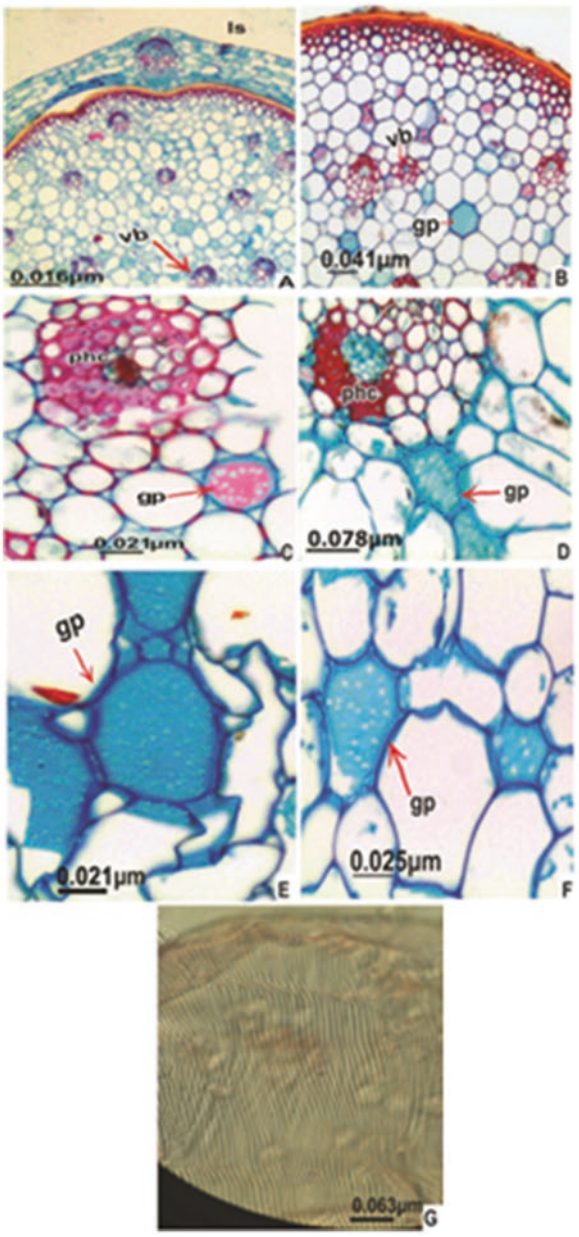

Fig. 15.3 (**a**–**g**). Pseudobulb/stem (**a**) *B. khasyanum*. Pseudobulb cross section indicating leaf sheath and scattered vascular bundles in the ground tissue (**b**) *B. tremulum.* Pseudobulb cross section showing ground tissue and vascular bundles (**c**) *D. anceps*. Fleshy stem cross section indicating the phloem cap and pitted wall thickenings in the ground tissue cell (**d**) *D. microbulbon* Pseudobulb cross section indicating vascular bundle with well-developed phloem cap and cells with pitted thickenings in ground tissue region (**e**) *D. densiflorum* Part of cross section of fleshy stem indicating pitted cell wall thickenings in ground tissue region (**f**) *D. haemoglossum* Stem cross section indicating pitted thickenings in cells of ground tissue (**g**) *D. bicameratum* Water storage cell with multispiral thickenings from stem maceration

15.2.3 Root

In general velamen roots are present in all epiphytic taxa of *Bulbophyllum* and *Dendrobium* (Tables 15.6 and 15.7) and occasionally in terrestrials. The epidermis

Table 15.6 Root: anatomical features in *Bulbophyllum* (in μm)

	Access. No.															
Anat. feat.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1. No. of velamen layers	1	2–3	1	1	1	1	6	7	–	5	8	5–7	5–7	1	6–8	4–6
2. Fibrous mats/tilosomes	+	–	+	–	+	+	–	–	–	–	–	+	–	+	–	–
3.Exodermis cell lignification	0.021	0.028	0.031	0.019	0.015	0.021	0025	0.024	0.023	0.020	0.022	0.031	0.026	0.021	0.025	0.030
4.Passage cell size	0.004	0.007	0.003	0.004	0.006	0.003	0.002	0.003	0.005	0.004	0.006	0.003	0.008	0.007	0.004	0.005
5.Endoermis cell lignifiction	0.008	0006	0.010	0.009	0.004	0.007	0.011	0.008	0.005	0.015	0009	0.010	0.006	0.008	0.011	0.013
6.Vascular cylinder diameter	0.051	0.051	0.047	0.053	0.072	0.061	0.052	0.054	0.050	0049	0.044	0.047	0.051	0.049	0.057	0.041
7. No. of protoxylem poles	8	10	13	9	9	8	16	10	12	12	8	13	8	6	10	9

[1. *Bulbophyllum affine* (Arunachal Pradesh), 2. *B. affine* (Darjeeling), 3. *B. bisetum,* 4. *B. careyanum,* 5. *B. cauliflorum,* 6. *B. cornutum,* 7. *B. crassipes,* 8. *B. fischerii* (Darjeeling), 9. *B. fischerii* (Sikkim), 10. *B. khasyanum,* 11. *B. protractum,* 12. *B. scabratum,* 13. *B. stenobulbon,* 14. *B. tremulum,* 15. *B. umbellatum* (Sikkim), 16. *B. umbellatum* (Darjeeling)]

Table 15.7 Root: anatomical features in *Dendrobium* (in μm)

Anat. feat.	Access. No.															
	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
1. No. of velamen layers	9	3–4	6	5–7	1	1	1	1	1	1	2–5	3–6	5–8	1	6	3–5
2. Fibrous mats/tilosomes	–	–	–	9	+	+	+	+	+	+	–	–	–	+	–	–
3. Exodermis cell lignification	0.029	0.028	0.027	0.019	0.030	0.026	0.027	0.021	0.027	0.021	0.028	0023	0.029	0.026	0.029	0.015
4. Passage cell size	0.004	0.006	0.004	0.004	0.005	0.003	0.005	0.004	0.006	0.007	0.004	0.003	0.007	0.005	0.002	0.003
5. Endoermis cell lignifiction	0.012	0.005	0.007	0.010	0.011	0008	0.012	0.011	0.007	0.013	0.009	0.014	0.016	0.010	0.009	0.009
6. Vasclar cylinder diameter	0.0 39	0.047	0.054	0.050	0.055	0.048	0.047	0.045	0.037	0.051	0.058	0.053	0.043	0.046	0.060	0.049
7. No. of protoxylem poles	8	10	12	10	8	10	11	10	11	8	10	10	8	9	10	9

[17. *Dendrobium anceps* (Darjeeling), 18. *D. anceps* (Skkim), 19. *D. bicameratum*, 20. *D. densiflorum*, 21. *D. haemoglossum*, 22. *D. herbaceum* (Kerala), 23. *D. herbaceum* (Karnataka), 24. *D. heyneanum*, 25. *D. jenkinsii*, 26. *D. microbulbon* (Kerala), 27. *D. microbulbon* (Karnataka), 28. *D. moschatum* (Kerala), 29. *D. moschatum* (Karnataka), 30. *D. nobile*, 31. *D. nutantiflorum*, 32. *D. pendulum* + = present, – = absent

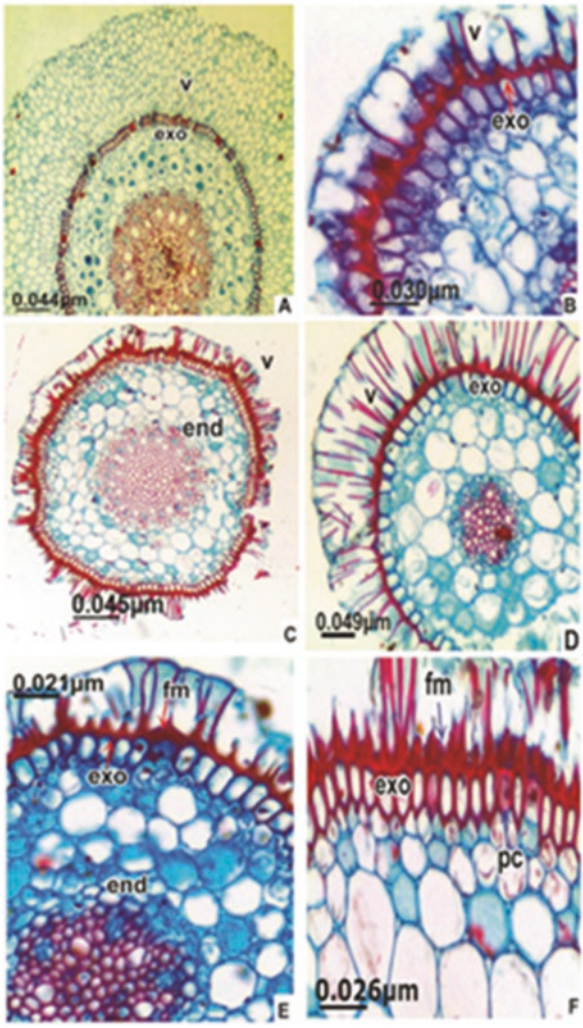

Fig. 15.4 (**a**–**f**) Root (**a**) *B. protractum*. Gross structure of root in cross-section showing multilayered velamen, exodermis and vascular cylinder (**b**) *D. haemoglossum* Root cross section showing single-layered velamen and exodermis with highly thickened inner tangential walls (**c**) *D. heyneanum* Gross structure of root in cross section showing single-layered velamen and vascular cylinder (**d**) *B. tremulum.* Water storage cell from root maceration (**e**) *B. cornutum.* Root transection showing velamen-exodermis complex with fibrous mats (tilosome) and endodermis (**f**) *D. nobile.* Root cross section indicating, fibrous mats, exodermis and also cortical cells possessing pitted thickenings

of mature root is multiseriate with velamen tissue (Fig. 15.4a). In epiphytic taxa, an extensive root system is developed to collect humus from the surrounding area. These roots are classified into two types: (1) substrata roots which penetrate the soil and absorb water and nutrients, and (2) aerial roots that are totally exposed to air and invariably they have multilayered velamen for water absorption, conservation and to provide mechanical strength to the plant body (Dycus and Knudson 1957; Morriset 1964; Benzing 1986, 1989a, b). Roots with single layered velamen (Fig. 15.4b–e) were recorded in almost all the presently studied taxa of *Bulbophyllum* and *Dendrobium*. In young roots, the cells in the outermost velamen layer are smaller than the inner ones; this layer is known as ‘epivelamen’ which is ruptured in mature

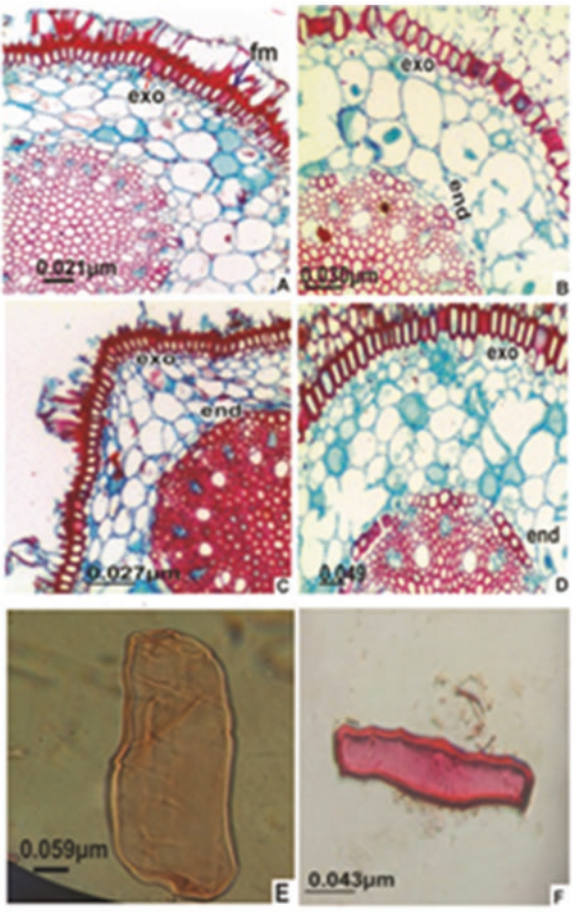

Fig. 15.5 (**a**–**f**) Root (**a**) *D. heyneanum.* Part of cross section of root showing velamen with thickened inner tangential walls, cortex and interrupted endodermis (**b**) *B. umbellatum.* Root cross section indicating exodermis and endodermis (**c**) *D. jenkinsii.* Root cross section showing peeled-off velamen with thickened inner tangential walls, exodermis, cortex, endodermis and vascular cylinder (**d**) *D. pendulum* Part of root cross section showing slightly elongated thick-walled exodermis, cortex and interrupted endodermis (**e**) *B. tremulum*. Water storage cell from root maceration (**f**) *D. moschatum.* Vessel-like tracheid from root maceration

roots. Wide bands of thickenings are found in velamen roots of some presently studied taxa.

Fibrous mats also known as tilosomes (Pridgeon et al. 1983) or fibrous bodies/fibrous mats (Benzing et al. 1983) in more specialized form are observed in some taxa of present investigation, such as *B. affine, B. bisetum, B. careyanum, B. cauliflorum, B. cornutum, B. tremulum, D. haemoglossum, D. herbaceum, D. heyneanum, D. jenkinsii, D. microbulbon and D. nobile* (Fig. 15.4f). Tilosomes also appeared in other Indian species such as *B. leopardianum, D. rotundatum* and *Otochilus alba* (Khasim 1986; Mohana Rao and Khasim 1987a). Tilosomes were observed only in epiphytes whereas absent in terrestrial taxa (Pridgeon et al. 1983; Khasim 1986; present work).

The exodermis, a single layer of cells, is situated in-between the velamen and cortex (Fig. 15.5a–d); in fact, it is the outermost layer of the cortex (Janczewski 1885; Leitgeb 1864; Engard 1944; Shushan 1959). It differs from the velamen by its greater degree of vacuolation and its elongation parallel to the long axis of the root.

At maturity, most exodermal cells do not contain protoplast and they are thick-walled, although a few remain living, thin-walled and these cells are known as "passage cells" (Fig. 15.5b). It is believed that water and solutes pass into the cortex through these cells (Dycus and Knudson 1957).

Cortex is situated in between exodermis and endodermis. It comprises thin-walled cells with cellulosic nature (Fig. 15.5e) and some may be chlorenchymatous. Some cortical cells may give an illusory appearance of vessel-like elements but the thickenings are cellulosic in nature (Fig. 15.5f). Occurrence of endotrophic mycorrhiza in the velamen and cortex is a regular feature in the family Orchidaceae.

Endodermis is uniseriate in all the investigated taxa. It is made up of thick-walled protective cells and interrupted at protoxylem poles by thin-walled passage cells. However, multiseriate endodermis was also reported in *Paphiopedilum venustum, Phragmipedium caudatum* and *P. achroederos* (Rosso 1966). Endodermal cells possess 'O' shaped thickenings (uniform lignification) in all the presently studied taxa.

Vascular cylinder comprises pericycle, phloem, xylem and pith. Phloem strands alternate with xylem strands. Vessel elements are not found in all the presently investigated taxa. However, these were reported in the roots of *Dendrobium peirardii* (Singh 1986). Vessel types and their occurrence constitute an important aspect for estimating evolutionary sequence and degree of advancement in monocotyledons (Dahlgren and Rasmussen 1983). Dahlgren and Clifford (1982) reported vessels in some orchid roots. The presence of vessels in roots is considered to be more advanced than the rhizome, stem and leaf (Cheadle and Kosakai 1980). Since all the investigated taxa are epiphytes, vessels are absent but recorded very long tracheids and vessel-like tracheids in their vegetative parts.

15.3 Anatomy in Relation to Ecological Adaptability

Some of the anatomical features of ecological interest are given below in the Table 15.8. In *Bulbophyllum* leaves are fleshy and differ in their size and form; in some cases leaf is deciduous at flowering. Leaves in *Dendrobium* are commonly distichous, conduplicate and articulate, but they range from terete and coriaceous, to laterally flattened and fleshy (Morris et al. 1996). Leaves may be persistent or deciduous. Persistent leaves are succulent ones and they commonly store water (Holttum 1960), whereas deciduous leaves remained present during wetter season of the year.

Stomatal ledges are prominent on the guard cells in *B. affine, B. careyanum, D. jenkinsii, D. moschatum* and *D. nobile*. These stomatal ledges are helpful in reducing the rate of transpiration from leaf surface and increases resistance to water loss (Yukawa et al. 1991, 1992; Ramesh et al. 2017). The presence of substomatal chambers in all taxa is an added advantage for epiphytic orchids in reducing leaf transpiration and evaporation of water.

In general, adaxial epidermal cells are larger in their size than abaxial epidermal cells. In some cases, e.g. *B. fischerii, B. khasyanum, B. pendulum, B. protractum, B. scabratum, B. stenobulbon, B. umbellatum, D. haemoglossum, D. herbaceum, D.*

Table 15.8 Morphological and anatomical features of ecological interest

Taxa	Habitat	External features	Ade cells size; stomata, distribution; ssc	Absorbing trichomes	Water storage cells and other trachaeoidal elements; fb, vlt	No. of velamen layers	Fibrous mats/ tilosomes
Bulbophyllum affine	E	Thick leaves, fleshy pseudobulbs	**ade** cells comparatively larger; with 2 or 4 subsidiary cells, prominent stomatal ledges, **h**; well-developed **ssc**	–	Simple water storage cells with abundant mucilage; **fb** absent; **vlt** abundant	Single layered	+
B. bisetum	E	Thick leaves, fleshy pseudobulb	**ade** cells comparatively larger; with 4 subsidiary cells, **h**; **ssc** present	+	Simple water storage cells with mucilages; **fb** absent	Single-layered	+
B. careyanum	E	Fleshy pseudobulb, leathery leaves	**ade** cells comp aratively larger; with 2 subsidiary cells (paracytic), stomatal ledges present **h**; well-developed **ssc**	–	Special type of water storage cells with cellulosic thickenings, other cells rich with mucilage; **fb** absent. **vlt** numerous	Single-layered	+
B. cauliflorium	E	Long-sheathed rhizome, fleshy pseudobulbs	**ade** cells comparatively larger; with 2 or 4 subsidiary cells, **h**; small **ssc**	+	Simple water storage cells rich with mucilage; **fb** absent; **vlt** numerous	Single-layered	+
B. cornutum	E	Thick leaves, fleshy pseudobulb	**ade** cells are comparatively larger; with 4–6 subsidiary cells (mostly cyclocytic, **h**; **ssc** present	–	Simple water storage cells rich with mucilage; **fb** absent; **vlt** numerous	Single-layered	+
B. crassipes	E	Leathery leaves, fleshy pseudobulb	**ade** cells are comparatively larger; with 4 subsidiary cells (tetracytic), **h**; **ssc** present	–	Simple water storage cells rich with mucilage; *fb* absent; **vlt** numerous.	6-layered	–

B. fischerii	E	Fleshy pseudobulb	**ade** *c*ells two times larger; with 4–5 subsidiary cells, **h; ssc** very small	–	Special type of water storage cells with multi- spiral cellulosic thickenings, simple water storage cells rich with mucilage; **fb** absent; **vlt** present	7–8 layered	–
B. khasyanum	E	Leaves coriaceous, fleshy pseudobulbs	**ade** cells two times larger; with 5 subsidiary cells, **h**; **ssc** present	–	Simple water storage cells rich with mucilage; **fb** absent	5- layered	–
B. protractrum	E	Fleshy pseudobulb	**ade** cells two times larger; with 5 subsidiary cells, **h**; **ssc** present	–	Simple water storage cells rich with mucilage; **fb** absent; **vlt** present	8- layered	–
B. scabratum	E	Fleshy pseudobulb	**ade** cells two times larger; with 4 subsidiary cells, **h; ssc** present.	+	Simple water storage cells with mucilage	Single-layered	+
B. stenobulbon	E	Fleshy leaves, cylindrical pseudobulbs	**ade** *c*ells 2–3 times larger; with 2–3 subsidiary cells, **h; ssc** present	+	Simple water storage cells rich with mucilage; cells with pitted thickenings **fb** absent; **vlt** present	5- layered	–
B. tremulum	E	Fleshy pseudobulb	**ade** cells comparatively larger; with 4–5 subsidiary cells, **h; ssc** absent	–	Simple water storage cells rich with mucilage, cells with pitted thickenings; **fb** absent; vessel-like tracheids	Single-layered	+

(continued)

Table 15.8 (continued)

Taxa	Habitat	External features	Ade cells size; stomata, distribution; ssc	Absorbing trichomes	Water storage cells and other trachaeoidal elements; fb, vlt	No. of velamen layers	Fibrous mats/ tilosomes
B. umbellatum	E	Ovoid pseudobulb, fleshy	**ade** cells 2–3 times larger, with 4–5 subsidiary cells or anomocytic in some cases. **h; ssc** very small	+	Special type of water storage cells with multispiral cellulosic thickenings, simple water storage cells with mucilage; **vlt** present	4–6 layered	–
Dendrobium anceps	E	Stem stout, leaves leathery	**ade** cells comparatively larger; with 4–5 subsidiary cells, **h**; no. **ssc**	+	Special water storage cells with cellulosic thickenings, cells with pitted thickenings; **fb** present, **vlt** numerous	5–9 layered	–
D. bicameratum	E	Stem fleshy	**ade** cells comparatively larger; with 4–5 subsidiary cell, **h; ssc** present	–	Special type of water storage cells with multispiral cellulosic thickenings, **fb** absent; **vlt** present.	6- layered	–
D. densiflorum	E	Thick leaves; fleshy stems	**ade** cells comparatively larger; with 45 subsidiary cells, **h**; very small, **ssc** present	–	Simple water storage cells rich with mucilage, some cells with pitted thickenings; **fb** absent; **vlt** present.	5–6 layered	–
D. haemoglossum	E	Fleshy stem	**ade** cells two times larger; with 5 subsidiary cells, **h**; smaller size, **ssc** present	–	Simple water storage cells rich with mucilage and also abundant starch **fb** absent; **vlt** numerous	Single layered	+
D. herbaceum	E	Fleshy stem	**ade** cells, 2–3 times larger; with 4–5 subsidiary cells, **h**; small **ssc**	+	Simple water storage cells with abundant mucilage; **fb** absent; **vlt** numerous	Single layered	+

D. heyneanum	E	Leathery leaves, fleshy stems	**ade** cells two times larger; with 4–6 subsidiary cells, **h**;	+	Simple water storage cells rich with mucilage, cells with pitted thickenings; **fb** absent.	Single layered	+
D. jenkinsii	E	Leathery leaves, fleshy pseudobulb	**ade** cells comparatively larger; with 4 subsidiary cells, prominent stomatal ledges, **h; ssc** present	+	Simple water storage cells with abundant mucilage; **fb** absent; **vlt** numerous.	Single layered	+
D. microbulbon	E	Thick leaves, fleshy pseudobulb	**ade** cells 2–3 times larger; with 4 subsidiary cells, **h; ssc** present	+, some times absent	Simple water storage cells with abundant mucilage, cells with pitted thickenings; **vlt** present	1–4 layered	+ (inconspicuous)
D. moschatum	E	Leaves leathery, fleshy stems	**ade** cells 2 or 3 times larger; with 5 subsidiary cells, prominent stomatal ledges, **h; ssc** not seen	+	Simple water storage cells with abundant mucilages, cells with pitted thickenings**;** **fb** absent; **vlt** numerous	6–8 layered	–
D. nobile	E	Fleshy pseudobulb like stem	**ade** cells 2 times larger; with 4 subsidiary cells, **h; ssc** present	–	Simple water storage cells with abundant mucilage, **vlt** present	Single-layered	+
D. nutantiflorum	E	Thick stems	**ade** cells 2–3 times larger; with 5 subsidiary cells, **h**; **ssc** present	–	Simple water storage cells rich with mucilage; **fb** absent, **vlt** numerous	6- layered	–
D. pendulum	E	Thick leaves, fleshy pseu- dobulbs	**ade** cells comparatively larger; with 4–5 subsidiary cells, **h; ssc** present	+	Simple water storage cells rich with mucilage, presence of bulliform ells, **fb** absent; **vlt** present	3–5 layered	–

ade = adaxial**, e** = epiphyte, **h** = hypostomatic, **fb** = fibre bundle, **ssc** = substomatal chamber, **vlt** = vessel-like tracheid; **+** = present, **–** = absent

heyniyanum, D. microbulbon, D. moschatum, D. nutantiflorum, D. nobile and *D. pendulum*, adaxial epidermal cells are 2–3 times larger in their size than abaxial ones. Such type of larger adaxial epidermal cells were also reported in *D. cumulatum, D. falconeri, D. gibsonii and D. parishii* (Isaiah 1993). All these large epidermal cells are thin-walled, mucilagenous, hyaline and function in storage of water.

Absorbing trichomes are present in both *Bulbophyllum* and *Dendrobium* species. These may be 3-celled in *B. bisetum, B. umbellatum, D. anceps*, *D. herbaceum, D. jenkinsii* and *D. pendulum;* whereas 2-celled in *B. cauliflorum, B. stenobulbon, B. heyneanum, D. microbulbon* and *D. moschatum*. Systematic occurrence of absorbing trichomes were recorded in Pleurothallidinae (Pridgeon 1981). These are sunken and glandular with a basal cell. Apical cells of trichomes on adaxial leaf surface generally rupture and a brown opaque residue covers the exposed portion of the basal cell (stalk cell). Pridgeon (1981) observed that amylacetate-alcohol dissolves the residue, rendering the stalk cell's lateral walls clearly visible. Inward movement of eosin or safranin stain from the apical cell through the stalk cell and into hypodermal cells indicates an absorptive function.

As such distinct hypodermis is absent; however, fibre bundles are observed in *D. anceps* at hypodermal position. Fibre bundles provide mechanical strength to the plant body along with special type of water storage cells with multispiral cellulosic thickenings.

Pseudobulbs are uninodal or polynodal organs. They show a great range of variation in their size and shape. Pseudobulbs are conical-ovoid in *B. bisetum* and *B. fischerii*, ellipsoidal in *B. crassipes*, cylindrical in *B. protractum, B. umbellatum* and *B. stenobulbon* and sub-globose in *B. tremulum*. In the case of *D. jenkinsii*, pseudobulbs are bottle-shaped; mostly in presently studied taxa of *Dendrobium*, stems are fleshy and erect or pendulous without bulbous nature. Thick cuticle and sinuous walls of epidermal cells are helpful in reducing the transpiration and also harden the tissue (Yukawa and Uehara 1996).

In some cases, these larger cells are modified into special type of water storage cells with multispiral cellulosic thickenings observed in *B. careyanum, B. fischerii, B. umbellatum, D. anceps* and *D. bicameratum*. All these larger parenchymatous cells with or without thickenings serve as water storage cells and comprise the succulent tissue of the organ (Wilder 1985; Koller and Rost 1988a, b; Stern and Morris 1992).

As it was opined by Moreira et al. (2013) that the well-developed velamen roots, distinct exodermis and endodermis, and specialized thick-walled cortical cells are the characteristic features of epiphytic orchids. This tissue is supposed to act as a sponge, absorbing the moisture from the atmosphere. In fact, the velamen stores water which is utilized by plant during dry conditions. Pridgeon (1987) reviewed the functional aspects of velamen. Tangential walls of cells in the innermost velamen layer are much thickened and form fibrous mats, also known as fibrous bodies or tilosomes (Benzing et al. 1982; Pridgeon et al. 1983). It was observed in the presently investigated taxa that the well-developed fibrous mats (tilosomes) are always associated with single-layered velamen (Table 15.8). This type of situation was also reported from *D. rotundatum* (Khasim and Mohana Rao 1984). Dycus and Knudson

(1957) called these fibrous bodies as "layers of even mats" situated on velamen cell walls immediately above the passage cells in several epiphytic taxa. The fibrous bodies in *Sobralia macrantha* (Benzing et al. 1982) and *D. rotundatum* (Khasim and Mohana Rao 1984) have been described as hygroscopic device designated to facilitate the condensation of atmospheric moisture prior to its absorption through underlying passage cells, and as a possible aid to the acquisition of atmospheric ammonia (Haberlandt 1914). The fibrous mats/tilosomes promote water economy in orchids. The labyrinthine structure of tilosome lengthens the pathway, the water vapour must traverse to breach the exodermis-velamen barrier during transpiration (Khasim and Mohana Rao 1984). This notion parallels to the plug hypothesis of (Leitgeb 1856). If the fibrillar components of tilosome alternately shrink and swell upon desiccation and hydration, its mass would function as a one way valve and not as a plug (Benzing et al. 1982).

Velamen may be single-layered or multi-layered. In single-layered velamen roots, exodermis is well developed with long thick-walled and short thin-walled passage cells. This single-layered velamen is peeled-off in mature roots. As a result, the entire interior part of the root is exposed out and there is a possibility of losing water from the root very easily. So as to prevent the water loss, tilosomes were conspicuously seen just above the exodermis in these single-layered velamen roots. Tilosomes are completely absent from the multi-layered velamen roots of *Bulbophyllum* and *Dendrobium* species. From this discussion, it can be presumed that the single-layered velamen roots have undergone anatomical adaptations so as to protect the root from desiccation and transpiration of water from interior parts of root.

The diversification of velamen characters is also exemplified by the type of habitat and host tree on which *Bulbophyllum* and *Dendrobium* species are growing continuously (Ramesh et al. 2017). When compared to Darjeeling collections, plants collected from Arunachal Pradesh habitat show some xeric characters; with respect to velamen, it is well-developed in Arunachal collections of *B. umbellatum* at altitude 1500 m when compared to Darjeeling at 1650 m elevation. However, velamen is well developed in *D. anceps* plants collected from Darjeeling (9-layered) than that of Sikkim collections at 2500 m elevation (3–4 layered velamen). Besides, tilosomes are observed in *B. affine* of Arunachal collections whereas absent in Darjeeling accessions. Isaiah (1993) reported 1–2 layered velamen with tilosomes in *B. protractum*, whereas in the presently studied collection at 1650 m elevation from Arunachal Pradesh velamen is multilayered without tilosomes. This report further indicates that Arunachal Pradesh habitat shows more xeric elements than that of Darjeeling where luxuriant growth of orchids is found. Similarly Karnataka region at 850 m altitude shows some xeric condition when compared to Kerala at 950 m elevation, both come under Western Ghats of India. This is evident from the well developed velamen roots of *D. microbulbon* and *D. moschatum* collected from Karnataka region (Tables 15.6 and 15.7). Moreover, more number of water storage cells with abundant mucilage is observed in *D. microbulbon* collected from Karnataka than that of Kerala collections. From the above discussion, it is evident

that those plants growing in lower elevation are showing more xeric conditions than those plants of higher elevation.

Exodermis in root possesses long, thick-walled and broad thin-walled passage cells. The thick-walled cells prevent water escaping from the conducting tissues in the interior of roots; thin-walled passage cells allow the water-soluble nutrients to pass through from outside into the conducting tissues. Water-soluble nutrients are checked by tilosomes and these pass through the passage cells into the interior of roots. Just like velamen, the exodermal thickenings aid in the reduction of water loss by root transpiration (Benzing et al. 1983), turning into an important apoplastic barrier (Hose et al. 2001; Ma and Peterson 2003).

Endodermis is interrupted by thin-walled passage cells at protoxylem poles. In all the investigated taxa, endodermal cells are uniformly lignified ('O' shaped thickenings). In both samples of *D. anceps* collected from Darjeeling and Sikkim have showed poor lignification of endodermal cells. But Isaiah (1993) reported high lignification in endodermis of some species, also collected from Sikkim. This can be attributed that not only the habitat conditions but also the supply of nutrients by host plant plays a vital role for the survival of epiphytic orchids.

Vascular cylinder in the root consists of pericycle, phloem, xylem and pith. In *Bulbophyllum* the number of protoxylem poles is 6–16 whereas in *Dendrobium*, it is 8–12 (Tables 15.6 and 15.7). On the basis of the number of protoxylem poles Rosso (1966) classified orchids belonging to Cypripedioideae into two groups: (I) protoxylem points 8 or less and (ii) protoxylem points 9 or more.

In orchid root, vascular cylinder is polyarch in nature. In most of the investigated taxa, fibre sheath was observed around xylem and phloem. Vessels were not found in majority of taxa, instead vessel-like tracheids were abundant in almost all the taxa. However, vessels were reported from the roots of *Dendrobium pierardii* (Singh 1986), *D. amplum* and *D. thyrsiflorum* (Isaiah 1993). Carlquist and Schneider (2006) reported vessels in other members of Epidendroideae. Cheadle (1942) found vessels with scalariform perforation plates and also with simple perforation plates in some orchid taxa; he opined that the vessels do not occur in the shoot system of typically bulbose or cormose plants, but occur most commonly in roots, less commonly in leaves, and an intermediate way in aerial roots. This can be interpreted as an adaptation for rapid uptake of water during brief periods of water availability (Carlquist and Schneider 2006). Kaushik (1983) also opined that vessels must have been eliminated due to development of other water storage mechanisms in the plant body; in fact, epiphytes, which are cut-off from the ground perhaps, have no need of possessing vessels.

Mycorrhizal association is found in the roots of presently investigated taxa. It was also observed in rhizomes of *Zeuxine gracilis* (Muthu Kumar et al. 2011). In fact orchid seed germinates only after being infected by fungal mycelium. No other members of angiospermous family, except Orchidaceae, have maximum exploitation of endotrophic fungus for their nutritional requirements. Withner (1974) postulated that orchid-fungus association in various types of soils as indicative of deficient soil nutrient supply rather than that of a particular host-fungus specificity. Rayer (1927) opined that the possession of mycorrhiza is infrequently beneficial to

vascular plants. Phytoalexins undoubtedly play an important role in this respect (Arditti 1979).

Having no direct root contact to the soil, epiphytes lack access to the most important nutrient source of ground-rooted plants. Sources for epiphytic orchids are atmospheric inputs (rain, dust and intercepted mist), nutrients released from ground-rooted host plants through leaching or decomposition and to a lesser extent, remains of animals as well as mineral and organic matter (Benzing 1990). Awasti et al. (1995) reported that stemflow leachates are the main source of ammonium-N and nitrate-N for uptake by orchids of Sikkim Himalaya. Nutrient scavenging in epiphytes is assisted by unusual morphological structures such as velamen roots with tilosomes, extensive development of roots, absorbing trichomes etc. However, some ecologists pointed out that though nutrients are scarce, this may not be of much importance, but the prime limiting factor is water (Zotz and Heitz 2001). So as to store and conserve the water, orchid has undergone various morphological adaptations such as presence of pseudobulbs, succulent/leathery leaves, presence of water storage cells with multispiral cellulosic thickenings.

From the entire discussion of this chapter, it is evident that there is no generalized pattern of growing of epiphytic orchids; not only the geographical conditions and type of habitat, but also the host-tree on which orchid grows, is playing vital role in survivability of epiphytic orchids (Ramesh et al. 2017) However, this needs further study to confirm. Those orchids that are getting poor supply of nutrients from host plant, undergo anatomical adaptations so as to survive under extreme environmental conditions (Khasim and Ramesh 2010; Ramudu et al. 2012). Sikkim-Himalaya is known to be congenial for orchid growth as it has sufficient rainfall and, warm and humid conditions prevailing throughout the year. However, leaves and roots of *B. fischerii* collected from Sikkim itself showed much larger size of leaf adaxial epidermal cells and well-developed, 12-layered velamen roots. This could be attributed to the host-tree, *Meliosma dillenifolia*, on which it is growing (Table 15.1); leaves and roots have undergone structural adaptations so as to conserve the nutrient supply appropriately (Khasim and Ramesh 2010). As Zotz and Heitz (2001) pointed out, a more integrative approach to study the epiphytic biology is needed including physiological investigations, substrate instability, dispersal limitation and competition (intra and inter specific level).

15.3.1 Tribal and Subtribal Delineation in Dendrobieae of Subfamily Epidendroideae

Lindley (1830–1840), Bentham and Hooker (1883), Rolfe (1909), Mansfeld (1937a, b), Hatch (1954), Dressler and Dodson (1960), and Melchior (1964) treated the Epidendroideae as one of the major tribes in family Orchidaceae; whereas Vermeulen (1966), Garay (1972), Thorne (1976), Dressler (1981), Rasmussen (1985) and Dressler (1986, 1993) regarded the Epidendroideae as a subfamily of Orchidaceae.

The subfamily Epidendroideae resembles the other members of Orchidaceae in possessing both terrestrial and epiphytic habits, larger adaxial epidermal cells and

homogeneous mesophyll. However, Epidendroideae deviate markedly in having hypodermis in leaf; stomata of cyclocytic, diacytic and in some cases paracytic type, heterogeneous mesophyll; well-developed sclerenchymatous sheath around vascular bundles; and velamen roots with uniformly thickened or U-shaped thickenings in exodermal and endodermal cells. With respect to embryology, they show similarities with members of Orchidaceae in possessing zygomorphic flowers, column, rostellum, unilocular ovary, parietal placentation, capsular fruit and numerous tiny transparent non-endospermic seeds. But Epidendroideae deviate from other members of Orchidaceae in possessing well-developed suspensor and thick cell-walled seed coat.

With respect to chemistry, Epidendroideae show affinity with members of Orchidoideae in having flavone C-glycosides, anthocyanins, phenanthrenes and coumarins, but they deviate significantly in other chemical constituents like alkaloids, 9, 10-dihydrophenanthropyrans and pyrones, steroides, triterpenoids and bibenzyls (Veerraju 1990). Due to these significant differences in anatomy, embryology and chemical constituents, Epidendroideae deserves the status of subfamily.

The members of tribe Dendrobieae are characterized by the presence of naked pollinia without caudicles or any other appendages, a prominent column foot and *Dendrobium* seed type. *Bulbophyllum* belonging to subtribe Bulbophyllinae is quite distinct from subtribe Dendrobiinae in its habit (pseudobulbs of a single internode and basal inflorescence), absence of silica bodies, presence of leaf hypodermis and more number of protoxylem poles upto 16 in roots (Table 15.9). However, both genera *Bulbophyllum* and *Dendrobium* share several common anatomical features such as presence of prominent stomatal ledges, substomatal chambers, well-developed phloem cap, water storage cells with multispiral cellulosic thickenings and single-layered velamen roots (Table 15.10). These resemblances strongly

Table 15.9 Dissimilar anatomical features (quantitatively) of *Bulbophyllum* and *Dendrobium*

Anatomical features	*Bulbophyllum*	*Dendrobium*	References
Leaf Cuticle thickness in leaf	0.005–0.019	0.004–0.012 µm	Present study
Length of guard cells	0.008–0.021	0.010–0.025 µm	Present study
Hypodermis	Present; however, absent in most of the taxa of present study	Absent	Isaiah (1993); present study
Laminar vascular bundles	0.032–0.062 µm	0.041–0.063 µm	Present study
Root Exodermis lignification	0.015–0.31 µm	0.015–0.029 µm	Present study
Endodermis lignification	0.003–0.013 µm	0.005–0.016 µm	Present study
Vascular cylinder diameter	0.041–0.061 µm	0.037–0.060 µm	Present study
No. of protoxylem poles	6–16	8–12	Kaushik 1983; present study

Table 15.10 Common anatomical features shared by *Bulbophyllum* and *Dendrobium*

Anatomical features	*Bulbophyllum*	*Dendrobium*	References
Stomata	With 2–6 subsidiary cells (cyclocytic)	With 4–6 subsidiary cells (cyclocytic)	Mohana Rao and Khasim (1987c), present study
Stomatal ledges	Prominent	Prominent	Mohana Rao and Khasim (1987c), present study
Substomatal chambers	Present	Present	Mohana Rao and Khasim (1987c), Isaiah 1993 present study
Absorbing trichomes	Present	Present	Mohana Rao and Khasim (1987c), present study
Fibre bundles in leaf	Present in few cases	Present in few cases	Mohana Rao and Khasim (1987c), present study
Mesophyll	Homogeneous, in few cases differentiated	Homogeneous	Mohana Rao and Khasim (1987c), present study
Phloem cap in leaf and stem	Well developed	Well developed	Mohana Rao and Khasim (1987c), present study
Special water storage cells	Present, columnar or oval shaped	Present, club or oval shaped	Mohana Rao and Khasim (1987c), present study
Single-layered velamen	Present in some cases with fibrous mats (tilosomes)	Present, in some cases with fibrous mats (tilosomes)	Isaiah (1993), present study

support the view of Dressler (1993) that both subtribes Bulbophyllinae and Dendrobiinae are sister groups of tribe Dendrobieae.

15.4 Interrelationships and Phylogenetic Implications

Morris et al. (1996) stated that the comparative anatomy and systematics are common strategies to understand the relationships among *Dendrobium* and also *Bulbophyllum* spp. Nor Hazlina et al. (2013) opined that morphological characters are very important in distinguishing various species and also interspecific hybrid progenies. They also stated that the data on relationships among the species and hybrids are useful to select the parents for hybrid production.

In *Bulbophyllum* sections (Table 15.11), viz., *Desmosanthus* is characterized by larger adaxial epidermal cells (two to three times larger in their size); similarly in the section *Cirrhopetalum* species such as *B. scabratum* and *B. umbellatum* larger adaxial epidermal cells are found; further phloem cap is well developed in the section *Cirrhopetalum*. Both single- and multi-layered velamen is observed in the

Table 15.11 [a]Sectional delineation in *Bulbophyllum* Thou. and *Dendrobium* Sw

Section	Species
BULBOPHYLLUM Thouars	
Sestochilos (Breda) Benth. Hk.f.	(i) *Bulbophyllum affine* Lindl.
Desmosanthes (Bl.) J.J.Sm.	(i) *B. cauliflorum* Hk. f.
	(ii) *B. protractum* Hk.f.
	(iii) *B. stenobulbon* Par. et Rchb. f.
Racemosae Benth. ex Hk. f.	(i) *B. bisetum* Lindl.
	(ii) *B. careyanum* (Hook.) Sprngl.
	(iii) *B. crassipes* Hk.f.
Cirrhopetalum Lindl.	(i) *B. cornutum* (Lindl.) Rchb.f. (*Cirrhopetalum cornutum* Lindl.)
	(ii) *B. fischerii* Seidenf. (*Cirrhopetalum gamblei* Hk.f. *C. thomsonii* Hk.f.)
	(iii) *B. scarbratum* Rchb. f. (*C. caespitosum* Lindl.)
	(iv) *B. umbellatum* Lindl. [=*B.maculosum* (Lindl.) Rchb. f.]
Globiceps Schltr.	(i) *B. khasyanum* Griff.
Pleiophyllus J.J. Sm.	(i) *B. tremulum* Wt.
DENDROBIUM Swartz	
Aporum Bl.	(i) *D. anceps* Sw.
Breviflores Hk.f.	(i) *D. bicameratum* Lindl.
Dendrobium Sw.	(i) *D. nobile* Lindl.
	(ii) *D. pendulum* Roxb. (*D. crassinode* Benson & Rchb.f.)
Densiflora Finet	(i) *D. densiflorum* Lindl.
	(ii) *D. jenkinsii* Wall. ex Lindl.
Grastidium Bl.	(i) *D. haemoglossum* Thw.
Formosae (Benth. et. Hk.f.) Hk.f.	(i) *D. nutantiflorum* Hawk. et Helr. (D. *jerdonianum* Wt.)
Herbacea Krzl.	(i) *D. herbaceum* Lindl.
Holochrysa Lindl.	(i) *D. moschatum* (Buch.-Ham.) Sw.
Stachyobium Lindl.	(i) *D. heyneanum* Lindl.
	(ii) *D. microbulbon* A.Rich.

[a]According to Garay et al. (1994), Wood (2006)

section *Cirrhopetalum.* Single-layered velamen is also found in other studied taxa belonging to *Sestochilus* and *Pleiophyllus*. Mohana Rao and Khasim (1987c) reported the same type of velamen roots in *B. andersonii*. Further well-developed multi-layered velamen is also recorded in sections *Desmosanthes, Racemosae* and *Globiceps*. This anatomical data clearly indicates that the section *Cirrhopetalum* is a unique one, from which other groups have originated. This strengthens the Schlechter's (1912) opinion that *Cirrhopetalum* species are true bulbophyllums. The assemblage of some vegetative characters in the section *Cirrhopetalum* and appearance of these characters in other sections of *Bulbophyllum*, justify that *Cirrhopetalum* must have existed prior to the origin of other *bulbophyllums*. Molecular data also support this assumption (Ramesh et al. 2017). However, some more studies are needed to ascertain this statement.

In case of genus *Dendrobium*, both single and multi-layered velamen was recorded in the sections *Dendrobium* and *Densiflora*. The section *Stachyobium* in the present study had sheerly showed single-layered with well-developed tilosomes and also with larger adaxial epidermal cells in leaf; whereas in the sections of *Aporum, Breviflores, Formosae* and *Holochrysa*, well-developed multi-layered velamen was recorded.

The presently investigated taxon *D. anceps* of *Dendrobium* section *Aporum*, is characterized by the presence of 3-celled absorbing trichomes, suberized epidermal cells and fibre bundles at subepidermal region in leaf. Similar anatomical features were recorded in *D. aloifolium* also belongs to the section *Aporum* by Solereder and Meyer (1930) and Morris et al. (1996).

Leaf anatomy of *D. anceps*, only species representing the section *Aporum* in the present investigation, is similar to that of species of the section *Rhizobium* in possessing three-celled absorbing trichomes, suberized epidermal cells and fibre bundles (Carlsward et al. 1997). This anatomical data supports the view of Stern et al. (1994) that the section *Aporum* is a sister group of the section *Rhizobium*. Based on cladistic analysis with leaf anatomical features, Carlsward et al. (1997) demonstrated that both these groups are monophyletic.

The morphological characters (quantitative data; Tables 15.12 and 15.13) from various species of *Bulbophyllum* and *Dendrobium* are taken and subjected to Hierarchical cluster analysis using Euclidean distance to determine the distance among various species (Tables 15.14 and 15.15).

Bulbophyllum In *Bulbophyllum*, a range of 1.00–11.87 Euclidean distance values are observed (Table 15.14). *B. crassipes* has highest (11.87) and *B. careyanum* lowest (1.00) values. The dendrogram based on anatomical features of *Bulbophyllum* (Fig. 15.6) revealed 3 clusters as follows:

Cluster I –	*B. umbellatum, B. scabratum, B. fischerii, B. khasyanum, B. stenobulbon, B. protractum.*
Cluster-II –	*B. cauliflorum, B. careyanum, B. cornutum, B. affine, B. tremulum, B. bisetum.*
Cluster-III –	*B. crassipes*

From the dendrogram (Fig. 15.6), it is evident that *B. umbellatum* is closely related to *B. scabratum*; in the same way *B. stenobulbon* has close affinity with *B. protractum*; similarly *B. cauliflorum* with *B. careyanum*.

It is also noted from the dendrogram (Fig. 15.6) that the section *Cirrhopetalum* species, such as *B. cornutum, B. fischerii, B. scabratum* and *B. umbellatum*, are scattered among two clusters. This indicates that all species of the section *Cirrhopetalum* are in one way or other related to other sections of *Bulbophyllum*. In other words, other *Bulbophyllum* species show some affinity with this section. This supports the view that all other *Bulbophyllum* species might have derived from the section

Table 15.12 Diagnostic anatomical features (quantitatively) in *Bulbophyllum* used for dendrogram construction

Taxa	Size of adaxial epidermal cells in leaf (μm)	No. of subsidi- ary cells in stoma	No. of phloem cap layers in leaf	No. of velamen layers in root	No. of proto- xylem poles in root
Bulbophyllum affine	0.025	2–4	2–4	1	8–10
B. bisetum	0.023	4	3	1	13
B. careyanum	0.026	4–5	3	1	9
B. cauliforum	0.028	4–5	2	1	9
B. cornutum	0.025	4–6	3	1	8
B. crassipes	0.029	4	2	5–7	16
B. fischerii	0.029	4–5	2–3	7–8	10–12
B. khasyanum	0.005	5	2	5	12
B. protractum	0.024	5	5	8	8
B. scabratum	0.037	4	3	5–7	10
B. stenobulbon	0.025	4–5	6	5–7	8
B. tremulum	0.024	4–5	4	1	6
B. umbellatum	0.031	4	2	6–8	10

Table 15.13 Diagnostic anatomical features (quantitatively) in *Dendrobium* used for dendrogram construction

Taxa	Size of adaxial epidermal cells in leaf (μm)	No. of subsidi- ary cells in stoma	No. of phloem cap layers in leaf	No. of velamen layers in root	No. of proto- xylem arches in root
Dendrobium anceps	0.019	4–5	2	7–9	8–10
D. bicameratum	0.021	2	3	6	12
D. densiflorum	0.025	4	3	5–7	8
D. haemoglosum	0.031	5	3	1	8
D. herbaceum	0.027	4–5	2–3	1	10–11
D. heyneanum	0.032	4–6	3	1	10
D. jenkinsii	0.002	4–5	2	1	11
D. microbulbon	0.024	5	2	2–5	8–10
D. moschatum	0.026	4	2–3	5–8	8–10
D. nobile	0.029	4	2	1	9
D. nutantiflorum	0.003	4	3	6	7
D. pendulum	0.028	4–5	2	3–5	9

Table 15.14 Distance Matrix (Euclidean Distance) based on anatomical features in *Bulbophyllum*

Taxa	*B. affine*	*B. bisetum*	*B. careyanum*	*B. cauliflorum*	*B. cornutum*	*B. cressipes*	*B. fischeri*	*B. Khasyanum*	*B. protractum*	*B. scabratum*	*B. stenobulbon*	*B. tremulum*	*B. umbellatum*
Bulbophyllum affine	–												
B. bisetum	3.162	–											
B. careyanum	1.732	4.123	–										
B. cauliflorum	2.449	4.243	1.000	–									
B. cornutum	3.000	5.385	1.414	1.732	–								
B. crassipes	8.718	6.782	9.327	9.274	10.247	–							
B. fischerii	7.416	7.141	7.616	7.681	8.124	4.359	–						
B. khasyanum	5.000	4.359	5.099	5.000	5.831	4.583	3.162	–					
B. protractum	7.416	8.888	7.348	7.681	7.348	8.660	4.472	5.831	–				
B. scabratum	6.083	6.708	6.164	6.245	6.633	6.083	2.450	3.162	3.162	–			
B. stenobulbon	6.708	8.426	6.782	7.280	6.782	9.000	5.099	6.000	1.414	3.742	–		
B. tremulum	4.123	7.141	3.162	3.606	2.449	11.874	9.274	7.483	7.348	7.348	6.633	–	
B. umbellatum	7.280	7.681	7.211	7.141	7.616	6.083	2.449	3.742	3.742	1.414	4.690	8.367	–

Table 15.15 Distance Matrix (Euclidean Distance) based on anatomical features in *Dendrobium*

Taxa	*D. anceps*	*D. bicameratum*	*D. densiflorum*	*D. haemoglosum*	*D. herbaceum*	*D. heyneanum*	*D. jenkinsii*	*D. microbulbon*	*D. moschatum*	*D. nobile*	*D. nutantifium*	*D. pendulum*
Dendrobium anceps	–											
D. bicameratum	4.796	–										
D. densiflorum	3.162	4.583	–									
D. haemoglosum	8.307	7.071	6.083	–								
D. herbaceum	8.124	5.916	6.782	3.000	–							
D. heyneanum	8.124	6.708	6.633	2.236	1.414	–						
D. jenkinsii	8.063	6.000	6.856	3.162	1.000	1.732	–					
D. microbulbon	4.000	3.873	3.162	4.583	4.243	4.243	4.123	–				
D. moschatum	1.732	3.464	2.236	7.348	7.141	7.280	7.211	3.317	–			
D. nobile	8.124	6.245	6.164	1.732	2.449	2.449	2.236	4.243	7.141	–		
D. nutantiflorum	4.472	5.385	1.414	5.196	6.481	6.164	6.557	3.464	3.606	5.477	–	
D. pendulum	4.123	4.472	2.646	4.243	4.583	4.359	4.472	1.000	3.464	4.123	2.646	–

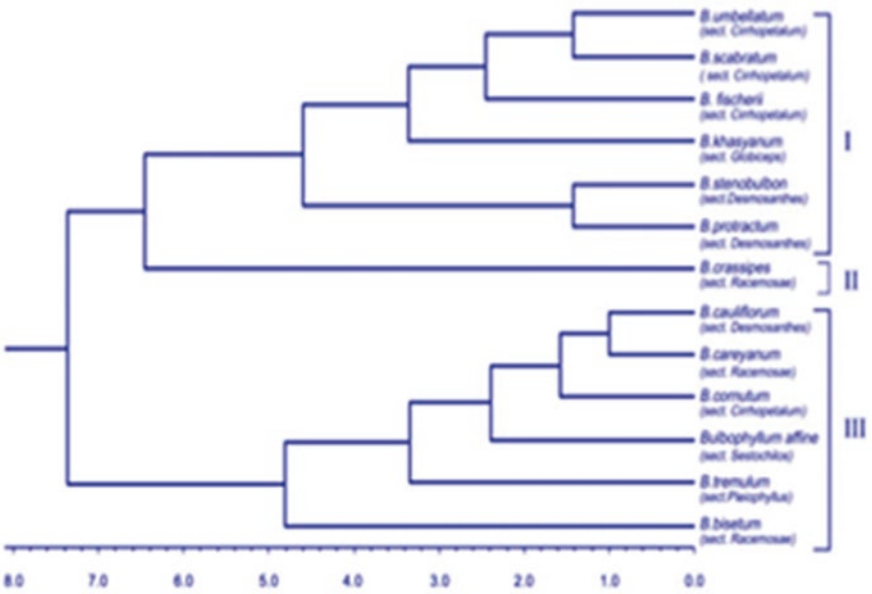

Fig. 15.6 Dendrogram showing dissimilarity among *Bulbophyllum* based on anatomical features

Cirrhopetalum which is considered to be the ancestral one to others. However, this needs further study. *B. crassipes* showing 6.5 dissimilarity value, does not form cluster with any other group of species.

Dendrobium

In *Dendrobium*, a range of 1.00–8.30 Euclidean Distance values are observed (Table 15.15); *D. haemoglossum* has the highest (8.30) whereas *D. jenkinsii* lowest (1.00) Euclidean distance values. The dendrogram (Fig. 15.7) reveals the following clusters.

Cluster-I – *D. nutantiflorum, D. densiflorum, D. pendulum, D. microbulbon, D. moschatum, D. anceps, D. bicameratum.*

Cluster-II – *D. nobile, D. haemoglossum, D. jenkinsii, D. herbaceum, D. heyneanum.*

The *Dendrobium* section *Formosae*, to which *D. nutantiflorum* (=*D. jerdonianum* Wt.) belongs (Table 15.11), was thoroughly analysed by Sathapattayanom (2008); according to him, the two morphologically aberrant species, such as *D. nutantiflorum* and *D. trigonopus*, remain unplaced. But from this study, preliminarily dendrogram shows that *D. nutantiflorum* has close affinity with *D. densiflorum* (section *Densiflora*) based on quantitative anatomical features.

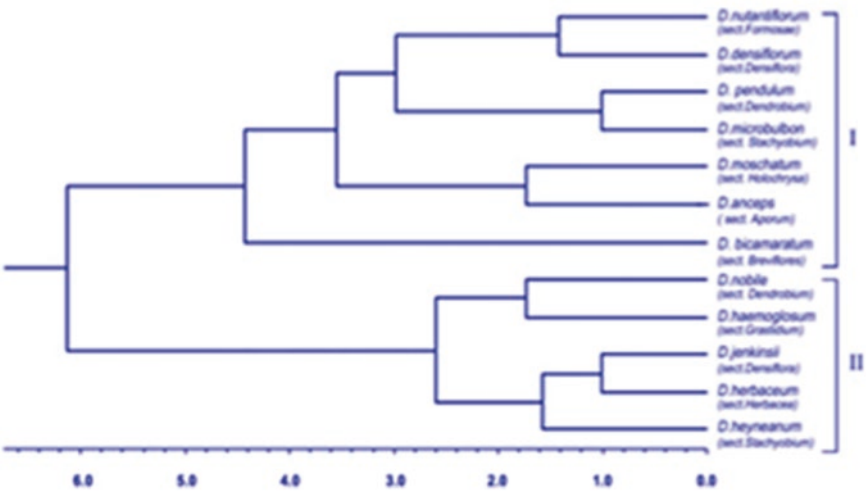

Fig. 15.7 Dendrogram showing dissimilarity among *Dendrobium* based on anatomical features

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Medicinal Plants: Biodiversity, Sustainable Utilization and Conservation

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Rare Actinobacteria *Nocardiopsis lucentensis* VLK-104 Isolated from Mangrove Ecosystem of Krishna District, Andhra Pradesh

33

Krishna Naragani

Abstract

The aim of the study was to isolate, identify, and analyze the phylogenetic relationship of the secondary metabolite-producing actinobacterial strains isolated from the mangrove ecosystem of Krishna district, Andhra Pradesh. The potent bioactive metabolite-producing strain was isolated and designated as VLK-104. The identification of the strain was carried out by employing the micromorphological, cultural, physiological, and biochemical methods. The antimicrobial efficacy of the strain was evaluated by using four solvents such as chloroform, ethyl acetate, methanol, and acetone. Among the solvents used, ethyl acetate extract exhibited maximum antimicrobial activity, whereas the other solvent extracts showed moderate to minimum activity against the Gram-positive and Gram-negative bacteria and fungi. Phylogenetic analysis of 16S rRNA gene sequence showed that the strain VLK-104 forms a distinct clade within the *Nocardiopsis* 16S rRNA gene tree and is closely related to *Nocardiopsis lucentensis.*

Keywords

Mangrove ecosystem · *Nocardiopsis lucentensis* · Phylogenetic analysis · Antimicrobial activity

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33.1 Introduction

Mangrove ecosystem has diverse groups of microorganisms. Among the microorganisms, Actinobacteria are the microbial poulation with a broad variety of secondary metabolites with various biological activities. It has rich biological diversity due to tremendous conditions like high moisture, salinity, pH, and temperature (Amrita et al. 2012). It is essential that new groups of microbes from unexplored habitats are pursued as sources of novel antibiotics and other bioactive compounds (Goodfellow and Fiedler 2010). The importance of cultivation of these microorganisms is necessary for a viable opportunity to bio-discovery (Joint et al. 2010). The phylum Actinobacteria stands for the most prominent group of microorganisms for the production of bioactive compounds, especially antibiotics and antitumor agents (Stach et al. 2003). Close to 40% of all microbial bioactive compounds derived from Actinobacteria, where approximately 80% of them are produced by the genus *Streptomyces* (Bérdy 2012). In fact, two of the four new classes of antibiotics discovered in recent years have been derived from actinobacterial strains (Hardesty and Juang 2011). In view of that, the mangrove environment is a good source for actinobacterial diversity and secondary metabolites. Hence, I have switched over to extreme environments to identify rare actinobacteria with promising bioactive compounds from mangrove sediments of Krishna district, Andhra Pradesh, India.

The soil samples were collected from the coastal region of Krishna district of Andhra Pradesh. The collected soil samples were air-dried at room temperature and transported to the laboratory in sterile bags. The air-dried mangrove soil samples were pretreated with calcium carbonate to selectively isolate rare actinobacteria. The identification of the strain was carried out by employing the micromorphological, cultural, physiological, and biochemical methods. The antimicrobial efficacy of the strain was evaluated by using four solvents such as chloroform, ethyl acetate, methanol, and acetone. After incubation for a week at 30 °C, distinct strains were selected for subculturing to maintain pure culture on agar slants.

33.2 Polyphasic Characterization of the Actinobacterial Strains

The potent actinobacterial strain was identified by using cultural, morphological, biochemical, and physiological characteristics together with genomic (16S rRNA gene sequencing) analysis. Morphological characteristics of the strain were observed by employing slide culture as well as scanning electron microscopy (SEM) as per the procedure described by Bozzola and Russell. Biochemical and physiological characters of the strain such as starch hydrolysis, urea hydrolysis, gelatin hydrolysis, acid production, temperature tolerance test, sodium chloride tolerance test, citrate utilization test, indole test, methyl red and Voges-Proskauer test, hydrogen sulfide test, and melanin tests were tested according to various standard methods (Holding and Collee 1971). Cultural characteristics were studied by culturing the strains on different International *Streptomyces* Project (ISP) media including ISP-1

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(tryptone-yeast extract agar), ISP-2 (yeast extract-malt extract-dextrose agar), ISP-3 (oatmeal agar), ISP-4 (inorganic salts-starch agar), ISP-5 (glycerol-asparagine salts agar), ISP-6 (starch-casein agar), and ISP-7 (tyrosine agar) as well as on maltose-tryptone agar, Czapek-Dox agar, and nutrient agar (Shirling and Gottlieb 1966). In addition, the sensitivity of the strain to different antibiotics was determined by paper disc method (Williams 1989). Molecular identification of the strain based on 16S rRNA sequencing analysis was carried out.

33.3 Screening of Potent Actinobacterial Strains for Bioactive Metabolites

Pure culture of the actinobacterial strain was tested for secondary metabolites by the method of agar well diffusion (Cappuccino and Sherman 2004). The pure culture of the strain was transferred aseptically into the seed medium. Fermentation was carried out at 30 °C for 1 week under agitation at 120 rpm. At every 24 h interval, the flasks were harvested. Solvent extracts were evaporated to dry in water bath, and residues obtained were used to determine antimicrobial assay by employing seeded plate techniques. The inoculated plates were examined for zones of inhibition after incubation period. Diameter of the inhibition zone against the test microorganisms was taken as criteria for determining the antimicrobial potential of the actinobacterial strains.

33.4 Test Microorganisms

The test bacteria and fungi used for tetsing antimicrobial activity such as *Bacillus megaterium* (ATCC-10231), *B. subtilis* (ATCC 6633), *Escherichia coli* (ATCC-15597), and *Staphylococcus aureus* (ATCC-6538) and fungi *Candida albicans* (NCIM 2187). The inoculated plates were examined after 24–48 h of incubation at 37 °C for bacteria and 48–72 h at 28 °C for fungi.

Sample was fixed in 5.5% glutaraldehyde in 8.1 M phosphate buffer (pH 7.2) for 24 h at 40 °C and postfixed in 2% aqueous osmium tetraoxide for 4h, dehydrated in series of graded alcohols, and dried to critical point drying with CPD unit. The processed samples were mounted over the stubs with double-sided carbon conductivity tape, and a thin layer of gold coat over the sample was done by using an automated sputter coater (Model—JOEL JFC-5600) for 3 min and scanned under scanning electron microscope (SEM) (Model— JOEL-JSM 1600) at required magnifications as per the standard procedures (Bozzola and Russell 1999) at RUSKA Lab's College of Veterinary Science, SVVU, Rajendranagar, Hyderabad, India.

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33.5 Molecular Identification

The molecular identification of the potential strain was carried out by using 18S rRNA gene sequencing analysis. The gene sequence of the strain was aligned using MEGA against the gene library available for potential actinobacteria strains in the NCBI. The phylogenetic tree was constructed using the maximum parsimony method. The closely related homologous strains were identified, retrieved, and compared to the sequence of the isolated strain using BLAST available with the MEGA 6.0 version (Tamura et al. 2013).

The 16S rRNA gene sequence of the strain has been deposited in the National Center for Biotechnology Information (NCBI).

33.6 *Nocardiopsis lucentensis* VLK-104 from Mangrove Ecosystem

33.6.1 Sample Collection

The mangrove sediment samples were collected at bimonthly intervals from mangrove ecosystems of the different places of the coastal region of Krishna district located along the east coast of Andhra Pradesh, India. Samples were collected from 6–10 cm depth and transported to the laboratory in sterile bags and air-dried at room temperature.

Table 33.1 Cultural characteristics of the strain VLK-104

S. no.	Medium	Growth	Aerial mycelium	Substrate mycelium	Pigmentation
1	Tryptone yeast-extract agar	Moderate	White to grayish	Nil	Nil
2	Yeast extract-malt extract-dextrose agar	Good	White to grayish	Brown	Nil
3	Oatmeal agar	Poor	Nil	Brown	Nil
4	Inorganic salts-starch agar	Good	White to grayish	Brown	Nil
5	Glycerol asparagine agar	Moderate	White to grayish	Brown	Nil
6	Starch-casein agar	Good	White to grayish	Brown	Nil
7	Tyrosine agar	Good	White to grayish	Nil	Nil
8	Maltose-tryptone agar	Moderate	White to grayish	Brown	Nil
9	Nutrient agar	Moderate	White to grayish	Nil	Nil
10	Czapek-Dox agar	Moderate	White to grayish	Brown	Nil

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33.6.2 Isolation of Actinobacteria

During our search for potent actinobacterial strains from the coastal region of Krishna district, Andhra Pradesh, a total of 520 strains were isolated by using different pretreatment techniques and the selective media. Among them, one of the potent strains was designated as VLK-108, and it was identified by cultural, morphological, physiological, and biochemical characteristics.

33.6.2.1 Cultural Morphological, Physiological, and Biochemical Characteristics

The cultural characteristics of the strain VLK-108 grown on ten culture media are presented in Table 33.1. The strain exhibited good growth on ISP-2, ISP-4, and ISP-6 media out of ten culture media tested. The growth was moderate on ISP-1, ISP-5, ISP-7, nutrient agar, maltose-tryptone agar, and Czapek-Dox agar media, while it was poor on ISP-9. The color of aerial mycelium was white to ash when cultured on different media, while the substrate mycelium was brown. However, melanin pigmentation was not found on ISP-7.

Morphological Characteristics of the Strain VLK-104

The strain VLK-108 exhibited typical morphological characteristics of the genus *Nocardiopsis* spp. Micromorphology of the strain was examined by cover slip method and SEM analysis (Fig. 33.1). The strain showed zigzag hyphae and spore with a smooth surface. The culture was grown on ISP-2 medium supplemented with 3% NaCl for 6 days.

Physiological and Biochemical Characteristics of the Strain VLK-104

Physiological and biochemical characteristics of the strain VLK-104 are recorded in Table 33.2. Kampfer et al. (1991) suggested the physiological tests as indispensable tools for classification and identification of actinobacteria. The temperature range for growth was 25–40 °C with the optimum at 30 °C. NaCl tolerance is also serves as an important characteristic for species identification. VLK-104 was sensitive to

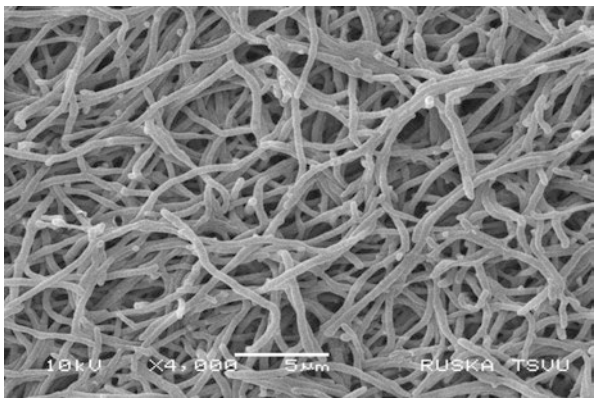

Fig. 33.1 Scanning electron micrograph of strain VLK-104

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Table 33.2 Morphological, physiological, and biochemical characteristics of strain VLK-104

Characteristic	Response
Morphological characteristics	
Color of aerial mycelium	White to grayish
Color of substrate mycelium	Brown
Physiological characteristics	
Gram's reaction	+
Production of melanin pigment	–
Optimum temperature for growth	40 °C
NaCl tolerance	9%
Biochemical characteristics	
Catalase production	+
Urease production	+
Hydrogen sulfide production	–
Nitrate reduction	–
Starch hydrolysis	+
Gelatin liquefaction	–
Methyl red test	–
Voges-Proskauer test	–
Indole production	–
Citrate utilization	+

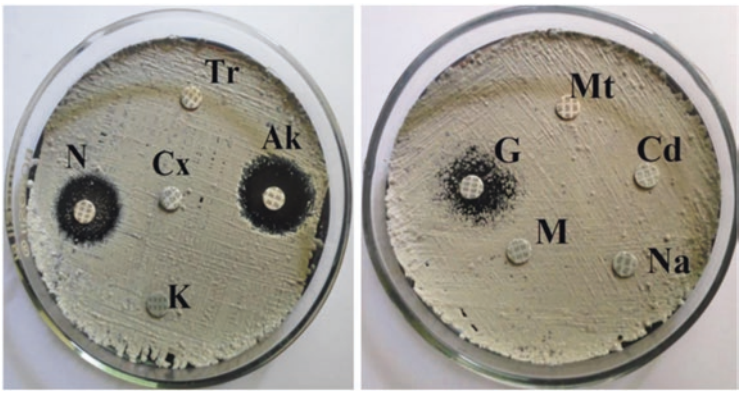

Fig. 33.2 Antibiotic susceptibility of the strain VLK-108. *N* neomycin, *Tr* trimethoprim, *Cx* cloxacillin, *Ak* amikacin, *K* kanamycin, *G* gentamycin, *Mt* metronidazole, *Cd* clindamycin, *M* methicillin, *Na* nalidixic acid

amikacin, gentamicin, and neomycin but resistant to kanamycin, trimethoprim, metronidazole, methicillin, nalidixic acid, clindamycin, and cloxacillin (Fig. 33.2; Table 33.3).

The strain VLK-104 has the ability to hydrolyze starch and exhibited positive response to citrate utilization and catalase production but negative for indole, methyl red, Voges-Proskauer, and nitrate reduction tests and also hydrogen sulfide

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Table 33.3 Antibiotic susceptibility testing of VLK-104

S. no.	Name of the antibiotic (μg/disc)	Response
1	Gentamycin (10)	S
2	Kanamycin (30)	R
3	Trimethoprim (5)	R
4	Metronidazole (5)	R
5	Neomycin (30)	S
6	Amikacin (30)	S
7	Methicillin (5)	R
8	Nalidixic acid (30)	R
9	Cloxacillin (1)	R
10	Clindamycin (2)	R

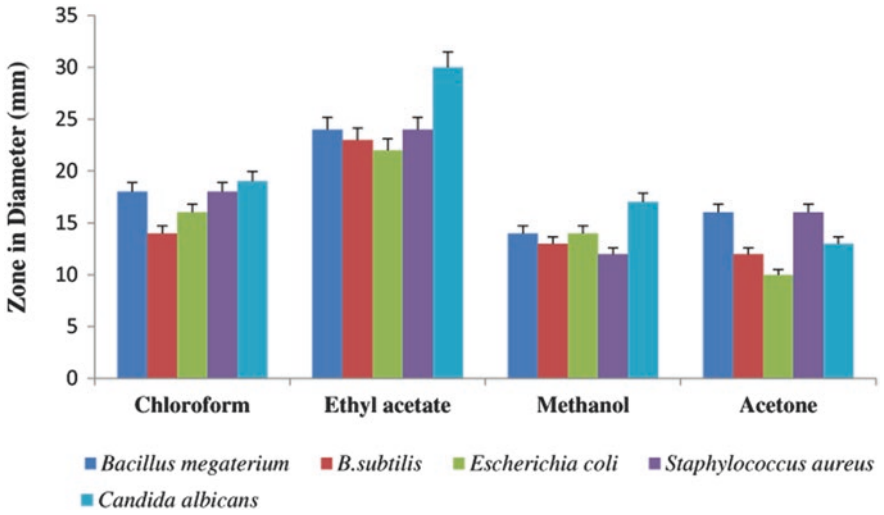

Fig. 33.3 Antimicrobial activity of the strain 104 by using different solvent extracts

production. The utilization of starch revealed the ability of the strain to produce extracellular amylase and protease respectively. Positive reaction with catalase revealed its potential to withstand the stress generated by reactive oxygen species.

33.6.3 Antimicrobial Activity

The antimicrobial efficacy of the strain was evaluated by using four solvents such as chloroform, ethyl acetate, methanol, and acetone (Fig. 33.3). Among the solvents used, ethyl acetate extract exhibited maximum antimicrobial activity, whereas the other solvent extracts showed moderate to minimum activity against the test microorganisms (Figs. 33.4 and 33.5). The ethyl acetate extract is highly effective against *Candida albicans*, *Staphylococcus aureus*, *Bacillus megaterium, Bacillus subtilis*, and *Escherichia coli*.

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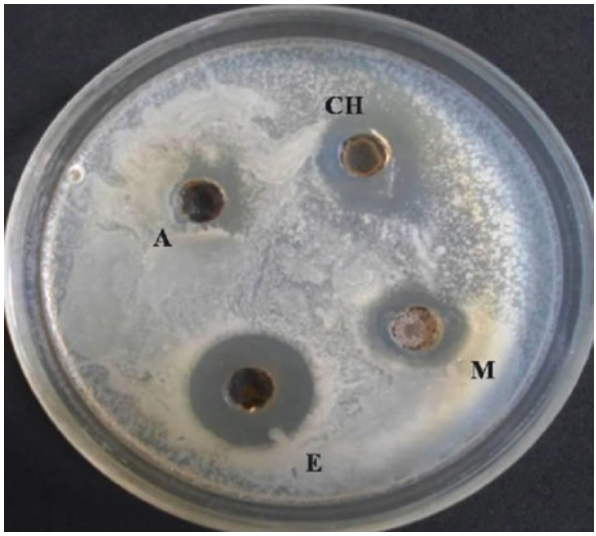

Fig. 33.4 Antibacterial activity of the crude extract of the strain 104 with different solvent extracts against *E. coli*. *CH* chloroform, *E* ethyl acetate, *M* methanol, *A* acetone

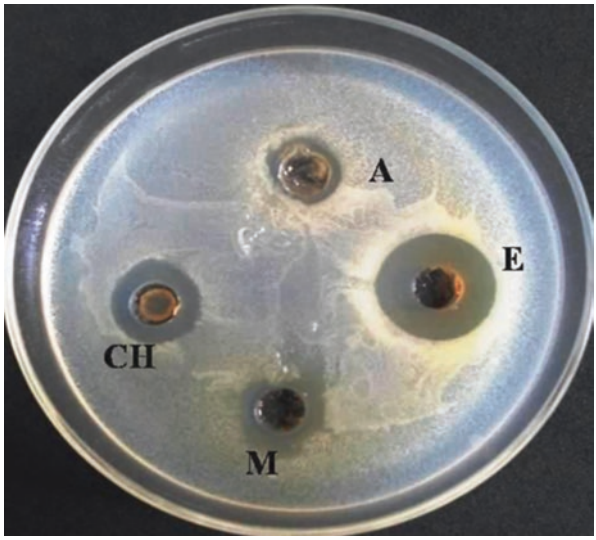

Fig. 33.5 Antifungal activity of the crude extract of the strain 104 with different solvent extracts against C*andida albicans*. *CH* chloroform, *E* ethyl acetate, *M* methanol, *A* acetone

33.6.4 Analysis of the 16S rRNA Gene Sequence of the Strain VLK-104

The 16S rRNA sequence data supported the assignment of this strain VLK-104 to the genus *Nocardiopsis* and species *lucentensis* (Fig. 33.6). The partial 16S rRNA sequence of the strain VLK-104 was submitted to the GenBank database under an accession number **KF317772**. The partial sequence was aligned and compared with all the 16S rRNA gene sequence available in the GenBank database by using the multi-sequence advanced BLAST comparison tool.

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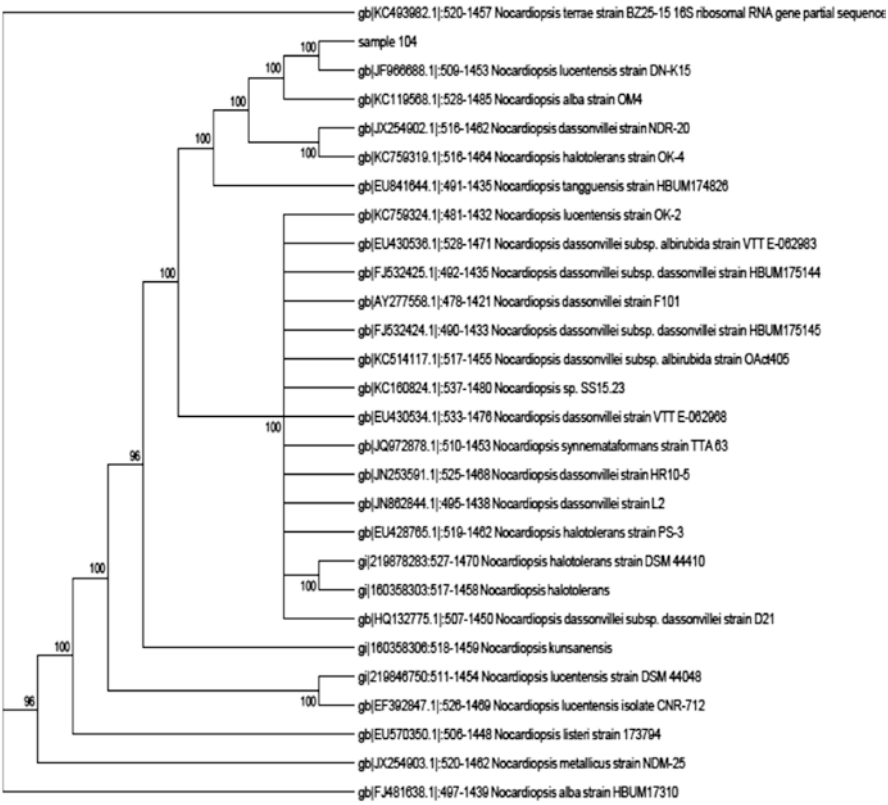

Fig. 33.6 Maximum parsimony tree based on partial 16S rRNA gene sequence showing relationship between isolate (Sample 108) VLK-104 and related members of the genus *Nocardiopsis.* The numbers at the nodes indicate the level of bootstrap support based on maximum parsimony analysis of 1000 resampled datasets; only values above 50% are given

33.7 Conclusion

The present study was aimed at the isolation of novel actinobacterium *Nocardiopsis lucentensis* VLK-104 having potent antimicrobial properties from mangrove ecosystem of Krishna district, Andhra Pradesh, and its identification based on cultural, physiological, and biochemical characteristics. Further study on optimization, purification, and chemical characterization of bioactive compounds of the strain is in progress.

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PREPARATION OF LEARNING OUT-COME BASED CURRICULUM FRAMEWORK (LOCF) FOR ECONOMICS

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1. Introduction :

The challenge for teachers is to ensure that there is alignment between teaching methods, assessment techniques, assessment criteria and learning outcomes. This connection between teaching, assessment and learning outcomes helps to make the overall learning experience more transparent. Student course evaluations show that clear expectations are a vitally important part of effective learning. Lack of clarity in this area is almost always associated with negative evaluations, learning difficulties, and poor student performance. Learning outcomes imply the assessment criteria. Assessment criteria may be developed from the learning outcome or from the assessment task – but in either case they should relate to the learning outcome. There are many reasons for developing assessment tasks – such as to provide feedback and these will affect the manner in which an assessment task is designed. Hence, evolving outcomes for each course gains importance and comes first. Learning outcomes specify what graduates completing a particular understand and be able to do at the end of their programme of study.

2. Need for LOCF in Economics:

In the 21st century, learning outcomes are arguably best viewed as a fundamental building block of the Indian educational reforms. This is because they are a practical device and represent a methodological approach that has been adopted to improve the competiveness, transparency, recognition and mobility of Indian education (Adam, 2006). In recent times University Grants Commission is also very particular about this LOCF model. That is the reason why it emphasized that "*the fundamental premise underlying the learning outcomes-based approach to curriculum planning and development is that higher education qualifications such as Bachelor's Degree Programmes are awarded on the basis of demonstrated achievement of outcomes and academic standards expected of graduates of a programme of study".* In this connection an attempt is made in this paper to prepare a model for LOCF for Economics at Under Graduate level by using Blooms' Taxonomy.

Due to the increasing demands of economy, due to the development of globalization processes and international economic relationship related with them, the need for qualified specialists of economics will increase. Thus, while training high qualification specialists of economics, it becomes necessary to provide the latest knowledge of economics, to develop skills and abilities necessary to adapt the models of economics as well as analytic and interdisciplinary methods of research while seeking to achieve effective activity of enterprises and state institutions (Panaras & Egle, 2008). Hence, any model of LOCF for Economics should see that the skills such as Economic knowledge, Analytical Skills, Quantitative analytical skills, Critical thinking skills and Self development skills be increased.

3. Good out comes – Blooms' Taxonomy:

Good learning outcomes emphasize the application and integration of knowledge. Instead of focusing on coverage of material, learning outcomes articulate how students will be able to employ the material, both in the context of the class and more broadly. In this connection, we can broadly categorize the learning outcomes under six major types as mentioned by Blooms' Taxonomy, namely:

Remember	Lower Order
Understand	
Apply	
Analyze	Higher order
Evaluate	
Create	

4. Structure of Economics UG Syllabus in ANU:

Keeping in mind, the above said classification, we prepared learning outcomes of Economics programme at Under Graduate level. UGC suggested some Core and Discipline specific Electives for Courses in Economics. All the Universities in the country are following those, in true spirit, with slight modifications according to their local needs. In the state of Andhra Pradesh almost all the Universities are following strictly the Core papers with slight modifications in Specific Electives. The present paper is prepared by considering Acharya Nagarjuna University Syllabus. The course structure for the subject Economics is as follows :

Semester	Nature	Title of the paper
Semester - 1	Core	Micro Economics – Consumer Behavior
Semester -2	Core	Micro Economics - Production and Price Theory
Semester -3	Core	Macro Economics - National Income, Employment and Money
Semester -4	Core	Banking and International Trade
Semester -5	Core	Economic Development and Indian Economy
Semester -5	Core	Indian and Andhra Pradesh Economy
Semester -6	Elective	Agricultural Economics
Semester -6	Cluster	Agribusiness Environment in Andhra Pradesh
Semester -6	Cluster	Agricultural output Marketing
Semester -6	Cluster	Agricultural Input Marketing

A detailed description of LOCF for the Economics UG syllabus Acharya Nagarjuna University is presented in the following pages.

OUTCOMES FOR THE COURSE " MICRO ECONOMICS – CONSUMER BEHAVIOUR":

At the end of the course, the student is expected to demonstrate the following cognitive abilities and psychomotor skills.

1. Remembers and states in a systematic way (Knowledge)
    a. Definitions of Micro economics, concepts of micro economics and the various definitions of micro economics. Static and dynamic analysis
    b. Types of utility, cardinal and ordinal utilities
    c. Law of Demand.
2. Explains (understanding)
    a. Difference between micro and macro economics
    b. types of of demand
    c. properties of indifference curves
    d. Price line or Budget line
    e. Inductive and deductive methods and the concept of equilibrium.
3. Critically examines using data and figures (analysis and evaluation)
    a. Law of diminishing martinal utility
    b. law of equi-marginal utility
    c. law of consumers' surplus
    d. Samuelsons' Revealed preference theory.
4. Draws critical diagrams and graphs.
    a. Types of price elasticity of demand
    b. Consumers' equilibrium with the help of Indifference curves.

OUTCOMES FOR THE COURSE ” Micro Economics - Production and Price Theory”:

At the end of the course, the student is expected to demonstrate the following cognitive abilities and psychomotor skills.

1. Remembers and states in a systematic way (Knowledge)
    a. The concept of production function
    b. Different types of market structures
    c. concept of distribution
    d. concept of minimum wage
2. Explains (understanding)
    a. Different types of costs and their interrelation
    b. Break-even point
    c. Concept of price discrimination
    d. Wages and collective bargaining
    e. Cobb-Douglas Production function
3. Critically examines using data and figures (analysis and evaluation)
    a. Law of Variable Proportions and Law of returns to scale
    b. Features of various market structures
    c. The Marginal Productivity theory of distribution
    d. The various theories of rent, wages, interest and Profits
4. Draws critical diagrams and graphs.
    a. Relationship between AC and MC in short run and long run
    b. Price and output determination under perfect competition
    c. Firm and Industry equilibrium under Perfect Competition
    d. Price and output determination under monopoly, oligopoly and Monopolistic Competition.

OUTCOMES FOR THE COURSE ” Macro Economics - National Income, Employment and Money”:

At the end of the course, the student is expected to demonstrate the following cognitive abilities and psychomotor skills.

1. Remembers and states in a systematic way (Knowledge)
    a. Introduction to Macro Economics – nature and scope
    b. Definitions of National Income
    c. Say’s Law of Markets
    d. Definitions of Money and Barter system
2. Explains (understanding)

a. Distinction between Micro and Macro economics
b. The various methods of measuring national income
c. Assumptions of Classical and modern economists
d. Circular flow of income in two, three and four sectors of economy
e. The concept of classification of money
f. Gresham's Law

3. Critically examines using data and figures (analysis and evaluation)
a. Paradox of macro economics and limitations
b. Keynes criticisms on Classical theory
c. The concepts of consumption function and investment functions

4. Draws critical diagrams and graphs.
a. Marginal efficiency of capital
b. Multiplier and accelerator
c. The various theories of money.

OUTCOMES FOR THE COURSE " Banking and International Trade":

At the end of the course, the student is expected to demonstrate the following cognitive abilities and psychomotor skills.

1. Remembers and states in a systematic way (Knowledge)
a. Meaning and definitions of trade cycles, Inflation and Banking
b. Concept of Shares and Debentures
c. What is International Trade

2. Explains (understanding)
a. Types of Inflation
b. causes and consequences of inflation
c. functions of stock markets and SEBI
d. Functions of Commercial Banks and RBI
e. Importance of International trade
f. Factors contribution to the growth of NBFCs

3. Critically examines using data and figures (analysis and evaluation)
a. Phases of Trade Cycles
b. Concept of credit creation by commercial banks
c. Objectives and significance of Fiscal, Monetary and Exchange rate policies
d. Recent developments in Indian Banking Sector
e. Defects of Indian Money market

4. Draws critical diagrams and graphs.
a. Structure of Primary and Secondary markets
b. Structure of Indian Insurance industry
c. BOP and BOT

OUTCOMES FOR THE COURSE " Economic Development and Indian Economy":

At the end of the course, the student is expected to demonstrate the following cognitive abilities and psychomotor skills.

1. Remembers and states in a systematic way (Knowledge)
    a. Concept of Economic growth
    b. Measurement of economic development
    c. MGNREG Scheme
    d. Concept of Inclusive Growth
2. Explains (understanding)
    a. National Income in India – trends and Composition
    b.Distinction between growth and development
    c. Population dividend and population policy
    d. Choice of Techniques
    e. The concept of sustainable development
3. Critically examines using data and figures (analysis and evaluation)
    a. Basic features of Indian economy
    b. Poverty and Unemployment and Inequalities – Reasons and remedies
    c. Economic reforms
    d. Liberalization, Privatization and Globalization
4. Draws critical diagrams and graphs.
    a. The various theories of Economic Growth
    b. Balanced and Unbalanced growth models
    c. Important natural resources and demographic features

OUTCOMES FOR THE COURSE " Indian and Andhra Pradesh Economy":

At the end of the course, the student is expected to demonstrate the following cognitive abilities and psychomotor skills.

1. Remembers and states in a systematic way (Knowledge)
    a. Indian agriculture - importance
    b. Concept of crop insurance
    c. NITI Aayog
    d. Special economic Zones
2. Explains (understanding)
    a. Agrarian structure and factors determining production
    b. Structure and growth of Indian Industry
    c. Disinvestment policy in India
    d. Food Security
    e. Current five year plan.
3. Critically examines using data and figures (analysis and evaluation)
    a. Various Indian Industrial Policies

b. Problems and prospects of SSI in India
c. Reforms in Banking and Insurance Sectors
d. Status of IT, Education and Health in India

4. Draws critical diagrams and graphs.
a. Revieew of Five Year Plans
b. Andhra Pradesh Economy – some facts and figures
c. Status of rural credit, micor finance and SHGs

OUTCOMES FOR THE COURSE " AGRICULTURAL ECONOMICS" :

At the end of the course, the student is expected to demonstrate the following cognitive abilities and psychomotor skills.

1. Remembers and states in a systematic way (Knowledge)
a. Nature and scope of agricultural economics
b. systems of farming
c. agro-industries
2. Explains (understanding)
a. Factors affecting agricultural development
b.Concept of Production function
c. Firm size and productivity relations with special reference to AP.
3. Critically examines using data and figures (analysis and evaluation)
a. Interdependence between agriculture and industry
b. Input and out put relationship in farm production
c. New agricultural strategy and green revolution
d. Agrarian reforms and their role in economic development
4. Draws critical diagrams and graphs.
a. Growth and productivity trends in Indian and AP agriculture
b. Emerging trends in production, processing, marketing and exports
c. Controls and regulations to agri-business enterprises.

OUTCOMES FOR THE COURSE "AGRI-BUSINESS ENVIRONMENT IN AP" :

At the end of the course, the student is expected to demonstrate the following cognitive abilities and psychomotor skills.

1. Remembers and states in a systematic way (Knowledge)
a. Role of agriculture in the development of Andhra Pradesh
b. importance of agricultural finance
c. dynamics of crop sector
d. structure of Agri-markets in Andhra Pradesh
2. Explains (understanding)
a. Economy wide effects of agriculture through trickle down effects
b. Backward and forward linkages of agriculture with rest of the economy
c. Agri business sector in Andhra Pradesh

d. Need and activities of Regulated Markets.

3. Critically examines using data and figures (analysis and evaluation)
   a. Sub sectors of Agriculture – input sector, Production sector and Processing sector
   b. Performance and problems of Agricultural finance
   c. Inter linkage between agricultural credit and other input and product markets.
   d. Role of farmer groups in the marketing of agricultural produce
4. Draws critical diagrams and graphs.
   a. Growth performance of major agricultural commodities in A.P.
   b. Production and processing trends in exports and imports of major agricultural commodities

OUTCOMES FOR THE COURSE "AGRICULTURAL OUTPUT MARKETING" :

At the end of the course, the student is expected to demonstrate the following cognitive abilities and psychomotor skills.

1. Remembers and states in a systematic way (Knowledge)
   a. Strucutre of Agri-market organizations
   b. Meaning of marketing costs and margins
   c. State intervention in Agricultural Marketing

2. Explains (understanding)
   a. Functions of Intermediaries
   b. Marketing finance
   c. Market yards and warehousing
   d. WTO and Indian economy.

3. Critically examines using data and figures (analysis and evaluation)
   a. Marketing practices in Primary, secondary and terminal markets
   b. Problems and challenges agricultural marketing
   c. Support prices and agricultural price commission
   d. Regulated markets and cooperative marketing
   e. Role of various agencies and their impact
4. Draws critical diagrams and graphs.
   a. Marketing structure of Major agricultural commodities
   b. Inter regional and international trade in agriculture
   c. Concept of terms of trade and balance of payments

OUTCOMES FOR THE COURSE " AGRICULTURAL INPUT MARKETING" :

At the end of the course, the student is expected to demonstrate the following cognitive abilities and psychomotor skills.

1. Remembers and states in a systematic way (Knowledge)

a. Meaning and importance of Agri-input marketing
b. Scenario of Fertilizer industry in India
c. Scenario of Pesticide industry in India

2. Explains (understanding)
a. Distinctive features of Agri-input marketing
b. Determinants of Seed Demand
c. Characteristics of Fertilizer marketing
d. Bio pesticides and its role and scope
e. Benefits and importance of agricultural mechanization

3. Critically examines using data and figures (analysis and evaluation)
a. Distribution channels of agricultural input marketing
b. Agri input promotional programmes
c. Distinctive features of seed marketing
d. Bio fertilizers – major constraints involved

4. Draws critical diagrams and graphs.
a. Development of IPM concept
b. Need for the development of agricultural machinery and implements to suit the local resource endowments.

5. Conclusion:

A high priority task in the context of future education development agends in India is fostering quality higher education. Further, improvement of quality of higher education is considered critical for enabling effective participation of young people in knowledge production and participation in the knowledge economy, improving national competitiveness in a globalized world and for equipping young people with skills relevant for global and national standards and enhancing the opportunities or social mobility. In this connection, The LOCF curriculum framework for UG education framework based on the expected learning outcomes and academic standards that are expected to be attained by graduates of a programme of study and holder of a qualification. The expected learning outcomes are used as reference points that would help formulate graduate attributes, qualification descriptors, programme learning outcomes and course learning outcomes which in turn will help in curriculum planning and development. In this context, this paper is an attempt to outline the LOCF for Economics syllabus of Acharya Nagarjuna University.

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डॉ. सुशीला टाकभौरे की कहानियों में दलित नारी संवेदना

- डॉ. जी. विजय रत्न कुमार

आधुनिक युग का महत्वपूर्ण योगदान दलित कहानी साहित्य का रहा है। साहित्य अपने समसामयिक जीवन का विवेचनात्मक दर्पण है और उसका निर्माता उससे प्रभावित तथा उसे गति प्रदान करनेवाला होता है और यह उक्ति साहित्य की दलित कहानी विधा पर अधिक सार्थक है। दलित कहानीकारों ने अपने साहित्य में दलितों पर हो रहे अन्याय शोषण के साथ-साथ दलित नारी की स्थिति का भी यत्र-तत्र चित्रण किया है। डॉ. सुशीला टाकभौरे जी की कहानियों दलित नारी संवेदना में दलित नारी की दशा, आक्रोश, दलित-जागरण और नारी चेतना को दर्शाया गया है। इसके पूर्व दलित कहानी साहित्य की प्रमुख प्रवृत्तियों एवं दलित कहानी साहित्य की विकास यात्रा को चित्रित किया गया है। दलित साहित्य दलितों द्वारा लिखा गया साहित्य है। पीडित मनुष्य का उद्धार करना इसका लक्ष्य है। दलित साहित्य एक प्रकाश है, जो अंधेरे में उभरा है।

दलित साहित्यकारों ने दलित पर हो रहे शोषण के खिलाफ और जन-जागृति लाने के लिए अनेक कहानियाँ लिखे दलित साहित्य की पहली प्रवृत्ति डॉ. बाबा साहेब अंबेडकर जी की वंदना की थी, जिन्होंने दलितों को नया जीवनदान दिया। सदियों से वर्ण व्यवस्था के नाम पर उनके ऊपर हो रहे अन्याय के खिलाफ आवाज उठाने की प्रेरणा दी। दलित साहित्यकारों ने पर्याप्त मात्रा में अच्छी दलित कहानियाँ लिखी हैं। इस संबंध में दूसरी दुनिया का यथार्थ दलित कहानियाँ' नामक एक संकलन रमणिका गुप्ता द्वारा १६६७ ई. में संपादित है जिसमें चुनी हुई दलित कहानियाँ हैं। इनमें ओमप्रकाश वाल्मीकी की ‘पचास चौका डेढ़ सौ', प्रेम कपाड़िया की 'हरिजन', प्रह्लाद चंददास की लटकी हुई शर्त', परदेसी राम की ‘फाँसी', जय प्रकाश कर्दम की 'चमार', मोहनदास नैमिशराय की 'अपना गाँव', सूरजपाल चौहान की 'साजिश', कावेरी की ‘सुमंगली', सुशीला टॉकभौरे की 'सिलिया', रजतरानी मीनू की ‘सुनीता', रमणिका गुप्ता की बहू जुठाई', भगीरथ मेघवाल की ‘सूरज की चिता', लालचंद राही की ‘पानीदार भ्रम', रत्नकुमार सांभरिया की शर्त', गिरिजा शरण अग्रवाल की ‘अस्वीकृति', शत्रुघ्न सिंह

अनाम की 'राम नाम सत है', कृष्ण गोपाल की 'छमिया', पारसनाथ की 'छितनुआ', श्रवण कुमार की ‘धब्बा', विपिन बिहारी की पहचान', राणा प्रताप की 'अंततः', गुरुचरण सिंह की ‘काली सड़क', कुसुम वियोगी की ‘और वह पढ़ गई', गौरी शंकर नागदशं की ‘जंगल में आग', सी.बी. भारती की 'भूख', प्रेम कुमार मणि की ‘जुगाड़', चंद्रशेखर कर्ण की ‘सुरंग से गुजरते हुए', दयानंद बटोही की ‘सुरंग', कर्मेंदु शिशि की ‘डोंगर' कहानियाँ हैं। यह कहानियाँ दलितों के सदियों की संताप की कहानियाँ हैं।

दलितों को हिन्दु समाज व्यवस्था में सबसे निचले पायदान पर होने के कारण न्याय, शिक्षा, समानता तथा स्वतंत्रता आदि मौलिक अधिकारों में वंचित रखा गया, उन्हें अपने ही धर्म में अछूत तथा अस्पृश्य माना गया है। इस वेदना को लेखिका ‘टूटता वहम' कहानी में व्यक्त किया है- "मन में वेदना उफनती है- तर्क अपने ही जाल में उलझते हैं- हम कर्म से बड़े हैं, व्यवहार में अच्छे हैं, सम्पर्क क्षेत्र में कहीं पीछे नहीं है- फिर भी जाति का जो ग्रहण है वह तो हमारे साथ ही साथ रहता है। अगर शुरू से खुले आम यह जताया जाता कि तुम और हम बराबर नहीं हैं और हम अपनी नीतियों और मान्यताओं से तुम्हें अपने बराबर होने नहीं देंगे- तो शायद मन वहम में न रहता मगर यहाँ तो धोखे के सुनहरे जाल में बड़े प्यार से भरमाया जाता है।"

दलित अपनी जाति कितनी छुपाकर रखें, गैर दलित उन्हें दलित होने का अहसास देते हैं। आज दलित अपने ऊपर हो रहे शोषण के विरूद्ध आवाज उठा रहे हैं। फिर भी कहीं न कहीं दलित होने का अहसास दलितों को आगे बढ़ने नहीं दे रही हैं। उपरोक्त वाक्यों द्वारा सुशीला जी इस व्यवस्था पर प्रश्न चिन्ह लगा रही हैं। 'बदला' कहानी में सवर्णों की गालियों से अपमानित जीवन का चित्रण कुछ इस तरह चित्रित किया है- इस तरह लेखिका ने दलितों की व्यथा और वेदना, उनके प्रति देखने का हीन दृष्टिकोण दलित शोषित जीवन के प्रति संवेदना व्यक्त करती हुई उनकी घुटन को मार्मिकता से दर्शाया गया है।

आज का युग विषमता एवं विछिन्नता का युग है। मानव के प्रति अश्रद्धा के युग में दलित, पीडित, कुचले हुए, शोषित और हाशिये के तिरस्कृत मानव की पीडा, वेदना, यातना, भावना, अपेक्षा, आदर्शों की समीक्षा और समस्या के साथ अपने अस्तित्व-अस्मिता की पहचान कराने के लिए सामाजिक चेतना एवं संवेदना से युक्त विचारों को सुशीलाजी ने अपनी कहानियों में व्यक्त किया है। इनकी कहानियों में उनके मन की वेदना उन पर होनेवाले अत्याचार, अमानुष व्यवहार की बात व्यक्त की गई है। दलितों की अस्मिता और अस्तित्व का प्रादुर्भाव है। डॉ. बाबा साहब अंबेडकर का 'संघठित बनो, शिक्षित बनो और संघर्ष करो' विचारों को व्यक्त कर दलितों में जागृती लाने का प्रयत्न किया गया है।

निष्कर्षत: हम कह सकते हैं कि, डॉ. सुशीला टाकभौरे जी की कहानियाँ दलित, शोषित, पीडित जीवन के सच्चे चित्र हैं। दलित नारी की स्थिति, अज्ञान, अशिक्षा, पीडा, अन्याय, अत्याचार का शिकार होती नारी को चित्रित किया है तथा दलित वर्ग और स्त्रियों को जागृत करने का प्रयास भी किया गया है।

सहायक ग्रंथ :

1. हिन्दी साहित्य के इतिहास में नारी
2. डॉ. सुशीला टाकभौरे की कहानियाँ

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भारतेन्दु हरिचन्द्र की राष्ट्रिय भावना

- **डॉ. जी .विजय रत्न कुमार**

भारत में स्वतंत्रता संघर्ष की भावना अंग्रेजी साम्राज्यवाद के दवाब से ही पनपी थी। अंग्रेजी शोषण के अखिल भारतीय स्वरूप के खिलाफ अखिल भारतीय प्रतिक्रिया के रूप में राष्ट्रीय चेतना विकसित हुई थी। कवि, नाटककार, निबंध लेखक तथा उपन्यासकार के रूप में भारतेन्दु हरिष्चन्द्र ने अपनी महान सृजनात्मकता का परिचय दिया। 'हरिष्चन्द्र मैगजीन', 'हरिष्चन्द्र चन्द्रिका', 'कवि वचन सुधा' नामक पत्रिकाओं का प्रकाषन काफी समय तक किया और उनके माध्यम से लोगों में राष्ट्रीय भावना का संचार किया। भारतेन्दु यह भली प्रकार से जानते थे कि राष्ट्र, भारतीयता और जनता का नवजागरण के लिए संगठित कार्य अनिवार्य था। उन्होंने न केवल स्वयं रचना की, अपना एक लेखकमंडल भी तैयार किया जिसमें बालकृष्ण भट्ट, प्रताप नारायण मिश्र, बदरीनारायण प्रेमधन, श्रीनिवास दास, राधाचरण गोस्वामी आदि शामिल थे। भाषा, साहित्य, समाज, राष्ट्र, धर्म, कला, संस्कृति के समग्र आन्दोलन को भारतेन्दु ने कई स्तरों पर कई कार्यों से सम्पन्न किया। रामविलास शर्मा की माने तो भारतेन्दु हरिष्चन्द्र का यह एक युगान्तकारी महत्त्व है कि उन्होंने अपने प्रदेष की सांस्कृति आवष्यकताओं को पहचाना। उन्होंने साहित्यिक हिन्दी को सँवारा, साहित्य के साथ हिन्दी के नये आन्दोलन को जन्म दिया, हिन्दी साहित्य में राष्ट्रीय एवं जनवादी तत्त्वों को प्रतिष्ठित किया।

भारतेन्दु के काव्य की प्रमुख विषेषता राष्ट्रीय भावना की अभिव्यक्ति है। इससे पूर्व यदा-कदा ही राष्ट्रीयता की भावना को अभिव्यक्ति मिली थी। गुरू गोविन्द सिंह और भूषण ने राष्ट्र की बात की थी, लेकिन उनकी राष्ट्रीयता जातीयता तथा प्रान्तीयता से ऊपर नहीं उठ सकी थी। भारतेन्दु ने पहली बार तत्युगीन काव्य में एक अखण्ड भारत की तस्वीर प्रस्तुत की थी। उनके नाटकों में, गद्यों में या काव्यों में एक ओर भरत की गौरवषाली परम्पराओं का गुणगान किया गया है, वहीं दूसरी ओर सम्पूर्ण राष्ट्र की एकता और अखण्डता का महत्त्व प्रतिपादित किया गया है। जहाँ उन्होंने पत्रकारिता को राष्ट्रीय उत्थान और सामाजिक-राजनैतिक चेतना का माध्यम बनाया वहीं उनके नाटक जन चेतना के बाहक रहे हैं। वैदिकी हिंसा, हिंसा न भवति, सामाजिक-धार्मिक विकृतियों पर करारा व्यंग्य है। विषस्य-विषमौधम् में अंग्रेजों की चतुर शोषण-प्रणाली और भारतीयों की मोहासक्त स्थिति का चित्रण है। 'भारत दुर्दषा', 'अंधेर नगरी' और 'भारत जननी' में नवजागरण के प्रति प्रतिबद्धता, सम-सामयिक परिस्थितियों के चित्रण और विदेषी शासन की दासता में, दमनचक्र में दबी भारतीयता को प्रकट किया गया है।

बिना सामाजिक एकता के राष्ट्रीय एकता की कल्पना नहीं की जा सकती। भारतेन्दु और उनके मंडल के कवियों ने इसलिए पहले सामाजिक सुधार के प्रयत्नों के जरिए सामाजिक एकता स्थापित करने की कोषिष की। भारतेन्दु ने हिन्दी साहित्य के माध्यम से राष्ट्रीय जागरण की मषाल जलाई। अपने पत्रों, निबन्धों, नाटकों, गद्यों और काव्य को इसके लिए औजार के रूप में इस्तेमाल किया। देष के अधःपतन को देखकर भारतेन्दु ने अतीत की गौरवगाथा के माध्यम से वर्त्तमान को उन्नतिषील बनाने की चेष्टा की। उन्होंने छुआछूत, विधवा विवाह, अनमेल विवाह, नारी व्यक्तित्व आदि विषयों पर खुलकर लिखा, उसे आलोचनात्मक दृष्टि से देखना सिखाया। उन्होंने 'नारी नर सम होहि' लिखा तो 'हिन्दू पॉलिटी' पुस्तकें जनतंत्र पर भी लिखा। भारतेन्दु ने काव्य के सभी रूपों का इस्तेमाल भारत में राष्ट्रीय चेतना को जागृत करने के लिए किया।

राष्ट्रीय भावना से भारतेंदु की रचनाएं ओतप्रोत हैं। वे देश और समाज की चिंता लगातार करते हैं और अपने अतीत को याद करते हुए भारत की इस दशा से दुखी हैं :-

'जहं भीमकरन अर्जुन की छटा दिखती,
वहां रही मूढ़ता कलह अविद्या राती,
अब जहं देखहु तहं दुखहि दिखाई,
हा, हा, भारत दुर्दशा न देखी जाई।'

भारतेंदु की राष्ट्रीय भावना उनके नाटकों में बार-बार दिखाई देती है। अंधेर नगरी इसका उदाहरण है। अंधेर नगरी में चौपट राजा का राज्य है। यह अंधेर नगरी प्रतीक है भारत की और चौपट राजा तत्कालीन राज्य व्यवस्था है। इसी नाटक में भारतेंदु चना बेचने वाले पात्र के माध्यम से पूरी शासन व्यवस्था पर करारा व्यंग्य करते हैं। चने वाला गाते हुए चना बेचता है। यह केवल मनोरंजन के लिए नहीं है बल्कि यह जन-चेतना जाग्रत करने के लिए भी है। तत्कालीन प्रशासन के लिए चने वाले की पंक्तियां देखिए : –

'चना हाकिम सब जो खाते,
सब पर दूना टिकस लगाते।'

राष्ट्रीय चेतना का प्रमुख उद्देश्य होता है स्वतंत्रता प्राप्ति अर्थात पराधीनता से मुक्ति पाना। राष्ट्रीयता की भावना का एक प्रमुख अंग है अपनी भाषा के प्रति जागरूकता। भारतेंदु इस बिंदु को लेकर अत्यंत संवेदनशील और सजग थे। वे अपनी भाषा की अस्मिता के लिए लगातार अपनी लेखनी चला रहे थे। एक ओर वे कहते हैं :-

'निज भाषा उन्नति अहै, सब उन्नति को मूल।'

भारतेंदु ने उसका उपयोग किया और स्वयं अनेक पत्रिकाएं निकालकर भारतीय जनमानस को प्रेरित करने का काम किया। वे पंक्तियां हिन्दी के प्रचार का काम तो कर ही रही थीं, भारतीयता और राष्ट्रीयता का प्रसार भी कर ही रही थीं। भारतेंदु अपनी कलम के माध्यम से अंग्रेजों से सीधे मोर्चा लेते हैं। वे 'धनजंय विजय' में लिखते हैं :-

'वहै मनोरथ फल सुफल, वहै महोत्सव हेत,
जो मानी निज रिपुन सौं, अपुनो बदलो लेत।'

यह आह्वान है जनता का, शत्रुओं से बदला लेने का। वे शत्रु अंग्रेज ही तो हैं जिनसे भारतीय जनता बुरी तरह से त्रस्त थी। भारतेंदु बार-बार अपने अतीत को याद करते हुए चेताते हैं कि जब-जब भारत में आपस में फूट पड़ी है तब-तब हमें गुलामी का मुंह देखना पड़ा है। ये पंक्तियां अत्यंत कारुणिक हैं जिनमें भारतेंदु अपने इतिहास के पन्नों को पलटते दिखते हैं :-

'जग में घर की फूट बुरी,
घर की फूटहिं सों बिन साई सुबरन लंक पुरी,
फूटहिं सों सब कौरव नासै, भारत युद्ध भयो,
जाको घारो या भारत में अबलो नहिं पुज्यो,
फूटहिं सों जयचंद बुलायो, जबरन भारत धाम,
जाको फल अबलौं भोगता सब, आरज होई गुलाम।'

एकता ही हमें मुक्ति दिला सकती है। भारतेंदु की एक बड़ी विशेषता थी कि वे यात्राएं किया करते थे और भारत के अनेक प्रदेशों की राजनैतिक जागरूकता से परिचित भी थे। वे बंगाल के परिवेश के माध्यम से भारत दुर्दशा पर लिखते हैं कि हिन्दी प्रदेश उतना जागरूक नहीं है जितना 'बंगाल। भारतेंदु 'कविवचन सुधा' में लगातार अंग्रेजी राज्य के विरुद्ध कठोर टिप्पणियां लिखते रहे। अंग्रेजी राज्य में भारत की बढ़ती हुई दरिद्रता का उल्लेख करते हुए भारतेंदु लिखते हैं :- 'कपड़ा बनाने वाले, सूत निकालने वाले, खेती करने वाले आदि सब भीख मांगते हैं- खेती करने वालों की यह दशा है कि लंगोटी लगाकर, हाथ में तूंबा ले भीख मांगते हैं और जो निरुद्यम है, उनको तो अन्य की भ्रांति है। इस प्रकार भारतेंदु ने स्वदेशी का आंदोलन चलाया था। उनहोंने स्वदेशी प्रचार-प्रसार के लिए एक प्रतिज्ञापत्र तैयार किया था और उस पर बहुत सारे लोगों के हस्ताक्षर लिये थे। भारतेंदु ने स्वदेशी के पक्ष में जोरदार मुहिम चलाते हुए लिखा था। `भारतेंदु की यह दृष्टि उन्हें राष्ट्रीयता का प्रबल समर्थक सिद्ध करती है। वे समाज के हर क्षेत्र का मूल्यांकन और विश्लेषण करते हैं। चाहे वह शिक्षा हो, उद्योग हो, सामाजिक सद्भाव हो या राष्ट्रीय चेतना। अपने अनेक निबंधों में भारतेंदु ने सूक्ष्म दृष्टि से विवेचन विश्लेषण किया है।

<u>सहायक ग्रंथ</u> :

1. पी. एल. गौतम - आधुनिक भारत
2. रामविलास शर्मा - भारतेन्दु हरिष्चन्द्र
3. हुकुमचंद राजपाल - हिन्दी साहित्य का इतिहास

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हिन्दी और तेलुगु साहित्य में राष्ट्रीय चेतना

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भारतीय भाषा साहित्यों में तेलुगु और हिन्दी साहित्य का अपना एक विशिष्ट स्थान है । विचारों की गहराई की दृष्टि से और शिल्परीतियों की दृष्टियों से तेलुगु और हिन्दी साहित्य की विभिन्न प्रक्रियाओं का परिचय देना साधारण बात नहीं है । 19 वीं शताब्दी के उत्तरार्द्ध में सभी भारतीय भाषाओं के साहित्य में नवीन प्रेरणा तथा नयी चेतना दिखाई पड़ी । गद्य साहित्य का विकास होने लगा तेलुगु साहित्य भी उनसे भिन्न नहीं । तेलुगु में गद्य का निर्माण 18 वीं शताब्दी में ही ही हुआ था । कलुवे वीर राजू ने 1730 में महाभारत की कहानी को गध्य में लिखा था ।

गध्य के विभिन्न अंगों के साथ - साथ आधुनिक तेलुगु कहानी का विकास हिय । कहानी का क्षेत्र व्यापक है कहनी मनुष्य के कोमल और सूक्ष्म भाओं की व्याख्या के साथ - साथ संघर्ष शील सामाजिक व्यवस्था का चित्रण करती है । मानव से संबन्धित कोई भी ऐसी बात नहीं जो कहानी के क्षेत्र में न आ सके । इसी धरातल पर तेलुगु और हिन्दी कहानी का विकास हुआ । अधुनिक तेलुगु कहानी का आरंभ 'गुरजाडा की कहानी दिद्दुबाठु' (सुधार) से ही होता है । वह सन 1910 में प्रकाशित है ।

गद्य, पद्य रचनाओं के अलावा ऑय विधियों का भी विकास होने लगा । शोध और आलोचना क्षेत्र में भी आगे बढ़ाने लगे ।

तेलुगु में 'परिशोधना साहिता' एसएचबीडी शोध संहिता का पर्याय माना जाता है । तेलुगु में परिशोधना शब्द 'शोध' का समानार्थ है । 'परिशोधना' (तेलुगु शब्द) शोध (हिन्दी शब्द) के लिए अंग्रेजी का समानार्थ शब्द 'रिसर्च' है । रि का अर्थ फिर है सर्च का अर्थ खोजना है । इसलिए रिसर्च - फिर खोज्न है । स्थापित किए गए सिद्धांतों में और अधिक खोजना तथा नए विषयों की प्रस्थापना करना, या पूर्वध्नान में बढ़ावा देना इस का अभिलक्षित अर्थ है ।

तेलुगु शोध में ब्रोंन युग उल्लेखनीय है । ब्रौन युग का आरंभ सन 19 वीं शताब्दी का पूर्वार्थ माना जाता है । ताल पत्र, लिखित ग्रंथ, शासन, शिला शासन आदि साधनों का

सम्पादन निष्ठा से किया जाता है । ताल पत्र, लिखित ग्रंथ, शासन, शिला शासन आदि साधनों का सम्पादन निष्ठा से किया गया है । श्रद्धा से उनका अनुशीलन करके सामग्री तैयार की गई । शोध की यह पहली अवस्था है। काल्डवेल ने comparative grammar of Dravidian language लिखा ।

19 वीं शताब्दी का उत्तरार्थ 'विरेशालिंगम पंतुलु' का युग माना है । इस युग में सृजनात्मक शोध कार्य में विकास हुआ ।

भारतीय संस्कृति ने विभिन्न संस्कृतियों को आत्मसात करने में अद्भुत प्रतिभा और लचीलेपन का परिचय दिया है । इसके प्रवाह में आर्य, अनार्य, द्रविड़, चीनी, शक, हूण, यवन, पठान,तुर्क, मुगल, अग्रेजी सब ने अपनी - अपनी उपधाराओं के जल - मिलाए, फिर भी पुण्य भागीरथी की मानिंदा उसकी मूलाधार अविच्छिन्न है ।समग्र जल एक हो गया है । भारत एक महासागर है तो भारतीय संस्कृति भी महासमुद्र है । विश्व की तमाम संसकृतियों इसमें समाहित हो गई और साथ ही इसमें समाहित हो गई और साथ ही इसमें कई मताओं को पश्रय भ मिला है । जिससे यह कह देना गलत नहीं होगा कि भारतीय संस्कृति प्रगतिशील रही, ममत्व और अखिल भारतीय भावना है ।

'भारतीय कि राष्ट्रियता किसी एक भाषा या एक धर्म पर आधारित नहीं है' । प्राचीन काल के यात्रियों जैसे चौथी इसापूर्व में मेगास्थनीज, पांचवी शताब्दी में फाहयान और सातवीं शताब्दी में ह्वेन समग जब भारत आए यो उन लोगों ने भारत के योजनाबध्द तरीके से बसाई है बस्तियों और अच्छे बुनियादी ढांचों के साथ कुशल प्रशासनिक व्यवस्था के बारे में लिखा । राष्ट्रियता उस राज्य को उस व्यक्ति के ऊपर कुछ अधिकार देती है और बदले में उस व्यक्ति को राज्य सुरक्षा व अन्य सुविधाएं लेने का अधिकार देता है । इन लिए व दिये जाने वाले अधिकारों कि परिभाषा अलग - अलग राज्यों में भिन्न होती है । साधारणतया राष्ट्रियता निर्धारित करने के नियम राष्ट्रियता कानून (nationality law) में लिखे जाते हैं ।

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प्रेमचंद की कहानियों में प्रस्तुत गीतों का महत्व

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प्रेमचंद ने कितने ही सरल व सहज भाव से साहित्य की परिभाषा दी है यह हम उनके द्वारा रचित सहित्य को पढ़कर सहज ही अंदाजा लगसकते हैं क्योंकि उनहों ने जो भी साहित्य लिखा वह दिल से लिखा और दिल से उतरा । यह हम भारतवासियों से ज्यादा कौन जन सकता है , इतने वर्ष गुजर जाने के पश्चात भी प्रेमचंद के विचार आज भी उतारने ही प्रासंगिक हैं जितने पहले थे । उनके विचार आज भी पथकों का मार्गदर्शक कराते हैं । इस कारण ही उन्हें उपन्यास समाट कहा जाता है ।

प्रेमचंद ने लगभग साहित्य की सभ विधाओं में लिखा व ख्याति प्राप्त की । उनके द्वारा लिखी गई कहानियां आज भी पठकों का भरपूर मनोरंजन करने के साथ - साथ एक सीख भी देती है । प्रेमचंद ने अपने लेखन में जहां -तहां अपने भावों को व्यक्त करने केलिए गीत, दोहे, भजन, शेर -ओ -शायरी, रामायण की चौपाई व कविताओं का भरपूर मात्र में प्रयोग किया है । इनके द्वारा प्रेमचंद पात्रों के माध्यम से अपने विचार व्यक्त कराते थे । कभी - कभी हास्यबोध दर्शाने केलिए कभी प्रेम व प्यार की बातों केलिए कभी पात्रों के दर्द को व्यक्त करने केलिए कभी गहराई की बातों को व्यक्त करने केलिए इन गीतों का प्रयोग वे लेखन में करते रहते थे । इन गीतों, दोहों व कविताओं की वजह से कहानियों में निरंतरता बन जाती थी व इस का असर एक अलग ही तरिके से पाठक के दिल में होता था । पाठक भ ऐसी प्रस्तुति को पसंद कराते थे । यही कारण है कि प्रेमचंद द्वारा अपनी रचनाओं में प्रयोग किए गए गीतों, दोहों व कविताओं की भरमार है व उनका प्रयोग काफी मात्रा में किया है । प्रस्तुत आलेख में प्रेमचंद द्वारा रचित केवल कहानियों में फैले हिए इन गीतों, भजनों, दोहों व कविताओं की व्याख्या कहानी के प्रथम प्रकाशन वर्ष अथवा उनके कालक्रमानुसार की गई है । इस आलेख का मक्सद केवल इतना ही है कि पाठक प्रेमचंद कि इस साहित्यक यात्रा में उनके द्वारा प्रयोग किए गए गीतों, भजनो, कविताओं, चारपाइयों, शेर -ओ शायरी का असास्वादन ले व देखें कि इनके प्रयोग के बाद कहानी एक अलग ही भाव पैदा करती है ।

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सर्वप्रथम उनके द्वारा प्रयोग किए गए गीत का प्रयोग जून 1908 में प्रकाशित प्रेमचंद के पहले उर्दू कहानी संग्रह 'सोजेवतन' में प्रकाशित कहानी 'यही मेरा वतन' में देखने को मिलता है । प्रस्तुत कहानी में लेखक के अनुसार गांव की वृध्द स्तियां सफेद धोती पहने, हाथों में लोटा लिए, स्नान केलिय जा रही हैं और रास्ते में गीत गति जाती हैं। गीत इस प्रकार हैं - "हमारे प्रभु अवगुन चित न धरौं" । (प्रमचंद कहानी रचनावली भाग - 1, संकलन व सम्पादन -डॉ. कमल किशोर गोइनका, साहित्य अकादमी, नई दिल्ली, पुष्ठ 95 से उध्दृत।) उपरोक्त संकलन में ही प्रकाशित एक अन्य कहानी 'शोक का पुरस्कार' में भी एक गीत मिलता है जो इस प्रकार है - 'पिया मिलना है कठिन बावरी' । (वही पुष्ठ : 98) अगस्त - सितंबर 1910 में 'जमाना' उर्दू मासिक पत्रिका में प्रकाशित कहानी 'रानी सारंधा' में लेखक ने कहानी की नियिका के द्वारा एक मधुर गीत को गवाया है जो इस प्रकार है -'बिना रघुवीर कटत नहीं'। (वही।पुष्ठ :155) जनवरी 1911में 'जमाना', उर्दू मासिक पत्रिका में प्रकाशित कहानी 'विक्रमादित्य का तेंगा' में लेखक ने कहानी की विधवा पत्र वृंदा के द्वारा एक गीत की रचना की है जो इस प्रकार है - बता दे कोई प्रेमसागर की डगर / मैं बांरी पग -पग पर भटकू, काहू की कुचनहीम खबर बता दे कोई प्रेमसागर की डगर' ।

इस प्रकार हम यह कह सकते हेम कि प्रेमचंद एनआर अपने प्रथम संग्रह कि कहानी से लेखर विश्वास प्रसिध्द कहानी 'कफन'तक कि यात्रा में कितनी ही जगह गीतों,दोहों, भजनों रामायण कि चौपाईयों, शेर - ओ - शायरी एवं कविताओं का प्रमुखता के साथ प्रयोग किया है । इस प्रयोग से खिनीयों में एक रोचकता एवं भावुकता का प्रचार प्रसार देखने को मिलता है । प्रेमचंद ने इसी तरह अपने उपन्यास में भी इस प्रकार की सामाग्री का उपयोग प्रचुर मात्र में किया । पाठक उपरोक्त कहानियों को पढ़ें और उनमे प्रयोग किए गए गीतों, कविताओं आदि का लाभ लें । इस दिशा में कहने का मेरा यह छोटा सा प्रयास है। अगर किसी पाठक को इस सामाग्री लाभ हुआ तो मैं अपने श्रम को सार्थक समझूंगा।

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Abstract

नाटक, काव्य का एक रूप है। जो रचना श्रवण द्‌वारा ही नहीं अपितु दृष्टी द्‌वारा भी दर्शकों के हृदय में रसानुभूति कराती है उसे नाटक या दृश्य - काव्य कहते हैं । नाटक में श्रव्य काव्य से अधिक रमणीयता होती है। श्रव्य काव्य होने के कारण यह लोक चेतना से अपेक्षाकृत अधिक घनिष्ठ रूप से संबंद्ध है । नाट्‌यशास्त्र में लोक चेतना के नाटक के लेखन और मंचन की मूल प्रेरणा माना गया है।संसार में ऐसा कुछ नहीं है, जिसका प्रदशीन जिसका प्रदर्शन नाटक द्वारा न किया जा सके । भारतीय साहित्यके नाटकों में प्राचीन काल से लेकर आधुनिक काल तक योग, कर्म, सम्पूर्ण साहित्य,सारे शिल्प और संसार के विविध कार्यो में कोई ऐस नहीं है जो नाटक में न दिखाया जा सके। वर्तमान काल में नाटकों की लोकप्रियता बढ़ गई है । इन में प्रचार एवं इनकी संख्या में भी आशातीत वृद्धि हुई है ।

१.विषय :

नाटक की गिनती काव्यों में है। काव्य दो प्रकार के माने गये हैं - श्रव्य और दृश्य। इसी दृश्य काव्य का एक भेद नाटक माना गया है। पर दृष्टि द्‌वारा मुख्य रूप से इसका ग्रहण होने के कारण दृश्य काव्य मात्र को नाटक कहने लगे हैं ।

भरतमुनि का नाट्‌यशास्त्र इस विषय का सबसे प्राचीन ग्रंथ मिलता है। अग्निपुराण में भी नाटक के लक्षण आदि का निरूपण है। उसमें एक प्रकार के काव्य का नाम प्रकीर्ण कहा गया है। इस प्रकीर्ण के दो भेद है - काव्य और अभिनेय। अग्निपुराण में दृश्य काव्य या रूपक के २७ भेद कहे गए हैं - नाटक, प्रकरण, ड्रिम, ईहामृग, समवकार, प्रहसन, व्यायोग, भाण वीथी, अंक, त्रोटक, नाटिका, सट्टक, शिल्पक, विलासिका, दुर्मल्लिका, प्रस्थान, भाणिका, गोष्ठी, व्यायोग, भाण, गोष्ठी, हल्लीशक, काव्य, श्रीनिगदित, नाटयरासक, रासक, उल्लाप्यक और प्रेक्षण आदि।

२.साहित्यदर्पण में नाटक के लक्षण, भेद आदि अधिक स्पष्ट रूप से दिए हैं ।

ऊपर लिखा जा चुका है कि दृश्य काव्य के एक भेद का नाम नाटक है। दृश्य काव्य के मुख्य दो विभाग हैं - रूपक और उपरूपक । रूपक के दस भेद हैं - रूपक, नाटक, प्रकरण, भाण, व्यायोग, समवकार, ड्रिम, ईहामृग, अंकवीथी और प्रहसन। 'उपरूपक ' के अठारह भेद हैं- नाटिका, त्रोटक, गोष्ठी, सट्टक, नाटयरासक, प्रस्थान, उल्लाप्य, काव्य, प्रेक्षणा, रासक, संलापक, श्रीगदित, शिंपक, विलासिका, दुर्मल्लिका, प्रकरणिक, हल्लीशा और भणिका ।

उपर्युक्त भेदों के अनुसार नाटक शब्द दृश्य काव्य मात्र के अर्थ में बोलते हैं। साहित्यदर्पण के अनुसार नाटक किसी ख्यात वृत्त (प्रसिद्ध, आख्यान, कल्पित नहीं) की लेकर लिखाना चहिए । वह बहुत प्रकार के विलास, सुख, दुख, तथा अनेक रसों से युक्त होना चाहिए। उसमें पाँच से लेकर दस तक अंक होने चाहिए। नाटक का नायक धीरोदात्त

तथा प्रख्यात वंश का कोई प्रतापी पुरूष या राजर्षि होना चाहिए। नाटक के प्रधान का अंगी रस शृंगार और वीर हैं। रोष रस गौण रूप से आते है। शांति, करूणा आदि जिस रूपक में प्रथान हो वह नाटक नहीं कहला सकता । संधिस्थन में कोई विस्मयजनक व्यापार होना चाहिए । उपसंहार में मंगल ही दिखाया जाना चाहिए। वियोगांत नाटक संस्कृत अलंकार शास्त्र के विरूद्ध है ।

३.कथावस्तु और नाटक के आवश्यक तत्व :

कथावस्तु को नाटक ही कहा जाता है अंग्रेजी में इसे 'प्लॉट' की संज्ञा दी जाती है । जिसका अर्थ आधार या भूमि है । कथा तो सभी प्रबंध का प्रबंधात्मक रचनाओं की रीढ होती है और नाटक भी क्योंकि प्रबंधात्मक रचाना है। इसलिए कथानक इसका अनिवार्य हा। भारतीय आचार्यों ने नाटक में तीन प्रकार की कथाओं का निर्धरण किया है - १ प्रख्यात २ उत्पाद्य ३.मिस्र प्रख्यात कथा।

अर्थात् 'नाटक' का वृत्त (कथानक) ख्यात होना चाहिए। जो कथा केवल कवि-कल्पित है, इतिहास - सिद्ध नहीं, वह नाटक नहीं हो सकती । नाटक में विलास,समृद्धि आदि गुण तथा अनेक प्रकार के ऐश्वर्यों का वर्णन होना चाहिए । सुख और दुख की उत्पत्ति दिखाई जाय और अनेक रसों से उसे पूर्ण होना चाहिए । इसमें पाँच से लेकर दस तक अंक होते है। पुराणदि प्रसिद्ध वंश में उत्पन्न धीरोदात्त, प्रतापी, गुणवान्, कोई शजर्षि अथवा दिव्य या दिव्यादिव्य पुरूष नाटक का नायक होता है। यहीं धीरोदात्त पद धीरोद्धत, धीरललितादि का भी उपलक्षण है। श्रंगार या वीर इनमें से कोई एक रस यहाँ प्रधान रहता है - अन्य समस्त रस अंगभूत रहते है। इसे निर्वहण संधि में अत्यन्त अद्‌भुत बनना चहिए। इसमें चार या पाँच पुरूष प्रधान कार्य के सार्थि में व्याप्त रहने चहिए। और गौ की पूँछ के अग्रभाग के सामान इसकी रचना होनी चाहिए।

उपर्युक्त विवेचन से स्पष्ट है कि भारतीय काव्यशास्त्र के आचार्या ने नाटकीय कथानक के प्रख्यात होने को बहुत महत्व दिया है।

नाटक के नायक की प्रिया (पत्नी) नाटक की नायिका होती है। नायिका में आठ गुणों का होना आवश्यक माना गया है।

जा कामिनि के देखिये, पूरन आठों अंग ।
ताहि बखाने नायिका त्रिभुवन मोहन रंग ।
पहले जोबन रूप गुन सील, प्रेम पहिचान ।
कुल वैभव, भूषण बहुरि, आठों अंग बखान ।

नाटक के तत्वों का परिचय संक्षेप में इस प्रकार है -

१) कथावस्तु अथवा कथानक(Plot)- यह नाटक की कहानी है। कहानी को इस प्रकार से नियंत्रित रखा जाय कि नाटक ३ घण्टे में समाप्त हो जाय और उसमें प्रेक्षक का चित्त रमा रहे।

कथावस्तु प्राय दो प्रकार की होती है । (१) मुख्य या अधिकारिक कथावस्तु तथा (२) प्रासंगिक अथवा गौण कथावस्तु । प्रासंगिक कथावस्तु इस प्रकार की हो कि वह मुख्य कथावस्तु को पूर्णता एवं सौंदर्य प्रदान करे ।

(२) पात्र अथवा चरित्र-चित्रण(Characterisation) - प्रेक्षक के हृदय पर सर्वाधिक प्रभाव पात्रों द्वारा ही डाला जाता है। यह नाटक का प्राण होता है तथा पात्र ही कथावस्तु का वहन करते है। मुख्य पात्र को नायक कहते हैं। यह नाटक के फल को प्राप्त करता है तथा अनेकानेक उदात्त गुणों की निधि होता है।

(३) कथोपकथन (Dialogues) - कथोपकथन कथावस्तु को अग्रसर करते हैं तथा पात्रों के चरित्र का उद्‌घाटन करते है ।कथोपकथन के आधार पर ही नाटकीयता का मूल्यांकन किया जाता है। ये संक्षिप्त, चुटीले, पात्रानुकूल तथा स्वाभाविक होने चाहिए।

(४) देश-काल तथा संकलन-त्रय (Time,Place,and Three - unities) - नाटक की कथावस्तु से संबंधित देश -काल (परिस्थितियों) का स्वाभाविक वर्णन नाटक को सजीवता एवं वास्तविकता प्रदान करता है। कम से कम स्थानों एवं कम अंतराल की घटनाओं का वर्णन संकलन-त्रय के तत्व के निर्वाह में सहायक होता है।

(५)भाषा -शैली (Language and Styles)- नाटक को प्रस्तुत करने के ढंग को शैली कहते हैं। इसे नाटक का परिधान कह सकते है।इसके अंतर्गत पात्री की भाषा, रंगमंच की व्यवस्था, नाटककार का व्यक्तित्व आदि बातें आती हैं।

(६) अभिनेयता (Dramatization)- अभिनेयता नाटक की पहचान है। जिसे रंगमंच पर अमिनीत न किया जा सकें, वह नाटक कैसा? इसके लिए आवश्यक है कि नाटक में उपर्युक्त समस्त तत्व व्यवस्थित एवं सुसंगत हों- विशेषकर संवाद छोटे-छोटे और प्रभावशाली हों । इसके अलावा दृशें कि संख्या कम हो, जिससे दृश्य-परिवर्तन में असुविधा न हो ।

अभिनय भी नाटक का प्रमुख तत्व है। इसकी श्रेष्ठता पात्रों के वाक्चातुर्य और अभिनय कला पर निर्भर मुख्य प्रकार से अभिनय ४ प्रकार का होता है।

१. आंगिक अभिनय (शरीर से किया जाने वाला अभिनय)

२. वाचिक अभिनय (संवाद का अभिनय (रेडियों नाटक))

३. आहार्य अभिनय (वेषभूषा, मेकअप, स्टेज विन्यास प्रकाश व्यवस्था आदि।)

४. सावृिक अभिनय (अंतरात्मा से किया गया अभिनय, रस आदि)

(७) उद्देश्य (The Message) - नाटक का मुख्य उद्देश्य मनोरंजक ढंग पर जीवन की व्याख्या करना है। नाटक का महत्व मुख्यतः नैतिक है।समाज के कल्याण के साथ काव्य का कजो संबंध है, वह सर्वाधिक नाटक में ही प्रकट किया जाता है।

४. हिंदी नाटक का इतिहासा

प्राचीन काल भारत में अभिनय कला और रंगमंच का वैदिक काल में ही निर्माण हो चुका था । तत्पश्चात् संस्कृत रंगमंच तो अपनी उन्नति की पराकाष्ठा पर पहुँच गया था। भरतमुनि का नाट्यशास्त्र इसका प्रमाण है । बहुत प्राचीन समय में भारत में संस्कृत नाटक धार्मिक अवसरों, सांस्कृतिक पर्वों समाजिक समारोहों एवं राजकीय बोलचाल की भाषा नहीं रही तो संस्कृत नाटकों की मंचीकरण समाप्त- सा हो गया।

भारतवर्ष में नाटकों का प्रचार बहुत प्राचीन काल से हैं। भरत मुनि का नाटयशास्त्र बहुत पुराना है। रामायण, महाभारत, हरिवंश इत्यादि में नट और नाटक का उल्लेख है। पाणिनि ने 'शिलाली' और 'कृशाश्व' नामक दो नटसूत्रकारों के नाम लिए हैं। शिलाली का नाम शुक्ल यजुर्वेदीय शतपथ ब्राह्मण और सामवेदीय अनुपद सूत्र में मिलता हैं। विद्वानों ने ज्योतिष की गणना के अनुसार शतपथ ब्राह्मण को ४००० वर्ष से ऊपर का बतलाया है। अतः कुछ पाश्चात्थ विद्वानों की यह राय हक ग्रीस या यूनान में ही सबसे पहले नाटक का प्रादुर्भाव हुआ, ठीक नहीं है। हरिवंश में लिखा है कि जब प्रद्युम्न, सांब आदि यादव राजकुमार वज्रनाभ के पुर में गए थे तब वहाँ उन्होंने रामजन्म और रंभाभिसार नाटक खेले थे। पहले उन्होंने नेपथ्य बाँधा था जिसके भीतर से स्त्रियों नें मधुर स्वर से गान किया था. शूर नामक यादव रावण बना था, मनोवती नाम की स्त्री रंभा बनी थी, प्रद्युम्न नलकूबर और सांब विदूषक बने थे। विल्सन आदि पाशचात्य विद्वानों ने स्पष्ट स्वीकार किया हैं कि हिंदूओं ने अपने यहाँ नाटक का प्रादुर्भाव अपने आप किया था। प्राचीन हिंदू राजा बडी बडी रंगशालाएँ बनवाते थे। मथ्यप्रदेश में सरगुजा एक पहाडी स्थान है, वहाँ एक गुफा के भीतर इस प्रकार की एक रंगशालाएँ के चिह्न पाए गए हैं। यह ठीक है कि यूनानियों के आने के पूर्व के संस्कृत नाटक आजकल नहीं मिलते हैं, पर इस बात से इनाक अभाव, इतने प्रमाणों के रहते, नहीं माना जा सकता । संभव है, कलासंपन्न युनानी जाति से जब हिंदू जाति का मिलन हुआ हो तब जिस प्राकर कुछ और और बातें एक ने दूसरे की

ग्रहण की। इसी प्रकार नाटक के संबंध में कुछ बाते हिंदुओं ने भी अपने यहाँ ली हों । बाह्यपटी का 'जवनिका' (कभीकभी 'यवनिका') नाम देख कुछ लोग यवन संसर्ग सूचित करते हैं। अंकों में जो 'दृश्य' संस्कृत नाटकों में आए हैं उनसे अनुमान होता है कि इन पटों पर चित्र बने रहते थे। अस्तु अधिक से अधिक इस विषय में यही कहा जा सकता है कि अत्यंत प्राचीन काल में जो अभिनय हुआ करते थे। उनमें चित्रपट काम में नहीं लाए जाते थे। सिकंदर के आने के पीछे उनका प्रचार हुआ। अब भी रामलीला, रासलील, बिना परदों के होती ही हैं।

५.प्राचीन , मध्यकाल और आधुनिक काल में हिंदी नटाक उद्रभन और विकास

अ) प्राचीन हिंदी नाटक

हिंदी साहित्य में नाटक का विकास आधुनिक युग में ही हुआ है। इससे पूर्व हिंदी के जो नाटक मिलते हैं, वे या तो नाटकीय काव्य हैं अथवा संस्कृत के अनुवाद मात्र या नाम के ही नाटक हैं, क्योंकि उनमें नाट्यकला के तत्वों का सर्वथा अभाव हैं, जैसे नेवाज का 'शकुन्तला', कवि देव का 'देवमायाप्रपंच', हृदयराम का हनुमन्नाटक' राजा जसवंतसिंह का 'प्रबोधचंद्र चंद्रोदय' नाटक आदि। रीवां नरेश विश्वनाथ सिंह का ' आनंद रघुनंदन' नाटक हिंदी का प्रथम मौलिक नाटक माना जाता है। जो लगभग१७०० ई.में. लिख गाय था, किन्तु एक दो उसमें ब्रजभाषा का प्रयोग हुआ हैं, दूसरे वह रामलीला की पद्धति पर है। अतः वह भी आधुनिक नाट्यकला से सर्वथा दूर है। हिंदी साहित्य के अदि और मध्य युगा में गद्य अत्यंत अविकसित स्थिति में था और अभिनयाशालओं का सर्वथा अभाव था। अस्तु, हिंदी साहित्य के आदि और मध्य युग में नाट्यकला का विकास न हो सका, जबकि हिंदी लेखकों के सम्मुख संस्कृत की नाट्यकला अत्यन्त विकसित और उन्नत अवस्था में विद्यमान थी। आधुनिक युग में हिंदी नाटक का संपर्क अंग्रेजी से स्थापित हुआ। अंग्रेजी लोग नाट्यकला और मनोरंजन में अत्यधिक रूचि रखते थे और साहित्य में नाटकों की रचना भी प्रभूत मात्रा में हो चुकी थी। इसके साथ ही इस युग में हिंदी-गद्य भी स्थिर हो गया और उसमें अभिव्यंजन शाक्ति का भी विकास हो गया । इसलिए हिंदी-नाट्यकला को पनपने का समुचित अवसर इसी युग में आकर प्राप्त हुआ।

आ) मध्यकाल में हिंदी नाटक :

मध्यकाल में प्रादेशिक भाषाओं में लोकतंत्र का उदय हुआ । यह विचित्र संयोग है कि मुस्लिमकाल में जहाँ शासकों की धर्मकट्टरता ने भारत की साहित्यिक रंग-परंपरा को तोड़ डाला वहाँ लोकभाषाओं में लोकमंच का अच्छा प्रसार हुआ । रासलीला, रामलील तथा नौटकी तथा नौटकी आदि के रूप में लोकधर्मी. नाट्यमंच बना रहा। भक्तिकाल में एक ओर तो ब्रज प्रदेश में कृष्णा की रासलीलाओं का ब्रजभाषा में अत्यधिक प्रचलन हुआ और दूसरी और विजयदशमी के अवसर पर समूचे भारत के छोटे-बड़े नगरों में रामलीला बड़ी धूमधाम से मनाई जाने लगी।

साहित्यिक दृष्टी से इस मध्यकाल में कुछ संस्कृत नाटकों के पद्यबद्ध हिंदी छायानुवाद भी हुए, जैसे नेवाज कृत ' अभिज्ञान शाकुंतल', सोमनाथ कृत, मालती - माधव' हृदयरामचरित 'हनुमान्नाटक' आदि ; कुछ, मौलिक पद्यबुद्ध संवादात्मक रचनाएँ भी हुई, जैसै लछिराम कृत 'करूणाभरण', रघुराम नगर कृत ' सभासार' (नाटक), गणेश कवि कृत 'प्रद्युम्नविजय' आदि पर इनमें नाटकीय पद्धति का पूर्णतय निर्वाह नहीं हुआ । ये केवल संवादात्मक रचनाएँ ही कही जा सकती हैं ।

इस प्रकार साहित्यिक दृष्टी तथा साहित्यिक रचनाओं के अभाव के कारण मध्यकाल में साहित्यिक रंगकर्म की ओर कोई प्रवृत्ति नहीं हुई । सच तो यह है कि आधुनिक काल में व्यावसायिक तथा साहित्यिक रंगमंच के उदय से पूर्व हमारे देश में रामलीला, नौटंकी आदि के लोकमंच ने ही चार-पाँच सौ वर्षो. तक हिंदी रंगमंच को जीवित रखा?यहा लोकमंच-परंपरा आज तक विभिन्न रूपों में समूचे देश में वर्तमान है। उत्तर भारत में रामलीलओं के अतिरिक्त महाभारत पर आधारित 'वीर' अभिमन्यु', 'सत्य हरिशचंद्र' आदि ड्रामे तथा 'रूप-बसंत', हीर राँझा, 'हकीकतराय', 'बिल्टवामंगल' आदि नौटंकियाँ आज तक प्रचलित हैं।

इ) आधुनिक हिंदी नाटक :

आधुनिक काल की अन्य गद्य-विधाओं के ही समान हिंदी नाटक का भी आरंभ पश्चिम के संपर्क का फल माना जाता है। भारत के कई भागों में अंग्रेजो ने अपने मनोरंजन के लिए नाट्यशालाओं का निर्माण किया जिनमें शेक्सपीयर तथा अन्य अंग्रेजी नाटककारों के नाटकों का अभिनय होता था । उधर सर विलियम जोन्स ने फोर्ट विलियम कॉलेज में संस्कृत के 'अभिज्ञान शाकुनतलं' के हिंदी अनुवाद के अभिनय की भई प्रेरणा दी । इस बीच 'अभिनय शाकुंतल के कई हिंदी अनुवाद हुए जिनमें राजा लक्ष्मण सिंह का अनुवाद आज भी महत्वपूर्ण माना जाता है । सन् १८५९ में भारतेन्दु हरिचन्द्र के पिता बाबू गोपालचंद्र ने 'नहुष' नाटक लिख और उसको रंगमंच पर प्रस्तुत किया । इधर पारसी नाटक कम्पनियां नृत्यः संगीत प्रधान, नाटकों को बडे धूम-धड़ाके से प्रस्तुत कर रही थी जिससे सुरूचि संपन्न तथा साहित्यिक गुणों के खोजी हिंदी-सहित्यकार क्षुब्ध थे। इस सबसे प्रेरित होकर भारतेन्दु बाबू ने जनता की रूचि का परिष्कार करने के लिए स्वयं अनेक नाटक लिखे और अन्य लेखकों को नाट्य साहित्य की रचना के लिए प्रोत्साहति किया ।

अध्ययन की सुविधा की दृष्टि से हिंदी-नाट्यकला के विकास को चार कालों में बाँटा जा सकता है

(१) भारतेन्दुयुगीन नाटक : १८५० से १९०० ई.

(२) द्विवेदी युगीन नाटक : १९०१ से १९२० ई.

(३) प्रसाद युगीन नाटक : १९२१ से १९३६ ई.

(४) प्रसादोत्तर युगीन नाटक : १९३७ से अब तक

राधेश्चाम कथावाचक, नारायण प्रसाद बेताब, आगाहश्र कश्मीरी, हरिकृष्ण जौहर आदि कुछ ऐसे नाटककार भी हुए हैं जिन्होंने पारसी रंगमंच का कुछ साहिव्यिक पुट देकर हिंदी नाटक का सुधारन का प्रयत्न किया है ।

ई) **भारतेन्दु-युगीन नाटक**

भारतेन्दु-युगीन नाटक हिंदी नाटक साहित्य की परंपरा का प्रवर्त्तन भारतेन्दु द्वारा होता है। भारतेन्दु युग नवोत्थान का युग था। भारतेन्दु देश की सामाजिक, धार्मिक, राजनीतिक और आर्थिक दुर्दशा से आह्ते थे। अतः साहित्य से उन्होंने समाज को जाग्रत करने का संकल्प लिया । समाज की जगाने में नाटक सबसे प्रबल सिद्ध होता है। भारतेन्दु ने इस तथ्य को पहचाना और नैराश्य के अंधकार में आशा का दीप जलाने के लिए प्रयत्नशील हुए। युग-प्रवर्तक भारतेन्दु ने अनूदित-मौलिक सब मिलाकर सत्रह नाटकों की रचना की, जिनकी सूची इस प्रकार है :

(१) विद्यासुंदर १८६८) (२) रत्नावली(१८६८), (३) पाखण्ड विखंडन (१८७२) (४) वैदिकी हिंसा हिंसा न भवति (१८७३) (५) धनंजय विजय (१८७३), (६) प्रेम जोगिनी, (१८७४) (७) सत्यहरिश्चन्द्र (१८७५) (८) मुद्राराक्षस (१८७५) (९) कर्पूर मंजरी (१८७६) (१०) विषस्य विषमोषधम् (११) श्री चंद्रावली (१८७५) (१२) भारत-दुर्दशा (१८७६) (१३) भारत जननी (१८७७) (१४) नीलदेवी (१८८०), (१५) दुर्लभ-बन्धु (१८८०), (१६) अंधेर नगरी (१८८१), (१७) सती प्रताप (१८८४)

भारतेन्दु हरिश्चन्द्र ने अनेक नाटक लिखे और नाटक-रचना की कई परंपराओं का प्रवर्तन किया । ये परंपराएँ इस प्रकार हैं -

(क) पौराणिक परंपरा - इसकी तीन उपधाराएँ है - (१) राम-चरित संबंधी, (२) कृष्ण-चरित संबंधी (३) अन्य पौरणिक आख्यानों से संबंधित।

(ख) ऐतिहासिक धारा - (१) समस्या - प्रधान धारा, (२) राष्ट्रीय धारा, (३) प्रेम-प्रधान धारा, तथा (४) प्रहसन धारा।

पौराणिक नाटक - धारा का श्रीगेणश 'चन्द्रवली' नाटिका से हुआ । ऐतिहासिक नाटक - धारा 'नीलदेवी' से आरंभ होती है। 'भारत-दुर्दशा' नाटक लिखकर भारतेन्दु हरिश्चन्द्रजी ने सबसे पहले देश-प्रेम की भादना और राष्ट्रीयता को रंगमंचीय रूप प्रदान किया। समस्या-प्रधान नाटक-धारा का जन्म भारतेन्दु कृत 'प्रेमजोगिनी' से माना जाना चाहिए।

इस युग के अन्य नाटककारों के नाम इस प्रकार है - प्रतापनारायण मिश्र, राधाकृष्ण दास, श्रीनिवास दास, प्रेमधन, बाबू गोपालचन्द्र, बाबू केशवदास, गजाधर भट्ट तथा अम्बिकादत्त व्यास ।

इस युग में संस्कृत तथा अंग्रजी की कई नाटकों के अनुवाद हिंदी में प्रस्तुत किये गये। यह परंपरा भी भारतेन्दु के 'विद्यासुंदर' नामक बंगला नाटक से आरंभ हुई ।

६. हिंदी नाटक : स्वरूप-विवेचन, उद्‌भव और विकास :

अ) यद्यपि संस्कृत और प्राकृत में नाट्य-साहित्य और रंगमंच की समर्थ एवं विकसित परंपरा थी, तथापि हिंदी नाटक को ऐसी कोई व्यवस्थित परंपरा नहीं मिली, जिसके आधार पर हिंदी नाट्य-साहित्य को विकसित किया जा सकता। इसके कई कारण बताये जाते है। एक धारण यह भी है कि मुगल शासकों ने रंगमंच का विरोध किया था, परंतु हमारे विचार से यह धारणा ठीक नहीं है। सिवाय औरंगजेब के अन्य कोई मुसलमान शासक कला का विरोधी नहीं रहा। हिंदी का प्रथम अभिनीत नाटक ' इद्रर -सभा' लखनऊ के शासक नवाब वाजिद अलीशाह के विर्देश एवं प्रोत्साहान द्वारा लिखा गया था। इस संदर्भ मे कई अन्य कारणों का उल्लेख किया जाता है। दसवीं शताब्दी के बाद संस्कृत नाटकों का स्तर गिर गया था। फलतः हिंदी को संस्कृत नाटकों की अत्यंत दुर्बल परंपरा प्राप्त हुई । दूसरा कारण यह रहा कि सन्तों की निराशामूलक वाणी,के कारण नाट्य - सृजन की प्रेरण कुण्ठित हो गई तथा हिंदी का जन्म मार-काट से परिपूर्ण एवं शुद्ध वातावरण में हुआ था। इन सबके अलावा एक बहुत बडा कारण यह रहा कि कई कारणोंवश उत्तर भारत की जनता नृत्य,संगीत तथा अभिनय को सामाजिक दृष्टि से हीन समझने लगी थी।यह मान्यता चली आती थी - ''क्वचित गानवती सतीः । १९वीं शताब्दी कें उत्तरार्द्ध में जब भारतेन्दु हरिश्चन्द्र ने हिंदी साहित्य के सभी अंगों को विकसित करने का शुभारंभ किया, तब भी वे हिंदी कोक रंगमंच अथवा नाटक की व्यवस्थित धारा प्रदान नहीं कर पाये, परंतु यह सुनिश्चित है कि अंग्रेजी शासन एवं साहित्य के प्रभाववश आधुनिका काल में गद्य की अन्य विधाओं के सामान नाटक का विकास भी आधुनिक काल की देन है ।

आ) हिंदी में नाटकों का प्रारेभ भारतेन्दु हरिश्चंद्र से माना जाता है। उस काल के भारतेन्दु तथा उनके समकालीन नाटककारों ने लोक चेतना के विकास के लिए नाटकों की रचना की इसलिए उस समय की सामाजिक समस्याओं को नाटकों में अभिव्यक्त होने का अच्छा अवसर मिला।

जैसाकि कहा जा चुका है, हिंदी में अव्यावसायिक साहित्यिक रंगमंच के निर्माण का श्रीगणेश आगाहसन अमानत लखनवी के 'इंदर सभा' नामक गीति - रूपक से माना जा सकता है। पर सच तो यह है कि 'इंदर सभा' की वास्तव में रंगमंचीय कृति नहीं थी । इसमें शामियाने के नीये खुला स्टेज रहता था। नौटकी की तरह तीन और दर्शक बैठते थे, एक ओर तख्त पर राजा इंदर का आसन लगा दिया जाता था,साथ में परियाँ के लिए कुर्सियाँ रखी जाती थी । साजिंदों के पीछे एक लालल रंग का पर्दा लटका दिया जाता था। इसी के पीछे,से पात्रों से पातों का प्रवेश कराया जाता था। राजा इंदर, परियाँ आदि पात्र एक बार आकर वहीं उपस्थित रहते थे। वे अपने संवाद बोलकर वापस नहीं जाते थे।

उस समय नाट्यारंग इतना लोकप्रिय हुआ कि अमानत की 'इंदर सभा' के अनकरण पर कई सभाएँ रची गई, जैसे 'मदारीलाला की इंदर सभा' 'दर्याई इंदर सआब', 'हवाई इंदर सभा' आदि । पारसी नाटक मंडलियों मे भई इन सभाओं और मजलिसेपरिस्तान को अपनाया । ये रचनाएँ नाटक नहीं थी और न ही इनसे हिंदी का रंगमंच निर्मित हुआ। इसी सी भारतेन्दु हरिश्चन्द्र इनको 'नाटकाभास' कहते थे। उन्होंने इनका पैरोडी के रूप में बंदर सभा लिखी थी।

७) उपसंहार :

चदुर्दिशी ज्ञान-विज्ञान के विकास ने नवीन प्रयोगों की प्रेरण प्रदान की है और हिंदी के नाटककारों ने उनके अनुसार नाट्य-साहित्य की रचना की है। आजकल हिंदी में नित्य नये और नाना प्रकार के नाटक लिखे जा रहे है।

आजकल संक्षेप में इन धाराओं के नाटक लिखे जा रहे है - ऐतिहासिक, पौराणिक, सामाजिक, राजनीतिक, समस्यामूलक, प्रेग-प्रधान, भाव-नाट्य, गीति-नाट्य, रेडियों -नाटक, छाया - नाटक ।

हिंदी के नाटकों की परंपरा को भारतेन्दु हरिश्चन्द्र ने आरंभ किया तथा जयशंकर प्रसाद का योग प्राप्त करके वह परिवर्तित हुई । अन्य अनेक नाटककारों का सहयोग प्राप्त करके वह खूब पल्लवित एवं पुष्पित हो रही है। हिंदी नाटक-साहित्य का भविष्य सर्दथा आशाजनक है।

हिंदी नाटक के क्षेत्र में एक ही प्रभाव खटकता है। हिंदी नाटक-रचना के अनुरूप हिंदी रंग-संच का विकास नही हो पाया है।

हिंदी रंग-सेच का विकास करने के लिए शासन के श्तर पर किये जाने वाले प्रयोग नवीन आशय का संचार करते हैं। भारत सरकार ने 'नाट्य अकादमी' की स्थापना करके नाटक-रचना को प्रोत्साहन प्रदान किया है। कुछ राज्य सरकारों ने नाट्य-काल केन्द्र स्थापित करके इस दिशा में योगदान करने के प्रयत्न किये है । नये नाटकों में विश्व-शाति, विश्व-बनधुत्व, सह- अस्तित्व, पंचशील आदि समस्याओं पर प्रकाश डाला जा रहा है। शोषण, अन्याय, भ्रष्टाचार, राजनीतिक गंदगी, बेकारी, महँगाई, शिक्षा की समस्याएँ, नारी-समस्याएँ, भाषायी-समस्या आदि को लक्ष्य करके भी नाटक लिखे जा रहे डै। यह एक बात विशेष ध्यान देने की ये है कि भारतीय संस्कृति की जडे हमारे लेखकों के मन में इतनी गहरी जमी हुई है कि समस्या-नाटकों में पाश्चात्य शैली पूर्णरूपेण गृहीत नहीं हो सकी है।

ध्यान देने योग्य तथ्य यह भी है कि आज फिर जन-रूचि एवं कलाकारों की रूचि सिनेमा से हटकर लोक-मंच की ओर आने लगी है। लेक-नाटक एवं नुक्कड-नाटक अधिकाधिक लोकप्रिय होने लगे है। हिंदी नाटक के लिए शुभ लक्षण मानते है।

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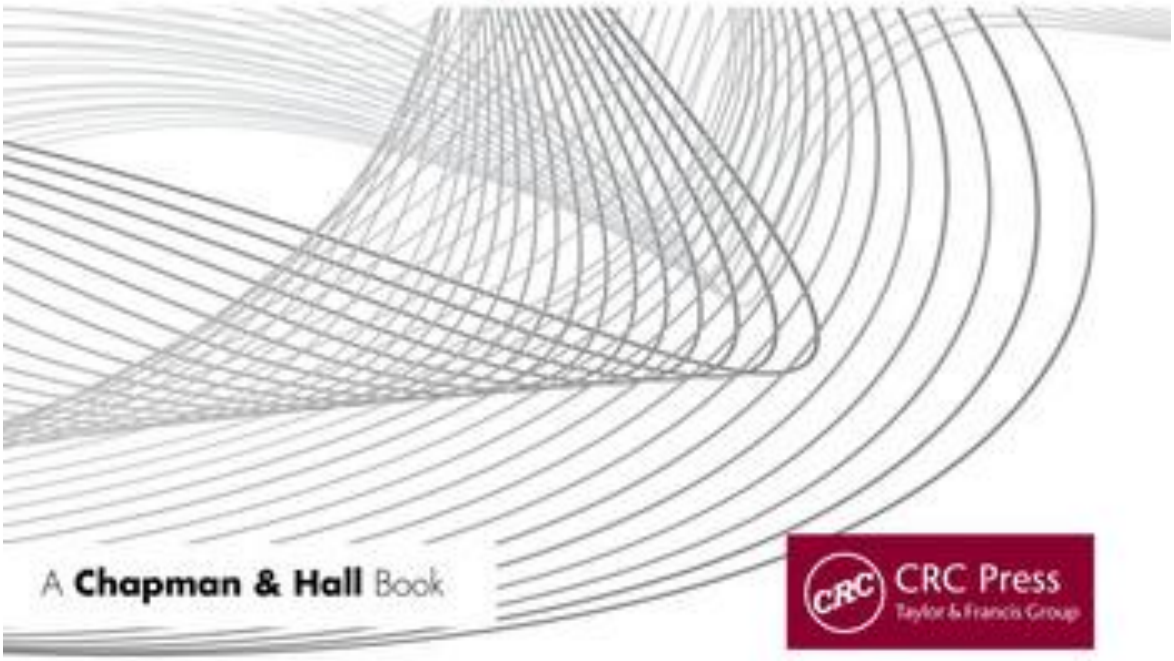
समाप्त

ANGULAR STATISTICS

A V Dattatreya Rao and S V S Girija



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PROLOGUE

Directional data arise in many scientific fields including Biology, Geology, Geography, Meteorology, Physics, Political Science, Image Analysis etc. Examples of such applications of directional data are given in the much acclaimed book titled Directional Statistics by Mardia and Jupp. A set of observations on directions is referred to as Directional Data. In particular, directional data of two dimensions is called circular data. Directional data arise in the form of circular / semicircular / axial, symmetric / asymmetric, uni / bimodal data, in practical situations of varied fields listed above. For the purpose of modeling such kind of data sets, the data scientists found that existing models as inadequate. As there is paucity of angular models, and to fill the gap, this book is designed at constructing new angular models with the existing techniques and to develop new tools of constructing angular models with an application to control charts in angular models. This book will be useful for data scientists / researchers / research students of Statistics and allied fields.

The celebrated book on **Topics in Circular Statistics** by Jammalamadaka and Sengupta is the source of inspiration for us to start working in this new emerging area somewhere in 2003. Around that period, a few wrapped models were available for modeling circular data, though different methods of constructing circular models were cited in the above book and we found that not much was done basing on other construction procedures. At the same time it came to our attention that there is paucity of suitable models to work on the above types of data sets. That is the motivating point to take up the present work.

With this backdrop, and with the encouragement of CRC press group of publishers, we have planned this book on ANGULAR STATISTICS, consisting of nine chapters. Chapters 2, 3 and 4 are devoted to present methodologies of wrapping, inverse stereographic projection and

offsetting respectively. Our endeavor is to present various circular models derived using these procedures. In addition to the above, we could develop new techniques of construction of angular models using Rising Sun, Positive Definite sequences and differential approach, and the models derived using these new techniques are included in Chapter 5. Besides, discretization of continuous circular models and its application to derive discrete circular models are presented.

When the semicircular data analysis is to be analyzed, the existing practice is to double the angles to carry out the analysis based on Circular Statistics and back - transforming the results for the interpretation of semicircularity. Further, Jammalamadaka and Sengupta have defined axial distributions restricting a circular model to an arc of an arbitrary length for the data analysis of axial data. It was observed that when inverse stereographic projection is applied on a linear model spanning from o to ∞ , it turned out to be a semicircular model automatically/ extemporaneously and when offsetting is adopted on Bivariaate Beta model, the resultant model happened to be axial model automatically/ extemporaneously. Therefore Chapter 6 is devoted to constructing such extemporaneous angular models.

Some of circular and semicircular models are extended to l – axial (arc) models. Also the procedure of Marshall – Olkin transformation is extended to angular models to construct asymmetric l – axial models which are included in Chapter 7.

Having discussed various construction procedures of angular models and deriving them, the next logical step would be to use them for modeling by applying one of the inferential techniques called fitting of distributions. In case several models are found to be good fits then discriminating among good fits based on their relative performance for the choice of the best fit in the class is the essence of the penultimate chapter.

In the last chapter, on the lines of Laha and Gupta (2011), the idea of control charts for circular and semicircular models are presented as one of the applications of these angular models.

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Appendix

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CHALLENGES AND OPPORTUNITIES FOR AGRICULTURAL DEVELOPMENT IN INDIA

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Enhancing Farmers Income Through Rural Out Migration

Dr.N. Suresh

Prof.M. Koteswara Rao

Introduction

Migration is a sign of socioeconomic development, the world over; and it should be a choice, not a necessity. In 2015, there were 244 million international migrants, 40% more that what was in 2000. People who move within national borders were estimated at 763 millions in 2013, meaning that there are more internal migrants (rural to urban areas) than international migrants. About 35% of all international migrants are aged between 15 and 35 years, nearly half are women. A large share of migrants come from rural areas where more than 75% of the world's poor and food insecure depend on agriculture and natural resource-based livelihood. About 19 million people were internally displaced because of natural disasters. Between 2008 and 2015, an average of 26.4 million people were displaced annually by climate or weather related disasters. An analysis of Indian population (1.3 billion) showed that it is a country of young people that largely lives in villages and there are more men (51%) than women (49%). About 69% of population live in villages and 31% in urban areas. Age wise population distribution is 15 years of age or less (33%), 16-30 years of age (28%), 31-60 years of age (32%) and 61 years and above (7%). India will be the most populous country by 2024 and thereafter, its population will eventually shrink by 2100 and the population may decline to 1.52 billion.

Indian agriculture

The performance of Indian agriculture in transforming India from a begging bowl status in the mid-1960s to self-sufficiency during 1990s is remarkable but the food self-sufficiency has not reached at the house-hold level in several parts of the country. Malnutrition in women and children continues to remain high, farms are shrinking in size and natural resources are depleting and degrading in quality. Another notable feature of agricultural transformation is the growing regional disparity in development. Disadvantaged region did not gain much from the development efforts. Hence, a balanced regional development assumes special significance in the planning and development process. Agriculture has remained an integral part of the socio-economic fabric of rural India since time immemorial and also occupies centre stage in Indian economy as it sustains livelihood of over 70% of the rural household and provides employment to over 60% of the population. Despite wide variations in growth performance during the last seven decades after independence (1947-2017), which is primarily due to the subsistence nature of farming in India and the sector heavy dependence on monsoon, the country has witnessed several innovations in agriculture and livestock sectors, such as green, yellow, white, blue, golden and pink revolutions. These have been possible due to science-led synergistic extension approach capitalizing genetic potential, irrigation, fertilizer, crop commodity specific production and post-production mechanization, appropriate policies and hard work of

farmers. All these took the agriculture sector to an unprecedented transformation in the development of the country. The increased agricultural productivity, rapid industrial growth and expansion of the non-farmal rural economy resulted in higher per caput Gross Domestic Product (GDP), ensuring food security of the nation. However, as of now, continuing to secure such gains is becoming a major challenge especially in the context of growing Indian population which is touching 1,300 millions, declining factor productivity, deteriorating natural resources, impact of global climate change and above all a fatigue in the existing research and extension system that largely operate in the public sector.

Farmer income

India, an agrarian country, with about 140 million farmers of which around 80% are small and marginal. Average farmer income is 30-40% of per capita income of their urban counter part with an over widening gap. Though agricultural production has increased many folds as compared to 1950-51 but the agricultural production is witnessing diminishing returns. Farmers are aware of that infusion of more labour and capital, year-by-year will not increase the return per unit. Demography of Indian agriculture is changing economic growth and improved urban infrastructure are making rural dwellers to shift to better pay jobs outside agriculture, in turn leading to increase in agricultural wages. Natural calamities and pest attacks aggravate the problem, pushing farmers to indebtedness. There is, therefore, a need for pragmatic reforms and policy initiative to sustain Indian agriculture and improve economic condition of farmers. Income of farmers could be enhanced substantially by allied activities such as horticultural, medicinal and aromatic crops cultivation, dairying and fisheries, value addition to harvested biomass of plant and livestock origin in the production catchment and using crop residues and processing by products for feed and manures to enhance livestock and soil-health and thereby better productivity with good quality produce, which in turn will fetch more income to farmers and improve the health of the consumers.

The Government of India has taken a number of initiatives to increase farm productivity and farmers income. Some of these are *Pradhan Mantri Krishi Yojana, Fasal Bima Yojana,* e-National Agricultural Market (e-NAM), providing social wealth cards to farmers etc. Extending high support price to pulses and other commodities is a right step for crop diversification. Cluster-based facilities consisting of collection centres, grading and sorting centre, and infrastructures such as cold storage, packaging unit and quality control facility will minimize post-harvest losses and reduce transport cost of agro-produce, price discovery through agro – commodity exchanges, thereby acting as incentive for increasing productivity and enhance farm income. Contract/ cooperative farming and direct purchase of farm produces at an appropriate price remunerative to the farmers would support realization of higher income. For an effective outcome, all these measures need to be supported by appropriate fund allocations and implementation strategies with realistic goals. All stakeholders such as central and state governments, cooperatives, industry and farmers need to work together to realize higher farm income and better quality produces benefiting the humanity.

Empowering women

It is well recognized that women empowerment is quite important for both agricultural growth and household nutrition security. Globally, about 43% women are engaged in agriculture. In India, 60% of farming operations are performed by women. Therefore, agriculture can be a primary driver for the empowerment of women. Innovations improve their work efficiency but would also ensure overall household development and nutrition security. However, women in agriculture are invariably deprived of access to agricultural knowledge, credit, technology to overcome their drudgery and market related services. As a consequence, it is expected that engendering agriculture would lead to reduction of undernourished people globally by 12-17%. Hence, technology generation relevant to women farmers and its adoption should become an important agenda for future agricultural growth.

Zero-hunger programme

The Government of India has identified three districts, namely Gorakhpur in Uttar Pradesh, Koraput in Odisha, and Thane in Maharashtra to launch India's ambitious, Zero Hunger Programme (ZHP) through appropriate interventions in farm sector on 16 October 2017, the World Food Day. This will be followed by an expansion of the ZHP to cover more districts and it will work in synchronized manner with United Nations mandated Sustainable Development Goals (SDGs) to end hunger by 2030. This will serve as the model for an integrated approach to deal with hunger and malnutrition by adopting sustainable agricultural and horticultural practices coupled with livestock farming/husbandry.

The pilot programme on zero-hunger will be initiated by the Indian Council of Agricultural Research in association with the Indian Council of Medical Research, MS Swaminathan Research Foundation and the Biotechnology Industry Research Assistance Council. Also, the concerned state government will be involved in the programme which will consist of organizing farming systems for nutritions; setting up genetic gardens for bio fortified plants/ crops; post-harvest management and value addition in the production catchment; remunerative procurement price for agriculture and livestock produces; and training and financial incentives to farmers for integrated farming systems and to small agri-enterprenures for post-production management. A genetic garden for bio-fortified plants/crops contains the germplasm of naturally bio-fortified crops or such crops through plant breeding. It has plants and crops that help supplement micro-nutrient deficiencies, including iron, iodine, vitamin A and zinc among others. It is hoped that such an integrated programme will help farmers to enhance their income and achieve the zero hunger district goal surely and speedily. The Zero-Hunger Programme planned in three districts, Gorakhpur, Koraput and Thane will focus on agriculture including livestock, nutrition and health in a symbiotic manner and serve as a pilot project on zero-hunger to be adopted countrywide in the near future to achieve the goal of Zero-Hunger by 2030 A.D.

Retaining youth in agriculture

The ageing population of farmers and declining interest among rural youth to take up agriculture as a profession are challenges for agricultural sustainability not only in India but also in other countries of the world. A large section of youth invariably prefers to migrate to cities to seek employment, especially the government jobs. Hence, a major challenge today is how to retain youth in agriculture, which certainly cannot be left unaddressed. The declining interest of rural youth in agriculture is directly related to existing poor physical amenities, socio-economic conditions and lack of enabling environment.

Economic factors such as low paid employment, inadequate credit facilities, low profit margins, and lack of insurance against crop failure are also discouraging youth to get engaged in agriculture. Social factors include public perception about farming, especially the parental desire that their children should opt out of agriculture are also the reasons for choosing occupation other than agriculture. Environmental issues include poor soil-health, non-availability of water for irrigation and climate change. Concerted efforts are thus needed to stimulate their interest further by expanding their horizon and understanding of secondary and speciality agriculture for enhanced income and avoidance of risk factor in agriculture. Proper incentives for their involvement in agricultural education, research and extension and by linking them to the expanding markets will, therefore, have positive effects in attracting youth in agriculture. Earlier seed, pesticide, fertilizer and farm machinery were the only potential sectors to employ agricultural graduates/rural youth. Now new opportunities are emerging in IT linked agri-extension, seed technology, biotechnology, food processing, cold storage, packaging, supply chain management, insurance and farm credit. Private sector and NGOs are also engaging the rural youth now.

In this context, greater thrust on vocational training of youth (including female) is urgently needed for relevant skill acquisition, greater confidence building and to serve as 'Technology Agents' to provide efficient knowledge/service on custom hire basis. It is high time that all out efforts are made at all levels to engage youth in multifarious activities around 'Plough to Plate' so as to make farming both attractive as well as lucrative profession. Knowledge-based agriculture around secondary and speciality agriculture can obviously enhance opportunities for additional income for the youth. Peri-urban agriculture, contract farming, protected cultivation, establishment of self-help groups or producer companies offer additional opportunities for youth to remain in agriculture. Role of private sector, especially through involvement of youth and gender in agriculture, becomes most relevant in the present situation.

Hence, empowering youth (both men and women) through vocational training and building a cadre of 'Technology Agents' to provide technical backstopping as well as customer hire services to the smallholder farmers will go a long way in linking research with extension for accelerating agricultural growth. In other words, we need to link now 'land with lab', 'village with institute' and 'scientists with society' to ensure faster adoption of resource saving technologies that would benefit

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both producers and consumers. In the process, the Agriculture Technology Agents will become 'job creators and not job seekers' and provide on farmers doorsteps the best technologies as well as quality inputs. Another strategy could be to create 'Agriclinics', where technology agents could join hands to ensure single window system of advisory services so that farmers need not run from Pillar to post. In fact, a good farmer is more knowledge hungry and not so much dependent on government subsidy. Once convinced, the farmer is willing to take risk and invest in adopting new innovations.

Challenges ahead

The challenges ahead are to meet the food and nutritional requirements of the ever increasing Indian population that too under multiple constraints like depleting water resources, diversion of human capital from agriculture, shrinking farm size, soil-degradation, indiscriminate and imbalanced use of chemical inputs and overarching effects of changing climate. A consistently low investment over the last two decades in agricultural research for development (0.3% of agricultural GDP) further complicates the problem. Therefore, ensuing the availability of and economic access to food, in both quantity and quality (nutrition), for the poorest of the poor in the country remains a daunting challenge. The way forward is to reorient agricultural research for development by addressing the needs of resource-poor small holder farmers and consumers. It also envisages a major paradigm shift towards an integrated farming system's research with greater thrust on innovations for greater impacts on small-farm holders requiring partnerships among stakeholders.

The way forward

- Agriculture in India must liberate the region from twin scourges of hunger and poverty and that of malnutrition of children and women. The nation must continue to feed the increasing population with adequate food supply.
- Accelerated science and innovation-led agricultural growth must be inclusive and should address the needs and aspirations of resource poor small holder farmers in the country.
- Under the growing challenges of resource degradation, escalating input crisis and costs with overarching effects of global climate change, the major gains in food production would largely depend in future on a paradigm shift from integrated germplasm improvement to that of integrated natural resource management. The future agricultural research for development efforts by National Agricultural Research and Extension System (NARES) must now be reoriented towards farming system's approach, ensuring farmers participation.
- Also we need to employ more innovative ways for an effective dissemination of knowledge and lay greater emphasis on out scaling innovations for needed impact on livelihood of smallholder famers.
- Henceforth, 'Farmer First' is our goal so as to bridge the income divide between farmers and non-farmers and benefit equally the producers and consumers.

- To ensure this, the developing countries like India must enhance their investments (almost triple) in agricultural research for development to address effectively the emerging challenges and ensure food, nutrition and environmental security.

Conclusion

To summarize, it may be said that follow an integrated and intensive farming system to have higher and sustainable agricultural and livestock production and productivity; process the produces in the production catchment to minimize post-harvest losses and get better quality fresh and processed products for consumers; have an economic utilization of agricultural residues, wastes and processing by-products for feed and/or compost to enhance animal health and soil fertility for better productivity; do the marketing of fresh and value-added products through designated cooperative bulk and/or retail markets with minimum possible number of middlemen/intermediaries; have more employment for rural men and women and thereby more income to farmers/producers of raw materials. All these when planned and implemented successfully, the rural/urban gap in prosperity and living comforts would be minimized and people may start reverse migration from urban to rural areas in search of better food, environment, health, happiness and longevity.

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Problems and Prospects of Agricultural Marketing in India

K. Sreelakshmamma

Introduction

Agricultural plays a vital role as a provider of raw material to industry. Traditionally, agriculture was seen as the provider of the chief raw material for industries such as textiles, sugar and edible oil. Over a period of time, with the changing demographics, tastes and technologies, horticulture and animal products have gained more importance in providing raw material. Agricultural marketing differ from conventionally known meaning of marketing which implies meeting the consumers demands or expectations. Since the major output of agricultural marketing is food, and food being a basic, life-sustaining necessity and a human right, ensuring the supply of food becomes an important part of the mandate of governments across the world

The widespread adoption of high yielding varieties, expansion of irrigation facilities, increase in fertilizer application, improvement in rural literacy, increase in agricultural credit and improved infrastructure played a significant role in the agricultural growth of the country. India is endowed with a good degree of ethnic and regional diversity. About three-fourth of the total population resides in the rural areas and majority of them depend upon agriculture for their survival. The development of the nation largely depends upon the development of the rural population.

Concept of Agricultural Marketing:

Agricultural marketing system is an efficient way by which the farmers can dispose their surplus produce at a fair and reasonable price. Improvement in the condition of farmers and their agriculture depends to a large extent on the elaborate arrangements of agricultural marketing.

The term agricultural marketing include all those activities which are mostly related to the procurement, grading, storing, transporting and selling of the agricultural produce. Thus Prof. Faruque has rightly observed: "Agricultural marketing comprises all operations involved in the movement of farm produce from the producer to the ultimate consumer. Thus, agricultural marketing includes the operations like collecting, grading, processing, preserving, transportation and financing."

Agriculture Market in India

Agriculture, in the broadest sense means activities aimed at the use of natural resources for human welfare, and marketing connotes series of activities involved in moving the goods from the point of production to the point of consumption. The subject of agricultural marketing includes marketing functions, agencies, channels, efficiency, cost, price spread, market integration, producer's surplus etc.

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The agricultural marketing system is a link between the farm and non-farm sectors. Agricultural marketing involves in its simplest form the buying and selling of agricultural produce. This definition of agricultural marketing may be accepted in olden days, when the village economy was more or less self sufficient and when marketing of agricultural produce presented no difficulty, as the farmer sold his produce directly to the consumer on cash or barter basis. But, in modem times, marketing of agricultural produce is different from that of olden days. In modem marketing, agricultural produce has to undergo a series of transfers or exchanges from one hand to another before it finally reaches the consumer. Over the years, major changes came into effect to improve the agricultural marketing system. Many institutions viz., the regulated markets, marketing boards, cooperative marketing institutions, warehousing co-operatives etc., have been established primarily to help the farmers. However, various studies indicated that modernization in agricultural marketing could not keep pace with the technological adoptions in agriculture. The various marketing functions viz., grading, standardization, storage, market intelligence, etc., need to be improved to meet the present day requirements of the farmers .The globalization has brought drastic changes in India across all sectors and it is more so on agriculture. It is basically because of majority of Indians are farmers. It has brought several challenges and threats like uncertainty, turbulence, competitiveness, apart from compelling them to adapt to changes arising out of technologies. If it is the dark cloud there is silver lining like having excellent export opportunities for our agricultural products to the outside world.

Agriculture is the mainstay of the Indian economy since time immemorial. Quality food is the growing demand of the increasing population. Adequate production and its proper marketing has globally become a high priority. The Indian agricultural system has made tremendous progress in the recent past. The increased agricultural production has made new challenges to the Indian agricultural marketing system. An efficient agricultural marketing system is the need of the era. Marketing is as critical to better performance in agriculture as farming. Marketing has been described as the most important multiplier of agricultural development. Agricultural marketing plays crucial role in accelerating the pace of economic development of any nation. Its dynamic functions are of primary importance in both agricultural and economic development. Market reforms need to be an integral part of any policy for agricultural development. The National Commission on Agriculture emphasized that produce must be satisfactorily marketed. Marketing involves a series of activities in moving the goods from the point of production to the point of consumption. It is a complex phenomenon.

The movement of goods from producers to the consumers at the lowest possible cost, consistent with the provision of services desired by the consumers can be termed as efficient marketing. Agricultural marketing is the study of all the activities in the procurement of farm inputs by the farmers and the movement of agricultural products from the farms to the consumers. Agricultural marketing is a link between farm and non-farm sectors. All the persons associated in agricultural marketing are interested in having an efficient marketing system. An efficient marketing system for farm products ensures an increase in the farm production gets transformed into an increase in the level of income thereby increasing the additional income. An efficient marketing system is an

effective agent of change and an important means of raising the income levels of farmers and satisfaction of the consumers.

There is dire need to maintain the pace of increased production through technological developments and assurance of remunerative prices to the farmers for their products to sustain the growth of non-agricultural sectors. An efficient marketing system leads to the optimization of resources use and output management. Marketing system can effectively distribute the available stocks of modern inputs and thereby sustain a faster growth rate in agricultural production. An important landmark for improvement of agricultural marketing system in the Indian economy dates back to the recommendations of the Royal Commission on Agriculture, 1928 which pertained to regulation of marketing practices and establishment of regulated markets. Though agricultural marketing is estate subject, the Government of India has been playing a far-reaching interventionist role in terms of laying down general policy framework, framing of quality standards and providing technical and financial support to the states for creating infrastructure and administrative set-up. The Government interventions in agricultural marketing in India have taken the following forms:

a) Regulation of buying and selling practices by establishing regulated markets.

b) Administration of prices at different levels of marketing.

c) Promotion and creation of infrastructure and other facilities.

d) Direct entry of government or cooperative societies as buyers and sellers in the market with a view to influencing the demand or supply of the products.

e) Regulation of imports and exports of agricultural commodities with a view to influence the supply and demand.

All these measures introduced by the government improved the marketing system and helped the farmers in getting better prices. Agricultural marketing scenario has undergone a sea change in India over the last four decades especially after the onset of technological revolution in the country. There has been a rapid increase in the marketable and marketed surplus of different agricultural commodities. This has been on account of increase in agricultural production and also due to the increase in the marketed surplus-output ratio of commodities.

The marketing organizations should assist the farmers in increasing the production of those goods which are in demand. For this the various marketing functions related to marketing of various products should be performed efficiently. Marketing organizations especially the regulated markets can help the farmers by taking new initiatives and extending the provision of credit facilities to the farmers. This will develop a loyalty among the producers-sellers towards the regulated markets. This facility will increase the freedom of producer-sellers to dispose of their produce profitably in the market. There is a need to develop channels for supply of agricultural inputs to the farmers in the market. This can be done by allotting shops to the input suppliers in the market and developing

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adequate channels for movement of agricultural inputs along with arranging easy availability of seeds varieties demanded by the farmers. There should be transportation provision to carry the produce from production places to the consumption places. This can be done by operating transport system to help small farmers on cooperative basis.

Agricultural Marketing

Agricultural marketing covers the services involved in moving an agricultural product from the farm to the consumer. Numerous interconnected activities are involved in doing this, such as planning production, growing and harvesting, grading, packing, transport, storage, agro- and food processing, distribution advertising and sale. There are several challenges involved in marketing of agricultural produce. There is limited access to the market information, literacy level among the farmers is low, multiple channels of distribution that eats away the pockets of both farmers and consumers. The government funding of farmers is still at nascent stage and most of the small farmers still depend on the local moneylenders who are leeches and charge high rate of interest. There are too many vultures that eat away the benefits that the farmers are supposed to get. Although technology have improved but it has not gone to the rural levels as it is confined to urban areas alone. There are several loopholes in the present legislation and there is no organized and regulated marketing system for marketing the agricultural produce. The farmers have to face so many hardships and have to overcome several hurdles to get fair and just price for their sweat.

Problems of Agricultural Marketing

In India, the agricultural marketing poses various problems such as

1. Lack of credit facilities, as timely availability of credit could help farmer to withhold his produce and run his household till he gets a better price;
2. Lack of information dissemination to the farmers about the prevailing market prices and weather forecast of season which may trigger the price rise if not available for farmers.
3. Lack of grading and standardization facilities due to which farmers are not able to get better prices, and it weakens their bargaining power.
4. Presence of large number of middlemen who charge several unauthorized commissions due to which the price farmer gets reduced.
5. Near absence of market linkages, and inadequate transport facilities prevent them from taking their produce to mandis, lack of motorable and mechanized transport and also pucca roads. Still bullock carts are used in deep rural areas.
6. Use of substandard weights and measures due to which produce may be underweight. Still in many villages the age old system of measuring grains in 'seer' is used.

7. Lack of warehousing and storage facilities (Cold storage or otherwise) which forces farmers to sell their produce as soon as it is ready as they can't afford to hold and wait for better prices. And the storage which is provided lacks quality leading to wastage of grains and thereby leading to inflationary push in prices of grains.

Measures for Improvement of Agricultural Marketing

Improvement of the agricultural marketing in India is utmost need of the hour, hence it calls for the attention of the following measures.

1. Establishment of regulated markets.
2. Establishment of co-operative marketing societies.
3. Extension and construction of additional storage and warehousing facilities for agricultural produce of the farmers.
4. Expansion of market yards and other allied facilities for the new and existing markets.
5. Provision is made for extending adequate amount of credit facilities to the farmers.
6. Timely supply of marketing informations to the farmers.
7. Improvement and extension of road and transportation facilities for connecting the villages with mandis.
8. Provision for standardisation and grading of the produce for ensuring good quality to the consumers and better prices for the farmers.
9. Formulating suitable agricultural price policy by the Government for making a provision for remunerative prices of agricultural produce of the country.

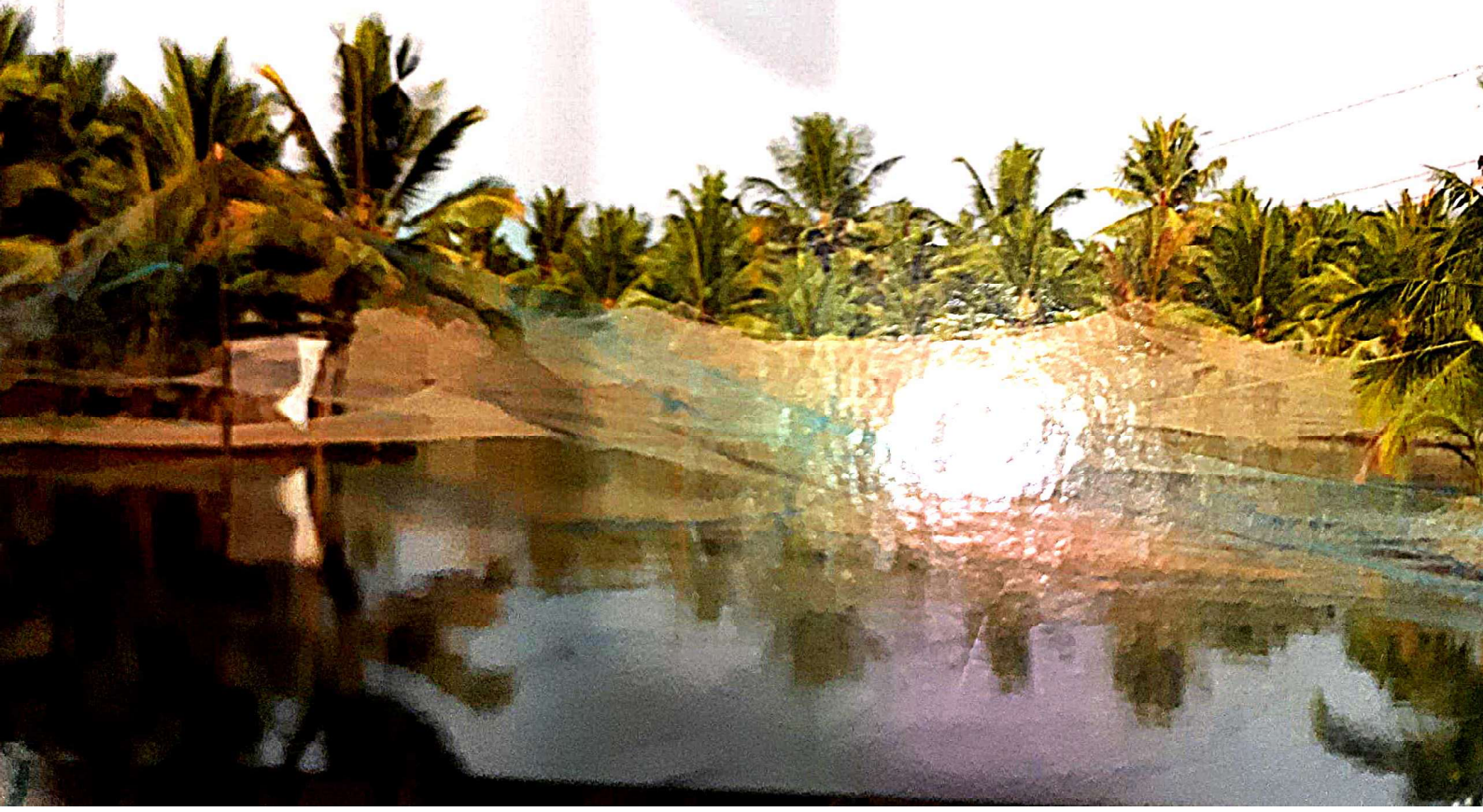
Conclusion:

Marketing of agricultural produces always pose problems to the farmers. Though India is the leading agricultural country, still several problems are faced by the farmers in cultivation and marketing of agricultural produces. Price fluctuation has been identified as the major problem in marketing of agricultural produce. Farmers prefer to sell their produce mainly through pre harvesters and factories, wholesalers and retailers and few farmers through regulated markets and co-operative societies. Market extension service should be provided to the farmers to guide them about the enterprises and varieties to grow in the area based on market demand. Strengthening of market intelligence activities in the Mandi to advise the farmers as and where to sell the produce. Study the profitability of enterprises, marketing costs, margins and price spread so as to guide the farmers. Strengthening of storage system in the market can be done by encouraging the private entrepreneurs to construct more number of godowns in the rural areas. Involving Non Government Organisations (NGOs) and Self Help Groups (SHGs) actively in the marketing activities would help to make the marketing system friendlier. Patent system for varied plant estates produced in the country should be introduced to safeguard the farmers of the country. These measures are properly considered and implemented agricultural marketing would certainly be improved.

Prof. M. Koteswara Rao
Dr. K. Swarupa Rani

Development of Aquaculture in India

Challenges and Opportunities



At a Glob[illegible] food production sectors. The spread of aqua[illegible] as [illegible] across the world. Aquaculture is one of the maj[illegible] Andhra Pradesh is the leading state in the country in production as well [illegible] products. The [illegible] sector, though acclaimed for its profits and protein-rich food supply, has its own problems which need to be addressed for achieving sustainability in the business.

The present book manifested itself with a repository of many chapters of different scholars focuses on the development of fisheries and aquaculture in India as well as in Andhra Pradesh and the challenges and opportunities in this field. A comprehensive range of articles on important issues in this areas of research such as growth of fisheries, status of fishermen in the country, problems of aqua farmers, production and exports trends of aqua products, linkages to aqua industry, women in the processing industry, employment opportunities, sustainability of the sector, environmental issues, processing and marketing of fish products etc. This book is produced specifically for the benefit of students of aquaculture, zoology, agricultural economics, applied economics, researchers, academicians, aqua farmers and policy makers. Every chapter in this book is reviewed and updated with reference to new developments and initiatives.

Prof. M. Koteswara Rao is a Professor of Economics having put up three and half decades teaching and research experience published very widely in National and International Journals of repute and presented papers in National and International Conferences. Guided 28 Ph.D's and 26 M.Phil's so far for the award of Research Degrees. Specialized in the areas of Urban Development and Labour Economics. Carried out 6 Research Projects sponsored by UGC and other Agencies. Prof. Rao is currently the Dean of Faculty of Social Sciences, Dean, College Development Council and Vice-Principal, University College of Arts, Commerce & Law, Acharya Nagarjuna University, Nagarjuna Nagar, Guntur District.

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Challenges and Opportunities

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Urbanization is a [illegible] it is a spatial manifestation and an index of transformation of rural economies to urban economies. It occurs as the agrarian societies evolve into industrial societies as a consequence mainly of migration of rural populations into urban centres. It has an adverse has impact on environment and living conditions and urban transport . The influx of more and more migrants into the cities in expectation of more economic opportunities is a major factor that leads to growth of slums. In fact they have become a part of urban environment. Most of the slum dwellers are wage-earners although a good proportion of them may be eking out their livelihood on self-employment doing small business as street vendors. Poverty is very much visible among them. Most of them are unskilled and semi-skilled workers working in manufacturing, transport and construction sectors and domestic services. Skill upgradation might improve their incomes. This book contains certain theoretical papers as well as research papers based on empirical studies. The cover socio-economic conditions, migration, occupational structure and income and expenditure of slum dwellers in the various cities of India. This volumes attempts to fill some gaps in research literature on urbanization, migration and slumdwellers. It is useful to students and researchers in Economics, Applied Economics, Sociology, Geography and also for policy makers.

Prof. M. Koteswara Rao is a Professor of Economics having put up three and half decades teaching and research experience published very widely in National and International Journals of repute and presented papers in National and International Conferences. Guided 28 Ph.D's and 26 M.Phil's so far for the award of Research Degrees. Specialized in the areas of Urban Development and Labour Economics. Carried out 6 Research Projects sponsored by UGC and other Agencies. Prof. Rao is currently the Dean of Faculty of Social Sciences, Dean, College Development Council and Vice-Principal, University College of Arts, Commerce & Law, Acharya Nagarjuna University, Nagarjuna Nagar, Guntur District.

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CHAPTER 3

Status of Fishermen Community in India

K. Sreelakshmamma and K. Swarupa Rani

Introduction

Agriculture has been the major economic activity of Indians from the time immemorial. The term 'agriculture' is so comprehensive in its concept that it encompasses all aspects of crop production, livestock farming, fisheries, forestry, and so forth. It is the activity of man aimed at the production of things such as food, fuel, and fibre by the finest use of terrestrial resources like land and water.

'Fishing' thus has been a part of agriculture. Traditional fishing was confined only to a section of people known as 'fishermen' or 'fisher folk' who fish for their subsistence. Most of the traditional fishing is capture fishing where the fish catching is done from various natural resources like rivers, lakes, and seas. Commercial fishing, the activity of catching fish and seafood for profit from wild fisheries, attracted other sections of people too for its profitable returns.

Both marine fishing and inland fishing were taken up for business gains. Vast stretches of coastline provide abundant opportunities for marine fisheries which may be subdivided into inshore fishing and offshore fishing or deep-sea fishing. Fishing that takes place in water up to 30-meter depth is called inshore fishing, whereas fishing that hits 30 meters or beyond is known as offshore fishing. Traditionally, marine fishing meets the needs of human beings for food and nutrition to a greater extent. Fishing in inland bodies of water such as lakes and rivers for fresh water fish species like trout is called inland fishing. Its supply of fish for human consumption is minimum.

Later, with the higher demand for fish products than the supply from wild catches and with an eye on lucrative prospects in the field, a relatively new industry i.e., aquaculture has burgeoned in the past two decades. As farming in land is called agriculture, farming in water is called aquaculture. Thus, one of

the potential sectors in terms of its contribution to the growth of the Indian economy is fisheries. Fishing offers cheap protein to the large number of people and earns foreign exchange for the nation.

For the Coastal people, fishing is an inseparable part of their lives for ages. It occupies an important role in the social and economic development of fishermen community in particular. Though the fisheries sector is established as a major sector today, "the socio-economic conditions of the fishermen in India are very low. They are lacking the culture of education, and live under improper housing conditions. They are normally living in the narrow strip of land as crowded without proper sanitation facilities that leads to health issues among fishermen in India. Due to the low income of the family, they do not have sufficient basic facilities in their houses, they need to support a large number of family members that compel the fishermen to borrow credits to fulfil their basic needs" (Priya, S. Veena, 2016: 54).

The present paper titled '*The Status of Fishermen Community in India*' is an attempt to discuss the status of Indian fishermen community in the light of the findings of the researchers who have undertaken to study several aspects of the lives of the Indian fishermen community through the primary data in different contexts across the country.

Basic Needs: Still not Affordable

The socio-economic conditions of the fishermen in India are miserable. Basic needs like proper housing, nutritious food, and sufficient clothes are still not affordable for them. Large families, lack of awareness about Government housing schemes, and lack of basic education are responsible for the non-fulfillment of their basic needs. A study in the Nizampatnam of Guntur district, Andhra Pradesh reveals: In most of the families, there are more than four members and among them majority are illiterate. Their dietary requirement is not at all up to the mark, as they do not consume required nutritious food, in turn their physical capacity does not allow them for frequent and regular fish catch. They do not have proper drinking water facility (Prabhavathi and Krishna, 2017: 212).

Another study in the context of Kerala coastal belt identifies that "the social economic life of traditional fish workers in Kerala is very low. They socially belong to one of the most depressed classes in the state. The fishermen belonging to the traditional fishermen community lives with poetry. Their income and land ownership of land and housing facilities and standard of living are pathetic" (Priya, S. Veena, 2016: 54). They always come in the lowest ladder of society with poor educational status and lack of basic livelihood facilities. The fisher folk are isolated from the mainstream society due to the low level of literacy and undignified mannerisms. Climatic changes and the lack of employment opportunities make their problems too serious.

Education: Still a Mirage

Education is considered as the initial need of every human being and it act as the major source of acquiring other needs to life. Coastal community facing the problem in all basic sectors including housing, education, sanitation, hygienic issues, drinking water issues etc. A study in the Beki River area of Assam State shows that "Illiteracy was found one of the major problem of the studied area as about 72.10% respondents were found to be illiterate" (Kalita et. al., 2015: 193). According to Priya, S.Veena, the major compelling reason for the inappropriate education of the fishermen's children is lack of finance. At the same time, the inadequate facilities for studying in houses and lack of attention of parents and lack of encouragement parents also plays a significant role in their backwardness in education (2016: 58).A study in Rampur district of Uttara Pradesh (2014: 1) also reveals that 80% of the fishermen in the district are illiterates.

Political Status

As fishermen community live together in many areas, they have a chance to form into unions and fight for their rights. But as they are poor and ignorant, political parties make use of them at the time of elections and ignore them afterwards. As Priya, S. Veena (2016: 64) shows, fish workers are a marginalized group in the political life of Kerala. They are considered as 'vote banks of the political parties'. The level of political consciousness is very low among the fish workers while it is very high among the general public of Kerala. The fish workers are aware of the fish resources and its destruction by mechanized trawling.But those who actively participate in political affairs are still a small minority to fight for the redress of the issue. The situation in the country is not different from that in Kerala.

Financial Status

The financial status of the fishermen community in India is very much disappointing. A few among them rose to covetous financial position. And the majority are still financially very weak. For every investment or for every event in the house, they borrow money from the lenders or middlemen. Thus, the indebtedness is one of the major issues of traditional fishermen. A study in Kerala (2016: 64) reveals that, during off season and lean months and also on the special occasions of families such as marriage, death and other religious functions of the families, the fishermen are forced to borrow money from other people. The middle financers of the locality exploit the indebted fishermen and force them to sell their houses or other belongings such as ornaments of family members or other valuable belongings or even to bond their labor hours to them. They need to pay extra ordinary interest on these loans.

Male-Domination

Since India is a patriarchal society, most of the occupations and professions are dominated by men. Fishing is not an exception to this fact. "Fishing business was totally male dominated (97.10%)" (Kalita et. al., 2015: 193). A study in the Rampur district of Uttara Pradesh also reveals that the field is occupied 100% men.

Bad Habits: A Menace to the Community

Most of the men among the fishermen community fall a prey to bad habits like drinking and smoking. Their addiction to bad habits spoils not only their immediate lives but also the future of their children. Lack of basic education, odd working hours, and hazardous working conditions are some of the reasons for their addiction to bad habits.According to a study in Nizampatnam of Guntur district, "80% of the people usually get addicted to drinking and smoking habits (liquor and tobacco). Children of this community suffer from diseases like malaria typhoid, helminthasis, and malnutrition, which lead to gastrointestinal disorders" (Prabhavathi and Krishna, 2017: 212).

Diversion to Pond Culture

In the changed scenario, the fishermen community make sustained efforts to adopt pond culture in place of traditional fishing in the natural water bodies. A study in Rampur district of Uttara Pradesh (2014: 1) reveals that the fishermen diverted towards the fish culture practice in pond taken on lease from the private owners. Because in natural water the catch is declining day by day and its impact is not only on fish catch but also on the economic status of the fishermen of the district therefore the fishermen community diverted towards culture practices of fish in village ponds. The fish stock coming from other states have reduced the cost and taste of fish consumers. By that means, the income of fisherman was near about INR 60000 - 100000 annually.

Suggestions

Under the prevailing conditions, the Governments need to take immediate steps to uplift the socio-economic status of the fishermen community in the country and safeguard one of the oldest communities on earth. Prabhavathi and Krishna enlisted the measures to be taken to improve the living conditions of the community: integration of agricultural with fish/prawn farming system, proper fishery management policies, effective input supply, technical, and social support which may improve the livelihood of the fishers, and will ultimately increase the overall fisheries productivity of Andhra Pradesh as well as India (2017: 212).

Conclusion

The present paper looked into the status of fishermen in different parts of the country like Kerala, Andhra Pradesh, Assam, and Uttara Pradesh through the findings of the researchers quoted and made an attempt to synthesize their views to form a macro perspective of the fishermen's status in India. It can be concluded through this paper that the status of fishermen in India is miserable. They are still away from the mainstream life of the society without proper housing, clothes and sufficient food. It is not ensured by the present conditions and the Governments that the next generation of the fishermen can have happier lives than the present generation.

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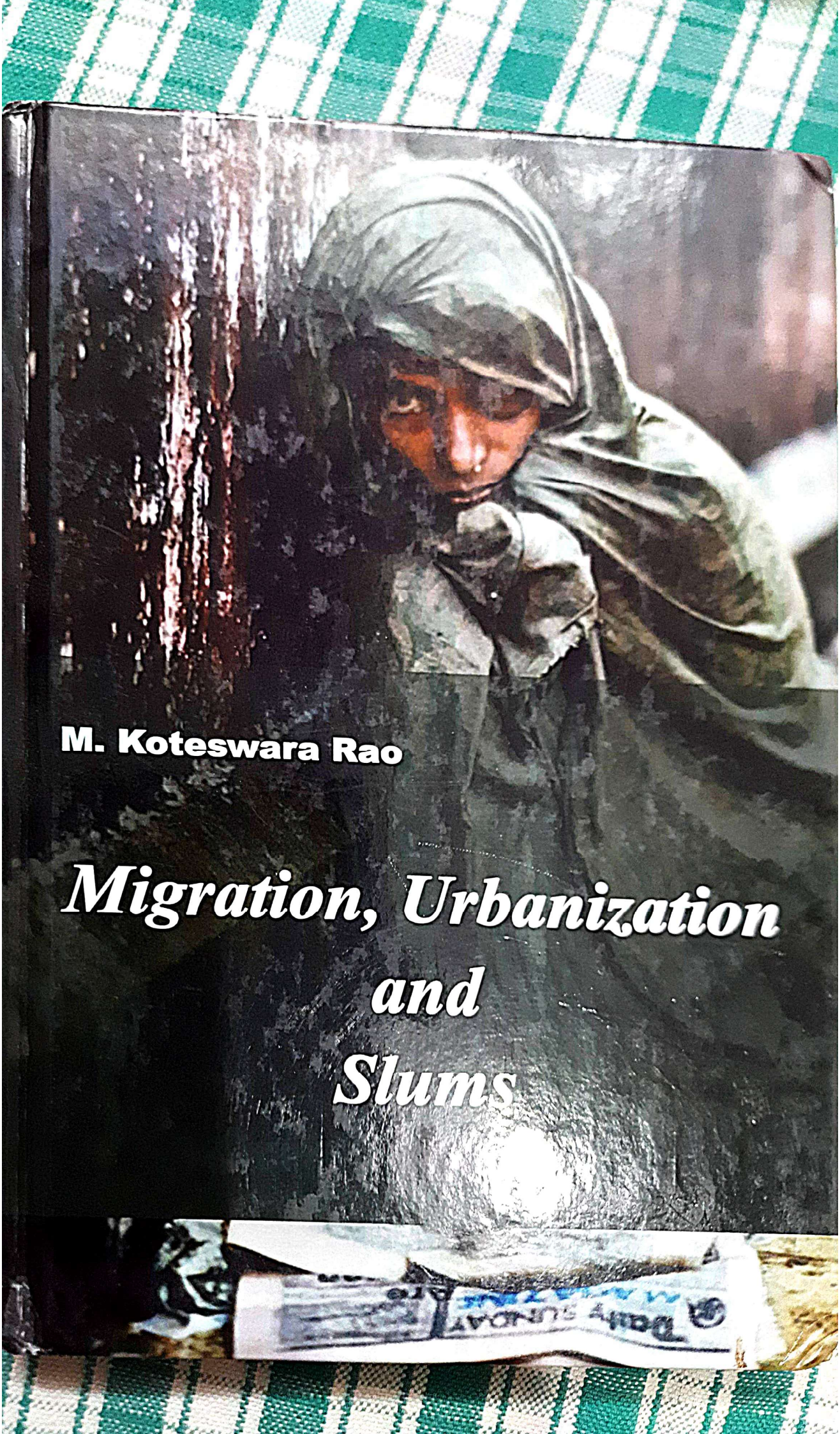
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Migration, Urbanization and Slums

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CHAPTER 5

Socio-Demographic Features of Workers in an Urban Centre – A Review

K. Sreelakshmamma

4.1. Introduction

This paper to discuses broadly the socio-economic features of the sample respondents in terms of age, religion, social status, literacy, marital status, size of the family, residential accommodation, facilities available in the house, the health problems of respondents, access to Government welfare schemes and ownership of land holdings of sample respondents. For the purpose of the study primary data has been collected from 420 sample respondents dwelling is five important slum localities of Tenali town in the state of Andhra Pradesh. The slum localities considered for the purpose of collection of data are viz; (i) Phule Colony (ii)Gaddalaguntapalem (iii)Sultanabad (iv)Chinnaravuru (v) Nagaralu and (vi) B.C. Colongy

The informal sector workers considered for the study include manufacturing and repair, wholesale trade, hotels and restaurants, retail trade, petty trade, construction, auto rickshaw, cycle rickshaw, dobhi, barbers, domestic servants, poultry and dairying. Based on the homogeneity, the above 13 activities are classified into (1) Manufacturing, (2) Trade, (3) Transport, (4) Services and (5) Construction for the purpose of analysis. An attempt is made is this a chapter to present the broad to Socio-economic characteristics of urban labor is the informal sector in the Guntur City. For a detailed analysis of the labor force in the urban setting within the informal sector in the city the relevant information and primary data is collected from informal sector households in the city. Broadly the study

covers 420 sample households, out of which Manufacturing activity consists of 74 households, Trade and Commerce activity 80 households, Transport 63 households, Construction activity 67 households Services consists of 70 households and Repairs activity consists of 66 households.

2. Gender

The term 'sex' is a biological concept and refers to the biological identification of a person. Majority of the sample respondents are males. Out of the total 420 respondents, males constitute 79.5 per cent while women constitute 20 per cent. Same phenomenon may be observed in every occupation. In the occupations namely Transport and Repairs no female respondent is found in the study area. It is clear that female respondents are working in other occupation is reasonably good number. The social conditions have changed and they have shed their inhibitions and moving beyond their traditional roles. As a result they also make significant contribution to the family income.

3. Age

It is an important demographic variable that determines the work participation rate of the labor force. Population is broadly divided into productive age group and unproductive age groups. In India which is the second largest populated country in the world after China, high population was previously considered to be a factor responsible for unemployment problem. But it is being considered as a boon because of demographic dividend. According to 2011 census of India, 63.4 per cent of Indian population is in the working age group of 15-64 years. Significant proportion of population in the younger age groups is an asset as youth is considered to be healthy, active and capable of hard work. These are more productive than older persons. Their willingness and capacity to learn is more.

It is observed from the table that the highest proportion of respondents is in the age group of 31-45 years. Out of the total 800 respondents those in this age group constitute 41.75 per cent followed by 26.75 per cent in the age group of 45-60, 22.75 per cent in the age group of 20-30 years. It is noticed that 68.50 per cent of the respondents are in the active age group of 31-45 and 46-60 years. Those who are above 61 years are negligible constitute about 8.75 per cent.

Out of the respondents in the in age group of 31-45 years, the majority 22.16 per cent work in manufacturing sector, followed by 19.16 per cent in Trade and activity, and 15.67 per cent in Transport respectively in second and third places. The least number in this age group are engaged in Repairs which constitutes 13.77 per cent.

Regarding the second largest age group of 46-60 years the majority of 22.43 per cent are engaged in construction followed by 19.63 per cent in Transport sector in the second place and 17.76 per cent in Services sector. Most of the respondents in the active age group are in Manufacturing, Transport and Repair sectors followed by Construction activity in order.

4. Marital Status

Marital status of an individual has impact on his or her social behavior and a bearing on the physical and psychological well-being. It is observed from the table that out of the total 800 respondents, married persons constitute 90.75 per cent which is in tune with the normal social phenomenon. 9.25 per cent of the total respondents are un-married, while 4.75 per cent are Widows/widowers. It is obvious from the table that there are married and unmarried respondents in every occupation. The statistics show that marital status did not show any discrimination occupation wise.

5. Religion

Hindu religion is the major religion of the Indian society followed by Islam and Christianity. Government has recognized people belonging to the religions of Islam, Christianity and others as religious minorities and has been extending certain benefits and privileges to them.

It may be observed from the table that out of the total 420 respondents, Hindus consists of 75.5 per cent and they are the largest religious group in the sample. Muslim and Christians constitute 17.00 per cent and 7.5 per cent respectively and are in the second and third places. These statistics are in conformity with the general phenomenon in the Indian society which does not have deviation. It is also clear from the data that there is no evidence of occupational segregation based on religion. Sample respondents of all religions are fairly distributed in all occupations, though Hindus are in majority in every occupation.

6. Social Category

The Indian society is grouped with various castes into four broad social categories viz. Scheduled Castes, Scheduled Tribes, Other Backward Classes and Open Category (Forward castes) on the basis of social and economic backwardness. Majority of SCs, STs and OBCs may be seen working as manual labor in many low-paid jobs and suffering from economic poverty. The Backward Classes are a major social group. They constitute 45.75 per cent, followed by the Open Category (33.25 per cent), Scheduled caste (19.00 per cent), Scheduled Tribes constitute 2.00 per cent. This distribution shows their economic backwardness.

Out of the total respondents belonging to BC category, majority of 21 per cent each are engaged in Manufacturing and Trade and Commerce activities each followed by Services, Construction, Transport and Repairs with 17 per cent, 16 per cent, 12 per cent and 11 per cent respectively. Majority of 27.53 per cent are in manufacturing activity followed by 23 per cent in repairs and 22 per cent in Trade and Commerce. The majority of SCs are concentrated in construction constituting 26.32 per cent of followed by 20.0 per cent in service and 18.42 per cent in Transport. In case of STs, majority of 75 per cent are engaged in Transport activity followed by 25 per cent in Trade and Commerce.

7. Type of Family

Nuclear family is very common in towns and cities now. Nuclear family encourages more earning of income optimal consumption and savings and provides opportunities for children to uncompromisingly prosecute quality education.

More than there fourth (77.75) sample respondents belong to nuclear families. They consists 78 per cent of the total 420 families represented by the sample respondents. Only 22.25 per cent of the respondents are living in joint families. It may be observed further that majority of the nuclear families are in Trade and Commerce activity. They constitute 19.45 per cent followed by 18.00 per cent in service activity and 17.52 in construction. Manufacturing occupies the first place among the joint families also with 26.97 per cent of them engaged in manufacturing. It is followed by trade involving 24.15 per cent of joint families and Transport involving 13.48 per cent. By and large, both types of families are fairly distributed among all occupations. Hence it can be stated that no particular type of family has made any noticeable impact on the occupational structure of the respondent.

8. Family Size

The size of the family influences the economic conditions of the family. The size of the family leads to differentials in the economic status also. It is observed from the data that out of 420 families represented by the sample respondents 60.75 per cent have 3-4 members each. This is the size of the majority number of families followed by the size of 5.6 members in the second place (24.00 per cent) and the size of below two members in the third place (15.25 per cent). Also observed that in each occupation, families with the size of 3-4 members are in majority, followed by the size of 5-6 members. No family has more than six members. Hence the distribution of respondents by the size of the family members reveals that small norm is being observed by many.

9. Literacy and Education

Literacy influences the social and economic life of individuals. It helps to acquire knowledge and skills relating to one's own occupation. Which increases productivity. It enhances social status and opportunities of employment. But it is to be remembered that general education does not impart any technical and vocational skills.

The statistics on the distribution of respondents by literacy and levels of their education reveals that out of the total 420 respondents 37.5 per cent are illiterates. The literacy rate of the population of Guntur district is 67.40 per cent and that of the population of Guntur Municipal Corporation is 80.2 per cent, the literacy rate of the sample respondents is 62.5 per cent which is far below that of the district rate and the city's rate. Among the educated 31 per cent studied up to secondary level and they constitute the majority followed by those who studied up to primary level consisting 25 per cent. Similarly those who studied up to under graduate level constitute 6.5 per cent.

10. Place of Living

The Place of living is an important component that effect the standard of living and productivity of labor force. In cities workers live in slum localities because of their vulnerability to poverty. The data reveals that 52 per cent of the sample respondents are living in slum localities in the study area. Among the 420 sample respondents 52 per cent are dwelling in non-slum areas, while the rest 48 per cent are living in slum areas. Among the sample respondents living in non-slum areas significant share of 26.13 per cent are in Trade and

Commerce activity followed by 23.98 per cent in manufacturing sector, 21.58 per cent in Transport sector and the other sectors are in order are Repairs, Construction and Services.

With regard to the respondents living in slum areas out of 383 about are fourth belonging to Services and construction activity are living in these localities followed by 18.28 per cent of Repairs and 14.37 per cent of Trade, 9.93 per cent of manufacturing and least 8.35 per cent of Transport workers are living in slum area. It is evident that sample workers of various categories are dwelling in both slum and non-slum areas.

11. Residential Accommodation

It is observed from the statistics that out of the total 420 sample respondents 65 per cent own the house in which they are residing. Those who are residing in rented accommodation constitute 32.25 per cent. In case of those who are residing in an accommodation which is neither owned nor rented but occupied, constitute 1.5 per cent. It means they do not have any title to the site in which they erected a house and / or it may be that they are in illegal occupation of the house in which they currently reside.

12. Type of House

The types of residential accommodation used by the sample informal sector workers in the study area are identified in three types of houses namely pucca buildings semi pucca houses and katcha houses.

It is seen from the data that half of the sample respondents live in pucca houses. They constitute 50.5 per cent of the respondents of 420. They are followed by 41.00 per cent who live in semi pucca houses. Those who inhabit in only katcha houses constitute 8.5 per cent. It is obvious that 9.50 per cent of the sample respondents have not been able to secure pucca houses for their residence in the study area.The Government has been implementing several schemes to improve the slums and conditions of slum-dwellers. In spite of such schemes, it is to be noted that a significant per cent of informal sector workers in Guntur city do not have pucca houses.

13. Facilities available in the House

The basic facilities available in the houses of respondents are electricity, LPG Gas, Septic tank, Television, Fridge, Motor Cycle etc.

Government of Andhra Pradesh has given free LPG connections to the poor. LPG Gas cylinders are supplied at subsidized prices. On the aggregate 87.75 per cent of the respondents have LPG gas connections for cooking. Occupations-wise, all the transport activities 91.22 per cent of those engaged in Repairs have gas connection, followed by 90.24 per cent of those engaged in Trade and Commerce activity, 86.15 per cent of those engaged in Services and 84.05 per cent of manufacturing activity. The least proportion of only 83.3 per cent of those engaged in agriculture and allied activities have gas connection.

Most of the people use it for entertainment through cable network by paying some service charges every month. 89.2 per cent of 800 respondents have TV with cable net work connection, Out of them who have TV, the maximum (21.2 per cent) are engaged in construction activity whereas the minimum (11.9 per cent0 are engaged in agriculture and allied activity.

14. Health Conditions

Health is one of the variables that has intimate relationship with productivity of labor. The government introduced a programme called Arogya Sri which ensures free medical treatment to its card holders even at corporate hospitals enlisted in the scheme. An attempt is made to understand the health conditions of the sample respondents sources of their medical treatment and possession of health card etc. Ailments are broadly categorized into seasonal, chronic and epidemic. The information regarding the types of ailments offered by the sample respondents during the preceding one year. It may be observed from the data that 58.37 per cent of the total 800 respondents did not suffer from any ailment during the last one year. Majority of them had seasonal ailments. Such respondents constitute 30.50 per cent followed by 6.12 who suffered from epidemics and 5.00 per cent have been suffering from chronic ailments.

The data shows 54.95 per cent received treatment from government hospitals while 37.53 per cent received treatment from private hospitals. Those who were treated by other sources which include different kinds of individual registered medical practitioners are 7.5 per cent. The data revels that government hospitals are still the major source of medical treatments with all the deficiencies they have. This is because they offer free medical treatment to the poor.

16. Ownership of fixed Assets

Every individual is expected to own assets of his/her own, particularly the fixed assets namely land. 96.75 per cent of the sample respondents do not have any fixed asset of this own revealing the fact that it is only 26 respondents consists of 3.25 own assets in the study area. With regard to occupation-wise among 26 members construction activity possess 30.76 per cent followed by Manufacturing and Transport with 23.07 per cent each. But no respondent of Services activity possess any price of land of their own.

It is evident that out of 26 land owners, 24 of them possess less than 2 acres of land. Among these 24 members, 34 per cent of construction activity and 25 per cent of manufacturing and Transport workers each are posing less than 2 acres dry land. But only 2 respondents of repair activity got 2 to 3 acres of dry land out of the entire sample.

Regarding the valuation of dry land is concerned out of 26 respondents of various activities, the value of land for 18 members is below Rs. 8 lakh per acre, while the valuation of land of 2 persons has increased upto Rs. 15 lakh by virtue of location of land to the nearby sub-urban areas.

17 respondents own less than half acre – Rice of wet land. Among them major share of 29.41 per cent is of construction workers, and 23.52 per cent of manufacturing and Transport workers each. No service activity worker possess wet land of their own.

As per as the valuation of wet land is concerned out of 26 respondents of various activities the value of land for 10 members is below Rs. 8 lakh per acre. While the valuation of the land of 7 persons has increase upto Rs. 10 lakhs by viurtue of location of land to the nearby sub urban areas.

17. Summary

It may be concluded that 68.50 per cent of the sample respondents are in the active age group of 31-45 which is in tune with the normal social phenomenon. Further it is observed that out of the total sample respondents Hindus consists of 75.5 per cent and they are the largest religious group in the sample followed by Muslim and Christians. Backward Classes are a major social group who constitute 45.75 per cent, followed by the Open Category Scheduled caste and Scheduled Tribes. More than three fourth of sample respondents belong to the nuclear families. 60.75 per cent of sample respondents families possess, 3-4

members each followed by the size of 5-6 members in the second place. Among the total sample respondents 37.5 per cent are illiterates. The literacy rate of the sample respondents is 62.5 per cent which is far below that of the district rate and the city's rate. Nearby 60 per cent of sample respondents did not suffer from any ailment during the last one year, while among other majority of them had seasonal ailments. Among such person significant per cent received treatment from government hospitals while others received treatment from private hospitals.

CHAPTER 6

Migration of Women in Informal Sector – A Case Study of Visakhapatnam City

D. AshaLatha and (Smt) K.Sailaja

ABSTRACT

Informal sector has acquired great significance over the years as a source of employment and livelihood for an increasing number of people, especially women in both urban and rural areas of any developing countries. It has particularly become a key mechanism for distributing goods and services to urban poor. According to ILO, the informal sector is made of very small-scale units producing and distributing goods and services owned and operated by largely independent self-employed producers employing mostly family labour or a few hired workers and apprentices. Large numbers of women are involved in informal sector because of their low status in the society and denial of equal opportunities. Women constitutes about half of the population in India, one third of workers are vital and productive workers in the national economy The state's agricultural sector is not in a position to provide enough employment opportunities for the rural poor, while industrial sector is not in a position to absorb the unskilled labourforce who do not have proper education and any employable skills. As an industrially developing city in Andhra Pradesh, Visakhapatnam has large chunk of labourforce that migrated from the neighboring areas. Hence, in this paper an attempt has been made to analyse the reasons for migration of the selected women respondents working in informal sector in the Visakhapatnam city.

Key words: Informal sector, Migration, Women, Labourforce, Respondents.

Informal sector has acquired great significance over the years as a source of employment and livelihood for an increasing number of people, especially

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Problems and Prospectus of Agricultural Marketing in India

Dr. K. Sreelakshmamma

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Introduction

Agriculture is the mainstay of the Indian economy since time immemorial. Quality food is the growing demand of the increasing population. Adequate production and its proper marketing and globally become a high priority. The Indian agricultural system has made tremendous progress in the in the recent past. The production has made new challenges to the Indian Agricultural marketing system. An efficient agricultural marketing system is the need of the hour. Marketing is as crucial to better performance in agriculture as farming. Marketing has been described as the most important multiplier of agricultural development. Agricultural marketing plays a crucial role in accelerating the pace of economic development. It has dynamic functions both in agricultural and economic development. According to National Commission on Marketing Agricultural production should be satisfactorily marketed. Marketing involves a series of activities in moving the goods from the point of production to the point of consumption. This is a complex phenomenon.

Agricultural marketing system is defined in broadest terms, as physical and institutional set up to perform all activities involved in the flow of products and services from the point of initial agricultural production until they are in the hands of ultimate consumers. It includes assembling, handling, storage, transport, processing, wholesaling, retailing and export of agricultural commodities as well as accompanying supporting services such as market information, establishment of grades and standards, commodity trade financing and price risk management and the institutions involved in performing the above functions. Hence marketing is the performance of all business activities involved in the flow of goods and services from the point of initial agricultural production until they reach ultimate consumers. As per the definition of Indian Council of Agricultural Research the marketing involves three important functions, namely (a) assembling (concentration) (b) preparation for consumption (processing) and (c) distribution.

Agricultural Marketing is a link between farm and non-farm sectors. An efficient marketing system for farm products ensures an increase in the farm production gets transformed into an increase in the level of income thereby increasing the additional income. An efficient management system is an efficient agent of change and in important means of raising the income levels of farmers and satisfaction of the consumers. Consumers get satisfaction when they get the goods at the least possible cost. An ideal marketing system aims at giving remunerative prices of produce to consumers uninterrupted supply of goods to the consumers at reasonable prices. Efficient agricultural marketing is important in economic development of India.

Agricultural marketing differs from conventionally known meaning of marketing which implies meeting the consumers demands or expectations. Since the major output of agricultural marketing is food, and food being a basic, life-sustaining necessity and a human right, ensuring the supply of food becomes an important part of the mandate of governments across the world. Governments have played an active role in supporting agricultural research and extension to raise yields and production, besides a prominent role in accessibility of food to all kinds of consumers at affordable prices. Agriculture plays a vital role as a provider of raw material to industry. Traditionally, Agriculture was seen as the provider of the chief raw material for industries such as textiles, sugar and edible oil. Over a period of time, with the changing demographics, tastes and technologies, horticulture and animal products have gained more importance in providing raw material.

State of Agricultural Marketing in India

The basic driver of agricultural marketing is marketable for marketed surplus. As the marketable surplus of a farmer increases, the need to have efficient markets and marketing systems becomes important. The marketable surplus of agriculture in India has shown a healthy growing trend. From being a subsistence enterprise in the pre-Green Revolution period to market-oriented, commercial production, Indian agricultural production has covered a great gap, leading to self-sufficiency as well as export capacity in most crops. A huge marketed surplus calls for efficient marketing system to enable fast and effective movement of goods from producers to consumers. Farmers and consumers segments not only need marketplaces, but also facilities for storage, transportation, market information, financing and risk mitigation.

Further the basket of agricultural production has also changed with a huge output coming from high-value agriculture, encompassing horticulture, dairy, fisheries and animal products. Horticulture production has exceeded agricultural production in the country. The growth in dairy, poultry and fisheries is actually driving growth of the primary sector. Fish, poultry and other animal products are often sold in different markets and may have an entirely differentiated marketing system. Fruit and vegetables have usually been sold in the same wholesale markets as food grains or in similar kind of physical markets. Their increasing output points out the need for having special infrastructure to address their specific product characteristics like perish ability.

Challenges of Agricultural Marketing

There are several challenges involved in marketing of agricultural produce. There is limited access to the market information, literacy level among the farmers is low, multiple channels of distribution that eats away the pockets of both farmers and consumers. The government funding of farmers is still at nascent stage and most of the small farmers still depend on the local moneylenders who are leeches and charge high rate of interest. There are too many vultures that eat away the benefits that the farmers are supposed to get. Though the technology is improved it has not gone to the rural areas for the benefit of Indian farmers. The existence of loopholes in the present legislation and lack of organised and regulated marketing system for marketing the agricultural produce is the curse on the part of framers. The farmers have to face so many hardships and have to overcome several hurdles to get fair and just price for their produce. The basic objective of setting up a network of regulated markets has been to ensure reasonable gain to the farmers by creating environment in markets for fair play of supply and demand forces, regulate market practices and attain transparency in transactions. However, in the pre-Independence era, the agriculture produce markets were plagued with inefficiencies and were heavily loaded against the producer. Defective use of weights and scales were common in those days. The producer was exploited by the trader to the maximum extent.

Problems and Prospectus of Agricultural Marketing

Globalisation has brought about drastic changes in India across all sectors and it is more so on agriculture, farmers and made a deep impact on agricultural marketing. This has been basically because large number of Indians is farmers. That has brought many challenges and threats such as uncertainties competitiveness, turbulence, apart from compelling them to adapt to changes arising out of technologies. The organised marketing of agricultural commodities has been promoted through a network of regulated markets. Most of the State Governments and Union Territory administration have enacted legislations to provide for the regulation of agricultural produce markets. The advent of regulated markets has helped in mitigating the market handicaps of produces/sellers at the wholesale assembling level. However, the rural periodic markets in general and tribal markets in particular remained out of development ambit. To solve the problems of farmers Government of India had set up good number of Commissions and Committees to recommend measures to rectify the marketing situation. This led to the enactment of act such as Agricultural Produce Marketing Committee Act to provide for the development of agricultural produce markets and to achieve an efficient system of buying and selling of agricultural commodities.

Broadly the problems of agricultural marketing are summarised as follows.

- In India the number of small and marginal farmers is more in number. Normally these farmers produce very less for market. Hence the markets depend on large farmers. The output of these big farmers will have to reach different markets. Consequently the quantity of agricultural goods available will be inadequate in relation to demand.
- Contrary to consumer and industrial goods the producer of agricultural goods does not know the price at which his produce would be sold to the ultimate

consumer. It is only the middlemen who determines the final price in marketing agricultural goods.

- Lack of warehousing and a storage facility which forces farmers to sell their produces soon as it is ready as they cannot afford to hold and wait for better prices.
- Absence of market linkages and inadequate transport facilities prevent them from taking their produce to mandis, lack of motorable and mechanised transport and also pucca roads.
- Presence of large number of middlemen who charge several unauthorised commissions due to which the price farmer gets reduced.
- Similarly the usage of substantial weights and measures due to which the farmers are not able to get better prices, and it weakens their bargaining power.
- Lack of availability of credit facilities and timely availability of credit could help farmer to withhold his produce and run his household till he gets a better price.
- The poor and illiterate farmer has no access to get information about the prevailing prices either through organisations or through internet or other sources.
- The demand for agricultural goods is not influenced by a fall or rise in their price. As a result the producer will suffer on account of fall in the price during bumper harvest.
- Lack of grading and standardization facilitates due to which farmers are not able to get better prices, and it weakens their bargaining power.

The Co-operative Marketing societies in India are facing number of problems. Among them:

- Shortage of working capital, high cost of operation, price fluctuations in agricultural produce, higher employee cost and over dependence on loans from apex bodies are the major problems of financial nature to the cooperative marketing in India.
- Two-third of the societies has been facing the problem of raw material scarcity. This problem is persisting at aggravate level for example for coconut processing societies, paddy marketing societies and also for rubber marketing societies etc.

Effective infrastructural facilities are necessary for increasing agricultural productivity. For the modernisation of agriculture through technological innovations, the most essential components of infrastructure are rural electrification, transport and communication, marketing facility and education.

- Marketing societies are facing the problems at aggravate level while rendering their marketing service. Due to financial crisis the societies are not using the services of trained and professionally qualified personnel for their marketing operations.
- Apart from the above problems the marketing societies are facing the political interference in managerial decision making.
- Delay in decision making is common in many of the marketing societies. The performance of societies is very poor which results in delay payments to farmers.

To improve the existing system of marketing in India the following measures are being considered.

Establishment regulated markets along with establishment of cooperative marketing societies are improving the marketing status of agricultural produce in the country to the optimum level. The extension and construction of additional storage and warehousing facilities for agricultural produce of the farmers is the need of hour. Similarly the expansion of market yards and other allied facilities for the new and existing markets are required more. Provision is to be made for extending adequate amount of credit facilities to the farmers. Timely supply of marketing information to the farmers can help them to market their product remuneratively. Efforts are to be strengthened further for the improvement and expansion of road and transportation facilities for connecting the villages with market centres. Provision is to be made for standardisation and grading of the produce for ensuring good quality to the consumers and better price for the farmers.

The Government of India is providing assistance for the creation of infrastructural facilities in the markets and also for setting up godowns in rural areas Cooperatives are playing a significant role in the procurement operation of both essential consumer commodities like rice and wheat and commercial crops like cotton and jute. National Agricultural Cooperative Marketing Federation of India (NAFED) is also working as an apex body of marketing cooperative in the country. It is also providing effective support to the framers for marketing their produce and also undertaking price support and market intervention operation. The role of cooperatives in marketing of agricultural produce has been expanding progressively.

In sum it may be concluded that the government has also played an important role in price stabilization through market intervention. Several rules and regulations related to food safety, transportation, weights and measures, food standards, and so on are also brought into protect interest of producers and consumers. However, for the last two decades, newer needs such as increasing volumes of output greater horticultural production, price disparity across markets have compelled a review of the APMC system. The development of certain institutions such as farmer producer organisations ,direct marketing initiatives such as contract farming, technology-enabled, seamless markets such as eNAM are some examples of such institutions which are helping farmers to bring together and establish direct links between farmers and retailers. Hence to solve the problems associated with fragmented markets market integration, market access to farmers, market infrastructure and value addition is required to raise returns to farmers and generate off-farm employment in the rural areas.

3

Status of Organic Farming in India – An Overview

*Dr. K. Sreelakshmamma**

Introduction

India being an agrarian economy more two thirds of the population depends on it and eking their livelihood. The share of agriculture in the Gross Domestic Product (GDP) has been registered a steady decline from 50 per cent in 1950-51 to 15 per cent. In India large number of farmers and farm labourers are migrating from this sector. This reveals clearly that there is no change to have satisfactory growth in farming. The existing farming practice is called conventional agriculture which is using synthetic and fossil-fuel based inputs like chemical fertilizers, pesticides, herbicides, with a certain extent of mechanical implements for various processes. Till 1965 India followed traditional farming practices without chemical fertilizers, and pesticides. Significant number of developed countries and some of the developing nations are returning to organic farming practice during the last two decades due to various problems raised in conventional farming. Organic farming is one amongst the broad spectrum of production methods that are supportive of the environment. Agriculture remains the key sector for the economic development for most developing countries. It is critically important for ensuring food security, alleviating poverty and conserving the vital natural resources that the world's present and future generations will be entirely dependent upon for their survival and well-being. For the purpose of sustainable healthy ecosystem, there is a need for adoption of an alternative farming system like organic farming.

Organic Farming in India

Organic farming is a holistic production management system that promotes and enhances agro-ecosystem health, including biodiversity, biological cycles, and soil biological activity. Hence this system has been regarded as important system. Many studies have shown that organic farming methods can produce even higher yields than conventional methods. Significant differences in soil health indicators such as nitrogen mineralization potential and microbial abundance and diversity, which were higher in the organic farms, can also be seen. The increased soil health in organic farms also resulted in considerably lower insect and disease incidence. The emphasis on small-

scale integrated farming systems has the potential to revitalize rural areas and their economies.

It is true that organic farming system is not new in India since it is being followed from ancient times. This method of farming system is primarily aimed at cultivating the land and raising crops in such a way, as to keep the soi alive and in good health by use of organic wastes (crop, animal and farm wastes, aquatic wastes) and other biological materials along with beneficial microbes (bio fertilizers) to release nutrients to crops for increased sustainable production in an eco friendly pollution free environment.

According to the United States Department of Agriculture (USDA) "organic farming is a system which avoids or largely exclude the use of synthetic inputs (such as fertilizers, pesticides, hormones, feed additives etc) and to the maximum extent feasible rely upon crop rotations, crop residues, animal manures, off-farm organic waste, mineral grade rock additives and biological system of nutrient mobilizations and plant protection"

FAO suggested that "Organic agriculture is a unique production management system which promotes and enhances agro-ecosystem health, including biodiversity, biological cycles and soil biological activity, and this is accomplished by using on-farm agronomic, biological and mechanical methods in exclusion of all synthetic off-farm inputs".

The increase in organic agriculture in developing countries is growing because it requires less financial input and places more reliance on the natural and human resources available. Because the food produces by organic methods tastes better and contains a better balance of vitamins and minerals than conventionally grown food. The analysis of the literature, however, favours organic products. It is leading to an increasing engagement in farming, which can trigger greater emphasise the use of local resources and self-reliance, conversion to organic agriculture definitely, contributes to the empowerment of farmers and local communities.

India is bestowed with lot of potential to produce all varieties of organic products due to its various agro climatic regions. In several parts of the country, the inherited tradition of organic farming is an added advantage. This holds promise for the organic producers to tap the market which is growing steadily in the domestic and export market.

As per the available statistics, India's rank in terms of World's Organic Agricultural land was 9th and in terms of total number of producers was 1st as per 2018 data (Source: FIBL & IFOAM Year Book 2018).

The Government of India has implemented the National Programme for Organic Production (NPOP). The national programme involves the accreditation programme for Certification Bodies, standards for organic production, promotion of organic farming etc. The NPOP standards for production and accreditation system have been recognized by European Commission and Switzerland for unprocessed plant products as equivalent to their country standards. Similarly, USDA has recognized NPOP conformity assessment procedures of accreditation as equivalent to that of US. With these recognitions, Indian organic products duly certified by the accredited certification bodies of India are accepted by the importing countries.

As on 31st March 2018, total area under organic certification process (registered under National Programme for Organic Production) is 3.56 million **Hectare** (2017-18).

This includes 1.78 million ha (50%) cultivable area and another 1.78 million Hectare (50%) for wild harvest collection.

Among all the states, Madhya Pradesh has covered largest area under organic certification followed by Rajasthan, Maharashtra and Uttar Pradesh. During 2016, Sikkim has achieved a remarkable distinction of converting its entire cultivable land (more than 76000 ha) under organic certification.

India produced around 1.70 million MT (2017-18) of certified organic products which includes all varieties of food products namely Oil Seeds, Sugar cane, Cereals & Millets, Cotton, Pulses, Medicinal Plants, Tea, Fruits, Spices, Dry Fruits, Vegetables, Coffee etc. The production is not limited to the edible sector but also produces organic cotton fiber, functional food products etc. Among different states Madhya Pradesh is the largest producer followed by Maharashtra, Karnataka, Uttar Pradesh and Rajasthan. In terms of commodities Oil seeds are the single largest category followed by Sugar crops, Cereals and Millets, Fiber crops, Pulses, Medicinal, Herbal and Aromatic plants and Spices and Condiments.

The total volume of export during 2017-18 was 4.58 lakh MT. The organic food export realization was around INR 3453.48 crore (515.44 million **USD).** Organic products are exported to USA, European Union, Canada, Switzerland, Australia, Israel, South Korea, Vietnam, New Zealand, Japan etc.

In terms of export value realization Oilseeds (47.6%) lead among the products followed by Cereals and millets (10.4%), Plantation crop products such as Tea and Coffee (8.96%), Dry fruits (8.88%), Spices and condiments (7.76%) and others.

The most important characteristics of organic farming are: (a)Maximal but sustainable use of local resources, (b)Minimal use of purchased input only as complementary to local resources, (c)Ensuring the basic biological functions of soil water nutrients humus continuum , (d)Maintain a diversity of plant and animal species as a basis for ecological balance and economic stability, (e) Creating an attractive overall landscape which gives satisfaction to the local people,(f) Increasing crop and animal diversity in the form of poly-culture, agro-forestry system, integrated crop/ livestock systems, etc. to minimize risk.

Aims of Organic Farming

Organic farming tries to bridge the widening gap between man and nature with the following broader aims. However, the relative importance of an individual or a community of farmers may vary.

1. **Sustainability of Natural Resources:** organic agriculture is a holistic way of farming and besides the production of goods of high quality. It primarily aims at conservative of the natural resources (soil, water, climate, biodiversity and non-renewable energy) for sustainable production in agriculture. In the context of organic farming, the term "sustainability" is used in a wider sense, to encompass not just conservation of non-renewable resources (soil, water, minerals, energy, biodiversity) but also the issues of environmental and social sustainability. The very basic approach to organic farming envisages to:
   a) Improve and maintain the natural landscape and agro-ecosystem.
   b) Avoid over exploitation and pollution of natural resources.

c) Minimize the consumption of no- renewable energy resources.
d) Exploit synergies that exist in a natural ecosystem.
e) Maintain and improve soil health by stimulating activity or soil organic manures and avoid harming them with pesticides.
f) Obtain optimum economic returns, with a safe, secure and healthy working environment
g) Acknowledge the virtues of indigenous knowledge and traditional farming system.

2. **Minimizing the cost of cultivation:** organic farming is one of the environment-friendly approaches of reducing dependency on external inputs and achieving the optimum productivity by making the best use of ecological principals and processes, leading to reduced costs of cultivations. This is very important for resource poor farmer especially for those who are operating a high-risk prone areas of dry land and rain-fed agriculture.
3. **Healthy Food:** Healthy food means a food that is free from harmful chemicals and heavy elements and is tasteful and nutritious. Nevertheless, the organic agriculture practices cannot ensure that products are "completely free" of harmful residues, as they may possibly into the organic production systems through general environmental pollution also. But this is one of the major aims of organic farming and all feasible methods are used to minimize pollution of not only farm products but also of surrounding environment, including air, soil and water.
4. **Augmentation of policy:** Organically produced foods have a great demand in export markets, especially those of European and North- American countries, and they fetch a sizeable premium as compared with conventionally grown farm products. In domestic sector also the demand for organic food as increasing tremendously, especially among mid and high-income segments, which has become more cautious about harmful effects of food grown with the use of pesticides and synthetic fertilizers and potential hazards of environmental pollution caused due to modern practices in agriculture.'

Problems in Adopting Organic Farming

Farmers perceived this technology as a complex, less productive, costly, less suitable and low profitable business. This was attributed to lack of farmers knowledge, on production and management techniques of organic farming. There are some reasons behind less adoption of organic farming.

- Low opportunities to them to participle in organic farming rotated training and visits.
- Lack of any formal group of non-adoption like that of adopters.
- Less attention paid by the organic agriculture promotional organization them into organic farmers.
- Input cost in organic farming is generally higher than the conventional. Higher input costs are also found for casual labour, especially for hand weeding.
- Labour is a major type of input costs in organic production.
- Lack of knowledge on production technologies, compost management, and pest control are the major reasons behind non-adoption of organic farming.

Despite this, low productivity and production and the most important constraint felt in the program of organic farming is India is the in the ability of government policy making levels to take a firm decision to promote organic farming. Large farmers associated with big explorers hare not worry about the sale. But the small and marginal farmers harrowed lot. For export, an aggressive strategy demanding free access needs to be allowed.

SWOT analysis of organic farming in India

The SWOT analysis of organic farming which reveals that the global competitiveness for organic food exports from India is marked with number of weaknesses, whereas lot of opportunities does exist in the domestic and international market. The major threats are from that of global warming and competition for which area-specific varieties are to be developed. Government and other institutions should come forward to overcome the weaknesses such as infrastructure, market linkages, information, capacity building etc.

Strengths

- Wide variety of fruits and vegetables and other commodities can be grown organically.
- Very less consumption of chemicals in India as compared to developed nations. These areas can be turned into organic.
- Organic pockets existing in different parts of the country.
- Differentiation can be easily created
- Farmers as well as Government interests are rising in organic
- Various niches in fruits and vegetables can be created
- Indian corporate investing in agribusiness especially in organic farming

Weaknesses

- Short shelf life varieties
- Lack of farmer awareness about agricultural practices, products and technologies for organic farming
- Quality not competitive in the domestic and international market
  - Price competitiveness
  - Lack of market information and intelligence
- Global marketing research lacking
- Inadequate post harvest management and related specialized infrastructure to support organic food production
- R and D base in organic food production lacking
- Unavailability of inputs used in system
- Certification and labeling
- No access to international market

Opportunities

- Favourable government vision
- WTO offering global opportunities
- Price -premiums in different markets

- Export opportunities in new product/market(section)
- USA, Europe and Japan are rising markets
- Branding offers new opportunities for differentiation
- Rising demand for organic products
- Big retail stores/chains opening up
- New developments in post harvest technologies New products and technologies ushering in Private sector keen to join organic chain value chain.

Threats

- Competition from domestic industry
- Threat from imported products
- Non-tariff barriers may be imposed by developed nations.
- High cost of organic food.
- Costly and complex organic certification process
- Most of the fields are contiguous and problem of contamination.
- Lack of infrastructure facilities and certification bodies.
- Low awareness about organic inputs.

Suggestions

It appears that India is lagging far behind the adoption or organic farming following are some of the issues which require attention at the government policy making levels to spread organic agriculture:-

- Substantial financial support by the govt. at central state as well as at local level is necessary to promote organic agriculture.
- Market development for the organic produce is a crucial factor to promote the domestic sale.
- A vigorous campaign to high light the benefits of organic farming against the conventional system is essential to increase the awareness of farmers and can summers.
- Identification of crops for cultivation on the organic farmer important

Conclusions

It is evident that the organic agriculture systems are based on the three strongly interrelated principles under autonomous ecosystem management: crop rotation, and organic cycle optimization. AS such organic farming has merged as an important priority area globally in view of the growing demand for safe and healthy food and concern on environmental pollution associated with the indiscriminate ujse of agrochemicals., Increasing consciousness about conservation of environment as well as health hazards associated with agro-chemical and consumer preference to safe and hazard free food are major factors for growing interest inorganic agriculture. Considering the above, it may be concluded that organic farming will progress tremendously in India, more especially in the dry land regions of the country, taking advantage of the diverse soil and climatic conditions. From ecological point of view, it may be stated that eco-friendly and sustainable approach of organic farming will give self-reliance and stable livelihood to the vulnerable farming community of India.

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PERSPECTIVES ON ECONOMIC DEVELOPMENT: AGRICULTURE AND RURAL INDUSTRIALIZATION IN THE ECONOMY OF ANDHRA PRADESH

Dr. DASARI NARAYANA RAO

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5

SKILL DEVELOPMENT AND EMPLOYMENT IN INDIA – A REVIEW

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Introduction

Education, Skills and Health are pre-requites for countries prosperous future. Half of the India's population i.e. 60 crore are below 25 years of age. Out of the 180 crore global youth in the age group of 10-24 years, India posses highest number of 35.6 crore which is a notable feature. The next in the ladder is China with 26.9 crore, followed by Indonesia with 6.7 crore, America 6.5 crore, Pakistan 5.9 crore, Nigeria 5.7 core, Brazil 5.1 and Bangladesh with 4.8 crore etc (UNFPA, UNO Report, 2019).

India is one of the fast developing nations in the Globe. The most valuable property of nation is youth which provides multiple benefits. In this context efforts are to be made to utilize young labor force by pumping investment on human capital, while is very much needed. Prominent changes are taking place in terms of economic, demographic and technically. In this process, development is to be distributed among all the sections of the society. India could reach its targets only when the youth can take part is the process of growth and development. Unfortunately, only 2.3 per cent of the labour force obtained skill training at the time of completion of their education, while it is 96 per cent in case of South Korea. Under these cercustamses only 20 per cent of the graduate are eligible to obtain employment with their qualification and skills. India secured 6th place in the world GDP ranks

in 2019. Though India contains 19 per cent of youth population, its share in World GDP is limited to 3 per cent, while America with 3 per cent of youth contributing 25 per cent in world GDP and secured 1st place. Similarly China with 15 per cent of youth population contributing 16 per cent of world GDP and stood in 2nd place. These statistics clearly speak wide variations among the percentages in terms India's youth real capacities, total GDP and World GDP.

Skill development in India has emerged as a key strategy to realize the potential of demographic advantage of having the youngest work force with an average age of 29 years in comparison with the advanced economies to create human resource for improving country's competitiveness and growth. Economic growth is a reflection of job creation and skills and knowledge are evident requirements for any job. Both developed and developing countries are focusing on skilled people and India is no different. Our aim is to become the future skill capital of the world and government is not leaving a single stone unturned. Being the youngest nation with more than 62 per cent of its population in working age group of 15-59 years and more than 54 per cent of its total population below 25 years of age, it seems feasible.

Employability Skills of Graduates in India

India is one of the emerging markets in the world. Indi's change from an agrarian economy to an industrialized economy is lagging due to the shortage of skilled labour (The skill development landscape in India and implementing quality skill training, August 2010). Although the country has enough potential to deliver to the needs of the global talent market, the strong employability challenge of the graduates; especially engineering

graduates became the bottleneck of India's growth perceptive (Talent shortage survey, 2005). Even in India, which produces 400,000 engineers annually, corporations are finding it increasingly difficult to find the qualified workers they require (Replacement migration, 2009). India's National Association of Software Services Companies estimates a potential shortfall of 500,000 technology professionals by 2010. There were several studies conducted in India to know the employability skills of the students. It is found that 75% of the Indian graduates are unemployable. There was an argument that this study doesn't give a clear picture of Indian graduates and it is outdated. But the recent study conducted by World Bank(2011) points out that 64% of the employers say they are only somewhat satisfied with the performance of the engineering graduates in India (Andreas Blom, 2011). Globally about 34% of the employers find it difficult to fill the talent gap and in India 67% of the employers find it difficult to find right talent in India (from both arts and science graduates). These results points out the need for proper awareness and training among the graduates to enhance their skills.

Institutional Structure for Skill Development

The skill development initiatives in India are supported by National skill development Agency, National skill Development Corporation and national skill development fund. They facilitate all the skill development stakeholders functioning in a smooth manner and help them to achieve the desired results.

Skill Development Initiatives in India

Currently, over 40 skill development programmes are being implemented by over 20 Ministries/Departments of the Government of India. The Ministry of Skill

Development and Entrepreneurship (MSDE) was created in 2014 to coordinate all skill development related activities. MDSE is supported by National Skill Development Mission (NMSD) which will provide the overall institutional framework to rapidly implement and scale up skill development efforts across India. It aims to create convergence and expedite cross-sectoral decisions through a high powered decision making framework. At the state level, State Skill Development Missions (SSDMs) are expected to act as nodal bodies to coordinate with central ministries and state line departments, industry and private training organizations. Around 25 states and 4 union territories have set up SSDMs and some have begun putting together a skills strategy to equip millions of persons over the next few years.

Further, multiple corporate companies have begun spending their corporate Social Responsibility (CSR) funds on development issues like education and skill development. Over $500 Million was invested in CSR by top corporate companies in India 44 of 100 companies analyzed invest in some form of skill development. However, the current annual training capacity in India is less than half the required rate and stands at about 5 million persons being trained annually. Despite over 12,000 Industrial Training Institutes (ITIs) run by the Government and by the private sector, and other privately run vocational training centers, access continues to be a challenge in rural areas and in difficult to reach geographic areas particularly in the North Eastern States. As a result, capacity utilization of training infrastructure is impacted and over 50 per cent of training seats go unutilized annually. In addition, industry linkages are limited, in terms of contribution to content design or training delivery and even final placements.

Over the years Skill development programmes of the Central Government have been spread across 20 Ministries/Departments and made considerable progress. As on 31st December 2017, the NSDC by coordinating various central ministries and state governments with 354 training partners and 6,004 training centres has trained around 1.01 crore persons across India. One of the key objectives of skill development initiatives in India is to safeguard the skilling needs of SCs, STs, OBCs, minorities, and differently abled persons, as well as those living in difficult geographical pockets. Skill India aims at preparing a highly skilled workforce which is completely aligned to the requirements of industry so as to promote growth through improved productivity.

Skill Development training programmes have made considerable impact on unemployed youth in India. They become a ray of hope for rural youth to overcome poverty and paved the way for fulfilling their aims with the economic support through the job gained after skill training. They would be able to purchase basic necessities which were not affordable before, increase in level of savings and disposable income, getting wider access to education, healthcare and nutrition choices results in leading a comfortable life with their family in the society. Besides, skill development training could make changes in the personality and behavior of the youth through the interactions with the fellow trainees, instructors and employers. Thus, skill development training could have a positive impact on youth by bringing significant changes in the quality of their life. Further the skill development training programmes made improved availability of skilled workers and the quality of their skill sets for the employers.

Initiatives for Skilling India

Efforts have been made towards skilling man power in the country from time to time, some of the recent initiatives taken in this regards are the Rastriya Uchchtar Skikha Abhiyan (RUSA), Technical Education Quality Improvement Programme (TEQIP), and national Skill Qualification Framework (NSQF). An exclusive Department of skill development and entrepreneurship has been created under the Ministry of Skill Development, Entrepreneurship, and youth Affairs and Sports to focus on quality skill development and innovations in the country. Skilling has been reprioritized to built the capacity of poor rural youth to address domestic and global skill requirements with the introduction of the DDU-GKY, which is placement linked skill development scheme for poor rural youth. Under Urban Mission, out of 14 components, two components namely skill Development Training linked with economic acivities and digital literacy is for skilling youth in rural areas. In case of skill development training linked with economic activities and digital literacy are for skilling youth in rural areas. In case of skill development training linked with economic activities, 70 percent of households are to covered under Rurban Mission, The government has been making concerted efforts for skilling India.

According to the India's employment bulletin 2020, more number of employment opportunities are emerging for block chain developers, experts in Artificial Intelligence, JAVA script developers, Robotic process automatic consultation, robotics engineers and cyber securities specialists. Moreover multinational companies are churching for newly trained skilled experts in the field of Hyper ledger, Solidity, Notjes, Smart contract, Mission learning, deep learning, Tensorflow and Pythan

programming language. However, according to Talent roder report, 2019 realized by Infosis the MNCs to complete the on-going projects there heavy demand technical exports in areas of user experiences, analytics, IT architecture and Artificial Intelligence. But, none of the universities and technical engineering institutions are imparting training for these courses.

This gap between the demand and supply not only affects economic growth, but it also prevents the inclusive growth of the economy as a whole. Hence, it becomes the responsibility of the government to be aware of such skill gaps and take newer initiatives for bridging those gaps in order to ensure inclusive growth. Fresh employment opportunities are getting created in the field of core engineering, retail, hospitality, e-commerce and banking but there is shortfall of trained people in the country to fill the positions.

Job markets all across the world including India are undergoing a tectonic shift. The future of work in India: Inclusion, Growth and Transformation Report by the Observer Research Foundation and the World Economic Forum sheds light on the future of transformative technology and its impacts on work in India. Some key insights from this report are that companies expect technological change to lead to job creation, not job loss. They recognise the potential of new technologies in the coming years. The whole focus is expected to be on automation of repetitive tasks, time optimisation, maximising productivity, creation of digital platforms for online access to job opportunities and formalising informal operations. It is critical for people to keep picking up new tricks of their trade and keep themselves updated with new technological changes in their sphere of work. In the light

of the above realities the governments and higher education institutions have to initiate steps to equip the educated work force to meet the growing world labor market demand.

Challenges

India is facing many challenges keeping in view the current infrastructure and the policy framework. The challenges faced in skill development are many in number among others;

- The existing infrastructure facilities available in the educational institutions throughout the country are inadequate considering the huge demand for skilled labour. There are not many trained and highly skilled trainers available. The faculty needs to be motivated and skilled to take up higher responsibilities.
- The outlook of people associated with skill development is still very traditional. The enrolment of the students for vocational education and training has become an extremely challenging task.
- There is lack of industry faculty interaction because of which the skill sets provided by the educational and training institutes do not end up suiting the employers' requirements. As a result, though the people may be skilled but they do not get employment. It becomes extremely important that the industry professionals are also included in the design of the skill development curriculum.
- The enrolment in skill institutes like ITIs, and polytechnics, remains low as compared to their enrolment capacity. Main reason for this problem is the student mobilization to get trained due to the orthodox thinking, reluctant to migrate and low salaries at entry level.

- One of the major causes for low quality of training is the low frequency of pre-assessment or entrance tests before admitting students to the skill training institutes.
- There is no standardization of the course curriculum or training delivery systems due to which it is not possible to compare courses across different training institutes which also creates ambiguity among the student about skills which will be imparted under a particular course at some training institute.
- The course curriculum of some of the courses of skill institutes do not provide training that matches the industry requirements due to which they have poor placement records. Regularly updating the course curriculum and accordingly upgrading training infrastructure is complex and expensive.
- There is a lack of proper career guidance to the students due to the inadequate placement statistics and weak industry linkages of the training institutes.

Conclusion

Skill development is the most important aspect for the development of our country. India has a huge 'demographic dividend' which means that it has very high scope of providing skilled manpower to the labour market. This needs a coordinated effort from all stakeholders including. Government agencies such as Ministry of Skill Development and Entrepreneurship, National Skill Development Corporation etc. Industries, Educational and training institutes and Students, trainees and job seekers.

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Sustainable Agriculture in India

Issues and Challenges

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CHAPTER 4

Determinants of Farmers' Suicides

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Introduction

It is a common saying that and Indian farmer born in debt live in debt and die in debt. To an average farmer debt become a common feature since the time of British rule. Farmers in India became the centre of considerable concern in the 1990s when the journalist P Sainath highlighted the large number of suicides among them. Official reports initially denied the farmer suicides but as more and more information came to light the government began to accept that farmers in India were under considerable stress. On figures there was much debate since the issue was so emotive. More than 17,500 farmers committed suicide between 2002 and 2006, according to experts who have analyzed government statistics. Others traced the increase in farmer suicides to the early 1990s. It was said, a comprehensive all-India study is still awaited, and that most suicides occurred in states of Andhra Pradesh, Maharashtra, Karnataka, Kerala and Pun. In the present time 60 per cent of credit demand in agriculture sector meets by private money Leander. Due to rapid growth of rural population and division of families that is the micro family system the farmland has undergone rapid fragmentation. Presently 80 per cent of the farmland holding are with the small and marginal farmers owning land up to 5 acres. For these categories of farmers cost of production by way of farm inputs has increased manifold over the years while the productivity of the land remained at the same level and sale price of farm produce has not commensurately increased. These factors have driven farmers to the debt trap and have caused distress leading to suicide. Smaller the landholding higher is the cost of production. The distressed economy of small scale crop cultivation is further suffering by lack of knowledge, scientific application of crop management, diversification practices, inappropriate system such as non availability of quality input material in time, inadequate irrigation facility, non-remunerative prices, uneducated farmer's, backward technology and dominance of middlemen in Agricultural Marketing Structure.

Objective of Study

The objectives of the study are

1. to make an analytical study of Farmers Suicides in Indian Agriculture Sector
2. to identify the causes of Farmers Suicide., and
3. to suggest the remedies for Farmers suicide

Methodology

Present study is based on secondary data. The data has been collected through ncrb.nic.in web site, journals, and Government publications on this topic. Farmers in India became the centre of considerable concern in the 1990s when the journalist P Sainath highlighted the large number of suicides among them. Official reports initially denied the farmer suicides but as more and more information came to light the government began to accept that farmers in India were under considerable stress. On figures there was much debate since the issue was so emotive. More than 17,500 farmers a year killed themselves between 2002 and 2006, according to experts who have analyzed government statistics. Others traced the increase in farmer suicides to the early 1990s. It was said, a comprehensive all-India study is still awaited, that most suicides occurred in states of Andhra Pradesh, Maharashtra, Karnataka and Kerala

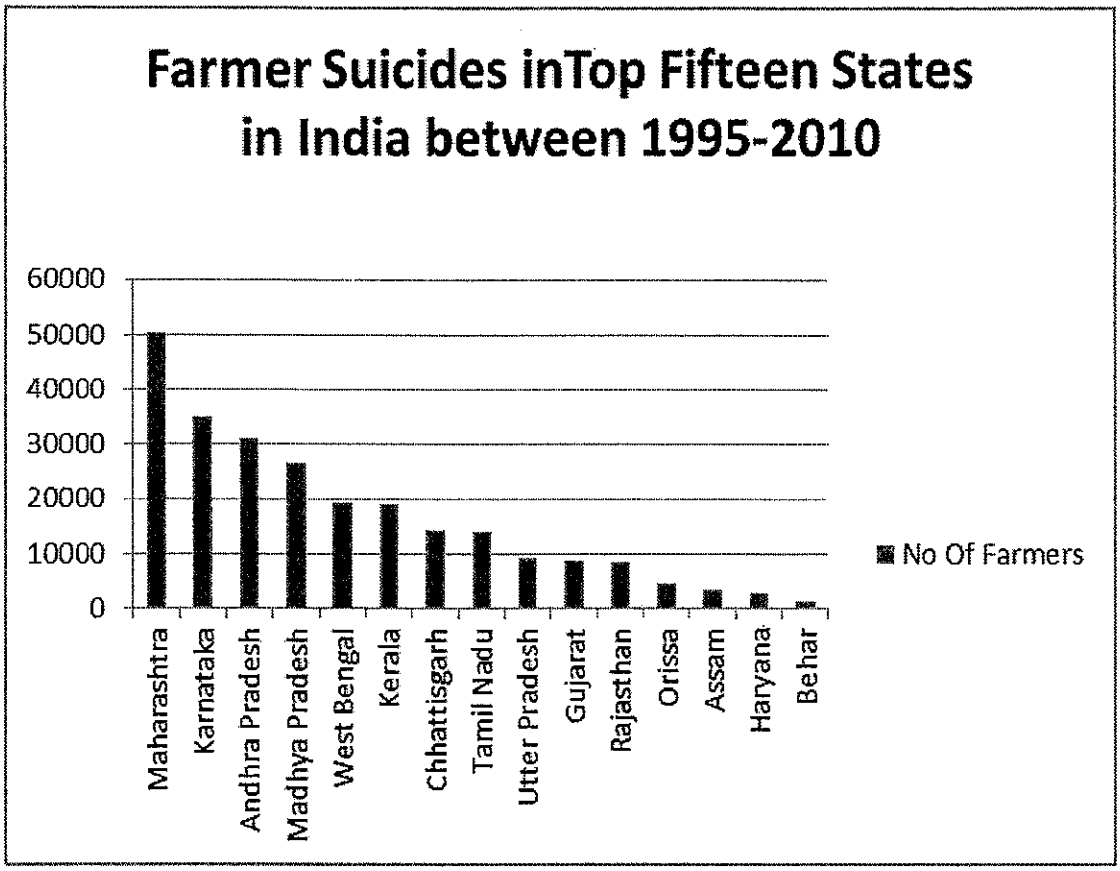
Farmer Suicides in Top Fifteen States in India between 1995-2010

Si.No	NAME OF THE STATE	No Of Farmers
1.	Maharashtra	50481
2.	Karnataka	35053
3.	Andhra Pradesh	31120
4.	Madhya Pradesh	26722
5.	West Bengal	19331
6.	Kerala	18907
7.	Chhattisgarh	14340
8.	Tamil Nadu	13875
9.	Utter Pradesh	9370
10.	Gujarat	8783
11.	Rajasthan	8490
12.	Orissa	4460
13.	Assam	3566
14.	Haryana	2820
15.	Behar	1235

Source: ncrb.nic.in

The above table shows the intensity of the problem all over India. Mahaastra, Karnataka, and AndhraPradesh are in high rate of the problem. These states, though they have obebdence of water source, technology, and other developed conditions it fail to meet the real problem of the farmers.

The graph below also showing the steep raise and the ranking of the state wise incidents that took place for the two and half decades in all over India.



Variation in Farmer Suicide Between2003-2010 and 1995-2002

State	Farmer Suicedes		Variation
	1995-2002	2003-2010	Between 2010and 1995
Andhra Pradesh	1590	2301	+711
Assam	155	291	+135
Karnataka	2259	2123	-136
Kerala	1292	1071	-221
MP+Chhattisgarh	2304	2829	+525
Maharashtra	2508	3802	+1294
Tamil Nadu	992	866	-126
Utter Pradesh	640	531	-109
West Bengal	1426	990	-436

Source: NCRB Accidental Death and Suicides in India Reports1995-2010

The above table shows the increase in suicide of farmers in all over India where agriculture is a major sector. Andhra Pradesh and Maharashtra are in the first and second rank in increased rate of farmer suicides. Kerala and West Bengal are in decreasing position.

The statistics of the Andhra Pradesh Government mentioned in the above table shows steep increase in suicide rate up to 2005and 2006. Decrease of suicide rate is seen consequently year after year up to 2011. Though there is change, it is not up to the mark. As the problem related to the whole economy it should be eradicate on war

List of Genuine Farmer Suicides by Government of Andhra Pradesh (January, 1997 to 2011)

District	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	Total
Adilahid	9	IK	23	25	25	25	2	68	60	83	48	42	18	6	o	452
Ananihjpur	9	9	y y	35	60		13	59	70	65	90	95	40	41	19	654
Chittor	0	6	2	4	1	4		33	21	26	24	17	9	0	0	154
luM Godivan	0	1	0	0	1	0	0	4	2	3	2	1	0	8	2	24
Guntur	5	12	1	4	5	1	4	69	24	31	22	36	3	20	19	256
KjJ apj	0	0	0	0	1.	5	3	18	17	9	26	21	10	4	1	115
K.auiuupjr	12	15	15	36	38	36	II	96	73	48	55	61	42	0	0	541
Kluinnurn	1	7	0	9	4	7	2	37	23	22	7	12	2	0	0	133
Knvhru	1	0	J	0	1	0	i	23	13	6	4	2	4	6	2	65
Kumool	13	6	3	6	11	7	i	77	61	72	68	66	59	22	9	484
Mj hjH>u6n .iv jt	4	15	20	9	22	17	4	112	57	35	30	29	17	4	0	375
Medal	2	I	5	5	11	25	17	92	45	30	28	32	32	21	7	353
Nalgonda	10	9	8	15	19	II	34	53	52	48	13	43	17	II	0	343
Ndloic	0	0	0	1	0	y	1	6	7	1	2	2	3	0	()	31
Ni/amatud	1	3	6	8	24	9	8	64	27	12	17	7	10	0	0	196
Prakadtjfn	0	4	4	1	1	0	0	44	9	8	10	8	0	9	6	1144
Rangarcddy	0	4	2	1	6	5	2	56	40	19	21	18	25	0	0	199
Snk-ikulam	0	0	0	1	0	0	0	4	1	0	0	1	1	2	1	11
Vishakapuinam	0	0	0	0	0	0	0	9	5	2	1	1	2	3	0	23
Vi/ijnaj: aram	0	0	0	0	0	0	0	1	0	0	0	0	0	1	0	2
Wcst Godavan	0	0	0	0	0	0	0	8	0	0	I	1	I	0	0	11
Waranyal	16	78	79	95	97	77	27	112	45	32	24	II	2	0	0	725
Total	113	188	197	255	327	253	143	1045	655	552	493	509	297	158	66	5251

Source: NCRB 2011 Center for Sustainable Agriculture

foot. Warangal, Anantapur, Kurnool, Adilabad and karimnagar are in top position in the suicide list.

Determinants of Farmers' Suicides (Causes)

There are various economic, social, political, individual and environmental causes of farmer's suicide in India. The causes of this crisis are complex and manifold. Research by various investigators like Raj Patel, Nagraj, Srijit Behere and Behere, and Meeta and Rajivlochan, and some Government Agencies identified a variety of causes. India was transforming rapidly into a primarily urban, industrial society with industry as its main source of income. The Government and society had become unconcerned about the condition of the countryside. Moreover, a downturn in the urban economy was pushing a large number of distressed non-farmers to try their hand at cultivation. The farmer was also caught in Crisis in the absence of any responsible counseling either from the Government or society there were many farmers who did not know how to survive in the changing economy. Such stresses pushed many into a corner where suicide became an option. Apart from the negligence both by the Government and society, many other causes like nature calamity, man made conditions, deep economic crisis, social backwardness of the farmers, bad habits like drinking and etc., are showing impact on the farmer suicides in India as well as in Andhra Pradesh. They are dominantly related to public policy and economic strategy.

Absence of adequate social support infrastructure at the level of village, Uncertainty of agricultural enterprise in India, Indebtedness of farmers due to Lack of credit availability for small farmers depend on the mercy of financial institution and Institutional and Non- Institutional Credit, private money Leander for rising cost of cultivation.

Lack of irrigation facilities. Lack of Government Vision and clarity of intention to benefit the poor and small farmers. Reduction of agriculture subsidies. Environmental pollution. Lack of increasing in the prices of agricultural products compare to agricultural inputs. Indian farmers are facing is the dramatic fall in prices of farm produce as a result of the WTO's free trade policies. Monocultures and uniformity increase the risk of crop failure, as diverse seeds adapted to diverse to eco-system are replaced by the rushed introduction of uniformity and often untested seeds into the market.

The drinking habit which hampers the productivity of the farmer. Extravagant expenditure on marriages. Bad health and illness and inability to meet the necessary expenditure on medicine and health services. Government has destroyed important public institutions. Rehabilitation packages e.g. Package of Central Government, Package of State Government, Lone Waiver Proposal, etc are not implementing in proper way to relief needy farmers.

Some other causes

Frequent drought, unseasonal rainfall, lack of timely power supply, lack of knowledge in selection of crops, land tenancy rates, scarcity of ground water, pressure on paying other liabilities like housing and some other subsidy lone, health issues, and girl child marriages.

Consequences

The government must amend laws that are governing the farmers in the Indian agricultural sector. If the government does not make any urgent recommendations or legal provisions to offer relief to the trend of farmer suicides in the affected states, the whole country will suffer the consequences. Some of these are given below:

- National disaster as farmer suicides increase every day.
- Food productivity will be hit badly.
- Food inflation will rise at an alarming rate.
- Severe food crisis.
- The intensity of unemployment problem will be increase.
- Family problems, Social problems, Physiological problems will be increased.
- Poverty will be increased more and more.
- Standard of living will be declined.

Some Other Impacts of Suicides

The other impacts of suicides are, loss of bread winner in the family, physiological distress in the family, increased social stigma, impact on children's education, loss of assets like domestic animals and agricultural implements. Moving from own farm labor status to permanent labor status, family members attempting suicide, it also causes child labor and the damage of physical health.

Reactions to this Agrarian Crisis by the Government

Government responded over this crisis in many fold from time to time

- Draft Agriculture Policy 1998,
- Jayati Gosh commission, 2004.
- Technology Mission 2005,
- Justice Rama Chenna Reddy Commission, 2006,
- IFPRI Report, 2007, Cooperative Farming Act 2008,
- Mohan Kanda Committee, 2011.

Apart from this Andhra Pradesh Government has taken some more steps during the period 2005 to 2009. Abolition agriculture lone, undertaking many water dams under Jala Yagna. Subsidies on fertilizers and strengthening the farmers by encouraging through media with special programmes.

Remedies

Farmers need protection through protective legislation as nothing is typically done to help them settle their debts or tackle the unprecedented price rise that leads them to commit suicides. Mere lip sympathy by political parties and government officials is not enough to bridge the widening demand-supply gap in the agricultural sector.

1. Minimum Support Price mechanism for agricultural produce should appropriate with consideration increase in agricultural inputs.
2. All crops should cover under crops insurance.
3. To integrate surface and groundwater irrigation schemes and integrates the line department in order that the schemes are implemented efficiently.

4. Ensure that the formal banking system in the rural areas covers all the credit requirements of farmers and others and that the coverage of the formal financial system is extended to all rural households.
5. Set up a Distress Fund that will provide support to banks in chronically drought prone areas, and permit some debt relief to cultivators in extreme distress.
6. Focus on increasing agricultural productivity with sustained growth and lower costs of production with innovation in high yielding seeds.
7. Develop a land use strategy with particular reference to drought-prone areas.
8. Promote and provide incentives for sustainable agriculture.
9. Identify input needs and monitor the provision of inputs to farmers.
10. Promote relevant public research in agriculture, particularly dry land agriculture, for the development of drought and disease resistant seeds of cereals and pulses.

Conclusion

It is encouraging to see that our country is one of the fastest growing economies in the world. Reform process in most of the economic sectors has taken place. There is healthy competition in almost all the sectors leading to cost reduction. Government of India has planned to achieve 10% growth by 2012, but all this cannot be achieved unless the targeted growth is ensured from agriculture sector. The farmers are to their own fate to depend on the mercy of financial institution and private money Lender. It is a very critical situation that a farmer is committing suicide for a small amount of debt in comparison to other people debt. Several studies have been conducted by the Government and social science organizations to analyse the agrarian crisis and farmer's suicides.

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CHAPTER 13

Problems of Women Agricultural Labourers - Some Issues

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1. Introduction

Agriculture is the largest sector of the rural economy and is a family enterprise, since 56 per cent of its population is dependent on it in India. India's economic security is heavily dependent on agriculture. In terms of employment, it is the most important sector. Women in India are the backbone of the society and important human resource. They play a significant and crucial role in agriculture and allied operations and household activities. Traditionally, women have always played an important role in agriculture – as farmers, co –farmers, family labour, wage labours and mangers of farms. The selection, preservation and maintenance, the development and sharing of seed stock has long been preserve of women. They have been active not just in crop cultivation but also in allied areas such as horticulture, livestock and fisheries. The fact is that women's contributions in these sectors have either been largely ignored or inadequately acknowledged. Women constitute nearly half the population in any country either it is developed or developing country. Accordingly to U.N. Reports, "Women are almost half of the adult population. They constitute one –third of labour force but consume two-thirds of the world's working hours and yet earn only one tenth of the income and own only one per cent of world property.

Women constitute in innumerable way to the development process. Broadly their contribution to socio-economic development has two fold i.e., i) in the home ii) outside the home. In the home, women's role as daughter, wife and mother cannot be under estimated. A woman as a caretaker of the members of the family attends to food requirements. She looks after the health of all members of the family. Woman is also the first teacher. The training imparted by her to the child forms the basis of future skills formation among the work forces. Outside home, a woman tries to be an equal and able partner in the economic activities. In agriculture, she is engaged in seeding, planting, weeding, irrigating, processing, harvesting and threshing operations. In Economic terms women:

1. Quantitatively, supply labour force through her reproductive function,
2. Qualitatively, improve productivity of workers thought her proper care, at home,
3. Supplement income of the family and thus helps in improving the standard of living and
4. Help by contribution to savings.

The various activities of women can be divided in to two broad headings viz.,"Market Activities" which consist of activities of women in farm and non-form sectors and "Non-Market Activities "which include personal care of children, cooking, washing clothes, fetching water, animal care etc. In these activities women play an effective role. The dual role of women as paid workers in the outside market and unpaid workers in the household leads to a significant contribution in real terms to the productive system. But throughout the world the rural women have been under-represented in the development process. The male-dominated society has not recognized their proper contribution. A unique feature of female participation throughout India is that they are workers, labourers, cultivators, producers, traders besides performing all household duties which are considered as "Unproductive". In cultivation except ploughing, levelling, irrigation and all other works are generally shared by both men and women.

2. Importance of the Study

Agriculture is a backbone of our country. Women are the biggest contributes to the agricultural labour force and majority of employed women are engaged in agricultural work. Women labour Play a multi-dimensional role like allied activities and domestic activities should in addition of agricultural activity also. In spite of these, they faced number problems such as, exploitation, long works hours, and unhealthy working condition. in security of Job, low wages, health hazards and low socio economic status etc. This study focus on socio-economic status regarding women agricultural labour. Further, the study is also helps to the policy makers, planners, researchers and agriculturist.

3. Objectives of the Study

Objectives of the present Study as follows;

1. To analyse the socio-economic conditions of the women agricultural labour.
2. To analyse the nature of work, working conditions and wage pattern of women agricultural labour.
3. To find out main problems faced by women agricultural labour.
4. To suggest the remedial measures for uplift the status of women agricultural labour

4. Review of Literature

ZarQuresh (2005) study highlights the importance of education to rural female and proposed to educate women in floriculture and food preservation.

Nisha N (2008).study brings out that the labourers got maximum number of days of employment in weeding followed by harvesting and postharvest operations. The woman labour had maximum unemployed days in summer as this is the off season for agriculture in the study area which compelled the woman labourers to seek employment opportunities like NREGS activities, construction work, tile making etc. The study also

concluded that woman unemployment in agriculture has caused a severe impact on the income of labourers, family expenditures, and their saving and debt position. It also caused migration of labourers to other activities and places. Increase workforce participation rates do not always indicates increase in the level of welfare. So it must be accompanied by higher educational capabilities and asset and income.

Tahir Munir Butt et al. (2010) study indicates that the fact that rural concluded that cultural norms, male dominance and traditional belief system were the major social constraint faced by rural women as reported by more than 80 percent of the respondents.

5. Women Labour in Agriculture

Women are involved in some of the most arduous and hardest work is agriculture fields under different climatic condition and on the lowest wage rate. This includes bending for hours while weeding and transplanting in knee-deep water and mud. The farm women are the contributors of labour in agricultural production. They are responsible for the management of cattle and other farm animals, storage of seeds, food grains, processing and marketing.But women's contribution in terms of production, employment and earnings, have been over looked and labelled as 'supplementary', 'casual', and 'supporting'. Far from these, their contribution is substantial. It is unfortunate that her role is not adequately recognized and properly her contribution not qualified. There is gross under-estimation of this invisible force. However, 'women and development' as a subject entered in the international scene around 1970, when the disguised economic administrative and social contribution of invisible labour force began to be uncovered.

The United Nations General Assembly considered the role and position of women in society and declared 1975-85 as the Women's Decade. In India, constitution has provided equal rights and privileges for men and women and has made special provisions for women to improve their status in society. Five year plans, those do not seen to have significant impact on them as unequal and unimportant partners. This is evidenced by the fact of low sex ratio, low life expectancy, high mortality, illiteracy, low nutritional status, and low economic and social status of women especially in rural areas. Sixth five year plan on words, the Government of India has evolved a number of programmers in order to benefit the rural women in various fields like social, education, health, economic, political etc. and brings them in to the orbit of development.

Table 1: Female Work participation in India 1961-2001.

Census Year	Female
1961	27.9
1971	14.2
1981	19.7
1991	22.7
2001	25.7

Source: Government of India Census Reports

Table1 shows that the female work participation rate in India has been much lower than the male work participation rate. From table 1, it can be observed that the female work participation rate in India has drastically declined from 27.9 percent in 1961 to 25.7

percent in 2001. This means that the female work participation in 2001 has been than half the rate in beginning of the century, although there were ups and downs in various years.

Table 2: Rural Female Work Participation in India 1961-2001.

Census Year	Female
1961	31.4
1971	15.5
1981	23.2
1991	26.7
2001	23.1

Source: Government of India, Census Reports

Table2 reveals that a fall in the WFPR for females during 1961-2001. One of the factors is non-recognition of women's labour and the difficulties stemming from not being able to distinguish between their household non-economic and economic activities. Second, it is the resultant of low remuneration that is both an outcome of their involvement in unpaid work as household members and helpers as will an offshoot of the associated socio-cultural perception to the dignity of labour concept whereby declaration of women's working status is viewed as dishonourable or a matter of shame. The vast majority of women who work being employed in what is termed as unorganized or informal sector sometimes considered to be a residual sector and the poor conditions of their work.

6. Suggestions for the development of women agricultural labourer

The following suggestions can be made for the improvement of the socio-economic passion of the women agricultural labourer.

1. Better implementation of labour laws and legislative measures.
2. To creating alternative sources of employment to the agricultural labourers and improvement the bargaining position.
3. Regulation of hours of work and explanation of women labourer and protection of women and child labourers.
4. Credit at cheaper / zero rates of interest on easy terms of payment to under taking subsidiary occupation.
5. To provide proper training facilities for improving the skill of farm labourers.
6. Women must also be included in land and water management, pani panchayats, preservation of soil fertility and nutrition management, sustainable use of soil, water, livestock and fishery resources and in creating village level community seed banks, and so on.
7. Women's access to the various agriculture schemes being implemented by the government will be ensured. A quota for women will be incorporated by modifying the guidelines of agriculture related schemes like Rashtriya krishi Vikas yojana (RKVY). Further involvement of women can be ensured by providing financial and infrastructural support to SHGs for seed production, storage, preservation, and distribution.

8. Access to agricultural technology for women will improve by designing agricultural technology that is women friendly.
9. Women and young girls will be given training in the use and repair of bore wells with special focus promoting low cost irrigation.
10. Endowing women with land is an important instrument for empowering them economically and strengthening their ability to challenge social and political gender inequities

CONCULSION

Agriculture is increasingly becoming the preserve of women has important implications for policy. Agriculture policy has been largely blind. In order to formulate policy that is sensitive to women's roles and needs in agriculture, itis first of all necessary to improve themeasurement of their participation and to recognize their contribution. Women empowerment should imply a process whereby women become able to organize themselves to increase their own self-reliance, to assert their independent right to control resources which will assist in challenging and eliminating their own subordination.

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CHAPTER 15

Polavaram project: A Life Line to Andhra Pradesh

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Introduction

Irrigation projects are the source to development of any country. India have many rivers, Sub Rivers, but still many parts of the country are suffering from severe drought conditions, and while other parts in the same region rivers swell into floods. Dams help to store large amounts of water through projects which can be utilized for irrigating the drought affected areas and controlling the water levels at other areas. Lot of these projects help irrigate lakhs of acres of agricultural land apart from being an important source of Hydel power and drinking water.

In India, linking of rivers has been a long pending dream since Independence. Great agricultural scientists, irrigation engineers and ideal Prime Ministers have considered River Integration good step to make India flood and drought free, provide the necessary stimulus for Indian Agriculture to flourish. The supply and demand can be balanced elegantly through integration of rivers. The pitiable state of over flooding in few rivers and extremely low water levels in another few can be avoided with integration of rivers.

Polavaram project is a mega multi-purpose irrigation project being built on Godavari River located at Ramayya pet village of Polavaram Mandal in Jangareddy Gudem Revenue Division in West Godavari district of Andhra Pradesh State. It has planned to provide water for irrigation, drinking and power generation. This Project will *help to divert and utilize* Godavari water to Krishna and other rivers of Andhra Pradesh. The project is the backbone of the state and improves the economy through agriculture development. The project proposal remained on the cards for seventy five years. It caters the needs of entire Andhra Pradesh especially West Godavari, Krishna and Prakasam districts from right canal. It also planned to provide water to East Godavari district, and Visakhapatnam city through left canal. Its reservoir spread in parts of Chhattisgarh and Odisha states also.

Back Ground

State Economy primarily depended on agriculture sector. Irrigated land in Andhra Pradesh is 14 percent. It is 22.2 percent Indian average irrigated Land. 20lakhs acre land was irrigated from Nalgonda, Guntur and Prakasam district from Nagarjuna Sagar. 22lakhs Acre irrigated in Krishna and Godavari Delta. These areas were affected drought during normal rain fall. In this situation, the Polavaram project considers only to alleviate backwardness of these areas. The Godhavari river basin is considered as surplus one, while the Krishna river basin is considered to be a deficit one. As of2008, 644 TMC of underutilized water of Godavari river gone into the Bay of Bengal. Based on the estimated water requirements in 2025 the study recommended that sizeable surplus water was to be transferred from the Godavari river basin to the Krishna river basin.

Andhra Pradesh has a few of the most fertile districts in the country. This project was designed to overcome the deficit of waters in the coastal region of Andhra Pradesh. Andhra Pradesh has a few of the most fertile districts in the country like East & West Godavari and at the same time severely drought -affected districts like Anantapur in Rayala seema region. It is one of the most flooded rivers in South India, and nearly 3000 TMCs of water flows into the sea as wastage every year. Whereas the water levels in Krishna ,Penna and in other major rivers are reducing year by year, which has become a serious concern to lakhs of farmers. By utilizing those 3000 TMCs, which is going waste to the ocean will serve the agricultural and drinking needs of the state.

National Project

It was accorded as National Project in 2014 in the Andhra Pradesh Bifurcation Act. 3,349.70 Cores have been spent up to 2017 January. After declaration of National project, 2,916.54 Crores of rupees have been released by central Government through Polavaram authority from March 2014 to January 2017. Funds were being issued through NABARD as loan by central Government. Central Government will be bared project expenditure according to the estimates of January 2014. Project has been executing by State Government.

History

First time Britishers have proposed dam at Polavaram village .Sir Arthur Cotton had been mentioned about integration of rivers. No one has taken initiative up to 1930-40. Later in 1941, Venkata Krishna Ayer, a chief Engineer of Madras Presidency proposed reservoir on Godavari at Polavaram . In 1946-1947 eminent engineer K.L Rao planned a project of Rama Pada Sagaram in the name of Bhadradi Rama. He also made project details of 150 mega water power plant, canals from right side up to Krishna river with length of200km and up to Gundlakamma River 143 km and left side canal 209 km up to Visakha Port and 130 meter height Dam.

Then Chief Minister Tangutur Anjaiah laid foundation stone in 1980 at Polavaram village. It was late Y.S. Raja Sekhara Reddy who had taken initiative on Polavaram project and started the work in the year 2005 under Jalayagnam. The Congress Government headed by Y.S. Rajasekar Reddy was got site clearance from the central Government on 19 September, 2005, environmental clearance on 25th October 2005,

Relief and Rehabitation clearance on 19 September 2008, forest clearance on 20 January 2009. Later, after getting all the required permissions, work began at a fast pace at an estimated cost of Rs. 10,151 crore. An amount of Rs. 5,135.87 crore was spent and most of the work including the lining work of the Right Canal was completed at that time. The Left Canal work was also completed to the extent of 145 km. In 2004 Polavaram project was declared as a National Project through the AP state re-organization act in 2014. President of India signed the ordinance of merger of 200+ villages from seven Mandals of Khammam district. Ex. Chief Minister of Andhra Pradesh N.Chandrababu Naidu had been pushed the project.[3]

Components of the Project

Major components of the Polavaram Project are **Spillway, Coffer Dams, ECRF Dam (Earth cum Rock-fill Dam) & Diaphragm wall.**

Constructing the Spillway is the first step in the process of dam construction. After the Spillway work completed, **48 huge radial Spillway gates** will be fitted to it. After the gates are fitted, then the Approach and Spill channels will be constructed to channelize river water through Spillway. Each gate is fitted with **2 hydraulic cylinders** for faster movement of the heavy gates, to secure dam from heavily flooded Godavari River. The **96** hydraulic cylinders for **48** gates are being manufactured in **Germany**

ECRF Dam (Earth cum Rock fill Dam) & Diaphragm wall: The ECRF dam will be built between the two Cofferdams. It will support up to **50 lakh Cusecs** water flow, whereas peak flow of Godavari River recorded till now is **30 Lakh Cusecs.** ECRF is being constructed by Mega Engineering Company. ECRF dam dimensions: Length 1750 mts ; Height 41 ; Width 300 mts at the bottom and 30 mts in the top.

Diaphragm Wall: Diaphragm wall is the foundation of ECRF dam. It is built below the ECRF dam and prevents leakage of water across the dam from the bottom of ECRF through sand pores. Without Diaphragm wall the ECRF will not sustain and will succumb to water leakage from the bottom of it. Diaphragm wall dimensions: Depth (below the ECRF dam) 40–100 mts; length 1450 mts; Width 1.5 metres. Diaphragm wall is being executed as a joint venture by *L&T Geo and renowned German Company Bauer.* The excess flood water is released through the remote controlled spillway gates.

Spillway Dimensions: Height 45 ft; Width 1000 mts; Concrete required 17 lakh cubic metres Spillway Radial Gate dimensions: Each Spillway Radial gate: Height 21m;Width 16m; Weight 350 tones.Spillway-Current status: Fabrication of 48 Spillway radial gates has been completed.[4]

Present Position

Works have been taken up by noted engineering companies of L&T, Buver, Navayuga and Kellar. Construction is being full swing since 2014 after assuming TDP Government. The progress of Project works had been monitored on weekly basis and allotted for this every Monday by erstwhile TDP Government. Diaphragm wall has been completed. 27lakhs of cubic meter concrete work had been done within 48 hours at record time. Out of 52gates, one radical gate was fitted few months back. Slipway works are going on in a rapid speed. The project was targeted to complete by 2019. The work is going in full swing to give water through gravity within a few months. Gates

were designed to face even 48 cusecs of flood water. Each gate is designed 21 meter height and 16 meter length.

It has designed to open 48 gates during flood time. The gates will be lifting the assistance of Hydraulic cylinders through remote control. Right and left canal 177; 178km have also been completed. These works are running with modern equipments and highly technical. Nearly 4000 workers, 170 engineers are working at dam site 24 hours a day. 195TMC water will be put in a big reservoir. Earth cum, Rock fil dam have been completed. Right canal will meet Krishna River at Ibrahim patnam of Krishna district. This place named as Pavitra Sangam. 1400 meters long diaphragm wall completed in June 2018 was first major mile stone of project after 14years of initiation the project. The project senior Officials are confirms that they are confident of supplying water by gravity to the canals from the onset of 2019 monsoon.. The construction gets picked up. *If executed well, this project can make the state drought-free forever.*

AP Government is very keen to finish this mammoth project by **2019** at any cost. The much-awaited Polavaram project is running behind the targets but the works have been accelerated a lot in the past 6 months.Ex. AP CM Chandrababu Naidu is monitoring the construction process personally and has been visiting project site frequently. YS Jagan Mohan Reddy directed the officials in the review meeting to prioritize polavaram project completion after assuming charge as Chief Minister. The central water department has been proposed to release Rs 3000 crore to Finance ministry for polavaram project to speed up the work. And also preparation started to sanction 1801.04 crore. Utilization certificates have been sent by state Governnment for central Government to incur recently expenditure.

As of now State government has been spent 16,673.17. In those Rs 5,135.87 was spent before 2014 April and after 11,535.30 The Central Government has been released 6,746.16 cores for project works. State Government has been asked to release reaming 4,810.04 crore.[5]

As of now 70 **per cent** of the entire project has been completed. But the Government is very confident and pumped up to complete the entire project by 2019.

Benefits of the Polavaram Project

1. The mammoth project Polavaram benefits are vast and its completion would immensely boost the economy of the North and Central Andhra districts. **Polavaram will** cater the needs of all the districts directly and indirectly.
2. On completion of this project, 8 lakh acres can be newly irrigated and the Ayacut will be stabilized for 13.08 lakh acres in the Krishna Delta region. The Godavari Basin would get water for three crops in a year. Polavaram project can provide drinking water to Visakhapatnam city and 540 villages and take care of the complete industrial needs of Visakhapatnam city.
3. Polavaram will be the biggest dam dedicated to nation after Sadar Sarovar dam on Narmada River in Gujarat. The Storage capacity of Polavaram compared to the others: 1 Polavaram Reservoir = 1/2 of Nagarjuna Sagar. 1 Polavaram Reservoir = /4 of Bhakra Dam. 1 Polavaram Reservoir = 1.5 Times of Tehri Dam.
4. **Krishna Delta region will get 80 TMCs** of Godavari water can be diverted every year to the Krishna River. The Godavari water travels for **174** KM in the

Polavarm Right canal with the help of gravity and then join River Krishna at 'Pavithra Sangamam' near Vijayawada, located in the upstream of Prakasam barrage. The diverted Godavari water will be utilized for irrigation and drinking purposes in Krishna Delta region. The river linking benefits a whopping **14 lakh acres** in Krishna delta region. *Four districts Krishna, West Godavari, Guntur and Prakasam under Krishna delta region will benefit from the Godavari water.*

Boon to Rayala seema region

5. The Krishna river water is currently being shared by Rayalaseema and Krishna Delta regions. But with 80 TMCs of Godavari water being diverted for Krishna Delta region, *the entire Krishna river water meant for AP will be utilized for Rayalaseema region. Earlier the Krishna water meant for AP was shared between both the regions.* This move will help Rayalaseema region a great deal to get additional water. The region has very minimal rainfall, and revival of the entire Rayalaseema region depends on supplying water through irrigation projects.
6. **Before Polavaram-Krishna river current flow:**Srisailam dam (Krishna delta share of AP Krishna water) -> Nagarjuna Sagar dam -> Prakasam Barrage Srisailam Dam (Rayalaseema region share of AP Krishna water) -> Rayalaseema region.**After Polavaram: Krishna river current flow:** Srisailam dam (Entire Krishna river water share of AP) -> Pothireddipadu Head Regulator -> **Rayalaseema districts** Four Rayalaseema districts Kurnool, Kadapa, Cuddapah and Anantapur will benefit from the additional Krishna river water, which was earlier meant for Krishna delta region.

Beneficial to Northern Andhra districts

7. The Polavaram Left Main Canal, running about 175 km, is designed to transfer 24 TMC of Godavari water. Four districts East Godavari, Vizag, Srikakulam & Vizianagaram will be gained from Left Main Canal. The diverted water will be utilized for: Industrial, drinking water needs of Visakhapatnam city.
8. Irrigation & drinking water needs of East Godavari and Vizag districts. Water from Left Main canal is diverted to Yeleru reservoir which has a capacity of 24 TMCs. The water stored in Yeleru reservoir can be utilized for East Godavari and Vizag districts. 2.15 lakh acres across both the districts are benefited from Godavari water.
9. Government is exploring options to build reservoirs and to divert some of the water to Srikakulam and Vizianagaram districts.
10. 4. Power Generation:The hydroelectric power project will provide 960 Mega Watt power generation, which would be very crucial for the new state.[6]
11. The Polavaram project is supposed to irrigate over 7 lakh acres in West Godavari, East Godavari and Krishna districts, and provide drinking water to the residents of Vishakhapatnam as well as water to industries near the city. The project will also transfer 80 thousand million cubic feet (tmcft) of water from the Godavari to the Krishna basin, and includes a 960 MW hydel power project.

12. The project reservoir has live storage 75.2 TMCs at canal's full supply level of 41.15 meters (135 ft) MSL and gross storage of **194 TMCs** thereby enabling irrigation of **23,20,000 acres** (including stabilization of existing irrigated lands).
13. It is used as balancing reservoir due to deficit water in Krishna basin.
14. Fishy culture is also planned
15. It is also linking river Krishna and Penna river.
16. It is designed to provide 165T.M.C for Visakhapatnam, East, West Godhavari and Krishna district, 84 T.M.C Krishna River Diversion, 23.4T.M.C for Visakha Steel Plant and other industries.
17. Navigation is also planned. It will boost the state economy.
18. It is planned to develop tourism in large scale .The Papi hills are the major Land marks near the project site . There is a Papikonda National park. It became big tourism hub.
19. Water will be available for two crop seasons 68 TMCs of water will be available for the farmers for the second crop..
20. There will be no floods and sea water will not sink the villages. Sterile Lands become fertile. All Land come under crop Lands in the coastal regions.
21. There will be permanent solution to drinking water scarcity problems of vizag city.
22. Hydro electric plant gets sufficient water and to get 24 hours power supply for Andhra Pradesh.
23. These projects mitigate the risk for farmers with continuous supply for water notwithstanding the uncertain monsoons. The yield of the farm produce will be increased significantly.

Challenges

1. R.R package will be big problem. On an estimation of 276 villages and 44,547 families will be displaced from their places. It will be a tough task for the Government to provide permanent settlers for them. Take care of project affected 7 Mandal people. Talk to all project affected people and settle issues iambically.
2. Release necessary funds to complete project in time.
3. The project submerges several archeological sites, wild life sanctuaries and a coal deposits the government has to tackle this issue and minimize the damage for environment.
4. The project cost is reached 58,319 Crores; the central Government will give funds only 2014 estimates. It has to give require funds to complete the project in time.
5. There are also worries that the displacement caused by the project might lead to an influx into the Maoist-affected border villages in Chhattisgarh and Odissa.
6. It has had a history of trouble, given that it will displace mostly in Andhra, but also in Telangana, Odisha and Chhattisgarh, the last two of which have gone to court opposing the project. Andhra has agreed to build embankments to prevent submergence in Odisha and Chhattisgarh.

Conclusion

The project will fulfill the people requirements of irrigation, Drinking water, and power of Andhra Pradesh. It makes Andhra Pradesh the Rice Bowl of India. Seventy five years of dream of Andhra Pradesh people came to reality in this year. It is historical project and back bone to A.P. we will expect the people life style greatly effect after completion of this project. It stands A.P number one position in India by gaining economic development through agriculture. No doubt it will be wonderful project in the world like famous Three Gordges River of China. It will become boon to A.P. It will be recognize as Icon of the world. This project is a dream for the five **crore** people of Andhra Pradesh and life will become change due to this project.[7]

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నందామయా గురుడా...

బ్రహ్మంగారి పేరుచెబితే కాలజ్ఞాన తత్త్వాలు స్ఫురణకు వస్తాయి. దేశంలో ఎక్కడ ఏ వింత జరిగినట్టు తెలిసినా కాలజ్ఞానంలో బ్రహ్మంగారు ఏనాడో చెప్పారుగా అదే జరిగింది అనుకోవడం తెలుగునాట పరిపాటిగా మారిపోయింది. పోతులూరి వీరబ్రహ్మేంద్ర స్వామి రచనలన్నీ ప్రాథమికంగా కాలజ్ఞానాన్ని తెలుపుతూ, వాటి నడుమ వేదాంత తత్త్వాన్ని చెప్పడం వల్లనే అంతగా ప్రజాదరణ లభించింది.

డా. యల్లాప్రగడ మల్లికార్జునరావు

సత్యాన్ని వెతుకుతూ పోయి దాని ఆధారంగా ఉండే బ్రహ్మం ఇదేనని తెలుసుకోగలిగితే మానవ జీవితానికి అంతకు మించిన పరమార్థం లేదు. ధర్మాలన్నింటికీ మూలమైన వేదాల సారాలుగా నిలిచి ఉన్న ఉపనిషత్తులు చెప్పేది ఇదే. ఈ మాట అనుకోవడానికి, వినడానికి సులభంగానే ఉన్నా సత్యాన్ని వెతుకుతూ పోవడం, ఇదే కదా బ్రహ్మమని నిర్ధారించుకోవడం అంత తేలికైన పనికాదు. పండితులకు, జ్ఞానులకు అతి ప్రయత్నంమీద అది సాధ్యపడినా సామాన్యులకు ఓ రకంగా అసాధ్యమే. మరి సామాన్యులు బ్రహ్మాన్ని తెలుసుకుని, జీవిత లక్ష్యమైన మోక్షాన్ని పొందడం ఎలా? సామాన్యులు ఎప్పటికీ పునరపి జననం, పునరపి మరణం అనే తీరులో తిరుగుతూ ఉండిపోవడమేనా? అనే ప్రశ్నలకు బదులిస్తూ

సామాన్యులు కూడా సత్యాన్ని తెలుసుకోవచ్చు, బ్రహ్మజ్ఞానాన్ని పొందవచ్చు అని వివరించేవే బ్రహ్మంగారి తత్త్వాలు. కాలజ్ఞాని, దైవస్వరూపుడు అయిన పోతులూరి వీరబ్రహ్మేంద్ర స్వామి చెప్పిన తత్త్వాలే బ్రహ్మంగారి తత్త్వాలుగా లోకంలో ప్రచారంలోకి వచ్చాయి.

పదిహేడో శతాబ్దం మధ్యకాలం నుంచి బ్రహ్మంగారి కాలజ్ఞాన వచనాలు, గోవింద నామాలు, తత్త్వాలు, ద్విపదలు, పాటలు, కందార్ధ దరువులు, వచనాలు అన్నీ ప్రజల్లోకి చొచ్చుకు వెళ్లాయి. అభ్యుదయ భావాలతో నిండి వినడానికి మధురంగా, జ్ఞానసుబోధకంగా ఉండడమే బ్రహ్మంగారి తత్త్వాల ప్రత్యేకత. ఆయన సృష్టించిన ఇతర సాహిత్యం నిండా తత్త్వోపదేశంతో పాటు, ఆనాటి భాషా సౌందర్యం, పడికట్టు పదాలు కనిపిస్తాయి. సామాజిక చైతన్యం కలిగిస్తూ అస్పృశ్యత, మద్యపానం తదితర సామాజిక రుగ్మతలను దుయ్యబడుతున్నట్లుగా కనిపిస్తాయి ఆయన తత్త్వాలు. మత సామరస్యం, శాంతి కామనల అవసరాన్ని తెలియ చెబుతూ ఉంటాయి. అలాగే బ్రహ్మంగారి సాహిత్యంలో సామాజిక పరంగా ఆర్థిక సమానత్వం లాంటి అంశాల ప్రస్తావన కూడా కనిపిస్తుంది.

కాలజ్ఞాన తత్త్వాలు

బ్రహ్మంగారు చెప్పిన కాలజ్ఞానంలో తత్త్వాలు ఒక విభాగం. ఇవి మౌఖిక సాహిత్యంగా ఆనోట ఆనోట బహుళ ప్రచారంలో ఉన్నాయి. తత్త్వం అంటే పరమాత్మ అని, స్వభావం అని అర్థాలున్నాయి. పరమాత్మను గురించిన అనేకానేక అంశాలను గురించి గేయరూపంలో చెప్పినవే బ్రహ్మంగారి తత్త్వాలు. గేయరూపంలోనే కాకుండా పద్యపూర్వకంగా అనేక ఛందస్సుల్లో కూడా కాలజ్ఞాన తత్త్వరచన కనిపిస్తుంది. 'పోతులూరి వీరబ్రహ్మముగారి కాలజ్ఞాన తత్త్వములు' సంకలనంలో బ్రహ్మంగారి తత్త్వాలతో పాటు, ఆయన శిష్యులైన

సిద్ధయ్య లాంటివారి తత్త్వాలు కూడా కనిపిస్తాయి. కేవలం బ్రహ్మంగారి తత్త్వాలన్నీ ఒక వరుసలో మాత్రం ఎక్కడా కనిపించవు. కాలజ్ఞాన గ్రంథంలో వచనం, ద్విపద, జీవైక్యబోధ, సాజన్య పత్రికలు, గోవింద వాక్యాలు, తత్త్వాలు ఉన్న విషయాన్ని ఎందరెందరో పరిశోధకులు వివరించారు.

ఆత్మ పూజావిధి

గేయరూపంలో ముప్పై ఏడు తత్త్వాలు ప్రధానంగా కనిపిస్తాయి. ఈ గేయరూపంలో ఉన్న ఒక్కొక్క తత్త్వం వ్యావహారిక భాషలో సామాన్యులకు అర్థమయ్యేలా బ్రహ్మజ్ఞానాన్ని ప్రబోధిస్తూ ఉంటుంది. మొదటి తత్త్వంలోనే ఆత్మపూజ అనే విషయం కనిపిస్తుంది.

పూజకు నేనొస్తి బ్రహ్మపూజకు నేనొస్తి
పూజకు నేనొస్తి పున్నమ వెన్నెల కాయము
సిద్ధిని కలిపేటి వస్తువ
మనసునకు ఒక మాయరూపము
అగ్నిక్రోధము బుద్ధిగంధము చిత్తము
శిలాక్షతలు తీసుకురమ్మని ఘనుడు
వీరబ్రహ్మమునకు

ఈ తత్త్వంలో కుండలినిని ప్రేరేపించి సహస్రారానికి చేర్చడమే ఆత్మపూజగా వీరబ్రహ్మంగారు బోధించారు. మూలాధారం నుంచి పైకి ఉన్న ఆరుచక్రాలను దాటి నడినెత్తిన ఉన్న సహస్రారం దాకా చేరే యోగవిధానం ఇక్కడ ప్రస్తావితమై ఉంది. దానితో పాటుగా నాలుకను నాగపాశంగా, చూపులనే మంగళహారతిగా, చెవులు ముక్కు మొగ్గకళ్లు అంటే అర్ధనిమీలిత నేత్రాలను పూజాద్రవ్యాలుగా రూపాన్నే నైవేద్యంగా ఉంచి చేసే పూజ ఇది. పూజ చేసేటప్పుడు మోగించే గంటే ఉచ్ఛ్వాస నిశ్వాసాలు అనే ప్రాణవాయువుల జంట. ఇలా ఆత్మపూజ చేసి యోగపరంగా సిద్ధి పొందవచ్చనే విషయాన్ని మొదటి తత్త్వంలోనే అందించారు.

చిల్లరరాళ్లకు మొక్కుతువుంటే...

బ్రహ్మంగారు చెప్పిన తత్త్వాల్లో చాలాచోట్ల వినిపించే తత్త్వమిది. దీనిలో ఎంతో వాస్తవికత, హేతుబద్ధమైన ఆలోచనాధోరణి స్పష్టంగా కనిపిస్తాయి. వరుస క్రమంలో ఇది ఇరవై తొమ్మిదో తత్త్వం.

చిల్లర రాళ్లకు మొక్కుచునుంటే
చిత్తము చెడిపో నొరే యిరే
చిత్తము నందున చిన్మయ జ్యోతిని
చూచుచు నుండుట సరేసరే

ఈ తత్త్వంలో చిత్తంలో ఉన్న దేవుణ్ణి దర్శించగలగాలి కానీ భక్తి లేకుండా, సరైన నమ్మకం లేకుండా రాళ్లకు మొక్కితే లాభమేంటి అని సూటిగా ప్రశ్నిస్తూ జ్ఞానబోధ చేస్తున్నట్లు కనిపిస్తుంది. యోగసాధనను యజ్ఞంతో పోల్చారు. జ్యోతిలా వెలుగుతుంటాడు అని చెప్పారు. మానవ దేహంలో జఠరాగ్ని మధ్య సూక్ష్మమైన అగ్నిజ్వాల ఒకటి పైకి ఎగురుతూ ఉంటుంది. అది నల్లని మేఘంలోని మిణుకు మిణుకుమంటూ ప్రకాశించే మెరుపులా ఉంటుంది. మనిషి మనసు దైవ స్వరూపమైన ఆ పరంజ్యోతి మీద నిలపాలి అంటారు బ్రహ్మంగారు.

మనసా ఓ మనసా

ముప్పై నాలుగో తత్త్వంలో మనసు నిలకడకు సంబంధించిన విషయాలను బోధించారు. దీనిలో మంత్రపుష్ప ప్రస్తావన కనిపిస్తుంది.

కనకము దగ్గరకే పోయి కదలకే మనసా
కనకము దాటితే కలుగునే సేవా
చెడుగుణంబుల చిక్కి చెడిపోకే మనసా
చేరి సద్గురుని సేవింపవే మనసా

ప్రతి మనిషిలోనూ దేవుడుంటాడు. ఆయన మనిషి హృదయంలో

వీరగురుడు

పోతులూరి వీరబ్రహ్మేంద్రస్వామి వేదాంతానికి పునాది సంస్కరణవాదం. కాలజ్ఞాన ప్రబోధం చేయడం వెనుక ఆయన లక్ష్యం ప్రజలలో దేశభక్తిని రగిలించి, కర్తవ్యోన్ముఖులను చేయడమే. పదిహేడో శతాబ్దంలో జన్మించిన స్వామి బనగానపల్లె ప్రజలకు మహిమలు చూపి గురుఅవతారంగా కీర్తినందుకున్నారు. కలియుగంలో జరగబోయే ఎన్నో సంఘటనలు తెలిపారు. భక్తులను తరింపజేసే వీరనారాయణ మంత్రోపదేశం చేసి 'వీరగురు'డయ్యారు. 1693లో జీవ సమాధిలోకి ప్రవేశించారు. బ్రహ్మంగారి మఠంగా ప్రసిద్ధి పొందిన కడపజిల్లా కందిమల్లయ్య పల్లెలోని శ్రీవీరబ్రహ్మేంద్రస్వాములవారి మఠంలో వైశాఖ శుద్ధ దశమినాడు ఆరాధనోత్సవం వైభవంగా జరుగుతుంది. ఏటా శ్రీవీరబ్రహ్మేంద్రస్వాములవారి 32 రోజుల దీక్షను ధరించిన భక్తులు ఆరాధన సమయంలో దీక్షావిరమణ చేస్తారు. కర్ణాటక, ఆంధ్రప్రదేశ్, తెలంగాణ, తమిళనాడు, మహారాష్ట్ర వంటి అనేక రాష్ట్రాల నుండి భక్తులు ఈ ఉత్సవాలలో పాల్గొంటారు. మొదటిరోజు స్వామివారి సమాధి వద్ద విశేష పూజలు, ఆరాధనలు జరుగుతాయి. రెండోరోజు బ్రహ్మరథోత్సవం, మూడోరోజు మహాప్రసాద వినియోగం జరుగుతుంది. శ్రీస్వాముల కుమార్తె వీరనారాయణమ్మ వంశం వారు బ్రహ్మంగారి మఠానికి మఠాధిపతులుగా వ్యవహరిస్తున్నారు. ఆ పరంపరలో నేటి మఠాధిపతులు శ్రీవీరభోగ వసంత వేంకటేశ్వరస్వామి ఏడవతరం వారు.

కాలజ్ఞాన విశేషాలు

ఏ వింత జరిగినా, విద్ధూరం చూసినా అంతాబ్రహ్మంగారు కాలజ్ఞానంలో చెప్పినట్లే జరిగిందని అంటూవుంటారు. కాలజ్ఞాన విశేషాలలో కొన్ని...

- రాచరికాలు,రాజుల పాలనా నశిస్తాయి.
- నీళ్లతో దీపాలు వెలిగిస్తారు.
- చిత్రవిచిత్రమైన యంత్రాలు వస్తాయి. కానీ చావుపుట్టుకలు మాత్రం కనిపెట్టలేరు. సృష్టిని మార్చటానికి అనేక ప్రయత్నాలు చేస్తారు.
- ఎద్దులు లేకుండానే బళ్లు నడుస్తాయి. ధూమ శకటాలు, ఆవిరితో నడిచే రవాణా సాధనాలు (రైలు, బస్సు వంటివి) వస్తాయి. ఆకాశంలో ఎగిరే పక్షివాహనాలు కూలి అనేకులు మరణిస్తారు.
- బంధుత్వాలు, బాంధవ్యాలు డబ్బుముందు మంటకలిసిపోతాయి.
- ఏకు చేతబట్టి, దేశాన్ని ఏకం చేసి స్వరాజ్య స్థాపన చేసే నాయకుడు గ్రంథి అనేపేరుతో వస్తాడు.
- తెరమీది బొమ్మలు గద్దెలెక్కుతాయి. రంగులు చూసి ప్రజలు మోసపోతారు.
- కలియుగాంతంలో యాగంటి బసవన్న రంకె వేస్తాడు.
- కృష్ణవేణి కనకదుర్గమ్మ ముక్కెరను అందుకుంటుంది. అలా అందుకున్న రోజు జలప్రళయం వస్తుందని చెబుతారు.

చైతన్యం పెంచేం...

యోగనిద్ర

అందరూ కోరుకునేది ఆనందకరమైన జీవితమే! ఆ లక్ష్యాన్ని సాధించడానికే ఎవరికివారు వారిదైన పద్ధతిలో ప్రయత్నిస్తారు. అయితే మన సనాతన సంప్రదాయంలో యోగశాస్త్రం అటువంటి పద్ధతుల్ని కూలకషంగా చర్చించింది. ఆ శాస్త్రం ప్రతిపాదించిన వాటిలో అద్భుతమైనది యోగనిద్ర. అనేక శారీరక, మానసిక సమస్యలకు సమాధానం మనకు యోగనిద్రలో లభిస్తుంది.

డా. యల్లాప్రగడ మల్లికార్జునరావు

యోగసాధనలో ప్రధానాంశం మనసును నిలువరించడం. దీన్నే చిత్తవృత్తి నిరోధం అంటారు. అంటే మనసును స్థిరీకరించుకోవడం. చంచలమైన మనసును అదుపు చేసుకోగలిగితే చాలు... ఆనందసాధనకు అదే తొలిమెట్టవుతుంది. ఈ విషయాన్ని గురించి పతంజలి మహర్షి తన యోగశాస్త్రంలో వివరంగానే చెప్పాడు. ఆయన విశ్లేషణల్లో అతి ముఖ్యమైన అంశం యోగనిద్ర.

యోగనిద్ర అంటే గాఢనిద్రకు సంబంధించిన ఒక చేతనావస్థ. పనీపాటూ లేకుండా సోమరితనంగా నిద్రపోవడం, పని ఎక్కువై ఆదమరిచి నిద్రపోవడం కాదు. నిద్రకు సంబంధించిన చేతనావస్థ అంటే యోగసాధనలో ఒక ఉన్నతమైన స్థితి. అదెలాగంటే తగినంత నిద్రపోయి మేల్కొన్న తర్వాత ఒక వ్యక్తి హాయిగా హుషారుగా ఉండడం అందరికీ కనిపించే సాధారణ అంశం. ఇది ఎవరికి వారికి స్వానుభవంలో ఉండే అంశమే. అయితే ఇలాంటి హుషారైన స్థితిని సాధకుడికి సంపాదించి పెట్టేదే యోగనిద్ర.

కొత్తతరం ఆచరిస్తోంది

యోగనిద్రను సాధించి ప్రజ్ఞానమైన బ్రహ్మలో లీనమయ్యే వారు దేవతలు. ఇంకా రుషులు, మునులు ఎందరెందరో ఉన్నారు. వారిలో అందరికీ పరిచితమైన శ్రీకృష్ణ పరమాత్మ, ఆదియోగి అయిన శివుడు మొదటి వరుసలో కనిపిస్తారు. మహాభారతంలోని పలు సందర్భాలలో శ్రీకృష్ణుడు యోగనిద్రా స్థితిలో ఉన్నట్లు ఉదాహరణలున్నాయి. ఈ స్థితి అనంతరం ఆ మహనీయులు నెరవేర్చిన కార్యాలు యోగసాధకులకు స్ఫూర్తిని కలిగిస్తాయి.

యోగనిద్ర ఆధునిక మానవులకు కూడా సులభంగానే సాధ్యమవుతుంది. అమెరికా దేశ సైన్యం యుద్ధంలో పాల్గొనే ముందు, పాల్గొన్న తర్వాత కూడా యోగనిద్రను సాధన చేసి మానసిక ఒత్తిడిని, శారీరక బాధను ఉపశమింప చేసుకుంటున్నాయని పలు పత్రికలు ప్రస్తావించాయి. ఇప్పుడిప్పుడు పాశ్చాత్యులు, దేశీయ యువకులు యోగనిద్రవైపు ఎక్కువ మొగ్గు చూపుతున్నారు. మన సనాతన సంప్రదాయంలో దీనిగురించి విస్తృతమైన చర్చే జరిగింది. దానికి సాక్ష్యం మాండూక్యోపనిషత్తులో కనిపిస్తుంది. ఈ ఉపనిషత్తు మిగిలిన ఉపనిషత్తుల కంటే నిడివిలో చిన్నదే అయినా సందేశం ఇవ్వడంలో మాత్రం చాలా పెద్దదిగా కనిపిస్తుంది. మాండూక్యోపనిషత్తులో ప్రజ్ఞ అనే విషయాన్ని గురించి వివరణ ఉంది. విశ్లేషిస్తే ప్రజ్ఞ అనేది యోగనిద్రతో సంబంధం ఉన్నదిగా కనిపిస్తుంది. యోగనిద్ర ద్వారా మనస్సు శాంతస్థితికి వస్తుంది. అలా వచ్చిన శాంతస్థితి మనస్సుకు ఏకాగ్రతను ఇస్తుంది. ఆ ఏకాగ్రత ద్వారానే బ్రహ్మస్వరూపమైన ప్రజ్ఞానాన్ని సొంతం చేసుకోవడానికి వీలవుతుంది. యోగనిద్రకు ఇంతటి శక్తి ఉంది.

సూటిగా చెప్పాలంటే...

యోగాభ్యాసంలో మహోన్నతమైన సమాధిస్థితిని పొందడానికి ఉపకరించే ప్రధాన సాధనమే యోగనిద్ర. దీనిలో పంచ జ్ఞానేంద్రియాలైన చర్మం, కళ్లు, చెవులు, నాలుక, ముక్కు అనే అయిదింటిలో కేవలం వినికిడి మాత్రమే చేతనావస్థలో ఉండి, మిగిలిన నాలుగూ అంతరావస్థకు చేరుతాయి. అంటే సాధకుడికి కేవలం గురువు బోధించాలి లేదా ఇంతకు పూర్వం బోధించినది మాత్రమే వినిపిస్తూ ఉంటుంది. అంటే మనస్సు ఆ

గురుబోధ మీద మాత్రమే లగ్నమై ఉంటుంది. దాన్నానుసరించి అతడి యోగసాధన స్థితి నడుస్తుంటుంది. అలా చెవులు వినపడడం తప్ప కళ్లకు ఏదేదో కనిపించడం, చర్మానికి స్పర్శ తెలియడం, నాలుకకు రుచి తగలడం ఇలాంటివేమీ ఉండవు. ఇలాంటి స్థితినే నిద్రపోతూ మేల్కోవడం అంటారు. ఇక్కడ చేతనావస్థలో ఉండి గురుబోధను అనుసరిస్తున్న చెవులు తప్ప మిగిలిన ఇంద్రియాలన్నీ నిద్రాస్థితిలో ఉంటాయి. యోగనిద్ర పరిధి అయిదు నిమిషాల నుంచి ప్రారంభమవుతుంది. అవసరాన్ని బట్టి నిడివి పెరగడం, తగ్గడం ఉంటాయి. గరిష్టంగా గంటకాలం యోగనిద్రా స్థితిని సాధించవచ్చు.

బహుళ ప్రయోజనాలు

మేల్కొన్న స్థితిలోనే సంపూర్ణ నిద్రవల్ల కలిగేటంత విశ్రాంతిని పొందడాన్ని సమాధి అంటారు. సాధకుడు దేనిని ధ్యానిస్తున్నాడో ఆ ధ్యానించే వస్తువుకు, తనకు మధ్య తేడాలేదనే తాదాత్మ్య భావన కలుగుతుంది. ఇలాంటి స్థితివల్ల యోగులకు కావలసిన ఆనందం దక్కే మాట నిజమే. కానీ సామాన్య ప్రజలకు యోగనిద్ర వల్ల కలిగే ప్రయోజనం ఏమిటి అని కొందరు ప్రశ్నిస్తారు. ఆ ప్రశ్నకు కూడా యోగశాస్త్రం సమాధానాన్ని సిద్ధపరిచే ఉంచింది. దర్శనమో లేక మోక్షమో చేకూరినట్టు సామాన్య ప్రజలకు మానసిక పరిపక్వత, విశేష జ్ఞానం సమకూరుతాయి. గురువు చెప్పినట్లుగా సాధన చేస్తే మనసు కేవలం ఓ విశేషమైన అంశంపై లగ్నమవుతుంది. మనసుకు, శరీరానికి సంబంధించిన ఇతరత్రా బరువులు, బంధాలు అన్నీ ఒక్కొక్కటిగా దూరమవుతాయి.

ఇలా చేయాలి....

యోగనిద్ర పరిధి గరిష్టంగా ఒక గంటకాలం మాత్రమే. యోగనిద్రను శవాసనం ద్వారా చేయవచ్చు. సాధకుడు నేలమీద వెల్లకిలా శవంలాగా పడుకోవాలి. పంచ జ్ఞానేంద్రియాల్లో చెవులను తప్ప మిగిలిన నాలుగింటినీ అంతర్ముఖీనం చేయాలి. అంటే ఆ నాలుగింటినీ నిద్రాస్థితికి చేర్చాలి. కేవలం చెవులతో మాత్రమే వింటూ ఉండాలి. గురువు చెబుతున్న మాటలు లేదా ఇంతకుముందే గురువు చేసిన ఉపదేశాలు మాత్రమే వినపడుతూ ఉండాలి. ఆ ఉపదేశాల మీద మనసు లగ్నం కావాలి. ఇలా సాధన చేస్తే నిద్రపోతూ చైతన్యవంతంగా ఉండడం వీలవుతుంది. ఇదే యోగనిద్ర. శవాసన విధానంలోనే కాకుండా ఎక్కడ అనువుగా ఉంటే అక్కడ కూర్చుని కూడా యోగనిద్రను సాధన చేయవచ్చు. ఈ స్థితిని సాధించగలిగితే శారీరక, మానసిక సమస్యల నుంచి ఉపశమనం తేలిగ్గా లభిస్తుంది.

యోగనిద్రను పొందినవారు మానసిక, శారీరక బరువులు, బాధలు దూరమై యోగనిద్ర నుంచి బయటకు రాగానే ఎంతో హాయిగా ఉంటుంది. అలా హాయిగా ఉన్నస్థితి ఎక్కువ పని చేయడానికి, చురుకుగా విషయాలను విశ్లేషించి మంచి నిర్ణయాలు తీసుకోవడానికి సహకరిస్తుంది.

మనసు తేలికపడ్డ స్థితిని పొందిన తర్వాతనే రుషులు గొప్ప సంహితలను, శాస్త్రాలను రచించారు. యోగనిద్రా సాధన వల్ల చాలా ప్రయోజనాలున్నాయని ఆధునిక మనస్తత్వ శాస్త్రవేత్తలు, వైద్యులు వివరిస్తున్నారు. కొద్దిపాటి కాలంలోనే సమకూరే విశ్రాంతి వల్ల మనసును కలవర పరుస్తూ శరీరాన్ని బాధపెట్టే భయాలు, ఆందోళనలు, తీవ్రమైన తలనొప్పి, కళ్లు తిరగడం, ఛాతీనొప్పి, నాడి తీవ్రంగా కొట్టుకోవడం, విపరీతంగా చెమటలు పట్టడం, పొత్తి కడుపు నొప్పి వంటి సమస్యలు తగ్గుముఖం పడతాయి. 1950, 60 దశకాల్లో ఉన్న యోగగురువులు శివానంద సరస్వతి, సత్యానంద సరస్వతిలాంటి యోగగురువులు ఈ యోగనిద్రా సాధన గురించి బాగా ప్రచారం చేశారు.

వాల్మీకి తరువాత రామాయణ సుధను ఎందరెందరో కవులు అందిపుచ్చుకున్నారు. కవి పండితులే కాదు జానపదులు సైతం రామాయణాన్ని చెప్పారు. రామాయణంలోని అన్ని ఘట్టాలను తమ జీవితాలతో సరిపోల్చుకున్నారు. తమ ఇంట బిడ్డ పుడితే రాముడే పుట్టినట్టు మురిసిపోయారు. ఇద్దరు అన్నదమ్ములు ఒకచోట చేరితే వీరు రామలక్ష్మణులే సుమా అని ఆశీర్వదించారు. రామాయణాన్ని తమ జీవితాలకు అద్దంలా భావించుకున్నారు. తరువాతి తరాల వారికి విలువైన ఆస్తిలా అందించారు.

డా. యల్లాప్రగడ మల్లికార్జునరావు

లాలి పరమానంద

రామాయణం భారతీయుల హృదయస్పందన. తొలినాళ్ల నుంచి నేటిదాకా రాముడన్నా, రామకథన్నా మనవారు ప్రాణం పెడతారు. ఊరూరా రామాలయాలు, వీధివీధినా శ్రీరామనవమి కల్యాణాలు మన పట్టున జరుగుతూనే ఉంటాయి. రామనామ మాధుర్యంతో పాటు రామ సుగుణాలే అందుకు కారణం. లోకంలో సుగుణాలన్నీ కలబోసిన వ్యక్తి ఎవరైనా ఉన్నారా నారదుణ్ణి అడిగాడు వాల్మీకి. అడిగిన ప్రశ్నే గుక్కతిప్పుకోలేనంత పెద్దదిగా ఉంటుంది. ఈ లోకంలో గుణవంతుడు, యుద్ధంలో శత్రువుని ధైర్యంగా జయించగలిగిన వాడు, ధర్మాత్ముడు, చేసినమేలు మరువని వాడు, నిరంతరం సత్యాన్నే పలికేవాడు, అనుకున్నపనిని దృఢ సంకల్పంతో నెరవేర్చేవాడు, సర్వభూత దయ కలిగినవాడు, విద్వాంసుడు, సమర్థుడు, చూడడానికి అందంగా ఉండేవాడు, కోపాన్ని జయించినవాడు, అసూయ లేకపోవడం లాంటి పదహారు సద్గుణాలు కలిగిన వారు ఎవరైనా ఉన్నారా అని. అందుకు సమాధానంగా నారదుడు, "ఉన్నాడయ్యా ఉన్నాడు. ఒక్కడే ఒక్కడు ఉన్నాడు. ఇక్ష్వాకు వంశంలో పుట్టాడు. ఆ మహానుభావుడి పేరే రాముడు. అపారమైన సంకల్ప శక్తి గలవాడు. ఇంద్రియనిగ్రహం, సర్వవిద్యా ప్రావీణ్యం, ఐశ్వర్యం, శత్రువులను జయించగలిగే బలం, ప్రపంచాన్ని పోషించగలిగే శక్తి ఉన్నవాడు. సముద్రమంత గాంభీర్యం, హిమాలయ పర్వతమంత ధైర్యం ఉన్న ఉత్తముడు రాముడు. ఆయన ఎవరో కాదు సాక్షాత్తూ వైకుంఠవాసుడైన శ్రీమహావిష్ణువే" అని రామచరితాన్ని సంక్షిప్తంగా చెప్పాడు. వాల్మీకి రచించాడు. ఆ తరువాత ఎందరో కవులు తమ జ్ఞానబలం కొద్దీ మరల మరల రామాయణం చెపుతూనే వచ్చారు. మధ్యయుగంలో ప్రారంభమైన తెలుగు అనువాద రామాయణ రచన నేటికీ కొనసాగుతూనే ఉంది. మరల నిదేలయన్న... పద్యంలో విశ్వనాథ చెప్పినట్లు రోజూ తిన్న అన్నమే తింటున్నాం. చేసిన సంసారమే చేస్తున్నాం. మా భక్తి రచనలు మావిగాన మళ్లీమళ్లీ రామాయణం చెప్పుకుంటూనే ఉంటాం అన్న ధోరణిలో ఆ ధార వస్తూనే ఉంది. తెలుగులో వచ్చిన రామాయణాలలో ఆతుకూరి మొల్ల రచించిన మొల్ల రామాయణం, కంకంటి పాపరాజు ఉత్తర రామచరితం, గోనబుద్ధారెడ్డి రంగనాథ రామాయణం, విశ్వనాథ సత్యనారాయణ రామాయణ కల్పవృక్షం, వావిలికొలను సుబ్బారావు మందరం ప్రసిద్ధంగా కనిపిస్తాయి. తులసీదాసు రచించిన రామాయణాన్ని భారతీయులందరూ నెత్తిన పెట్టుకున్నారు.

రామచరిత మానసంలో...

అన్ని రామాయణాలలోనూ రామజనన ఘట్టాన్ని ఎంతో అద్భుతంగా వర్ణించారు.

రాముడు పుట్టిన సమయం ఎంత గొప్పదో, పవిత్రమైనదో జ్యోతిష శాస్త్రాన్ని ఉదహరిస్తూ చెప్పిన సందర్భాలున్నాయి. చైత్రశుద్ధ నవమినాడు పునర్వసు నక్షత్రాన కౌసల్య రాముణ్ణి ప్రసవించింది. అలాగే పుష్యమీ నక్షత్రంలో కైకేయికి భరతుడు, ఆశ్లేష నక్షత్రంలో సుమిత్రకు లక్ష్మణ శత్రుఘ్నులు కలిగారు. ఆ శుభవేళ అయోధ్యా నగర పౌరులు ఉత్సవాలు చేసుకున్నారు. వీధులన్నీ జనంతోనూ, ఆనందంగా నాట్యం చేసే నర్తకులు, గాయకులతోనూ కిటకిటలాడాయి. అదంతా ప్రజల ఉత్సాహం అయితే రాజైన దశరథుడు అంతులేని గోదానాలు, అన్నదానాలు చేయించాడు. రామజనన వేళ ఒక సంతోషానంద పవిత్రోత్సవం అంతటా జరిగింది. మహాకవి తులసీదాసు రామజనన ఘట్టాన్ని బాలకాండ 190వ దోహాలో...

జోగ లగన గ్రహ బార తిథి, సకల భఏ అనుకూల

చర అరు అచర హర్షజుత రామ జనమ సుఖమూల

లగ్న, గ్రహ, తిథి, వార యోగాలన్నీ అనుకూలంగా ఉన్నాయి. ఆ సమయాన సృష్టిలోని ప్రాణులన్నీ ఆనందంతో ఉన్నాయి. ఇంతటి ఆనందానికి కారణం ఆ సమయాన శ్రీరాముడు జన్మించడమే అంటాడు. ఆ దోహాను అనుసరిస్తూ చెప్పిన చౌపాయిలో రామజనన శుభముహూర్తాన్ని మరింతగా వర్ణించాడు మహాకవి. అది పవిత్ర చైత్ర శుద్ధ నవమి తిథి. మధ్యాహ్న సమయం. అభిజిత్ లగ్నం. ఎక్కువ చలిగానీ, వేడిగానీ లేదు. సర్వలోకాలకు ప్రశాంతిని చేకూర్చే సమయమది. చల్లని గాలులు మనోహర పరిమళాలను వెదజల్లుతున్నాయి. దేవతలంతా ఆనందిస్తున్నారు. సజ్జనుల మనసులు ఉత్సాహ భరితాలయ్యాయి. పర్వతాలు మణిమయ కాంతులను విరజిమ్మసాగాయి. వృక్షాలు నానావిధ పుష్పాలతో కళకళలాడుతున్నాయి. నదులన్నీ అమృత సమాన ప్రవాహాలతో నిండాయి. అలా వివిధ వృక్షాల మీద సుమశోభలు, పర్వతాల మీద ఉన్న మణుల కాంతులు, నదీప్రవాహ తరంగాల తళతళలు కనువిందు చేస్తుండగా ప్రకృతి అంతా ఒక అపూర్వ శోభావిలసితమై చూడముచ్చటగా ఉంది. భగవంతుడు అవతరించే సమయం ఆసన్నమైందని గ్రహించి బ్రహ్మాది దేవతలు తమతమ వాహనాలెక్కి అయోధ్యకు తరలివచ్చారు. అప్పుడక్కడి నిర్మల ఆకాశం దేవతల సమూహాలతో కిటకిటలాడింది. గంధర్వులు భగవంతుడి గుణగణాలను గానం చేయసాగారు. అంజలి ఘటించి పుష్పవర్షాలను కురిపించారు. రామజనన వేళ ఆకాశంలో నగారాలు మోగాయి. దేవతలు, నాగులు, మునులు భగవంతుతుడిని వేనోళ్ల పొగుడుతూ కీర్తించారు. ఇది రామచరిత మానసంలో రామజనన ఘట్ట వర్ణన.

రంగనాథ రామాయణంలో...

తెలుగు సాహిత్యంలో మణిపూస లాంటిది రంగనాథ రామాయణం. దీని రచయిత గోన బుద్ధారెడ్డి. తన తండ్రి విట్ఠల ధరణీశుని పేరుమీద దీనిని వెలువరించాడు. ఈ ద్విపద కావ్యంలో కూడా రామజనన ఘట్టాన్ని వర్ణించిన తీరు మనోహరంగా కనిపిస్తుంది.

మహి పునర్వసు తార మధ్యాహ్న వేళ
గ్రహ పంచకము ఉదగ్రస్థితి తనర
తొలగక గురుడు చంద్రుడు కూడియుండ
లలిత కర్కాటక లగ్నంబునందు
సర్వలోకాధారు జగదేకవీరు శర్వాది దేవతా సంస్తూయమాను
దివ్యలక్షణ కళాదేదీప్యమాను నవ్యయు నసమాను నార్తార్తిహరణు
భవ్యు చిదానందు పరమకల్యాణు దివ్యుల రక్షించు దీనార్తి హరణు
గుణగణాలంకారు గురుకీర్తిహారు ఫణిరాజశయను శ్రీపతి హృషీకేశు
ఆ కమలోదరు నర్ధాంశమునను కాకుత్స్థ కులు రాము కనియె కౌసల్య

అదితి ఇంద్రుని కన్న అనువున తూర్పు, సుదతి చంద్రుని కన్న చొప్పున అంత

రామజనన వేళ గ్రహ విశేషాలు చెప్పడమే కాకుండా, రామచంద్రుని రూపవర్ణన, గుణవర్ణన కూడా చేస్తాడు కవి. అదితి ఇంద్రుని కన్నట్లు, తూర్పుసుదతి చంద్రుణ్ణి కన్నట్లు కౌసల్య రాముణ్ణి కన్నది.

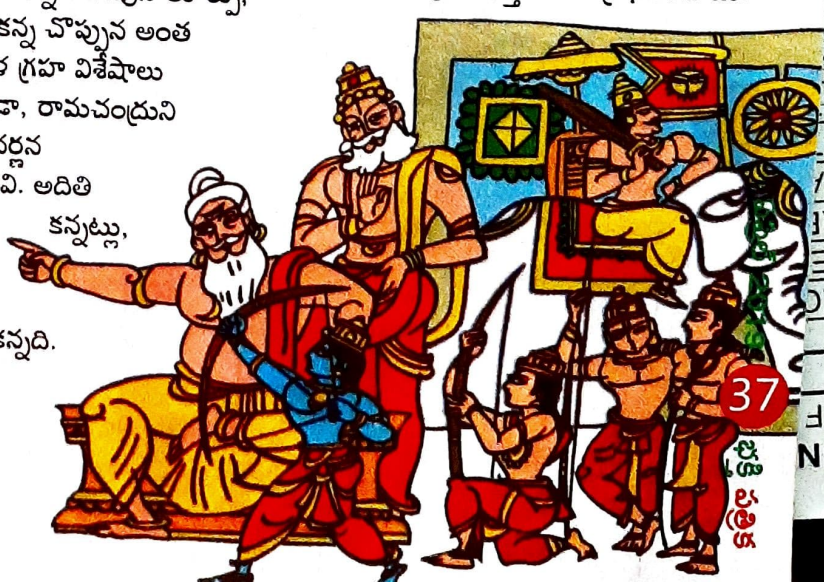
రామాయణ కల్పవృక్షంలో..

కల్పవృక్ష కవి శ్రీరామ జనన ఘట్టాన్ని మహాద్భుత వర్ణనలతో నింపారు.

పూర్వమిన్ని యుషఃకాలములను నేటి
నవమి యే పుణ్యకాలమో! తవిలి ఈ స్వ
భాను వే నోము నోచనో? యైన చైత్ర
శుక్ల పక్షంబు లెంతటి శోభగలవో!
చిత్రభాను నామ సంవత్సర

శిశిరకాలం పూర్తయింది. స్వభాను చైత్రం ప్రవేశించింది. నెలలు నిండిన కౌసల్యను చూడడానికి శుక్ల సప్తమినాడు శాంతాదేవి వచ్చింది. "అమ్మా! ఎల్లుండి నీకు ప్రసవమవుతుందట. నీ కడుపున శ్రీహరి పుడతాడట. నా భర్త, మునిజన బృందంతో హరిని చూడడానికి వచ్చారు. నేను నిన్ను చూడడానికి వచ్చాను" అన్నది.

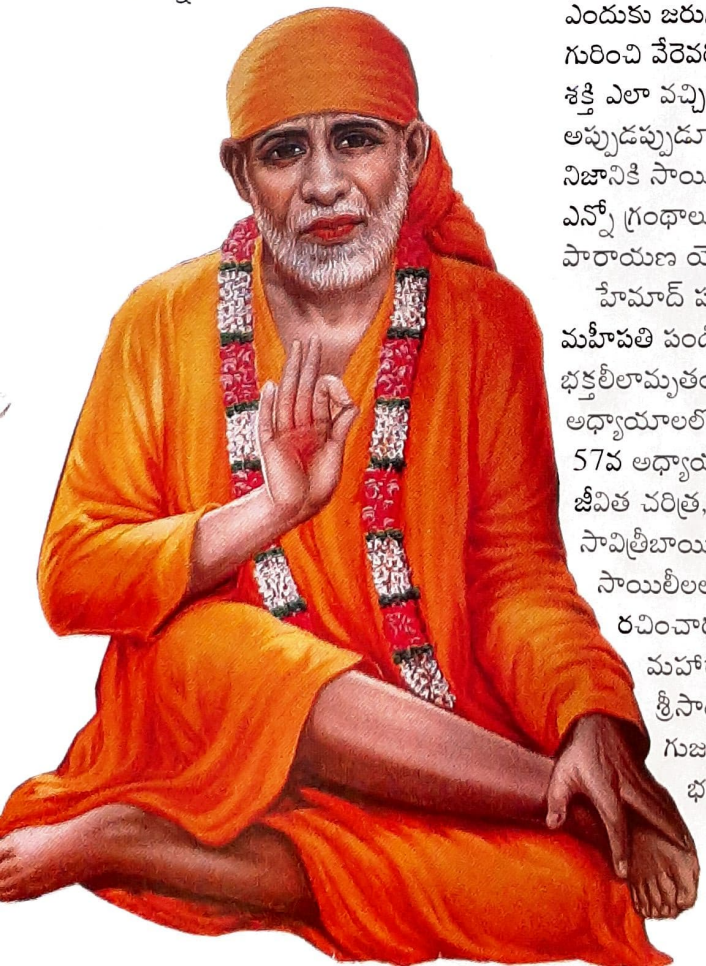
అంతకు ముందు కూడా ఎన్నో చైత్రమాసాలు వచ్చాయి. శుక్లపక్ష నవమీ పుణ్యకాలాలు ఎన్నెన్నో గడిచాయి. కానీ ఈ స్వభాను ఉషఃకాలం వాటన్నిటి కంటే శోభాయమానంగా ఉంది. నాటి ఉదయాన్నే కౌసల్య, సుమిత్ర, కైకేయిలకు నొప్పులు అధికమైనాయి. ఉన్నట్టుండి ఆకాశం నుంచి పూలజల్లు మాదిరిగా చిలుప వానజల్లు బిలబిల వచ్చింది. కౌసల్యకు మినహా మిగిలిన వారికి ప్రసవ సమయం వాయిదా పడింది. ప్రసూతికి ఏర్పాట్లు జరుగుతున్నాయి. గంగాళాలతో కాస్తున్న నీళ్లు ఉడుకులెత్తుతూ తెర్లుతున్నాయి. గ్రహమండలం మాత్రం కదలక మెదలక స్థిరంగా దేవదేవుడు అవతరించే సమయాన్ని కాచుకున్నాయి. సూర్యుడు నడినెత్తికి వచ్చాడు. నగరి మొరుసు మధ్యాహ్న ఘంటారవం మోగింది. అటు ఘంటారావం వినిపించింది. ఇటు శీర్షోదయం అయింది. కర్కాటక లగ్నం నిష్కర్కగా నిలబడిన సమయాన పురుషోత్తముడు ప్రభవించాడు.



సమర్థ సద్గురు

డా. యల్లాప్రగడ మల్లికార్జునరావు

శ్రీసాయి సచ్చరిత్రను పారాయణ చేస్తే చాలు... సాయి భక్తులకు అనుకున్నది నెరవేరుతుంది. అలా ఎందుకు జరుగుతోంది? సాయిని గురించి వేరెవరో రాసిన దానికి అంత శక్తి ఎలా వచ్చింది? అనే సందేహాలు అప్పుడప్పుడూ కలుగుతుంటాయి. నిజానికి సాయి సచ్చరిత్ర కంటే ముందు ఎన్నో గ్రంథాలున్నాయి. కానీ ఆ గ్రంథానికే పారాయణ యోగ్యత లభించింది.



హేమాద్ పంత్ కంటే ముందు మహీపతి పండితుడు రచించిన భక్తలీలామృతంలోని 31, 32, 33 అధ్యాయాలలోనూ, సంత్ కథామృతంలోని 57వ అధ్యాయంలోనూ సాయిబాబా జీవిత చరిత్ర, బోధనలు ఉన్నాయి. సావిత్రీబాయి రఘునాథ్ టెండుల్కర్ సాయిలీలలపై ఒక చిన్నపుస్తకం రచించారు. అలాగే దాసగుణ మహారాజ్ మధురంగా ఉండే శ్రీసాయి పాటలను రాశారు. గుజరాతీ భాషలో అమీదాస్ భవానీ మెహతా అనే భక్తుడు శ్రీసాయి కథలను ముద్రించారు. సాయి సచ్చరిత్ర రచనకు ముందు అన్నాసాహెబ్ దాభోళ్కర్ వీటన్నింటినీ నిశితంగా పరిశీలించారు. సాయిబాబా జీవితచరిత్ర సముద్రమంత విశాలమైనది, లోతైనది. ఆ సముద్రం భక్తి జ్ఞానాలు అనే మణులున్న దివ్యసముద్రం. అందరూ ఆ పవిత్ర సముద్రంలో మునిగి కావలసినదానిని వెలికి తీసుకోవచ్చు. ఇతరులకు పంచిపెట్టవచ్చు. శ్రీసాయి జీవితానికి సంబంధించిన నీతిబోధకమైన కథలు, లీలలు ఎప్పుడూ తాజాగా, ఆశ్చర్యాన్ని కలిగిస్తూ ఉంటాయి. వాటిని చదివిన వారి మానసిక విచారాన్ని, అశాంతిని పోగొట్టి, శాంతిని సమకూరుస్తాయి. ఈ లోకానికి, పరలోకానికీ కావాల్సిన జ్ఞానాన్ని, బుద్ధిని ఇస్తూ ఉంటాయి. బాబా ప్రబోధాలను విని వాటిని మననం చేసుకున్న భక్తుల కోరికలు తీరుతుంటాయి. బాబాను సమాధికి ముందు ఎలా ఉండేవాడో చూడని భక్తులకు కళ్లకు కట్టించింది హేమాద్ పంత్. కేవలం సాయిబాబానే తనను ఈ పనికి ప్రోత్సహించారని దాభోళ్కర్ అంటారు. అహంకారాన్ని బాబా పాదాల మీద ఉంచి శరణు అన్నందు వల్లనే తన పని సులువైందని స్పష్టం చేశారు.

సకలమూ నిండివున్న దివ్యశక్తిగా, సర్వమూ ఆవరించి ఉన్న భవ్యదీప్తిగా శ్రీసాయిని అందరూ కీర్తిస్తుంటారు. అది నిజమే అని ఋజువు చేస్తోంది సాయి సచ్చరిత్ర రచించిన హేమాద్ పంత్ వృత్తాంతం. పెద్దగా శాస్త్రజ్ఞానం కానీ, ఇతరత్రా గొప్ప విషయాలమీద అంతగా అవగాహన కానీ లేని ఓ సాధారణ వ్యక్తి అయిన అన్నా సాహెబ్ దాభోళ్కర్ అనే వ్యక్తికి శిరిడీ సాయిబాబా పెట్టిన పేరు హేమాద్ పంత్.

ఆ పేరుకు అసలు రూపం హేమాద్రి పండితుడు. దేవగిరిని యాదవ వంశరాజులు పాలించే రోజుల్లో హేమాద్రి పండితుడు వారికి ప్రధాన అమాత్యునిగా ఉండేవారు. భారతీయుల పండుగలను గురించి వివరించిన చతుర్వర్గ చింతామణి ఆయన రచనే. రాజప్రశస్తి అనే గ్రంథాన్ని కూడా హేమాద్రి పండితుడు రచించారు. మోడి అనే భాషను, ఒక నూతన గణిత విధానాన్ని కనిపెట్టారు. అటువంటి గొప్ప జ్ఞాని పేరును సాయి అన్నా సాహెబ్ కు పెట్టారు. సముద్రాల లోతును కొలవవచ్చు. ఆకాశాన్ని ఒక వస్త్రంలో మూటకట్టినా కట్టవచ్చు. కానీ ఒక యోగీశ్వరుడి చరిత్రను రాయడం ఎంతో కష్టం. ఆ కష్టాన్ని గురుకృపతో అధిగమించిన వాడే హేమాద్ పంత్.

నేనే రాసుకుంటా....

జ్ఞానేశ్వర్ మహారాజ్ ఒక మాట అంటుండేవారు. యోగుల చరిత్రలను రాసిన వారిని భగవంతుడు ప్రేమిస్తారు అని. అంతేకాదు ఏ భక్తులు యోగుల చరిత్రలను రాయాలని కుతూహల పడుతుంటారో, ఆ భక్తుల కోర్కెలు నెరవేరేటట్లు వారి గ్రంథరచన కొనసాగేటట్లు ఆ యోగులే ఎన్నెన్నో మార్గాలు చూపిస్తుంటారు అని. అసలు ఆ యోగులే అలాంటి రచయితలను ప్రేరేపిస్తారు. ఆ రచన నెరవేరడానికి భక్తుణ్ణి కేవలం కారణమాత్రునిగా చేసుకుంటారు. ....అంతకు ముందు ఎప్పుడో ఈ మాటలు విన్నారు అన్నాసాహెబ్. తాను సాయి సచ్చరిత్ర రాయాలనుకున్నప్పుడు బాబా అనుమతి కోరారు. ముందుగా ఆ విషయాన్ని సాయి ఆంతరంగికుడైన శ్యామాకు చెప్పారు.

శ్యామా కూడా సానుకూలంగా స్పందించి బాబాతో ఈ విషయం చెప్పారు. "ఈ అన్నాసాహెబ్ మీ జీవిత చరిత్రను రాయాలని కాంక్షిస్తున్నారు.... నేను భిక్షాటన చేస్తూ జీవించే ఫకీరుని. నా జీవిత చరిత్ర రాసే అవసరం ఏముందని మాత్రం మీరు అనవద్దు. మీరు సమ్మతించి సహాయపడితే ఆయన రాస్తారు. మీ కృప మాత్రమే ఆయన సంకల్పాన్ని సిద్ధింప చేస్తుంది. మీ అనుమతి, ఆశీర్వాదం లేకపోతే ఏదీ జయప్రదం కాదు" అని శ్యామా చెప్పారు.

ఆ మాటలు వినగానే బాబా మనసు కరిగింది. వెంటనే ఎదురుగా భక్తితో నమస్కరిస్తూ నిలుచున్న అన్నాసాహెబ్ కు ఊదీప్రసాదం పెట్టి ఆశీర్వదించారు. శ్యామా వైపుకు తిరిగి, "నా కథలను, అనుభవాలను పోగుచేయమని చెప్పు. అక్కడక్కడ కొన్ని ముఖ్యవిషయాలను టూకీగా రాయమను. నేను సహాయం చేస్తా. వాడు నిమిత్తమాత్రుడే. నా జీవిత చరిత్రను నేనే రాసి నా భక్తుల కోర్కెలను నెరవేర్చాలి. వాడు అహంకారాన్ని విడిచి దాన్ని నా పాదాలపై పెట్టాలి. ఎవరైతే వారి జీవితంలో ఇలా చేస్తారో వారికి నేను బాగా సహాయపడతాను. నా జీవితచర్యల కోసమే కాదు, సాధ్యమైనంత వరకూ వారి గృహకృత్యాలలోనూ అలాంటివారికి నేను తోడ్పడతాను. వాడి అహంకారం పూర్తిగా పడిపోయిన తర్వాత, ఆ అహంకారం మచ్చుకు కూడా లేనప్పుడు నేను వాడి

మనస్సులో ప్రవేశించి నా చరిత్రను నేనే రాసుకుంటాను. నా కథలు, బోధలు విన్న భక్తులకు భక్తి విశ్వాసాలు కుదురుతాయి. అలాంటి భక్తులు ఆత్మసాక్షాత్కారాన్ని, బ్రహ్మానందాన్ని పొందుతారు" అన్నారు సాయి. అన్నాసాహెబ్ వైపు తిరిగి, "నీకు తోచిన దానిని నిర్ధరణ చేయడానికి ప్రయత్నించవచ్చు. ఇతరుల అభిప్రాయాలను కొట్టివేయడానికి ప్రయత్నించవద్దు. ఏ విషయంలో అయినా మేలు, కీడు రెండింటినీ ఎంచు. వివాదం అనేది అసలు వద్దేవద్దు" అన్నారు.

జ్ఞానోదయం

గురువుల వల్ల ప్రయోజనమే లేదు. ఏ గురువూ ఎవరికీ ఏ సహాయమూ చేయలేరు అని వాదించే మనిషి అన్నాసాహెబ్. అటువంటి వ్యక్తి శిరిడీ తొలిసారి వచ్చాడు. వచ్చీ రావడంతోటే భాటేతో గొడవకు దిగాడు. మన స్వేచ్ఛను వదిలి ఇంకొకరికి ఎందుకు లొంగి ఉండాలి? అది గురువు కావచ్చు, మరెవరైనా కావచ్చు మనం స్వతంత్రంగా ఉండలేమా అన్నది అన్నాసాహెబ్ వాదన. అంతేకాకుండా మన పనులను మనమే చేసుకునేటప్పుడు గురువుతో పనేముంది; ఆయన మనకేం చేయగలరు అని వాదించాడు.

భాటే దానికి సమాధానంగా ప్రారబ్ధాన్ని గురించి వివరించారు. మనిషి ఒకటి తలిస్తే దేవుడు ఇంకోటి తలుస్తాడు. గర్వం, అహంకారం ఎప్పటికీ ఎవరికీ తోడ్పడవు. పూర్వజన్మ కర్మను నశింప చేసుకోవాలంటే అంటే ప్రారబ్ధాన్ని పోగొట్టుకోవాలంటే గురువు అవసరం ఎంతైనా ఉంటుంది అని భాటే వివరించి చెప్పారు.

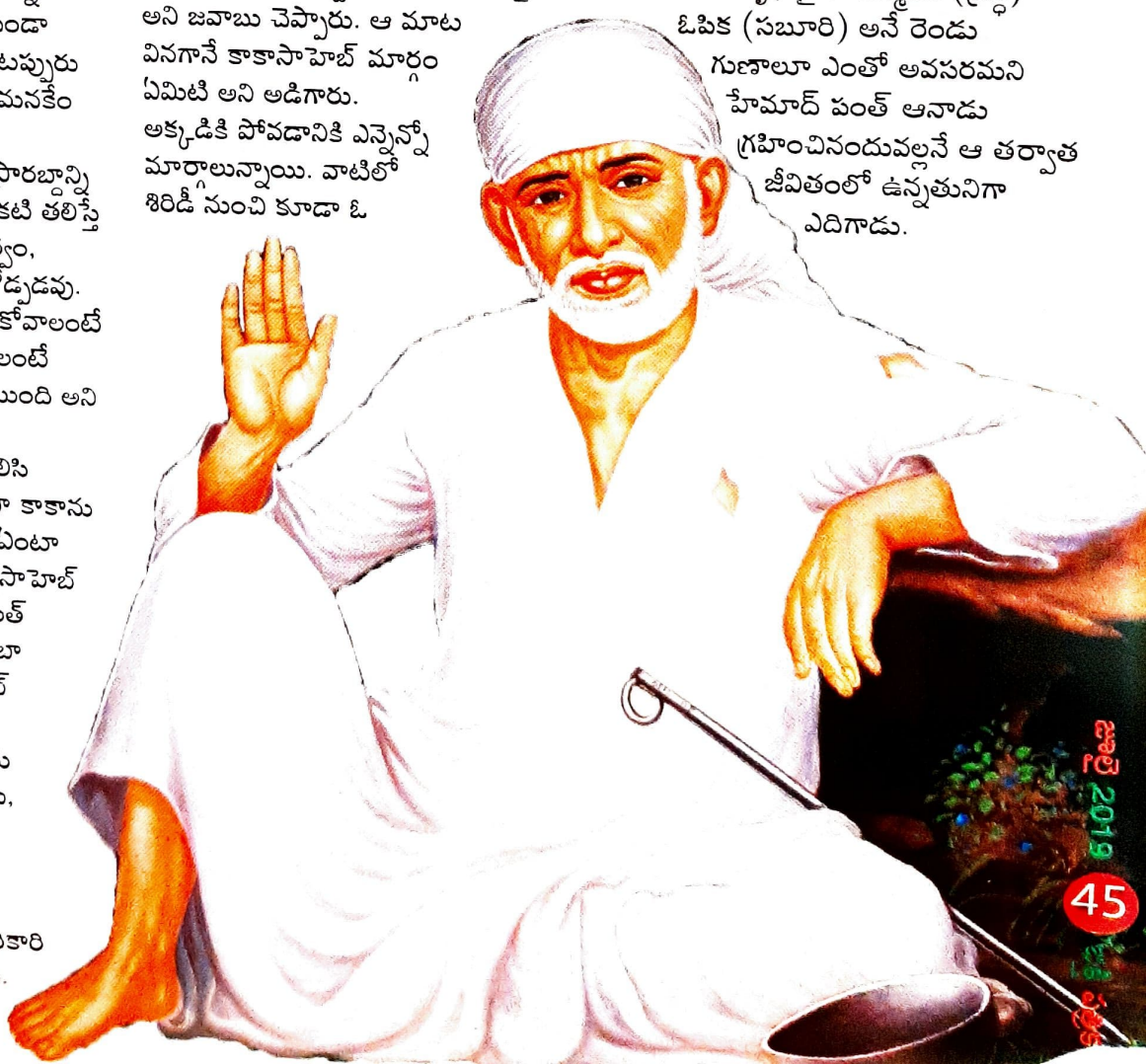
ఆ తర్వాత అందరితోనూ కలిసి మసీదుకు వెళ్లారు. అక్కడ బాబా కాకాను పిలిచి, 'ఇందాక ఏం జరిగింది? ఏంటా వివాదం?' అని అడిగారు. అన్నాసాహెబ్ వైపు చూస్తూ 'ఈ హేమాద్ పంత్ ఏమంటున్నాడు?' అన్నారు. బాబా ఆ మాట అనగానే అన్నాసాహెబ్ కు ఆశ్చర్యం వేసింది. తాము వివాదపడ్డ సాతేవాడాకు, మసీదు చాలా దూరంలో ఉంది. భాటేకు, తనకు అంతదూరంలో జరిగిన వాదన బాబాకు ఎలా తెలిసింది అని చకితుడయ్యారు. అందరి అంతరాత్మలపైనా ఈయన అధికారి అయివుండవచ్చు అనుకున్నారు.

హేమాద్రి పండితుని వంటి గొప్పవ్యక్తితో తనను పోల్చడం తనలోని అహంకారాన్ని పోగొట్టడానికే అని గ్రహించారు.

బాబా సంకల్పంతోనే హేమాద్ పంత్ శ్రీసాయిబాబా సంస్థానాన్ని తరువాతికాలంలో చాకచక్యంగా నడిపించారు. సంస్థానం లెక్కలన్నీ పారదర్శకంగా ఉండేలా చూసేవారు. ఆనాడు సాయిబాబా పెట్టిన హేమాద్ పంత్ పేరుతోనే ఆయన భక్తి, జ్ఞానం, నిర్వ్యామోహం, ఆత్మశరణాగతి, ఆత్మసాక్షాత్కారం తదితర విషయాలతో కూడిన శ్రీసాయి సచ్చరిత్రను రాయగలిగారు. హేమాద్ పంత్ తనకు కలిగిన అనుభవాలను స్వయంగా రాసుకోలేదు. తరువాతి కాలంలో కాకాసాహెబ్ దీక్షిత్ వాటిని వివరించారు.

కాకా శిరిడీ నుంచి వెళుతూ అనుమతి కోసం బాబా వద్దకు వచ్చారు. సరే వెళ్లు అన్నారు బాబా. అప్పుడు పక్కన ఉన్నవారెవరో కల్పించుకుని, ఎక్కడికి అని అడిగారు. అప్పుడు బాబా చాలాపైకి అని జవాబు చెప్పారు. ఆ మాట వినగానే కాకాసాహెబ్ మార్గం ఏమిటి అని అడిగారు. అక్కడికి పోవడానికి ఎన్నెన్నో మార్గాలున్నాయి. వాటిలో శిరిడీ నుంచి కూడా ఓ మార్గముంది. కానీ అది ప్రయాసతో కూడింది. మార్గమధ్యంలో పులులు, తోడేళ్లు ఉంటాయి అని చెప్పారు బాబా. అప్పుడు వెంటనే కాకాసాహెబ్ దీక్షిత్, 'మార్గదర్శకుణ్ణి తీసుకుపోతే ఎలా ఉంటుంది ప్రయాణం' అని అడిగారు. 'అలా అయితే కష్టమే లేదు' అని జవాబు చెప్పారు బాబా. మార్గదర్శకుడు తిన్నగా గమ్యం చేర్చుతాడు. మార్గమధ్యంలో ఉన్న క్రూరజంతువుల నుంచి, గుంటమెట్టల నుంచి తప్పిస్తాడు. మార్గదర్శకుడే లేకపోతే ప్రయాణికుడు అడవి మృగాల పాలవుతాడు. లేదా దారితప్పి ఏ గొయ్యిలోనో పడవచ్చు.

ఈ మాటలను అప్పుడు అక్కడే ఉన్న హేమాద్ పంత్ కూడా విన్నాడు. అప్పటివరకూ గురువు అవసరం లేదని వాదించిన అతడికి వాస్తవం తెలిసొచ్చింది. పరమ పురుషులైన రామ కృష్ణులే తమ గురువులైన వసిష్టుడు, సాందీపనిలకు లొంగి అణకువతో ఉండి, ఆత్మసాక్షాత్కారాన్ని పొందారు. దృఢమైన నమ్మకం (శ్రద్ధ) ఓపిక (సబూరి) అనే రెండు గుణాలూ ఎంతో అవసరమని హేమాద్ పంత్ ఆనాడు గ్రహించినందువల్లనే ఆ తర్వాత జీవితంలో ఉన్నతునిగా ఎదిగాడు.



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3.3.2 Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years

Sl. No.	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the conference	Name of the conference	National / International	Year of publication	ISBN number of the proceeding	Affiliating Institute at the time of publication	Name of the publisher

2020-21

Sl. No.	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the conference	Name of the conference	National / International	Year of publication	ISBN/ISSN number of the proceeding	Affiliating Institute at the time of publication	Name of the publisher
1	Smt. Ch. Aruna		*Feminism and Poetic Approaches in the Poetry of Sujatha Butt*	Proceedings of The Discourses of Feminism and Gender Empowerment in Contemporary			2021	978-93-89488-18-0	**Hindu College, Guntur**	
2	Smt. V. Beulah Rani		*Psychological Tumult in Anitha Desai's "Cry the Peacock"*	Proceedings of The Discourses of Feminism and Gender Empowerment in Contemporary			2021	978-93-89488-18-0	NA	
3	Dr. A. Balasowri		*Women Consciousness in the Works of Toni Morrison – A Feminist Consciousness*	Proceedings of The Discourses of Feminism and Gender Empowerment in Contemporary			2021	978-93-89488-18-0	NA	
4	Dr.Ch.Naveen Kumar		*The White Aesthetic Standards Ruin the Lives of Black People in the Novel, The Bluest Eye by Toni Morrison – A Black Awareness and Identity*	Proceedings of The Discourses of Feminism and Gender Empowerment in Contemporary Indian Literature and Media			2021	978-93-89488-18-0	NA	
5	Dr. P. Venugopal	Economic Impaact of COVID 19	*Economic Impact of Corona Virus : A Micro Level Study*				**2021**	**978-93-89875-94-2**	**Hindu College, Guntur**	S.B. Nangia, A.P.H. Publishing Corporation, New Delhi

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6	Dr. K.Srilakshmamma	**Urban Development in India**	*Self Employment Through Petty Business (A Case Study of Unorganized Labour of Addanki town in Prakasam District)*				**2021**	**978-93-8896-049-6**	**Hindu College, Guntur**	Avon nPublications, New Delhi
7	Dr. K.Srilakshmamma	**Status of Indian Agriculture**	*Problems and Prospectus of Agricultural Marketing in India*				**2020**	**978-93-8900-764-0**	**Hindu College, Guntur**	Lakshitha Book Distributors, New Delhi
8	Dr. K.Srilakshmamma	**Empowerment of Women:Social, Economic, Political Strategies for Inclusive Growth**	*Issues and Challenges of Women Empowerment in India*				**2020**	**970-93-83729-25-8**	**Hindu College, Guntur**	Kushal Publication Ltd, Mysore
9	Dr. K.Srilakshmamma	**Urbanization and**	*Smart Urbanization in India*				**2020**	**978-93-8896-716-7**	**Hindu College, Guntur**	S K Book Agency, New Delhi
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11	Dr. K.Srilakshmamma	Economic Impaact of COVID 19	*Coordination Between Union and State Governments in Controlling COVID - 19 in India – A Case Study*				**2021**	**978-93-89875-94-2**	**Hindu College, Guntur**	S.B. Nangia, A.P.H. Publishing Corporation, New Delhi

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12	Dr. G. Vijayaratna Kumar		डॉ. सुशीला टाकभौरे की कहानियों में दलित नारी संवेदना		The Discourses on Feminism and Gender Empowerment in Contemporary Indian Literature and Media	**National**	**2020**	**978-93-89488-17-3**	**Hindu College, Guntur**	
13	Dr. Y. Mallikharjuna Rao	Bhakthi	ఆదర్శదైవం				April 2020	2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
14	Dr. Y. Mallikharjuna Rao	Bhakthi	నందామయా గురుడ...				May 2020	2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
15	Dr. Y. Mallikharjuna Rao	Bhakthi	మట్టి నీ రూపమట				August 2020	2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
16	Dr. Y. Mallikharjuna Rao	Bhakthi	పంచకళ్యాణి				February 2021	2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
17	Dr. Y. Mallikharjuna Rao	Bhakthi	ఆత్మానుసంధానం				March 2021	2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad

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<><><>

Feminism and Poetic Approaches in the Poetry of Sujatha Bhatt

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Poetry being an indispensible part of Indian literature has always been dynamic and vibrant. It has evolved in terms of themes language, form, content and even readership. The contribution of women writers in the evolution of poetic tradition has been no less. Despite being so assertive it took years to establish Indian English women's poetry as a specific and distinct field to be focused upon.

When I am most deeply absorbed in writing a poem I feel that I am translating images and sounds, rhythms and emotional „tone" into words. – Sujatha Bhatt.

For Bhatt, language is synonymous with tongue, the physical act of speaking. She has described Gujarati and the Indian childhood it connects her to as "the deepest layer of my identity. However English has become the language she speaks everyday and which she, largely, chooses to write in.

In fact, Literature has always been an effective instrument in the hands of mankind since times immemorial and contributed for the all-round development of the human beings and for bringing harmony among different cultures and societies. There are several forms of Literature but Drama, Poetry, Short story and Novel occupy the major parts of literature. What so ever be the form, all literary works can be placed in a particular time amidst many social changes. So, when we study a literary text it would help us to know more about these contexts or when and where it was written and what was happening in the society then. Myths and histories are written about them and a strong sense of national and cultural identity is constructed through writing.

The very emergence of women writing in English was of great significance, for their works, scanty in output as they were who wrote before and after them. This claim should be accepted as perfectly justified at least in respect of a few writers like Torun Dutt, Mrs Ghosal, sarojini Cornelia and Krupa bai Sathianathan and so on.

The battle for emancipation was taken over by a few educated women themselves who, in their effort to communicate to the world their own bitter experiences as women as well as their ideas of social reform, turned writers. Women writers struggled to give form and shape to their autobiographical accounts, which attracted publishers both in India and abroad.

Themes of almost all the novels of the early women writers was the Indian woman, the new woman as the writers saw her emerge in the fast changing social milieu.

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A careful glance of the novels of the earliest women writers of Indian fiction in English as well as of the Post – Independence, helps us see a district continuity of trends and tendencies. There is in the novels of all the women writers, old or new a naked pre-occupation with nostalgia, dream and introspection, frequent turning away from the Zeitgeist and not an infrequent flower and music. The major motivation of the poetry from its birth had always been a projection of the social situation and social consciousness. The novel has always been a social comment or social criticism. Women writers particularly shared the experiences of Indian women in general and transmuted them into fictional form. While reading them it becomes necessary to understand the situation which provides the material and motivation for their fictional writings. The early fiction by Indian women in all Indian languages was an effort to give expression to their agonies and suffering of which they never had any death. The ability to write in English opened new vistas for young Indian women in the latter half of the 19th century. The precocious and sensitive Bengali girl. Toru Dutt, wrote, Binaca, or the young Spanish Maiden, pub, posthumously in 1878. Binaca moves from innocent girlhood to romantic love. Like Emily Bronte, Toru Dutt attempts an imaginative and powerful projection of young love in their novel. The women novelists seem to be increasingly concerned mainly with women allowing in the mire of lust with the rich, the powerful and the corrupt. The novels tend to reflect the contingent reality in an artistic way. Fiction being the most characteristic and powerful form of literacy expression today, has acquired a prestigious position in the Indo – English Literature. As a distinct literacy form, the novel is undoubtedly a recent birth. It is in fact, the latest of literacy forms to be evolved and the most dominant and commonly agreed that the novel is the readiest and most acceptable way of embodying experiences and ideas in the context of our times.

Poet by women writers constitutes a major segment of the contemporary Indian writing in English. It provides insights a wealth of understanding a reservoir of meanings and a basis of discussion. Through women writers eyes we can seek realize the potent of human achievement. In many appraisal of the Indian English literature an appreciation of the writing of its women is essential. Many of the Indian women poets focus on women issues; they have a women's perspective on the worlds. It involves the writing of the materials and literature that deal, in a director or implied fashion, women's improvements and their general enlightenment. One of the reasons that women have, in such large number, taken up their pen is because it has allowed them to create their own world. It has allowed them to set the conditions of existence, free from the direct interference of men, similarly, so many women have taken to reading women's writings because it allows them to a „Safe place" from which they can explore a wide range of experience of the world, from which their can identify of existence. Women's writing has occupied a significant and central place in women's lives. In male – dominated Indian

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society, women is still a "Second person". By and large, woman does not enjoy an equal status with men.

Indian have been writing in English for more than a century now. Contrary to the western notion of retiring, veiled, tradition encrusted, dumb race, some Indian women have proved to be quite vocal. Seen in its totality, literature has several thought provoking facets and the most visual of them is of course „feminism".

It is necessary to arrive at a meaningful definition of the term feminism before how the women writers respond to the movement of feminism which has so far been variously defined. Feminism as many people view, does not mean feminism or femaleness – the qualities not, anti-sitaism in Indian context as some are fond of saying because Sita is often portrayed as symbol of submission.

Sita, indeed, must have been very courageous to have been able to resist and fight Ravana for full one year,. As to the question of individuality and self-respect, by no means is she lacking them. After uniting here sons with Rama, it is to her mother, the earth Goddess that she goes. Feminism at the same time is not living outside the marriage. Many woman fail to understand the real spirit of feminism. The moment of feminism as many facts. It doesn't mean getting of equal rights which men or women for the recognition of their creative talents infect, it is more than that. No doubt, women raising their voice against the injustice, after having gone through the agony for centuries, it led to feminism. According to the French models of feminism, as has been expressed in behaviors, "The Second Sex" and other work, feminism implies grater sexual expression. If we take into account the British models, all feminists slowly become respectable, or reclaimed into the male world order. The American models are more outspoken in which we find an assertion of self-expression.

Knowing the reality, Feminism is not definitely some kind of chauvinistic or aggressive way of living, dressed up like man. A definition like feminism is therefore, a mode of existence in which the woman is free of the dependence syndrome."

A woman in the past never gave a full throated expression to her creative talents. Through, we see a lot of improvement in the social and conditions of life, and the freedom woman enjoys in writing and in exploring the hither to prohibited regions of experience, women is still suffering from physical and emotional harassment. The pain of woman is that of deep wounded feelings. Sujatha Bhatt is also no exception to it.

Men are expected to express themselves through physical and other acts of heroism and adventure, through their forays into the outer world, because they are seen as natural heirs to authority, just as women are viewed as naturally passive and susceptible to being objects. Clarity, beauty which we recognize the quintessential feminine and masculine.

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Romance in the Indian context is necessarily shrouded in secrecy and guilt. It includes desire, lust and longing, but ultimately refuses to grant these emotions any validity, unless they are expressed in the context of future conjugality. Thus the experience of marriage becomes central to female sexual discovery, and often this proves to be traumatic.

Women's writing has relevance and validity for reasons more than one. Not only does it project the observations, situations, responses and struggles of half of humanity, it also reflects a consciousness constructed by gender, the being which is defined traditionally by frame works of kinship, marriage and procreation. At another level it questions values and structures hitherto considered axiomatic. Women's writing throws up all kinds of queries related to oppression and colonization. It has helped both to build and express the idea of a female "self: and dismantle the concept of the all-inclusive male 'I'.

Working through radical movements and silent changes, through legal and political battles and psychological barriers, women are learning to know and discover themselves. "True all women writing is not feminist; equally true that even when gender identification cross cultures.

The volume of Indian literature written in English is smaller than that written in the various regional languages and spans a smaller range of time, having only commenced with the spread of English language and education. But in the last two decades there has been an astonishing flowering of Indian women writing in English, the literature of this period being published both in India and elsewhere. The authors are mostly western educated, middle class women who express in their writing their discontent with the plight of upper caste and class traditional Hindu women trapped in repressive institutions such as child-marriage, dowry, and prohibition on women education, arranged marriages, suttee and enforced widowhood.

The Hindu moral code known as The Laws of Manu denies woman an existence apart from that of her husband or her family, and since the publication of Bakim Chandra Chatterjee's 'Rajmohan's Wife' in 1864, a significant number of authors have portrayed Indian women as long suffering-wives and mothers silenced by patriarchy. The ideal of the traditional oppressed women persisted in a culture permeated by religious images of virtuous goddesses Sita and Savitri serving as powerful cultural ideals for chaste, patient, self-denying wife. Silence is a symbol of oppression, a characteristic of subaltern condition, while speech signifies self-expression and liberation. The image of women in fiction has undergone a change during the last four decades. Women writers have moved away from traditional portrayal of enduring, self-sacrificing women toward conflicted female characters searching, self –sacrificing women toward conflicted female characters searching for identity, no longer characterized and defined in terms of their victim status. In contrast to earlier novels,

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female characters from 1980 onwards assert themselves and defy marriage and motherhood.

Traditionally the work of women writers has been undervalued due to patriarchal assumptions about the superior worth of male experience. One factor contributing to this prejudice is the fact that most of these women write about the enclosed domestic space and women's perceptions of their experience within it. Consequently it is assumed that their work will automatically rank below the works of male writers who deal with„ weightier" themes. Additionally, Indian women writers in English are victims of a second prejudice that is their regional counterparts. Since proficiency in English is available only to the writers of the intellectual, affluent, educated classes, a frequent judgment is made that the writers and their works belong to a high social strata, and are cut off from the reality of Indian life. The majority of these novels depict the psychological suffering of the frustrated house wife, this subject matter often being considered superficial compared to the depiction of them depressed and the oppressed lives of women of lower classes that we find in regional authors writing in Hindi, Bengali, Malayalam, Urdu, Tamil, Telugu and other native languages.

The efforts of several generations of Indian authors writing in English have resulted in international success, particularly since the publication of Midnight's Children (1981) by Salman Rushide, and the Indian novel in English has finally been accepted as an important literary Endeavour. Indian women writers have begun to gain recognition, largely thanks to Arundhati Roy winning the Booker Prize for„ The God of small Things" in 1997. Behind this success lie a social history, and a body of other work to which little critical attention has yet been paid. Recent writers depict both the diversity of women and the diversity within each woman, rather than limiting the lives of women to one ideal. The novels emerging in the twenty first century furnish examples of a whole range of attitudes towards the imposition of tradition, some offering an analysis of the family structure and the caste system as the key elements of patriarchal social organization. They also re-interpret mythology by using new symbols and subverting the canonic versions. The work of Indian women writings is significant in making society aware of women's demands, and in providing a medium for self-expression and, thus, re - writing the history of India. Perhaps religion is as old as man himself. Man is religious by nature. The religiousness may find its expression in his beliefs, customs, rituals, faith legends, ceremonies, myths, arts etc., Sometimes it may find its expression in some practices and beliefs which may be termed as superstitions. However we cannot imagine any period or people without some kind of religion. It has been an integral part of our life and living. Religion has played a major role in the birth and development of human civilization and culture. It has left an indelible impact on humanity. It tries to explain the relationship between man, gods and nature. It also tries to explore the cause, nature and purpose of existence. It brings divinity and humanity into a sharp focus.

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Religion adds a new dimension to life. It gives a new meaning and purpose to human existence. It makes man believe the reality which is absolute, ultimate and universal. That reality is something that cannot be experienced through the physical sense. It is a spiritual world in which the abiding relationship between the soul and the Universal Soul (God) is established and experienced. Like religion mythology has ever been there in the form of legends, stores, narratives and tales. They are ancient and interesting narratives embodying our religious and cultural heritage. They are regional in flavours but are universal in their message and content. In origin they are local but in their appeal and significance, are global and transcendental. They illustrate and explain human values, historical events, truth and wisdom in a way that is simple, captivating and imaginative. They invariably deal with the nature and purpose of life. Myths are a very rich source of knowing our past way of living, beliefs, rituals, traditions, customs and common heritage. They may not be historical or factual, but were created with a historical background and handed down from one generation to another as capsules of our collective wisdom, glorify virtues and strengthen our faith in God. Myths are traditional and old stories and recollection of events narrated in a very popular way. The whole gamut of human passions, emotions and experiences can be seen in the. They are very fascinating because their relevance is never lost. These have always been a very rich source of information for our arts and culture. Their wisdom and essence lend beauty, colour and zest to present day life and then become a part of our living culture.

Myths are old and traditional familiar characters which represent the cultural heritage of a race and nation. They touch our inner most feelings as nothing else would because they deal with our joys and sufferings, ecstasies and agonies, wars and peace, crimes and punishment, morality and license, fate, destiny and free will, concords and conflicts, love and hatred and such other feelings and emotions. Man is a myths making animal. Therefore mythology is so important that it cannot be ignored and neglected. Each and every religion has its own culture and treasure and tradition of myths, legends and ancient tales. Thus mythology can be a good touchstone and measure of the wealth and richness of any culture or civilization. The more varied, interesting and rich are these traditional tales, the more sublime that culture would be. The Indian Puranas contains thousands of Hindu legendary tales stories and narratives.

There are 18 principal puranas which contain the whole body of Hindu mythology. Similarly Greek and Roman mythological literature is very fascinating, rich and colorful.

Religions serve many purposes in society. It binds its followers into a coherent community of people with a common code of conduct ceremonies, rituals and beliefs. It makes people humble, serviceable, charitable, more social, united and tolerant. It tries to explain mysteries of life, creation and existence. Religions make living more colorful, interesting and meaningful.

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There are religious celebrations and celebrations related to birth, naming, arriving at adulthood, marriage death and other activities of life. These are also the occasions of charity, retrospection, self-searching and thinking about the purpose and meaning of existence.

Conclusion

Many Indian poets have explored female subjectivity in order to establish an identity that is not imposed by a patriarchal society. Thus the theme of growing up from childhood to womanhood, that is, the Bildungsroman, is a recurrent strategy.

Santha Rama Rau's remember the House (1956), Ruth Prawar Jhabvala's first novel To Whom She Will (1955), and her later Heat and Dust (1975), which was awarded the Booker Prize and Kamala Markandeya's Two Virgins (1975) are good examples. Sex is implied in these novels, but depicted more explicitly in Socialite Evenings (1989) by Shoba De, in which, she describes the exotic sex lives of the high society in Mumbai. As in poetry, the image of the New Woman and her struggle for an identity of her own also emerges in the Indian English Novel.

Such a struggle needs support structures outside the family to enable women to survive. Nayanatara Sahgal uses this theme as the nucleus of 'Rich like Us' (1986). Other novel's such as Rama Mehta's "Inside the Haveli" (1977), look more towards issues of traditional Indian culture, particularly the debate of female education.

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Psychological Tumult In Anitha Desai's "Cry the Peacock"

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Anita Desai's first novel, "Cry the Peacock (1963) Portrays the Psychic tumult of a young and sensitive married girl Maya who is haunted by a childhood prophecy of a fatal disaster. Her narration goes in poetic language and sensibility. The richness of her language her description of the beautiful and the fascinating ugly things of the world create not a statement, but a whole character. The chief protagonist Maya is a spoiled and pampered daughter of a wealthy Brahmin. Her husband fails to understand her sensitive nature. She suffers from father- obsession. In her child hood an astrologer predicted that four years after her marriage, one of them would die. If makes her obsessed by the fear of death. Anita Desai refuses to accept idealistic representations; rather she explores the disturbed psyche of the modern Indian women and tries to balance between instinctual needs and intellectual aspirations. She presents impression of marital incoherence and encountered conjugal life.

Psychological Tumult in Anitha Desai's "Cry the Peacock"

"We cannot write like the English, we should not", writes Raja Rao in his forward to Kanthapura, "we can write only as Indians". The Indian writers wrote on Indian themes and voiced the joys, sorrows and problems of Indians. Anitha Desai's Cry the Peacock is yet another novel depicting the emotional crisis and frustrations of Maya the Heroine. Anitha Desai is one of the most famous Indian English Novelists. In her first novel, Cry the Peacock (1963) Anita Desai Portrays the psychic tumult of a young and sensitive married girl Maya who is haunted by a child hood Prophecy of a fatal disaster. Anita Desai has acquired a prestigious position as a novelist of Indian English fiction. She has added to it a lyrical splendor as well as technical richness. She tries to make "Cry the Peacock" a work of out. She while telling the story brings beautiful come to our eyes. The glimpse of a lady "dark young woman in a crimson sarie holding a white dog on the leash, walk into a sheltered house followed by a dark young man in white". The heroine Maya has many striking things about her "Her language is the language of the flowers and fruits of. Sun rises and sunsets, of the dance of the Peacock and the flutter of the butterfly. Thus goes the narration in poetic language and sensibility. The richness of her language, her descriptions of the beautiful and the fascinating ugly things of the world create not a statement, but a whole character.

"Peacocks are wise. The hundred eyes upon their tails have seen the truth of life and death and know them to be one living they are aware of death, Dying they are in

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love with life. Anitha Desai's first novel "Cry the Peacock "deals with the psychical rather than the physical aspects of its characters. The chief protagonist Maya is a spoiled and pampered daughter of a wealthy Brahmin. She is married to Gautham, a rather insensitive, pragmatic and rational advocate. Gautham fails to understand her sensitive nature. She suffers from father-obsession. In her childhood an astrologer had predicted that four years after her marriage, one of them would die. This prediction makes her obsessed by the fear of death. Guided by this fear her psyche looses grip of her own central position. Ms. Desai refuses to accept idealistic representations; rather she explores the disturbed psyche of the modern Indian woman and tries to balance between instinctual meets and intellectual aspirations. She also explores the intricate facts of human experience and the psychic tensions of her characters. Her chief concern is human relationship. She projects incompatible couples- very sensitive wives and ill-matched husbands here Maya and Gautham. She gives it a perfect poetic treatment.

"Cry the Peacock" is Maya's story, the story of her married life with Gautham and almost the entire story is "Remembrance of things past" by Maya herself. The old narrative is Maya's effort to tell her story to herself, to discover some meaning in her life and even to justify herself to herself. The novel begins with the death of Maya's pet dog-Toto. "It is not my pets death alone that I mourn today but another sorrow, and remembered, perhaps as yet not even experienced and filled me with this despair ". Her husband Goutham is a busy, prosperous, middle-aged lawyer, cultured, rational, practical and a kind man. Gowtham is more concerned about his young wife. Once he actually changes her with a father-fixation. Is it become that she agrees to marry an elderly man? The prophecy acts upon Maya with the same force of the witness acts upon Macbeth says Dr. Iyengar . "I Knew the time had come. It was now to be either Gautam or I" Goutham dismisses the possibility of stars influencing human lives. But she is afraid of "The final, decisive year." that has her in its grip. Gautama can help her to come out is of that fear, he is too much self -centered and an introvert that he is not anxious about her , nor try to locate her trouble and rescue her from it in time. Thus "Cry the peacock " not only a study of psychological Obsessions but also ill effects of nameless barriers that prevent effective Communication what is real to her is shadowy to him, what are facts and hand realities to him have no interest for her, she beds that he would not understand her,

"Who I to force him to follow me, he would follow unseeing..." so she gives it up. "Cry, the peacock scores because Maya -her intensity sometimes same or insane or and hysterical, fills the whole book. Here another novel "Voices in the city" is a reversal of the cry the peacock with them. The Maya –Gautham's tragedy is reenacted in the Monisha -Jiban marriage. If Maya has a father - fixation, Monisha's brother Nirode has a mother - fixation. She dives deep into the inconsistencies of modern life, and psychological tensions.

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Maya is sensitive and suffers from neurosis fears and marital disharmony. Her neurosis and its crisis are painted in all the three parts of the novel. She has developed a father -fixation and after her marriage finds Gautham a poor substitute. He is not a lovely husband but a father substitute. He proves a medium to reach her father in her, unconscious mind. To free herself from this obsession she has to remove Gautham from her inner consciousness, so she strikes at the reflection of Gautham in the mirror. This shows a gradual transformation of her character into a criminal. She shouts herself in silence; she continues to suffer from the beating of suffocation and disassociation of her internal self.

Maya is also obsessed with prophecy of disaster . The death of Toto is a bad omen. She starts sobbing and pillow beating . The company of Gautam does not heal up her wound. She suffers from loneliness, love and marital bliss appear to be shot lived. She identifies her cry in frustration with in herself with the cry of the peacock, similar to the monsoon peacock dancing madly and crying for its lover and finally killing itself in a frenzy of love. She admits, "When I heard on cry in the stillness of night, its hoarse ,heart -torn voice, pierced my white flesh and plunged into its knife to hilt in my palpitating heart "and again-

"Lover I die. Now that i understood their call I wept for them and wept for myself , Knowing their words to be mine." Maya tries to control herself. But the dance within her becomes more and more feverish. She is no longer same. she is torn by doubts and the fear of death, Thus the reason for Maya's neurosis is the persistent obsession of the prediction by the Albino astrologer about death, To add to this the call of the peacock in the wild-It is blood -chilling,

"Are they not blood -chilling? Their shrieks of pain? Pia, Pia they cry, lover, lover, Mio, Mio-I die, I die." She feels that she never sleep in peace . Therefore she turns historical, over the creeping fear of death. Thus the repeated cries of the peacock and the cries of the neurotic Maya are the symbols to denote the Maya's life in death and death in life. Maya is a sensitive young woman tottering in the brink of insanity. It is obvious when we see her behavior when Toto dies. She cannot beat the sight of a corpse. She rushes to the tap to wash the vision from her eyes. Her husband is unsentimental. He is twice of her age. She has no children .All these accentuates her loneliness. The emotional alienation between Maya and Gowtham is well evident, when Maya stands near Gowtham in the moonlight but finds herself far away from him. "He was not on my side at all, but across a river, across a mountain and would always remain so". This emotional alienation creates in Maya acute mental tension and loneliness. This young lady has a great flare for life. She is very responsive to the poetic beauty of life. But because of the mounting tensions this poetic young lady transforms into an insane individual.

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The dance with in her becomes more and more feverish. The Albino. The Kathakali dancer, the peacock, the bronze Shiva and the other images come to her mind one by one. Until she is finally insane. In the rainy season the peacocks spread their colorful feathers dance and mate. How even this dance of the peacock merges with the colorful Albino astrologer. The dancer of death . Thus the peacock of dance acquires a personal significance. The poetry of life, its passion, its love and its hatred-life and death are identified with the peacock and its dance.

The Characters in this novel are limited, Maya Goutham , Arjuna and a few relatives. All of them do not see her saner side. Her own name is symbolic. She is a form of illusion (Maya) at the end Maya appears waiting for an asylum. She describes her husband's death. She breaks down. The dust storm that follows is also significant, she pants for a cloud burst and relief. The dust storm fury that hits shows her emotional imbalances.

Cry the peacock is not just a novel, but a work of art and a sensitive story, "Peacocks are wise. The hundred eyes upon their tails have seen the truth of life and death.... living they are aware of death, dying they are in love with life". Maya is symbolic of sorrow. In this novel Desai exposes the quest for life and love. She presents an impression of the marital incoherence and encountered conjugal life. No other writer is so much concerned with the life of young men and women in Indian cities as Anitha Desai.

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Women Consciousness in the Works of Toni Morrison
A Feminist Consciousness

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Vijayawada - I.

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Toni Morrison being an African-American has projected Afro-American feminist consciousness in her writings. A feminist is one who is awakened and conscious about a woman's life and problems. A feminist consciousness is the experience in a certain way of certain specific contradictions in the social order. Feminist consciousness like Afro-American is an awakening that one is oppressed not because one is ignorant, not because one is lazy, not because one is stupid, but just because one is African - American and female. In one word to say African - American Feminist consciousness is the consciousness of victimization. It is an apprehension that one is a Victim because one is Afro – American, female and poor.

Toni Morrison, in her novels the Bluest Eye (1970) Sula (1974) projects black feminist consciousness. In her first novel the Bluest Eye, she projects a black girl's quest for white values. Pecola the central character, a black girl wants to have blue eyes, the symbol of white beauty. Pecola believes that such eyes would make her beautiful, acceptable and admirable. In reality, her eyes cannot be changed in to blue eyes. Namely, her quest for blue eyes culminates in madness. The protagonist Pecola believes that it is blue eyes alone that will transform her in restoring her self-respect. Pecola is a person always in trouble. Morrison introduces two black families the MacTeers and Breed loves. Morrison portrays that MacTeers family is having the inner strength to withstand the poverty, and discrimination of a racist society. Pecola's family, on the other hand, is without that resources.

The novel "The Bluest Eye" opens with three versions of the Dick - and Jane. That indicates the prevailing conditions in the public schools at the time (1940) of the novel. Pecola is discriminated by all her parents, teachers and schoolmates. She assigns her rejection by society to the lack of blue eyes. She is obsessed with blue eyes so much so that she consoles herself by buying and eating her favorite candy, the Mary Jane with Mary Jane's picture on the wrapper that has a white face, blonde hair and blue eyes. She is desirous to eat candy because she believes that "to eat the candy is somehow to eat the eyes, eat Mary jane". In The Bluest Eye, The black mother hates her own child as a remainder of her hopeless situation and adores the young child of the white family she works for Morrison early condemns a racist culture for its worship of white standards of beauty and reacts" against the damaging internalization of assumptions of immutable inferiority originating in the outside gaze" projected on to popular images.

Pecola's lack of self-esteem is generated by her alleged ugliness and also by the neglect, abuse, and contempt heaped upon her. She is abused by her own

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mother and father, denied or made invisible by other adults, but is also the target of ridicule from other children who constantly pick on her. Ironically, the only semblance of love she experiences comes from the three prostitutes.

As a result, she believes that all this would change if she acquired blue eyes. At the end, Pecola has been raped by her father, lost the baby she was carrying, been driven in to madness, but continues her quest for "The Bluest Eyes", conversing with her imaginary friend, her double. Pecola, by no means can succeed in getting blue eyes and becoming white. On the contrary, she becomes a victim of her wrong values which do not belong to her community.

However, unlike Pecola, Claudia's self-consciousness protects her from the deadly destruction the image of blue-eyed and blonde-haired girls that dominated her world, Claudia destroys them all and the values they represent. By dismantling the doll, she responds with her anger, turning topsy- turvy the negative socializing values the doll represents.

The egocentricity of childhood causes Claudia to reject that which is alien and threatening to her the awareness of her rejection develops on acute anger towards those who reject her. She does so because her parents have instilled in her positive self-consciousness.

Toni Morrison by providing two similar black female characters, portrays how white Eurocentric standards of life and self-damage the lives of Pecola and others. Morrison shows a light how a conscious black woman can escape the clutches of racism and sexism. If she (Claudia) trusts herself. Woman consciousness brings awareness in Claudia. Lack of women consciousness on the part of Pecola, puts her in to madness. In one of her novels, Toni Morrison portrays the quest of a female protagonist. Sula, a protagonist creates here own world and her own self and coming to terms with her identity as a black woman. Morrison creates an unusual world in the novel 'Sula'. Sula, her mother Hannah, and grandmother Eva peace live in a place called Bottom in Medallion city.

The part, to which these black people are attached is ironically called Bottom though it is up in the hills. The family in which Sula is born, reign supreme. Eva, the grandmother of Sula, is the archetypal "great mother". Because of woman consciousness, she nourishes and protects her family.

Sula is in her quest of her selfhood. She deliberately omits the rules, codes, mores and customs which bring hurdles on her life and character. Sula's rebelliousness manifests in many ways. Unlike women in Medallion, including Eva and Hannah, Sula denies to marry and raise a family. The Medallion women feel somewhat insult when Sula attends their Church functions. Finally, Sula tries out their husbands for sexual acts.

At the end of the novel, Sula becomes conscious of being black and female. She also brings consciousness in the mind of Nel. Sula, a conscious girl, who rejects

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patriarchal social order. She understands that there is no love left for the black woman.

Accordingly, she loves herself and then she acquires self-love. She behaves according to her wish and will. She is discarded by society as a pariah. She comes to terms with herself and defines the male and white dominated societal norms. She creates her own world, in which she lives. Sula's world is based on Afro-American feminist consciousness.

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One Day National Level Seminar

On

సమకాలీన భారతీయ సాహిత్యంలో మహిళా సాధికారికత చిత్రీకరణ

समकालीन भारतीय साहित्य और मीडिया में नारीवाद और लिंग सशक्तिकरण पर प्रवचन

The Discourses on Feminism and Gender Empowerment in Contemporary Indian Literature and Media

(Under Assistance of UGC Autonomous Grant)

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"The White Aesthetic Standards Ruin the Lives of Black People in the Novel, The Bluest Eye by Toni Morrison": A Black Awareness and Identity.

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This paper considers the recuperation of "Beauty" as a productive critical strategy in discussions of Black American Identity and thought in the novel, "The Bluest Eye", by Toni Morrison. The novel provides the devastating effects of white American aesthetic standards of beauty on Black People. Toni Morrison wants the Afro-Americans to reclaim the physical identity of beauty regarding their (blacks) physical appearance because this kind of affirmation is essential to their identity and self-esteem.

By observing American history, one can understand that many people have struggled with accepting physical features common to blacks as beautiful. For example, having brown eyes, brown skin and coarse hair are not the traditional benchmarks of attractiveness in American society. This paper traces Toni Morrison's novel, The Bluest Eye, which depicts the long term implication and damaging effects of self-hatred that some blacks encounter in the American Society.

The novel setting is the fall of 1941, in Lorain, Ohio. The novel portrays how the effects of self-hatred continue today in the black community. The central character in the novel is a young girl called Pecola Breedlove. The self-hatred is portrayed through the character of Pecola Breedlove. Pecola's character that shapes all of the other characters in the novel "The Bluest Eye". This paper probes why many black people today feel alienated, oppressed, and depressed in American Society and how the notion of beauty is tied to this alienation.

It is observed that the three-hundred-year-old history of blacks brought to the United States during the era of slavery has produced psychological oppression within the black culture. Through this kind of subjugation and oppression, black people experience because of their physical appearance promotes on adoration of everything associated with white, Eurocentric standards while encouraging disgust toward everything connected with black identity and thought. This paper highlights an awareness of how television, movies, and lack of communal support can effect the lives of black people.

Morrison's plea towards her black people is to recoup beauty in their identity and psyche. Morrison in her novel The Bluest Eye, builds a narrative around the concept of self-loathing and how it effects the young mind of Pecola, who lives in Lorain, Ohio, in 1941. The novel deals with the individual psychology of the protagonist, Pecola Breedlove. Pecola's hatred of self and feelings of inferiority are

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so intense that Pecola feels solace by acquiring an imaginary blue eye. Because of her shallow mindedness, this young girl believes that a miracle of getting these blue eyes will make her beautiful and accepted by the people around her. If she gets Blue Eyes means that she is equal to all white people. The tragedy in the novel is aimed at one main problem; whiteness as a standard of beauty. The white hegemony sets the standards for beauty is a major factor to the racial self-hatred that occurs up to the end of the novel for Pecola and many of the other characters. Racism plays a major role in this novel, and a prevailing foundation behind, The Bluest Eye.

The novel The Bluest Eye, is about the life of the Breedlove family who live in Lorain, Ohio, in early 1940's. The family consists of the father Cholly, the mother Pauline, the Son Sammy, and the daughter Pecola. Pecola Breedlove, every day she encounters racism, not just from white people, but mostly from her own race. Other characters think Pecola is too much dark. Her darkness suggests that she is inferior, and according to everyone else, her skin makes her even uglier. Pecola comes to one understanding that she can conquer the battle of self-hatred by obtaining blue eyes. She wants blue eyes that anyone has ever seen because she believes the eyes make her beautiful.

According to Morrison, a Social situation is distorted by the myth of whiteness that it produces in Pecola an unorthodox obsession of the blue-eyed beauty named Shirley Temple. Pecola is abused by almost everyone in the novel and eventually suffers two traumatic rapes. Except for Claudia and Frieda, Pecola has no friends. She is abused and ridiculed by most of the other children and is insulted and tormented by black school boys because of her dark skin and coarse features. She is raped by her drunken father and self-deceived in to believing that God has miraculously given her the blue eyes that she prayed for. She is impregnated by her father and loses her baby. She finally loses her sanity.

There are so many incidents in the novel that highlight that whiteness is superior and seen everywhere in the novel and that effects on the susceptible black community.

Pauline, the mother of Pecola, learns to hate the blackness of their own bodies (her daughter Pecola). She hates her own daughter, because Pecola is ugly.

Toni Morrison, in her attempt to demonstrate the need for blacks to recuperate beauty in The Bluest Eye. She shows the negative effects of blacks not accepting and believing in their own physical attractiveness. Morrison gets success by getting the attention of black people, by focusing the story of Pecola. Pecola is sensitive and delicate, and passively suffers the abuse of her mother, father, and classmates. At the end of the novel, she mistakenly believes that her wish has been granted, but only at the cost of her sanity.

Morrison recognizes that blacks will suffer from an identity crisis if they will not accept self as beautiful.

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Pecola is a symbol of the black communities, self-hatred and belief in its own ugliness. There are so many characters in the novel, including her mother, father, and Geraldine, act out their own self-hatred by expressing hatred toward her. At the end of the novel, one can find that Pecola has been a scapegoat for the entire community. Pecola's ugliness has made them feel beautiful, her suffering like the suffering of Jesus, has made the black people feel comparatively lucky, and her silence has given them an opportunity for speaking.

Pecola becomes a reminder of human cruelty and an emblem of human suffering because people in the black community - the ones that were supposed to embrace her and validate her beauty when she did not, did not believe in their own self-worth of beauty; hence another reason why recuperating beauty is so vital. The novel's focus is on victimization in America.

When Pecola is finally granted her wish for blue eyes, she receives it is a vicious and mysterious ironic form. She is able to obtain blue eyes only by losing her mind. Rather than granting Pecola insight into the world around her and proving a redeeming connection with other people, these eyes are a form of blindness. Pecola can no longer truly recognize the outside world, and she has become even more invisible to others. Pecola's suffering makes the community feel relatively happy and her inability to speak for herself permits them to feel lucid. It brings awareness in the minds of black people.

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1

Economic Impact of Corona Virus : A Micro Level Study

*Dr. Venugopal Pothuri**

INTRODUCTION

Corona viruses are a large family of viruses which may cause illness in animals or humans. In humans, several corona viruses are known to cause respiratory infections ranging from the common cold to more severe diseases such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS). This new virus and disease were unknown before the outbreak began in Wuhan, China, in December 2019. COVID-19 is now a pandemic affecting many countries globally (WHO-2020). WHO is working closely with global experts, governments, and other health organizations to provide advice to the countries about precautionary and preventive measures.

Inspite of best measures taken by the concerned Government all over the world, it spread quickly across the globe in the first months of 2020, reaching 10 million confirmed cases towards the end of June. By the end of first week of July, 213 countries and territories around the world have reported a total of 11,231,289 confirmed cases of the virus and 529,909 deaths. It is shocking to notice that the WHO says the pandemic has not yet reached its peak in Central and South America, where Brazil has been the worst-hit so far. An attempt is made in Table No.1 to examine the status of Covid Virus at the end of first week of July in the top 25 virus infected countries of the globe. It can be observed from the table that Brazil is only the second country in the world, after the US, to have confirmed

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more than one million cases and its death toll stands at more than 60,000. In Qatar, percentage of persons infected to total population is highest, however, percentage of deaths to total infected and to total population is comparatively low when compared with other many countries.

In UK, Mexico, Italy and France the percentage of deaths to total infected persons is more than One percent and in Spain, UK, Italy, Sweden, the percentage of deaths to total population is more than 0.05 percent. Europe and North America saw the first major outbreaks in April but as they began to ease, Latin America and Asia started seeking an increase in the cases. The surge in cases in Asia is largely down to widespread outbreaks in India and Pakistan.

Though, In India, Percentage of cases to total population and percentage of deaths to total population is very low when compared most of the other countries of the world, the virus is spreading continuously in major urban centers of the country. There are about 648 thousand confirmed cases where 394 thousand were recovered. The State of Maharashta continues to remain the worst affected with highest number of active cases with about 32 percent of total cases of the country followed by Delhi, Tamil Nadu, Gujarat, Uttar Pradesh. The recovery rate has a positive sign. It is found that about half of the national cases accounted from Mumbai, Delhi, Ahmadabad, Chennai and Thane.

INITIATIVES BY GOVERNMENT OF INDIA

Government of India has been taking all the necessary steps to ensure that we are prepared well to face the challenge and threat posed by the growing pandemic of COVID-19 the Corona Virus. With active support of the people of India, GOI has been able to contain the spread of the Virus in our country. The most important factor in preventing the spread of the Virus locally is to empower the citizens with the right information and taking precautions as per the advisories being issued by Ministry of Health & Family Welfare.

The outbreak of the Covid-19 pandemic is an unprecedented shock to the Indian economy. To combat with COVID-19, Indian Government initiated lockdown from 23rd March, 2020. The economy was already in a parlous state before Covid-19 struck. With the prolonged country-wide lockdown restrictions for about 100 days, global economic downturn and associated disruption of demand and supply chains, the economy is likely to face a protracted period of slowdown. The magnitude of the economic

impact will depend upon the duration and severity of the health crisis, the duration of the lockdown and the manner in which the situation unfolds once the lockdown is lifted. (Mahendra Dev & Rajeswari Sengupta, 2020. "Covid-19: Impact on the Indian economy," Indira Gandhi Institute of Development Research, Mumbai Working Papers 2020-013, Indira Gandhi Institute of Development Research, Mumbai).

According to KPMG, the lockdown in India will have a sizeable impact on the economy mainly on consumption which is the biggest component of GDP. Reduction in the urban transaction can lead to a steep fall in the consumption of non-essential goods. It can be severe if disruption causes by the long lockdown and affect the availability of essential commodities. Due to weak domestic consumption and consumer sentiment, there can be a delay in investment which further add pressure on the growth. We can't ignore that post-COVID-19, some economies are expected to adopt de-risking strategies and shift their manufacturing bases from China. This can create opportunities for India. According to KPMG, opportunities will largely depend on how quickly the economy recovers and the pace at which the supply chain issues are addressed. According to Du & Bradstreet, COVID-19 no doubt disrupted human lives and global supply chain but the pandemic is a severe demand shock which has offset the green shoots of recovery of the Indian economy that was visible towards the end of 2019 and early 2020. The revised Gross Domestic Product (GDP) estimates for India downwards by 0.2 percentage points for the fiscal year 2020 to 4.8 per cent and by 0.5 per cent for the fiscal year 2021 to 6 per cent. Further, it is stated that the extent of the actual impact will depend upon the severity and duration of the outbreak. Further, according to the World Bank's assessment, India is expected to grow 1.5 per cent to 2.8 per cent. And IMF projected a GDP growth of 1.9 per cent for India in 2020 because the global economy is affected by the COVID pandemic, the worst recession since the Great Depression in the 1930s. Also, we can't ignore that the lockdown and pandemic hit several sectors including MSME, hospitality, civil aviation, agriculture and allied sector.

Prime Minister of India, Narendra Modi announced the first 21 days of India's lockdown on 24 March. During this address to the nation he said, "*Jaan hai toh jahaan hai*" (Only if there is life there will be livelihood). On 11 April, in a meeting with the Chief Minister's of India, the Prime Minister said "Our mantra earlier was *jaan hai toh*

jahaan hai but now it is *jaan bhi jahaan bhi* (Both, lives and livelihood matter equally)." On 14 April, another address to the nation was made by Modi in which he extended the lockdown, with adjustments, to 3 May. In the Prime Minister's fifth meeting with the Chief Ministers on 11 May, the Prime Minister said that Indians must prepare for the post corona virus pandemic world, just as the world changed after the world wars. During the meeting Modi said "*Jan se lekar jag tak*" (From an individual to the whole of humanity) would be the new principle and way of life. On 12 May, the Prime Minister addressed the nation saying that the corona virus pandemic was an opportunity for India to increase self-reliance. He proposed the *Atmanirbhar Bharat Abhiyan* (Self-reliant India Mission) economic package. The following day the Finance Minister started laying out the details of the Prime Minister's vision which would continue into the next few days. The Finance Minister stated that the aim was to "spur growth" and "self-reliance", adding that, "self-reliant India does not mean cutting off from rest of the world" (source : Wikipedia).

The Finance Minister, for five days, between 13 and 17 May, held press conferences in which the details of the economic package were explained. India's overall economic package was announced as ₹20 lakh crore (US$280 billion), 10% of India's GDP. The strategy of combining fiscal and monetary, liquidity measures was defended by the government. The economic package consisted of a mix of reforms, infrastructure building, support to stressed businesses and a certain amount of direct cash support. The "collateral-free loans" that the package provided aimed to "resume business activity and safeguard jobs". Changes in FDI policy, privatization of the power sector, provident fund contribution and ease of doing business measures were also announced. Land reforms at the state level which were not mentioned in the economic package are also part of the overall changes. On 18 April 2020, India changed its foreign direct investment (FDI) policy to curb "'opportunistic takeovers/acquisitions' of Indian companies due to the current pandemic", according to the Department for Promotion of Industry and Internal Trade.

OBJECTIVES OF THE STUDY

In the light of above discussion, the present study is aimed to examine the following:

1. to study the economic impact of COVID-19 on the income and expenditures of respondents;
2. To examine the patterns of changes in income and expenditure during the lockout period;
3. To know the impact of Governmental initiatives in supplementing their incomes;
4. To analyze the information regarding the perceptions of people on lockdown and collect suggestions from respondents.

METHODOLOGY

Both primary and secondary data were used in the present work. Secondary data is collected mostly from internet followed by daily news papers and journals. The primary data is collected through a Google form which consists of about 15 questions. The questionnaire is forwarded to all the known persons through whatsapp groups with a request to forward the same message to their known groups. The data link is opened for Five days from 28-06-2020 to 02-07-2020. In this five days, we received the responses from 532 respondents from 16 states of the country. The statistical analysis was conducted by using SPSS 2.0 version.

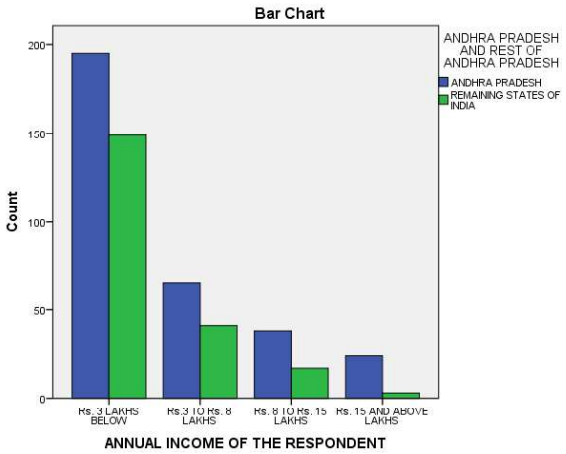
The study is presented by highlighting the Global scenario and Indian Status followed by the initiatives of GOI to control the pandemic. Major findings of the study are presented through tables and graphs. Though we were not offered any suggestions/solutions to overcome from the problem, we consolidated all the suggestions offered by more than 500 sample into 100 major suggestions and presented in a systematic manner.

MAJOR FINDINGS OF THE STUDY

This study is an attempt to measure the impact of a variety of economic issues, such as income and expenditure; changes in expenditure patterns; perceptions of the people over this global economic pandemic etc on the living conditions and living styles of country in the country. The study also aimed to submit the major suggestions to the policy makers for framing appropriate policies. The major findings of the study are summarized in the following pages.

Table No. 1: Distribution of the sample by Andhra Pradesh and Rest of Andhra Pradesh

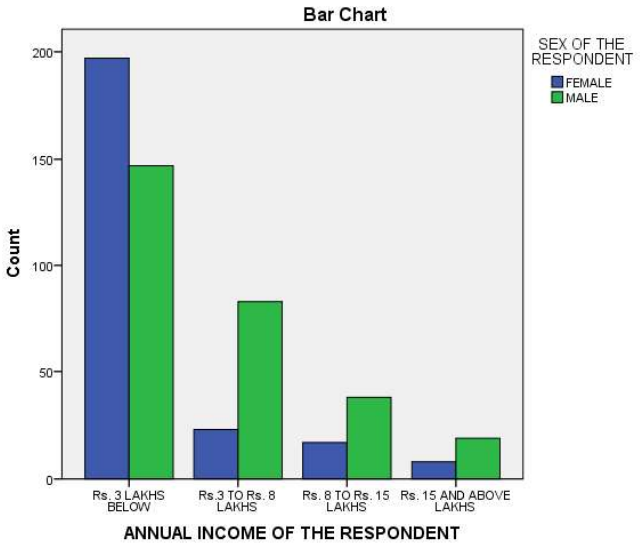
Income Range	State of the Respondent		Total
	Andhra Pradesh	Remaining States of India	
Rs. 3 Lakhs Below	195	149	344
	56.70%	43.30%	100.00%
	60.60%	71.00%	64.70%
Rs.3 To Rs. 8 Lakhs	65	41	106
	61.30%	38.70%	100.00%
	20.20%	19.50%	19.90%
Rs. 8 To Rs. 15 Lakhs	38	17	55
	69.10%	30.90%	100.00%
	11.80%	8.10%	10.30%
Rs. 15 And Above Lakhs	24	3	27
	88.90%	11.10%	100.00%
	7.50%	1.40%	5.10%
Total	322	210	532
	60.50%	39.50%	100.00%
	100.00%	100.00%	100.00%



The above Table No.2 shows the distribution of sample by the State to which the respondents belong to. For the sake of convenience it is shown in Annexure – 2 in detail. It shows that 60 per cent of the sample belongs to Andhra Pradesh and the rest of the respondents belongs to other states of the country. The sample represented by 94 districts from 17 states of the country. Within Andhra Pradesh, there are representatives from all the 13 districts of the State. The data in the table reveals that about two-thirds of the sample has less than Rs. 3 lakhs of income per annum and about 20 per cent of the sample has the income in the range of Rs.3 to 5 lakh per annum.

Table No. 2: Distribution of Sample by Income Range and Sex

Income Range	**Sex of the Respondent**		**Total**
	Female	**Male**	
Rs. 3 Lakhs Below	197	147	344
	57.30%	42.70%	100.00%
	80.40%	51.20%	64.70%
Rs.3 To Rs. 8 Lakhs	23	83	106
	21.70%	78.30%	100.00%
	9.40%	28.90%	19.90%
Rs. 8 To Rs. 15 Lakhs	17	38	55
	30.90%	69.10%	100.00%
	6.90%	13.20%	10.30%
Rs. 15 And Above Lakhs	8	19	27
	29.60%	70.40%	100.00%
	3.30%	6.60%	5.10%
Total	245	287	532
	46.10%	53.90%	100.00%
	100.00%	100.00%	100.00%

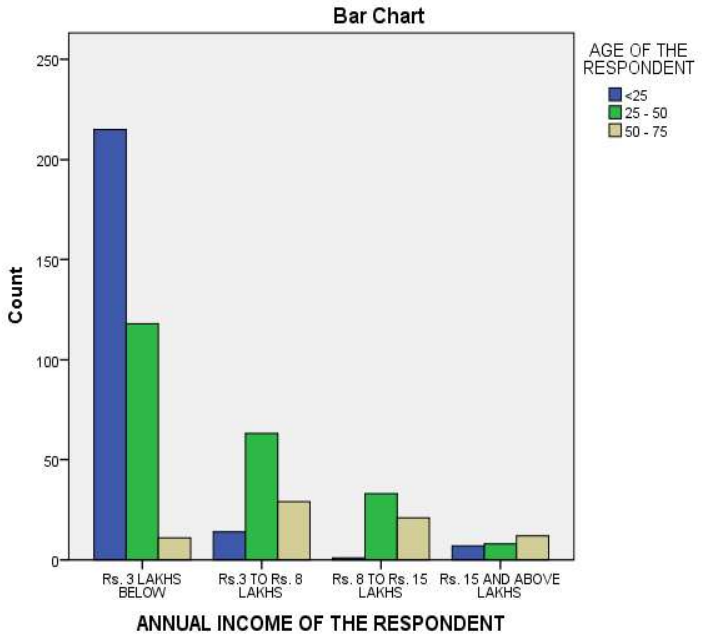


Distribution of the sample by income and sex is presented in Table No.3. The data reveals that 54 per cent of the sample is male. With in the male category, about half of the sample has less than Rs. 3 lakhs income per month, where as it is 80 per cent in case of female. Almost 30 per cent of male respondents is from Rs. 3 to 8 lakhs income group. It is just 10 percent in case of female. Hence it can be stated that male respondents have better incomes compared to female respondents of the study.

Table No. 3: Distribution of sample by income range and Age

Income Range	**Age of the Respondent**			**Total**
	<25	**25 – 50**	**50 - 75**	
Rs. 3 Lakhs Below	215	118	11	344
	62.50%	34.30%	3.20%	100.00%
	90.70%	53.20%	15.10%	64.70%
Rs.3 To Rs. 8 Lakhs	14	63	29	106
	13.20%	59.40%	27.40%	100.00%
	5.90%	28.40%	39.70%	19.90%

Income Range	**Age of the Respondent**			**Total**
	<25	**25 – 50**	**50 - 75**	
Rs. 8 To Rs. 15 Lakhs	1	33	21	55
	1.80%	60.00%	38.20%	100.00%
	0.40%	14.90%	28.80%	10.30%
Rs. 15 And Above Lakhs	7	8	12	27
	25.90%	29.60%	44.40%	100.00%
	3.00%	3.60%	16.40%	5.10%
Total	237	222	73	532
	44.50%	41.70%	13.70%	100.00%
	100.00%	100.00%	100.00%	100.00%



With respect to the age of respondents, Table No. 4 shows that most of the sample is under the age of 25 years. As the survey is organized mostly for teachers and students of Universities, PG, UG

colleges and other educational institutions, the responses from students and their families is comparatively more. It can be observed that about 90 per cent of less tha 25 years of age group respondents are having less than Rs. 3 Lakhs of income. In case of 50-75 years age group, about 40 per cent sample hails from Rs. 3 to 8 lakhs income group and about 30 per cent sample has 8 to 15 lakhs income. Only around 3 per cent of the sample under the age of 50 years of age have more than 15 lakhs income whereas it is 16 per cent in case of 50-75 years age group.

Table No. 4: Distribution of the sample by Income range and occupation

Income Range	Occupation of the Respondent						Total
	Government Employee	Private Employee	Student	Own Business Industrialist	House Wife	Others	
Rs. 3 Lakhs Below	14	77	227	2	7	17	344
	4.10%	22.40%	66.00%	0.60%	2.00%	4.90%	100.00%
	12.10%	61.60%	92.30%	28.60%	77.80%	58.60%	64.70%
Rs.3 To Rs. 8 Lakhs	53	29	12	2	0	10	106
	50.00%	27.40%	11.30%	1.90%	0.00%	9.40%	100.00%
	45.70%	23.20%	4.90%	28.60%	0.00%	34.50%	19.90%
Rs. 8 To Rs. 15 Lakhs	33	17	0	3	1	1	55
	60.00%	30.90%	0.00%	5.50%	1.80%	1.80%	100.00%
	28.40%	13.60%	0.00%	42.90%	11.10%	3.40%	10.30%
Rs. 15 And Above Lakhs	16	2	7	0	1	1	27
	59.30%	7.40%	25.90%	0.00%	3.70%	3.70%	100.00%
	13.80%	1.60%	2.80%	0.00%	11.10%	3.40%	5.10%
Total	116	125	246	7	9	29	532
	21.80%	23.50%	46.20%	1.30%	1.70%	5.50%	100.00%
	100.00%	100.00%	100.00%	100.00%	100.00%	100.00%	100.00%

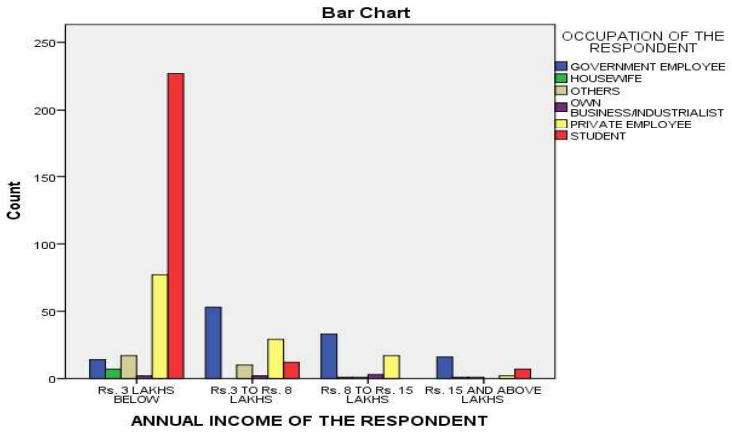
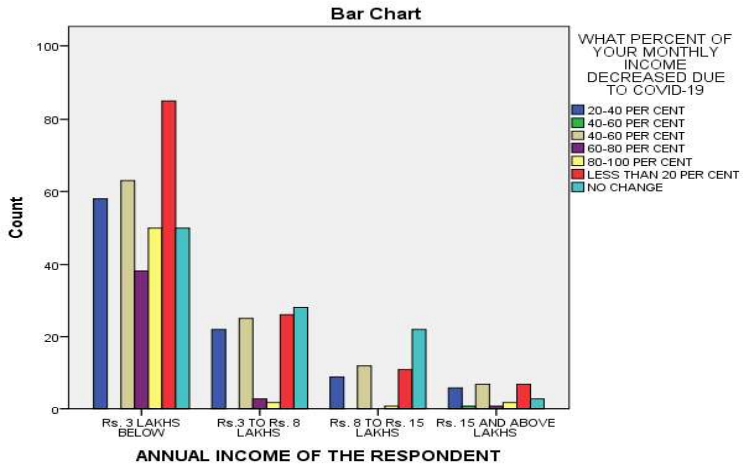


Table No. 5 examines the distribution of sample by their occupation. The data in the table reveals that about 47 percent of the sample is employed in various Governmental or Private organizations and very few of the sample is self employed. About 46 percent of the sample is students who are pursuing their research or post graduation or graduation. Remaining 7.2 per cent of the sample is in 'others' category, like retired persons, voluntarily unemployed

Table No. 5: Distribution of sample by income and decrease in income due to COVID 19

Income Range	What Percent of your Monthly Income Decreased Due to Covid-19							Total
	< 20 %	20-40 %	40-60 %	40-60 %	60-80 %%	80-100 %	No Change	
Rs. 3 Lakhs Below	85	58	0	63	38	50	50	344
	24.70%	16.90%	0.00%	18.30%	11.00%	14.50%	14.50%	100.00%
	65.90%	61.10%	0.00%	58.90%	90.50%	90.90%	48.50%	64.70%
Rs.3 To Rs. 8 Lakhs	26	22	0	25	3	2	28	106
	24.50%	20.80%	0.00%	23.60%	2.80%	1.90%	26.40%	100.00%
	20.20%	23.20%	0.00%	23.40%	7.10%	3.60%	27.20%	19.90%
Rs. 8 To Rs. 15 Lakhs	11	9	0	12	0	1	22	55
	20.00%	16.40%	0.00%	21.80%	0.00%	1.80%	40.00%	100.00%
	8.50%	9.50%	0.00%	11.20%	0.00%	1.80%	21.40%	10.30%

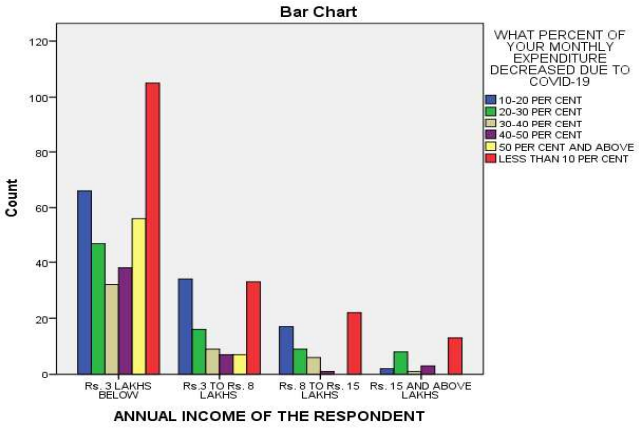
Income Range	What Percent of your Monthly Income Decreased Due to Covid-19							Total
	< 20 %	20-40 %	40-60 %	40-60 %	60-80 %%	80-100 %	No Change	
Rs. 15 And Above Lakhs	7	6	1	7	1	2	3	27
	25.90%	22.20%	3.70%	25.90%	3.70%	7.40%	11.10%	100.00%
	5.40%	6.30%	100.00%	6.50%	2.40%	3.60%	2.90%	5.10%
Total	129	95	1	107	42	55	103	532
	24.20%	17.90%	0.20%	20.10%	7.90%	10.30%	19.40%	100.00%
	100.00%	100.00%	100.00%	100.00%	100.00%	100.00%	100.00%	100.00%



The economic impact of COVID-19 on the family incomes of the sample is shown in Table No. 6. It can be observed from the table that about 42 percent of the respondent families lost 40 per cent of income and 28 per cent lost in the range of 40-80 per cent of their monthly income. However, about 20 per cent of the sample reported that there is no change in their incomes during corona lockdown period. It can be observed that, major losers of income in the range of 60 to 100 per cent are found in the respondents with below 3 lakhs income. About half of the respondents of Rs. 8lakhs and above income group reported that there is no change in their monthly income. Hence, it can be concluded that major financial loss is found with low income and middle income group people.

Table No. 6: Distribution of sample by the percentage of Expenditure decreased due to COVID-19

Income Range	% Of Monthly Expenditure Decreased Due to Covid-19						Total
	<10 %	10-20 %	20-30 %	30-40 %	40-50%	50 % +	
Rs. 3 Lakhs Below	105	66	47	32	38	56	344
	30.50%	19.20%	13.70%	9.30%	11.00%	16.30%	100.00%
	60.70%	55.50%	58.80%	66.70%	77.60%	88.90%	64.70%
Rs.3 To Rs. 8 Lakhs	33	34	16	9	7	7	106
	31.10%	32.10%	15.10%	8.50%	6.60%	6.60%	100.00%
	19.10%	28.60%	20.00%	18.80%	14.30%	11.10%	19.90%
Rs. 8 To Rs. 15 Lakhs	22	17	9	6	1	0	55
	40.00%	30.90%	16.40%	10.90%	1.80%	0.00%	100.00%
	12.70%	14.30%	11.20%	12.50%	2.00%	0.00%	10.30%
Rs. 15 And Above Lakhs	13	2	8	1	3	0	27
	48.10%	7.40%	29.60%	3.70%	11.10%	0.00%	100.00%
	7.50%	1.70%	10.00%	2.10%	6.10%	0.00%	5.10%
Total	173	119	80	48	49	63	532
	32.50%	22.40%	15.00%	9.00%	9.20%	11.80%	100.00%
	100.00%	100.00%	100.00%	100.00%	100.00%	100.00%	100.00%

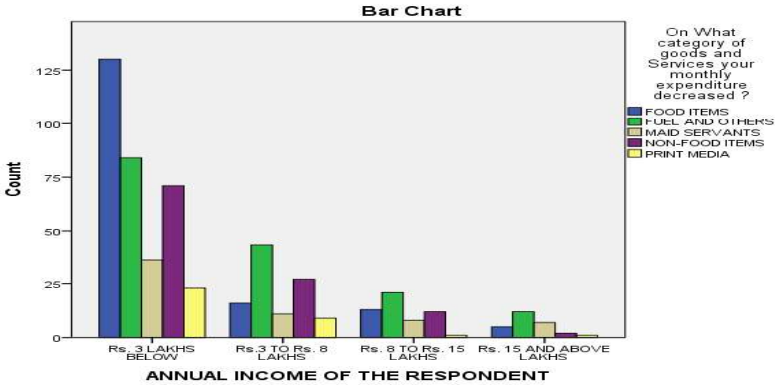


In various reports, it is reported that there was a fall in the expenditures of the people during the lockdown period. It may be because of fall in incomes, lockdown and non-availability of goods and services, decrease in consumption due to fear of disease etc. An attempt is made in the study to examine the percentage of fall in the expenditures of the respondent's expenditure and the results are shown in table no. 7. It proves that about 73 per cent of the sample could control upto 30 percent of their monthly expenditure. In case of 3-8 lakh range respondents, about two-thirds of the sample controlled less than 30 per cent of expenditures and it is 78 per cent in case of 8-15 lakh range respondents. On the other hand only 12 percent of the sample has 50 and above percentage fall in their family monthly expenditures. Hence, it can be stated that due to corona there occurred substantial fall in the expenditures of the respondent families.

Table No. 7: Category of Goods and Services on which Monthly Expenditure Decreased

Income Range						Total
	Food Items	Fuel and Others	Maid Servants	Non-Food Items	Print Media	
Rs. 3 Lakhs Below	130	84	36	71	23	344
	37.80%	24.40%	10.50%	20.60%	6.70%	100.00%
	79.30%	52.50%	58.10%	63.40%	67.60%	64.70%
Rs.3 To Rs. 8 Lakhs	16	43	11	27	9	106
	15.10%	40.60%	10.40%	25.50%	8.50%	100.00%
	9.80%	26.90%	17.70%	24.10%	26.50%	19.90%
Rs. 8 To Rs. 15 Lakhs	13	21	8	12	1	55
	23.60%	38.20%	14.50%	21.80%	1.80%	100.00%
	7.90%	13.10%	12.90%	10.70%	2.90%	10.30%
Rs. 15 And Above Lakhs	5	12	7	2	1	27
	18.50%	44.40%	25.90%	7.40%	3.70%	100.00%
	3.00%	7.50%	11.30%	1.80%	2.90%	5.10%

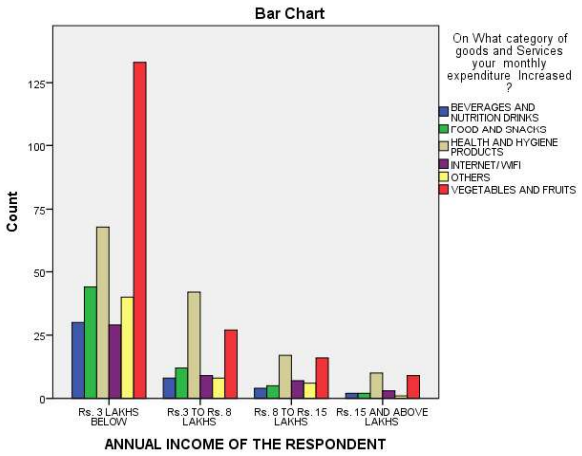
Income Range						Total
	Food Items	Fuel and Others	Maid Servants	Non-Food Items	Print Media	
Total	164	160	62	112	34	532
	30.80%	30.10%	11.70%	21.10%	6.40%	100.00%
	100.00%	100.00%	100.00%	100.00%	100.00%	100.00%



An attempt is made in the present study to analyse the changes in the expenditure patterns of the respondents. It can be observed from the table no.8 that, 60 per cent of the sample decreased their expenditure on food items and fuel and others like outside food, cool drinks, chocklets, travel and entertainment etc., followed by non-food items like online shopping, electronic gadgets, cosmetics, clothing etc. Morethan two thirds of the sample in the income range of 3 to 8 lakhs relied that they are abe to control expenditure on non-food items, fuel and other habits etc. It is 60 percent in case of 8 to 15 lakhs income group and 52 percent in case of Rs. 15 lakh and above group. About one fourths of the respondents of Rs, 15 lakhs and above, controlled their expenditure on maid servants and most of the less than 3 lakhs income respondent groups controlled on print media. Hence it can be concluded that both higher income and middle income groups controlled their expenditures considerably on luxuries, habits and certain unnecessary expenditures.

Table No. 8: On What category of goods and Services your monthly expenditure Increased ?

Income Range							Total
	Beverages &Nutrition Drinks	Food and Snacks	Health & Hygiene Products	Internet/ Wifi	Others	Vegetables And Fruits	
Rs. 3 Lakhs Below	30	44	68	29	40	133	344
	8.70%	12.80%	19.80%	8.40%	11.60%	38.70%	100.00%
	68.20%	69.80%	49.60%	60.40%	72.70%	71.90%	64.70%
Rs.3 To Rs. 8 Lakhs	8	12	42	9	8	27	106
	7.50%	11.30%	39.60%	8.50%	7.50%	25.50%	100.00%
	18.20%	19.00%	30.70%	18.80%	14.50%	14.60%	19.90%
Rs. 8 To Rs. 15 Lakhs	4	5	17	7	6	16	55
	7.30%	9.10%	30.90%	12.70%	10.90%	29.10%	100.00%
	9.10%	7.90%	12.40%	14.60%	10.90%	8.60%	10.30%
Rs. 15 And Above Lakhs	2	2	10	3	1	9	27
	7.40%	7.40%	37.00%	11.10%	3.70%	33.30%	100.00%
	4.50%	3.20%	7.30%	6.20%	1.80%	4.90%	5.10%
Total	44	63	137	48	55	185	532
	8.30%	11.80%	25.80%	9.00%	10.30%	34.80%	100.00%
	100.00%	100.00%	100.00%	100.00%	100.00%	100.00%	100.00%



As a result of corona, people became more cautious towards health and taking precautions to the maximum extent to improve immunity. In this connection, an attempt is also made in the study to examine on what type of goods there occurred increase in their expenditures. The results in the table no 19 proves that more than 60 per cent of the sample increased their expenditure on vegetables, fruits, health and hygiene products etc. It is very clear in the income groups except less than Rs. 3 lakhs respondents. N their case, they also increased their expenditure considerably on food and snacks along with vegetables, fruits, health and hygiene products. Only 8 per cent of the sample could increase their expenditure on beverages and nutrition drinks followed by internet and wifi (9 per cent) and others (10 per cent). Hence, it can be concluded that people are trying to change their life style by using more health and hygienic foods and consumables.

Table No. 10: Have benefited from Bank Loan Postponement Scheme

Income Range	**Have you Benefited From Bank Loan Postponement Scheme**		**Total**
	No	**Yes**	
Rs. 3 Lakhs Below	276	68	344
	80.20%	19.80%	100.00%
	63.30%	70.80%	64.70%
Rs.3 To Rs. 8 Lakhs	94	12	106
	88.70%	11.30%	100.00%
	21.60%	12.50%	19.90%
Rs. 8 To Rs. 15 Lakhs	45	10	55
	81.80%	18.20%	100.00%
	10.30%	10.40%	10.30%
Rs. 15 And Above Lakhs	21	6	27
	77.80%	22.20%	100.00%
	4.80%	6.20%	5.10%
Total	436	96	532
	82.00%	18.00%	100.00%
	100.00%	100.00%	100.00%

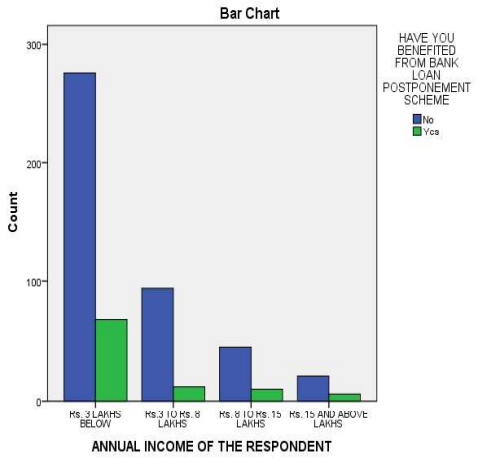
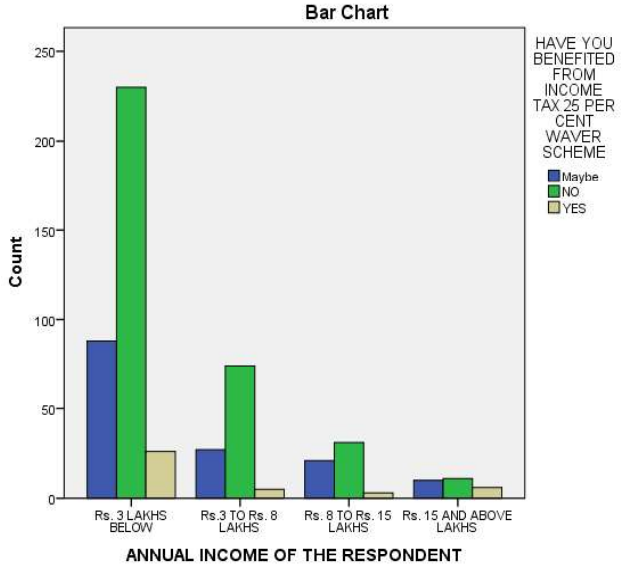


Table No -11: Have you Benefited From Income Tax 25 Per Cent Waver Scheme

Income Range	Have you Benefited From Income Tax 25 Per Cent Waver Scheme			Total
	No	Yes	Maybe	
Rs. 3 Lakhs Below	26	230	88	344
	7.60%	66.90%	25.60%	100.00%
	65.00%	66.50%	60.30%	64.70%
Rs.3 To Rs. 8 Lakhs	5	74	27	106
	4.70%	69.80%	25.50%	100.00%
	12.50%	21.40%	18.50%	19.90%
Rs. 8 To Rs. 15 Lakhs	3	31	21	55
	5.50%	56.40%	38.20%	100.00%
	7.50%	9.00%	14.40%	10.30%
Rs. 15 And Above Lakhs	6	11	10	27
	22.20%	40.70%	37.00%	100.00%
	15.00%	3.20%	6.80%	5.10%
Total	40	346	146	532
	7.50%	65.00%	27.40%	100.00%
	100.00%	100.00%	100.00%	100.00%



With reference to Income Tax 25 percent rebate scheme, the data in Table No.11 reveals that more than 65 percent of the sample said Yes and 27 per cent said May be. Hence it can be concluded that more than 90 percent of the respondents are going get relief from the initiation taken by the Government.

Table No. 12: Have you Benefited From Any Other Schemes of Government

Income Range	No	Yes	Total
Rs. 3 Lakhs Below	231	113	344
	67.20%	32.80%	100.00%
	58.50%	82.50%	64.70%
Rs.3 To Rs. 8 Lakhs	89	17	106
	84.00%	16.00%	100.00%
	22.50%	12.40%	19.90%

Income Range	No	Yes	Total
Rs. 8 To Rs. 15 Lakhs	54	1	55
	98.20%	1.80%	100.00%
	13.70%	0.70%	10.30%
Rs. 15 And Above Lakhs	21	6	27
	77.80%	22.20%	100.00%
	5.30%	4.40%	5.10%
Total	395	137	532
	74.20%	25.80%	100.00%
	100.00%	100.00%	100.00%

With respect to other schemes like free ration and other schemes undertaken by central and state governments, the results prove that more than 25 percent of the sample benefited substantially. These benefits received more by the respondents in the category of less than 3 lakhs income. Where as the respondents in the range of Rs. 8 lakhs and above received negligible benefit.

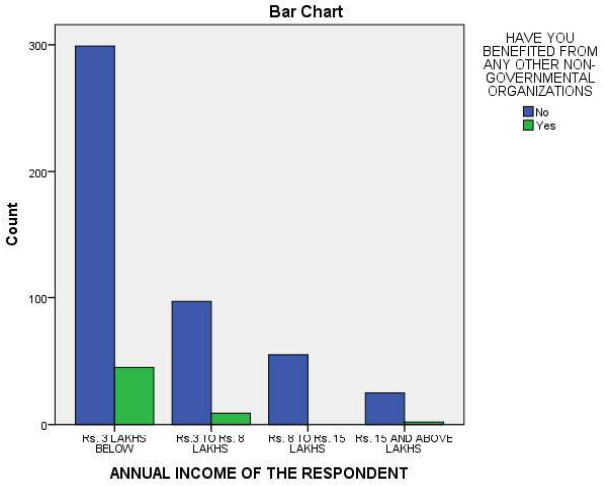
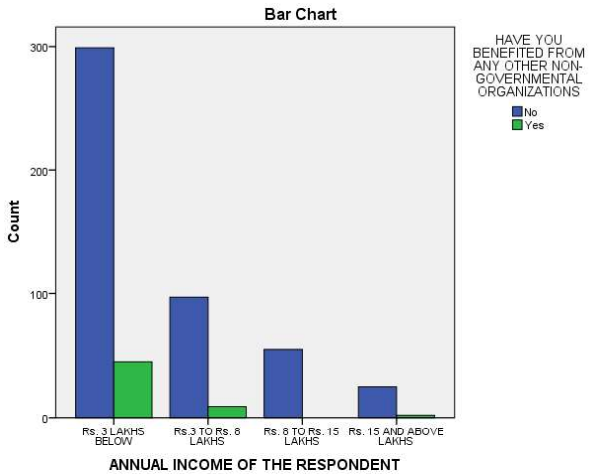


Table No. 13: Have you Benefited from Any Non-Governmental Organization

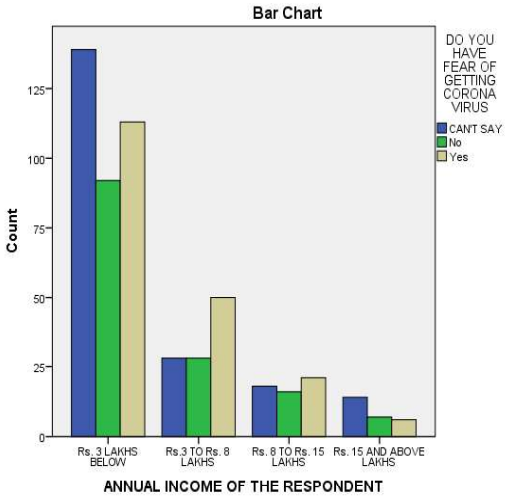
Income Range	Have you Benefited From Any Other Non-Governmental Organizations		Total
	No	Yes	
Rs. 3 Lakhs Below	299	45	344
	86.90%	13.10%	100.00%
	62.80%	80.40%	64.70%
Rs. 3 To Rs. 8 Lakhs	97	9	106
	91.50%	8.50%	100.00%
	20.40%	16.10%	19.90%
Rs. 8 To Rs. 15 Lakhs	55	0	55
	100.00%	0.00%	100.00%
	11.60%	0.00%	10.30%
Rs. 15 and Above Lakhs	25	2	27
	92.60%	7.40%	100.00%
	5.30%	3.60%	5.10%
Total	476	56	532
	89.50%	10.50%	100.00%
	100.00%	100.00%	100.00%



During the lockdown period, the initiatives taken by the non-governmental organizations are remarkable. In this connection, we solicited the information regarding whether any of the sample received any benefit from these social organizations or not. Data in table no 13 proves that higher income people received very meager benefit from these services than lower income groups. Out of 56 respondents benefited from NGOs, only 2 respondents are in the income range of more than Rs. 8 lakhs.

Table No. 14: Do you Have Fear of Getting Corona Virus

Income Range	**Do you Have Fear of Getting Corona Virus**			**Total**
	Can't Say	**No**	**Yes**	
Rs. 3 Lakhs Below	139	92	113	344
	40.40%	26.70%	32.80%	100.00%
	69.80%	64.30%	59.50%	64.70%
Rs.3 To Rs. 8 Lakhs	28	28	50	106
	26.40%	26.40%	47.20%	100.00%
	14.10%	19.60%	26.30%	19.90%
Rs. 8 To Rs. 15 Lakhs	18	16	21	55
	32.70%	29.10%	38.20%	100.00%
	9.00%	11.20%	11.10%	10.30%
Rs. 15 And Above Lakhs	14	7	6	27
	51.90%	25.90%	22.20%	100.00%
	7.00%	4.90%	3.20%	5.10%
Total	199	143	190	532
	37.40%	26.90%	35.70%	100.00%
	100.00%	100.00%	100.00%	100.00%

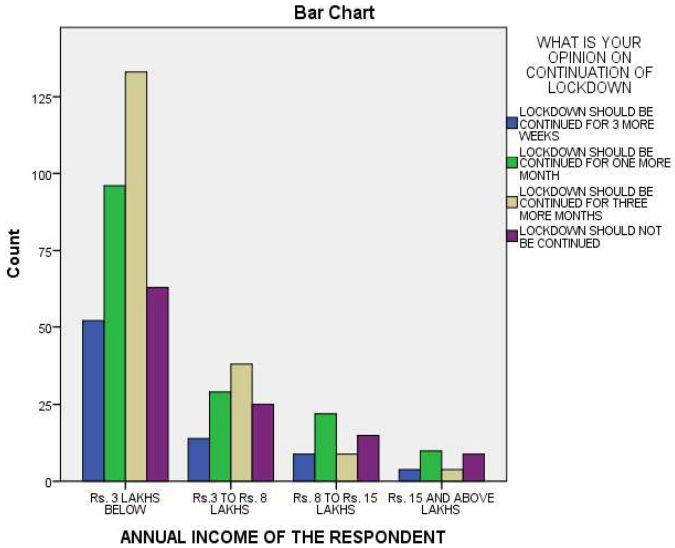


Dubey and others (2020) found that, corona virus has caused universal psychological impact by causing mass hysteria, economic burden and financial loss. Further they added that disease itself multiplied by forced nation wise lockdown produced acute panic, anxiety, obsessive behaviors, hoarding, paranoia and depression and post-traumatic stress disorder (PTSD) in the long run. In this connection, an attempt is made to know about their fear of COVID-19 and their opinion on continuing lockdown and the results are presented in Table No. 14. It can be found that only 27 percent of the sample said that they are not scared of corona virus and the remaining 73 percent of the sample had a psychological feeling of getting corona virus,

Table No. 15: What is your Opinion on Continuation of Lockdown

Income Range	Lockdown Should be Continued for 3 More Weeks	Lockdown Should be Continued for One More Month	Lockdown Should be Continued for Three More Months	Lockdown Should Not be Continued	Total
Rs. 3 Lakhs Below	52	96	133	63	344
	15.10%	27.90%	38.70%	18.30%	100.00%
	65.80%	61.10%	72.30%	56.20%	64.70%

Income Range	Lockdown Should be Continued for 3 More Weeks	Lockdown Should be Continued for One More Month	Lockdown Should be Continued for Three More Months	Lockdown Should Not be Continued	Total
Rs.3 To Rs. 8 Lakhs	14	29	38	25	106
	13.20%	27.40%	35.80%	23.60%	100.00%
	17.70%	18.50%	20.70%	22.30%	19.90%
Rs. 8 To Rs. 15 Lakhs	9	22	9	15	55
	16.40%	40.00%	16.40%	27.30%	100.00%
	11.40%	14.00%	4.90%	13.40%	10.30%
Rs. 15 And Above Lakhs	4	10	4	9	27
	14.80%	37.00%	14.80%	33.30%	100.00%
	5.10%	6.40%	2.20%	8.00%	5.10%
Total	79	157	184	112	532
	14.80%	29.50%	34.60%	21.10%	100.00%
	100.00%	100.00%	100.00%	100.00%	100.00%



With respect to the opinion of the sample on continuing the lockdown to control the pandemic, the data in Table No 15 proves that about 80 percent of the sample said that lockdown should be continued. About 30 per cent of sample suggested to extend the lockdown for one more month. Surprisingly, about one-thirds of the sample suggested extending lockdown for further three months. Another notable thing is people with lower incomes want to extend lockdown, which reflects that the people became panic to the situations.

SUGGESTIONS OFFERED BY THE RESPONDENT

Almost all the respondents offered suggestions for overcoming the problem. However, most of them are repetitive. Hence, we considered 25 suggestions offered by the respondents and presented in the following pages.

1. There must be two weeks lockdown and two weeks normal life. This pattern must be continued till the virus gets killed completely
2. Hygiene, social distancing, Community awareness and following guidelines of health department is to be strictly implemented.
3. Stay home, mask usage, social distance, sanitizer using, personal care and work from home
4. District level toll free number and reliable information center required and Private hospitals need to treat the Corona effected people
5. Development of Vaccine as early as possible. Prior to that, social distancing and wearing of masks
6. Increase COVID 19 test kits and start doing tests from Door to Door.
7. The three measures suggested by government : **social distance, mask and cleanliness**
8. Wash your hands and face regularly with soap. Especially your nose and eyes with fresh water is must.
9. Poor people, those who lost the jobs and work should be supported by the Government.
10. Government should give tax exemptions for the people who lost their incomes.
11. Mainly in rural and urban areas, Government should arrange awareness programmers through new papers, magazines, televisions, short Film etc.

12. Take the hot water and protein food and daily two time bath. Surroundings are to be keep clean

13. Testing more people; distributing hygiene products widely free of cost; vaccinate people immediately free of cost immediately after invention

14. Self discipline of citizens is of paramount importance. They must understand and appreciate the importance of social distancing, hygienic living and building immunity. Economic activity must run lest it will lead to social unrest. The onus to maintain the delicate balance between the economy of the country and health of citizens is more on the citizens than on the govt.

15. Avail necessities in several places and there by avoid moving of people closely

16. State force must be used to the stringent levels possible, R&D on devices such as ventilators, disinfection machines, Vaccines, pool testing for accelerated containment etc

17. Organic and traditional medicine is the cure of these viruses. Basically in India our food habits were naturally immune rich so it is necessary to go back to the traditional method to prevent the attack of the viruses.

18. Government should come forward and help middle and poor class with more practical schemes by reducing electricity bills, reducing petrol and LPG charges and even rich class should come forward to help the needy ones.

19. I feel being a student that staying at home is really difficult but on flip side we must give the first priority to our safety at the same time keep learning useful things which u couldn't able to learn during the college times I do the same.

20. Lockdown should not be continued. People should more sensible about covid. Infected people and their contacted person should be treated properly. We should encourage people to test who have some symptoms.

21. Immediate medicine to take the markets in India (1) Screening should be speed up at Hot Spot areas; (2) Economic Assistance should be increased to Rs.3000/-to the Lock down areas until

lock down come to an end; (3) Government should monitor the Covid prevention activities regularly in and around the hotspot areas and the containment zone; (4) Corporations, municipality, DRDA and Village panchayat authorities should work around the clock to prevent and control the spreading rate; (5) Govt should supply life saving medicine to vulnerable as early as possible; (6) Borders of Neighbour States to be sealed; and (7) Door to Door screening and medical check up to be carried out in all districts."

22. Precautions should be taken on part of the citizens so that they are protected from catching the virus. Government should make proper arrangements for the infected people in the hospitals. Citizens should abide by the rules and regulations made by the government. In the today's situation, we all have to change our lifestyle in order to protect ourselves as well as others. And also we need to take steps against those people who are scattering the virus and fake news.

23. Avoid going to crowded place because where people come together in crowds, you are more likely to come into close contact with someone that as COIVD-19 and it is more difficult to maintain physical distance of 1 metre (3feet)

24. Government is taking decisions from time to time. Government should be careful about frauds & scams regarding food supply. It has to take decision regarding private teachers, sales boys and girls working in shops and establishments etc and must help to transfer money in students bank account.

25. Finally, People participation and support is the only way to control the COVID-19.

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The Discourses on Feminism and Gender Empowerment in Contemporary Indian Literature and Media
సమకాలీన భారతీయ సాహిత్యం, ప్రసార మాధ్యమాలలో మహిళా సాధికారికత చిత్రీకరణ
समकालीन भारतीय साहित्य और मीडिया में नारीवाद और लिंग सशक्तिकरण पर प्रवचन

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डॉ. सुशीला टाकभौरे की कहानियों में दलित नारी संवेदना

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आधुनिक युग का महत्वपूर्ण योगदान दलित कहानी साहित्य का रहा है। साहित्य अपने समसामयिक जीवन का विवेचनात्मक दर्पण है औ- उसका निर्माता उससे प्रभावित तथा उसे गति प्रदान करनेवाला होता है और यह उक्ति साहित्य की दलित कहानी विधा पर अधिक सार्थक है। दलित कहानीकारों ने अपने साहित्य में दलितों पर हो रहे अन्याय शो ण के साथ-साथ दलित नारी की स्थिति का भी यत्र-तत्र चित्रण किया है। डॉ. सुशीला टाकभौरे जी की कहानियों दलित नारी संवेदना में दलित नारी की दशा, आक्रोश, दलित-जागरण और नारी चेतना को दर्शाया गया है। इसके पूर्व दलित कहानी साहित्य की प्रमुख प्रवृत्तियों एवं दलित कहानी साहित्य की विकास यात्रा को चित्रित किया गया है। दलित साहित्य दलितों द्वारा लिखा गया साहित्य है। पीडित मनुष्ट का उद्धार करना इसका लक्ष्य है। दलित साहित्य एक प्रकाश है, जो अंधेरे में उभरा है।

दलित साहित्यकारों ने दलित पर हो रहे शो ण के खिलाफ और जन-जागृति लाने के लिए अनेक कहानियाँ लिखे दलित साहित्य की पहली प्रवृत्ति डॉ. बाबा साहेब अंबेडकर जी की वंदना की थी, जिन्होंने दलितों को नया जीवनदान दिया। सदियों से वर्ण व्यवस्था के नाम पर उनके ऊपर हो रहे अन्याय के खिलाफ आवाज उठाने की प्रेरणा दी। दलित साहित्यकारों ने पर्याप्त मात्रा में अच्छी दलित कहानियाँ लिखी हैं। इस संबंध में दूसरी दुनिया का यथार्थ दलित कहानियाँ नामक एक संकलन रमणिका गुप्त द्वारा २६६७ ई. में संपादित है जिसमें चुनी हुई दलित कहानियाँ है। इनमें ओमप्रकाश वाल्मीकी की 'पचास चौका डेढ सौ', प्रेम कपाडिया की 'हरिजन', प्रह्लाद चंददास की लटकी हुई शर्त', परदेसी राम की 'फाँसी', जय प्रकाश कर्दम की 'चमार', मोहनदास नैमिशराय की 'अपना गाँव', सूरजपाल चौहान की 'साजिश', कावेरी की 'सुमंगली', सुशीला टॉकभौरे की 'सिलिया', रजतरानी मीनू की 'सुनीता', रमणिका गुप्ता की बहू जुठाई', भगीरथ मेघवाल की 'सूरज की चिता', लालचंद राही की 'पानीदार भ्रम',रत्नकुमार सांभरिया की शर्त', गिरिजा शरण अग्रवाल की 'अस्वीकृति', शत्रुघ्न सिंह अनाम की 'राम नाम सत है', कृष्ण गोपाल की 'छमिया', पारसनाथ की 'छितनुआ', श्रवणकुमारी की 'धब्बा' विपिन बिहारी की पहचान', राणा प्रताप की 'अंततः', गुरूचरण सिंह की 'काली सड़क', कुसुम वियोगी की 'और वह पढ गई', गौरी शंकर नागदशं की 'जंगल में आग', सी.बी. भारती की 'भूख' प्रेमकुमार मणि की 'जुगाड़', चंद्रशेखर कर्ण की 'सुरंग से गुजरते हुए', दयानंद बटोही की 'सुरंग', कर्मेंदु शिशि की 'डोंगर' कहानियाँ हैं। यह कहानियाँ दलितों के सदियों की संताप की कहानियाँ हैं।

दलितों को हिंदु समाज व्यवस्था में सबसे निचले पायदान पर होने के कारण न्याय, शिक्षा, समानता तथा स्वतंत्रता आदि मौलिक अधिकारों में वंचित रखा गया, उन्हें अपने ही धर्म में अछूत तथा अस्पृश्य माना गया है। १इस वेदना को लेखिका 'टूटता वहम' कहानी में व्यक्त किया है - ''मन में

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वेदना उफनती है-तर्क अपने ही जाल में उलझते हैं- हम कर्म से बड़े हैं, व्यवहार में अच्छे हैं, संपर्क क्षेत्र में कहीं पीछे नहीं है - फिर भी जाति का जो ग्रहण है वह तो हमारे साथ ही साथ रहता है। अगर शुरू से खुले आम यह जताया जाता कि तुम और हम बराबर नहीं हैं और हम अपनी नीतियों और मान्यताओं से तुम्हें अपने बराबर होने नहीं देंगे-तो शायद मन वहम में न रहता मगर यहाँ तो धोखे के सुनहरे जाल में बड़े प्यार से भरमाया जाता है।''

दलित अपनी जाति कितनी छुपाकर रखें, गैर दलित उन्हें दलित होना का अहसास देते हैं। आज़ दलित अपने ऊपर हो रहे शो ण के विरूद्ध आवाज उठा रहे हैं। फिर भी कहीं न कहीं दलित होने का अहसास दलितों को आगे बढ़ने नहीं दे रही हैं। उपरोक्त वाक्यों द्वारा सुशीला जी इस व्यवस्था पर प्रश्न चिन्ह लगा रही हैं। 'बदला' कहानी में सवर्णों की गालियों से अपमानित जीवन का चित्रण कुछ इस तरह चित्रित किया है - इस तरह लेखिका ने दलितों की व्यथा और वेदना, उनके प्रति देखने का हीन दृष्टिकोण दलित शोि त जीवन के प्रति संवेदना व्यक्त करती हुई उनकी घुटन को मार्मिकता से दर्शाया गया है।

आज का युग वि मता एवं विछिन्नता का युग है। मानव के प्रति अश्रद्धा के युग में दलित, पीडित, कुचले हुए, शोि त और हाशिये के तिस्कृत मानव की पीडा, वेदना, यातना, भावना, अपेक्षा, आदर्शों की समीक्षा और समस्या के साथ अपने अस्तित्व-अस्मिता की पहचान कराने के लिए सामाजिक चेतना एवं संवेदना से युक्त विचारों को सुशीलाजी ने अपनी कहानियों में व्यक्त किया है। इनका कहानियों में उनके मन की वेदना उन पर होनेवाले अत्याचार, अमानु व्यवहार की बात व्यक्त की गई है। दलितों की अस्मिता और अस्तित्व का प्रादुर्भाव है। डॉ. बाबा साहब अंबेडकर का संघठित बनो, शिक्षत बनो और संघ र्ष करो' विचारों को व्यक्त कर दलितों में जागृति लाने का प्रयत्न किया गया है।

निष्क र्षतः हम कह सकते हैं कि, डॉ. सुशीला टाकभौरे जी की कहानियाँ दलित, शोि त, पीडित जीवन के सच्चे चित्र हैं। दलित नारी की स्थिति, अज्ञान, अशिक्षा, पीडा, अन्याय, अत्याचार का शिकार होती नारी को चित्रित किया है तथा दलित वर्ग और स्त्रियों को जागृत करने का प्रयास भी किया गया है।

समाप्त

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१. हिंदी साहित्य के इतिहास में नारी ।
२. डॉ.सुशीला टाकभौरे की कहानियाँ।

धन्यवाद

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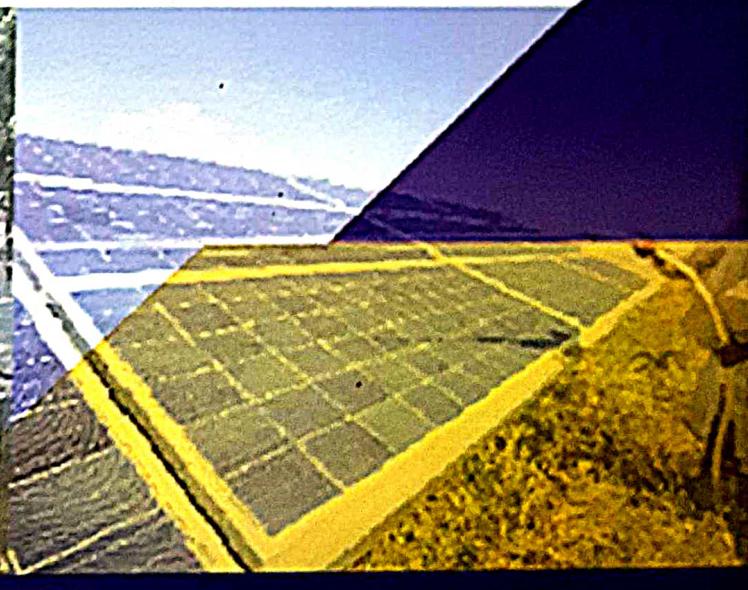
M. Koteswara Rao

URBAN DEVELOPMENT IN INDIA



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Self–Employement Through Petty Business (A Case Study of Unorganized labour of Addanki town in Prakasam district)

K. Sreelakshmamma[1] and K.Prabhudas[2]

Abstract

Petty business or small business has become the vehicle of change for poor and marginalized sections of the society. This business is playing a prominent role increasing financial inclusion of the urban population .This small business is found in urban areas mostly running by 2 or 3 family members. It is a solution to uplift poor people .It has become the wise tool to improve socio-economic development. It is a small business activity to uplift them financially and economically. Petty business is fast emerging as instruments of socio-economic changes in rural as well as urban areas.

The study has been carried out in Addinki Nagara Panchayat of Prakasam district. The study covered 50 small businesses, petty shops maintained by different unorganized laborers. The study is focused on the unorganized labor who involved small business through self-employment. The population of study includes Fruit Vendors, Mobile Tiffin centers, Dairy units and Petty Shops.

1. Introduction

Poverty is a socio- economic phenomenon in which a section of society is unable to fullfill even its basic necessities .Humanity faces pains and miseries if it does not attain basic needs .20 percent of world population lives in urban areas where income differences are widening .

Petty business plays a important role for the economic empowerment of poor people .In today's world petty business is playing very vital role and they have become an important part of the global environment and it is really important for sustained economic development and social progress . This business constitute 80 per cent of

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the total population. Self -employment of small business has created opportunities for promotion of income generating activities and have enable them to come from below poverty line. Economic empowerment is the key to open up avenues of such power to enabling people to gain personal identity and social status. Due to petty business the status of people has totally changed as it provide financial assistance to the needy persons. Petty business has emerged an effective source to the unreached poor segment of the society.

According to the National Sample Survey Organization 2011-12 around 2.8 crore of the 47.41 crore employed in the organized sector while a whopping 43.7 crore are employed in the unorganized sector. It also reveals that nearly 51 per cent of total work force of the country is self- employed.[1]

A small business is an independently owned and operated company that is limited in size and in revenue depending on the industry. Local shop that employ 2 or 3 people is an example of a small business. A privately–owned and operated business with relatively small turnover and with few staff members, typically seen as constituting part of specific commercial or economic sector.[2] Problems of small business are finance, raw material, managerial skill, and skilled labour , marketing. It is confirmed that 65 -75 per cent of innovation in India come from the industry of small business.[3]

2. Methodology of the study

The study has been carried out in Addinki Nagara Panchayat of Prakasam district. They are 20 municipal wards and sample selected from all key centers of town. The population of study includes Fruit vendors, Mobile Tiffin centers, Dairy units and Petty shops. The study covered of 50 (small businesses), petty shops from different of unorganized labour. The study is focused on the unorganized labor who involved small business through self-employment. The present study is based on primary data. There are eight municipalities in Prakasm district. The study is confined only to Addinki Nagara Panchayat. Simple Randam sampling has been adopted in the present study. 30 per cent of samples have been taken for the purpose of the study. Thus 50 members of different category i.e. 13 fruit vendors out of 150, 14 Mobile Canteens out of 138, 08 Dairy units out 26 and 15 petty shops out of 115 are taken as sample. Field work has been conducted for period of one week in month of January 2019.

3. Objectives of the study

Petty business concept has been an effective approach to improve their living of semi urban areas. Petty business has the potential to have a powerful impact on below poverty line people. This research paper studies relating to small business people in un-organized labour .The Present study is aimed: (i) to find out the socio–economic conditions of petty businesses; and (ii) to study the impact of the petty businesses in enhancing economic empowerment of poor people.

4. Significance of the study

Multiple varieties of opportunities are available in the rural and urban areas for small business. The problem of unemployment faced by Indian economy can be solved by these petty businesses. After agriculture sector, small businesses are the second largest employment provider in the Indian economy. In comparison to big corporations,

small businesses generate the most number of employment opportunities per unit of capital invested .Therefore, they are the second largest generator of employment in human society.

The awareness of needs and demands of the local community make the small business emerge in semi-urban areas. Small business is community-based and generally focused on fewer areas. This provides the opportunities to businesses to utilize the local resources like raw material, local talent, labor and demographic opportunities .The utilization and the mobilization of the local resources help to improve the economic conditions of that particular area.

5. Analysis of the study

5.1 Socio-Economic Status

Table1 show that socio-economic details of sample respondents of different categories small business people. 38.00 per cent of the respondents are in the age group of 36-45, followed by 12 per cent in the category of 25-35. It reveals from the above study majority of the respondents are middle age. Regarding the religion, 72.00 per cent belong to Hindu. No Christian is found in this study area undertaking such activity.

The study is also found that no ST is fell under this sample study. Most of them belong to open category people namely Kamma, Reddy and Balija. They constitute 46 per cent among all sample respondents. Followed by BC social category comprising of 38.00 per cent.

As for education is concerned 30.00 per cent each had primary and school level. 15 respondents who are covered 30 per cent respondents from sample were illiterates. 10 per cent had studied college education from all categories of respondents. It is interstinting to note that 60 per cent of dairy unit respondents studied upto college level. A serious concern is that, 48 per cent respondents are living in rented houses. Remaining 52 per cent had own house with RCC. Few of them also found living in iron sheds.

Tiffin center at Anjaneya statue Petty shop at damavaripalem

Table 1: *Distribution of Sample Respondents based on Socio –Economic Characteristics*

Sl.No	Socio-Economic Status	Particulars	Economic Activity				
			Fruit vendors	MobileCanteen	Dairying	Petty shop	Total
1	Age	25-35	5(41.67)(38.46)	3(25.00)(21.42)	3(25.00)(37.5)	1(8.33)(6.67)	12(24.00)(100.00)
		36-45	5(26.33)(38.46)	6(31.57)(42.87)	2(10.53)(25.00)	6(31.57)(40.00)	19(38.00)(100.00)
		46-55	3(27.27)(23.08)	2(18.19)(14.29)	1(9.09)(12.5)	5(45.45)(33.33)	11(22.00)(100.00)
		Above-55	-	3(37.5)(21.42)	2(25.00)(25.00)	3(37.5)(20.00)	8(16.00)(100.00)
		Total	13(26.00)(100)	14(28.00)(100)	08(16.00)(100)	15(30.00)(100)	50(100)(100)
2	Religion	Hindu	7(19.45)(53.84)	11(30.56)78.57	8(22.22)(100)	10(27.77)66.66	36(72.00)(100.00)
		Muslim	6(42.86)(46.16)	3(21.43)(21.43)	-	5(35.71)(33.34)	14(28.00)100.00
		Total	13(86.66)100	14(93.33)100	08(16.00)100	15(30.00)100	50(100)100
3	Caste	SC	3(37.5)(23.08)	-	-	5(62.50)(33.33)	8(16.00)(100.00)
		BC	10(52.64)76.92	7(36.84)50.00	-	2(10.52)(13.34)	19(38.00)(100.00)
		OC	-	7(30.44)(50.00)	8(34.78)(100)	8(34.78)(53.33)	23(46.00)100
		Total	13(26.00)(100)	14(28.00)(100)	08(16.00)(100)	15(30.00)(100)	50(100)(100.00)
	Education	Illiteracy	5(33.33)(38.46)	4(26.66)(28.57)	1(6.68)(12.5)	5(33.33)(33.33)	15(30.00)(100.00)
		Primary	4(26.66)(30.76)	5(33.34)(35.71)	1(6.66)(12.5)	5(33.34)(33.33)	15(30.00)(100.00)
		High school	4(26.66)(30.76)	4(26.66)(28.57)	3(20.02)(37.5)	4(26.66)(26.66)	15(30.00)(110.00)
		College	-	1(20.00)(7.14)	3(60.00)(37.5)	1(20.00)(6.66)	05(10.00)
		Total	13(26.00)(100)	14(28.00)(100)	08(16.00)(100)	15(30.00)(100)	50(100)(100)
	Type of House	Own	8(27.58)(61.53)	6(20.68)(42.85)	5(17.24)(62.5)	10(34.48)(66.66)	29(100)(58.00)
		Rent	5(23.80)(38.46)	8(38.09)(57.14)	3(14.28)(37.5)	5(23.80)(42.00)	21(100)(42.00)
		Total	13(26.00)(100)	14(28.00)(100)	08(16.00)(100)	15(30.00)(100)	50(100)(100)

5.2 Income generation by Economic Activity

Table 2 shows that average income earned per month by the sample respondents .Usually this business are conducted by urban poor people. Most of the respondents i.e 54 per cent from all categories of petty business people are in the below Rs .6000 income group. Only one respondent of petty shop fell under the income range of above Rs 20000. Fruit venders of 41.18 per cent come under average income category of Rs 6001-10000. It is serious concern that, 85.71 per cent of mobile canteen respondents are getting low income from their business. They are earning an average of Rs.3000- 6000 per month after exempting their profit. The study clearly shows that petty business income is very low.

5.3 Utilization of Income

Proper utilizations of income indicate good efficiency of the management of any field .It is evident from Table 2 that large number of respondents from different economic group has utilized the earned income for family needs. Each 10 respondents of fruit vendors and mobile canteen people are also utilized the earned income for family daily expenses. Next higher percentage is seen in children's education. Only 12 per cent of different respondents are invested earned profit to expand their business. Clearing old debts is also reported a considerable number of respondents of different categories. The data clearly shows that Petty business people has used profit for non- income generating purposes, including expenditure in family needs (health and daughter's wedding) and children education.

5.4 Financial Assistance by Economic Activity

The reasons indicated by the respondent's sources of funds getting to run petty business are provided in the Table 4. A majority of 58.00 per cent of all categories of respondents got money from money lenders. It is each 31.03 from fruit venders and petty shops. It is serious concern that 9 respondents of fruit vendors out of 13 are getting money from lenders to run their business. Mobile canteen are being run by own funds is reported 42.85, while 30 per cent from different business group people. Only 12.00 per cent of different group's respondents received financial aid from banks. This amply shows that getting loans from institutional credit position is weak.

5.5 Problems faced by Economic Activity

The emergence of petty labor market is positive aspect of the process of economic development of a country. Table.5 shows the sample petty business respondents problems faced while doing their business. Marketing place for their business activity was primary issue faced by all petty business people .It is 30.77% for fruit vendors and petty shops .Fruit venders 61.53 per cent of respondents reported that market place for running business. 28.00 per cent of different category expressed that they are facing difficulties in getting raw material. 37.5 per cent of dairy units are also reported problems being faced while marketing their product. 25 per cent of dairy units required technical assistance to do better business.

Table 2: Distribution of Sample Respondents by Income earned (per month) by Economic Activity

Sl.No	Profit Income(Rs)	Economic Activity				
		Fruit vendors	Mobile Canteen	Dairying	Petty shops	Total
1	Below 6000	05(18.52)(38.46)	12(44.44)(85.71)	03(11.11)(37.5)	07(25.93)(46.66)	27(100.00)(54.00)
2	6001-10000	07(41.18)(53.84)	02(11.76)(14.28)	03(17.65)(37.5)	05(29.42)(33.33)	17(100.00)(34.00)
3	10001-20000	01(20.00)(7.69)	-	02(40.00)(25.00)	02(40.00)(13.33)	05(100.00)(10.00)
4	Above -20000	-	-	-	01(100)(6.66)	01(100)(2.00)
	Total	13(26.00)(100)	14(28.00)(100)	08(16.00)(100)	15(30.00)(100)	50(100)100

Table 3: Distribution of Respondents on Utilization of Profit Income by Economic Activity

Sl.No	Income Utilization	Economic Activity				
		Fruit vendors	Mobile Canteen	Dairying	Petty shops	Total
1	Business Extension	01(16.67)(7.69)	01(16.67)(7.14)	-	04(66.67)(26.66)	06(100.00)(12.00)
2	Family Needs	10(32.25)(76.92)	10(32.25)(71.42)	04(12.91)(50.00)	07(22.59)(46.66)	31(100.00)(62.00)
3	Children Education	01(12.5)(7.69)	02(25.00)(14.28)	04(50.00)(50.00)	01(12.5)(6.66)	08(100.00)(16.00)
4	Repayment of Debts	01(20.00)(7.69)	01(20.00)(7.14)	-	03(60.00)(20.00)	05(100.00)(10.00)
	Total	13(26.00)(100)	14(28.00)(100)	08(16.00)(100)	15(30.00)(100)	50(100.00)(100.00)

Table 4: Distribution of Sample Respondents on Financial Assistance by Economic Activity

Sl.No	Financial Aid	Economic Activity				
		Fruit vendors	Mobile Canteen	Dairying	Petty shops	Total
1	Bank /Corporation	01(16.67)(7.69)	-	02(33.34)(25.00)	03(50.00)(20.00)	06(100.00)(12.00)
2	Money lenders	09(31.03)(69.23)	08(27.58)(57.14)	03(10.35)(37.5)	09(31.04)(60.00)	29(100.00)(58.00)
3	Own Funds	03(20.00)(23.07)	06(40.00)(42.85)	03(20.00)(37.5)	03(20.00)(20.00)	15(100.00)(30.00)
	Total	13(26.00)(100)	14(28.00)(100)	08(16.00)(100)	15(30.00)(100)	50(100.00)(100.00)

Table 5: Distribution of Sample Respondents on Problems faced by Economic Activity

S.No	Problems being Faced	Economic Activity				
		Fruit Vendors	Mobile Canteen	Dairying	Petty Shops	Total
1	Raw Material	03(21.44)(23.07)	07(50.00)(50.00)	02(14.28)(25.00)	02(14.28)(13.33)	14(100.00)(28.00)
2	Lack of Training	01(33.34)(7.69)	-	02(66.66)(25.00)	-	03(100.00)(6.00)
3	Market Place	08(30.77)(61.53)	07(26.93)(50.00)	03(11.53)(37.5)	08(30.77)(53.33)	26(100.00)(52.00)
4	Family Issues	01(14.28)(7.69)	-	01(14.28)(12.5)	05(71.41)(33.33)	07(100.00)(14.00)
	Total	13(26.00)(100)	14(28.00)(100)	08(16.00)(100)	15(30.00)(100)	50(100.00)(100.00)

Table 6: Distribution of Sample Respondents on financial Assistance by Economic Activity

S.No	Supporting Business	Economic Activity				
		Fruit Vendors	Mobile Canteen	Dairying	Petty Shops	Total
1	Financial Aid/Bank	04(15.39)(30.77)	09(34.62)(64.28)	04(15.38)(50.00)	09(34.62)(60.00)	26(100.00)(52.00)
2	Training	01(33.33)(7.69)	01(33.33)(7.14)	01(33.34)(12.5)	-	03(100.00)(6.00)
3	Marketing Facility	04(36.37)(30.77)	01(9.09)(7.14)	02(18.18)(25.00)	04(36.36)(26.66)	11(100.00)(22.00)
4	Govt. Assistance	04(40.00)(30.77)	03(30.00)(21.42)	01(10.00)(12.5)	02(20.00)(13.33)	10(100.00)(20.00)
	Total	13(26.00)(100)	14(28.00)(100)	08(16.00)(100)	15(30.00)(100)	50(100.00)(100.00)

5.6 Supporting Assistance by Economic Activity

Data are elicited from the sample respondents on the financial assistance received from various financial institutions. The organization on the number of sample respondents who obtained assistance is presented in Table 6. It is evident that more than 50 per cent of respondents from all petty business respondents reported that financial support is required to increase their business. A considerable per cent of (36.37) each fruit venders and petty shops respondents expressed that they need market place to sale their items. Due to insufficient of funds they are unable to expand their business.

Broadly it is summarized that the Fruit venders are required market place to sale their products. They were getting fruits from five main merchants. Pulling- Carts, weighing machines, Nights lamps are to be supplied on rental basis. They are being often harassed by local police for doing sales near heavy traffic centers. Some of them attending this economic activity from nearby villages' .They have been getting very low income per day ranging from Rs. 150 to 300 after deducting daily expenditure.

The Government has to provide loans to especially fruit venders. All most all the pulling- carts are used on daily rented basis. In order to increase their business they need financial support from banks.

Competition is being faced by dairy units. Units have been giving advances ranging from Rs. 10000 to 30000 for the milk producers. Lack of business training is also another problem faced by dairy units. It requires technical skill in preservation, packing of milk. The remaining milk after selling to local consumer is being transported to nearby major dairy units. Each dairy unit had 20 to 30 milk producers. Milk producers receive payments for every 10 days. Most of the milk has been procured from outskirts of Addanki town .Some units are procuring milk from nearby villages.

Most of the Mobile canteen centers were using fire- wood for preparation of food stuff. This causes health problems like irritating eyes, knee pains due to standing for long hours for preparation of food stuff. Almost all canteens are being run at road side. The material for using food-stuff consider as low quality. Petty shoppers got spread almost all places in the town. Some of them have installed small bunks in front of their homes. These are running by their family members mostly wife and husband .They are purchasing kirana-material from nearby wholesale shops. Few items had received from the whole sale dealers.

6. Suggestions

- The financial aid (loans) is to be provided for all categories of petty business people without any hindrance by the financial institutions.
- Market place to fruit vendors to do their sales at one centre.
- Health check-up is to providing for mobile canteens (business) people.
- Gas to be provided on subsidy rates.
- Quality of Food –stuff from mobile canteens is also checked by municipal health officials.
- Technical skill is to provided to dairy units. Co-operative dairy units under society are to be strengthened.

7. Conclusion

It may be concluded that petty business people are facing various issues to take active part in this social and economic aspects of life. They are unable to access financial aid due to various regulations and procedures .Petty business have been identified as a way to alleviate poverty and enable them to improve their living conditions. The Government has to provide financial support, marketing and technical knowledge. It is the duty of the Government to extend the banking services to all sections of society for their overall development which can forter social welfare and egalitation society.

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STATUS OF INDIAN AGRICULTURE

The largest and important livelihood sector for masses in India is agriculture. As p the report of International Food Policy Research Institute (IFPRI) India has displaced from previous 97th place to 100 in 2017 and the value is 31.4 shows the place of our country found in serious category. Agriculture have been dominant sector in India for economic prediction and the situation will remain same in future. The dependency on agriculture sector has no minimise as proportionate the sectoral contribution of agriculture decline in India's GDP from independence. The dependency of population decline from 75% to 58% but at same time the sectoral contribution fallen from 61% to 15% in the Gross Domestic Product of the country. The present conventional farming can however be improved by adopting appropriate technologies of crop production, post-harvest processing and by improving quality so that agriculture becomes not only sustainable in long term but a profitable business also by linking production with consumerism. Sustainable agriculture improve soil health by integrating all possible measures so that crop productivity is maintained for a longer time. The book explains the emerging concerns of Indian Agriculture in terms of Agricultural growth performance land degradation, water efficiency and natural farming, inclusive agriculture development, distress in agriculture, problems of dry land agriculture, employment problems of small farmers, socio-economic conditions of agriculture labour, impact of mechanization on farm business and productivity, impact of technology on cost and returns of technology, wage differentials among labour in agricultural sector on the basis of gender, problems and prospectus of agricultural marketing and factors influencing the milk production in India. The book is useful to students, researcher and policy makers and others having interest in the field of agriculture and development.

Prof. M. Koteswara Rao is a Professor of Economics having put up three and half decades teaching and research experience published very widely in National and International Journals of repute and presented papers in National and International Conferences. Guided 28 Ph.D's and 26 M.Phil's so far for the award of Research Degrees. Specialized in the areas of Urban Development and Labour Economics. Carried out 6 Research Projects sponsored by UGC and other Agencies. Prof. Rao is currently the Dean of Faculty of Social Sciences, Dean, College Development Council and Vice-Principal, University College of Arts, Commerce & Law, Acharya Nagarjuna University, Nagarjuna Nagar, Guntur District.

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Problems and Prospectus of Agricultural Marketing in India

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Introduction

Agriculture is the mainstay of the Indian economy since time immemorial. Quality food is the growing demand of the increasing population. Adequate production and its proper marketing and globally become a high priority. The Indian agricultural system has made tremendous progress in the in the recent past. The production has made new challenges to the Indian Agricultural marketing system. An efficient agricultural marketing system is the need of the hour. Marketing is as crucial to better performance in agriculture as farming. Marketing has been described as the most important multiplier of agricultural development. Agricultural marketing plays a crucial role in accelerating the pace of economic development. It has dynamic functions both in agricultural and economic development. According to National Commission on Marketing Agricultural production should be satisfactorily marketed. Marketing involves a series of activities in moving the goods from the point of production to the point of consumption. This is a complex phenomenon.

Agricultural marketing system is defined in broadest terms, as physical and institutional set up to perform all activities involved in the flow of products and services from the point of initial agricultural production until they are in the hands of ultimate consumers. It includes assembling, handling, storage, transport, processing, wholesaling, retailing and export of agricultural commodities as well as accompanying supporting services such as market information, establishment of grades and standards, commodity trade financing and price risk management and the institutions involved in performing the above functions. Hence marketing is the performance of all business activities involved in the flow of goods and services from the point of initial agricultural production until they reach ultimate consumers. As per the definition of Indian Council of Agricultural Research the marketing involves three important functions, namely (a) [illegible] (processing) and (c)

Agricultural Marketing is a link between farm and non-farm sectors. An efficient marketing system for farm products ensures an increase in the farm production gets transformed into an increase in the level of income thereby increasing the additional income. An efficient management system is an efficient agent of change and in important means of raising the income levels of farmers and satisfaction of the consumers. Consumers get satisfaction when they get the goods at the least possible cost. An ideal marketing system aims at giving remunerative prices of produce to consumers uninterrupted supply of goods to the consumers at reasonable prices. Efficient agricultural marketing is important in economic development of India.

Agricultural marketing differs from conventionally known meaning of marketing which implies meeting the consumers demands or expectations. Since the major output of agricultural marketing is food, and food being a basic, life-sustaining necessity and a human right, ensuring the supply of food becomes an important part of the mandate of governments across the world. Governments have played an active role in supporting agricultural research and extension to raise yields and production, besides a prominent role in accessibility of food to all kinds of consumers at affordable prices. Agriculture plays a vital role as a provider of raw material to industry. Traditionally, Agriculture was seen as the provider of the chief raw material for industries such as textiles, sugar and edible oil. Over a period of time, with the changing demographics, tastes and technologies, horticulture and animal products have gained more importance in providing raw material.

State of Agricultural Marketing in India

The basic driver of agricultural marketing is marketable for marketed surplus. As the marketable surplus of a farmer increases, the need to have efficient markets and marketing systems becomes important. The marketable surplus of agriculture in India has shown a healthy growing trend. From being a subsistence enterprise in the pre-Green Revolution period to market-oriented, commercial production, Indian agricultural production has covered a great gap, leading to self-sufficiency as well as export capacity in most crops. A huge marketed surplus calls for efficient marketing system to enable fast and effective movement of goods from producers to consumers. Farmers and consumers segments not only need marketplaces, but also facilities for storage, transportation, market information, financing and risk mitigation.

Further the basket of agricultural production has also changed with a huge output coming from high-value agriculture, encompassing horticulture, dairy, fisheries and animal products. Horticulture production has exceeded agricultural production in the country. The growth in dairy, poultry and fisheries is actually driving growth of the primary sector. Fish, poultry and other animal products are often sold in different markets and may have an entirely differentiated marketing system. Fruit and vegetables have usually been sold in the same wholesale markets as food grains or in similar kind of physical markets. Their increasing output points out the need for having special infrastructure to address their specific product characteristics like perish ability.

Challenges of Agricultural Marketing

There are several challenges involved in marketing of agricultural produce. There is limited access to the market information, literacy level among the farmers is low, multiple channels of distribution that eats away the pockets of both farmers and consumers. The government funding of farmers is still at nascent stage and most of the small farmers still depend on the local moneylenders who are leeches and charge high rate of interest. There are too many vultures that eat away the benefits that the farmers are supposed to get. Though the technology is improved it has not gone to the rural areas for the benefit of Indian farmers. The existence of loopholes in the present legislation and lack of organised and regulated marketing system for marketing the agricultural produce is the curse on the part of framers. The farmers have to face so many hardships and have to overcome several hurdles to get fair and just price for their produce. The basic objective of setting up a network of regulated markets has been to ensure reasonable gain to the farmers by creating environment in markets for fair play of supply and demand forces, regulate market practices and attain transparency in transactions. However, in the pre-Independence era, the agriculture produce markets were plagued with inefficiencies and were heavily loaded against the producer. Defective use of weights and scales were common in those days. The producer was exploited by the trader to the maximum extent.

Problems and Prospectus of Agricultural Marketing

Globalisation has brought about drastic changes in India across all sectors and it is more so on agriculture, farmers and made a deep impact on agricultural marketing. This has been basically because large number of Indians is farmers. That has brought many challenges and threats such as uncertainties competitiveness, turbulence, apart from compelling them to adapt to changes arising out of technologies. The organised marketing of agricultural commodities has been promoted through a network of regulated markets. Most of the State Governments and Union Territory administration have enacted legislations to provide for the regulation of agricultural produce markets. The advent of regulated markets has helped in mitigating the market handicaps of produces/sellers at the wholesale assembling level. However, the rural periodic markets in general and tribal markets in particular remained out of development ambit. To solve the problems of farmers Government of India had set up good number of Commissions and Committees to recommend measures to rectify the marketing situation. This led to the enactment of act such as Agricultural Produce Marketing Committee Act to provide for the development of agricultural produce markets and to achieve an efficient system of buying and selling of agricultural commodities.

Broadly the problems of agricultural marketing are summarised as follows.

- In India the number of small and marginal farmers is more in number. Normally these farmers produce very less for market. Hence the markets depend on large farmers. The output of these big farmers will have to reach different markets. Consequently the quantity of agricultural goods available will be inadequate in relation to demand.
- Contrary to consumer and industrial goods the producer of agricultural goods does not know the price at which his produce would be sold to the ultimate

consumer. It is only the middlemen who determines the final price in marketing agricultural goods.

- Lack of warehousing and a storage facility which forces farmers to sell their produces soon as it is ready as they cannot afford to hold and wait for better prices.
- Absence of market linkages and inadequate transport facilities prevent them from taking their produce to mandis, lack of motorable and mechanised transport and also pucca roads.
- Presence of large number of middlemen who charge several unauthorised commissions due to which the price farmer gets reduced.
- Similarly the usage of substantial weights and measures due to which the farmers are not able to get better prices, and it weakens their bargaining power.
- Lack of availability of credit facilities and timely availability of credit could help farmer to withhold his produce and run his household till he gets a better price.
- The poor and illiterate farmer has no access to get information about the prevailing prices either through organisations or through internet or other sources.
- The demand for agricultural goods is not influenced by a fall or rise in their price. As a result the producer will suffer on account of fall in the price during bumper harvest.
- Lack of grading and standardization facilitates due to which farmers are not able to get better prices, and it weakens their bargaining power.

The Co-operative Marketing societies in India are facing number of problems. Among them:

- Shortage of working capital, high cost of operation, price fluctuations in agricultural produce, higher employee cost and over dependence on loans from apex bodies are the major problems of financial nature to the cooperative marketing in India.
- Two-third of the societies has been facing the problem of raw material scarcity. This problem is persisting at aggravate level for example for coconut processing societies, paddy marketing societies and also for rubber marketing societies etc.

Effective infrastructural facilities are necessary for increasing agricultural productivity. For the modernisation of agriculture through technological innovations, the most essential components of infrastructure are rural electrification, transport and communication, marketing facility and education.

- Marketing societies are facing the problems at aggravate level while rendering their marketing service. Due to financial crisis the societies are not using the services of trained and professionally qualified personnel for their marketing operations.
- Apart from the above problems the marketing societies are facing the political interference in managerial decision making.
- Delay in decision making is common in many of the marketing societies. The performance of societies is very poor which results in delay payments to farmers.

To improve the existing system of marketing in India the following measures are being considered.

Establishment regulated markets along with establishment of cooperative marketing societies are improving the marketing status of agricultural produce in the country to the optimum level. The extension and construction of additional storage and warehousing facilities for agricultural produce of the farmers is the need of hour. Similarly the expansion of market yards and other allied facilities for the new and existing markets are required more. Provision is to be made for extending adequate amount of credit facilities to the farmers. Timely supply of marketing information to the farmers can help them to market their product remuneratively. Efforts are to be strengthened further for the improvement and expansion of road and transportation facilities for connecting the villages with market centres. Provision is to be made for standardisation and grading of the produce for ensuring good quality to the consumers and better price for the farmers.

The Government of India is providing assistance for the creation of infrastructural facilities in the markets and also for setting up godowns in rural areas Cooperatives are playing a significant role in the procurement operation of both essential consumer commodities like rice and wheat and commercial crops like cotton and jute. National Agricultural Cooperative Marketing Federation of India (NAFED) is also working as an apex body of marketing cooperative in the country. It is also providing effective support to the framers for marketing their produce and also undertaking price support and market intervention operation. The role of cooperatives in marketing of agricultural produce has been expanding progressively.

In sum it may be concluded that the government has also played an important role in price stabilization through market intervention. Several rules and regulations related to food safety, transportation, weights and measures, food standards, and so on are also brought into protect interest of producers and consumers. However, for the last two decades, newer needs such as increasing volumes of output greater horticultural production, price disparity across markets have compelled a review of the APMC system. The development of certain institutions such as farmer producer organisations ,direct marketing initiatives such as contract farming, technology-enabled, seamless markets such as eNAM are some examples of such institutions which are helping farmers to bring together and establish direct links between farmers and retailers. Hence to solve the problems associated with fragmented markets market integration, market access to farmers, market infrastructure and value addition is required to raise returns to farmers and generate off-farm employment in the rural areas.

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Status of Organic Farming in India – An Overview

*Dr. K. Sreelakshmamma**

Introduction

India being an agrarian economy more two thirds of the population depends on it and eking their livelihood. The share of agriculture in the Gross Domestic Product (GDP) has been registered a steady decline from 50 per cent in 1950-51 to 15 per cent. In India large number of farmers and farm labourers are migrating from this sector. This reveals clearly that there is no change to have satisfactory growth in farming. The existing farming practice is called conventional agriculture which is using synthetic and fossil-fuel based inputs like chemical fertilizers, pesticides, herbicides, with a certain extent of mechanical implements for various processes. Till 1965 India followed traditional farming practices without chemical fertilizers, and pesticides. Significant number of developed countries and some of the developing nations are returning to organic farming practice during the last two decades due to various problems raised in conventional farming. Organic farming is one amongst the broad spectrum of production methods that are supportive of the environment. Agriculture remains the key sector for the economic development for most developing countries. It is critically important for ensuring food security, alleviating poverty and conserving the vital natural resources that the world's present and future generations will be entirely dependent upon for their survival and well-being. For the purpose of sustainable healthy ecosystem, there is a need for adoption of an alternative farming system like organic farming.

Organic Farming in India

Organic farming is a holistic production management system that promotes and enhances agro-ecosystem health, including biodiversity, biological cycles, and soil biological activity. Hence this system has been regarded as important system. Many studies have shown that organic farming methods can produce even higher yields than conventional methods. Significant differences in soil health indicators such as nitrogen mineralization potential and microbial abundance and diversity, which were higher in the organic farms, can also be seen. The increased soil health in organic farms also resulted in considerably lower insect and disease incidence. The emphasis on small-

scale integrated farming systems has the potential to revitalize rural areas and their economies.

It is true that organic farming system is not new in India since it is being followed from ancient times. This method of farming system is primarily aimed at cultivating the land and raising crops in such a way, as to keep the soi alive and in good health by use of organic wastes (crop, animal and farm wastes, aquatic wastes) and other biological materials along with beneficial microbes (bio fertilizers) to release nutrients to crops for increased sustainable production in an eco friendly pollution free environment.

According to the United States Department of Agriculture (USDA) "organic farming is a system which avoids or largely exclude the use of synthetic inputs (such as fertilizers, pesticides, hormones, feed additives etc) and to the maximum extent feasible rely upon crop rotations, crop residues, animal manures, off-farm organic waste, mineral grade rock additives and biological system of nutrient mobilizations and plant protection"

FAO suggested that "Organic agriculture is a unique production management system which promotes and enhances agro-ecosystem health, including biodiversity, biological cycles and soil biological activity, and this is accomplished by using on-farm agronomic, biological and mechanical methods in exclusion of all synthetic off-farm inputs".

The increase in organic agriculture in developing countries is growing because it requires less financial input and places more reliance on the natural and human resources available. Because the food produces by organic methods tastes better and contains a better balance of vitamins and minerals than conventionally grown food. The analysis of the literature, however, favours organic products. It is leading to an increasing engagement in farming, which can trigger greater emphasise the use of local resources and self-reliance, conversion to organic agriculture definitely, contributes to the empowerment of farmers and local communities.

India is bestowed with lot of potential to produce all varieties of organic products due to its various agro climatic regions. In several parts of the country, the inherited tradition of organic farming is an added advantage. This holds promise for the organic producers to tap the market which is growing steadily in the domestic and export market.

As per the available statistics, India's rank in terms of World's Organic Agricultural land was 9th and in terms of total number of producers was 1st as per 2018 data (Source: FIBL & IFOAM Year Book 2018).

The Government of India has implemented the National Programme for Organic Production (NPOP). The national programme involves the accreditation programme for Certification Bodies, standards for organic production, promotion of organic farming etc. The NPOP standards for production and accreditation system have been recognized by European Commission and Switzerland for unprocessed plant products as equivalent to their country standards. Similarly, USDA has recognized NPOP conformity assessment procedures of accreditation as equivalent to that of US. With these recognitions, Indian organic products duly certified by the accredited certification bodies of India are accepted by the importing countries.

As on 31st March 2018, total area under organic certification process (registered under National Programme for Organic Production) is 3.56 million **Hectare** (2017-18).

This includes 1.78 million ha (50%) cultivable area and another 1.78 million Hectare (50%) for wild harvest collection.

Among all the states, Madhya Pradesh has covered largest area under organic certification followed by Rajasthan, Maharashtra and Uttar Pradesh. During 2016, Sikkim has achieved a remarkable distinction of converting its entire cultivable land (more than 76000 ha) under organic certification.

India produced around 1.70 million MT (2017-18) of certified organic products which includes all varieties of food products namely Oil Seeds, Sugar cane, Cereals & Millets, Cotton, Pulses, Medicinal Plants, Tea, Fruits, Spices, Dry Fruits, Vegetables, Coffee etc. The production is not limited to the edible sector but also produces organic cotton fiber, functional food products etc. Among different states Madhya Pradesh is the largest producer followed by Maharashtra, Karnataka, Uttar Pradesh and Rajasthan. In terms of commodities Oil seeds are the single largest category followed by Sugar crops, Cereals and Millets, Fiber crops, Pulses, Medicinal, Herbal and Aromatic plants and Spices and Condiments.

The total volume of export during 2017-18 was 4.58 lakh MT. The organic food export realization was around INR 3453.48 crore (515.44 million **USD).** Organic products are exported to USA, European Union, Canada, Switzerland, Australia, Israel, South Korea, Vietnam, New Zealand, Japan etc.

In terms of export value realization Oilseeds (47.6%) lead among the products followed by Cereals and millets (10.4%), Plantation crop products such as Tea and Coffee (8.96%), Dry fruits (8.88%), Spices and condiments (7.76%) and others.

The most important characteristics of organic farming are: (a)Maximal but sustainable use of local resources, (b)Minimal use of purchased input only as complementary to local resources, (c)Ensuring the basic biological functions of soil water nutrients humus continuum , (d)Maintain a diversity of plant and animal species as a basis for ecological balance and economic stability, (e) Creating an attractive overall landscape which gives satisfaction to the local people,(f) Increasing crop and animal diversity in the form of poly-culture, agro-forestry system, integrated crop/ livestock systems, etc. to minimize risk.

Aims of Organic Farming

Organic farming tries to bridge the widening gap between man and nature with the following broader aims. However, the relative importance of an individual or a community of farmers may vary.

1. **Sustainability of Natural Resources:** organic agriculture is a holistic way of farming and besides the production of goods of high quality. It primarily aims at conservative of the natural resources (soil, water, climate, biodiversity and non-renewable energy) for sustainable production in agriculture. In the context of organic farming, the term "sustainability" is used in a wider sense, to encompass not just conservation of non-renewable resources (soil, water, minerals, energy, biodiversity) but also the issues of environmental and social sustainability. The very basic approach to organic farming envisages to:
   a) Improve and maintain the natural landscape and agro-ecosystem.
   b) Avoid over exploitation and pollution of natural resources.

c) Minimize the consumption of no- renewable energy resources.
d) Exploit synergies that exist in a natural ecosystem.
e) Maintain and improve soil health by stimulating activity or soil organic manures and avoid harming them with pesticides.
f) Obtain optimum economic returns, with a safe, secure and healthy working environment
g) Acknowledge the virtues of indigenous knowledge and traditional farming system.

2. **Minimizing the cost of cultivation:** organic farming is one of the environment-friendly approaches of reducing dependency on external inputs and achieving the optimum productivity by making the best use of ecological principals and processes, leading to reduced costs of cultivations. This is very important for resource poor farmer especially for those who are operating a high-risk prone areas of dry land and rain-fed agriculture.
3. **Healthy Food:** Healthy food means a food that is free from harmful chemicals and heavy elements and is tasteful and nutritious. Nevertheless, the organic agriculture practices cannot ensure that products are "completely free" of harmful residues, as they may possibly into the organic production systems through general environmental pollution also. But this is one of the major aims of organic farming and all feasible methods are used to minimize pollution of not only farm products but also of surrounding environment, including air, soil and water.
4. **Augmentation of policy:** Organically produced foods have a great demand in export markets, especially those of European and North- American countries, and they fetch a sizeable premium as compared with conventionally grown farm products. In domestic sector also the demand for organic food as increasing tremendously, especially among mid and high-income segments, which has become more cautious about harmful effects of food grown with the use of pesticides and synthetic fertilizers and potential hazards of environmental pollution caused due to modern practices in agriculture.'

Problems in Adopting Organic Farming

Farmers perceived this technology as a complex, less productive, costly, less suitable and low profitable business. This was attributed to lack of farmers knowledge, on production and management techniques of organic farming. There are some reasons behind less adoption of organic farming.

- Low opportunities to them to participle in organic farming rotated training and visits.
- Lack of any formal group of non-adoption like that of adopters.
- Less attention paid by the organic agriculture promotional organization them into organic farmers.
- Input cost in organic farming is generally higher than the conventional. Higher input costs are also found for casual labour, especially for hand weeding.
- Labour is a major type of input costs in organic production.
- Lack of knowledge on production technologies, compost management, and pest control are the major reasons behind non-adoption of organic farming.

Despite this, low productivity and production and the most important constraint felt in the program of organic farming is India is the in the ability of government policy making levels to take a firm decision to promote organic farming. Large farmers associated with big explorers hare not worry about the sale. But the small and marginal farmers harrowed lot. For export, an aggressive strategy demanding free access needs to be allowed.

SWOT analysis of organic farming in India

The SWOT analysis of organic farming which reveals that the global competitiveness for organic food exports from India is marked with number of weaknesses, whereas lot of opportunities does exist in the domestic and international market. The major threats are from that of global warming and competition for which area-specific varieties are to be developed. Government and other institutions should come forward to overcome the weaknesses such as infrastructure, market linkages, information, capacity building etc.

Strengths

- Wide variety of fruits and vegetables and other commodities can be grown organically.
- Very less consumption of chemicals in India as compared to developed nations. These areas can be turned into organic.
- Organic pockets existing in different parts of the country.
- Differentiation can be easily created
- Farmers as well as Government interests are rising in organic
- Various niches in fruits and vegetables can be created
- Indian corporate investing in agribusiness especially in organic farming

Weaknesses

- Short shelf life varieties
- Lack of farmer awareness about agricultural practices, products and technologies for organic farming
- Quality not competitive in the domestic and international market
  - Price competitiveness
  - Lack of market information and intelligence
- Global marketing research lacking
- Inadequate post harvest management and related specialized infrastructure to support organic food production
- R and D base in organic food production lacking
- Unavailability of inputs used in system
- Certification and labeling
- No access to international market

Opportunities

- Favourable government vision
- WTO offering global opportunities
- Price -premiums in different markets

- Export opportunities in new product/market(section)
- USA, Europe and Japan are rising markets
- Branding offers new opportunities for differentiation
- Rising demand for organic products
- Big retail stores/chains opening up
- New developments in post harvest technologies New products and technologies ushering in Private sector keen to join organic chain value chain.

Threats

- Competition from domestic industry
- Threat from imported products
- Non-tariff barriers may be imposed by developed nations.
- High cost of organic food.
- Costly and complex organic certification process
- Most of the fields are contiguous and problem of contamination.
- Lack of infrastructure facilities and certification bodies.
- Low awareness about organic inputs.

Suggestions

It appears that India is lagging far behind the adoption or organic farming following are some of the issues which require attention at the government policy making levels to spread organic agriculture:-

- Substantial financial support by the govt. at central state as well as at local level is necessary to promote organic agriculture.
- Market development for the organic produce is a crucial factor to promote the domestic sale.
- A vigorous campaign to high light the benefits of organic farming against the conventional system is essential to increase the awareness of farmers and can summers.
- Identification of crops for cultivation on the organic farmer important

Conclusions

It is evident that the organic agriculture systems are based on the three strongly interrelated principles under autonomous ecosystem management: crop rotation, and organic cycle optimization. AS such organic farming has merged as an important priority area globally in view of the growing demand for safe and healthy food and concern on environmental pollution associated with the indiscriminate ujse of agrochemicals., Increasing consciousness about conservation of environment as well as health hazards associated with agro-chemical and consumer preference to safe and hazard free food are major factors for growing interest inorganic agriculture. Considering the above, it may be concluded that organic farming will progress tremendously in India, more especially in the dry land regions of the country, taking advantage of the diverse soil and climatic conditions. From ecological point of view, it may be stated that eco-friendly and sustainable approach of organic farming will give self-reliance and stable livelihood to the vulnerable farming community of India.

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Empowerment of Women: Social, Economic, Political Strategies for Inclusive Growth

Edited by

Dr. VANKAYALAPATI VENKATESWARLU

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ISSUES AND CHALLENGES OF WOMEN EMPOWERMENT IN INDIA

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An attempt is made in this paper to examine the status of women empowerment in India and highlights various issues and challenges of empowerment of women in India. In 21st Century the empowerment of women has become one of the most important concerns of the state. Their statuses have been changed gradually and slowly. In spite of the efforts undertaken by Government women are under empowered and enjoy somewhat lower status than that of men. The promotion of gender equity can be attained through various types of initiatives towards social empowerment, educational empowerment, economic and occupational empowerment, legal warm empowerment and political women empowerment.

Women Empowerment

Empowerment of Women refers to increasing the spiritual, political, social, educational, gender or economic strength of individuals and communities of women. Women's empowerment in India is heavily dependent on many different variables that include geographical location educational status social status and age. Policies on Women's empowerment exist at the national, state and local levels in many sectors, including health, education, economic opportunities, gender based violence and political participation. Moreover there are significant gaps between policy advancements and actual practice at the community level. Women empowerment involves the building up of a society, a political environment, wherein women can breathe without the fear of oppression, exploitation, apprehension, discrimination and the general feeling of persecution which goes with being a woman in a traditionally male dominated structure. Though Women constitute almost 50% of the population it is shown disproportionate sex ratio whereby female's population has been comparatively lower than males. With regard to their social status is concerned, they are not treated as equal to men in all the places. In the Western societies, the women have got equal right and status with men in all walks of life. But gender disabilities and discriminations are found in India even today. The paradoxical situation has such that she was sometimes concerned as Goddess and at other times merely as slave.

Household decision making power and freedom of movement of women vary considerably with their age, education and employment status. It is found that acceptance of unequal gender norms by women are still prevailing in the society. Rural women are more prone to domestic violence than that of urban women. A large gender gap exists in political participation too. It is observed that access to education and employment are only the enabling factors to empowerment, achievement towards the goal, however, depends largely on the attitude of the people towards gender equality.

Social empowerment of women is the promotion of gender equality. Educational Women Empowerment means empowering women with the knowledge, skills and self-confidence necessary to participate fully in the development process. Economic and occupational empowerment implies a better quality of material life through sustainable livelihoods owned and managed by women. Political Women Empowerment means the existence of a political system favoring the participation in and control by the women of the political decision making process in governance.

Women Empowerment in India

The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women. In the framework of a democratic polity, Indian laws, development policies, Plans and Programmes have aimed at women's advancement in different spheres specifically fromthe Fifth Five Year Plan (1974-78) onwards there has been a marked shift in the approach to women's issues from welfare to development and then in Eighth Five Year Plan emphasis was shifted from development to empowerment. Later years, the empowerment of women has been recognised as the central issue in determining the status of women. Further India has also ratified various International conventions and human rights instruments committing to secure equal rights of women. The prominent among them is the ratification of the Convention on Elimination of All Forms of Discrimination Against Women (CEDAW) in 1993. The National Commission for Women was set up by an Act of Parliament in 1990 to safeguard the rights and legal entitlements of women.

Government Schemes for Women Empowerment

The Government programs for women advancement are started in 1954 in India and effectivesteps areinitiated in 1974. As of now the Government of India has more than 34 plans for women worked by various divisions and services. Some of these are as follows;

1. RastriaMahilaKosh (RMK)
2. MahilaSamridhiYojana (MSY) October, 1993.
3. Indira MahilaYojana (IMY) 1995.
4. Women Entrepreneur Development programme given top priority in 1997
5. MahilaSamakhya being implemented in about 9000 villages.
6. Swayasjdha.
7. Swa Shakti Group.
8. Support to Training and Employment Programme for Women(STEP).
9. Swalamban.
10. Crèches/ Day care centre for the children of working and ailing mother Hostels for working women.
11. Swadhar.
12. National Mission for Empowerment of Women.
13. Integrated Child Development Services (ICDS) (1975),
14. Rajiv Gandhi Scheme for Empowerment of Adolescence Girls (RGSEAG (2010).
15. The Rajiv Gandhi National Crèche Scheme for Children of Workin Mothers.
16. Integrated Child Protection scheme (ICPS) (2009-2010).
17. Dhanalakshmi (2008).
18. Short Stay Homes.
19. Ujjawala (2007).
20. Scheme for Gender Budgeting (XI Plan).
21. Integrated Rural Development Programme (IRDP).
22. Training of Rural Youth for Self Employment (TRYSEM).
23. Prime Minister's RojgarYojana (PMRY).
24. Women's Development Corporation Scheme (WDCS).
25. Working Women's Forum.
26. Indira Mahila Kendra.
27. MahilaSamitiYojana.
28. Khadi and Village Industries Commission.
29. Indira PriyadarahiniYojana.
30. SBI's SreeShaki Scheme.
31. SIDBI's MahilaUdyamNidhiMahilaVikasNidhi.
32. NGO's Credit Schemes.
33. National Banks for Agriculture and Rural Development's Schemes

In addition to above government programmes nongovernmental associations are taking vital part in encouraging women empowerment. Inspite of endeavors the governments and NGOs engaged in promotion of empowerment women, still they have to go a long way to realize the target.

There are several challenges that are plaguing the issues of women's right in India. These issues will directly benefit the empowerment of women in India.The gap in education between women and men is severe.Poverty is considered the greatest threat to peace in the world and eradication of poverty should be a national goal as important as the eradication of illiteracy.The health and safety concerns of women are paramount for the wellbeing of a country and are an important factor in gauging the empowerment of women in a country.Professional Inequality is practiced in employment and promotions.

Challenges

Some of the prominent challenges for women empowerment are listed below;

a) Though the country has grown from leaps and bounds since independence where education is concerned. the gap between women and men is severe. 82.14% of adult men are educated, only 65.46% of adult women are known to be literate in India. The gender bias is in higher education, specialized professional trainings which hit women very hard in employment and attaining top leadership.
b) Poverty is considered the greatest threat to the community, and eradication of poverty should be a national goal as important as the eradication of illiteracy. This is the major challenge for women exploitation.
c) The health and safety concerns of women are paramount for the wellbeing of a country and are an important factor in gauging the empowerment of women in a country. However there are alarming concerns where maternal healthcare is concerned
d) TheProfessional Inequality inequality is practiced in employment sand promotions. Women face countless handicaps in male customized and dominated environs in Government Offices and Private enterprises.
e) Owing to Morality and Inequality due to gender bias in health and nutrition there is unusually high mortality rate in women reducing their population further especially in Asia, Africa and china.
f) Household relations show gender bias in innitesimally small but significant manners all across the globe, more so, in India e.g. sharing burden of housework, childcare and menial works by so called division of work.

Conclusion

Although there are a number of laws to protect women against all sorts of violence yet there has been the significant increase in the episodes of rapes, extortions, acid, attacks etc. This is due to delay in legal procedures and the presence of several loopholes in the functioning of a judicial system. Reservation Bill underscores the lack of political will to empower women politically. The

male dominance prevails in the politics of India and women are forced to remain mute spectators.

The major land mark steps initiated for women empowerment on protecting the women to certain extent are Right to Equality under article 14 of Indian Constitution, Dowry Prohibition Act1961,Protection of from Domestic Violence Act 2005, Sexual Harassment of Women at Work Place (Prevention, Prohibition and Redressal) 2013.According to 73rd and 74th Constitutional Amendment Act one-third of seats in local bodies are reserved for women members. This provision paved the way for women in politically empower at local level. If the pending 33% of Women Reservation Bill is passed it gives significant boost to women in Indian politics. The various governmental policies and schemes among other, Swadhar (1995), SwayamSidha (2001), Support to Training and Employment Programme for Women (STEP-2003), Sabla Scheme National Mission for Empowerment of Women (2010) are focusing on social, economic and educational empowerment of women across various age groups. Women empowerment is a herculean task in male dominant society. Government measures alone would not be sufficient to achieve this target. Civil society must take necessary initiatives to create a climate which poses no gender discrimination and women have ample opportunities for decision making and participating in social, and economic life of the country with a sense of equality.

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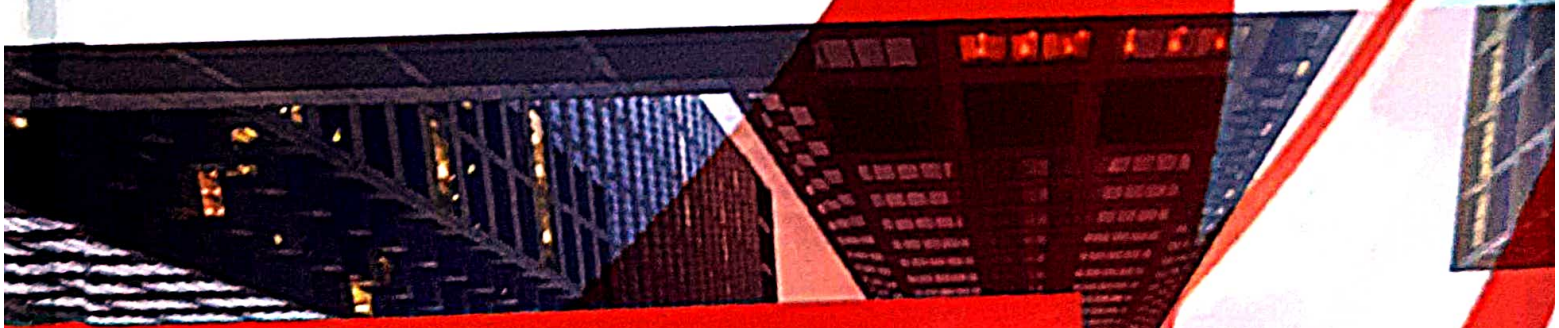
M. Koteswara Rao

URBANIZATION AND SMART CITIES



Foreword by
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India has been the fastest growing major economy in the world, with an average growth of over 7 per cent in the last decade. It is the world's sixth largest economy by nominal GDP and the third largest by purchasing power parity and aspires to become a USD 5-trillion economy by 2024 and a USD 10- trillion economy by 2030. Urban areas produce close to 60 percent of India's GDP and this is estimated to rise beyond 70 percent by 2030. India's growth story is, in fact, unfolding in all its cities ranging from mega city regions to small towns. Comprehensive and holistic urban planning through a city development plan that mainstream sustainable habitat should be a key component. It is important to focus attention on integrated development of urban infrastructure and services with an emphasis on the provision of basic services to the urban poor including housing water, supply sanitation slum improvement community toilets etc. It is imperative for India to manage urbanisation well for cities to achieve their full potential on three important fronts – liveability, economic-ability and sustainability. Increasing Urbanization and concentration of population are bound to be associated with the escalation of problems in cities and towns in terms of high population density, traffic congestion, pollution, shortage of housing, civic services and infrastructure slums, rise in urban poverty, environmental degradation etc. In this overall context in 2015, the GOI initiated urban rejuvenation programs to provide leverage on the opportunities and tackle the challenges of rapid urbanisation effectively; the Smart Cities Mission is one among them. The comprehensive approach is instrumental in driving the economy forward. Investments in institutions and infrastructure creates jobs, improves ease of living and helpful in building sustainable environment. The Smart Cities Mission of the Government is a bold, new initiate. It is meant to set examples that can be replicated both within and outside the Smart City, catalysing the creation of similar Smart Cities in various recognised part of the country. The objective is to promote cities that provide core infrastructure and give a decent quality of life to their citizens, a clean and sustainable environment and application of 'Smart Cities'. The present book highlights various issues and challenges of Urbanization and smart solutions to urban centres.

Prof. M. Koteswara Rao is currently Director for Institute for Tribal Development Studies, and Former Professor of Economics and Dean for Social Science, Acharya Nagarjuna University, had put up three and half decades of Teaching and research experience published vary widely in National and International Journals of repute and presented papers in National and International Conferences. Guided 32 Ph.D's and 28 M.Phil's for the award of Research Degrees. Specialized in the areas of Urban Development and Labour Economics. Carried out 6 Research Projects sponsored by UGC and other Agencies.

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Urbanization and Smart cities

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7

Smart Urbanisation in India

Dr. K. Sreelakshmamma

1. Introduction:

In the light of India's growing urban footprint, more than 40 percent of its population is expected to live in cities by 2030, fuelling over 75 percent of its economic growth. A vision document to implement initiatives in consonance w3ith opportunities and challenges arising from this rapid and massive urbanisation is very much essential. An ambitious urban development program was launched by the Prime Minister Shri Narendra Modi in 2015, through the Smart Cities Mission. 100 cities have undertaken a path breaking journey to transform the way they provide core infrastructure and services, clean environment and better quality of life to their citizens. The Mission has grown from strength to strength, implementing over 5,100 projects worth around ' 2,05,000 crores, that are positively impacting the lives of close to 100 million citizens, in the last five years. A core commitment to empowering communities, practicing of cooperative and competitive federalism and using technology as an important medium for city management have been key principles espoused by the Smart Cities Mission.

Being smart is no more a choice; it is a need. Cities are in a state of constant flux. Their systems face tremendous stress from both internal and external factors. Cities also have a crucial role to play towards achieving the national imperatives of economic growth and ease of living. Moreover, the choices made by them impact climate change and energy use not only for India, but also for the entire globe. With so much at stake, we cannot afford our cities to function in a business-as-usual manner.

There is an urgent need to make our cities which is which is very important. Smart Cities will continue to be torch-bearers in realising the national aspiration for an urbanisation that works for all. Most national missions are focused on a particular aspect of the multi-dimensional challenges that cities face. The Smart Cities Mission is focused on creating a model of integrated urban development, addressing cross-sectoral issues in an integrated way. In a way, Smart Cities are a test-bed to implement and scale ideas. The most exciting part of being Smart City is being able to innovate with the assurance that lessons from one city may inform actions in cities across the country. Smart Cities are platforms to test and scale ideas on the basis of which actions may be influenced at city, state and national levels.

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In pursuant towards a goal of building resilient, liveable and sustainable cities, the Smart Cities Mission has ushered in a new urban discourse in India. The mission is characterised by its focus on social and economic development through the foundational premise of citizen-centric governance. India has been the fastest growing major economy in the world, with an average growth of over 7 percent in the last decade. It is the world's sixth largest economy by nominal GDP and the third largest by purchasing power parity and aspires to become a USD 5-trillion economy by 2024 and a USD 10-trillion economy by 2030. Urban areas produce close to 60 percent of India's GDP and this is estimated to rise beyond 70 percent by 2030. India's growth story is, in fact, unfolding in all its cities ranging from mega city regions to small towns. It is imperative for India to manage urbanisation well for cities to achieve their full potential on three important fronts – **liveability, economic-ability and sustainability**. Urbanisation poses significant challenges ranging from climate change impacts, high energy consumption and GHG emissions to inequitable growth, unsafe and degraded built environments and deteriorating public health. In this context in 2015, Government of India initiated urban rejuvenation program, to provide leverage on the opportunities and to tackle the challenges of rapid urbanisation effectively. The key programs are the Smart Cities Mission (SCM), the Swachh Bharat Mission-Urban (SBM-U), Pradhan Mantri Awas Yojana-Urban (PMAY-U), Deendayal Antyodaya Yojana National Urban Livelihoods Mission (DAY- NULM), Atal Mission for Rejuvenation and Urban Transformation (AMRUT), Heritage City Development and Augmentation Yojana (HRIDAY) and Urban Transport with a focus metro rail systems.

These programs have been instrumental in driving the economy forward. Investments in institutions and infrastructure have created jobs, improved ease of living and helped build sustainable environments. The Smart Cities Mission covers 100 cities in "As of 2018, there are over 4,300 statutory towns and cities in India with around 40 crore inhabitants. At current rate of growth, urban population will reach around 60 crore by 2030. It is estimated that about 50 percent of the country's population (around 80 crore) will be urban by 2050 (World Urban Prospects, 2018)."

"The Smart Cities Mission of the Government is a bold, new initiative. It is meant to set examples that can be replicated both within and outside the Smart City, catalysing the creation of similar Smart Cities in various regions and parts of the country. The objective is to promote cities that provide core infrastructure and give a decent quality of life to their citizens, a clean and sustainable environment and application of 'Smart' Solutions."

2. Smart Cities Mission Guidelines

The Smart Cities Mission is guided by following core principles:

- **Citizens at the core:** Citizens are involved in every stage of Smart City development.
- **More from less:** Smart Cities strive to generate more impact and outcomes from use of less resources- energy, finance and others.
- **Cooperative and competitive federalism:** cooperative collaboration and healthy competition between States and cities.

- **Convergence:** Smart Cities are focused on creation of integrated infrastructure and services, promotion of circular economy and sustainable habitats through convergence of financial resources and programs.
- **Technology as a means, and not the goal:** Technology enables and provides speed and scale but is not the end result of smart city development.
- **Inclusiveness:** Cities are for all people irrespective of age, gender, background and ability and hence they have to be inclusive to be smart.

The projects being implemented by Smart Cities can be broadly categorised under the three core aspects mentioned before: **Liveability, Economicability and Sustainability** that are also aligned to the issues highlighted by most citizens during the citizen engagement exercises. While services like urban mobility, affordable housing, water and waste-water management, sanitation and solid waste management, safety, health, and education respond to 'liveability'; initiatives that enhance investment climate, increase jobs and breed innovation affect the 'economic-ability'; and at the heart is environmental 'sustainability' wherein everyday decisions on technology, infrastructure and investments balance both present and future concerns of society.

Aggregated at the national level, the 100 Smart Cities have proposed to execute 5,151 projects worth ' 2,05,018 crores in 5 years from their respective dates of selection. Financial innovation is built into the capital investment plans. The distribution of funding envisaged from different sources is approximately as follows – 45 percent from central and state governments (' 91,000 crore), 21 percent from convergence with other programs ('42,000 crore), 21 percent from Public Private Partnerships (' 42,000 crore), 4 percent from loans (' 10,000 crore), and 9 percent from own and other sources (' 20,000 crore). Over the last five years, the Mission has generated immense learning's regarding development of Smart Cities in the Indian context. These lessons continue to be learnt even as this document is being written. The concept and practice of Smart Cities is evolving and will continue to evolve with the changing needs of the residents and so will the methods and techniques that will be available to address those needs. It is indeed a matter of pride and joy to quickly recount a few of these innovations.

Projects range across multiple sectors at pan city as well as area level. Almost all Smart Cities have included components such as regeneration, development of vibrant and walk able public spaces, bicycle sharing, creation of cycle tracks and greener mobility practices. A number of cities are activating neighbourhood level spaces and shaping healthier, more inclusive cities. With pan city initiatives such as improving water supply and sanitation and waste management through technological innovations, initiatives like social welfare centres, child friendly city centres some Smart Cities have become a model for efficient resource management and service delivery. In fact, a few cities have used technology very smartly to implement, monitor and sustain reforms in services and governance.

The digital technology is a common enabler employed across projects to solve urban challenges, enable efficient city management, and foster transparent and accountable governance. Rajkot uses undeniable video evidence, which has helped reduce the crime rate substantially. In Kakinada, environment sensors have been deployed for automatic weather and air quality monitoring and lightening detection. Pune has installed flood sensors at key points around the city to collate data for timely

warning and response. In Ahmedabad, provision of free Wi-Fi on BRTS corridors has helped improve ridership. Vishakhapatnam and Bhopal have enabled tracking of buses with CCTV and GPS. The Mission also promotes mixed land-use in area-based developments, as proximity and density reduce the per capita costs of providing infrastructure and services while creating knowledge spillovers and specialisation that hugely enhance urban productivity. This can be seen in projects developed by Bhopal, Bhubaneswar and Ahmedabad.

Smart Cities are implementing projects with a strong focus on economic returns. A number of cities are creating smart ecosystems where skilled people are getting connected to each other enabling innovation, knowledge, research, ideas and creativity. Smart classrooms in government schools and smart campus interventions in Kakinada, New Delhi and Jabalpur have helped improve learning and attendance of students. A number of cities have initiated setting up of skill development centres, incubation centres, vending zones etc., fostering an environment for entrepreneurship, innovation and co-creation. Pune is imparting skills to youth from poor families to empower them to become productive members of the society.

Cities are confluences of people; places where people live, meet, exchange ideas, earn livelihoods, access education, health and other services and enjoy a life of good quality. People are at the core of the city. Therefore, cities should work for their people. Cities that work for their people will continuously become better versions of themselves with each passing day.

3. Key Outcomes that define a Smart City

3.1 Liveability

The liveability or the quality of life includes aspects of social well-being that enable citizens to live a decent life in the city. Aspects like access to clean water supply, safe streets and public spaces, public transport, facilities for health and education, places for recreation and places of cultural and historical significance are all covered under this outcome. By measuring a city on these aspects against established benchmarks, a city can judge how well it is performing in enhancing liveability of its residents and thereby what aspects of the city need further investments. The 'Quality of Life' indicators in the Ease of Living Index (EoLI) of the Government of India, is one such established benchmark. Not only does this annual assessment help compare cities but also helps each city track whether they are working for their cities or not, over time.

3.2 Economic-ability

It includes aspects which impact the city's ability to be a good place to do business and provide access to a diversity of jobs. Economic activity is primarily what brings people into a city in the first place. Sustained economic activity and investments are crucial for growth in incomes. The city's function as an economic engine is important to provide enough jobs and resources for continuous up gradation of its infrastructure. While speaking of economic ability one has to guard against generalisations.

Economic growth is path dependent - a city with a large agricultural hinterland could have a bright future as an agro-processing hub while one with a thriving car

manufacturing industry could venture into or transition with ease to building sophisticated machinery and so on. The city's skilling efforts and investments should be in sync with its local/regional context and demand. The 'Economic ability' indicators of the EOLI and City GDP Measurement Framework are efforts of the Government of India to benchmark economic performances of cities.

3.3 Sustainability

It is a state of dynamic equilibrium between natural and built ecosystems. This equilibrium has been severely threatened with rising temperatures, extreme weather events, deteriorating air quality, more frequent floods and droughts, and declining urban biodiversity. Its dynamic property means it is affected by each new input into the system. For example, each new streetlight that is installed or each new road that is built or each new building that is erected affects this equilibrium in some way or another. Sustainability is affected by such human activities and the state of the urban environment becomes an indicator of what has gone right or wrong in the city. The 'Sustainability' indicators under EOLI and the Climate Smart Cities Assessment Framework (CSCF) are tools formulated by the Government of India to understand a city's performance on different dimensions of sustainable development in the Indian context.

The three outcomes as discussed briefly above -liveability, economic-ability and sustainability, mirror the aspirations of any city's residents. Specific priorities of residents could vary from city to city, from neighbourhood to neighbourhood depending on the local context. For a city to be able to meet its residents' needs, it needs to identify the most appropriate mix of outcomes that are desired by them and then be able to channelize its investments, policies and infrastructure into fulfilling those needs.

Some typical features of comprehensive development in Smart Cities are described below.

- Promoting mixed land use in area based developments–planning for 'unplanned areas' containing a range of compatible activities and land uses close to one another in order to make land use more efficient. The States will enable some flexibility in land use and building bye-laws to adapt to change;
- Housing and inclusiveness - expand housing opportunities for all;
- Creating walkable localities –reduce congestion, air pollution and resource depletion, boost local economy, promote interactions and ensure security. The road network is created or refurbished not only for vehicles and public transport, but also for pedestrians and cyclists, and necessary administrative services are offered within walking or cycling distance;
- Preserving and developing open spaces - parks, playgrounds, and recreational spaces in order to enhance the quality of life of citizens, reduce the urban heat effects in Areas and generally promote eco-balance;
- Promoting a variety of transport options - Transit Oriented Development (TOD), public transport and last mile para-transport connectivity;
- Making governance citizen-friendly and cost effective - increasingly rely on online services to bring about accountability and transparency, especially using mobiles to reduce cost of services and providing services without having to

go to municipal offices. Forming e-groups to listen to people and obtain feedback and use online monitoring of programs and activities with the aid of cyber tour of worksites;

- Giving an identity to the city - based on its main economic activity, such as local cuisine, health, education, arts and craft, culture, sports goods, furniture, hosiery, textile, dairy, etc;
- Applying Smart Solutions to infrastructure and services in area-based development in order to make them better. For example, making Areas less vulnerable to disasters, using fewer resources, and providing cheaper services.

4. Guiding Principles

By adopting these principles, cities can begin their journey towards becoming smart.

4.1 Inclusion

A city is comprised of diverse communities of residents who belong to different cultures, follow different economic pursuits and express different needs. Some of these groups may be more at risk and/or marginalised than others like the low-income migrant groups that have limited political representation and are highly dependent on public provisioning of social protection. These also include communities that live in ethnic or religious ghettos and receive lesser coverage or lower quality of public infrastructure and services. High vulnerability is also experienced by ageing populations, young children, or those that are differently abled.

Besides socio, economic, religious, gender, caste, age and ability related exclusions, communities also face territorial risks like living in high flood zones or from lack of property rights like in unrecognised slums under constant threat of bulldozing. These hold people back from investing in their own futures and thereby the city's future. Thus, it is imperative for local governments to be inclusive and take every citizen along. This means ensuring that all All Abilities Park at Visakhapatnam Smart City public goods (from housing to utilities to open spaces to health and education services) are made available, are affordable and accessible to diverse citizenry without systemic biases.

4.2 Engagement

This is the most fundamental guiding principle for any Smart City. Cities should work for their people. But, how do cities engage with people to understand what they want, what are their needs and aspirations? Putting citizens at the center of the city building process is key to building Smart Cities. Community participation must be seamlessly imbibed in the processes of governance. Smart Cities need to experiment with different modes of community participation in order to understand the pulse of their people. This is connected very strongly with the city's efforts at promoting inclusion.

4.3 Resilience

Cities are threatened by sudden, acute shocks or black swan events such as earthquakes, disease outbreaks, cyber-attacks or communal violence. They also

experience chronic stresses, such as high unemployment, overtaxed or inefficient public transportation systems, or chronic recurrent flooding, that weakens its fabric over time and exacerbate shocks when they inevitably occur. These are all interconnected and cannot be solved by siloed departmental approaches – i.e. one team designing disaster recovery plans, another team exploring sustainability issues, another focused on livelihoods and wellbeing, and yet another on land-use planning and infrastructure. That may be an efficient way to structure the work of a city, but it is not the most effective way. Cities are systems and not silos. Thus, building resilience, means strengthening the capacities of individuals, communities, institutions, businesses, and systems within a city to survive, adapt, and grow no matter what kinds of chronic stresses and acute shocks they experience. Depending on city to city and system to system, this could mean improving institutional capacities, improving planning and coordination, or ensuring financial viabilities. Not just for today, but also for the future.

4.4 Adaptability

Cities are faced with new challenges, big or small, all the time and therefore need to be flexible enough to meet them head-on. Adaptability denotes the ability of a city to constantly evolve, reinvent or readapt its infrastructure and behaviours based on situational changes. For example, a city that is completely dependent on textile manufacturing that moves to another competitive location, it would need to diversify its economy, reskill its workforce and readapt its mill buildings for reuse. Or as cities realise the benefits of non-motorised transport and public spaces, streets will have to be redesigned to prioritise cars, revise parking policies and nudge citizen behaviours.

Cities need to experiment with different solutions while adapting so that the most optimal way in the given local context can be discovered. This needs cities to imbibe the test-learn-scale methodology in work. Not every effort needs to be iterative in nature. Routine items of work or works for which institutional memory is already built, may not require this approach. However, when dealing with complex problems, or being faced with new challenges, it is always better to take the iterative method of test-learn-scale to arrive at solutions, which would increase the chances of success.

4.5 Healthy Urban Environment

The correlation between the environment and our physical and mental health is well understood. However, urban environments suffer from issues of polluted air and water, poor sanitation, lack of green and open spaces, unhealthy lifestyles with noise, chaos and information overload in everyday lives. Cities across the world have made it their priority to deal with these problems. Designing compact walk able localities with mixed-use development close to public transport should become every city's priority to reduce pollution and congestion caused by cars. Besides vector borne and communicable diseases caused by unclean environment, people in our cities also face the threat of pandemics and lifestyle disorders such as obesity, hypertension, respiratory problems etc. By deploying technology and modernising systems, Smart Cities can help integrate health related data of the citizens and health services of the city. By creating city level dashboards and better links between citizens and health workers, any city can enable better response to any health crises as well as support the overall

health and wellness outcomes of communities across the city. Smart City Plan may choose to put this at the top of all planned 'actions' as this impacts people's lives in a very direct and immediate way.

4.6 Resource Conservation and Regeneration

Water, wastewater, energy, solid waste, infrastructure, buildings etc. are all resources available with a city. Any resource that can be reused and recycled so that it remains in the system as a resource albeit being utilised for a different purpose has to be leveraged by Smart Cities. In most Indian cities the age of the built infrastructure demands either extensive improvement or complete renewal to function effectively and safely. The reuse of processed construction and demolition waste that is generated in the process of such renewal has to be adopted by all cities. Similarly reuse of treated wastewater, recycling of solid wastes and creation of renewable energy are all ways in which a city can create, regenerate and save resources. The first step is resource conservation and any wastage must be avoided by creating rules and guidelines such as for green and energy-efficient buildings, avoiding loss of water due to leakages or wastage due to inefficient fixtures etc. Adoption of such principles for resource conservation and circular economy principles for resource regeneration must become part of smart city strategies.

4.7 Connectivity

Cities are the nodes in a vast network that is moving people and products from place to place across the globe. Few people ever ponder the source and journey of the products they purchase. Think of the journey an apple or an egg has made to reach your table. The same applies to products like televisions, smart phones, computers etc. This may seem to be a miracle of the modern world but is now routine because of the efficient supply chains that enmesh the entire globe. With increasing specialisation, production processes are becoming disaggregated and fragmented parts of the whole are now being produced in different parts of the world and the assembling of the final product taking place in yet another different part. While some cities look at these shifts as opportunities, others lose their space in the economic order because of their inability to create appropriate infrastructure to nurture such supply chains. It is important to understand that a city is not alone but part of a network. The growing importance of supply chains, the need for engagement with their stakeholders, the shifting dynamics of production functions and the need for appropriate logistics and other infrastructure to support the city's economy creates important demands on cities to work on smart city strategies, and understand for themselves where their niche strength and potential lie.

Moving people in and out, and around a city is one of its most vital and complicated functions. Transportation technologies have undergone dramatic changes over the past 100 years, and they continue to evolve and shape the planning and design of our cities. The biggest issues cities face is increased traffic congestion due to people's high dependence on private vehicles. However, people may have made this choice due to lack of safe and convenient public transport options, and by the time a city creates the option, people are habituated to private modes of travel. It is thus necessary to not

only build public transport infrastructure but strategies to shift people from private to public modes. Cities should encourage walking, cycling and use of public transport by all means necessary. The Government of India has stressed on equitable and smart urban mobility in its National Urban

Transport Policy of 2017 as well as the AMRUT and Smart Cities Mission. Providing reliable, affordable, inclusive, accessible and integrated public transport as well as safe non-motorised transport and pedestrian facilities, ensuring last mile connectivity are key goals that need to be addressed through smart city strategies.

4.8 Safety and Security

A city's ability to provide safety and security to all its residents, businesses and visitors is a crucial determinant of its economic competitiveness as well as the quality of life it offers. Besides crimes, issues such as unsafe and insecure living conditions, road accidents and fatalities, threats to health due to pollution, cybercrimes such as data theft etc., are also jeopardising the safety of citizens and their feeling of security. The stakeholders that are responsible for safety are stretched for resources in many cities or are not conversant with latest technology for surveillance etc. For effective strategy against unsafe roads and localities, seamless data sharing is essential among all departments in a city. Smart Cities have to embed solutions that are enabled by technology as well as driven by social innovation.

4.9 Responsible Technology

A lot of discussion around Smart Cities revolves around the use of technology, especially digital technology. The world is experiencing a perfect storm of emerging technologies in areas like artificial intelligence, machine learning, block chain, advanced materials etc. These have opened up immense possibilities for our cities to solve problems in innovative ways. However, technology has to be regarded as an enabler by cities, subservient to the goals set by them. Most importantly, while investing in technology, cities have to tackle issues such as digital divide, cyber security, data privacy to name a few. Cities have now learned the lesson of testing the interoperability of a particular technology in multiple projects. Before implementing a new technology, the 'test-learn-scale' model should be adopted. Further, capacity building of target stakeholder groups should be an integral part of technology adoption strategy. If stakeholders do not see the benefits it brings to their work, they would be resistant to adopt the technology. Responsible use of technology can foster innovation, help solve complex problems, support evidence-based decision making, ignite greater collaboration, and thus, help build Smart Cities.

4.10 More from Less

Cities are always short on resources to meet rising expectations of their people. With increase in economic activity and rapid urbanisation, energy use and greenhouse gas emissions threaten to spiral out of control. Cities have to thus ensure optimisation of resource use – whether it is financial, energy, buildings or any other resources available with the city. The idea is to garner greater benefits and larger impact with lesser resources than usual. The question smart city practitioners need to constantly ask themselves is – How can the next rupee or the next Kwh of power or next Mld of

water help maximize achievement of the desired outcomes? There could be many ways of measuring efficiency, but what is important for cities is to imbibe the principle of optimal use of resources within the implementation mechanisms of all their functions.

The generic roadmap developed by Smart City Mission can be undertaken by any city in the country to build up the smart city. Smart Cities require immense long-term governance capacities to create and implement a Smart City Plan. Their performance is dependent on certain fundamental aspects which enable them to execute their functions efficiently. These enablers are - Services, Finance, Planning, Technology, and Governance.

Services: An unwritten social contract exists between the city and its citizens: the citizens pay taxes in lieu of the services they receive from the city. Ease, quality, transparency, and efficiency in processes to access these services help strengthen the social contract, thereby, increasing the trust that citizens have on their cities. This builds capacity in the city through a virtuous cycle of reinforcement of trust.

Finance: The need for finance hardly needs any explanation. Ability to generate their own resources and to access robust sources of finance is critical to the city's capacity to deliver solutions in line with people's expectations.

Planning: Urban planning is at the very core of how cities evolve and function. When a city gets it right, anyone can tell on a single visit that the city works for its people. A city plan has to be cognizant of the multi-dimensional complexities that exist in cities and a city has to develop the capacity to create a dynamic, responsive and multi-scalar plan with a range of strategies from regional to pan-city to area level.

Technology: The city's ability to harness technology for improving the efficiency of its operations, creating connectedness and communicating with its communities, and solving their problems is a critical element of its capacity.

Governance: Every city needs to have the fundamental capacity to provide good governance. This includes quality of human resources, institutional memory, ownership and accountability in all processes, and forward-looking policies for development. Any city that has been empowered with autonomy to deal with these issues gets the ammunition to solve any challenges it faces. As with any major enterprise, the first step is to decide on a collective vision followed by a strategic plan, including the major steps and milestones needed to get from where you are today to where you aspire to be. It is essential to discuss and build consensus with stakeholders on the broad details of the Why, What, How, and When. There is no doubt this process is tough and takes some time and intense engagement to complete, but it pays dividends as the work unfolds in the months and years ahead. Engaging with stakeholders throughout the smart city journey helps to garner support to carry the work ahead.

5. Summary

In this context, local governments have to primarily respond to citizens' basic needs of water, sanitation, roads, electricity, food, and shelter. As economies mature and standards of living improve, governments begin to respond to the more social needs of health and education. Once minimum standards for these are met, growth-needs begin to take priority. These include creating economic opportunities, regulating labour standards, and attracting talent. At the top of this pyramid lie creative needs -

when citizens are empowered and free to pursue self-actualisation. Here governments focus on widening what falls under public value and public goods. Cities begin to prioritise values of equity, openness, and inclusion; and invest in improving citizen experience at every step of the way.

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Sustainable Agriculture in India

Issues and Challenges

M. Koteswara Rao

Agriculture is the largest and important livelihood sector for masses in India. According to International Food Policy Research Institute (IFPRI) report India has displaced from previous 97th place to 100 in 2017 and the value is 31.4 shows the place of our country found in serious category. Agriculture have been dominant sector in India for economic prediction and the situation will remain same in future. The dependency on agriculture sector has not minimize as proportionate the sectoral contribution of agriculture decline in India's GDP from independence. The dependency of population decline from 75% to 58% but at same time the sectoral contribution fallen from 61% to 15% in the Gross Domestic Product of the country. The present conventional farming can however be improved by adopting appropriate technologies of crop production, post-harvest processing and by improving quality so that agriculture becomes not only sustainable in long term but a profitable business also by linking production with consumerism. Sustainable agriculture improve soil health by integrating all possible measures so that crop productivity is maintained for a longer time. The book explains the emerging concerns of Indian Agriculture in terms of Agricultural growth performance land degradation, water efficiency and natural farming, inclusive agriculture development, distress in agriculture, problems of dry land agriculture, employment problems of small farmers, socio-economic conditions of agriculture labour, women and the issues of farmers' suicides. The book is useful to students, researcher and policy makers and others having interest in the field of agriculture and development.

Prof. M. Koteswara Rao is a Professor of Economics having put up three and half decades teaching and research experience published very widely in National and International Journals of repute and presented papers in National and International Conferences. Guided 28 Ph.D's and 26 M.Phil's so far for the award of Research Degrees. Specialized in the areas of Urban Development and Labour Economics. Carried out 6 Research Projects sponsored by UGC and other Agencies. Prof. Rao is currently the Dean of Faculty of Social Sciences, Dean, College Development Council and Vice-Principal, University College of Arts, Commerce & Law, Acharya Nagarjuna University, Nagarjuna Nagar, Guntur District.

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Sustainable Agricultural in India: Issues and Challenges

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CHAPTER 4

Determinants of Farmers' Suicides

Dr. K. Sreelakshmamma

Professor, Dept. of Political Science. Hindu College. Guntur

Introduction

It is a common saying that and Indian farmer born in debt live in debt and die in debt. To an average farmer debt become a common feature since the time of British rule. Farmers in India became the centre of considerable concern in the 1990s when the journalist P Sainath highlighted the large number of suicides among them. Official reports initially denied the farmer suicides but as more and more information came to light the government began to accept that farmers in India were under considerable stress. On figures there was much debate since the issue was so emotive. More than 17,500 farmers committed suicide between 2002 and 2006, according to experts who have analyzed government statistics. Others traced the increase in farmer suicides to the early 1990s. It was said, a comprehensive all-India study is still awaited, and that most suicides occurred in states of Andhra Pradesh, Maharashtra, Karnataka, Kerala and Pun. In the present time 60 per cent of credit demand in agriculture sector meets by private money Leander. Due to rapid growth of rural population and division of families that is the micro family system the farmland has undergone rapid fragmentation. Presently 80 per cent of the farmland holding are with the small and marginal farmers owning land up to 5 acres. For these categories of farmers cost of production by way of farm inputs has increased manifold over the years while the productivity of the land remained at the same level and sale price of farm produce has not commensurately increased. These factors have driven farmers to the debt trap and have caused distress leading to suicide. Smaller the landholding higher is the cost of production. The distressed economy of small scale crop cultivation is further suffering by lack of knowledge, scientific application of crop management, diversification practices, inappropriate system such as non availability of quality input material in time, inadequate irrigation facility, non-remunerative prices, uneducated farmer's, backward technology and dominance of middlemen in Agricultural Marketing Structure.

Objective of Study

The objectives of the study are

1. to make an analytical study of Farmers Suicides in Indian Agriculture Sector
2. to identify the causes of Farmers Suicide., and
3. to suggest the remedies for Farmers suicide

Methodology

Present study is based on secondary data. The data has been collected through ncrb.nic.in web site, journals, and Government publications on this topic. Farmers in India became the centre of considerable concern in the 1990s when the journalist P Sainath highlighted the large number of suicides among them. Official reports initially denied the farmer suicides but as more and more information came to light the government began to accept that farmers in India were under considerable stress. On figures there was much debate since the issue was so emotive. More than 17,500 farmers a year killed themselves between 2002 and 2006, according to experts who have analyzed government statistics. Others traced the increase in farmer suicides to the early 1990s. It was said, a comprehensive all-India study is still awaited, that most suicides occurred in states of Andhra Pradesh, Maharashtra, Karnataka and Kerala

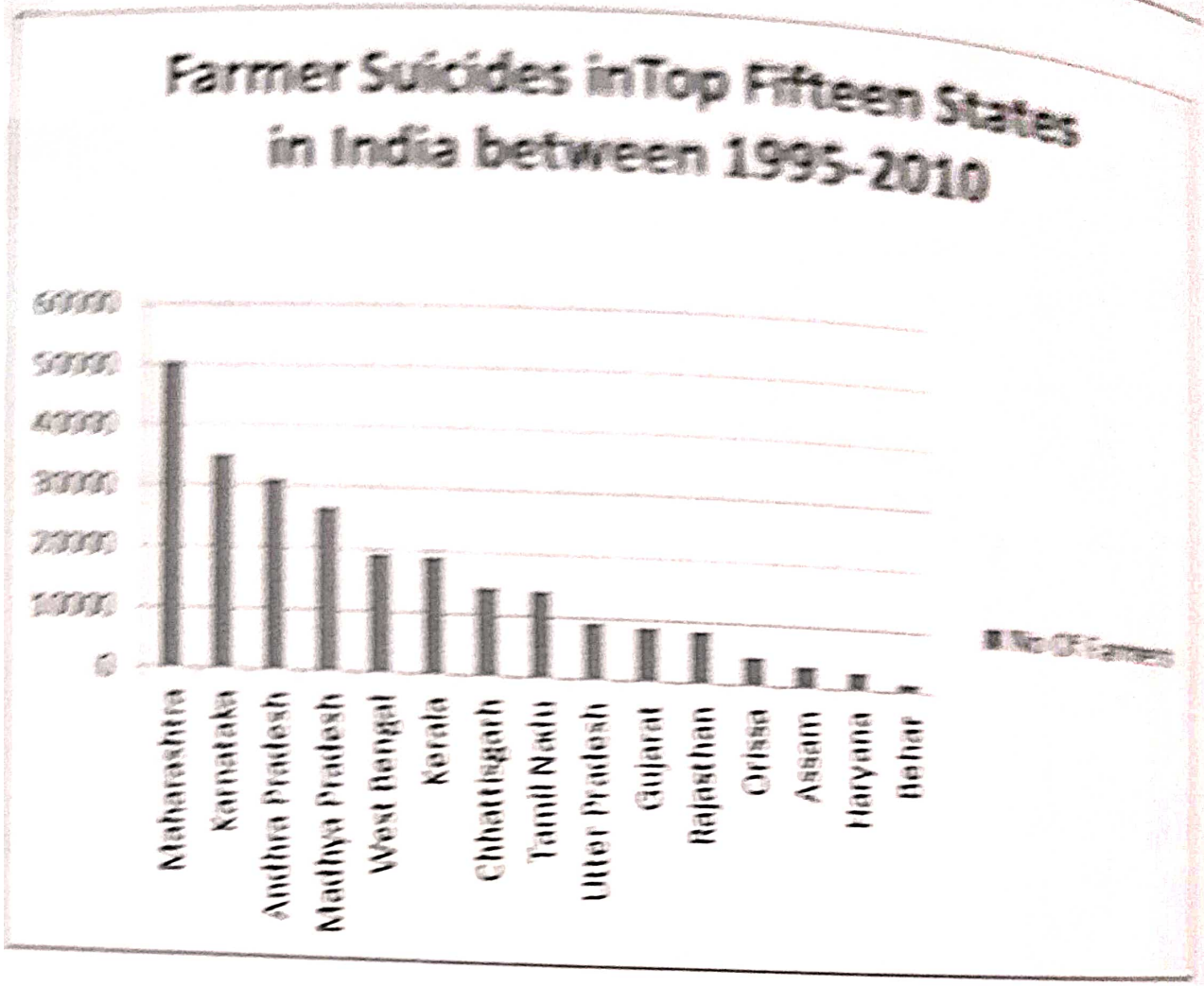
Farmer Suicides in Top Fifteen States in India between 1995-2010

Si.No	NAME OF THE STATE	No Of Farmers
1.	Maharashtra	50481
2.	Karnataka	35053
3.	Andhra Pradesh	31120
4.	Madhya Pradesh	26722
5.	West Bengal	19331
6.	Kerala	18907
7.	Chhattisgarh	14340
8.	Tamil Nadu	13875
9.	Utter Pradesh	9370
10.	Gujarat	8783
11.	Rajasthan	8490
12.	Orissa	4460
13.	Assam	3566
14.	Haryana	2820
15.	Behar	1235

Source: ncrb.nic.in

The above table shows the intensity of the problem all over India. Mahaastra, Karnataka, and AndhraPradesh are in high rate of the problem. These states, though they have obebdence of water source, technology, and other developed conditions it fail to meet the real problem of the farmers.

The graph below also showing the steep raise and the ranking of the state wise incidents that took place for the two and half decades in all over India.



Variation in Farmer Suicide Between2003-2010 and 1995-2002

State	Farmer Suicides		Variation
	1995-2002	2003-2010	Between 2003and 1995
Andhra Pradesh	1590	2301	+711
Assam	155	291	+135
Karnataka	2259	2123	-136
Kerala	1292	1071	-221
MP+Chhattisgarh	2304	2829	+525
Maharashtra	2508	3802	+1294
Tamil Nadu	992	866	-126
Uttar Pradesh	640	531	-109
West Bengal	1426	990	-436

Source: NCRB Accidental Death and Suicides in India Reports1995-2010

The above table shows the increase in suicide of farmers in all over India where agriculture is a major sector. Andhra Pradesh and Maharashtra are in the first and second rank in increased rate of farmer suicides. Kerala and West Bengal are in decreasing position.

The statistics of the Andhra Pradesh Government mentioned in the above table shows steep increase in suicide rate up to 2005and 2006. Decrease of suicide rate is [illegible] it is not up to

List of Genuine Farmer Suicides by Government of Andhra Pradesh (January, 1997 to 2011)

District	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	Total
Adilahid	9	IK	23	25	25	25	2	68	60	83	48	42	18	6	o	452
Ananihjpur	9	9	y y	35	60		13	59	70	65	90	95	40	41	19	654
Chittor	0	6	2	4	1	4		33	21	26	24	17	9	0	0	154
luM Godivan	0	1	0	0	1	0	0	4	2	3	2	1	0	8	2	24
Guntur	5	12	1	4	5	1	4	69	24	31	22	36	3	20	19	256
KjJ apj	0	0	0	0	1	5	3	18	17	9	26	21	10	4	1	115
K.auiuupjr	12	15	15	36	38	36	II	96	73	48	55	61	42	0	0	541
Kluinnurn	1	7	0	9	4	7	2	37	23	22	7	12	2	0	0	133
Knvhru	1	0	J	0	1	0	i	23	13	6	4	2	4	6	2	65
Kumool	13	6	3	6	11	7	i	77	61	72	68	66	59	22	9	484
Mj hjH>u6n .iv jt	4	15	20	9	22	17	4	112	57	35	30	29	17	4	0	375
Medal	2	I	5	5	11	25	17	92	45	30	28	32	32	21	7	353
Nalgonda	10	9	8	15	19	II	34	53	52	48	13	43	17	II	0	343
Ndloic	0	0	0	1	0	y	1	6	7	1	2	2	3	0	()	31
Ni/amatud	1	3	6	8	24	9	8	64	27	12	17	7	10	0	0	196
Prakadtjfn	0	4	4	1	1	0	0	44	9	8	10	8	0	9	6	1144
Rangarcddy	0	4	2	1	6	5	2	56	40	19	21	18	25	0	0	199
Snk-ikulam	0	0	0	1	0	0	0	4	1	0	0	1	1	2	1	11
Vishakapuinam	0	0	0	0	0	0	0	9	5	2	1	1	2	3	0	23
Vi/ijnaj: aram	0	0	0	0	0	0	0	1	0	0	0	0	0	1	0	2
Wcst Godavan	0	0	0	0	0	0	0	8	0	0	1	1	I	0	0	11
Waranyal	16	78	79	95	97	77	27	112	45	32	24	II	2	0	0	725
Total	113	188	197	255	327	253	143	1045	655	552	493	509	297	158	66	5251

Source: NCRB 2011 Center for Sustainable Agriculture

foot. Warangal, Anantapur, Kurnool, Adilabad and karimnagar are in top position in the suicide list.

Determinants of Farmers' Suicides (Causes)

There are various economic, social, political, individual and environmental causes of farmer's suicide in India. The causes of this crisis are complex and manifold. Research by various investigators like Raj Patel, Nagraj, Srijit Behere and Behere, and Meeta and Rajivlochan, and some Government Agencies identified a variety of causes. India was transforming rapidly into a primarily urban, industrial society with industry as its main source of income. The Government and society had become unconcerned about the condition of the countryside. Moreover, a downturn in the urban economy was pushing a large number of distressed non-farmers to try their hand at cultivation. The farmer was also caught in Crisis in the absence of any responsible counseling either from the Government or society there were many farmers who did not know how to survive in the changing economy. Such stresses pushed many into a corner where suicide became an option. Apart from the negligence both by the Government and society, many other causes like nature calamity, man made conditions, deep economic crisis, social backwardness of the farmers, bad habits like drinking and etc., are showing impact on the farmer suicides in India as well as in Andhra Pradesh. They are dominantly related to public policy and economic strategy.

Absence of adequate social support infrastructure at the level of village, Uncertainty of agricultural enterprise in India, Indebtedness of farmers due to Lack of credit availability for small farmers depend on the mercy of financial institution and Institutional and Non- Institutional Credit, private money Leander for rising cost of cultivation.

Lack of irrigation facilities. Lack of Government Vision and clarity of intention to benefit the poor and small farmers. Reduction of agriculture subsidies. Environmental pollution. Lack of increasing in the prices of agricultural products compare to agricultural inputs. Indian farmers are facing is the dramatic fall in prices of farm produce as a result of the WTO's free trade policies. Monocultures and uniformity increase the risk of crop failure, as diverse seeds adapted to diverse to eco-system are replaced by the rushed introduction of uniformity and often untested seeds into the market.

The drinking habit which hampers the productivity of the farmer. Extravagant expenditure on marriages. Bad health and illness and inability to meet the necessary expenditure on medicine and health services. Government has destroyed important public institutions. Rehabilitation packages e.g. Package of Central Government, Package of State Government, Lone Waiver Proposal, etc are not implementing in proper way to relief needy farmers.

Some other causes

Frequent drought, unseasonal rainfall, lack of timely power supply, lack of knowledge in selection of crops, land tenancy rates, scarcity of ground water, pressure on paying other liabilities like housing and some other subsidy lone, health issues, and girl child marriages.

Consequences

The government must amend laws that are governing the farmers in the Indian agricultural sector. If the government does not make any urgent recommendations or legal provisions to offer relief to the trend of farmer suicides in the affected states, the whole country will suffer the consequences. Some of these are given below:

- National disaster as farmer suicides increase every day.
- Food productivity will be hit badly.
- Food inflation will rise at an alarming rate.
- Severe food crisis.
- The intensity of unemployment problem will be increase.
- Family problems, Social problems, Physiological problems will be increased.
- Poverty will be increased more and more.
- Standard of living will be declined.

Some Other Impacts of Suicides

The other impacts of suicides are, loss of bread winner in the family, physiological distress in the family, increased social stigma, impact on children's education, loss of assets like domestic animals and agricultural implements. Moving from own farm labor status to permanent labor status, family members attempting suicide, it also causes child labor and the damage of physical health.

Reactions to this Agrarian Crisis by the Government

Government responded over this crisis in many fold from time to time

- Draft Agriculture Policy 1998,
- Jayati Gosh commission, 2004.
- Technology Mission 2005,
- Justice Rama Chenna Reddy Commission, 2006,
- IFPRI Report, 2007, Cooperative Farming Act 2008,
- Mohan Kanda Committee, 2011.

Apart from this Andhra Pradesh Government has taken some more steps during the period 2005 to 2009. Abolition agriculture lone, undertaking many water dams under Jala Yagna. Subsidies on fertilizers and strengthening the farmers by encouraging through media with special programmes.

Remedies

Farmers need protection through protective legislation as nothing is typically done to help them settle their debts or tackle the unprecedented price rise that leads them to commit suicides. Mere lip sympathy by political parties and government officials is not enough to bridge the widening demand-supply gap in the agricultural sector.

1. Minimum Support Price mechanism for agricultural produce should appropriate with consideration increase in agricultural inputs.
2. All crops should cover under crops insurance.
3. To integrate surface and groundwater irrigation schemes and integrates the line department in order that the schemes are implemented efficiently.

4. Ensure that the formal banking system in the rural areas covers all the credit requirements of farmers and others and that the coverage of the formal financial system is extended to all rural households.
5. Set up a Distress Fund that will provide support to banks in chronically drought prone areas, and permit some debt relief to cultivators in extreme distress.
6. Focus on increasing agricultural productivity with sustained growth and lower costs of production with innovation in high yielding seeds.
7. Develop a land use strategy with particular reference to drought-prone areas.
8. Promote and provide incentives for sustainable agriculture.
9. Identify input needs and monitor the provision of inputs to farmers.
10. Promote relevant public research in agriculture, particularly dry land agriculture, for the development of drought and disease resistant seeds of cereals and pulses.

Conclusion

It is encouraging to see that our country is one of the fastest growing economies in the world. Reform process in most of the economic sectors has taken place. There is healthy competition in almost all the sectors leading to cost reduction. Government of India has planned to achieve 10% growth by 2012, but all this cannot be achieved unless the targeted growth is ensured from agriculture sector. The farmers are to their own fate to depend on the mercy of financial institution and private money Lender. It is a very critical situation that a farmer is committing suicide for a small amount of debt in comparison to other people debt. Several studies have been conducted by the Government and social science organizations to analyse the agrarian crisis and farmer's suicides.

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CHAPTER 13

Problems of Women Agricultural Labourers - Some Issues

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1. Introduction

Agriculture is the largest sector of the rural economy and is a family enterprise, since 56 per cent of its population is dependent on it in India. India's economic security is heavily dependent on agriculture. In terms of employment, it is the most important sector. Women in India are the backbone of the society and important human resource. They play a significant and crucial role in agriculture and allied operations and household activities. Traditionally, women have always played an important role in agriculture – as farmers, co –farmers, family labour, wage labours and mangers of farms. The selection, preservation and maintenance, the development and sharing of seed stock has long been preserve of women. They have been active not just in crop cultivation but also in allied areas such as horticulture, livestock and fisheries. The fact is that women's contributions in these sectors have either been largely ignored or inadequately acknowledged. Women constitute nearly half the population in any country either it is developed or developing country. Accordingly to U.N. Reports, "Women are almost half of the adult population. They constitute one –third of labour force but consume two-thirds of the world's working hours and yet earn only one tenth of the income and own only one per cent of world property.

Women constitute in innumerable way to the development process. Broadly their contribution to socio-economic development has two fold i.e., i) in the home ii) outside the home. In the home, women's role as daughter, wife and mother cannot be under estimated. A woman as a caretaker of the members of the family attends to food requirements. She looks after the health of all members of the family. Woman is also the first teacher. The training imparted by her to the child forms the basis of future skills formation among the work forces. Outside home, a woman tries to be an equal and able partner in the economic activities. In agriculture, she is engaged in seeding, planting, weeding, irrigating, processing, harvesting and threshing operations. In Economic terms women:

1. Quantitatively, supply labour force through her reproductive function.
2. Qualitatively, improve productivity of workers thought her proper care, at home.
3. Supplement income of the family and thus helps in improving the standard of living and
4. Help by contribution to savings.

The various activities of women can be divided in to two broad headings viz.,"Market Activities" which consist of activities of women in farm and non-farm sectors and "Non-Market Activities "which include personal care of children, cooking, washing clothes, fetching water, animal care etc. In these activities women play an effective role. The dual role of women as paid workers in the outside market and unpaid workers in the household leads to a significant contribution in real terms to the productive system. But throughout the world the rural women have been under-represented in the development process. The male-dominated society has not recognized their proper contribution. A unique feature of female participation throughout India is that they are workers, labourers, cultivators, producers, traders besides performing all household duties which are considered as "Unproductive". In cultivation except ploughing, levelling, irrigation and all other works are generally shared by both men and women.

2. Importance of the Study

Agriculture is a backbone of our country. Women are the biggest contributes to the agricultural labour force and majority of employed women are engaged in agricultural work. Women labour Play a multi-dimensional role like allied activities and domestic activities should in addition of agricultural activity also. In spite of these, they faced number problems such as, exploitation, long works hours, and unhealthy working condition. in security of Job, low wages, health hazards and low socio economic status etc. This study focus on socio-economic status regarding women agricultural labour. Further, the study is also helps to the policy makers, planners, researchers and agriculturist.

3. Objectives of the Study

Objectives of the present Study as follows;

1. To analyse the socio-economic conditions of the women agricultural labour.
2. To analyse the nature of work, working conditions and wage pattern of women agricultural labour.
3. To find out main problems faced by women agricultural labour.
4. To suggest the remedial measures for uplift the status of women agricultural labour

4. Review of Literature

ZarQuresh (2005) study highlights the importance of education to rural female and proposed to educate women in floriculture and food preservation.

Nisha N (2008).study brings out that the labourers got maximum number of days of employment in weeding followed by harvesting and postharvest operations. The woman labour had maximum unemployed days in summer as this is the off season for agriculture in the study area which compelled the woman labourers to seek employment opportunities like NREGS activities, construction work, tile making etc. The study also

concluded that woman unemployment in agriculture has caused a severe impact on the income of labourers, family expenditures, and their saving and debt position. It also caused migration of labourers to other activities and places. Increase workforce participation rates do not always indicates increase in the level of welfare. So it must be accompanied by higher educational capabilities and asset and income.

Tahir Munir Butt et al. (2010) study indicates that the fact that rural concluded that cultural norms, male dominance and traditional belief system were the major social constraint faced by rural women as reported by more than 80 percent of the respondents.

5. Women Labour in Agriculture

Women are involved in some of the most arduous and hardest work is agriculture fields under different climatic condition and on the lowest wage rate. This includes bending for hours while weeding and transplanting in knee-deep water and mud. The farm women are the contributors of labour in agricultural production. They are responsible for the management of cattle and other farm animals, storage of seeds, food grains, processing and marketing.But women's contribution in terms of production, employment and earnings, have been over looked and labelled as 'supplementary', 'casual', and 'supporting'. Far from these, their contribution is substantial. It is unfortunate that her role is not adequately recognized and properly her contribution not qualified. There is gross under-estimation of this invisible force. However, 'women and development' as a subject entered in the international scene around 1970, when the disguised economic administrative and social contribution of invisible labour force began to be uncovered.

The United Nations General Assembly considered the role and position of women in society and declared 1975-85 as the Women's Decade. In India, constitution has provided equal rights and privileges for men and women and has made special provisions for women to improve their status in society. Five year plans, those do not seen to have significant impact on them as unequal and unimportant partners. This is evidenced by the fact of low sex ratio, low life expectancy, high mortality, illiteracy, low nutritional status, and low economic and social status of women especially in rural areas. Sixth five year plan on words, the Government of India has evolved a number of programmers in order to benefit the rural women in various fields like social, education, health, economic, political etc. and brings them in to the orbit of development.

Table 1: Female Work participation in India 1961-2001.

Census Year	Female
1961	27.9
1971	14.2
1981	19.7
1991	22.7
2001	25.7

Source: Government of India Census Reports

Table1 shows that the female work participation rate in India has been much lower than the male work participation rate. From table 1, it can be observed that the female work participation rate in India has drastically declined from 27.9 percent in 1961 to 25.7

percent in 2001. This means that the female work participation in 2001 has been than half the rate in beginning of the century, although there were ups and downs in various years.

Table 2: Rural Female Work Participation in India 1961-2001.

Census Year	Female
1961	31.4
1971	15.5
1981	23.2
1991	26.7
2001	23.1

Source: Government of India, Census Reports

Table2 reveals that a fall in the WFPR for females during 1961-2001. One of the factors is non-recognition of women's labour and the difficulties stemming from not being able to distinguish between their household non-economic and economic activities. Second, it is the resultant of low remuneration that is both an outcome of their involvement in unpaid work as household members and helpers as will an offshoot of the associated socio-cultural perception to the dignity of labour concept whereby declaration of women's working status is viewed as dishonourable or a matter of shame. The vast majority of women who work being employed in what is termed as unorganized or informal sector sometimes considered to be a residual sector and the poor conditions of their work.

6. Suggestions for the development of women agricultural labourer

The following suggestions can be made for the improvement of the socio-economic passion of the women agricultural labourer.

1. Better implementation of labour laws and legislative measures.
2. To creating alternative sources of employment to the agricultural labourers and improvement the bargaining position.
3. Regulation of hours of work and explanation of women labourer and protection of women and child labourers.
4. Credit at cheaper / zero rates of interest on easy terms of payment to under taking subsidiary occupation.
5. To provide proper training facilities for improving the skill of farm labourers.
6. Women must also be included in land and water management, pani panchayats, preservation of soil fertility and nutrition management, sustainable use of soil, water, livestock and fishery resources and in creating village level community seed banks, and so on.
7. Women's access to the various agriculture schemes being implemented by the government will be ensured. A quota for women will be incorporated by modifying the guidelines of agriculture related schemes like Rashtriya krishi Vikas yojana (RKVY). Further involvement of women can be ensured by providing financial and infrastructural support to SHGs for seed production, storage, preservation, and distribution.

8. Access to agricultural technology for women will improve by designing agricultural technology that is women friendly.
9. Women and young girls will be given training in the use and repair of bore wells with special focus promoting low cost irrigation.
10. Endowing women with land is an important instrument for empowering them economically and strengthening their ability to challenge social and political gender inequities

CONCULSION

Agriculture is increasingly becoming the preserve of women has important implications for policy. Agriculture policy has been largely blind. In order to formulate policy that is sensitive to women's roles and needs in agriculture, itis first of all necessary to improve themeasurement of their participation and to recognize their contribution. Women empowerment should imply a process whereby women become able to organize themselves to increase their own self-reliance, to assert their independent right to control resources which will assist in challenging and eliminating their own subordination.

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CHAPTER 15

Polavaram project: A Life Line to Andhra Pradesh

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Introduction

Irrigation projects are the source to development of any country. India have many rivers, Sub Rivers, but still many parts of the country are suffering from severe drought conditions, and while other parts in the same region rivers swell into floods. Dams help to store large amounts of water through projects which can be utilized for irrigating the drought affected areas and controlling the water levels at other areas. Lot of these projects help irrigate lakhs of acres of agricultural land apart from being an important source of Hydel power and drinking water.

In India, linking of rivers has been a long pending dream since Independence. Great agricultural scientists, irrigation engineers and ideal Prime Ministers have considered River Integration good step to make India flood and drought free, provide the necessary stimulus for Indian Agriculture to flourish. The supply and demand can be balanced elegantly through integration of rivers. The pitiable state of over flooding in few rivers and extremely low water levels in another few can be avoided with integration of rivers.

Polavaram project is a mega multi-purpose irrigation project being built on Godavari River located at Ramayya pet village of Polavaram Mandal in Jangareddy Gudem Revenue Division in West Godavari district of Andhra Pradesh State. It has planned to provide water for irrigation, drinking and power generation. This Project will *help to divert and utilize* Godavari water to Krishna and other rivers of Andhra Pradesh. The project is the backbone of the state and improves the economy through agriculture development. The project proposal remained on the cards for seventy five years. It caters the needs of entire Andhra Pradesh especially West Godavari, Krishna and Prakasam districts from right canal. It also planned to provide water to East Godavari district, and Visakhapatnam city through left canal. Its reservoir spread in parts of Chhattisgarh and Odisha states also.

Back Ground

State Economy primarily depended on agriculture sector. Irrigated land in Andhra Pradesh is 14 percent. It is 22.2 percent Indian average irrigated Land. 20lakhs acre land was irrigated from Nalgonda, Guntur and Prakasam district from Nagarjuna Sagar. 22lakhs Acre irrigated in Krishna and Godavari Delta. These areas were affected drought during normal rain fall. In this situation, the Polavaram project considers only to alleviate backwardness of these areas. The Godhavari river basin is considered as surplus one, while the Krishna river basin is considered to be a deficit one. As of 2008, 644 TMC of underutilized water of Godavari river gone into the Bay of Bengal. Based on the estimated water requirements in 2025 the study recommended that sizeable surplus water was to be transferred from the Godavari river basin to the Krishna river basin.

Andhra Pradesh has a few of the most fertile districts in the country. This project was designed to overcome the deficit of waters in the coastal region of Andhra Pradesh. Andhra Pradesh has a few of the most fertile districts in the country like East & West Godavari and at the same time severely drought -affected districts like Anantapur in Rayala seema region. It is one of the most flooded rivers in South India, and nearly 3000 TMCs of water flows into the sea as wastage every year. Whereas the water levels in Krishna ,Penna and in other major rivers are reducing year by year, which has become a serious concern to lakhs of farmers. By utilizing those 3000 TMCs, which is going waste to the ocean will serve the agricultural and drinking needs of the state.

National Project

It was accorded as National Project in 2014 in the Andhra Pradesh Bifurcation Act. 3,349.70 Cores have been spent up to 2017 January. After declaration of National project, 2,916.54 Crores of rupees have been released by central Government through Polavaram authority from March 2014 to January 2017. Funds were being issued through NABARD as loan by central Government. Central Government will be bared project expenditure according to the estimates of January 2014. Project has been executing by State Government.

History

First time Britishers have proposed dam at Polavaram village .Sir Arthur Cotton had been mentioned about integration of rivers. No one has taken initiative up to 1930-40. Later in 1941, Venkata Krishna Ayer, a chief Engineer of Madras Presidency proposed reservoir on Godavari at Polavaram . In 1946-1947 eminent engineer K.L Rao planned a project of Rama Pada Sagaram in the name of Bhadradi Rama. He also made project details of 150 mega water power plant, canals from right side up to Krishna river with length of 200km and up to Gundlakamma River 143 km and left side canal 209 km up to Visakha Port and 130 meter height Dam.

Then Chief Minister Tangutur Anjaiah laid foundation stone in 1980 at Polavaram village. It was late Y.S. Raja Sekhara Reddy who had taken initiative on Polavaram project and started the work in the year 2005 under Jalayagnam. The Congress Government headed by Y.S. Rajasekar Reddy was got site clearance from the central Government on 19 September, 2005, environmental clearance on 25th October 2005,

Relief and Rehabitation clearance on 19 September 2008, forest clearance on 20 January 2009. Later, after getting all the required permissions, work began at a fast pace at an estimated cost of Rs. 10,151 crore. An amount of Rs. 5,135.87 crore was spent and most of the work including the lining work of the Right Canal was completed at that time. The Left Canal work was also completed to the extent of 145 km. In 2004 Polavaram project was declared as a National Project through the AP state re-organization act in 2014. President of India signed the ordinance of merger of 200+ villages from seven Mandals of Khammam district. Ex. Chief Minister of Andhra Pradesh N.Chandrababu Naidu had been pushed the project.[3]

Components of the Project

Major components of the Polavaram Project are **Spillway, Coffer Dams, ECRF Dam (Earth cum Rock- fill Dam) & Diaphragm wall.**

Constructing the Spillway is the first step in the process of dam construction. After the Spillway work completed, **48 huge radial Spillway gates** will be fitted to it. After the gates are fitted, then the Approach and Spill channels will be constructed to channelize river water through Spillway. Each gate is fitted with **2 hydraulic cylinders** for faster movement of the heavy gates, to secure dam from heavily flooded Godavari River. The **96** hydraulic cylinders for **48** gates are being manufactured in **Germany**

ECRF Dam (Earth cum Rock fill Dam) & Diaphragm wall: The ECRF dam will be built between the two Cofferdams. It will support up to **50 lakh Cusecs** water flow, whereas peak flow of Godavari River recorded till now is **30 Lakh Cusecs.** ECRF is being constructed by Mega Engineering Company. ECRF dam dimensions: Length 1750 mts ; Height 41 ; Width 300 mts at the bottom and 30 mts in the top.

Diaphragm Wall: Diaphragm wall is the foundation of ECRF dam. It is built below the ECRF dam and prevents leakage of water across the dam from the bottom of ECRF through sand pores. Without Diaphragm wall the ECRF will not sustain and will succumb to water leakage from the bottom of it. Diaphragm wall dimensions: Depth (below the ECRF dam) 40–100 mts; length 1450 mts; Width 1.5 metres. Diaphragm wall is being executed as a joint venture by *L&T Geo and renowned German Company Bauer.* The excess flood water is released through the remote controlled spillway gates.

Spillway Dimensions: Height 45 ft; Width 1000 mts; Concrete required 17 lakh cubic metres Spillway Radial Gate dimensions: Each Spillway Radial gate: Height 21m;Width 16m; Weight 350 tones.Spillway-Current status: Fabrication of 48 Spillway radial gates has been completed.[4]

Present Position

Works have been taken up by noted engineering companies of L&T, Buver, Navayuga and Kellar. Construction is being full swing since 2014 after assuming TDP Government. The progress of Project works had been monitored on weekly basis and allotted for this every Monday by erstwhile TDP Government. Diaphragm wall has been completed. 27lakhs of cubic meter concrete work had been done within 48 hours at record time. Out of 52gates, one radical gate was fitted few months back. Slipway works are going on in a rapid speed. The project was targeted to complete by 2019. The work is going in full swing to give water through gravity within a few months. Gates

were designed to face even 48 cusecs of flood water. Each gate is designed 21 meter height and 16 meter length.

It has designed to open 48 gates during flood time. The gates will be lifting the assistance of Hydraulic cylinders through remote control. Right and left canal 17 178km have also been completed. These works are running with modern equipments and highly technical. Nearly 4000 workers, 170 engineers are working at dam site 24 hours a day. 195TMC water will be put in a big reservoir. Earth cum. Rock fil dam have been completed. Right canal will meet Krishna River at Ibrahim patnam of Krishna district. This place named as Pavitra Sangam. 1400 meters long diaphragm wall completed in June 2018 was first major mile stone of project after 14years of initiation the project. The project senior Officials are confirms that they are confident of supplying water by gravity to the canals from the onset of 2019 monsoon.. The construction gets picked up. *If executed well, this project can make the state drought-free forever.*

AP Government is very keen to finish this mammoth project by **2019** at any cost. The much-awaited Polavaram project is running behind the targets but the works have been accelerated a lot in the past 6 months.Ex. AP CM Chandrababu Naidu is monitoring the construction process personally and has been visiting project site frequently. YS Jagan Mohan Reddy directed the officials in the review meeting to prioritize polavaram project completion after assuming charge as Chief Minister. The central water department has been proposed to release Rs 3000 crore to Finance ministry for polavaram project to speed up the work. And also preparation started to sanction 1801.04 crore. Utilization certificates have been sent by state Government for central Government to incur recently expenditure.

As of now State government has been spent 16,673.17. In those Rs 5,135.87 was spent before 2014 April and after 11,535.30 The Central Government has been released 6,746.16 cores for project works. State Government has been asked to release reaming 4,810.04 crore.[5]

As of now 70 **per cent** of the entire project has been completed. But the Government is very confident and pumped up to complete the entire project by 2019.

Benefits of the Polavaram Project

1. The mammoth project Polavaram benefits are vast and its completion would immensely boost the economy of the North and Central Andhra districts. **Polavaram will** cater the needs of all the districts directly and indirectly.
2. On completion of this project, 8 lakh acres can be newly irrigated and the Ayacut will be stabilized for 13.08 lakh acres in the Krishna Delta region. The Godavari Basin would get water for three crops in a year. Polavaram project can provide drinking water to Visakhapatnam city and 540 villages and take care of the complete industrial needs of Visakhapatnam city.
3. Polavaram will be the biggest dam dedicated to nation after Sadar Sarovar dam on Narmada River in Gujarat. The Storage capacity of Polavaram compared to the others: 1 Polavaram Reservoir = 1/2 of Nagarjuna Sagar. 1 Polavaram Reservoir = /4 of Bhakra Dam.1 Polavaram Reservoir = 1.5 Times of Tehri Dam.
4. **Krishna Delta region will get 80 TMCs** of Godavari water can be diverted every year to the Krishna River. The Godavari water travels for **174** KM in the

Polavarm Right canal with the help of gravity and then join River Krishna at 'Pavithra Sangamam' near Vijayawada, located in the upstream of Prakasam barrage. The diverted Godavari water will be utilized for irrigation and drinking purposes in Krishna Delta region. The river linking benefits a whopping **14 lakh acres** in Krishna delta region. *Four districts Krishna, West Godavari, Guntur and Prakasam under Krishna delta region will benefit from the Godavari water.*

Boon to Rayala seema region

5. The Krishna river water is currently being shared by Rayalaseema and Krishna Delta regions. But with 80 TMCs of Godavari water being diverted for Krishna Delta region, *the entire Krishna river water meant for AP will be utilized for Rayalaseema region. Earlier the Krishna water meant for AP was shared between both the regions.* This move will help Rayalaseema region a great deal to get additional water. The region has very minimal rainfall, and revival of the entire Rayalaseema region depends on supplying water through irrigation projects.
6. **Before Polavaram-Krishna river current flow:**Srisailam dam (Krishna delta share of AP Krishna water) -> Nagarjuna Sagar dam -> Prakasam Barrage Srisailam Dam (Rayalaseema region share of AP Krishna water) -> Rayalaseema region.**After Polavaram: Krishna river current flow:** Srisailam dam (Entire Krishna river water share of AP) -> Pothireddipadu Head Regulator -> **Rayalaseema districts** Four Rayalaseema districts Kurnool, Kadapa, Cuddapah and Anantapur will benefit from the additional Krishna river water, which was earlier meant for Krishna delta region.

Beneficial to Northern Andhra districts

7. The Polavaram Left Main Canal, running about 175 km, is designed to transfer 24 TMC of Godavari water. Four districts East Godavari, Vizag, Srikakulam & Vizianagaram will be gained from Left Main Canal. The diverted water will be utilized for: Industrial, drinking water needs of Visakhapatnam city.
8. Irrigation & drinking water needs of East Godavari and Vizag districts. Water from Left Main canal is diverted to Yeleru reservoir which has a capacity of 24 TMCs. The water stored in Yeleru reservoir can be utilized for East Godavari and Vizag districts. 2.15 lakh acres across both the districts are benefited from Godavari water.
9. Government is exploring options to build reservoirs and to divert some of the water to Srikakulam and Vizianagaram districts.
10. 4. Power Generation:The hydroelectric power project will provide 960 Mega Watt power generation, which would be very crucial for the new state.[6]
11. The Polavaram project is supposed to irrigate over 7 lakh acres in West Godavari, East Godavari and Krishna districts, and provide drinking water to the residents of Vishakhapatnam as well as water to industries near the city. The project will also transfer 80 thousand million cubic feet (tmcft) of water from the Godavari to the Krishna basin, and includes a 960 MW hydel power project.

12. The project reservoir has live storage 75.2 TMCs at canal's full supply level of 41.15 meters (135 ft) MSL and gross storage of **194 TMCs** thereby enabling irrigation of **23,20,000 acres** (including stabilization of existing irrigated lands).
13. It is used as balancing reservoir due to deficit water in Krishna basin.
14. Fishy culture is also planned
15. It is also linking river Krishna and Penna river.
16. It is designed to provide 165T.M.C for Visakhapatnam, East, West Godhavari and Krishna district, 84 T.M.C Krishna River Diversion, 23.4T.M.C for Visakha Steel Plant and other industries.
17. Navigation is also planned. It will boost the state economy.
18. It is planned to develop tourism in large scale .The Papi hills are the major Land marks near the project site . There is a Papikonda National park. It became big tourism hub.
19. Water will be available for two crop seasons 68 TMCs of water will be available for the farmers for the second crop..
20. There will be no floods and sea water will not sink the villages. Sterile Lands become fertile. All Land come under crop Lands in the coastal regions.
21. There will be permanent solution to drinking water scarcity problems of vizag city.
22. Hydro electric plant gets sufficient water and to get 24 hours power supply for Andhra Pradesh.
23. These projects mitigate the risk for farmers with continuous supply for water notwithstanding the uncertain monsoons. The yield of the farm produce will be increased significantly.

Challenges

1. R.R package will be big problem. On an estimation of 276 villages and 44,547 families will be displaced from their places. It will be a tough task for the Government to provide permanent settlers for them. Take care of project affected 7 Mandal people. Talk to all project affected people and settle issues iambically.
2. Release necessary funds to complete project in time.
3. The project submerges several archeological sites, wild life sanctuaries and a coal deposits the government has to tackle this issue and minimize the damage for environment.
4. The project cost is reached 58,319 Crores; the central Government will give funds only 2014 estimates. It has to give require funds to complete the project in time.
5. There are also worries that the displacement caused by the project might lead to an influx into the Maoist-affected border villages in Chhattisgarh and Odissa.
6. It has had a history of trouble, given that it will displace mostly in Andhra, but also in Telangana, Odisha and Chhattisgarh, the last two of which have gone to court opposing the project. Andhra has agreed to build embankments to prevent submergence in Odisha and Chhattisgarh.

Conclusion

The project will fulfill the people requirements of irrigation, Drinking water, and power of Andhra Pradesh. It makes Andhra Pradesh the Rice Bowl of India. Seventy five years of dream of Andhra Pradesh people came to reality in this year. It is historical project and back bone to A.P. we will expect the people life style greatly effect after completion of this project. It stands A.P number one position in India by gaining economic development through agriculture. No doubt it will be wonderful project in the world like famous Three Gordges River of China. It will become boon to A.P. It will be recognize as Icon of the world. This project is a dream for the five **crore** people of Andhra Pradesh and life will become change due to this project.[7]

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Editor

Dr. Venugopal Pothuri

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Coordination Between Union and State Governments in Controlling Covid-19 in India – A Case Study

*Dr. K. Sreelakshmamma**

INTRODUCTION

Scientists first identified a human corona virus in 1965. It caused a common cold. Later that decade, researchers found a group of similar human and animal viruses and named them after their crown-like appearance. The COVID-19 pandemic, also known as the corona virus pandemic, is an ongoing global pandemic of corona virus disease 2019 (COVID-19) caused by severe acute respiratory syndrome corona virus 2 (SARS-CoV-2). The virus was first identified in December 2019 in Wuhan, China. The World Health Organization declared a Public Health Emergency of International Concern regarding COVID-19 on 30 January 2020, and later declared a pandemic on 11 March 2020. It is one of the deadliest pandemics in history of mankind. Symptoms of COVID-19 are highly variable, ranging from none to life-threatening illness. The virus spreads mainly through the air when people are near each other. It leaves an infected person as they breathe, cough, sneeze, or speak and enters another person via their mouth, nose, or eyes. It may also spread via contaminated surfaces. People remain contagious for up to two weeks, and can spread the virus even if they are a symptomatic. Recommended preventive measures include social distancing, wearing face masks in public, ventilation and air-filtering, hand washing, covering one's mouth

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when sneezing or coughing, disinfecting surfaces, and monitoring and self-isolation for people exposed or symptomatic. Several vaccines have been developed and widely distributed since December 2020. Current treatments focus on addressing symptoms, but work is underway to develop the rapeutic drugs that inhibit the virus. Authorities worldwide have responded by implementing travel restrictions, lockdowns/quarantines, workplace hazard controls, and business closures. Many places have also worked to increase testing capacity and trace contacts of the infected. The pandemic has resulted in significant global social and economic disruption, including the largest global recession since the Great Depression. It has led to widespread supply shortages exacerbated by panic buying, agricultural disruption and food shortages, and decreased emissions of pollutants and green house gases. Numerous educational institutions and public areas have been partially or fully closed, and many events have been cancelled or postponed. Misinformation has circulated through social media and mass media. The pandemic has raised issues of racial and geographic discrimination, health equity, and the balance between public health imperatives and individual rights.

The global pandemic with its epicentre in Wuhan city, China has not spared any country. Outside of China, some well-ff countries like United States continue to see devastation with a spike in the number of deaths. Interestingly, three countries that have stood out with their success stories of flattening the curve are South Korea with its aggressive tracing of contacts, testing and treatment of positive cases. Taiwan that set in place an early recognition of the danger, use of technology to identify travel history and effective public engagement that also included personalised messages, and Vietnam, where there was a four tier quarantine with isolation of positive cases. India presents a grim picture. Even though the percentage of infected persons to the total population and percentage of deaths in India is low when compared to the western countries, the state of Maharastra continues to remain the worst saffected with highest number of positive cases followed by Delhi, Gujarat, Uttar Pradesh and Tamil Nadu. However, in India some states like Kerala, and Odessa had done well, particularly in the initial months. The effective public health system is a common factor for Kerala and also for South Korea, Taiwn and Vietnam.

The Government of Andhra Pradesh has adopted various innovative strategies such as screening every household, conducting a door-to-door

survey such through volunteers, etc., to identify the virus effect while containing the further spread of the virus in the state. Government of Andhra Pradesh has taken the required health measures, welfare measures and administrative measures for the people who are in distress due to the lockdown. The state stood in first placein the country in testing highest number of samples per day. The total sample tested in the state by the last week of October, 2020 was 75,02,933, out of which the negative cases are 66,98,907. Among the confirmed 801131 cases 763096 persons are cured and discharged. However, the active cases were 31,469 and the deaths recorded as on 24th October 2020 were 6566. The spreading of virus among the 13 districts shows mixed trend. Among the total districts East Godavari is recorded with highest number of 1131106 confirmed cases followed by West Godavari (82335), Chittoor (76094), Guntur (64750). Anantapur(65590), Kurnool (59156), Nellore (58888), and Prakasam (58219). The least number is witnessed in case of Vizianagaram with 38805 followed by Srikaklulam district (43447). Consequently the deaths are also recorded in the same order among the districts with their severity.

OBJECTIVES

In the light of the above pandemic environment an attempt is made in this study to analyse the Co-ordination between Government of India and State Governments in controlling the Covid-19. The perceptions of the respondents are analysed considering their opinion on various aspects of controlling the pandemic including the measures initiated by Union and State Governments in general and the Government of Andhra Pradesh in particular.

METHODOLOGY

The study used both primary and secondary data. The secondary data are collected from internet, periodicals and newspapers. The primary data are collected from the respondents through an online survey. A pretested questionnaire is forwarded to different groups of people through Google form for recording their opinion on this subject matter. Altogether 432 respondents have furnished the information. This data is processed with the help of SPSS and the statistics are analysed. The substantial part of the report is based on cross tables, percentages and graphs.

RESULTS AND DISCUSSION

Out of the total 432 respondents the geographical distribution of the respondents indicates that significant number of 332 belong to South Coastal Region of the State of Andhra Pradesh (79.9%) while 25 members belong to North coastal Andhra Pradesh (5.6%), 37 in case of Rayalaseema (8.6%) and 38 members are from Other States of the country (8.8%). As such the highest percentage of respondents is from the South Coastal Andhra Pradesh. The age-wise distribution of respondents shows that 94% of them are below 60 years. 50 per cent of the respondents belong to the age-group of 30-60 years. The persons relate to below 30 years are 44 per cent. Since the questionnaire is circulated among the student community at College and University level significant percentage of respondents are below 30 years of age. Hence the participation of senior citizens who are above 60 years of age is less. The data has been classified and tabulated according to the respondents' profession/activity. The intention of this survey on co-ordination between Union and State Governments in con trolling Covid 19 is to obtain the perception of academic community preferably from the Colleges and Universities. Accordingly the participation is done with 44.3 per cent of students, 39.2 per cent of Teachers and 13.5 per cent of employees while the representation of Others is only 3 per cent. Hence the analysis has been carried out based on the occupational distribution of the respondents.

In view of declining carona cases the Home Ministry issued guidelines for reopening of economic and other activities after the fourth period of unlock on May 31st. By planned manner Government released guidelines from June 1st 2020 to October 2020. At the time of organising the present unlock 5.0 guidelines are released. The guidelines highlight that Cinema Halls and Multi-plexes allowed with 50 % capacity. States can allow social, cultural and religious gatherings attended by more than 100 people. In this context an attempt is made in this study to analyse the knowledge of respondents on the guidelines issued by the government during the lockdown and unlocking process. The responses of respondents reveal that 95.37 per cent of them have gone through the respective guidelines issued during the unlock and locking process. Among various categories of respondents, more number of students has gone through the guidelines followed by Teachers, Employees and Others.

In its battle against carona virus, India is working on war footing to contain the spread. As the carona virus continues to rise, the Government

of India has come up with innovative solution. Arogyasethu mobile application is designed and launched by the Government for tracing carona positive cases. It tells the user if they are at is at high risk in catching carona virus. The user location is tracked if they are at high risk geographical region or not. It is for the good cause of public health and safety. It can monitor the spread of virus. The app is helpful to the Government in assessing and stopping the spread of virus and taking timely steps to ensure isolation if required. The app is powered by blue tooth technology and artificial intelligence. An attempt is made in this study to understand that how many respondents are aware of this app and downloaded to stop the spread of virus. Data emphasises that 84 % of the respondents have downloaded the application and aware about the prominence of Arogyasethu. Among them a significant per cent of students i.e. 43 per cent are in the1st place followed by Teachers with 36 per cent and Employees and others with 15% and 6% respectively.

Andhra Pradesh state which has a population of 5.3 million reported to the covid 19 cases in March 2020. The state government used measures including early screening, vigilance surveillance, tracing, testing, isolation and digital interventions and strengthening the health care system. In this context an attempt is made to obtain the opinion of sample respondents on the effective action of Government of Andhra Pradesh on Tracing, Testing and Treatment. The statistics reveal that 63 per cent of them are satisfied with the performance of state government for the initiatives taken towards tracing, testing and treatment of infected persons. Among various categories of respondents teachers and students are more satisfied for the effective action of the state in controlling the pandemic. However, 28.7 per cent of respondents opined that the government is moderately effective in this context while the 8% expressed their dissatisfaction on the action in controlling the spread of disease.

However, the Union Government has taken some key steps to fight the deadly virus. The government took proactive measures to control its spread in the county. It conducted heavy screenings and mandatorily quarantined incoming International travellers and also conclusively suspended all visas, except for diplomats and employment, till April 15. All cross-national borders were sealed, and railway operations were suspended. Further, all schools, gyms, malls, clubs, hotels, community halls, etc., were shut. But due to the increased risk of spread of virus, on March 24, the Prime Minister announced a complete 21-day lockdown

for the entire nation, banning people to move out of their houses. This act, thus, severely restricted the community spread of the virus. However, the downside is that the lockdown is expected to shave off more than Rs.10 lakh crores from the Indian economy. Later, in order to curb the growing panic and to distribute viable information, the government provides authentic information on the virus, its spread, preventions, guidelines, helpline numbers, registered cases, death tool, etc. on the Ministry of Health's official website.

In the light of the precautionary steps initiated by the government to fight a deadly virus an attempt is made to record the awareness on the steps taken by the Union and State Governments during this period. The results depicts that 96.53 per cent of the sample respondents are aware of various precautionary steps, informative steps, medical steps and financial steps introduced by the government. Among various categories of respondents all Teaching community participants are completely aware of them followed by Employees, Others and Students in the sample survey. The data pertaining to the level of satisfaction of respondents on the given activities to control pandemic reveal that 67 per cent of them are fully satisfied with the measures contemplated by the State, while another 30 per cent are moderately satisfied. Among the respondents the Teaching community with 72 per cent and Employees with 70 per cent are more satisfied followed by Students with 65 per cent and Others with 42 percent. It is only insignificant 3 per cent of the respondents are not satisfied with the activities done by the Sate.

Since the virus has come from outside sovereign borders, it has become vital to check ports of entry and exit through air, land, and sea. In federal countries like India, uniformity in response, both preventive and curative, is crucial. The regulation of local problems is vested in the States and the residue especially those which tend to maintain the economic, industrial and commercial unity of the country are left to the Union. Similarly the Centre has to announce huge financial packages to mitigate the downward spiralling economic situation arising from the lockdown extension. States also needed central funding to meet the unexpected financial burden to their exchequers. The pandemic also has serious security implications in the form of civil unrest due to shortage of essentials and the resultant panic, inequality, unemployment, and other social distresses. So given the Covid -19's multi-dimensional characteristics, the centre's predominant role is given. At the same time,

centre-state consultations and decision-making based on consensus can play a very significant role in contributing to effective management of the crisis. Given the environment on coordination between Union and States in managing the Covid -19, an attempt is made to elicit information on the opinion of sample respondents on the coordination between them. The results emphasises that 64.81 per cent of respondents expressed that there is good coordination between Centre and States, while 31 per cent of them opined limited coordination. Only 4 per cent of the respondents expressed that there is no coordination between them. Out of the total respondents who expressed good coordination, is the Teachers, Students and Employees followed by Others in the survey.

Apart from testing strategy various strategies namely containment strategy; public health strategies such as door to door service for ration card holders, setup of special shelter centres extended to the public during the pandemic period. The frontline workers of administration including salaried Government departmental officials in Revenue, Medical and Health, police, Municipal administration and gram panchayats and also the hired or contractual or outsourced manpower are actively involved during the pandemic period. The other category workers are the health extension and ASHA (Accredited Social Health Activists) workers, sanitary inspectors, solid and liquid waste cleaning staff of local bodies, anganwadi workers, agriculture assistants, ward volunteers, ward welfare staff are actively involved to assist the public during pandemic period. In the light of this an attempt is made in the survey to study the functioning of bureaucracy to maintain human relations with the public. The distribution of respondents on their opinion in functioning bureaucracy with regard to the current pandemic indicate that 51.40 per cent expressed that the bureaucracy has certainly functioned well to maintain the cordial human relations in the state at the time of crisis while 32.27 per cent opined that they have extended their support only to limited extent. But 11.34 per cent of the respondents reported that the government officials are not discharged their duties up to the expectations of the public. However, it is noticed very clearly about the committed service extended by the Medical staff, Health workers, Sanitary workers, Asha workers, Ward volunteers, Village Assistants, Police department, Revenue staff and Municipal Administration.

Against this background an attempt is made to obtain the opinion of respondents towards obliging and following the guidelines and directions

of Union Government by the State Government. The distribution of respondents based on their opinion about the directions of central government emphasises that 45.6 per cent of respondents observed that the State Governments have followed the directions and guidelines of Union only to a limited extent. Another 44.21 per cent remarked that the States have followed the instructions in Toto. However, 10 per cent believed that the states have extended their services over and above the expectations of public.

The Government of India and Reserve Bank of India have came out with a stimulus and a number of relief measures to protect the economy from the adverse impact of the ongoing Covid-19 crisis. In this context Modi Government released 06 Covid-19 measures for the benefit of the economy in terms of (a) Loan Moratorium Extension, (b) Relaxation on income tax returns compliance matters, (c) Reduction in tax deduction at source rate by 25% for non-salaried tax payers for march 31,2021 and percentage contribution to Employees Provident Fund, (d)PMRY deadline extension; and (e) Repo rate reduction by the RBI, (f) PMVVY Date extension. In addition to the above relief measures the supply of rice and cash transfer to BPL families was extended. In continuation to above, despite the financial challenges, A.P Government has spent above 1,330 crore on Covid 19 assistance to 1.33 crore white ration card holders in the state. In addition, it spent 1,400 crore on interest waiver to women's self-help groups. The government has also made elaborate arrangements, including food and accommodation during the lockdown, for about 70,000 migrant workers across the13 districts. In the light of the brief review of the relief measures contemplated by the Union and State Governments an attempt is made to examine the understanding of respondents. The results suggest that 50 per cent of the respondents opined that both the central and state governments provided better relief measures during the pandemic period. 27 per cent of respondents are in favour of state government but the remaining has supported the central government as far as the relief measures are concerned. Among the respondents who supported the both governments are Teachers and Employees while many students are in favour of central government.

During the early days of identifying and spreading of Covid 19 in the country Prime Minister Shri Narendra Modi directly addressed public about the adverse affects of infection and steps to be taken for

personal protection. The P Ms speech was broadcasted and telecasted by radio and television periodically many times, has been witnessed by the public. Similarly Chief Minister Jagan Mohan Reddy also addressed the public several times in Sakshi TV about the problems and measures contemplated by the state to mitigate the spreading of virus. Hence an attempt is made in this context to examine the attention paid by the respondents to hear the messages delivered by Prime Minister and Chief Minister. The distribution of respondents who heard the speech of P M and CM reveal that 82.64 per cent of the sample respondents have paid their attention to hear the messages delivered by both Prime Minister and Chief Minister. It is only 13.66 per cent of respondents have heard few times, while the 3.7 per cent never heard the speech of either P M or C M. Within the group of respondents who paid more attention to hear the speech of the leaders are Teachers (91.93%), followed by Students (77.65%), Employees (76.6%) and others (75.0 %). Further an attempt is also made to know the opinion of respondents on the aspect that who has paid more attention about people during the pandemic times. The distribution of respondents on this aspect remarks that 46.76 per cent of respondents have expressed that Prime Minister has shown more concern while 28.24 per cent supported C M. However the remaining 25 per cent of respondents have attracted to the attention of World Health Organisation initiatives during the Covid -19 times.

As a part of this survey an attempt is also made to assess the level of satisfaction of respondents towards the initiates of World Health Organisation to fight against the current pandemic. The WHO was on boarded to provide technical counsel on Covid-19 response – especially on testing, contact tracing, containment planning, isolation and treatment. The early guidance shared by WHO during start of the pandemic laid the foundation for a stronger and cohesive response. In mid-April, the team facilitated discussions and resumed essential services, supporting routine immunization and improving coverage, non-communicable diseases and for improving surveillance around vaccine preventable disease. The response to Covid 19 pandemic in A.P was guided by sound scientific principles of WHO. WHO has been a strong partner of AP in several health programmes for over two decades. A P government undertook WHO's strategy of tracing, testing and isolating as many citizens as possible, with vigour. A P is also one of the first states to introduce bi-directional tests fgor screening all diagnosed patients of TB. The state has tested at

least 15,000 TB patients for Covid 19 and 6,000 Covid 19 patients for TB. The testing rate has increased significantly in the state.1, 07,392 tests per million are done in the state as on 30th September, 2020. The distribution of respondents based on the levels of satisfaction with the initiatives of WHO to control the Covid-19 reports that 42.13 per cent of respondents are more satisfied while 36.34 per cent are moderately satisfied and the 21.53 per cent are not satisfied. Among the group of respondents expressed more satisfaction Students are recorded with 56 highest per cent followed by Teachers, Employees and Others.

The covid-19 pandemic has left Andhra Pradesh facing a 'grave financial crisis'. Apart from this the distress in industry, exacerbated by the mass migration of workers, and the state government finds itself with little option but to look at the centre for liberal financial help with stimulus package and statutory measures to help the industry. The Chief Minister of A P has appraised Prime Minister Modi about the dire situation of the state and requested him for liberal financial aid. The state's revenue had reportedly dipped to a mere 2 crore a day, and state could not even pay salaried to employees for the month of March 2020 due to the grave financial crisis. Owing to lockdown the state had a revenue short fall of Rs.5000 crore per month. The slump in receipts includes deep deficits in excise collections, sales tax, motor vehicles tax and revenue from stamp duty and registration. The deficit was almost continued for the succeeding two months.

Later the Centre has extended financial assistance amounting to Rs.10,947 crore to A.P. through various schemes to mitigate the impact of Covid-19. In order to tide over the crisis, the State Government wants the Centre to take a slew of measures to boost industry. Given the distress across the globe, the C M of Andhra Pradesh wanted the Centre to facilitate a fund to support MSMEs for liquidity needed to meet wage liabilities during the lockdown, allow a moratorium on payment of PF, ESI and gratuity; for six months, provide for a 12-month moratorium on all repayments for MSMEs, release of delayed payments and waiver of minimum power charges among others. A P also urged to increase in the threshold limit of GST compliance eligibility to an annual turnover of 100 lakh. Also sought several supportive measures for the textiles, auto components, pharmacy, metals and mining and food processing sectors. Besides a stimulus package also urged with GST rates cuts. In the light of the developments with regard to the financial status of state and the

centre assistance an attempt is made to examine the level of satisfaction of sample respondents with the central government financial assistance extended to state during this crisis period. Table-15 presents the data on the distribution of sample respondents with their level of satisfaction on this aspect. Out of the total sample respondents 44.12 per cent of them have expressed their satisfaction on financial transfers to state and another 42 per cent are moderately satisfied. However, the remaining 14 per cent are not satisfied with the financial help of union government during this ongoing pandemic crisis. Among the occupational categories of respondents the Student community with 43 per cent expressed more satisfaction followed by Teachers, Employees and Others in order.

The Covid-19 outbreak has brought the globalised world to a standstill. India's economy has taken a massive financial hit during the lockdown imposed to prevent the spread of the corona virus. This was aggravated by the vulnerability. India has seen both on the economic front and on the borders. In this situation the Central government decided to take strong measures to revive the economy via its flagship program called the "Atmanirbhar Bharat Abhiyan", which translates to "Self-reliant India Mission". The idea, apparently, was not to cut off imports drastically, but rather to introspect, evolve and uplift the industries here at home and make Indian goods popular amongst Indians again. As a step towards Atmanirbhar Bharat, on May 12, a special package was introduced by the prime minister to revive and protect the economy that has suffered a major setback due the pandemic.

The Atmanirbhar Bharat Abhiyan was aimed firstly at providing financial support to the most vulnerable classes of society such as daily-wage earners and secondly, at reviving cottage industries, MSMEs and local industries among others by laying emphasis on land, labour, liquidity and laws. Under the Abhiyan, a comprehensive economic package of Rs 20 lakh crore (approximately 10% of India's GDP) was announced. The beauty of this Mission is that it concentrates on the revival of every sphere from demand and supply to manufacturing to bring the Indian economy back on track by focusing on the five "pillars", namely economy, infrastructure, technology-driven systems, vibrant demography and demand. In this connection an attempt is made to examine the opinion of sample respondents that Atma Nirbhar Bhiyhan will improve the living conditions of masses in the country. The respondents opinion regarding Atma Nirbhar suggest that 38.89

per cent of the respondents believed that this package could certainly improve the lives of masses whereas another 38.19 per cent thought that it could help to certain extent only. About 12 per cent of the respondents expressed that this package mot at all sufficient to improve the economic status of different sections of society in view of the current damage occurred due to the ongoing pandemic. The remaining 11 per cent of respondents do not have any idea over this stimulus programme. When the occupational distribution of respondents is examined it is noticed that the highest percent of Employees (40%) believed the certainty of the package followed by Students, Teachers and Others.

In India, there still exists a problem over the division of forces between the Centre and States to battle the pandemic. A few specialists need a general central law to manage comparable circumstances where divided laws don't differentiate between the jobs of the two. As India decided to go on lockdown in a bid to stem the spread of the virus, the Central Government has made some guidelines and taken active steps, which include sealing of borders, restricting public movement, and strictly following social distancing. Violation of the rules and guidelines issued by the Centre may lead to a jail term or heavy penalty according to the Disaster Mitigation Act, 2005. Such a measure would have confronted the execution of challenges. The Constitution doesn't straightforwardly make reference to the wellbeing crisis of this sort India is encountering right now. In any case, when Central enactment gets pertinent, Article 256 applies. That arrangement says that states must consent to central laws, and the Centre can give headings and guidelines to maintain consistency. Though the Centre chose to stay quiet on a lot of important matters, it has nevertheless done incredible work to combat the crisis.

The onus of dealing and managing this pandemic should be left on the States because that is more likely to ensure better management. While every sector of society is involved in the pandemic settlement and response, the Centre becomes the natural leader with its army of States and citizens. From setting up additional beds in hospitals, isolation wards, procuring test kits, Protection kits for doctors, applying complete lockdown in states, testing people having a travel history, ensuring they remain in isolation for 14 days, are among a few steps that the State government has taken. In this context an attempt is also made to examine the opinion of respondents on the current division of responsibility between the centre and state is correct. The results

indicate that 44.68 of respondents accepted the current division of powers between union and states, while another 38.43 per cent expressed that the centre should take more responsibility to combat the pandemic. The another16.90 per cent remarked that only the concerned states are to be more responsible because they are attending to the health issues of pubic at the gross root level. Among the respondents who accepted the current division of responsibilities between centre and state the Students are in large number followed by Teachers Employees and others in the sample study.

As a part of the survey an attempt is made to elicit the predictions of respondents on the length of time on the present disruption in employment and income will continue. The relevant data on the distribution of sample respondents on how long do you think that there will be significant disruption on employment and income will continue emphasises that 39.81 per cent estimated that the present crisis will continue for a period of one year. Out of the remaining respondents 31 per cent remarked that it will continue for months period while the remaining have expressed that it will persist for one more year. As far the opinion of respondents on the extension of restrictions on activities shall continue further. The relevant information supports that 72.69 per cent of respondents supported the extension of restrictions for some more time till the problem, is solved, while the remaining 27.3 per cent are in favour of normal conditions in spite of the present persistent health problems in the state.

Further information is also collected on the withdrawn of restrictions imposed on Institute Management and People. The opinion of respondents show mixed picture. 37 per cent of respondents have supported for the withdrawn of restrictions while 17.36 per cent are not accepted for it. However, the remaining 45.6 per cent of respondents are in favour of continuation of present status for some more time. The findings are more or less similar across various category of respondents. It is pertinent to note the opinion of respondents on the impact of crisis in their location part from the direct effect on health and mortality. It is interesting to note that more than 56 per cent of the respondents have expressed about the loss of employment. As a consequence of this loss of production, closure of enterprises, growth of inequalities, problems of hunger and food shortage for migrant workers are the prominent problems noticed and expressed by the respondents.

SUMMARY AND CONCLUSION

Based on the above analysis it is noticed that apart from the Governmental measures the Public, NGOs, Philanthropists, Celebrities, Industrialists, Religious organisations have voluntarily extended their support for the needy and vulnerable groups during the pandemic conditions. Given the serious nature of the crisis, it may be assumed that the outbreak of covid-19 pandemic, as it was hassled to the suspension of everyday forms of the politics of harassment of the governments led by opposition parties.

The unilateralist approach of the central government has been evident right from the beginning as the first phase of the lockdown was declared without consulting the state governments or major opposition parties. Acute problems created by the sudden announcement of the lockdown, effectively leaving the not enough time to prepare. by the states governments. As a result of sudden decision of the lockdown, the state governments were in a difficult situation to handle the problems of migrant workers who were stranded in these states. Considering the uneven support structures that exist in different states, the process of framing rules and modalities of the lockdown demanded the participation of these states when the lockdown decision was announcement on 24th March.

However, this process was also characteristically top-down, and the series of changes introduced as an afterthought was due to the pleas made by the states. Health being the most important state subject, elementary compliance to federal principles would have meant the decisive participation of states in devising the strategy to deal with the pandemic. Ideally, there should have been an all-party meeting as well as a meeting with all chief ministers of states before heading towards a lockdown. The central government led by the Prime Minister seems to have avoided the lapses that were evident in the lockdown decision. The central government did make some efforts to open up the channels of discussion and deliberation with the opposition leaders. Hence, a crisis of such proportions can only be tackled by joint efforts of all political parties as well as all the state governments across party lines.

Nevertheless, the centre and the ruling party would do well to listen to the opposition parties. Then opposition parties have continued to make constructive suggestions, despite these not being paid heed to. Ironically, the Covid-19 crisis has provided the states an opportunity

to continuously remain just about the concerns of public health, in particular, and social health of the society, in general. Even though the Union government has taken unilateral decision to introduce lockdown the state governments have followed and implemented the directions of union government. Later Prime Minister conducted meeting with Chief Ministers of state governments and tried to seek their cooperation in controlling covid-19. Ignoring the proven politics all state governments have coordinated and cooperated with the Union Government during the crisis period. Hence it can be undoubtedly concluded that, once again it is proved that the cooperative federalism is possible and essential at the times of emergencies.

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ECONOMIC IMPACT OF COVID 19

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ధర్మసందేహాలు

పాత్రల్లో ఉన్న జిడ్డు, బ్యాక్టీరియాను తొలగించి మీ పాత్రలకు మెరుపు తెస్తుంది.

2 మంత్ర ఫోక్స్ డిష్ వాష్ రౌండ్స్ కొనుగోలుపై పొందండి...

మంత్ర పర్‌ఫెక్ట్ డిటర్జెంట్ సోప్ ఒకటి ఉచితంగా.

MANTHRA'S FOCS®

A Quality Product of MANTHRA SOAP WORKS

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- ఏప్రిల్ 08, హనుమద్విజయోత్సవం

ఆదర్శదైవం

డా. యల్లాప్రగడ మల్లికార్జునరావు

హనుమంతుని తత్త్వం ఆదర్శప్రాయం. రామకార్యసాధకునిగా హనుమంతుని లక్షణాలు మనం అలవరుచుకోదగినవి. ఆయనను కార్యశూరునిగా నిరూపించిన సుందరకాండ మనకు నిత్యపారాయణ గ్రంథం. హనుమంతుడు అభీష్ట దైవం. ఉత్తరాదివారు చైత్రమాసంలో హనుమజ్జయంతిని నిర్వహిస్తారు. మనం హనుమద్విజయోత్సవం అంటాం.

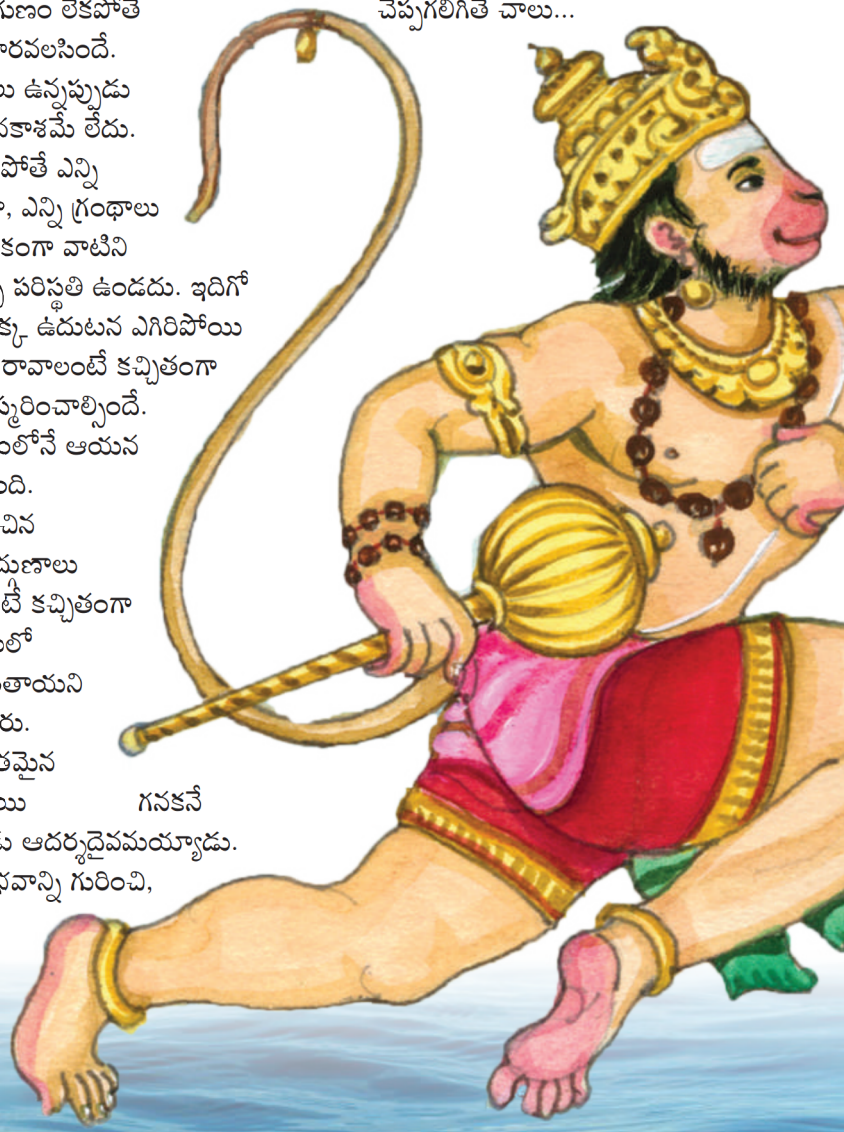
పవనతనయ సంకట హరణ
మంగళ మూరతి రూప్
రామ లఖన సీతా సహిత
హృదయ బసహు సుర భూప్

అభయాన్నిచ్చే దైవం ఆంజనేయస్వామి. ఆ పేరు తలచుకుంటే చాలు అదేం చిత్రమో ఆయన ఎదురుగా వచ్చి అభయం ఇచ్చి ఆశీర్వదించినట్టే అనిపిస్తుంది. పసిపిల్లలకు భయం పోయి ధైర్యం రావాలన్నా, సాధకులకు హనుమంతుని మంత్రం సిద్ధించి అనుకున్నది జరగాలన్నా ఎంతో సులువుగా జరిగిపోతుంటాయి. బాలాంజనేయస్వామి మొదలు యోగ, ధ్యానాంజనేయ స్వామి వరకూ, ప్రసన్నాంజనేయ స్వామినుంచి వీరాంజనేయ, పంచముఖ ఆంజనేయస్వామి వరకూ ఆయన రూపాలు ఎన్నెన్నో ఉన్నాయి. ఒక చేత్తో గదను భుజాన వేసుకుని, మరో చేత్తో సంజీవని పర్వతాన్ని మోసుకుంటూ ఎగురుతూ వచ్చే ఆయన రూపాన్ని అందరూ ఇష్టపడతారు. పట్టాభిరామయ్య పాదాల వద్ద వినయంగా కూర్చున్న ఆంజనేయస్వామి బహుముచ్చటగా కనిపిస్తుంటాడు. ఇలా ఎవరికి తగ్గట్టు వారు ఆ హనుమ రూపాలను తమ హృదయ మందిరాల్లో ప్రతిష్ఠించుకుని నిత్యం పూజలు చేసే భక్తులు ఈనాటికీ ఎంతోమంది కనిపిస్తారు.

స్మరిస్తే చాలు....!

అంజనాసుతుణ్ణి స్మరిస్తే చాలు ఎన్నెన్నో సద్గుణాలు సంప్రాప్తిస్తాయి. మంచి బుద్ధి, ఏ సమస్యనైనా ఎదుర్కొనే బలం, యశస్సు, ధైర్యం, నిర్భయత్వం, రోగరాహిత్యం, అజాడ్యం, వాక్పటుత్వం అనేవి వాటంతటవే భక్తుడికి వచ్చి చేరుతాయి. ఇంతకంటే ఇంకేం కావాలి. బుద్ధి సరిగ్గా లేకపోవడం చేతనే ఎవరైనా పెడదోవ పడుతుంటారు. బలం లేకపోవడం వల్లనే అందరికంటే అట్టడుగున ఎక్కడో పడిపోతారు. అసలు ధైర్యమే లేకపోతే అడుగు బయట పెట్టే పరిస్థితే ఉండదు. నిర్భయత్వమనే గుణం లేకపోతే పిరికిపందలా మారవలసిందే. రోగాలు, జాడ్యాలు ఉన్నప్పుడు ఎదుగుదలకు అవకాశమే లేదు. వాక్పటుత్వం లేకపోతే ఎన్ని శాస్త్రాలు చదివినా, ఎన్ని గ్రంథాలు రాసినా జనరంజకంగా వాటిని పదిమందికీ చెప్పే పరిస్థితి ఉండదు. ఇదిగో ఈ లోపాలన్నీ ఒక్క ఉదుటన ఎగిరిపోయి అన్ని సద్గుణాలు రావాలంటే కచ్చితంగా హనుమంతుణ్ణి స్మరించాల్సిందే. ఇవన్నీ కల్పించడంలోనే ఆయన వైభవం కనిపిస్తుంది.

తనను స్మరించిన వారికి ఇన్నిన్ని సద్గుణాలు ప్రసాదిస్తున్నాడంటే కచ్చితంగా ఆంజనేయస్వామిలో అవన్నీ ఉండితీరుతాయని ఎవరైనా చెప్పగలరు. ఇంత ఆదర్శవంతమైన లక్షణాలు ఉన్నాయి గనకనే వాయునందనుడు ఆదర్శదైవమయ్యాడు. ఆయన బుద్ధి వైభవాన్ని గురించి, తత్త్వ విశేషాల గురించి రామాయణంలో చాలాచోట్ల కనిపిస్తుంది కానీ సుందరకాండలో మరికొంచెం ఎక్కువగా అవన్నీ ఒకేచోట రాశిపోసినట్టు కనిపిస్తాయి. స్వామి సర్వసద్గుణ శోభితుడనే విషయం ఇక్కడ స్పష్టమవుతుంది. ఆయనలోని గుణాలు మనకు ఆదర్శం. విద్యాబుద్ధులు నేర్చుకుంటూ పెద్దయిన పిల్లలకు హనుమంతుని ఆదర్శగుణాలు చక్కగా చెప్పగలిగితే చాలు...



వారు నీతి నియమాలు, నిజాయితీతో కూడిన జీవితాన్ని గడుపుతూ ఎదిగే ఉత్తమ పౌరులుగా దేశానికి అందివస్తారు.

అనుమాన నివృత్తి

ఒక పని చేసేందుకు దిగినప్పుడు ఎన్నెన్నో అనుమానాలు తలెత్తుతుంటాయి. వాటిని ఎప్పటికప్పుడు పరిష్కరించుకుంటూ సాధకుడు ముందుకు సాగాలి. అంతేకానీ అనుమానాలతోనే వెడుతూ ఉంటే ముందుకు వెనక్కు, వెనక్కు ముందుకు తిరుగుతూ పురోభివృద్ధి చెందే అవకాశం ఉండదు. అశోక వనంలో సీతమ్మ కనిపించాక స్వామికి ఇలాంటి అనుమానాలే కొన్ని కలిగాయి. తాను ఇంత కష్టపడి వచ్చి ఇక్కడ చూస్తున్నది సీతమ్మనేనా అనే అనుమానం కలిగింది. అది తీరకపోతే తాను తిరిగి రామచంద్రుని వద్దకు వెళ్లి ధైర్యంగా నేను చూసొచ్చింది సీతమ్మనే అని చెప్పలేడు. అందుకే అది తీర్చుకునేందుకు మరికొద్ది సేపు అక్కడే ఉండి అనుమాన నివృత్తి చేసుకున్నాడు. శింశుపావృక్షంపై సూక్ష్మరూపంలో ఉండి కొన్ని విషయాలు తెలుసుకున్నాడు. రావణుడు వచ్చి సీతమ్మను హెచ్చరించడం, సీతమ్మ ఆ రాక్షసుణ్ణి చీదరించుకుని తృణీకరించడం ముందుగా గమనించాడు. తరువాత కొందరు రాక్షస స్త్రీలు సీతమ్మను భయపెట్టడం చూసాడు. అలాగే, వారిలోనే ఒకతైన త్రిజట తనకు వచ్చిన కలను సీతమ్మకు చెప్పి ఆమెకు ధైర్యం కలిగించడాన్ని గమనించాడు. ఇవన్నీ చూశాక ఆ తల్లికి తానెవరో తెలియ చెప్పేందుకు కొన్ని ప్రయత్నాలు చేస్తూ వాటిలో భాగంగా రామనామాంకితంగా ఉన్న అంగుళీయకాన్ని ఆమెకిచ్చాడు. అంతటితో ఆగలేదు. అమ్మ వద్దనుంచి చూడామణిని స్వీకరించి అప్పుడు పూర్తిగా అనుమానాన్ని పోగొట్టుకుని ముందుకు కదిలాడు.

వాయునందనుని స్ఫూర్తి

కార్యసాధకులకు వాయునందనుని స్ఫూర్తి ఉండి తీరాల్సిందే. ఆయనలా పనిచేస్తేనే విజయం సొంతమవుతుంది. సీత జాడను తెలుసుకొచ్చిన హనుమంతుణ్ణి రామచంద్ర ప్రభువు చాలా గొప్పగా ప్రశంసించాడు. హనుమంతునితో సమానుడైన తేజోబలసంపన్నుడు ఇంకెవరూ లేరు. సముద్రాన్ని దాటడం

ద్వాదశనామ స్తోత్రం

హనుమానంజనాసూనుః వాయుపుత్రో మహాబలః
రామేష్టః ఫల్గుణ సఖః పింగాక్షోమిత విక్రమః
ఉదధిక్రమణశ్చైవ సీతాశోక వినాశకః
లక్ష్మణ ప్రాణదాతాచ దశగ్రీవస్య దర్పహా
ద్వాదశైతానినామాని కపీంద్రస్య మహాత్మనః
స్వాపకాలే పఠేన్నిత్యం యాత్రాకాలే విశేషతః
తస్య మృత్యుభయంనాస్తి సర్వత్ర విజయీ భవేత్

ఈ స్తోత్రాన్ని పఠిస్తే మృత్యుభయం తొలగిపోతుంది. అనుకున్న కార్యాలు దిగ్విజయమవుతాయి. ప్రయాణాలవేళ, నిద్రావేళ పఠించడం మంచిది.

మొదలు ఎన్నెన్నో విజయాలను సాధించాడు. మహావీరుడైన సుగ్రీవునికి నిజమైన సేవకునిగా ఉండి తనకు చెప్పిన పని చేశాడు. ప్రభువు ఎంతటి కష్టమైన పనిని అప్పగించినా దాన్ని తన బలపరాక్రమాలతో సాధించడమే కాక దాంతో పాటు ఆ పనికి సంబంధించిన ఇతర విషయాలను కూడా నెరవేర్చడమనేది సేవకులకు ఉత్తమ లక్షణం అని రామచంద్రుడు హనుమను తన హృదయానికి హత్తుకొని అభినందించాడు. రామచంద్రుడంతటి వాడి హృదయాలింగన భాగ్యం పొందగలిగింది ఆంజనేయస్వామి తన పనిని తాను సక్రమంగా నిర్వర్తించిన తరువాతనే. ఈ విషయాన్ని ఈనాటి యువత, సాధకులెవరైనా గుర్తుంచుకొని ముందడుగు వేస్తే అంతటి విజయాన్నందాన్నే పొంద గలుగుతారు.

అక్షరాక్షరం ఆదర్శమే!

హనుమత్తత్త్వానికి నిలువెత్తు నిదర్శనం రామాయణంలోని సుందరకాండ. రామకార్యంకోసం సముద్రాన్ని లంఘించేటప్పుడే ఆయన ఎంచుకున్న మార్గం ఎంత గొప్పదో వాల్మీకి మహర్షి వర్ణించాడు. చారణులు లాంటి దేవగణాలు సంచరించే ఆకాశమార్గమే తన మార్గమని ఆయన నిర్ణయించుకున్నాడు. మార్గమధ్యంలో ఏ ప్రలోభానికి లొంగలేదు. దోవలో మైనాక పర్వతం కాస్తంత విశ్రాంతి తీసుకొని వెళ్లమన్నా కార్యసాధన అయ్యేవరకూ ఆగేది లేదని ముందుకు సాగిపోయాడు. అలాగే సురస అనే నాగమాత కల్పించిన విఘ్నాలను, సింహిక అనే రాక్షసి తన నీడను పట్టి కిందకు లాగుతూ పెట్టిన హింసలను, లంకాధిదేవత లంకిణి కల్పించిన అవరోధాలను తన బుద్ధి బలంతో ఎదుర్కొని విజయపథం వైపు దూసుకువెళ్లాడు. లంకలో అడుగు పెట్టిన తరువాత సీతాన్వేషణ కోసం రాక్షస శయన మందిరాల్లో పరస్త్రీలను చూడాల్సి వచ్చినప్పుడు ఒక సందిగ్ధావస్థలో పడి పరిస్థితిని విశ్లేషించుకోవడం ఆయనలోని ఇంద్రియనిగ్రహానికి సూచికగా కనిపిస్తుంది. తాను రామకార్యం కోసం మాత్రమే వచ్చినట్టు తన మనసులో ఎలాంటి బుద్ధి వికారమూ లేనప్పుడు మధనపడడం అనవసరమని ముందుకు సాగాడు.

సమీక్ష అవసరం

లంకాదహనం తరువాత జరిగిన ఒక సంఘటన ఆదర్శవంతమైనది. అమ్మ వద్ద సెలవు తీసుకుని వెనుదిరిగే క్రమంలో రాక్షసులు హనుమ తోకకు నిప్పంటిస్తారు. దానికి ప్రతీకారంగా లంకకు నిప్పంటించి తన తోకను సముద్రజలాల్లో చల్లార్చుకుంటాడు. లంకంతా తగలబడుతోంది. అప్పుడు మళ్లీ ఆలోచనలో పడతాడు. ఈ మంటల్లో సీతమ్మకూడా చిక్కుకుంటే పరిస్థితి ఏమిటి? అలా జరిగితే.. రామలక్ష్మణ, సుగ్రీవ భరత శత్రుఘ్నులతో పాటు దశరథమహారాజు, ఆయన భార్యలుకూడా ఆ బాధ భరించలేక ప్రాణత్యాగాలు చేస్తారు కదా! అప్పుడు తన పరిస్థితి ఏమిటి? అని కాస్సేపు కలవరపడ్డాడు. కలత చెందాడు. ఇలా కావడం సామాన్యుని తత్త్వం. కానీ హనుమత్తత్త్వం అది కాదు. అంతటి బాధలోనూ కాస్తంత జాగ్రత్తగా ఆలోచించాడు. చుట్టూ ఉన్న పరిస్థితులను చూశాడు. శుభశకునాలు కనిపిస్తున్నాయి. కాస్తంత జాగ్రత్తగా చెవి ఒగ్గి ఆకాశమార్గాన వినిపిస్తున్న మాటలు ఆలించాడు. అటుగా వెడుతున్న చారణులు మాట్లాడుకుంటున్న మాటలవి. సీతమ్మ జీవించే ఉందని వారి మాటల్లో వినిపించింది. అలాగే తన ధైర్యాన్ని వారంతా పొగడడం ఆనందమనిపించింది. దాంతో ఆనందించి విజయపథం వైపు ముందుకు సాగిపోయాడు.

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- మే 2, వీరబ్రహ్మేంద్రస్వామి ఆరాధన

నందామయా గురుడ...

బ్రహ్మంగారి పేరుచెబితే కాలజ్ఞాన తత్త్వాలు స్ఫురణకు వస్తాయి. దేశంలో ఎక్కడ ఏ వింత జరిగినట్టు తెలిసినా కాలజ్ఞానంలో బ్రహ్మంగారు ఏనాడో చెప్పారుగా అదే జరిగింది అనుకోవడం తెలుగునాట పరిపాటిగా మారిపోయింది. పోతులూరి వీరబ్రహ్మేంద్ర స్వామి రచనలన్నీ ప్రాథమికంగా కాలజ్ఞానాన్ని తెలుపుతూ, వాటి నడుమ వేదాంత తత్త్వాన్ని చెప్పడం వల్లనే అంతగా ప్రజాదరణ లభించింది.

డా. యల్లాప్రగడ మల్లికార్జునరావు

సత్యాన్ని వెతుకుతూ పోయి దాని ఆధారంగా ఉండే బ్రహ్మం ఇదేనని తెలుసుకోగలిగితే మానవ జీవితానికి అంతకు మించిన పరమార్థం లేదు. ధర్మాలన్నింటికీ మూలమైన వేదాల సారాలుగా నిలిచి ఉన్న ఉపనిషత్తులు చెప్పేది ఇదే. ఈ మాట అనుకోవడానికి, వినడానికి సులభంగానే ఉన్నా సత్యాన్ని వెతుకుతూ పోవడం, ఇదే కదా బ్రహ్మమని నిర్ధారించుకోవడం అంత తేలికైన పనికాదు. పండితులకు, జ్ఞానులకు అతి ప్రయత్నంమీద అది సాధ్యపడినా సామాన్యులకు ఓ రకంగా అసాధ్యమే. మరి సామాన్యులు బ్రహ్మాన్ని తెలుసుకుని, జీవిత లక్ష్యమైన మోక్షాన్ని పొందడం ఎలా? సామాన్యులు ఎప్పటికీ పునరపి జననం, పునరపి మరణం అనే తీరులో తిరుగుతూ ఉండిపోవడమేనా? అనే ప్రశ్నలకు బదులిస్తూ సామాన్యులు కూడా సత్యాన్ని తెలుసుకోవచ్చు, బ్రహ్మజ్ఞానాన్ని పొందవచ్చు అని వివరించేవే బ్రహ్మంగారి తత్త్వాలు. కాలజ్ఞాని, దైవస్వరూపుడు అయిన పోతులూరి వీరబ్రహ్మేంద్ర స్వామి చెప్పిన తత్త్వాలే బ్రహ్మంగారి తత్త్వాలుగా లోకంలో ప్రచారంలోకి వచ్చాయి.

పదిహేడో శతాబ్దం మధ్యకాలం నుంచి బ్రహ్మంగారి కాలజ్ఞాన వచనాలు, గోవింద నామాలు, తత్త్వాలు, ద్విపదలు, పాటలు, కందార్థ దరువులు, వచనాలు అన్నీ ప్రజల్లోకి చొచ్చుకు వెళ్లాయి. అభ్యుదయ భావాలతో నిండి వినడానికి మధురంగా, జ్ఞానసుబోధకంగా ఉండడమే బ్రహ్మంగారి తత్త్వాల ప్రత్యేకత. ఆయన సృష్టించిన ఇతర సాహిత్యం నిండా తత్త్వోపదేశంతో పాటు, ఆనాటి భాషా సౌందర్యం, పడికట్టు పదాలు కనిపిస్తాయి. సామాజిక చైతన్యం కలిగిస్తూ అస్పృశ్యత, మద్యపానం తదితర సామాజిక రుగ్మతలను దుయ్యబడుతున్నట్లుగా కనిపిస్తాయి ఆయన తత్త్వాలు. మత సామరస్యం, శాంతి కామనల అవసరాన్ని తెలియ చెబుతూ ఉంటాయి. అలాగే బ్రహ్మంగారి సాహిత్యంలో సామాజిక పరంగా ఆర్థిక సమానత్వం లాంటి అంశాల ప్రస్తావన కూడా కనిపిస్తుంది.

కాలజ్ఞాన తత్త్వాలు

బ్రహ్మంగారు చెప్పిన కాలజ్ఞానంలో తత్త్వాలు ఒక విభాగం. ఇవి మౌఖిక సాహిత్యంగా ఆనోట ఆనోట బహుళ ప్రచారంలో ఉన్నాయి. తత్త్వం అంటే పరమాత్మ అని, స్వభావం అని అర్థాలున్నాయి. పరమాత్మను గురించిన అనేకానేక అంశాలను గురించి గేయరూపంలో చెప్పినవే బ్రహ్మంగారి తత్త్వాలు. గేయరూపంలోనే కాకుండా పద్యపూర్వకంగా అనేక ఛందస్సుల్లో కూడా కాలజ్ఞాన తత్త్వరచన కనిపిస్తుంది. 'పోతులూరి వీరబ్రహ్మముగారి కాలజ్ఞాన తత్త్వములు' సంకలనంలో బ్రహ్మంగారి తత్త్వాలతో పాటు, ఆయన శిష్యులైన సిద్ధయ్య లాంటివారి తత్త్వాలు కూడా కనిపిస్తాయి. కేవలం బ్రహ్మంగారి తత్త్వాలన్నీ ఒక వరుసలో మాత్రం ఎక్కడా కనిపించవు.

కాలజ్ఞాన గ్రంథంలో వచనం, ద్విపద, జీవైక్యబోధ, సౌజన్య పత్రికలు, గోవింద వాక్యాలు, తత్త్వాలు ఉన్న విషయాన్ని ఎందరెందరో పరిశోధకులు వివరించారు.

ఆత్మ పూజావిధి

గేయరూపంలో ముప్పై ఏడు తత్త్వాలు ప్రధానంగా కనిపిస్తాయి. ఈ గేయరూపంలో ఉన్న ఒక్కొక్క తత్త్వం వ్యావహారిక భాషలో సామాన్యులకు అర్థమయ్యేలా బ్రహ్మజ్ఞానాన్ని ప్రబోధిస్తూ ఉంటుంది. మొదటి తత్త్వంలోనే ఆత్మపూజ అనే విషయం కనిపిస్తుంది.

పూజకు నేనొస్తి బ్రహ్మపూజకు నేనొస్తి
పూజకు నేనొస్తి పున్నమ వెన్నెల కాయము
సిద్ధిని కలిపేటి వస్తువ
మనసునకు ఒక మాయరూపము
అగ్నిక్రోధము బుద్ధిగంధము చిత్తము
శిలాక్షతలు తీసుకురమ్మని ఘనుడు
వీరబ్రహ్మమునకు

ఈ తత్త్వంలో కుండలినిని ప్రేరేపించి సహస్రారానికి చేర్చడమే ఆత్మపూజగా వీరబ్రహ్మంగారు బోధించారు. మూలాధారం నుంచి పైకి ఉన్న ఆరుచక్రాలను దాటి నడినెత్తిన ఉన్న సహస్రారం దాకా చేరే యోగవిధానం ఇక్కడ ప్రస్తావితమై ఉంది. దానితో పాటుగా నాలుకను నాగపాశంగా, చూపులనే మంగళహారతిగా, చెవులు ముక్కు మొగ్గకళ్లు అంటే అర్ధనిమీలిత నేత్రాలను పూజాద్రవ్యాలుగా రూపొన్నే నైవేద్యంగా ఉంచి చేసే పూజ ఇది. పూజ చేసేటప్పుడు మోగించే గంటే ఉచ్ఛ్వాస నిశ్వాసాలు అనే ప్రాణవాయువుల జంట. ఇలా ఆత్మపూజ చేసి యోగపరంగా సిద్ధి పొందవచ్చనే విషయాన్ని మొదటి తత్త్వంలోనే అందించారు.

చిల్లరరాళ్లకు మొక్కుతువుంటే...

బ్రహ్మంగారు చెప్పిన తత్త్వాల్లో చాలాచోట్ల వినిపించే తత్త్వమిది. దీనిలో ఎంతో వాస్తవికత, హేతుబద్ధమైన ఆలోచనాధోరణి స్పష్టంగా కనిపిస్తాయి. వరుస క్రమంలో ఇది ఇరవై తొమ్మిదో తత్త్వం.

చిల్లర రాళ్లకు మొక్కుచునుంటే
చిత్తము చెడిపో నొరే యిరే
చిత్తము నందున చిన్మయ జ్యోతిని
చూచుచు నుండుట సరేసరే

ఈ తత్త్వంలో చిత్తంలో ఉన్న దేవుణ్ణి దర్శించగలగాలి కానీ భక్తి లేకుండా, సరైన నమ్మకం లేకుండా రాళ్లకు మొక్కితే లాభమేంటి అని సూటిగా ప్రశ్నిస్తూ జ్ఞానబోధ చేస్తున్నట్లు కనిపిస్తుంది. యోగసాధనను యజ్ఞంతో పోల్చారు.

మనసా ఓ మనసా

ముప్పై నాలుగో తత్త్వంలో మనసు నిలకడకు సంబంధించిన విషయాలను బోధించారు. దీనిలో మంత్రపుష్ప ప్రస్తావన కనిపిస్తుంది.

కనకము దగ్గరకే పోయి కదలకే మనసా
కనకము దాటితే కలుగునే సేవా
చెడుగుణంబుల చిక్కి చెడిపోకే మనసా
చేరి సద్గురుని సేవింపవే మనసా

ప్రతి మనిషిలోనూ దేవుడుంటాడు. ఆయన మనిషి హృదయంలో జ్యోతిలా వెలుగుతుంటాడు అని చెప్పారు. మానవ దేహంలో జఠరాగ్ని మధ్య సూక్ష్మమైన అగ్నిజ్వాల ఒకటి పైకి ఎగురుతూ ఉంటుంది. అది నల్లని మేఘంలోని మిణుకు మిణుకుమంటూ ప్రకాశించే మెరుపులా ఉంటుంది. మనిషి మనసు దైవ స్వరూపమైన ఆ పరంజ్యోతి మీద నిలపాలి అంటారు బ్రహ్మంగారు.

వీరగురుడు

పోతులూరి వీరబ్రహ్మేంద్రస్వామి వేదాంతానికి పునాది సంస్కరణవాదం. కాలజ్ఞాన ప్రబోధం చేయడం వెనుక ఆయన లక్ష్యం ప్రజలలో దేశభక్తిని రగిలించి, కర్తవ్యోన్ముఖులను చేయడమే. పదిహేడో శతాబ్దంలో జన్మించిన స్వామి బనగానపల్లె ప్రజలకు మహిమలు చూపి గురుఅవతారంగా కీర్తినందుకున్నారు. కలియుగంలో జరగబోయే ఎన్నో సంఘటనలు తెలిపారు. భక్తులను తరింపజేసే వీరనారాయణ మంత్రోపదేశం చేసి 'వీరగురు'డయ్యారు. 1693లో జీవ సమాధిలోకి ప్రవేశించారు. బ్రహ్మంగారి మఠంగా ప్రసిద్ధి పొందిన ఆంధ్రప్రదేశ్ కడపజిల్లా కందిమల్లయ్య పల్లెలోని శ్రీవీరబ్రహ్మేంద్రస్వాములవారి మఠంలో వైశాఖ శుద్ధ దశమినాడు ఆరాధనోత్సవం వైభవంగా జరుగుతుంది. ఏటా శ్రీవీరబ్రహ్మేంద్రస్వాములవారి 32 రోజుల దీక్షను ధరించిన భక్తులు ఆరాధన సమయంలో దీక్షావిరమణ చేస్తారు. కర్ణాటక, ఆంధ్రప్రదేశ్, తెలంగాణ, తమిళనాడు, మహారాష్ట్ర వంటి అనేక రాష్ట్రాల నుండి భక్తులు ఈ ఉత్సవాలలో పాల్గొంటారు. మొదటిరోజు స్వామివారి సమాధి వద్ద విశేష పూజలు, ఆరాధనలు జరుగుతాయి. రెండోరోజు బ్రహ్మరథోత్సవం, మూడోరోజు మహాప్రసాద వినియోగం జరుగుతుంది. శ్రీస్వాముల కుమార్తె వీరనారాయణమ్మ వంశం వారు బ్రహ్మంగారి మఠానికి మఠాధిపతులుగా వ్యవహరిస్తున్నారు. ఆ పరంపరలో నేటి మఠాధిపతులు శ్రీవీరభోగ వసంత వేంకటేశ్వరస్వామి ఏడవతరం వారు.

కాలజ్ఞాన విశేషాలు

ఏ వింత జరిగినా, విడ్డూరం చూసినా అంతాబ్రహ్మంగారు కాలజ్ఞానంలో చెప్పినట్లే జరిగిందని అంటూవుంటారు. కాలజ్ఞాన విశేషాలలో కొన్ని...

- రాచరికాలు,రాజుల పాలనా నశిస్తాయి.
- నీళ్లతో దీపాలు వెలిగిస్తారు.
- చిత్రవిచిత్రమైన యంత్రాలు వస్తాయి. కానీ చావుపుట్టుకలు మాత్రం కనిపెట్టలేరు. సృష్టిని మార్చటానికి అనేక ప్రయత్నాలు చేస్తారు.
- ఎద్దులు లేకుండానే బళ్లు నడుస్తాయి. ధూమ శకటాలు, ఆవిరితో నడిచే రవాణా సాధనాలు (రైలు, బస్సు వంటివి) వస్తాయి. ఆకాశంలో ఎగిరే పక్షివాహనాలు కూలి అనేకులు మరణిస్తారు.
- బంధుత్వాలు, బాంధవ్యాలు డబ్బుముందు మంటకలిసిపోతాయి.
- ఏకు చేతబట్టి, దేశాన్ని ఏకం చేసి స్వరాజ్య స్థాపన చేసే నాయకుడు గ్రంథి అనేపేరుతో వస్తాడు.
- తెరమీది బొమ్మలు గద్దెలెక్కుతాయి. రంగులు చూసి ప్రజలు మోసపోతారు.
- కలియుగాంతంలో యాగంటి బసవన్న రంకె వేస్తాడు.
- కృష్ణవేణి కనకదుర్గమ్మ ముక్కెరను అందుకుంటుంది. అలా అందుకున్న రోజు జలప్రళయం వస్తుందని చెబుతారు.

ఆగస్టు 2020 | వెల రూ.51

భక్తి పత్రిక

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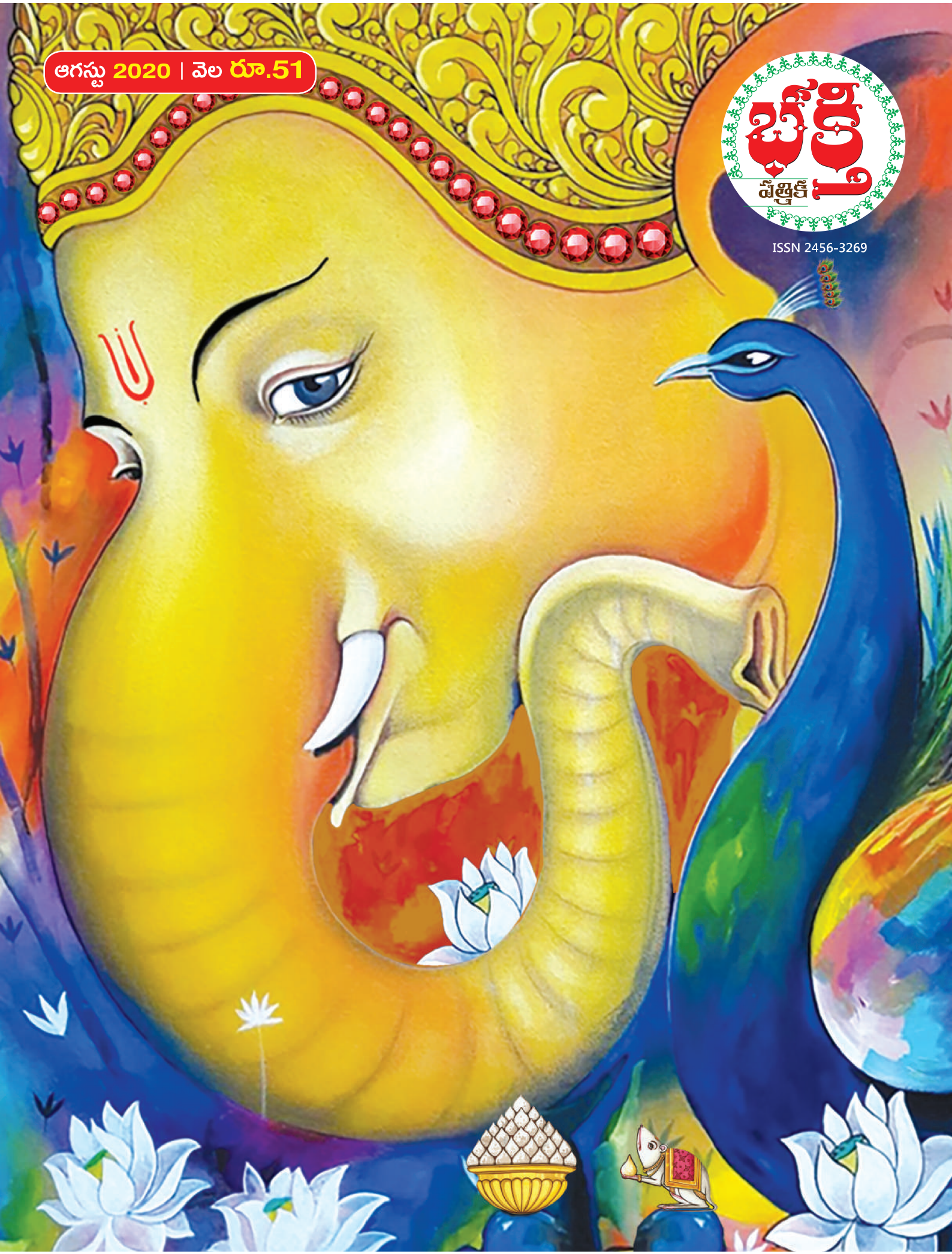

మట్టి నీ రూపమట!

మట్టిలోకి రావడం వినాయకుడికి ఇష్టమే. ఎందుకంటే అది ఆయన సహజ శరీరం కనుక. నీటిలోకి, నిప్పులోకి కూడా మనం దైవాన్ని ఆహ్వానించవచ్చు. సాలిగ్రామాది శిలల్లోకి, బంగారం, వెండి, రాగి.... శక్తి లేకపోతే కట్టెపుల్లలో అయినా దేవుణ్ణి ఆహ్వానించి పూజించి నివేదన చేయవచ్చు. దానిని ఆయన స్వీకరిస్తాడు. తేజోమూర్తి అయిన భగవానుణ్ణి అనితరసాధ్యంగా అర్చించాలంటే నిర్మలమైన మనసు ఉండాలి. చిత్తమెంత ప్రధానమో మనం దైవాన్ని ఆవాహన చేసే ద్రవ్యమూ అంతే ప్రధానం. ఉత్తమమైన ద్రవ్యం కాకపోతే దేవతలు సైతం మన పూజలు అంగీకరించడానికి ఇష్టపడరు అని పెద్దలు చెబుతారు. బంకమట్టి వంటి ఉత్తమ ద్రవ్యంలోకి ఆవాహన చేసి, ప్రాణప్రతిష్ఠ చేసి పూజిస్తే దైవం త్వరగా స్పందిస్తాడు. వరసిద్ధి వినాయకుడు వరాలు కురిపించాలంటే మట్టివిగ్రహంగా మాత్రమే ఆయనను పూజించాలి.

డా. యల్లాప్రగడ మల్లికార్జునరావు

ఏదైనా ఒక మంచి సంప్రదాయాన్ని పెద్దలు ఎలా చెబితే అలాగే ఆచరించాలి. ఎవరి చిత్తం వచ్చినట్లు వారు సవరణలు చేసుకుంటూ పోకూడదు. మన మహర్షులు సామాజిక సంక్షేమం కోసం ఎన్నెన్నో పండుగలు, ఉత్సవాలను సంప్రదాయాలుగా ప్రవేశపెట్టారు. వారంతా సర్వ శాస్త్రాలలోనూ ఎంతెంతో ప్రతిభను కనపరచిన వారే. అలాంటి రుషులు ఈ రుతువులో ఈ పండుగను చేయండి, ఈ పండుగను ఇలా చెయ్యడమే తగినది అని నొక్కి మరీ చెప్పారు. అలా చెప్పినవన్నీ పురాణాలు, ఉపపురాణాలు, వ్రతగ్రంథాలలో స్పష్టంగా కనిపిస్తాయి. వర్షరుతువైన భాద్రపదమాసంలో వ్యక్తిపరమైన ఆరోగ్యంకోసం, సమాజసంక్షేమం కోసం చేసే గొప్ప పండుగ వినాయక చవితి. ఆ సందర్భంగా సర్వావయవ సంపూర్ణుడైన వినాయకుని ప్రతిమను మట్టితో మాత్రమే తయారుచేసి తొమ్మిది రోజుల పాటు 21 పత్రాలతో పూజించి తరువాత జలాశయాల్లో నిమజ్జనం చేయడం సరైన విధానం. అలా కాకుండా పర్యావరణాన్ని కలుషితం చేస్తూ, శాస్త్రాన్ని అవహేళన చేస్తూ చేసే పూజల వల్ల ఫలితం ఎంతమాత్రమూ సిద్ధించదు.

మట్టి బొమ్మ మహిమ

గణేశ ప్రతిమ నిర్మాణానికి చెరువుల్లోని బంకమట్టి శ్రేష్ఠం. వీలుంటే ఎవరికి వారు స్వయంగా బొమ్మను తయారుచేసుకోవాలి. లేదా ఇప్పుడు మార్కెట్లో మట్టిబొమ్మలు దొరుకుతున్నాయి. స్వచ్ఛమైన బంక మట్టితో చేసిన బొమ్మలను పూజించడమే మేలు. ఎందుకంటే ఆ బొమ్మల పూజకే మహిమ ఉంటుంది. శివలింగం విషయంలో కూడా పార్థివలింగానికే అంటే మట్టితో చేసిన శివలింగానికి చేసిన పూజకే ప్రతిఫలం ఎక్కువగా ఉంటుందని పురాణాలు చెబుతున్నాయి. మట్టి వినాయకుణ్ణి స్వచ్ఛమైన బంకమట్టితో మాత్రమే తయారుచేసి వినాయకచవితినాడు పూజించాలని గణేశపురాణం 49, 50 అధ్యాయాలు వివరిస్తున్నాయి.

ఎన్నెన్నో రకాలు

బంగారు ప్రతిమ గణపతి ఐశ్వర్యాన్నిస్తాడు. శిలామయమూర్తి మోక్షజ్ఞానం కలిగిస్తాడు. వెండి గణపతి సంకల్ప సిద్ధినిస్తాడు. రాగితో గణపతిని తయారుచేసి పూజించినా సంపదలు కలుగుతాయి. అయితే వినాయక చవితినాడు మాత్రం మట్టి గణపతినే మనం పూజిస్తాం. వినాయక చవితినాడే కాకుండా ఇతర సమయాల్లోనూ మట్టితో వినాయకుణ్ణి తయారు చేసుకుని పూజించవచ్చు. తద్వారా వివిధ కామ్యాలను నెరవేర్చుకోవచ్చు. మట్టితో ఒక్క వినాయకుణ్ణి పూజిస్తే సంతాన, సంపద వృద్ధులు కలుగుతాయి. ఇద్దరు మూర్తులను పూజిస్తే సాధ్యం కాని పనులు కూడా తేలికగా చేసుకునే మార్గం లభిస్తుంది. మూడు మూర్తుల పూజ రాజ్యప్రాప్తి, రత్నాది సర్వ సంపదలను కలిగిస్తుంది. అయిదు మూర్తుల పూజ సార్వభౌమత్వాన్ని చేకూరుస్తుంది. 7,8,9, మూర్తుల పూజతో సర్వజ్ఞత్వం కలుగుతుంది. పదిమూర్తులను ఉంచి పూజించడం వల్ల సర్వదేవతా, మునిగణాల అనుగ్రహాన్ని పొందుతాం. ఏకాదశ మూర్తుల పూజ ఏకాదశ రుద్రుల అనుగ్రహాన్ని కలుగ చేస్తుంది. ద్వాదశ మూర్తుల పూజ రాజ్య ప్రాప్తిని కలుగ చేస్తుంది. గణపతి పూజలో మరిన్ని మూర్తులను పూజించడం కూడా ఉంది. కష్టాల స్థాయి ఎక్కువగా ఉంటే గణపతిమూర్తుల సంఖ్యను కూడా పెంచి పూజించాలి. 108 మూర్తుల పూజ వల్ల కోర్కెలు తీరుతాయి. లక్ష మూర్తుల అర్చనతో ముక్తి సాధ్యమవుతుంది. కారాగృహ విమోచనం కోరే వారు ప్రతీరోజూ అయిదు మట్టిగణేశ మూర్తులను 21 రోజుల పాటు అర్చించాలి. ప్రతీరోజూ ఏడుమూర్తులను 5 సంవత్సరాల కాలం పూజిస్తే గణేశానుగ్రహంతో సర్వపాపాలు తొలగిపోతాయి. అన్నింటిని మించి మరో మహత్తరమైన విషయమేమిటంటే చిన్నప్పటినుంచి జీవితాంతం ఒకే మట్టి గణపతిని పూజించేవారిని గణపతి వెన్నంటి సంరక్షిస్తుంటాడు. మూడు మూర్తులను 9రోజుల పాటు పూజించడం వల్ల యోగపరమైన బాధ నశిస్తుంది. ఈ గణేశ మూర్తులను పూజించేందుకు కేవలం వినాయక చవితి నాటి వ్రత, నిమజ్జన విధానాలు మాత్రమే కాక సంఖ్య, సంకల్పాలను బట్టి మంత్రజపం, జపసంఖ్య, ఉంటాయి. వీటన్నింటినీ గురువుల నుంచి తెలుసుకోవాలి. శ్రద్ధాభక్తులతో ఆచరించాలి.

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పంచకల్యాణి

శ్రీమల్లి

ఎక్కడికైనా సరే, వేగంగా పోగలిగిన గుర్రం ఉంది. దానికి కళ్లెం కూడా ఉంది. ఎటొచ్చీ లేనిదేమంటే కళ్లెం పట్టుకుని గుర్రాన్ని అదుపు చేసే శక్తి. రౌతుకొద్దీ గుర్రం అంటారు పెద్దలు. నిజమే! రౌతు అశ్వహృదయం తెలిసినవాడే అయితే అశ్వం తాలూకు శక్తి అంతా లక్ష్యాన్ని చేరేందుకు ఉపకరిస్తుంది. కానీ రౌతు మెత్తనైతే గుర్రం మూడుకాళ్లమీద పరుగెడుతూ ముప్పై పల్టీలు కొట్టిస్తుంది. అచ్చంగా మనిషి జీవితంలో కూడా ఇదే కనిపిస్తుంది.

పుట్టి బుద్ధెరిగిన తర్వాత మంచిమార్గంలో నడుచుకుంటూ ధర్మబద్ధ జీవనంలో తరించాలి. అలా తరించాలంటే కొన్ని శక్తియుక్తులు కావాలి. మనసు అనే గుర్రాన్ని అదుపులో పెట్టుకోగలగాలి. ఇంద్రియ నిగ్రహం అనే కళ్లేన్ని చేత పుచ్చుకుని, మనసనే గుర్రాన్ని తోలగలిగితే చివరకు మోక్షస్థితే లభిస్తుంది. కానీ విచిత్రమేమిటంటే, కావలసినవన్నీ ఉన్నా పనిచేసేందుకు శక్తి ఉన్నా చేసే ఉపాయం మనసుకు తట్టకపోవడమే.

దృశ్యము - నిగ్రహము

నిగ్రహం లేకపోవడానికి కారణం దృశ్యమే అంటారు పెద్దలు. ఈ దృశ్యమే జీవుడిని పట్టి పీడిస్తుంటుంది. సంసార సముద్రంలోకి తోసేస్తుంటుంది. మరి ఈ స్థితినుంచి బయటపడడం ఎలా? సంసార సముద్రాన్ని దాటడం ఎలా అంటే దానికీ సమాధానం ఉంది. శాస్త్రం – సజ్జన సాంగత్యం – సాధన... ఈ మూడింటిద్వారా ఇంద్రియ నిగ్రహాన్ని సాధించవచ్చు. ఈ ఇంద్రియ నిగ్రహమే భవసాగరాన్ని దాటేదుకు బాగా ఉపకరించే వంతెన.

మనసును మంచి విషయాల మీద నిలపడానికి మన సనాతన ధర్మంలోని ఉత్తమ శాస్త్రాలు ఉపకరిస్తాయి. వాటిని గురించి తెలుసుకోవడానికి సజ్జన సాంగత్యం అవసరమవుతుంది. శాస్త్రాలను తెలుసుకుని, సజ్జన సాంగత్యాన్ని పెంచుకుని నిరంతర సాధన చేస్తే ఇంద్రియ నిగ్రహం కష్టం కాబోదు. బలిష్టమైన గుర్రానికి అమర్చివున్న మంచి కళ్లెం రౌతు చేతిలో ఉండడమే కాదు... రౌతుకు గుర్రాన్ని అనుకున్న దిశగా పరుగులు తీయించగల శక్తి దానంతట అదే వస్తుంది.

ఇక దృశ్యం అనే విషయానికి వస్తే మనసు కనిపించిన ప్రతి అంశం మీదకూ పోతూ ఉంటుంది. సృష్టిలో ఎదురుగా కనిపేందంతా దృశ్యమే. ఎదురుగా ఉన్నవాటిలో మంచీ ఉంది; చెడూ ఉంది. చిన్నపిల్లలను వీధిలోకి తీసుకెళ్లినప్పుడు కనిపించిన ప్రతీది తమకు కావాలని, దాన్ని కొనిమ్మని మారాం చేస్తుంటారు. వారడిగిన వాటిలో వాళ్లకు పనికొచ్చేవి కొన్నే ఉంటే, హానిచేసేవే ఎక్కువగా ఉంటాయి. అప్పుడు ఎలాగైతే పిల్లలకు నచ్చచెప్పి, బుజ్జగించి పనికొచ్చే మంచివాటినే వారికిస్తామో అలాగే, దృశ్యంలో ఉన్న మంచివైపే మనసు మళ్లేలా చేయాలి. దీనికి సజ్జన సాంగత్యం, సద్గురు జ్ఞానబోధలు తప్ప వేరొక సాధనమే లేదు.

జగత్తు మిధ్య

వేదాంత పరిభాషలో దృశ్యాన్నే జగత్తు అని అంటాం. ఈ జగత్తు మనస్సు వల్లనే ఏర్పడుతుంది. జగత్తే కాదు, జీవుడికి సంభవించే జన్మజన్మలు ఏర్పడడానికి కూడా మనసే కారణం. జడభరతుడు ఇక ఈ జీవితం చాలు; మోక్షం కోసం ప్రయత్నం చేద్దాం అనుకున్న సమయంలో అతడికి ఓ జింకపిల్ల తారసపడింది. దానిమీద జడభరతుడికి తన బిడ్డల మీద పెరిగినట్లుగా మమకారం పెరిగింది. జీవితం చివరిలో ఆ జింకపిల్లనే మనసులో స్మరిస్తూన్న కారణంగా మరుసటి జన్మలో జింకగానే పుట్టాడు. శుక్రాచార్యుడు కూడా తన శరీరాన్నుంచి విడివడి కేవలం మనస్సు చేత ఎన్నెన్నో జన్మలు పొందాడని కథలున్నాయి. ఇవన్నీ దృశ్యం ప్రభావానికి గురై, మానవినని మనస్సు రౌతు అదుపు చేయలేని గుర్రం లాంటిదని నిరూపించాడు.

అందుకే మనసును నిరంతరం మంచివిషయాలపైనే నిలిచేలా అదుపు చేసుకోవాలి. ఇదేమంత కష్టమైన పనికాదు. ఎటొచ్చీ చేయాల్సిందల్లా సజ్జనులు, సద్గురువులు ఏ మార్గాన్ని సూచిస్తున్నారో దానినే అనుసరించాలి. సనాతన ధర్మం ఏ విషయాలను చెబుతోందో వాటినే ఒకప్పుడు కాకపోయినా జీవితంలో మరొకప్పుడైనా గట్టిగా పట్టుకుని సాధన చేయాలి. ఆ సాధనే మనసనే గుర్రాన్నిఅదుపు చేస్తుంది. హాయిగా మోక్షస్థితికి చేరుస్తుంది.

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చిత్ర పత్రిక

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ఆత్మానుసంధానం

శీమల్లి

మనిషి జీవితకాలం చాల చిన్నది. అనంతమైన కాలంలో వందేళ్ల చిన్నిజీవితంలో మానవుడు సాధించాల్సింది చాలానే ఉంది. పరమాత్మ ఊదుతున్న ఊపిరి ఈ దేహంలో కదలాడుతూ ఉన్నంతసేపే ఎంత చేసినా, ఏమి సాధించినా. ఆ తరువాత ఏమున్నదో ఎవరికెరుక? ఇప్పటికైతే మనకు జీవమున్నది. జీవితమున్నది. పరమాత్మ ప్రసాదించిన కాళ్లు చేతులున్నాయి. ఇతర ఇంద్రియాలు, అవయవాలు ఉన్నాయి. ఇవన్నీ నేను అని కాక, మనల్ని మనం పరమాత్మతో అనుసంధానం చేసుకుంటే జీవిత పరమార్థం నెరవేరుతుందని ఇప్పటినుంచే ఆలోచించాలి.

తోలుతిత్తి ఇది... తోలుసంచి ఇది... తుస్సుమంటదోరన్నా... అనే తత్త్వగీతం అప్పుడప్పుడు వినిపిస్తుంటుంది 'బద్దలల్లిన గూడు కాదిది భగవంతుడి సృష్టిరన్నా' అని ఎవరో సాధువు దేహాత్మ సంబంధాన్ని గురించి పాడిన పాట చాలామందికి తెలిసే ఉంటుంది. ఇలాంటి తత్త్వగీతాలు, తత్త్వబోధలు అంతర్యామి ఆచూకీ గురించి రేఖామాత్రంగా తెలియచెబుతుంటాయి. ఆసక్తి ఉన్నవారిని సద్గురువుల దగ్గరకు వెళ్లి లోతుగా జ్ఞానసముపార్జన చేయండని సూచిస్తుంటాయి.

మానవజన్మ ఇతరత్ర అన్ని జన్మలకన్నా చాలా గొప్పదంటారు. దానిక్కారణం మనిషి బుద్ధిజీవి కావడం, జ్ఞానవంతుడు కావడం అని పెద్దలు చెబుతుంటారు. అది అక్షరసత్యం. అంతర్యామి ఆచూకీ తెలుసుకోవడానికి మనిషిలోని ఆ రెండు లక్షణాలూ బాగా ఉపకరిస్తాయి. ఈ విషయాన్నే శ్రీరామచంద్రుడికి విద్యాభ్యాస సమయంలో వశిష్ఠుడు వివరించి చెప్పాడు. ఆ వివరణ అర్థం చేసుకోగలిగితే తోలుతిత్తిలాంటి ఈ దేహాన్ని గాలితో ఆడించే శక్తే అంతర్యామి అని అర్థమౌతుంది. ఆ శక్తినే జీవుడు అని, ఆత్మ అంతరాత్మలని అంటూ ఉంటారు.

మనిషి జీవించడానికి ప్రధానంగా పంచభూతాలలోని వాయువే కారణమని అంటుంటారు. అదే గాలి అంతటా వీస్తూనే ఉంటుంది. రాళ్లమీద, కట్టెల మీద నుంచి కూడా ఆ గాలేపోతూ ఉంటుంది. కానీ అవేవీ శరీరధారులు పొందినంతటి చైతన్యాన్ని పొందవు. దీనికి కారణమేమింటే సృష్టి అంతటా వ్యాపించివుండే ఆత్మస్వరూపుడైన పరమాత్మ జీవులలో ఉండి, జీవచైతన్యాన్ని కలిగిస్తుంటాడు.

కమ్మరి కొలిమిని రాజేయడానికి తిత్తిని కదిలిస్తూ ఊదుతూ ఉంటాడు. భౌతికంగా కనిపించే ఆ కమ్మరి ఎంతోసేపు తిత్తికి సంచలనాలను కలిగించలేడు. ఎప్పుడో ఒకప్పుడు ఆపేస్తాడు. దాంతో గాలి చలనం ఆగిపోతుంది. ఆ తర్వాత మరికాసేపటికి కొలిమి కూడా చల్లారుతుంది. చల్లారిన కొలిమితో ఏ పనీ ఎవరూ చేయలేరు. శ్రమైక జీవన సౌందర్యంలో కనిపించే ఈ కమ్మరిపనిని దేహం అనే కొలిమిలో చేస్తున్నదెవరు? అంటే కచ్చితంగా అంతర్యామే అని తెలుస్తుంది. ఈ అంతర్యామి అనే కమ్మరి కూడా ఏ కొలిమి దగ్గర ఎంతోసేపు ఉండడు. అక్కడ ఎంతసేపు పనుందో అంతవరకు మాత్రమే ఉంటూ తోలుతిత్తిని కదిలిస్తూ ప్రాణవాయువైన గాలిని చలింపచేస్తూ ఉంటాడు. ఆయన గాలిని ప్రసరింప చేయడం ఆపాడు అనంటే ఆ మరుక్షణం నుంచి కొలిమి పనికిరాదని అర్థం.

తోలుతిత్తి గాలిపోయి తుస్సుమంటే చేయగలిగింది ఏమీ ఉండదు. అందుకే ఏ మంచిపని చేయాలన్నా, మరే పుణ్యకార్యాన్ని నిర్వర్తించాలన్నా మీనమేషాలు లెక్కపెట్టుకోకుండా, సమయాన్ని మించిపోనివ్వకుండా వెంటనే మొదలుపెట్టాలి. ఇంకా ఎంతో వయస్సు ఉందికదా వృద్ధాప్యం వచ్చాక దైవచింతన, పుణ్యకార్యాలు చెయ్యొచ్చులెమ్మని సమయాన్ని వృధా చేసుకుంటే... ఆసక అనుకోకుండా తిత్తి ఆగిపోతే మనిషిగా పుట్టిసందుకు బుద్ధి, జ్ఞానం కలిగివున్నందుకు సాధించే ప్రయోజనం ఏమీ ఉండదు. తత్త్వవేత్తల లెక్కల్లో చెప్పాలంటే మళ్లీ ఏవేవో జన్మలు ఎత్తుతూ ఉండడం, కష్టాలను అనుభవిస్తూ ఉండడంతోనే సరిపోతుంది.

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3.3.2 Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years

Sl. No.	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the conference	Name of the conference	National / International	Year of publication	ISBN number of the proceeding	Affiliating Institute at the time of publication	Name of the publisher

2021-22

Sl. No.	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the conference	Name of the conference	National / International	Year of publication	ISBN/ISSN number of the proceeding	Affiliating Institute at the time of publication	Name of the publisher
1	Dr. P. Venugopal	Revival of Agriculture and Rural Development	*Recovery of Indian Economy during Post COVID: Impact of Stimulus Packages*				**2022**	**978-93-92257-26-2**	**Hindu College, Guntur**	Roshan Publications, Visakhapatnam
2	Dr. G. Vijaya Katha Kumar	Paryavaran : ek chintan	*पर्यावरण: वनप्रबंधनद्वारावनसंरक्षण*				2022	ISBN: 978-93-5759-892-7	**Hindu College, Guntur**	JTS Publications, New Delhi
3	Dr. K.Srilakshmamma		*Changing the Face of Indian Labour – COVID 19*	**Proceedings of National Conference on Growth Rate Strategies to Review Indian Agriculture and Economy : Post COVID - 19**	**National Conference on Growth Rate Strategies to Review Indian Agriculture and Economy : Post COVID -**	**National**	**2022**	**978-93-5607-863-5**	**Hindu College, Guntur**	Department of Economics, YA Govt Degree College for Women, Chirala
4	Dr. K.Srilakshmamma	Revival of Agriculture and Rural Development	*Role of Governance in Control of COVID 19 Pandemic in Andhra Pradesh – A Case Study*				**2022**	**978-93-92257-26-2**	**Hindu College, Guntur**	Roshan Publications, Visakhapatnam
5	Dr. Y. Mallikharjuna Rao	Bhakthi	ధ్యాన యోగం				April 2021	2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
6	Dr. Y. Mallikharjuna Rao	Bhakthi	ఒక్కడే యోధుడు				May 2021	2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
7	Dr. Y. Mallikharjuna Rao	Bhakthi	ప్రాణవాయువు				June 2021	2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
8	Dr. Y. Mallikharjuna Rao	Bhakthi	ఓం నమో నారాయణాయ				July 2021	2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
9	Dr. Y. Mallikharjuna Rao	Bhakthi	మట్టి గణపతి				September 2021	2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad

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3.3.2 Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years

Sl. No.	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the conference	Name of the conference	National / International	Year of publication	ISBN number of the proceeding	Affiliating Institute at the time of publication	Name of the publisher
10	Dr. Y. Mallikharjuna Rao	Bhakthi	నీతికి నెలవు నీటికి ప్రభువు				August 2021	2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
11	Dr. Y. Mallikharjuna Rao	Bhakthi	యోగ సూత్రాలు				June 2022	2456-3269	**Hindu College, Guntur**	Rachana Television Pvt Ltd, Hyderabad
12	Dr. Y. Mallikharjuna Rao	Eenadu	నవ యోగీశ్వర గీత				August 2021	RNI 32238/1978	**Hindu College, Guntur**	USHODAYA ENTERPRISES PRIVATE LIMITED
13	Dr. Y. Mallikharjuna Rao	Eenadu	తెలుగు వీరుడు దామరాజు పుండరీకాక్షుడు				July 2022	RNI 32238/1978	**Hindu College, Guntur**	USHODAYA ENTERPRISES PRIVATE LIMITED
14	Dr. Y. Mallikharjuna Rao	Eenadu	ఐదు గదుల ఇల్లు ఆనంద హరివిల్లు				July 2022	RNI 32238/1978	**Hindu College, Guntur**	USHODAYA ENTERPRISES PRIVATE LIMITED
15	Dr. Y. Mallikharjuna Rao	Eenadu	భక్తిబంధం స్నేహతరంగం				August 2022	RNI 32238/1978	**Hindu College, Guntur**	USHODAYA ENTERPRISES PRIVATE LIMITED
16	Dr. Y. Mallikharjuna Rao	Eenadu	గురుశిష్య బంధ దీపిక గురుగీత				June 2022	RNI 32238/1978	**Hindu College, Guntur**	USHODAYA ENTERPRISES PRIVATE LIMITED
17	Dr. Y. Mallikharjuna Rao	Eenadu	బుద్ధిని ప్రచోదనం చేసే ఉద్ధవగీత				June 2022	RNI 32238/1978	**Hindu College, Guntur**	USHODAYA ENTERPRISES PRIVATE LIMITED
18	Dr. Y. Mallikharjuna Rao	Eenadu	ఆధ్యాత్మిక అంతరంగం సామాజిక న్యాయం				June 2022	RNI 32238/1978	**Hindu College, Guntur**	USHODAYA ENTERPRISES PRIVATE LIMITED
19	Dr. Y. Mallikharjuna Rao	Eenadu	జ్ఞాననిధి కపిలగీత				August 2022	RNI 32238/1978	**Hindu College, Guntur**	USHODAYA ENTERPRISES PRIVATE LIMITED

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3.3.2 Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years

Sl. No.	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the conference	Name of the conference	National / International	Year of publication	ISBN number of the proceeding	Affiliating Institute at the time of publication	Name of the publisher
20	Dr. Y. Mallikharjuna Rao	Eenadu	అంతశ్శత్రువే లక్ష్యం విశ్వశాంతికదే మంత్రం				May 2022	RNI 32238/1978	**Hindu College, Guntur**	USHODAYA ENTERPRISES PRIVATE LIMITED
21	Dr. Y. Mallikharjuna Rao	Eenadu	కనగ కనగ కమనీయమే అనగ అనగ రమణీయమే				April 2022	RNI 32238/1978	**Hindu College, Guntur**	USHODAYA ENTERPRISES PRIVATE LIMITED
22	Dr. Y. Mallikharjuna Rao	DAIVAM	దైవం				2021		**Hindu College, Guntur**	Sreenatha Peetam, Guntur
23	Dr. Y. Mallikharjuna Rao	Jaateeya Kavi Chakravarthi Damaraju Pundarikakshudu	జాతీయ కవిచక్రవర్తి దామరాజు పుండరీకాక్షుడు				2022		**Hindu College, Guntur**	Self Published
24	Dr. Y. Mallikharjuna Rao	Srujana Bharathi	సృజన భారతి				2021	Prescribed Telugu Text Book as per CBCS Syllabus of B.A., B.COM., B.Sc. Of all universities in Andhra Pradesh for Semester 3	**Hindu College, Guntur**	Maruthi Publishers, Guntut
25	Dr. Y. Mallikharjuna Rao	Adhunika Bharathi	ఆధునిక భారతి				2021	Prescribed Telugu Text Book as per CBCS Syllabus of B.A., B.COM., B.Sc. Of all universities in Andhra Pradesh for Semester 2	**Hindu College, Guntur**	Maruthi Publishers, Guntut

Recovery of Indian Economy during Post-Covid :Impact of Stimulus Packages

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"What happens in India has a big impact, both in the region and in the world," Luis Breuer, IMF's senior resident representative to India, said in a recent IMF podcast. "You're talking about a large slice of humanity and the global economy."

Introduction:

Corona viruses are a large family of viruses which may cause illness in animals or humans. In humans, several corona viruses are known to cause respiratory infections ranging from the common cold to more severe diseases such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS). This new virus and disease were unknown before the outbreak began in Wuhan, China, in December 2019. COVID-19 is now a pandemic affecting many countries globally (WHO-2020). WHO is working closely with global experts, governments, and other health organizations to provide advice to the countries about precautionary and preventive measures.

Inspite of best measures taken by the concerned Government all over the world, it spread quickly across the globe in the first months of 2020, reaching 10 million confirmed cases towards the end of June. By the end of first week of July, 213 countries and territories around the world have reported a total of 11,231,289 confirmed cases of the virus and 529,909 deaths. It is shocking to notice that the WHO says the pandemic has not yet reached its peak in Central and South America, where Brazil has been the worst-hit so far. It was observed that Brazil is only the second country in the world, after the US, to have confirmed more than one million cases and its death toll stands at more than 60,000. In Qatar, percentage of persons infected to total population is highest, however, percentage of deaths to total infected and to total population is comparatively low when compared with other many countries. In UK, Mexico, Italy and France the percentage of deaths to total infected persons is more than One percent and in Spain, UK, Italy, Sweden, the percentage of deaths to total population is more than 0.05 percent. Europe and North America saw the first major outbreaks in April but as they began to ease, Latin America and Asia started seeking an increase in the cases. The surge in cases in Asia is largely down to widespread outbreaks in India and Pakistan.

Though, In India, Percentage of cases to total population and percentage of deaths to total population is very low when compared most of the other countries of the world, the virus is spreading continuously in major urban centers of the country. There are about 648 thousand confirmed cases where 394 thousand were recovered. The State of Maharashta continues to remain the worst affected with highest number of active cases with about 32 percent of total cases of the country followed by Delhi, Tamil Nadu, Gujarat, Uttar Pradesh. The recovery rate has a positive sign. It is found that about half of the national cases accounted from Mumbai, Delhi, Ahmadabad, Chennai and Thane.

IMPACT ON ECONOMY

Covid-19 is spreading rapidly in India, so to reduce the effect of Covid-19, the period of lock down has been extended till 31st may 2020 and policymakers are worried about how to fight the virus and minimize its impact on the economy therefore, several relief funds have been announced by the Indian Government. Undoubtedly, this Corona virus has put the Indian economy at a major risk. Corona virus ravages the economic foundations of India's trade. According to many experts, economists, policy makers have estimated that its most economic impact can be seen which is as follows.

a) Loss of income due to lack of jobs

b) Possibility of deprivation due to lack of work

c) Production disruption in many areas

d) Due to Global Lockdown Exports and Imports are declined

e) Decline in price of petrol, diesel due to lack of demand

f) According to an SBI research report, the GDP growth rate for the 2020 financial year is currently down 1.1 percent

Initiatives by Government of India:

Government of India has been taking all the necessary steps to ensure that we are prepared well to face the challenge and threat posed by the growing pandemic of COVID-19 the Corona Virus. With active support of the people of India, GOI has been able to contain the spread of the Virus in our country. The most important factor in preventing the spread of the Virus locally is to empower the citizens with the right information and taking precautions as per the advisories being issued by Ministry of Health & Family Welfare.

The outbreak of the Covid-19 pandemic is an unprecedented shock to the Indian economy. To combat with COVID-19, Indian Government initiated lockdown from 23rd March, 2020. The economy was already in a parlous state before Covid-19 struck. With the prolonged country-wide lockdown restrictions for about 100 days, global economic downturn and associated disruption of demand and supply chains, the economy is likely to face a protracted period of slowdown. The magnitude of the economic impact will depend upon the duration and severity of the health crisis, the duration of the lockdown and the manner in which the situation unfolds once the lockdown is lifted. (Mahendra Dev & Rajeswari Sengupta, 2020. "Covid-19 Impact on the Indian economy," Indira Gandhi Institute of Development Research, Mumbai Working Papers 2020-013, Indira Gandhi Institute of Development Research, Mumbai).

According to KPMG, the lockdown in India will have a sizeable impact on the economy mainly on consumption which is the biggest component of GDP. Reduction in the urban transaction can lead to a steep fall in the consumption of non-essential goods. It can be severe if disruption causes by the long lockdown and affect the availability of essential commodities. Due to weak domestic consumption and consumer sentiment, there can be a delay in investment which further add pressure on the growth. We can't ignore that post-COVID-19, some economies are expected to adopt de-risking strategies and shift their manufacturing bases from China. This

can create opportunities for India. According to KPMG, opportunities will largely depend on how quickly the economy recovers and the pace at which the supply chain issues are addressed. According to Du & Bradstreet, COVID-19 no doubt disrupted human lives and global supply chain but the pandemic is a severe demand shock which has offset the green shoots of recovery of the Indian economy that was visible towards the end of 2019 and early 2020. The revised Gross Domestic Product (GDP) estimates for India downwards by 0.2 percentage points for the fiscal year 2020 to 4.8 per cent and by 0.5 per cent for the fiscal year 2021 to 6 per cent. Further, it is stated that the extent of the actual impact will depend upon the severity and duration of the outbreak. Further, according to the World Bank's assessment, India is expected to grow 1.5 per cent to 2.8 per cent. And IMF projected a GDP growth of 1.9 per cent for India in 2020 because the global economy is affected by the COVID pandemic, the worst recession since the Great Depression in the 1930s. Also, we can't ignore that the lockdown and pandemic hit several sectors including MSME, hospitality, civil aviation, agriculture and allied sector.

Prime Minister of India, Narendra Modi announced the first 21 days of India's lockdown on 24 March. During this address to the nation he said, "*Jaan hai toh jahaan hai*" (Only if there is life there will be livelihood). On 11 April, in a meeting with the Chief Minister's of India, the Prime Minister said "Our mantra earlier was *jaan hai toh jahaan hai* but now it is *jaan bhi jahaan bhi* (Both, lives and livelihood matter equally)." On 14 April, another address to the nation was made by Modi in which he extended the lockdown, with adjustments, to 3 May. In the Prime Minister's fifth meeting with the Chief Ministers on 11 May, the Prime Minister said that Indians must prepare for the post corona virus pandemic world, just as the world changed after the world wars. During the meeting Modi said "*Jan se lekar jag tak*" (From an individual to the whole of humanity) would be the new principle and way of life. On 12 May, the Prime Minister addressed the nation saying that the corona virus pandemic was an opportunity for India to increase self-reliance. He proposed the *Atmanirbhar Bharat Abhiyan* (Self-reliant India Mission) economic package. The following day the Finance Minister started laying out the details of the Prime Minister's vision which would continue into the next few days. The Finance Minister stated that the aim was to "spur growth" and "self-reliance", adding that, "self-reliant India does not mean cutting off from rest of the world" (source : Wikipedia).

Stimulus Packages :

India's economy is facing an unprecedented crisis in the wake of coronavirus pandemic, which has prompted the government to come up with a series of economic stimulus packages since the nation-wide lockdown was imposed on March 25. Economic stimulus package is announced by a government at a time when there's a deep slowdown or a nation is facing recession. India has been under lockdown, which forced industries and business houses to shut all kinds activities, bringing the economic growth engine to a grinding halt. The lockdown has not only caused immense problems for the common man but has led to shutting down of small businesses, job losses across the industry, stopping of air and rail travel and has restricted movement of people and goods.

Several economists have already said that India may have entered the recession as 40-day lockdown has caused a major downfall in consumption activity, a major driver of economic

growth. The lockdown has also led to fears of banks' non-performing assets rising manifold in the months to come. As per a Reuters poll, for the first time since the 1990s, India's gross domestic product is expected to shrink. The government is now considering another second dose of relief measures for the common man and a stimulus package for India Inc, which could be significant considering losses suffered in the lockdown period. Rating agency Icra has also estimated the country's GDP might contract by as much as 20 per cent in the June quarter and by 2 per cent in FY21.

Government kept on responding to the unprecedented challenge thrown by the pandemic ever since it announced nationwide lockdown in March 2020. On March 27, 2020 A package of Rs.1.74 lakh crore was announced. This related to freed food supply and direct benefit transfer. The measures included the following:

- 5 kg wheat or rice per person from April to June for 3 months benefiting 800 million people.
- 1 kg pulses for each household for 3 months
- Rs.500 pm for 3 months to be transferred to 200 million women Jan Dhan accounts
- Free Gas cylinders to 80 million poor families for 3 months
- MGNREA wages increased from Rs.182 to Rs.202 per day
- Payment of Rs.2000 top 80 million farmers under PM KISAN
- Ex-gratia of Rs.1000 to 30 million poor senior citizens, widows and differently-abled

RBI announced the following measures

- CRR reduced from 4% to 3% (Liquidity enhancement : Rs1.37 lakh crores
- Repo rate reduced from 5.55 % to 4.40 %
- MSF raised from 2% of SLR to 3% up to June, 2020
- Targeted Long Term Repo Operation Auctions – Rs.2.0 lakh crores
- Liquidity Coverage Ratio reduced from 100% to 80% (till April 2021)(Liquidity: Rs.4.74 lakh crores)
- Banks to avail Rs.1.0 lakh cr at fixed rate of 4.4% for investments
- Special Liquidity facility of Rs.50,000 cr to NBFCs

Atma Nirbhar Bharat Yojana

On May 13, 2020 the PM announced a relief package called Atma Nirbhar Yojana of Rs.20 lakh crores.

With the world's worst outbreak of COVID pandemic stalling a nascent economic recovery, the government has begun assessing the impact of the second wave of infections on different sectors and may look at providing support at an appropriate time to segments requiring

fiscal help. Recently, the RBI also announced a loan restructuring scheme for small borrowers amid the pandemic.Fiscal stimulus package for supporting growth may focus on the following three priorities: (a) income support measures for the vulnerable rural and urban populations, (b) additional vaccination expenditure in view of the Center's recent commitment for financing 75% of India's total vaccine procurement and (c) additional capital expenditure directed mainly towards expanding health sector infrastructure. The additional support for these three priorities may respectively be kept at INR1.0 lakh crore for (a), INR0.35 lakh crore for (b) and at INR1.0 lakh crore for (c) in view of the limited fiscal space. Together, these add to INR2.35 lakh crore of which around INR0.65 lakh crore can be accessed by restructuring of budgeted expenditure on other heads leaving a balance of INR1.7 lakh crore which would constitute an additionality of 0.8% points of GDP on the budgeted fiscal deficit of 6.7% of estimated GDP. Thus, the fiscal deficit would need to be increased to 7.9% of GDP in FY22 so as to cover the revenue shortfall of 0.4% points and the expenditure additionality of 0.8% points of GDP. Some of the economic indicators, including the Goods and Services Tax (GST) collections, still provide confidence and incoming data will throw some more light on the state of the economy, sources said. However, the sources said that fiscal stimulus would be effective only once local lockdowns ease and restrictions on business due to curfews are lifted.

Services sectors like hospitality, tourism and aviation which had just started recovering were hit hard by the second wave of COVID, the sources said, adding these segments might need some support on an urgent basis from the government. Besides, MSME sector, the second highest employer after agriculture, has been impacted very much and would require financial assistance. Most of the states have imposed curfews in their states to contain spiralling COVID infections and deaths. Also, the second COVID wave has dealt a blow to both consumer and investor sentiments, which also need to be lifted.

Both monetary and fiscal policies are directed towards boosting the Indian economy which is expected to grow in double digits during the current financial year despite the devastating second wave as per the revised outlook by many organisations, including the Reserve Bank of India (RBI), the sources pointed out. The RBI retained its growth forecast at 10.5 per cent for the current financial year while ADB projected a growth rate of 11 per cent for this fiscal. However, rating agencies have lowered growth forecasts for India saying that the second wave of infections will hamper economic recovery. They, however, projected that the negative impact on economic output will be limited to the April-June quarter.

As GDP shrunk by 23.9 percent in this quarter, the share of the less affected sectors in total GVA have also increased (Table 1). Some sectors like agriculture and tourism are seasonal, and therefore less impact on some of these may be owing to seasonal factors. However, manufacturing, trade, hotels, transport, communication and broadcasting services, and construction are the key sectors which have to drive the revival. Under the current structure of Indian economy, nobody would expect the revival to be driven by agriculture and/or public utility services and/or public administration services.

TABLE 1: Share of sectoral GVAs in total GVA in Q1 (April-June) of 2019-20 and 2020-21 (at 2011-12 prices)					
	2019-20		2020-21		
GVA at basic prices from	Q1	Share in total GVA (%)	Q1	Share in total GVA (%)	20-21Q1 growth direction
Agriculture, forestry & fishing	439842.6	13.3	454657.9	17.8	⇑
Mining & quarrying	92806.5	2.8	71208.9	2.8	⇓
Manufacturing	578936.5	17.5	351395.6	13.8	⇓
Electricity, gas, water supply& other utility services	81627.9	2.5	75876.7	3.0	⇓
Construction	262827.8	7.9	130749.6	5.1	⇓
Trade, hotels, transport, communication and services related to broadcasting	630860.5	19.1	334284.4	13.1	⇓
Financial, real estate & professional services	803322.2	24.3	760490.9	29.8	⇓
Public administration, defence & other services	417483.0	12.6	374656.2	14.7	⇓
GVA at Basic Price	3307707	100.0	2553320	100.0	⇓
* Absolute GVA figures are in Rs. crore					
Data Source: Ministry of Statistics and Programme Implementation (MoSPI)					

To sum up the evaluation of the key sectors of the economy:

- Agriculture, forestry and fishing is the only sector with positive growth. This is a good development for the economy, but revival cannot be agriculture-based under current circumstances. Manufacturing has to come out of its slowdown.
- Financial, real estate and professional services are relatively less badly affected and should recover in reasonable time. But the recovery will be dependent on industrial and consumer demand recovery.
- The same is true for construction and internal trade, tourism, transport, communication sectors. Though construction shows signs of rebound, tourism is likely to suffer the most. That may eclipse some possible gains in communication during the pandemic. However, till the detailed sectoral data are available, overall revival of this bouquet of some important large sectors of the economy will be dependent on real sector activities and how these sectors cope up with periodic disruptions due to the pandemic.

- Electricity, gas, water and public utility services and public administration, defence other services are likely to get back to normalcy sooner than other sectors. But these can propel economy into the desired growth path alone, and once again long-term stability these sectors will depend upon overall revival.

A Proof of Economic Revival

Prevailing global trade tensions of the last two years and the huge external shock of t COVID-19 pandemic have initiated discussions on self-reliance. Propagating a self-reli Indian economy assumes an inward-looking future global economy. However, there is contradiction in that proposition. If every country strives to import less and export more, th international trade would be shrinking. That further implies reduction of exports for all maj exporting countries. A deeper introspection is required. India posted the world's third highe growth rate in overall and manufacturing exports, since the early 1990s. Contrary to popul perceptions, India did reasonably well in high-skill manufacturing exports while underperformed in low-skill manufacturing exports. The country is still in a position to gai future export opportunities, particularly in low-skill manufacturing like clothing and footwea Grabbing those future opportunities entail more global integration and trade engagement Overemphasis on self-reliance may be inimical to that. Losing export as an important futur driver of growth would be imprudent, to say the least.

- Nomura's India Business Resumption Index (NIBRI), a measurement for tracking the exten of normalisation in the economy, hit 98.1 points in February 2021. It had hit a record low a 44.8 in April-June during the national lockdown.
- The economy has reflected growth prospects due to fiscal activism.
- FDI equity inflow in India stood at US$ 49.97 billion in 2019-20.
- Foreign Portfolio Investment has been Rs. 12.9 trillion (US$ 174.31 billion) in India between 2020 and 2021 (as of September 2020).
- The National Statistical Office estimated real GDP growth to be (-) 7.7% as opposed to (-) 10.3% projected by IMF in October 2020.
- RBI's monetary policy committee had projected a GDP of (-) 7.5%.
- Merchandise imports experienced a growth of 7.6 per in December 2020.
- The rise in the imports of pearls and precious stones, machinery and electric goods shows the revival of Domestic Economic Activities.
- The BSE index jumped 91 per cent from a record low of 25,881 in over 10 months.
- The GST collection was Rs 1.15 lakh crore in December 2020.
- The collection was the highest since the GST implementation. Read more on Goods and Services Tax (GST).

It is observed that, in India, a little bit of complacency due to fewer Covid positive cases during January to March and not highlighting to the public the spread of the United Kingdom,

Brazil, and South Africa mutant virus variants has resulted in the present situation. There is evidence in history that a hundred years ago during the 1918 Spanish Flu pandemic a similar more dangerous second wave was witnessed due to similar complacency at that point of time. It is time to implement the learnings from history. Therefore, the needs of the hour are – all steps to be taken to control infection, strict containment in localities having a large number of positive cases, following Covid appropriate behaviors, no crowding, increasing the vaccination drive, and strengthening the hospital infrastructure such as providing more number of hospital beds and ensuring the supply of oxygen. These are the panacea needed urgently to bring the economy back on track for higher growth.

Conclusion:

However, the most worrying factor at present is rising poverty globally as well as in India for the first time in the last 20 years due to disruption by the pandemic. The number of people below the poverty line (BPL) increased to 50 million in India and 95 million globally. A two-decade-long trend of poverty reduction has reversed. As per the World Bank's estimates, global poverty is expected to rise to 150 million by the end of 2021 depending on overall economic contraction. Extreme poverty, which is defined as living on less than $1.90 a day, is likely to affect between 9.1 percent and 9.4 percent of the world population. There is an urgent need for targeted and localised lockdowns only. Revenue expenditure needs to be increased in India to target income support measures, which is extremely important now to maintain livelihood and contain poverty. Growth is expected in certain sectors whereas poverty is a reality. As per the IMF's forecast, there will be a 9 percent hit to per capita income from 2020 to 2022.

However, there is hope for economic recovery and stabilization. Because, unlike the first wave, we have vaccines this time. It is reasonable to expect that the pace of new infections will slow down as vaccinations pick up. Whether or not India's favourable GDP revisions undergo a downgrade will depend on how fast vaccinations pick up, which will determine the time it will take to flatten the second wave. Fiscal support through an institutional mechanism – for instance through the creation of special-purpose vehicles, is required to support stages of vaccine production; its distribution through a decentralised supply-chain process for all demographic groups, and a fund to provide money to those in the private sector who can produce vaccines on a large scale.

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वैधानिक चेतावनी

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–डॉ॰ जि॰ विजय रत्न कुमार

सारांश : भारत को वनों की कटाई को कम करने के उद्देश्य से वन प्रबंधन पर एक नीतिगत ढांचा तैयार करना चाहिए. इस के साथ ही इन इलाकों की पारिस्थितिकी और जैव विविधता में सुधार करना चाहिए जो समुदायों के लिए खाद्य सुरक्षा, पानी की उपलब्धता और जलवायु अनुकूलन को सुनिश्चित करेगा। वन प्रबंधन वानिकी की एक शाखा है जो समग्र प्रशासनिक, कानूनी, आर्थिक और सामाजिक पहलुओं के साथ–साथ वैज्ञानिक और तकनीकी पहलुओं, जैसे कि सिल्वीकल्चर, संरक्षण और वन विनियमन से संबंधित वन संरक्षण का अर्थ है– वनों का विवेकपूर्ण उपयोग और वन क्षेत्र मैं वृद्धि करना। प्राचीन काल में भारत में वनों का विस्तार पर्याप्त क्षेत्रफल में था। परंतु जनसंख्या के बढ़ते दबाव के फल स्वरुप आवास, कृषि, सड़कें, रेल मार्ग और उद्योगों की स्थापना के लिए वनों का निर्माता से विनाश किया गया है।

प्रस्तावना : वन संरक्षण हेतु वन प्रबंधन का अत्यधिक महत्व है। आज के युग में प्रत्येक तथ्य का सुनियोजित उपयोग एवं नियोजन उचित प्रबंधन द्वारा ही संभव है। यह तथ्य वन संरक्षण एवं वृक्षारोपण पर भी सत्य है। वन प्रबंधन के अंतर्गत अनेक तथ्य विचारणीय हैं। जैसे–

(a) वन सर्वेक्षण,
(b) वनों का वर्गीकरण,
(c) वनों का आर्थिक उपयोग,
(d) वनों की प्रशासनिक व्यवस्था,
(e) पर्यटन हेतु वन क्षेत्रों का उपयोग,
(f) सामाजिक वानिकी,
(g) वन उपयोगिता के अवबोध कार्यक्रम/सामाजिक चेतना जाग्रत करना,
(h) वन संरक्षण हेतु नवीन विधियों का विकास,
(i) वन अनुसंधान,

हिन्दी अध्यापक, हिन्दी विभाग, हिन्दू कलशाला, गुंटूर (आंध्रप्रदेश)

(j) भविष्य की वानिकी योजना तैयार करना एवं उनका क्रियान्वयन।

उपर्युक्त विवरण से स्पष्ट है कि वन संरक्षण वर्तमान युग की प्राथमिक आवश्यकता है, क्योंकि इसका संबंध न केवल वर्तमान से ही अपितु भविष्य से भी है। वन संरक्षण, पर्यावरण संरक्षण का प्रमुख अंग है क्योंकि वन पारिस्थितिक–तंत्र को नियंत्रित रखते हैं। संपूर्ण विश्व के देश वनोन्मूलन की समस्या के प्रति सचेष्ट हैं और अनेक देशों ने इस संबंध में कठोर नियम भी बनाये हैं। वास्तव में यह मात्र प्रशासनिक समस्या नहीं अपितु सामान्य जन की समस्या है, अतः सामाजिक चेतना एवं अधिकतम व्यक्तियों को इससे संबंधित कर ही इसका निदान निकाला जा सकता है।

2. मृदा संरक्षण (Conservation of Soil) : भूमि की ऊपरी परत–मृदा, एक प्राकृतिक संसाधन है, जिसका निर्माण खनिज एवं कार्बनिक पदार्थों से होता है। मृदा सभी प्रकार की वनस्पति एवं कृषि के विकास का आधार है। मृदा की उत्पादन क्षमता में निरंतर परिवर्तन होता रहता है, यद्यपि इसकी रासायनिक बनावट मूल शैलों की संरचना पर निर्भर करती है। सामान्यतया यह माना जाता है कि मृदा एक ऐसा संसाधन है जो कभी समाप्त नहीं होता और प्रकृति इसे संरक्षित करती रहती है, किंतु वास्तविक सत्य इससे भिन्न है अर्थात् मृदा का भी निरंतर विनाश हो रहा है। प्राकृतिक एवं मानवीय कारणों से मृदा नष्ट होती जा रही है जो एक ऐसे संकट को जन्म दे सकती है जिसका निराकरण संभव नहीं हो। इसी कारण मृदा संरक्षण की विचारधारा का प्रारंभ हुआ और आज मृदा विशेषज्ञों के अतिरिक्त किसान एवं अन्य व्यक्ति तथा प्रशासन भी इसके प्रति सचेष्ट है। मृदा संरक्षण से पूर्व संक्षेप में उन तथ्यों का विवेचन अपेक्षित है जिनसे मृदा विनाश होता है, क्योंकि इनका ज्ञान संरक्षण में सहायक होता है। मृदा के विनाश का मूलभूत कारण मृदा अपरदन है। मृदा अपरदन अनेक प्रकार से होता है। ये हैं:–

(i) सामान्य मृदा अपरदन,
(ii) जलीय मृदा अपरदन,
(iii) वायु द्वारा मृदा अपरदन,
(iv) त्वरित मृदा अपरदन।

(i) सामान्य मृदा अपरदन : सामान्य मृदा अपरदन एक मंद गति से चलने वाली प्राकृतिक क्रिया है जिससे मृदा का नवीनीकरण होता रहता

है तथा मृदा स्थानांतरित होती रहती है। यह प्रक्रिया इतनी मंद होती है कि इससे मृदा की हानि अधिक नहीं होती और यह अनादि काल से चली आ रही प्रक्रिया है, जिससे कि मृदा का निर्माण हुआ है।

(ii) जलीय मृदा अपरदन : जलीय मृदा अपरदन अर्थात् जल द्वारा मिट्टी को काटना और बहाना सर्वाधिक विनाशकारी है। विश्व के अनेक भागों में इसके द्वारा भूमि विनाश होता जा रहा है। भारत के अनेक क्षेत्र जलीय अपरदन द्वारा नष्ट हो रहे हैं। जलीय मृदा अपरदन के चार प्रकार होते हैं–

i- परत अपरदन,
ii- रिल या क्षुद्र सरिता अपरदन,
iii- अवनालिका अपरदन एवं
iv- तटवर्ती अपरदन।

a- परत मृदा अपरदन वनस्पति विहीन, ढलवाँ प्रदेशों में होता है जहाँ भूमि की संपूर्ण परत ही मृदा विहीन हो जाती है।

b- रिल मृदा अपरदन में भूमि पर छोटी–छोटी नालियाँ जल के प्रवाह से बन जाती हैं जो क्रमशः भूमि अपरदन से चौड़ी होती जाती हैं।

c- अवनालिका मृदा अपरदन रिल अपरदन का विशाल रूप है अर्थात् जब जल द्वारा बनी नालियाँ मृदा को काटती हुई कठोर शैलों तक पहुँच जाती हैं तथा स्थाई रूप से अपरदित करती रहती हैं।

d- तटवर्ती अपरदन से तात्पर्य है बहते जल द्वारा अपनी सतह की ऊँचाई तक मिट्टी को काटना, विशेष कर नदियों के किनारों पर। इससे ऊपर की मिट्टी ढहती रहती है।

(iii) वायु द्वारा मृदा अपरदन : वायु द्वारा मृदा अपरदन शुष्क, वनस्पति रहित एवं असंगठित क्षेत्रों में अधिक होता है। तीव्र प्रवाहित वायु एक स्थान से मृदा को प्रवाहित कर दूसरे स्थान पर जमा करती है। इससे उस स्थान की हानि अधिक होती है जहाँ से अपरदन होता है क्योंकि यह क्रम निरंतर चलता रहता है जो मृदा विनाश का कारण होता है। भूमि की उपजाऊ परत इसके द्वारा समाप्त होती जाती है।

(iv) त्वरित मृदा अपरदन : त्वरित मृदा अपरदन कोई पृथक प्रकार नहीं अपितु उपर्युक्त प्रकारों का तीव्र गति से होना है। वनस्पति विहीन प्रदेशों में तथा अनेक मानवीय क्रियाओं द्वारा मृदा अपरदन में तीव्रता आ जाती है। यह मानवीय या कृत्रिम मृदा अपरदन है जो मृदा विनाश का सबसे प्रमुख कारण है। विस्तृत क्षेत्रों में मानव द्वारा किये गये वनोन्मूलन के फलस्वरूप आज विश्व के विस्तृत क्षेत्र त्वरित मृदा अपरदन की चपेट में हैं। भूमि स्खलन एवं निक्षालन द्वारा भी भूमि का विनाश होता है। भू–स्खलन में भूमि का एक खण्ड अलग हो विखण्डित हो जाता है।

यह प्रक्रिया पर्वतीय ढ़ालों पर या अवैज्ञानिक भूमि खुदाई के परिणामस्वरूप होती है। जबकि निक्षालन में घुलनशील लवण आदि अंतः स्राव क्रिया द्वारा भूमि के नीचे चले जाते हैं जिससे मृदा में खनिज लवणों की कमी हो जाती है और वह अनुपजाऊ हो जाती है। मृदा अपरदन के फलस्वरूप भूमि का विनाश होता जाता है। इससे भूमि का उपजाऊपन नष्ट होता रहता है और अंत में भूमि बंजर हो जाती है। मृदा के सूक्ष्म कणों के बह जाने अथवा उड़ जाने से कंकरीली भूमि शेष रह जाती है। मृदा अपरदन अधिक होने से वनस्पति विनाश तो होता ही है साथ में पुनः वृक्षारोपण भी संभव नहीं होता। भारत में भूमि अपरदन का एक उदाहरण चम्बल के बीहड़ हैं जहाँ हजारों वर्ग कि.मी. का क्षेत्र मृदा अपरदन की चपेट में है और बीहड़ों में परिणत हो गया है। मानवीय गतिविधियाँ जैसे वनस्पति का विनाश, अवैज्ञानिक भूमि उपयोग भी इस क्रिया को त्वरित करती हैं। अतः भूमि संरक्षण आज की एक प्रमुख आवश्यकता है।

मृदा संरक्षण की विधियाँ : मृदा संरक्षण का प्रमुख उद्देश्य मिट्टी के कटाव को रोकना तथा उसके उपजाऊपन को बनाये रखना है जिससे कि भूमि बंजर न होने पाये। अधिकांश रूप में मानवीय क्रियाओं से मृदा अपरदन में वृद्धि हो जाती है। अतः मृदा के संरक्षण के अंतर्गत अपरदन की गति को कम करना तथा उर्वरा शक्ति को संचित रखने का प्रयत्न किया जाता है। मृदा संरक्षण की प्रमुख विधियाँ निम्नलिखित हैं–

I- वनस्पति आवरण का विकास एवं संरक्षी वृक्षारोपण : मृदा के कटाव को रोकने तथा भूमि को संगठित रखने का सहज एवं सार्थक उपाय वृक्षारोपण है क्योंकि वृक्षों की जड़ें भूमि को जकड़े रहती हैं जिससे कि वह प्रवाहित नहीं होती। साथ ही वृक्ष पानी की एक निश्चित मात्रा भी सोख लेते हैं, जिससे भूमि नम हो जाती है इससे भूमि क्षरण कम होता है।

जल प्रवाह की गति भी वृक्षों द्वारा कम होती है। मृदा संरक्षण हेतु वनस्पति का विकास संरक्षी वनरोपण पेटियों के रूप में किया जाना चाहिये। इस प्रकार का वनारोपण दो प्रकार का होता है– प्रथम, जल नियंत्रित करने हेतु एवं द्वितीय, वायु अवरोधित करने हेतु।

जल अवरोधित करने हेतु संरक्षी पट्टियाँ ढाल के आर–पार उगायी जाती हैं। ये पर्याप्त सघन वृक्षों की कतारें होती हैं, जिनके मध्य झाड़ियाँ आदि लगा दी जाती हैं इससे जल प्रवाह नियंत्रित रहता है। वायु अवरोधी के रूप में हरित पट्टियों का विकास पर्याप्त प्रचलित है।

यह अनेक वृक्षों की पट्टियाँ होती हैं जिन्हें कतारों के रूप में आवश्यकतानुरूप लगाया जाता है, जो वायु के मार्ग में अवरोधक का कार्य कर वायु की गति को कम कर, मिट्टी को उड़ने से बचाती है। मरुस्थल के सीमावर्ती प्रदेशों में, खेतों के वायु दिशान्मुख भागों में यहाँ तक कि नगरों के चारों ओर भी इन पट्टियों का विकास किया जाता है। इनसे मृदा अपरदन तो नियंत्रित होता ही है साथ में पर्यावरण भी शुद्ध होता और नियमित रूप से लकड़ी भी उपलब्ध हो जाती है।

II- पट्टीदार कृषि : इस विधि में अपरदन रोकने वाली तथा अपरदन–रोधी फसलों को समोच्च रेखाओं पर पंक्तियों के क्रम में बोया जाता है, जिससे प्रवाहित जल का वेग कम हो जाता है तथा सिल्ट अपरदन–रोधी पट्टियों में एकत्र हो जाती है जिससे मृदा अपरदन की मात्रा कम हो जाती है। विभिन्न फसलों के बोये जाने से भूमि के रासायनिक तत्वों का अनुपात सही रहता है। इस प्रकार की सघन पट्टियों से सीधी वर्षा से जो मृदा क्षय होता है उससे भी बचाव हो जाता है।

III- वेदिकाकरण : पर्वतीय ढालों पर भूमि का कटान अपेक्षाकृत अधिक होता है। अतः इन ढालों पर यदि सीढ़ीदार खेत बनाये जायें तो एक ओर कृषि उत्तम होती है तो दूसरी ओर मृदा अपरदन में कमी आ जाती है। इसका उत्तम उदाहरण चाय के सीढ़ीनुमा बागान हैं जो पर्वतीय ढालों पर सफलतापूर्वक लगाये जाते हैं।

IV- शस्यावर्तन या फसल चक्रीकरण : भूमि पर यदि निरंतर समान प्रकार की फसल उगाई जाती है तो उससे अनेक लवणों एवं रासायनिक तथा जैविक तत्वों की कमी हो जाती है और अंत में उसकी

उर्वरा शक्ति समाप्त हो जाती है। मृदा में विभिन्न तत्वों के संतुलन को बनाये रखने के लिये फसलों का चक्रीकरण आवश्यक है।

उचित फसल आवर्तन से भूमि प्रदूषण नहीं हो पाता और मिट्टी पर्याप्त समय तक उपजाऊ बनी रहती है। अन्य फसलों के साथ दालों या घनी उगने वाली फसलों को उगाने से मृदा नाइट्रोजन की वृद्धि होती है। इससे मृदा को सुरक्षा प्राप्त होती है अर्थात् उसका अपरदन कम होता है।

V- अवनालिका नियंत्रण : अधिक समय तक मृदा अपरदन होते रहने से वहाँ अवनालिकायें बन जाती हैं जिनसे अपरदन और अधिक तीव्र हो जाता है जो अत्यंत हानिकारक होता है। अतः इसे नियंत्रित करना आवश्यक है। इसको नियंत्रित करने की विधियाँ हैं–

(i) अपवाह जल को रोकना,
(ii) अपवाह का पथ परिवर्तित करना,
(iii) वनस्पति आवरण में वृद्धि एवं
(iv) नवीन संरचनायें बना कर अपरदन रोकना।

VI- समोच्च कृषि : इसमें खेतों की जुताई विशेष प्रकार से की जाती है जिससे खेत की मृदा बह कर न चली जाये। जहाँ भी खेतों में ढलान है वहाँ समोच्च कृषि की जानी चाहिये जिससे मृदा कणों का ढाल से प्रवाह न हो। जब खातिका ढलान के समोच्च के अनुरूप होगी तो प्रत्येक खातिका ढलान की ओर बहने से रोकने के लिये अवरोध बंध का कार्य करेगी।

VII- पशुचारण पर नियंत्रण : अनियंत्रित पशु चारण मृदा अपरदन यहाँ तक कि मरुस्थल निर्माण एवं विस्तार का एक कारण है। पशुओं के पैरों से मृदा असंगठित होकर निरंतर अपरदित होती जाती है। साथ ही पशु वनस्पति आवरण को समाप्त कर मृदा अपरदन में वृद्धि करते हैं। अतः मृदा संरक्षण हेतु पशुचारण क्षेत्रों को सीमित करना आवश्यक है अर्थात् उनके चारण का क्षेत्र निर्धारित होना चाहिये।

VIII- बाढ़ नियंत्रण : बाढ़ द्वारा भूमि की ऊपरी परत की मिट्टी बह जाती है। यद्यपि जहाँ इसका जमाव होता है वहाँ उपजाऊपन में वृद्धि हो जाती है। फिर भी विस्तृत क्षेत्रों में इससे मृदा क्षरण होता है। नदियों

पर बाँध बना कर नदी जल को उपयोग में लाकर इसमें कमी की जा सकती है। बाढ़ क्षेत्र में शाद्वल भी भूमि रक्षा का कार्य करती है।

IX- स्थानांतरित कृषि पर प्रतिबंध : आदिवासी जातियों द्वारा स्थानांतरित कृषि से भूमि वनस्पति विहीन हो जाती है। कृषि के पश्चात् जब इस भूमि को वे छोड़ देते हैं तो वहाँ मृदा अपरदन अधिक होने लगता है, अतः स्थानांतरित कृषि पर प्रतिबंध लगाना आवश्यक है।

X- उर्वरकों एवं खादों का प्रयोग : मृदा में उर्वरकों एवं खाद मिलाने से न केवल भूमि की उर्वरता में वृद्धि होती है अपितु उसके गठन, संरचना और जल धारण करने की क्षमता में भी सुधार होने से भूमि अपरदन कम होता है। जैविक अपशिष्टों, जैसे– पत्तियों, डण्ठलों आदि का प्रयोग भी लाभकारी होता है।

XI- उचित भूमि उपयोग : मृदा संरक्षण हेतु उचित भूमि उपयोग अत्यंत आवश्यक है। प्रत्येक क्षेत्र का भू–सर्वेक्षण किया जाना चाहिये। तत्पश्चात् भूमि को विविध उपयोगों हेतु श्रेणीबद्ध किया जाना चाहिये। विभिन्न प्रकार के क्षेत्रों का उपयोग निर्धारित होना चाहिये, जैसे– वनीय क्षेत्र, चरागाह, कृषि क्षेत्र, अधिवासीय क्षेत्र, पशुचारण क्षेत्र आदि। इसी प्रकार मृदाओं का भी उनकी रासायनिक संरचना के आधार पर वर्गीकरण कर, उनके उचित उपयोग का निर्धारण आवश्यक है।

XII- मृदा की उर्वरता का अनुरक्षण : मृदा संरक्षण का एक महत्वपूर्ण पक्ष मृदा की उर्वरता को बनाये रखना है, क्योंकि इसी पर कृषि की प्रगति संभव है तथा अन्य वनस्पति विकास भी इसी के माध्यम से होता है । इसके लिये जहाँ भूमि की रासायनिक संरचना का ज्ञान आवश्यक है, वहीं फसलों का उचित चयन, चक्रीकरण, मृदा की ऊपरी परत का बहाव रोकना, वनस्पति तत्वों (ह्यूमस) को बनाये रखना भी आवश्यक है। अधिक सिंचाई से भूमि में क्षारीयता का विकास होने से उपजाऊ भूमि भी व्यर्थ हो जाती है। भूमि में बंजरता न हो तथा बंजर भूमि का उचित उपयोग होना आवश्यक है। संक्षेप में मृदा संरक्षण मृदा संसाधन के समुचित उपयोग हेतु आवश्यक है। इसके लिये मृदा प्रबंधन की आवश्यकता है। भूमि विशेषज्ञ, मृदा विशेषज्ञ, भूमि उपयोग के ज्ञाता और स्वयं भूमि उपयोगकर्त्ता अर्थात् किसान सामूहिक रूप से इस कार्य को संपन्न कर सकते हैं। प्रशासन की सहायता भी इसके लिये आवश्यक है जैसे भारत में अनेक भूमि सुधार कार्यक्रम सरकारी रूप से चल रहे हैं।

इनमें जनता की भागीदारी होने से ये और अधिक प्रभावशाली हो सकते हैं।

3. जल संरक्षण (Conservation of Water) : जल एक ऐसा प्राकृतिक संसाधन है जिस पर न केवल मानव अपितु वनस्पति एवं संपूर्ण जीव जगत निर्भर है । संसार में जल का प्रति व्यक्ति प्रतिदिन औसत उपभोग ग्रामीण क्षेत्रों में 50 लीटर और नगरों में 150 लीटर होता है। पेयजल एवं घरेलू उपयोग के अतिरिक्त कृषि की सिंचाई एवं उद्योगों में भी जल का प्रयोग पर्याप्त होता है। अनेक उद्योगों में जल की अत्यधिक आवश्यकता होती है जैसे एक टन निकल के लिये 4000 मी3 जल की, एक टन इस्पात के पिघलाने में 200 मी3 जल तथा एक टन कागज बनाने में 100 मी3 जल आवश्यक होता है। यही नहीं, अपितु प्रति टन संश्लिष्ट रेशा बनाने के लिये 2500 से 5000 मी3 जल चाहिये। कृषि हेतु जल का प्रयोग सर्वविदित है। सिंचाई हेतु आज एक हेक्टेयर भूमि को प्रतिवर्ष 12,000 में 14,000 मी3 जल दिया जाता है। जैसे–जैसे जनसंख्या की वृद्धि हो रही है, आर्थिक क्रियाओं का विकास और विस्तार हो रहा है जल की और अधिक आवश्यकता होगी। यद्यपि जल प्राकृतिक रूप से उपलब्ध है और प्रकृति में जलीय चक्र का क्रम चलता रहता है, किंतु अन्य पर्यावरणीय व्यतिक्रम एवं प्रदूषण से इस चक्र में भी व्यवधान आने की संभावना है।

यही नहीं अपितु जल का जो तीव्र गति से प्रदूषण हो रहा है वह चिंता का विषय है। भूमिगत जल का स्तर निरंतर कम होता जा रहा है तथा अनेक देशों में आज पेयजल की समस्या है। इन्हीं तथ्यों को दृष्टिगत रखते हुए जल संरक्षण की आवश्यकता अनुभव की जाने लगी है।

जल अर्थात् उपयोग लेने हेतु जल के विभिन्न स्रोत नदियाँ, झीलें, जलाशय एवं तालाब तथा भूमिगत जल स्रोत जैसे झरने तथा सोते, कुएँ, पातालतोड़ कुएँ प्रमुख हैं। महासागरीय एवं सागरीय जल अत्यधिक विस्तृत है किंतु खारेपन के कारण उसका सीधा उपयोग संभव नहीं है। वर्तमान में सीमित रूप से इसे विभिन्न तकनीकों से शुद्ध कर उपयोगी बनाने का कार्य कुछ क्षेत्रों में हो रहा है पर यह नगण्य है। प्रस्तुत विवेचन का उद्देश्य मात्र जल के संरक्षण तक सीमित है।

जल संरक्षण की विधियाँ : जल एक प्राथमिक आवश्यकता है। वर्षा से प्राप्त जल हो अथवा भूमिगत जल उसकी उपलब्धि पर्याप्त न हो तथा

वह शुद्ध हो अर्थात् उसमें हानिकारक खनिज तथा रसायनों का समावेश न हो तथा प्रदूषण रहित हो। विश्व में उपलब्ध जल स्रोतों का समुचित उपयोग हो और यह उपलब्धि भविष्य में भी चलती रहे इसके लिये जल संरक्षण की विधियों को अपनाया जाना आवश्यक है। इसकी कुछ विधियाँ निम्नलिखित हैं–

I- जल की उचित वितरण व्यवस्था : संसार में जल की उपलब्धि अत्यधिक असमान है, यह तथ्य प्रत्येक देश एवं प्रदेश के लिए भी सही है अर्थात् जल कुछ क्षेत्रों में अतिरिक्त मात्रा में उपलब्ध है तो अन्य क्षेत्रों में अपर्याप्त। इस कारण उचित जल वितरण आवश्यक होता है। जल वितरण में महत्वपूर्ण तथ्य यह है कि वितरण व्यवस्था इस प्रकार की विकसित की जाये कि उसमें जल–हानि न हो तथा जल प्रदूषित होने से बच जाये। नदी, तालाब, झील एवं कुंओं के जल वितरण की उचित व्यवस्था एक मूल तथ्य है। जल वितरण एवं उसके संरक्षण से संबंधित कतिपय तथ्य हैं–

(i) जहाँ तक संभव हो जल वितरण पाइपों की सहायता से किया जाना चाहिए, जिससे भूमि जल को न सोखे तथा बाहरी गन्दगी का समावेश न हो।

(ii) जल संचय हेतु जहाँ जलाशयों का निर्माण किया जाए वह यदि सीमित हो तो उसे पक्का बना दिया जाए एवं वृहत्त हो तो चयन इस प्रकार किया जाये जहाँ चट्टानें सरन्ध्र न हों।

(iii) नहरें और वितरिकाओं को पक्का बनाकर भूमि द्वारा सोखे जाने वाले जल को बचाया जा सकता है। जिसकी मात्रा 10 से 30 प्रतिशत तक हो जाती है।

(iv) खेतों में सिंचाई के नालों को पक्का बनाकर भी जल संरक्षित किया जा सकता है।

(v) खेतों में पाइप द्वारा या बौछार सिंचाई द्वारा जल बचाया जा सकता है तथा उसका अधिकतम उपयोग हो सकता है।

(vi) जल के टैंकों को जहाँ तक संभव हो ढकने की व्यवस्था करनी चाहिए, जिससे वाष्पीकरण से होने वाली जल की हानि नहीं होगी और जल भी शुद्ध रहेगा ।

II- भूमिगत जल का विवेकपूर्ण प्रयोग : भूमिगत, जल, जल आपूर्ति का महत्वपूर्ण स्रोत है जिसका उचित उपयोग एवं संरक्षण आवश्यक है। विशेष रूप से शुष्क एवं अर्द्ध–शुष्क प्रदेशों में जहाँ वर्षा नाम मात्र की होती है, वहाँ भूमिगत जल पर ही जीवन आश्रित रहता है। अनेक देशों में इसका प्रयोग सिंचाई हेतु भी होता है। जल की माँग में निरन्तर वृद्धि से भूमिगत जल का शोषण अत्यधिक होने लगा है। फलस्वरूप अनेक समस्याएँ जैसे भूमिगत जल स्तर का निरन्तर नीचा होना, लवण युक्त जल का अन्तर्वेधन, भूमितल का अवनमन जैसी समस्याओं का जन्म हो रहा है, तो दूसरी ओर इस जल की आपूर्ति में कमी आ रही है और इसका प्रभाव पर्यावरण के अन्य तत्त्वों पर पड़ रहा है।

अतः भूमिगत जल का सुनियोजित एवं विवेकपूर्ण उपयोग आवश्यक है, जिसका आसान तरीका है सीमित मात्रा में इसका प्रयोग किया जाये, जिससे स्वतः आपूर्ति हो सके और जल स्तर नीचे नहीं गिरे।

III- वनस्पति विनाश पर नियन्त्रण : प्राकृतिक वनस्पति जहाँ एक ओर जल का उपयोग करती हैं वहीं जलीय चक्र को सम्पादित करने में सहायक होती है। निरन्तर वनों के विनाश से सूखा पड़ता है वनस्पति वायुमण्डल में नमी बनाये रखती है, तापमान में वृद्धि को रोकती है, वर्षा में सहायक होती है तथा वाष्पीकरण द्वारा जल हानि को रोकती है वनस्पति एवं जल को अन्योन्याश्रित माना जाता है। अतः वनस्पति विनाश को रोकना जल संरक्षण के लिए आवश्यक है।

IV- जल प्रदूषण से बचाव : जल उपलब्ध हो यह तो आवश्यक है ही किन्तु साथ में शुद्ध जल उपलब्ध हो यह और भी अधिक आवश्यक है। जल प्रदूषण में आज इतनी अधिक वृद्धि हो गई है कि न केवल जल मानव उपयोग अपितु वनस्पति एवं अन्य जीवों के लिये भी हानिकारक हो गया है। वर्तमान विश्व की प्रमुख आवश्यकता जल प्रदूषण रोकना है। इसके लिये भौतिक–रासायनिक शोधन विधियों, जैसे– जल–अपघटन, विद्युत अपघटन, आयन–विनिमय, अवशोषण, स्कंदन, क्लोरीनीकरण, ओजोनीकरण आदि से जल शुद्ध करना आवश्यक है। जैविक शोधन विधि द्वारा जल के सूक्ष्म जीवों को नष्ट किया जाता है। तात्पर्य यह है कि जल को प्रदूषण से रोकना एवं प्रदूषण रहित करना आवश्यक है।

V- अपशिष्ट जल शोधन : प्रदूषित एवं अपशिष्ट जल का शोधन कर उसे पुनः उपयोग के लिये उपयोगी बना कर जल की कमी को कुछ कम किया जा सकता है। यद्यपि अपशिष्ट जल का शोधन पर्यास खर्चीला होता है तथा इसके लिये उच्च तकनीक की आवश्यकता होती है। अपशिष्ट जल को शोधित कर उसे विभिन्न उपयोगों में जैसे उद्योगों, कृषि आदि में काम लिया जा सकता है क्योंकि वह मानव उपयोग हेतु उचित नहीं होता।

संक्षेप में, हम कह सकते हैं कि जल संरक्षण वर्तमान विश्व की आवश्यकता है। भविष्य में जल का उपयोग और अधिक होगा अतः जल की व्यर्थता रोक कर उसका विवेकपूर्ण उपयोग कर भविष्य में जल प्राप्ति को सुनिश्चित किया जा सकता है।

उपसंहार : यह परिभाषा से इस प्रकार है कि वन प्रबंधन का लक्ष्य तीन मुख्य कार्यों को प्राप्त करना है, अर्थात, (1) बढ़ते स्टॉक की संरचना और संरचना का नियंत्रणय (2) वन उपज की कटाई और विपणनय (3) वन संपत्ति और कर्मियों का प्रशासन। अच्छा वन प्रबंधन जलवायु परिवर्तन से संबंधित प्राकृतिक आपदाओं के प्रति लचीलापन और अनुकूलन को मजबूत करता है, साथ ही ग्लोबल वार्मिंग से निपटने के लिए वैश्विक उपायों के आवेदन का समर्थन करता है। इस अर्थ में, वनों का महत्व प्रति वर्ष लगभग 2 बिलियन टन CO_2 के समतुल्य के अवशोषण के कारण है। वनों के संरक्षण में वे सभी प्रथाएं और कदम शामिल हैं जो पेड़ों के विकास, रखरखाव और संरक्षण के लिए उठाए जाते हैं।

संदर्भ ग्रंध सूची :

१. हिन्दी साहित्य का इतिहास : डॉ नगेन्द्र
२. स्रवंति मसिक पत्रिका : क्ठभ्छै दृ हैदराबाद
३. हिन्दी और तेलुगू का सामाजिक अध्ययन :
४. हिन्दी साहित्य : युग और प्रवृत्तियां : शिवकुमार शर्मा
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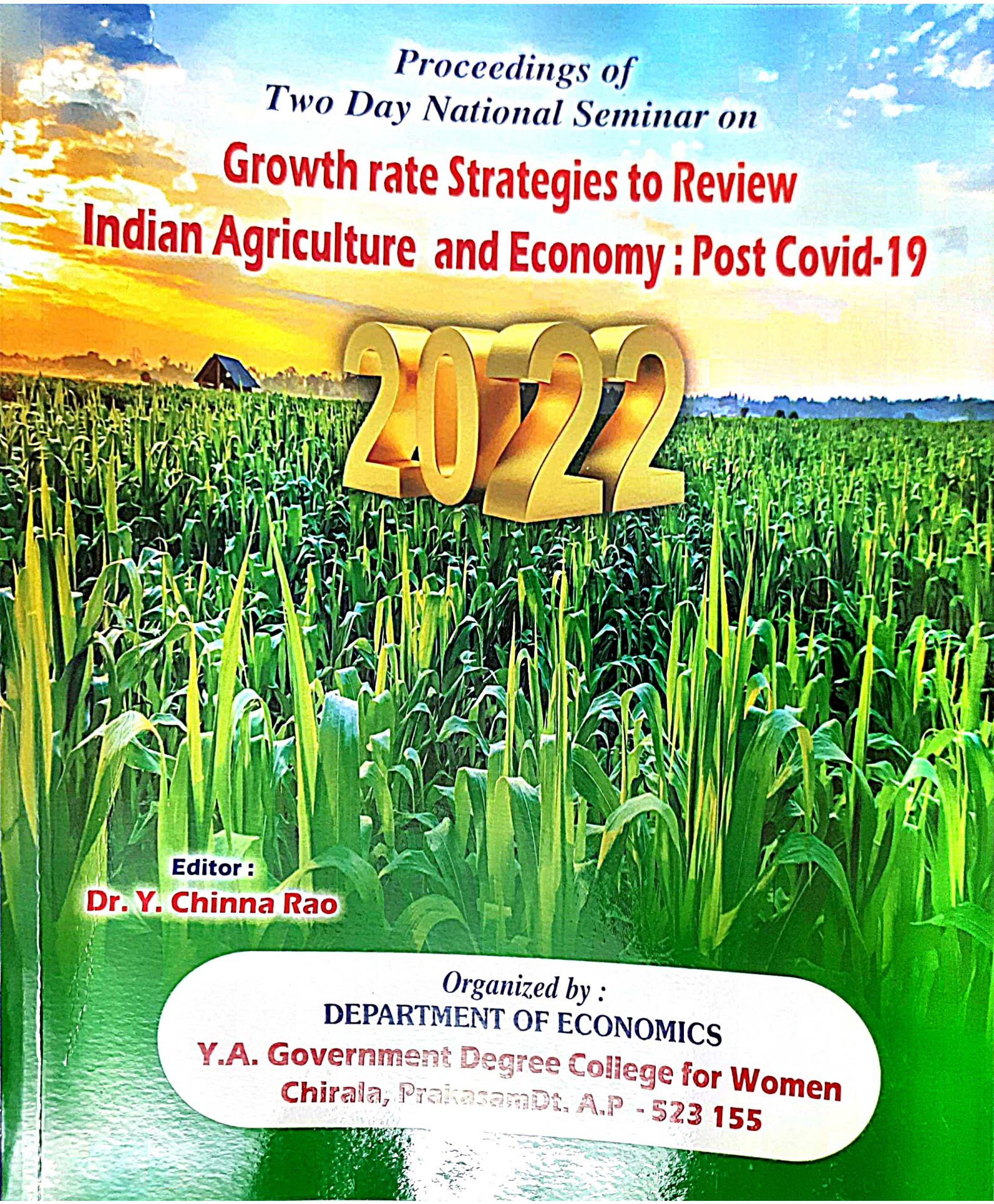
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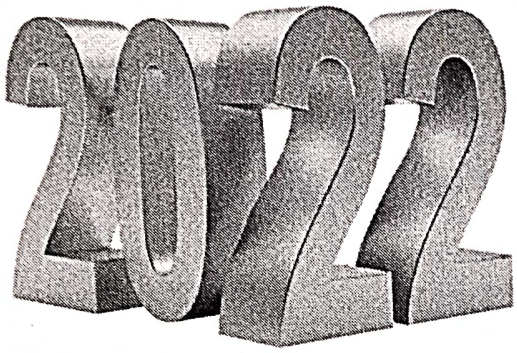

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Changing the Face of Indian Labour – Covid 19

Dr. K. Sreelakshmamma*

Abstract

This paper highlights the real working and living conditions of workers due to pandemic. The unfolding crisis does make one stop and wonder – how can this be the situation of most Indian workers, 70 years after independence. The fact that labour in India, in the context of the COVID-19 pandemic, has been trapped in an unprecedented crisis, in living memory, is widely acknowledged. The employment and livelihoods of the overwhelming majority of workers have taken huge hits, and a massive uncertainly continues to loom over their immediate foreseeable future. However, the massive vulnerability of workers in the country, which has been brutally exposed in the current crisis, did not emerge overnight and needs to be, situated against the backdrop of the so-called economic reforms, in particular those during the preceding 6 years of the current dispensation at the centre and its (mis) management. The challenges confronting India's working people at the current juncture are enormous and appears to be indifferent to their lives.

Introduction

The Caronavirus disease 2019, commonly known as the Covid -19 pandemic, corollary of severe acute respiratory syndrome caronavirus infection, had led to a global public crisis, innumerable deaths, generalised economic depression redundancy and quarantine.

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e virus had brought about a massive change to the existing systems which the people r seen so far. The unprecedented crisis has pushed into a state of lingering certainties. On 24 March 2020, at 8 p.m., the Prime Minister (PM) of India announced a ionwide lockdown, which was to be implemented after merely 4 hours. It was a sudden nouncement, without any preparatory guidelines, or roadmap, addressing even mentary concerns of support for those whose livelihoods had been threatened; this counted for more than 90% of the workforce in the country's unorganised/informal gments, including daily wage workers, of which a significant share consisted of migrant rkers. By all accounts, it was the world's most draconian 'shock and awe' COVID-19 kdown, where masses in general and an overwhelming majority of workers were left to eir own fate. There are about 100 million internal migrant workers in India who had to ve out to different parts of the country in search of jobs to sustain the families. Most of em are daily-wage workers who have travelled out from different states like Uttar adesh, Bihar, Jharkand, Odhisha, West Benbgal, etc. Together states in search of nployment.

.Workers are desperate. Not only have they lost their meagre income, but now eir only options are to risk contracting COVID-19 or facing starvation. So, many of em set out to walk hundreds if not thousands of kilometres to return to their villages, rrying their few belongings, children on their shoulders without food. Some have ready perished on the way. In Karnataka, they were not even being allowed to go back me, in a controversy that sparked allegations of bonded labour, forcing the government quickly take a U-turn. The pandemic has highlighted the real working and living nditions of most workers. The unfolding crisis does make one stop and wonder – how n this be the situation of most Indian workers, 70 years after independence.

Security of Workers:

What is missing though is a dignified life which should be the right of every izen in a democratic country. The ruling class often ignores this and argues that the

marginal improvement in the material conditions of many workers is enough. They even imply that the workers ought to be grateful for this slight betterment and portray it as the success of the prevailing unequal economic system. In the present ruling economic ideology, equity is not high on the agenda.

The ruling elites thrive on the poor working and living condition of labour for their lifestyle and profits. Consequently, neither the state nor the businesses grant the workers their rights. For instance, large numbers do not get a minimum wage or social security or protective gear at worksites. They do not have security of employment, often wages are not paid in time, muster rolls are fudged, there is no entitlement to leave, etc. Given their low wages, they are forced to live in squalid conditions with many sharing a small room in a slum. Water is scarce and drinking water more so. Access to clean toilets is limited and disease spreads. There is lack of civic amenities like sewage. Their children are often deprived of schools and playgrounds.

The organised sector workers have greater social security and receive a higher wage but even that is inadequate for a civilised life. The unorganised sector acts as a reserve army of labour keeping wages low in the organised sector also. Consequently, large numbers of the organised sector workers also live in slums like their comrades from the unorganised sector.

Conditions of Workers during Pandemic

SARS CoV-2, the virus that causes COVID-19, spreads rapidly. Since neither a medicine nor a vaccine against it is available, a lockdown of the population is essential to slow its spread. But lockdown requires isolation and sanitation, which are not possible in congested areas in slums. Frequent washing of hands is required but how is that possible without clean water or soap? So, the miserable living conditions of a large number of workers have been sharply highlighted. If 5-10 people live in a room, how is isolation 24×7 feasible? Without physical isolation, the disease is bound to spread, as is the case in Dharavi. Further, they do not have the money to get tested or go to a hospital for

treatment, so it festers. They are also poorly nourished so their resistance to the disease is less. They often have malnutritious which makes them more susceptible to the disease. A lockdown requires businesses to close and lay off workers or not pay them wages. This again highlights the insecure working conditions of workers. The workers have small incomes and little savings so they cannot stock up on essentials of life to survive weeks of lockdown. They, and if their family is with them, start to starve unless someone provides them with food.

Life vs livelihood

Business units want the lockdown to end so that they can restart and if not earn profits, at least start cutting their losses. This is being presented as the trade-off between life and livelihood. They argue that workers without work and incomes will die of hunger. They also argue for 'herd immunity' – when the majority will develop immunity to the disease – saying it is inevitable. But how many will die in this process? The UK experimented with herd immunity but, as the the number of cases and deaths are spiralled policy had to be reversed. They now have the largest number of deaths in Europe.

Women and COVID-19

The second wave of COVID-19 in India brought unprecedented losses. The poorest and the most marginalized, including women and girls, face more risks without the means to absorb the economic shocks and mitigate the health crisis. They are caring for their families, sustaining livelihoods and leading efforts to fight the pandemic, amidst the threat of a third wave. UN Women and health sector experts answer some frequently asked questions about COVID-19 and how it impacts women and girls in India.

Impact of COVID-19 on Women's Employment

Wage inequality and the burden of unpaid care has pushed more women out of employment and into poverty. Women's earned income in India was just one-fifth that of

men's even before the pandemic. Globally, and in India, more women have lost jobs during COVID-19. A recent report by the Center for Sustainable Employment at Azim Premji University in India shows that during the first lockdown in 2020, only 7 per cent of men lost their jobs, compared to 47 per cent of women who lost their jobs and did not return to work by the end of the year. In the informal sector, women fared even worse. This year, between March and April 2021, rural Indian women in informal jobs accounted for 80 per cent of job losses.

Indian women also spend more time doing unpaid care work at home than men. On an average, they spend 9.8 times more time than men on unpaid domestic chores and 4.5 hours a day caring for children, elders and the sick. During the pandemic, their share of unpaid care work grew by nearly 30 per cent. The socio-economic toll on women and girls have long-term consequences, unless policies and actions deliberately target and invest in women. There is a risk that the exodus of women from the workforce could become permanent, reversing not only gender equality gains, but GDP gains. UN Women data also shows that more girls than boys were left out of school during the pandemic and 65 per cent of parents surveyed were reluctant to continue the education of girls and resorting to child marriages to save costs. This can create an entire generation of young women without education and employment opportunities.

Impact of COVID-19 on people's livelihoods, their health and our food

Systems:

It is evident that pandemic has led to the a loss of human life worldwide and presents an unprecedented challenge to public health, food systems and the world of work. The economic and social disruption caused by pandemic is divesting. Tens of millions of people are at risk of falling into extreme poverty, while the number of undernourished people, currently estimated at nearly 690 million. Further it is expected to increase by up

to 1.32 million shortly. Millions of enterprises face an existential threat. Nearly half of the world's 3.3. billion global workforce are at risk of losing their livelihoods. Informal economy workers are particularly vulnerable because the majority lack social protection and access to quality health care and have lost access to productive assets. Owing to lack of earning sources during lockdown period many families are unable to feed themselves and their families. For a significant numbers of workers there was no income means, or at best, less food and less nutritious food.

The pandemic has affected the entire food system and has laid bare its fragility. Border closures, trade restrictions and confinement measures have prevented the farmers from accessing markets including for buying inputs and selling their products. Agricultural workers are not allowed to harvest crops, thus disruption domestic and international food supply chain and reducing access in healthy, safe and diverse diets. The pandemic has decimated jobs and placed millions of livelihoods at risk. Since bread winners lose jobs fall ill and died, the food security and nutrition of millions of women and men are under threat, with those in low income countries, particularly the most marginalised populations, which include small-scale farmers and indigenous peoples, being hardest hit.

During the Covid 19 crisis food security, public health and employment and labour issues, particular workers' health and safety are at risk. In such a situation adhering to workplace safety and health practices and ensuring access to decent work and the protection of labour rights in all industries will be crucial in addressing the human dimension of the crisis. Immediate and purposeful action to save lives and livelihood should include extending social protection towards universal health coverage and income support for those most affected. These include workers in the informal economy and in poverty protected and low-paid jobs, including youth older workers, and migrants. Particular attention must be paid to the situation of women, who are over-represented in low paid jobs. Different forms of support are key including cash transfers, child

allowances and healthy school meals, shelter and food relief initiatives, support for employment retention and recovery, and financial relief for businesses, including micro small and medium-sized enterprises. In designing and implementing such measures it is essential that governments work closely with employers and workers. The govt. has to work closely with the workers and employers while designing and implementing such measures.

Summary:

The global solidarity and support, especially with the most vulnerable in our societies, particularly in the emerging and developing world. It is with togetherness, cooperation and coordination; one can overcome the intertwined health and social and economic impacts. It is the time to recognise this opportunity to build back better, pooling our expertise and experience to support countries in their crisis response measures and efforts to achieve the sustainable deve3lopkejt goals.

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Role of Governance in Control of Covid 19 Pandemic in Andhra Pradesh – A Case Study

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Introduction:

The COVID-19 pandemic, also known as the corona virus pandemic, is an ongoing global pandemic of corona virus disease 2019 (COVID-19) caused by severe acute respiratory syndrome corona virus 2 (SARS-CoV-2). The virus was first identified in December 2019 in Wuhan, China. Symptoms of COVID-19 are highly variable, ranging from none to life-threatening illness. The virus spreads mainly through the air when people are near each other. It leaves an infected person as they breathe, cough, sneeze, or speak and enters another person via their mouth, nose, or eyes. It also spread via contaminated surfaces. Recommended preventive measures include social distancing, wearing face masks in public, ventilation and air-filtering, hand washing, covering one's mouth when sneezing or coughing, disinfecting surfaces, and monitoring and self-isolation for people exposed or symptomatic. Several vaccines have been developed and widely distributed since December 2020. Many places have also worked to increase testing capacity and trace contacts of the infected. The pandemic has resulted in significant global social and economic disruption, including the largest global recession since the Great Depression. It has led to widespread supply shortages exacerbated by panic buying, agricultural disruption and food shortages, and decreased emissions of pollutants and green house gases. Numerous educational institutions and public areas have been partially or fully closed, and many events have been cancelled or postponed. Misinformation has circulated through social media and mass media. The pandemic has raised issues of racial and geographic discrimination, health equity, and the balance between public health imperatives and individual rights.

The global pandemic with its epicentre in Wuhan city, China has not spared any country. Countries like United States continue to see devastation with a spike in the number of deaths. Interestingly, three countries that have stood out with their success stories of flattening the curve are South Korea with its aggressive tracing of contacts, testing and treatment of positive cases. Taiwan that set in place an early recognition of the danger, use of technology to identify travel history and effective public engagement that also included personalised messages, and Vietnam where there was a four tier quarantine with isolation of positive cases. India presents a grim picture. Even though the percentage of infected persons to the total population and percentage of deaths in India is low when compared to the western countries, the state of Maharastra continues to remain the worst affected with highest number of positive cases followed by Delhi, Gujarat, Uttar Pradesh and Tamil Nadu. However, in India some states like Kerala, and Odessa had done

well, particularly in the initial months. The effective public health system is a common factor for Kerala and for South Korea, Taiwn and Vietnam.

The Government of Andhra Pradesh has adopted various innovative strategies such as screening every household, conducting a door-to-door survey such through volunteers, etc., to identify the virus effect while containing the further spread of the virus in the state. Government of Andhra Pradesh has taken the required health measures, welfare measures and administrative measures for the people who are in distress due to the lockdown. The state stood in first place in the country in testing highest number of samples per day. The total sample tested in the state as on 23-12-2021 is 31098568, out of which the negative cases are 29022356. Among the confirmed 2073317 cases 2057505 persons are cured and discharged. However, the active cases are only 1326 and the deaths recorded as on 23.12.2021 are 14486. The spreading of virus among the 13 districts shows mixed trend. Among the total districts East Godavari is recorded with highest number of (295037) confirmed cases followed by Chittoor with (248629) and West Godavari (179977), Guntur (179235). Visakhapatnam ((158795), Anantapur (158210), Nellore (147055) and Prakasam (138787). The least number is witnessed in case of Vizianagaram with (83110) followed by Kadapa district (115963). Consequently the deaths are also recorded in the same order among the districts with their severity.

Objectives:

In the light of the above pandemic environment an attempt is made in this study to assess the effectiveness of the functioning of the administrative machinery of Government of Andhra Pradesh in controlling the Covid-19. The perceptions of the respondents are analysed considering their opinion on various aspects of controlling the pandemic including the measures initiated by Union and State Governments in general and the Government of Andhra Pradesh in particular.

Methodology:

The study used both primary and secondary data. The secondary data are collected from internet, periodicals and newspapers. The primary data are collected from the respondents through the personal interviews with the help of a pretested questionnaire. Altogether 250 respondents are selected to elicit data from certain locations namely Gujjanagundla, Brodipeta, Arundelpeta, and Kothapeta of Guntur Municipal Corporation in A.P. The data is collected during the months of September-October, 2021. The data is processed with the help of SPSS and the statistics are analysed. The data has been classified and tabulated and analysed according to the respondents' profession/activity.

Results and Discussion:

The results show that out of the total 250 sample respondents 56 per cent are males and the remaining are females. Among the respondents 14.3 per cent are working in organised sector, 47.7 per cent are engaged in unorganised sector activities and 17.5 per cent are students while the remaining 20.5 per cent belong to the others. The age-wise distribution of respondents shows that 55 per cent of them are in the group of 30-60 years, 25 per cent of the respondents belong to the age-group of below 30 years while the remaining 20 per cent pertains to Senior citizens category. The questionnaire is canvassed among various groups of respondents namely, the

persons working in organised sector, Unorganised and Informal sector and the Unemployed youth and Students. Hence the data has been classified and tabulated according to the respondents' profession/activity.

In view of declining carona cases the Home Ministry issued guidelines for reopening economic and other activities after the fourth period of unlock on May 31st. By planned manner Government released guidelines from June 1st 2020 to October 2020. At the time of organising the unlock 5.0 guidelines are released. The guidelines highlight that Cinema Halls and Multiplexes allowed with 50 % capacity. States can allow social, cultural and religious gatherings attended by more than 100 people. In this context an attempt is made in this study to analyse the knowledge of respondents on the guidelines issued by the government during the lockdown and unlocking process. The responses of respondents reveal that 95.37 per cent of them have gone through the respective guidelines issued during the unlock and locking process. Among various categories of respondents, more number of students has gone through the guidelines followed by organised , unorganised and Others.

In its battle against carona virus, India is working on war footing to contain the spread. As the carona virus continues to rise, the Government of India has come up with innovative solution. Arogyasethu mobile application is designed and launched by the Government for tracing carona positive cases. The user location is tracked if they are at high risk geographical region or not. It is for the good cause of public health and safety. It can monitor the spread of virus. The app is helpful to the Government in assessing and stopping the spread of virus and taking timely steps to ensure isolation if required. The app is powered by blue tooth technology and artificial intelligence. An attempt is made in this study to understand that how many respondents are aware of this app and downloaded to stop the spread of virus. Data provided inTable-3 reveals that 82 % of the respondents have downloaded the application and aware about the prominence of Arogyasethu. Among them a significant per cent of students i.e. 43 per cent are in the1st place followed by organised sector with 34 per cent and organised sector workers with 15% of unorganised sector workers and 8% of others respectively.

To control the pandemic the Andhra Pradesh state government used measures including early screening, vigilance surveillance, tracing, testing, isolation and digital interventions and strengthening the health care system. In this context an attempt is made to obtain the opinion of sample respondents on the effective action of the state on Tracing, Testing and Treatment. The statistics reveal that 65 per cent of them are satisfied with the performance of state government for the initiatives taken towards tracing, testing and treatment of infected persons. Among various categories of respondents students are more satisfied for the effective action of the state in controlling the pandemic. However, 27 per cent of respondents opined that the government is moderately effective in this context while the 8% expressed their dissatisfaction on the action of controlling the spread of disease.

The Union Government has taken some key steps to fight the deadly virus. The government took proactive measures to control its spread in the county. It conducted health screenings and mandatorily quarantined incoming International travellers and also conclusively suspended all visas, except for diplomats and employment, till April 15. All cross-nation

orders were sealed, and railway operations were suspended. Further, all schools, gyms, malls, lubs, hotels, community halls, etc., were shut. But due to the increased risk of spread of virus, n March 24, the Prime Minister announced a complete 21-day lockdown for the entire nation, anning people to move out of their houses. This act, thus, severely restricted the community pread of the virus. However, the downside is that the lockdown is expected to shave off more ıan Rs.10 lakh crores from the Indian economy. Later, in order to curb the growing panic and to istribute viable information, the government provides authentic information on the virus, its pread, preventions, guidelines, helpline numbers, registered cases, death tool, etc. on the Ministry of Health's official website.

However, in the light of the precautionary steps initiated by the government to fight a eadly virus an attempt is made to record the awareness on the steps taken by the Union and tate Governments during this period. The results depicts that 94.53 per cent of the sample espondents are aware of various precautionary steps, informative steps, medical steps and inancial steps introduced by the government. Among various categories of respondents all rganised sector participants are aware of them followed by Students, unorganised sector vorkers and others in the sample survey. The data pertaining to the level of satisfaction of espondents on the given activities to control pandemic reveal that 64 per cent of them are fully atisfied with the measures contemplated by the State, while another 36 per cent are moderately atisfied. Among the respondents the students with 34 per cent and organised sector workers with 28 per cent are more satisfied followed by 28 per cent of unorganised sector workers and 10 per cent of others are moderately satisfied with the activities done by the Sate.

Since the virus has come from outside sovereign borders, it has become vital to check ports of entry and exit through air, land, and sea. In federal countries like India, uniformity in response, both preventive and curative, is crucial. The regulation of local problems is vested in he States and the residue especially those which tend to maintain the economic, industrial and commercial unity of the country are left to the Union. Similarly the Centre has to announced ıuge financial packages to mitigate the downward spiralling economic situation arising from the lockdown extension. States also needed central funding to meet the unexpected financial burden o their exchequers. The pandemic also has serious security implications in the form of civil unrest due to shortage of essentials and the resultant panic, inequality, unemployment, and other social distresses. So given the Covid -19's multi-dimensional characteristics, the centre's predominant role is given. At the same time, centre-state consultations and decision-making based on consensus can play a very significant role in contributing to effective management of the crisis. Given the environment on coordination between Union and States in managing the Covid -19, an attempt is made to elicit information on the opinion of sample respondents on the coordination between them. It is noticed that 59.63 per cent of respondents expressed that there is good coordination between Centre and States, while 30.12 per cent of them opined limited coordination. Only 10.25 per cent of the respondents expressed that there is no coordination between them. Out of the total respondents who expressed good coordination, is Students and organised sector employees followed by unorganised sector workers and others in the survey.

Apart from testing strategy various strategies namely containment strategy; public health strategies such as door to door service for ration card holders, setup of special shelter centres

extended to the public during the pandemic period. The frontline workers of administration including salaried Government departmental officials in Revenue, Medical and Health, police Municipal administration and gram panchayats and also the hired or contractual or outsourced manpower are actively involved during the pandemic period. The other category workers are the health extension and ASHA (Accredited Social Health Activists) workers, sanitary inspectors solid and liquid waste cleaning staff of local bodies, anganwadi workers, agriculture assistants ward volunteers, ward welfare staff is actively involved to assist public during pandemic period In the light of this an attempt is made in the survey to study the functioning of bureaucracy to maintain human relations with the public. The distribution of respondents on their opinion in functioning bureaucracy with regard to the current pandemic indicate that 55.40 per cent expressed that the bureaucracy has certainly functioned well to maintain the cordial human relations in the state at the time of crisis while 32.60 per cent opined that they have extended their support only to limited extent. It is 12 per cent of the respondents who reported that the government officials are not discharged their duties up to the expectations of the public. Also noticed very clearly about the committed service extended by the Medical staff, Health workers sanitary workers, Asha workers, Ward volunteers, Village Assistants, Police department Revenue staff and Municipal Administration Departments.

In this context an attempt is made to obtain the opinion of respondents towards obliging and following the guidelines and directions of Union Government by the State Government The results emphasises that 47.8 per cent of respondents observed that the State Government have followed the directions and guidelines of Union only to a limited extent. Another 45.2 per cent remarked that the States have followed the instructions in Toto. But 7 per cent believed that the states have extended their services over and above the expectations of public.

The Government of India and Reserve Bank of India have came out with a stimulus and a number of relief measures to protect the economy from the adverse impact of the ongoing Covid-19 crisis. In this context Modi Government released 06 Covid-19 measures for the benefit of the economy in terms of (a) Loan Moratorium Extension, (b) Relaxation on income tax returns compliance matters, (c) Reduction in tax deduction at source rate by 25% for non salaried tax payers for march 31,2021 and percentage contribution to Employees Provident Fund (d)PMRY deadline extension; and (e) Repo rate reduction by the RBI, (f) PMVVY Dea extension. In addition to the above relief measures the supply of rice and cash transfer to BPL families was extended. In continuation to above, despite the financial challenges, A Government has spent above 1,330 crore on Covid 19 assistance to 1.33 crore white ration card holders in the state. In addition, it spent 1,400 crore on interest waiver to women's self-help groups. The government has also made elaborate arrangements, including food a accommodation during the lockdown, for about 70,000 migrant workers across the13 districts.

In the light of this brief review of the relief measures contemplated by the Union a State Governments an attempt is made to examine the understanding of respondents. The resu show that 40 per cent of the respondents opined that both the central and state governme provided better relief measures during the pandemic period. 32 per cent of respondents are favour of state government but the remaining has supported the central government as far as relief measures are concerned. Among the respondents who supported the both governments

unorganised and organised sector workers while many students are in favour of central government.

To meet the financial requirement of Covid19 pandemic expenditure Centre has extended financial assistance to the tune of Rs.10,947 crore to A.P. through various schemes. In order to tide over the crisis, the State Government wants the Centre to take a slew of measures to boost industry. Given the distress across the globe, the C M of Andhra Pradesh wanted the Centre to facilitate a fund to support MSMEs for liquidity needed to meet wage liabilities during the lockdown, allow a moratorium on payment of PF, ESI and gratuity; for six months, provide for a 12-month moratorium on all repayments for MSMEs, release of delayed payments and waiver of minimum power charges among others. A P also urged to increase in the threshold limit of GST compliance eligibility to an annual turnover of 100 lakh. Also sought several supportive measures for the textiles, auto components, pharmacy, metals and mining and food processing sectors. Besides a stimulus package also urged with GST rates cuts. In the light of the developments with regard to the financial status of state and the centre assistance an attempt is made to examine the level of satisfaction of sample respondents with the central government financial assistance extended to state during this crisis period. It is observed that 46.78 per cent of them have expressed their satisfaction on financial transfers to state and another 41.35 per cent are moderately satisfied. However, the remaining 11.87 per cent are not satisfied with the financial help of union government during this ongoing pandemic crisis. Among the occupational categories of respondents the Student community with 41 per cent expressed more satisfaction followed by unorganised sector workers, organised sector workers and others respectively.

The Covid-19 outbreak has brought the globalised world to a standstill. India's economy has taken a massive financial hit during the lockdown imposed to prevent the spread of the corona virus. This was aggravated by the vulnerability. India has seen both on the economic front and on the borders. In this situation the Central government decided to take strong measures to revive the economy via its flagship program called the "Atmanirbhar Bharat Abhiyan", which translates to "Self-reliant India Mission". The idea, apparently, was not to cut off imports drastically, but rather to introspect, evolve and uplift the industries here at home and make Indian goods popular amongst Indians again. As a step towards Atmanirbhar Bharat, on May 12, a special package was introduced by the prime minister to revive and protect the economy that has suffered a major setback due the pandemic.

The Atmanirbhar Bharat Abhiyan was aimed firstly at providing financial support to the most vulnerable classes of society such as daily-wage earners and secondly, at reviving cottage industries, MSMEs and local industries among others by laying emphasis on land, labour, liquidity and laws. Under the Abhiyan, a comprehensive economic package of Rs 20 lakh crore (approximately 10% of India's GDP) was announced. The beauty of this Mission is that it concentrates on the revival of every sphere from demand and supply to manufacturing to bring the Indian economy back on track by focusing on the five "pillars", namely economy, infrastructure, technology-driven systems, vibrant demography and demand. In this connection an attempt is made to examine the opinion of sample respondents that Atma Nirbhar Bhiyhan will improve the living conditions of masses in the country. The

ıodalities of the lockdown demanded the participation of these states when the lockdown ecision was announcement on 24th March, 2020.

This process was also characteristically top-down, and the series of changes introduced s an afterthought was due to the pleas made by the states. Health being the most important state ıbject, elementary compliance to federal principles would have meant the decisive participation f states in devising the strategy to deal with the pandemic. Ideally, there should have been an ll-party meeting as well as a meeting with all chief ministers of states before heading towards a ɔckdown. The central government led by the Prime Minister seems to have avoided the lapses ıat were evident in the lockdown decision. The central government did make some efforts to pen up the channels of discussion and deliberation with the opposition leaders. Hence, a crisis f such proportions can only be tackled by joint efforts of all political parties as well as all the tate governments across party lines.

However, the centre and the ruling party would do well to listen to the opposition parties. hen opposition parties have continued to make constructive suggestions, despite these not being aid heed to. Ironically, the Covid-19 crisis has provided the states an opportunity to ontinuously remain just about the concerns of public health, in particular, and social health of he society, in general. Even though the Union government has taken unilateral decision to ntroduce lockdown the state governments have followed and implemented the directions of ınion government. Later Prime Minister periodically conducted meeting with Chief Ministers of state governments and tried to seek their cooperation in controlling covid-19. Ignoring the proven politics all state governments have coordinated and cooperated with the union government during the crisis period. Hence it can be undoubtedly concluded that, once again it is proved that the cooperative federalism is possible and essential at the times of emergencies.

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ధ్యానయోగం

డా. యల్లాప్రగడ మల్లికార్జునరావు

భారతీయ సనాతన సంప్రదాయంలో ధ్యానం అనే ప్రక్రియకు విశేష స్థానముంది. శ్రీకృష్ణుడు కూడా తన నిత్యజీవితంలో పరబ్రహ్మోపాసన పూర్వకంగా ధ్యానం చేసినట్లు మహాభారతం పేర్కొంది. జ్ఞానసముపార్జనకు ధ్యానం రహదారిలాంటిదని యోగశాస్త్రంలో చెప్పారు.

ధ్యానం అనే పదంలోనే దానితో సమకూరే ఫలితమంతా కనిపిస్తుంది. ధీ+ యానం అనేది ధ్యానరూప సాధన. ధీ అంటే సూక్ష్మశరీర సముదాయం. యానం అంటే ప్రయాణం. మొత్తంమీద ధ్యానం అంటే సూక్ష్మశరీరాది సముదాయంతో చేసే ప్రయాణం అని అర్థం వస్తుంది. ఇది కాకుండా ధ్యానం అనే పదానికి మరో వ్యుత్పత్తిని కూడా నిఘంటువులు చూపిస్తున్నాయి. 'ధ్యై' అనే సంస్కృత మూలపదం నుంచి ధ్యానం పుట్టింది. ధ్యానించడమంటే తీవ్రంగా నిశ్చలమైన మనఃస్థితిలో ఒక విషయాన్ని గురించి ఆలోచించడం అనే అర్థాన్ని పండితులు చెబుతున్నారు.

విష్ణు సహస్రనామాల వంటి అత్యంత ప్రాచుర్యం పొందిన సహస్రనామాలు, కవచాలు, స్తోత్రాల వంటివి పారాయణ చేసేటప్పుడు విధిగా ఆయా మంత్ర లేదా స్తోత్ర అధిదేవతను ధ్యానం చేసిన తరువాతనే మిగతా పారాయణ అంతా జరుగుతుంది. ధ్యానముద్రలో ఉండి తపస్సు చేసే బ్రహ్మవిష్ణు మహేశ్వరాదుల రూపాలతో పాటు ఇతరదేవతల శిలావిగ్రహాలు, చిత్రపటాలు మనం చూస్తూనే ఉంటాం.

ధ్యానం అనగానే పద్మాసనం వేసుకుని కళ్లుమూసుకుని కూర్చునే రూపాలు అందరికీ పరిచయమే. కేవలం అలా కూర్చుంటే సరిపోతుందా? ఇంకా ఏమైనా చెయ్యాలా అనే ప్రశ్నకు సమాధానం భగవద్గీతలో చాలాచోట్ల కనిపిస్తుంది.

సర్వద్వారాణి సంయమ్య మనో హృది నిరుధ్య చ
మూర్ధ్న్యాధాయాత్మనః ప్రాణమాస్థితో
యోగధారణామ్

- 8వ అధ్యాయం, 12వ శ్లోకం

సర్వేంద్రియాలనూ నిగ్రహించి మనస్సును హృదయంలోనే స్థిరంగా నిలపాలి. అలా వశమైన మనస్సు ద్వారా ప్రాణాలను శిరస్సున మూర్ధస్థానమైన సహస్రారంలో స్థిరపరచాలి. అప్పుడు పరమాత్మ ధ్యానం చేయాలి. ఇది యోగసాధనకు తగిన ప్రయత్నం.

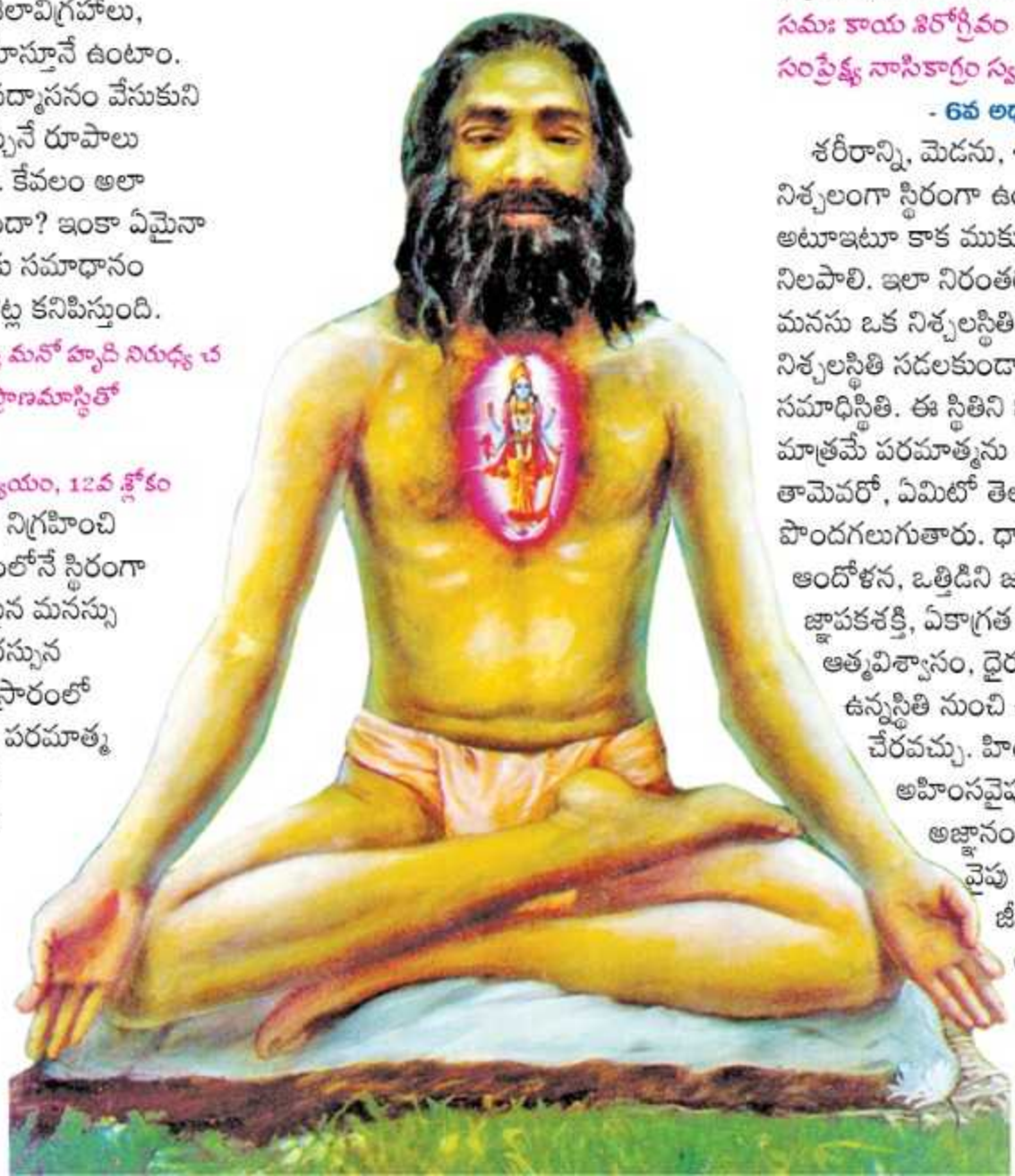
ధ్యానం ద్వారా సాధించేది ఏమిటి? అనే మరో ప్రశ్న. యోగసాధకులు ధ్యానం ద్వారా తమలోకి తాము చూసుకొని, పరమాత్మ దర్శనం పొందుతారు. తామెవరో తెలుసుకుంటారు. సాధారణులకు ధ్యాన ప్రక్రియ ద్వారా శారీరక, మానసిక ఒత్తిడులు, ఇబ్బందులను తొలగించుకుని మేలు పొందుతారు.

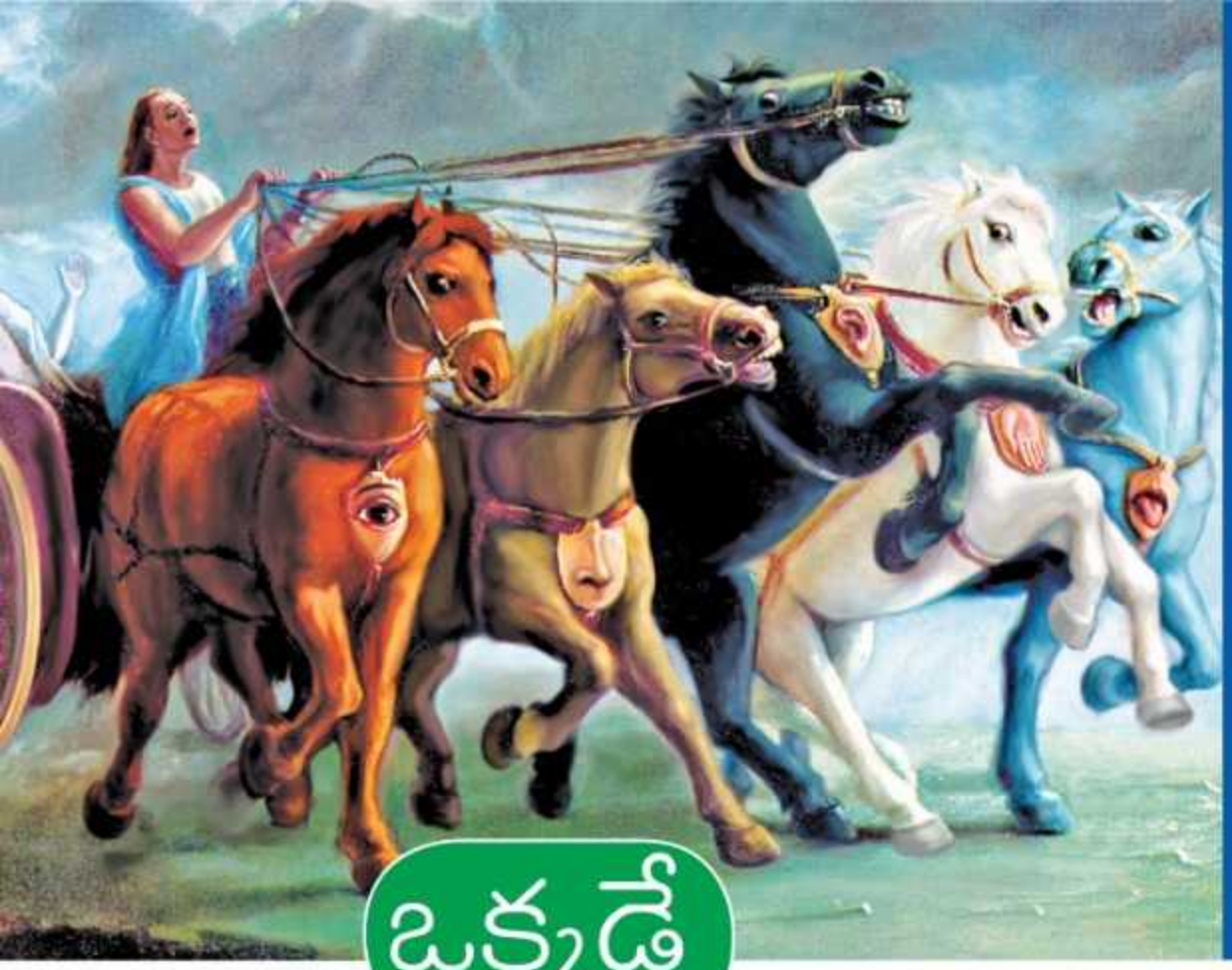
గీతలోని ఆరో అధ్యాయంలో పదోశ్లోకం నుంచి ఇరవయ్యో శ్లోకం వరకూ ధ్యానం ఎలా చేయాలి? అనే ప్రశ్నకు మరింత వివరణ లభిస్తోంది. ముందుగా శరీర ఇంద్రియాలను, మనస్సును స్వాధీన పరుచుకోవాలి. ఆశ, భోగాసక్తిలాంటి వాటిని విడిచిపెట్టాలి. ఎలాంటి అవరోధాలకు అవకాశంలేని ఏకాంత ప్రదేశంలో కూర్చుని ధ్యానాన్ని ప్రారంభించాలి. ఆత్మను నిరంతరం పరమాత్మమీదనే లగ్నం చేయాలి. ధ్యానానికి కూర్చునే ముందు కొన్ని జాగ్రత్తలను తీసుకోవడం అవసరం. పరిశుభ్రమైన ఏకాంత ప్రదేశాన్ని ఎంచుకోవాలి. దర్భాసనం, దానిపైన వస్త్రంలాంటివి పరిచి ఆసనాన్ని సిద్ధం చేసుకోవాలి. అలాంటి ఆసనంపైన కూర్చుని ఇంద్రియాలను, మనసును నిగ్రహించి ఏకాగ్రతతో అంతఃకరణ శుద్ధితో ధ్యానసాధనకు ఉపక్రమించాలి.

సమం కాయ శిరోగ్రీవం ధారయన్నచలం స్థిరః
సంప్రేక్ష్య నాసికాగ్రం స్వందిశశ్చానవలోకయన్

- 6వ అధ్యాయం, 13వ శ్లోకం

శరీరాన్ని, మెడను, శిరస్సును నిటారుగా, నిశ్చలంగా స్థిరంగా ఉంచాలి. చూపులను అటూఇటూ కాక ముక్కుకొన మీదనే నిలపాలి. ఇలా నిరంతరం చేయగలిగితే మనసు ఒక నిశ్చలస్థితికి వస్తుంది. ఆ నిశ్చలస్థితి సడలకుండా ఉండటమే సమాధిస్థితి. ఈ స్థితిని పొందినవారు మాత్రమే పరమాత్మను చూడగలుగుతారు. తామెవరో, ఏమిటో తెలుసుకోగలిగే జ్ఞానాన్ని పొందగలుగుతారు. ధ్యానం ద్వారా మానసిక ఆందోళన, ఒత్తిడిని జయించవచ్చు. జ్ఞాపకశక్తి, ఏకాగ్రత పెరుగుతాయి. ఆత్మవిశ్వాసం, ధైర్యం కలుగుతాయి. ఉన్నస్థితి నుంచి ఉన్నతస్థితికి చేరవచ్చు. హింస నుంచి అహింసవైపు దృష్టి మరలుతుంది. అజ్ఞానం నుంచి ఆత్మజ్ఞానం వైపు నడవాలంటే... జీవితం మీద సరైన అవగాహన కలగాలంటే ధ్యానమే మంచి సాధనం.





ఒక్కడే యోధుడు

మనిషి జీవితం ఓ యుద్ధరంగం. ఆరుగురు శత్రువులతో నిరంతరం యుద్ధం చేస్తూ గెలుపొందుతూ ఉండడమే జీవితం. ఒక్కడుగా శత్రువులను ఎదుర్కొంటూ ముందుకుపోవాలే కానీ మడమ తిప్పకూడదు. అలా పోరాడే వ్యక్తికే ధర్మవిజయం చేకూరుతుంది. ధర్మవిజయం కావాలంటే ముందుగా ఆ వ్యక్తిలో ఉండాల్సింది ఆత్మవిశ్వాసమనే ఓ నైపుణ్యం.ఈ ఆత్మవిశ్వాసమే ధర్మాయుధానికి పదునైన అంచుకూడా.

డా. యల్లాప్రగడ మల్లికార్జునరావు

అరిషడ్వర్గాలనే ఆరుగురే మనలోని నిజమైన శత్రువులు. ఇవి మనలోపలే దాగివుంటాయి. కామ, క్రోధ, లోభ, మోహ, మద, మాత్సర్యాలనే ఈ ఆరు శత్రువులు ఎప్పుడో ఒకప్పుడు మాత్రమే కాదు... అవకాశం దొరికినప్పుడల్లా మనిషిని, అతడి జీవనాధారమైన మానవత్వాన్ని దెబ్బతీయడానికి ప్రయత్నం చేస్తూ ఉంటాయి. వాటిని ఎదుర్కోవడానికి ఇంకెవరి సహాయమూ అందుబాటులో ఉండదు. ఒకవేళ యుద్ధం చేయకుండా స్తబ్దంగా ఉందామన్నా, వెనుదిరిగి పారిపోదామన్నా కుదరనే కుదరదు. అందుకే ఎవరికి వారు ఒక్కరుగా యోధుడుగా మారి వెన్నుచూపని వీరుడుగా శత్రుసంహారం చేసి విజయాన్ని చేజిక్కించుకోవాలి.

వీరే మన శత్రువులు

అరిషడ్వర్గంలోని మొదటి శత్రువు కామం. కామమంటే అదేదో కేవలం దేహపరమైనది మాత్రమే కాదు. ఎంత సంపాదించినా ఇంకా ఇంకా సంపాదించాలని అనిపించడం కూడా కామమే. ఈ సంపాదనకు అంతమంటూ ఉండదు. కామం యుద్ధానికి వస్తూవస్తూ తన ప్రియమిత్రుడైన ఆశను తోడు తెచ్చుకుంటుంది. ఒక్కసారి ఆశ అనే పాశానికి చిక్కుకున్న మనిషి ప్రపంచంలోని సప్తద్వీపాల పర్యంతం ఉన్న భూమండలాన్ని సంపాదించుకున్నా ఇంకా ఏదో కావాలి, మరేదో సొంతమవ్వాలి అనే తపనతోనే ఉంటాడు. ఈ ఆశ అనేది ఒక పొడవాటి అంతం లేని తాడు లాంటిది. ముందుగా ఆ ఆశను ఛేదించి కామాన్ని జయించగలిగితే విధి నిర్వహణలో, ఉద్యోగం చేసేచోట లంచాలు పట్టడమనే దుర్గుణం సమూలంగా నాశనమవుతుంది.

రెండో శత్రువు క్రోధం. దీనిలక్షణం ఎదుటివాడిని శిక్షించడం. తన పనికి అడ్డొచ్చాడని భావించినవాడిని అంతం చేయాలనుకోవడం అత్యంత హీనమైన, ప్రమాదకరమైన శత్రువు క్రోధమే. క్రోధం ఆవహించిన మనిషి కన్నకొడుకు జన్మనిచ్చిన తల్లిదండ్రి, అన్నంపెట్టిన చెయ్యి అనే విచక్షణను కోల్పోయి తన కోరిక తీరడానికి అడ్డుపడిన వ్యక్తిని నాశనం చేసే చిత్తవృత్తితో ఉంటాడు.

మూడో శత్రువు లోభం. లోభానికి గురైన వ్యక్తి తాను అశాంతిగా ఉండడమే కాకుండా, తన చుట్టూ ఉన్న సమాజాన్ని కూడా అశాంతిపాలు చేస్తాడు. తనదగ్గరున్నది ఏదీ ఇతరులకు దక్కకూడదనే ఒక మొండి పట్టుదలను అలవాటు చేసుకుంటాడు. తన దగ్గరున్నదాన్ని తాను అనుభవించక, ఇతరులకు ఇవ్వక జీవితాన్ని, కాలాన్ని వృధా చేసుకుంటాడు.

నాలుగో శత్రువు పేరు మోహం. తనవారు తనది, తాను అనే ఓ స్వార్థ లక్షణమే మోహం. ఈ శత్రువు చేతచిక్కితే తన భార్య, తన బిడ్డలు, తన సంపాదన అనే ఆలోచన తప్ప ఎదుటివాడికి ప్రాణం పోతున్నా గుక్కెడు మంచినీళ్లు కూడా ఇవ్వాలనిపించదు. చివరకు తనవారనుకున్నవారే, తనది అని అనుకున్నదే దూరమయ్యే సమయమొచ్చినప్పుడు పడే వేదన మరణవేదనే అవుతుంది. అందరూ మనవాళ్లే. అంతా బాగుండాలి అనే ఆలోచన మోహం ఆవరించిన వ్యక్తికి రానేరాదు.

ఇక అయిదో శత్రువు మదం. ఇది గర్వం వల్ల వస్తుంది. గర్వం మనసును అంధకారంలోకి నెడుతుంది. తాను గొప్పవారింట పుట్టానని, తనకు విద్య, సంపదలాంటివి ఎంతో ఎక్కువగా ఉన్నాయని అనిపించడమే మదం అనే శత్రువు లక్షణం. ఒక్కసారి ఈ మదం ఆవహిస్తే ఇక ఆ మనిషి మానవత్వాన్ని

కోల్పోతాడు. ఎదురుగా ఉన్న వారు కూడా తనలాంటి వారేనని వారికీ మనోభావాలుంటాయని, తాననవసరంగా వారిని కఠినంగా మాట్లాడితే బాధపడతారన్న జ్ఞానం నశిస్తుంది. ఆ జ్ఞానహీనస్థితిలో ఆవహించిన మనిషి మృతుడితో సమానమవుతాడు.

ఆరో శత్రువు పేరు మాత్సర్యం. ఈ శత్రువుకు లొంగితే శారీరక, మానసిక బాధల రూపంలో అపజయాన్ని రుచి చూడాల్సి వస్తుంది. తనకంటే పిసరంత ఎవరు ఎక్కువగా కనిపించినా ఓర్వలేని ఒక చుప్పనాతితనం మాత్సర్యానికున్న ప్రధాన లక్షణం. ఒక్కసారి మాత్సర్యానిది పైచేయి అయితే తన, మన అనే తేడా కనిపించదు. వాళ్లను చూసి కుళ్లుకోవడం దాంతో ముందుగా మానసికమైన రుగ్మతలపాలు కావడం ఆ తర్వాత శారీరకంగా అనారోగ్యంపాలు కావడం జరుగుతాయి. మాత్సర్యం కమ్మినప్పుడు ఎదుటివారిని నోటికొచ్చినట్లు తిట్టడం, ఆధారాల్లేని నిందలను మోపటం అలవాటవుతుంది. ఇదొకప్పుడు కాకపోయినా, మరొకప్పుడైనా పూర్తిస్థాయి ప్రమాదాన్నే తెచ్చిపెడుతుంది. అందుకే ఎలాంటి పరిస్థితుల్లోనూ మాత్సర్యానికి లొంగకూడదు.

అరిషడ్వర్గమనే ఈ ఆరుగురు శత్రువులను జయించకపోతే ఏమవుతుందో చెప్పడానికి సమాజంలో ఎన్నెన్నో ఉదాహరణలు నిత్యం కనిపిస్తుంటాయి. చిన్నచిన్న ఉద్యోగులు సైతం లంచాలకు అలవాటుపడి కోట్లకుకోట్లు గడించాలనుకోవడమే కామం. తన అభివృద్ధికి అడ్డుపడుతున్నాడని అనుమానిస్తూ అలాంటివారిని అంతం చేయాలనే క్రూరమైన ఆలోచన రావడం క్రోధం. కడుపుకట్టుకుని కూడపెట్టి తానుతినక ఇతరులకు ఇవ్వకపోవడమే లాభం. భార్యాబిడ్డలమీద లేదా తనవారనుకున్నవారి మీద అకారణ ప్రేమను చూపిస్తూ చివరకు ఏదో ఒకనాడు వారి వియోగంతో బాధపడడమే మోహం. ప్రతి చిన్నవిషయానికి గర్వపడడం, అందరికీ తానే దిక్కని, తాను లేకపోతే ఏదీ జరగదని గర్వంతో విర్రవీగడమే మదం. పక్కనున్నవాడికి వాడి అర్హతను బట్టి మంచిజీవితం వచ్చినా ఓర్వలేనితనంతో ప్రవర్తించడమే మాత్సర్యం.

చూసి నేర్చుకోవచ్చు

అరిషడ్వర్గాలు ఒకదానితో ఒకటి పరస్పర ఆధారితమై ఉంటాయి. ఈ గుణాలలోని ఏ ఒక్కగుణానికి లొంగినా మిగిలిన అయిదు గుణాలు ఆరోగుణంతో కలిసి మూకుమ్మడి దాడి చేస్తాయి. అందుకే ఏ ఒక్కదాన్నీ దరిచేరనివ్వకూడదు.

ఆశాపాశము దాఁ గడున్ నిడుపు;
లేదంతంబు రాజేంద్ర! వా
రాశిప్రావృత మేదినీవలయ సామ్రాజ్యంబు
సేకూడియుం
గాసిం బొందిరి గాక వైన్యగయ
భూకాంతుదులు; న్నర్థ కా
మాశం బాయఁగ నేర్చిరే మును
నిజాశాంతంబులం జూచిరే – బమ్మెరపోతన

ఓ బలిచక్రవర్తీ! ఆశ అనేది పొడవైన తాడులాంటిది. ఇంతకుపూర్వం పృథు చక్రవర్తి, గయుడు లాంటి రాజులు సముద్రాల దాకా వ్యాపించిన సామ్రాజ్యాన్ని సంపాదించి పాలించారు. అర్థంపైన, కామంపైన వారు జీవితాంతం ఆశలు వదల్లేదు. వారి ఆశలు కూడా నెరవేరనూ లేదు. అందుకే కామానికి సరితోడు వచ్చే ఆశకు ఎప్పుడూ లొంగకూడదంటాడు వామనుడు.

అరిషడ్వర్గంలోని దేని బారినపడ్డా మనిషి జీవితం పతనం చెంది తీరుతుంది. ఈ విషయాన్ని కళ్లెదుట కనిపించే కొన్ని క్రిమికీటకాదులు, జంతువులు కూడా మనిషికి వివరిస్తుంటాయి. లోభగుణానికి లోనైనవాడి పరిస్థితి తేనెటీగలాగానే ఉంటుంది. తేనెటీగలు ఎంతెంతో కష్టపడి తేనెను తెచ్చి దాచుకుంటాయి. ఆ దాచుకునే లోభగుణమే ఆ తర్వాత వాటి మరణానికి కారణమవుతుంది. తేనెకోసం ఎవరో ఒకరు వచ్చి పొగపెట్టడం లాంటి పనులను చేసి తేనెటీగలను హింసిస్తారు. అందుకే తేనెటీగను ఓ ఉదాహరణగా తీసుకుని లోభగుణాన్ని విడిచిపెట్టాలి. కామం విషయంలో ఏనుగు మరో ఉదాహరణ. వేటగాడు మగఏనుగులను బంధించడం కోసం ఆడఏనుగును ప్రయోగిస్తుంటాడు. మోహగుణం తీవ్రతను తెలుసుకోవడానికి అడవిలోని లేడి ఓ ఉదాహరణగా కనిపిస్తుంది. లేడిని పట్టుకోవడం కోసం దానికి మోహాన్ని కలిగించే వేణుగానాన్ని వినిపిస్తాడు వేటగాడు. ఆ గానమోహానికి గురై లేడి వేటగాడికి చిక్కుతుంది. ఇలా ఆరుగురు శత్రువులు చూపించే ప్రభావానికి దూరంగా ఉండమని, వాటికి లొంగవద్దని తెలియచెప్పే కథలు భారత, రామాయణాది గ్రంథాల్లో ఎన్నెన్నో ఉన్నాయి.

శత్రుసంహారానికి మార్గం

ఆరుగురు శత్రువులను అంతం చేయడానికి మార్గమేమిటో భాగవతంలోని పదకొండో స్కంధంలో కనిపిస్తుంది. ఈ శత్రుసంహారానికి వైరాగ్యం అనే కత్తి ఉపయోగపడుతుంది. వైరాగ్యం అంటే అదేదో పూర్తిగా అన్నీ వదిలేసి ఏదీ పట్టనట్టు బద్ధకంగా ఓ చోట పడివుండడం కాదు. వైరాగ్యభావన అంటే అనవసరంగా కావలసినదానికన్నా మితిమీరిన ప్రేమానురాగాలను తుంచేసుకోవడం, మనసును అదుపులో ఉంచుకోవడం, చెయ్యాల్సిన పనిని మాత్రం నిక్కచ్చిగా చేసేందుకు తగినట్లుగా ప్రవర్తించడం... ఈ భావనను అలవాటు చేసుకుంటే కామక్రోధాదుల బారిన పడే ప్రమాదం ఉండదు.

ఛిద్యమానం యమైరేతైః
కృతనీడం వనస్పతిం
ఖగః స్వకేతముత్సృజ్య
క్షేమం యాతి హ్యలంపటః
- భాగవతం 11-20-15

మనిషి శరీరం ఓ వృక్షం లాంటిది. ఆ వృక్షంలో హృదయం అనే గూటిలో జీవుడు అనే పక్షి నివసిస్తుంటాడు. ఈ వృక్షాన్ని యమకింకరులు అనుక్షణం నరుకుతూ ఉంటారు. ఈ విషయాన్ని తెలుసుకుని పక్షి అనే ఆ జీవుడు భౌతిక భోగభాగ్యాల మీద ఆశను పెంచుకోకుండా తనకు ఏది క్షేమమో దానికోసం ఆలోచిస్తుండాలి. ఆ ఆలోచనే కామక్రోధాదులకు దూరంగా ఉండి అందరి శ్రేయస్సు కోసం పాటుపడే తత్త్వాన్ని అలవాటు చేస్తుంది. ఈ అలవాటు రావాలంటే మనసుకు ప్రశాంతత దక్కాలి.

శత్రువులను ఎదుర్కొనే శక్తి శాంతిలో ఉంటుంది. ఆ శాంతి దక్కాలంటే సద్గురువుల ఉపదేశాలను అనుసరిస్తుండాలి. అప్పుడు మనసుకు చంచలత్వం తగ్గుతుంది. అలాగే యోగమార్గాన్ని, ధ్యానమార్గాన్ని అనుసరించాలి. అలాచేస్తే శత్రువులను జయించడంతో పాటు తన జీవిత లక్ష్యాన్ని మనిషి చేరుకోగలుగుతాడు.

ప్రాణవాయువు

డా. యల్లాప్రగడ మల్లికార్జునరావు

సృష్టికి మూలమైన పంచభూతాల్లో వాయువు ప్రధానమైనది. విష్ణువులోని వ్యాపన లక్షణమూ, శివునిలోని వాస్యత్వమూ కూడా వాయువే. దాని ద్వారానే భగవంతుడు సృష్టి చేస్తూ, తనను తాను ఈ సృష్టిలో లీనం చేసుకుంటున్నాడు అని మన ఉపనిషత్తులు చెబుతున్నాయి. ఈ విజ్ఞానాన్నే పురాణాలు అనేక గాథలుగా విడమరిచి చెప్పాయి. ప్రాణాయామాన్ని నిర్వహించే యోగులకు, ముముక్షువులకు పరమపదాన్ని చేరుకునే మార్గాన్ని కల్పించేది వాయుదేవుడే.

వాయువు అంటే కేవలం గాలి కాదని, ఆయన దేవుడేనని... ఆయన బలం అసమానమైనదని ఋగ్వేదం వివరిస్తోంది. ఈ మాట విన్నప్పుడు ఎవరికైనా ఓ సందేహం కలుగుతుంది. మిగిలిన అందరు దేవతలకూ రూపాలున్నాయి కదా... అసలు రూపమే లేకుండా, కంటికి కనిపించకుండా ఉండే ఆ స్వామిని ఎవరు చూస్తారు? ఎలా పూజలు చేస్తారు? ఆయన నుంచి వరాలను ఎలా పొందగలరు? అని. వేద, పురాణాల ప్రకారం వాయువుకు కూడా భార్యాబిడ్డలున్నారు. ఆయనకంటూ ఓ నగరం, ఓ ప్రత్యేక వాహనం కూడా ఉన్నాయి. ఆయనకు కొన్ని జన్మలు కూడా ఉన్నాయి. ఋగ్వేదాన్ని అనుసరించి వాయువు విశ్వపురుషుడి శ్వాసనుంచి ఉద్భవించాడు. త్వష్ట ఆయనకు అల్లుడు. అలాగే వాయువు అష్టదిక్పాలకుల్లో ఒకడు. వాయవ్య దిశకు ఆయన అధిపతి. నివసించే నగరం పేరు గంధవతి.

రూపసౌందర్యం

వాయువుకి ఒక రూపం ఉందని, అది కూడా సౌందర్యవంతంగా ఉండే రూపమేనని ఋగ్వేదం పేర్కొంటోంది. పైకి నిక్కబొడుచుకున్న శిరోజాలపైన చక్కటి రత్నాలు పొదిగిన స్వర్ణకిరీటం ఆయనకు అందంగా అమరి ఉంటుంది. కుడిచేతిలో పతాకం, ఎడమ చేతిలో తాను ఎక్కి కూర్చున్న దుప్పి వాహనానికి ఉండే కళ్లెం ఉంటాయి. శరీరం ఆకుపచ్చని రంగులో అలరారుతూ ఉంటుంది. వాయుదేవుని భార్య పేరు స్వస్తి. ఈ దేవుడి అంశతోనే హనుమంతుడు, భీముడు జన్మించారు. ఈ స్వామిని ప్రసన్నం చేసుకునేందుకు మంత్రాలు కూడా ఉన్నాయి. వాయుదేవుడికి ఇలా రూపం ఉంది. అయితే ఈయన అంశ లేదా శక్తి అనేది అందరికీ కనిపించకుండా ఉండే వాయువు లేదా గాలి. వాయువు సృష్టి అంతటా వ్యాపించి ఉండి, సృష్టి చైతన్యానికి ఆధారంగానిలుస్తుంది. ఎవరికీ కనిపించకపోయినా తాను చేయాల్సిన పని చేసుకుంటూ పోతుంది.

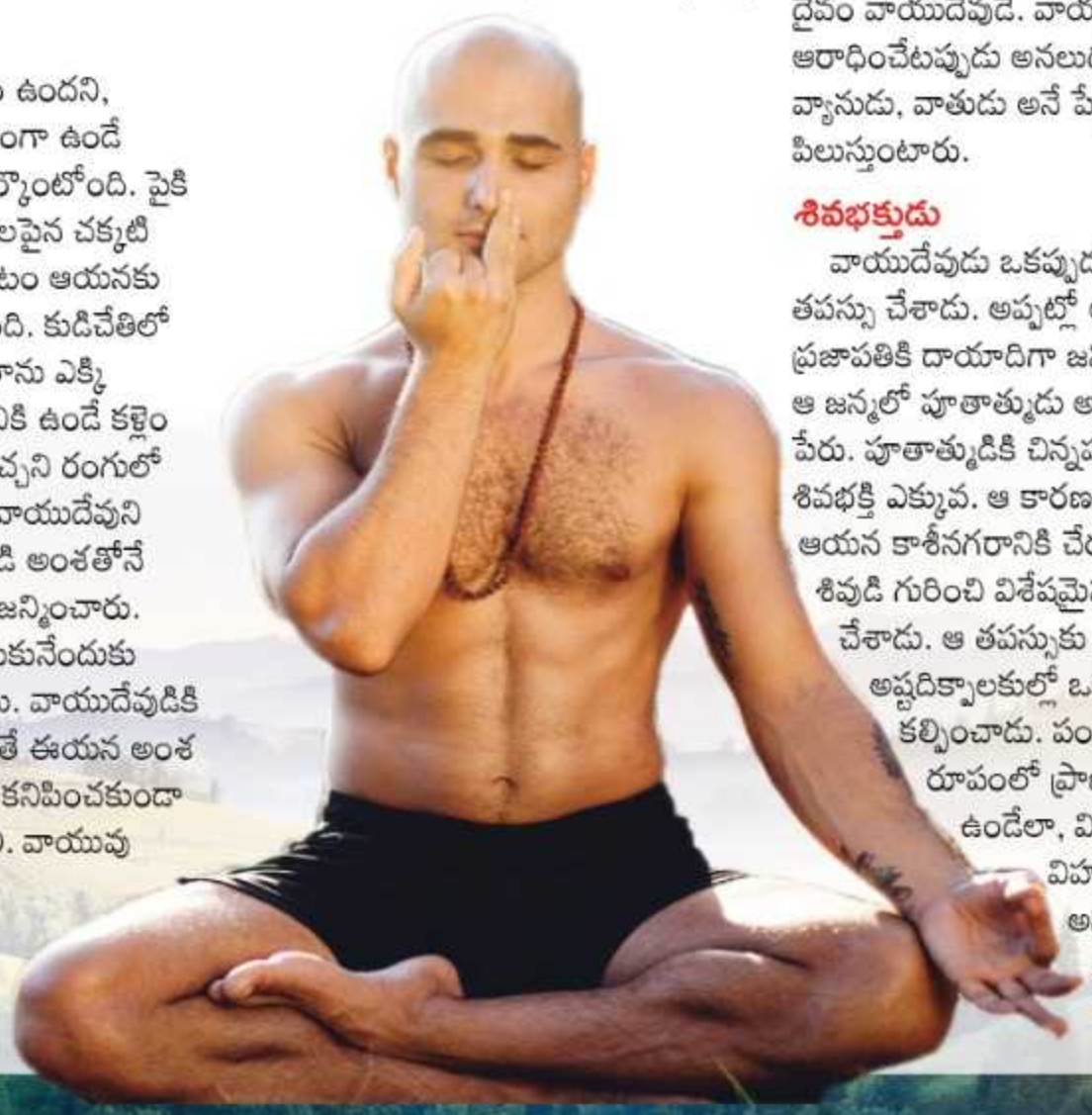
మనలో ప్రాణం

వాయువు మనలో ప్రధానంగా పదిపేర్లతో కనిపిస్తుంది. ప్రాణ, అపాన, వ్యాన, ఉదాన, సమానమనే అయిదూ మహావాయువులు లేదా పంచప్రాణాలకు ఉన్నపేర్లు. ఇవికాక నాగ, కూర్మ, కృకర, దేవదత్త, ధనంజయమనే ఉపవాయువులున్నాయి. ఇవి మాత్రమే కాకుండా వీటికి అనుబంధంగా గోగంధనం, వాసమతం, చారం, కిందులకం, ఇరింగణం, ఝంఝం, చూషకం, వాత్య అనేపేర్లతో కూడా వాయువులున్నాయి. శరీరంలో శ్వాస, త్రేన్పులాంటి పనులను నిర్వహించే విధివిధానాలను బట్టి ఆయా వాయువులకు ఆయా పేర్లు వచ్చాయి.

ఇలా చూస్తే సకల ప్రాణికోటిలోనూ ప్రాణరూపుడుగా మాత్రమే కాకుండా వివిధ పనులను నిర్వర్తిస్తూ వివిధ నామాలతో వాయుదేవుడు ఉన్నట్లు కనిపిస్తుంది. అంటే జీవిని నిరంతరం అలా అనుసరించి ఉండే దైవం వాయుదేవుడే. వాయువును దేవునిగా ఆరాధించేటప్పుడు అనలుడు, పవనుడు, వ్యానుడు, వాతుడు అనే పేర్లతో కూడా పిలుస్తుంటారు.

శివభక్తుడు

వాయుదేవుడు ఒకప్పుడు శివుడి గురించి తపస్సు చేశాడు. అప్పట్లో ఆయన కశ్యప ప్రజాపతికి దాయాదిగా జన్మించాడు. ఆ జన్మలో పూతాత్ముడు అనేది ఆయన పేరు. పూతాత్ముడికి చిన్నప్పటినుంచి శివభక్తి ఎక్కువ. ఆ కారణం చేత ఆయన కాశీనగరానికి చేరుకుని అక్కడ శివుడి గురించి విశేషమైన తపస్సు చేశాడు. ఆ తపస్సుకు శివుడు మెచ్చి, అష్టదిక్పాలకుల్లో ఒకడిగా స్థానం కల్పించాడు. పంచప్రాణాల రూపంలో ప్రాణులలో ఉండేలా, విశ్వమంతటా విహరించేలాగా అన్నింటినీ తెలుసుకునే శక్తి కలిగి



ఉండేలాగా శివుడు భూతాత్ముడికి వరాలనిచ్చి వాయువుగా ఉండమన్నాడు.

వా – యు అని అంటే చలించేది, చలనశక్తి కలిగినది అనే అర్థాలున్నాయి. ఈ అర్థానికి అనుగుణంగానే భూతాత్ముడు ఆనాటినుంచి వాయుదేవుడిగా మారి, వాయవ్యదిక్కుకు అధిపతిగా ఉంటూ, సృష్టిని తన దిక్కునుంచి కాపాడుతుండడం ప్రారంభించాడు. పంచప్రాణాల్లో మాత్రమే కాకుండా పంచభూతాలలో కూడా వాయువుకు ప్రధానస్థానం ఉంది. పంచభూతాలను దైవాలుగా భావించి, వాటికి విడివిడిగా భారతావనిలో ఆలయాలు కూడా ఉన్నాయి. పంచభూతలింగాల దేవాలయాలలో వాయులింగ దేవాలయంగా ఆంధ్రరాష్ట్రంలోని శ్రీకాళహస్తి ప్రసిద్ధి చెందింది. భూతాత్ముడు వాయవ్యదిక్పతిగా అయిన విషయం కాశీఖండంలో కనిపిస్తుంది.

ఉపనిషత్తులలో...

వాయుదేవుడికి సంబంధించిన అనేకానేక విషయాలు వేదాలు, ఉపనిషత్తులు, పురాణాలు, రామాయణ భారతాది గ్రంథాలలో బాగా కనిపిస్తాయి. వాటిలో కేనోపనిషత్తులో అగ్ని, వాయు, ఇంద్రులకు పరబ్రహ్మ పరీక్షలు పెట్టినట్లుగా ఓ కథ ఉంది. దీన్ని అనుసరించి ఇంద్రాగ్నులతో పాటుగా వాయుదేవుడు పరబ్రహ్మను దర్శించే భాగ్యాన్ని పొందినవాడిగా కనిపిస్తాడు. అలాగే వాయువు పేరుతో పురాణం ఉంది. ఈ పురాణకథలలో ఒకసారి వాయువుకు, వాసుకి అనే నాగరాజుకు ఎవరు బలవంతులనే విషయం మీద పోటీ ఏర్పడింది. ఆ పోటీలో వాసుకి హిమాలయాల్లో త్రికూట పర్వతాన్ని గట్టిగా చుట్టచుట్టుకుని కూర్చున్నాడు. పోటీని అనుసరించి వాసుకిని, ఆ పర్వతాన్ని వాయువు కదిలించాలి. వాసుకి బలం చాలా గొప్పది. వాయువు తనను కదిలించలేడన్న భావన ఆ సర్పరాజుకుండేది. కానీ పోటీకి దిగిన వాయుదేవుడు సర్పరాజు చుట్టచుట్టుకుని, కూర్చున్న పర్వత శిఖరాన్ని గట్టిగా తాకాడు. దాంతో ఆ శిఖరం ముక్కలు ముక్కలైంది. దక్షిణదిక్కున ఉన్న సముద్రంలో చెల్లాచెదరుగా పడి దీవులుగా అయింది. అలాంటివాటిలో ఒకటే లంక. ఈ లంకకే తర్వాత రావణుడు అధిపతి అయ్యాడు. ఋగ్వేదం ఒకటో మండలం ఏడో అనువాకం 112వ సూక్తంలో వాయుపుత్రుడు అగ్ని అని చెప్పే సందర్భం కనిపిస్తుంది.

పురాణగాథల్లో...

వాయువుకు సంబంధించిన కథలు మరికొన్ని కూడా ఉన్నాయి. వాయుదేవుడి అంశతో జన్మించిన ఆంజనేయుడు బాల్యంలో ఉదయిస్తున్న సూర్యుడిని చూసి ఏదో తినేందుకు పనికివచ్చే పండు అనుకుని సూర్యుడిని మింగబోయాడు. దాన్ని చూసిన ఇంద్రుడు కోపించి, తన వజ్రాయుధంతో ఆంజనేయుడిని దవడ మీద కొట్టాడు. దానికి కోపించిన వాయుదేవుడు తన శక్తి అయిన గాలిని ప్రపంచం నుంచి ఉపసంహరించాడు. ప్రాణవాయువు లేకపోవడంతో జీవులన్నీ ఇబ్బంది పడసాగాయి. అప్పుడు బ్రహ్మాది దేవతలంతా వాయువు దగ్గరకు వెళ్లి వేడుకున్నారు. అప్పుడు మళ్లీ వాయుదేవుడు తన శక్తి అయిన వాయువును ప్రపంచానికి అందించాడు. అలాగే భారతంలో కుంతీదేవి వాయుదేవుడిని ప్రార్థించి ఆయన అంశతో భీముడిని కుమారునిగా పొందింది. మరోకథ కూడా భారతదేశంలో ఇప్పుడున్న కన్యాకుబ్జం (ఉత్తర ప్రదేశ్ లోని కనౌజ్) అనే స్థలానికి సంబంధించిన స్థలపురాణంగా ప్రచారంలో ఉంది. పూర్వం కుశనాభుడు అనే రాజు కుమార్తెలు వాయుదేవుడి మాటను వినలేదు. అందుకాయన కోపించి ఆ రాజకుమార్తెలను కుబ్జలు అంటే మరుగుజ్జులుగా మారమని శపించాడు. అలా రాజకన్యల శాపంతో కుబ్జలుగా మారిన ప్రాంతం కనుక, ఆ ప్రాంతానికి కన్యాకుబ్జం అనే పేరువచ్చింది.

ప్రాణాయామ మూలసూత్రాలు

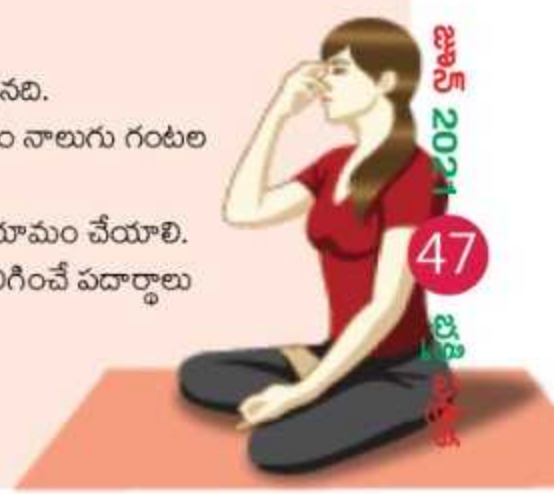
సుఖాసనంలో కూర్చోవాలి. ఎడమముక్కుతో గాలిని నెమ్మదిగా తీసుకోవాలి. ముక్కును మూసి లోపల గాలిని కుంభించాలి. కుడి ముక్కుతో లోపలి గాలిని నెమ్మదిగా బయటకు వదలాలి. ఇది మొదటి ప్రాణాయామం. దీనికి వ్యతిరేకంగా చేసేది రెండో ప్రాణాయామం. ఈ విధంగా పన్నెండు సార్లు ఎడమ, కుడి మారుస్తూ ఒక పూట చెయ్యాలి. మూడు పూటలకూ కలిపి ముప్ఫయి ఆరు సార్లు చేస్తే అది కనిష్ఠం. దానికి రెట్టింపు మధ్యమం. నూట ఎనిమిది సార్లు ఉత్తమం. దీని వలన మన శరీరంలో ఉండే ప్రాణ, అపాన, వ్యాన, ఉదాన, సమానాలనే అయిదు ప్రాణాలు ఎక్కడ ఎలా ఉండాలో అక్కడ అలా స్థిరపడతాయి. వాత, పిత్త, శ్లేష్మాలు ప్రకోపించకుండా ఆరోగ్యం చేకూరుతుంది. ప్రాణశక్తి సమగ్రంగా సాధనోన్ముఖం అవుతుంది. ఆచరణ పద్ధతుల్లో భేదాలు, ప్రత్యేకతలను బట్టి ప్రాణాయామాలు ఎనిమిది విధాలుగా చేయవచ్చు. ఒక్కొక్క దానికి ఒక విధమైన ప్రత్యేక ఫలితం ఉంటుంది. **(i)సూర్య భేదనం, (ii) ఉజాయిని, (iii) సీత్కారి, (iv) శీతలి, (v) భస్త్రిక, (vi) భ్రామరి, (vii) మూర్ఛ, (viii) ప్లావని** అనేవి ప్రధానమైనవి. భౌతిక, ఆధ్యాత్మిక ప్రయోజనాలు ఉన్న ప్రాణాయామం, అష్టాంగాలలో ఒకటిగానే కాక ప్రత్యేకంగా కూడా మిగిలిన వాటికంటే విస్తృతంగా ప్రసిద్ధి పొందింది.

నిబంధనలు

అష్టాంగాలలో ప్రాణాయామం నాలుగోది. కనుక దానికి ముందున్న యమ, నియమ, ఆసన విధానాలను వదలి సరాసరి ప్రాణాయామానికి రాకూడదు. యమంలో బ్రహ్మచర్యం, నియమంలో శౌచం పూర్తిగా శారీరక నియమాలు. వాటిని నిర్లక్ష్యం చెయ్యకుండా సంపూర్ణంగా పాటిస్తూ ప్రాణాయామానికి సిద్ధం కావాలి. వాటితో కలిపి చేస్తేనే ప్రాణాయమం సత్ఫలితాలను ఇస్తుంది. తరువాతి అంగాలైన ప్రత్యాహార ధారణ ధ్యాన సమాధులకు మార్గం సుగమం చేస్తుంది.

ప్రాణాయామం చేయాలంటే....

* ఏ వయసు వారైనా చేయవచ్చు.
* తెల్లవారుజాము సమయం శ్రేష్ఠమైనది.
* ప్రాణాయామం చేయడానికి కనీసం నాలుగు గంటల ముందు ఏమీ తినకూడదు.
* మల విసర్జన అనంతరమే ప్రాణాయామం చేయాలి.
* ప్రాణాయామం తరువాత మత్తుకలిగించే పదార్థాలు సేవించకూడదు.
* ప్రాణాయామానికి ముందుకూడా స్నానం చేయడం మంచిది.



తన నామాన్ని తలచుకుంటే చాలు... ఈ కలియుగంలో మోక్షమిస్తానని భగవానుడు వాగ్దానం చేశాడు. అయితే ఏ నామమని తలచుకోవాలి? ఆయన నామాలు అనంతాలు. రూపాలేమో వేనవేలు. ఒక్కొక్క రూపానికి, అవతారానికి ఆయనకు ఒక్కో పేరుంది. ఆయా పేర్లకు వెనుక కథలున్నాయి... అంతరార్థాలున్నాయి. ఆయా నామాల వెనుక అంతరార్థాన్ని తెలుసుకుని, సంకీర్తన చేయగలిగితే విష్ణుభక్తి సార్థకమవుతుంది. నామంలోని శక్తిని గ్రహించి ధ్యానిస్తే ఫలితాలు శీఘ్రంగా లభిస్తాయి. తొలి ఏకాదశి సందర్భంగా నారాయణ నామవైభవం...

డా. యల్లాప్రగడ మల్లికార్జునరావు

ఓం నమో నారాయణాయ

శాం తాకారం భుజగశయనం
పద్మనాభం సురేశం
విశ్వాకారం గగన సదృశం
మేఘవర్ణం శుభాంగం
లక్ష్మీకాంతం కమలనయనం
యోగిహృద్ధ్యానగమ్యం
వందే విష్ణుం భవభయహరం
సర్వలోకైకనాథం

ఇది శ్రీమహావిష్ణువు స్తుతిశ్లోకం. ఇందులోని ప్రతిపదమూ విష్ణుతత్త్వానికి అద్దం పడుతుంది. ఆ స్వామి ఎవరో, ఏమిటో అన్న విషయాన్ని మనసుకు హత్తుకునేలా చెబుతుంది. శాంతం లేనిదే ఏ జీవికీ సౌఖ్యం లేదు. అది జగత్ సత్యం. ఆ సత్యసుందరమైన శాంతం సొంతం కావాలంటే విష్ణుతత్త్వాన్ని అవగతం చేసుకోవాలి. ఆ శాంతాకారుడిని మనసు నిండా నింపుకుని ఆర్తితో కీర్తించాలి. అప్పుడు సాధ్యం కానిది, సొంతం కానిది ఏదీ ఉండదు. విష్ణువు అంటే సర్వవ్యాపకుడని అర్థం. అణువణువునా ఆయనే నిండి ఉంటాడు. అలా చూడడం చేతకాని వారికోసం ఆలయాలలో విగ్రహాలుగా, చిత్రపటాలుగా కనిపిస్తుంటాడు.

అన్నీ సహస్రాలే...

విష్ణువును తెలుసుకోవడానికి పెద్దలు సూచించిన సాధనలన్నీ సహస్రసంఖ్యలోనే ఉంటాయి. సహస్రం అనే పదానికి వెయ్యి సంఖ్య అనేది ఓ సామాన్య అర్థం. అనంతం, అసంఖ్యాకం అనేది విశేషార్థం. ఆ విశేషార్థంలోనే విష్ణువును పరమయోగులు అర్థం చేసుకుంటారు. అందుకే ఆయన వారి హృదయమందిరాలలో కొలువుతీరి ఉంటాడు. విష్ణు సహస్రనామ స్తోత్ర పారాయణను ఓ క్రమపద్ధతి ప్రకారం చేసినవారు విజయాలను సాధించగలుగుతారు. విశ్వం అంతటా తానే అయి ఉన్నవాడు.. భూతభవ్య భవత్ ప్రభువు ఆ విష్ణువు... అంటే గడిచిన కాలానికి, ప్రస్తుత కాలానికి, రాబోయే కాలానికి కూడా సర్వలోకైక నాథుడు ఆయనే. భూతం అంటే పుట్టినది అని అర్థం. అందుకే ఆ స్వామిని సర్వభూతాలను అంటే జీవులను సృష్టించి, పోషించి, భరించేవాడు అని విష్ణుసహస్రం పేర్కొంది.

విష్ణువుకు వెయ్యిపేర్లు ఉండడమే కాకుండా ఆయన సహస్రాక్షుడు, సహస్రపాదుడు అని వేదం వివరిస్తోంది. గీతలో అర్జునునికి కనిపించిన విశ్వరూపం కానీ, మహాభాగవతంలో చిన్నికృష్ణుని నోట యశోదమ్మ దర్శించిన విశ్వరూపాన్ని కానీ ఒక్కసారి మననం చేసుకుంటే చాలు ఆ స్వామి తన భక్తుల భవభయాన్ని హరిస్తాడని, శాంతంతో మోక్షాన్ని ప్రసాదిస్తాడని తెలుస్తుంది.

అనేక అవతారాలు

శ్రీమహావిష్ణువు అంటే ప్రధానంగా వైకుంఠంలో పాలకడలిలో శేషతల్పం మీద ఉండే విష్ణువు. ఆ స్వామి సందర్భానుసారంగా ధర్మరక్షణ కోసం, తన భక్తులను కాపాడడం కోసం అనేకానేక అవతారాలను ధరిస్తుంటాడు. ఈ

అవతారాల్లో కొన్ని ప్రత్యేకతలున్నాయి.

1. వాసుదేవ, 2. సంకర్షణ, 3. ప్రద్యుమ్న, 4. అనిరుద్ధ... అనే నాలుగు ప్రధానమైన శ్రీమహావిష్ణువు అవతారాలను చతుర్వ్యూహ అవతారాలంటారు. ఈ అవతారాలను అర్థం చేసుకోలేని వారికోసం విష్ణువు మరికొన్ని అవతారాలలో కూడా కనిపిస్తుంటాడు. వాటినే అర్చావతారాలంటారు. అవే దేవాలయాలలో విగ్రహాలు, ప్రతిమలు. ఆ తరువాతి అవతారాన్ని విభవావతారం అంటారు. అంటే రామ, కృష్ణ తదితర అవతారాలు. ఆ స్వామి పరబ్రహ్మ. సృష్టికి ముందుకూడా ఉన్నవాడు ఆయనే. ఈ పరబ్రహ్మ అవతార తత్త్వాన్నే సూక్ష్మావతారం అంటారు. సకల జీవులలోనూ నాథుడిగా ఉండి, ఆ జీవులను నడిపిస్తుంటాడు కనుక, అలా ఉన్న స్వామిని అంతర్యామి అంటారు. ఇన్ని విధాలుగా శ్రీమహావిష్ణువును దర్శించడానికి భక్తులకు అన్ని అవకాశాలూ ఉన్నాయి. ధర్మరక్షణ కోసం అవతరించే తనను భక్తులు తెలుసుకోవడం కోసమే ఆయన ప్రధానంగా దశావతారాలను కూడా పొందాడు.

నామవైభవం

విష్ణువు సత్యప్రియుడు. అలంకార శోభితుడు. సత్యమార్గంలో పయనిస్తూ, ఆ స్వామికి అలంకారాది సేవలు చేస్తూ జీవితాన్ని గడిపిన భక్తులను ఆయన కరుణించి మోక్షాన్ని ప్రసాదించిన సందర్భాలు కోకొల్లలుగా ఉన్నాయి. ఓం నమో నారాయణాయ, ఓం నమోవాసుదేవాయ లాంటి పరమ పవిత్ర మంత్రాలను నిరంతరం జపించి, కష్టాల నుంచి గట్టెక్కిన భక్తుల సంఖ్య అసంఖ్యాకంగా కనిపిస్తుంది. సృష్టి పాలకుడైన విష్ణువును గురించి వివరంగా చెప్పాలంటే... ఆయన గురించి అంతా తెలిసిన ఆదిశేషునికి కూడా వేయినోళ్లు, రెండువేల నాలుకలు చాలవని పెద్దలంటూ ఉంటారు.

విష్ణు తత్త్వాన్ని అర్థం చేసుకోవడమంటే విశ్వంలోని అణువణువూ దర్శించడమే అవుతుంది. అది అందరికీ సాధ్యమయ్యే పని కాదు. అందుకే తనకు ఆయా పేర్లు ఎలా వచ్చాయో... అర్జునుడికి పరమాత్మే తెలియ చెప్పాడు. మహాభారతం శాంతిపర్వంలో ఈ విశేషం కనిపిస్తుంది.

* నారం అంటే నీరు అని అర్థం. ఆయనం అంటే నిలయం అని అర్థం. నారానికి నిలయంగా ఉండేవాడు కనుక, నారాయణుడనే పేరు వచ్చింది. నీటిలో నారాయణుడు ఉంటాడనే విషయాన్ని అలా తెలుసుకోగలిగితే నీటి పవిత్రత అర్థం అవుతుంది.

* సకల జగాలలోనూ వసిస్తూ ఉంటాడు. అలాగే సకల జగత్తూ ఆయనలోనే విరాజిల్లుతూ ఉంటాడు. కనుక ఆ దేవుడికి వాసుదేవుడనే పేరు వచ్చింది.

* సృష్టి సర్వస్వం ఆయనే వ్యాపించి ఉంటాడు కనుక, విష్ణువు అనే పేరు స్థిరపడింది.

* దమము అంటే అంతరింద్రియ నిగ్రహం అనే ఉత్తమ ధర్మాన్ని హృదయంలో ధరించి ఉండడం చేత... అంతేకాకుండా భూలోకానికి, దేవలోకానికి నడుమ ఆయన తేజరిల్లుతూ ఉండడం చేత దామోదరుడని పిలిచారు.

* అన్నం, జలం, అమృతం అనేవాటిని, వాటి విశిష్టతను గమనించిన పెద్దలు వాటన్నింటినీ కలిపి పృశ్ని అని పేర్కొన్నారు. ఆ పృశ్నిని గర్భంలో అంటే తన లోపల కలిగి ఉన్నందువల్ల విష్ణువును పృశ్నిగర్భుడు అని కూడా పిలుస్తారు.

* సూర్యచంద్రుల కిరణాలు, అగ్నిజ్వాలలు ఆయనకు కేశాలు. అటువంటి విశిష్ట కేశాలు కలిగి ఉన్నవాడే కేశవుడు.

* గో శబ్దానికి భూమి అని కూడా అర్థం ఉంది. ఒకప్పుడు నీటిలో మునిగిపోయిన భూమిని పైకెత్తి రక్షించినవాడు కనుక, గోవిందుడు అనే పేరు వచ్చింది.

* పచ్చని రోమాలు ఉన్నందువల్ల శిపివిష్టుడు అని, నల్లని శరీర ఛాయతో ఉన్నందువల్ల కృష్ణుడు అని, సత్తు – అసత్తు అనే రెండింటినీ కలిగి ఉన్నందువల్ల సత్వుడు అని పిలుస్తుంటారు. ఆదిమధ్యాంతాలు లేనందువల్ల అనాది, అమధ్యుడు, అనంతుడు అని చెప్పారు. లోకరక్షణ కోసం ధర్ముడు అనేవాడికి నరనారాయణుల్లో ఒకనిగా జన్మించినవాడు కనుక ధర్మజ అనే పేరొచ్చింది. సందర్భానుసారంగా అవతార ప్రశస్తిని బట్టి శ్రీమహావిష్ణువుకు ఎన్నెన్నో పేర్లున్నాయి. ఈ పేర్లలోని అంతరార్థాన్ని తెలుసుకోగలిగితే విష్ణుతత్త్వం అవగతమవుతుంది. ఒక్కసారి ఆ తత్త్వరహస్యం, నామరుచి అనుభవంలోకి వచ్చిన భక్తులు మోక్షానికి అర్హులే!

గీతగోవిందం

ప్రళయపయోధిజలే ధృతవానసి వేదం
విహితవహిత్రచరిత్రమఖేదం
కేశవ ధృతమీనశరీర జయ జగదీశ హరే

క్షితిరతివిపులతరే తవ తిష్ఠతి పృష్ఠే
ధరణిధరణకిణచక్రగరిష్ఠే
కేశవ ధృతకచ్ఛపరూప జయ జగదీశ హరే

వసతి దశనశిఖరే ధరణీ తవ లగ్నా
శశిని కళంకకలేవ నిమగ్నా
కేశవ ధృతసూకరరూప జయ జగదీశ హరే

తవ కరకమలవరే నఖమద్భుతశృంగం
దళితహిరణ్యకశిపుతనుభృంగం
కేశవ ధృతనరహరిరూప జయ జగదీశ హరే

ఛలయసి విక్రమణే బలిమద్భుతవామన
పదనఖనీరజనితజనపావన
కేశవ ధృతవామనరూప జయ జగదీశ హరే

క్షత్రియరుధిరమయే జగదపగతపాపం
స్నపయసి పయసి శమితభవతాపం
కేశవ ధృతభృఘుపతిరూప జయ జగదీశ హరే

వితరసి దిక్షు రణే దిక్పతికమనీయం
దశముఖమౌళిబలిం రమణీయం
కేశవ ధృతరామశరీర జయ జగదీశ హరే

వహసి వపుషి విశదే వసనం జలదాభం
హలహతిభీతిమిళితయమునాభం
కేశవ ధృతహలధరరూప జయ జగదీశ హరే

నిందసి యజ్ఞవిధేరహహ శ్రుతిజాతం
సదయహృదయదర్శితపశుఘాతం
కేశవ ధృతబుద్ధశరీర జయ జగదీశ హరే

మ్లేచ్ఛనివహనిధనే కలయసి కరవాలం
ధూమకేతుమివ కిమపి కరాలం
కేశవ ధృతకల్కిశరీర జయ జగదీశ హరే

శ్రీజయదేవకవేరిదముదితముదారం
శృణు సుఖదం శుభదం భవసారం
కేశవ ధృతదశవిధరూప జయ జగదీశ హరే

ఇది జయదేవ మహాకవి రచించిన దశావతార స్తుతి రూపమైన అష్టపది. 12వ శతాబ్దినాటి జయదేవుని సాహిత్యం మధురభక్తిని చాటిచెబుతుంది. సరళమైన సంస్కృత భాషలో ఉండే జయదేవుని అష్టపదులు పండిత పామరులందరికీ ఇష్టమైనవే.

మట్టి గణపతి

వినాయక చవితి పర్వదినం అనగానే అందరికీ ముందుగా గుర్తొచ్చేది... మట్టి గణపతి బొమ్మను సేకరించుకోవడం. అయితే మట్టి గణపతినే ఎందుకు పూజించాలి? పూజానంతరం వినాయక ప్రతిమను నీటిలో నిమజ్జనం చేయడం దేనికి ? అనే ప్రశ్నలకు సమాధానం పురాణాల ద్వారా మనకు లభిస్తుంది.

- డాక్టర్ యల్లాప్రగడ మల్లికార్జున రావు

ముద్గల పురాణంలో గణేశ చతుర్థి రోజున కేవలం మట్టి గణపతిని మాత్రమే పూజించాలని ఉంది. ఎందుకంటే ఆ తిథి నాడు వచ్చే గణపతి శక్తిని ఆకర్షించే శక్తి ఒక్క మట్టికే ఉంది. భగవంతుని దేనిలోకి ఆవహన చేస్తామో, అది పవిత్రమై ఉండాలి. ఆ పవిత్రత మట్టికి ఉంది కనుకనే, వినాయక చవితి నాడు మృత్తికా గణపతి పూజను చేస్తుండటం ఆచారంగా వస్తోంది. అలా కాకుండా ఇతరపదార్థాలతో చేసినవి పవిత్రతను నిలుపుకోలేవు. దైవీ శక్తిని ఆకర్షించలేవు. అందుకే మిగతా ఏ లోహాలూ, వస్తువులూ ఏవీ కాకుండా మట్టితో చేసిన గణపతి విగ్రహాన్నే అర్చించండని పౌరాణికులు పదే పదే చెబుతుంటారు.

శివశివమూర్తివి....

లింగపురాణం ప్రకారం గణపతి విశ్వవ్యాపకత్వాన్ని పరమేశ్వరుడే ప్రకటించాడు. ఈ ప్రకృతికి పునాది అయిన మట్టినుంచి తానే వినాయకుని రూపాన్ని తయారు చేశాడు. మట్టివల్లనే సర్వజీవులకూ పోషణ లభిస్తుంది. ఇక్కడ పుట్టిన సర్వజీవులూ మట్టిలోనే లయమవుతుంటాయి. మృత్తిక పరబ్రహ్మ స్వరూపం. శివారాధనలో కూడా మృత్తికా లింగార్చనకు అత్యంత ప్రాధాన్యం ఉంది. పార్థివ లింగ పూజంటే తనకెంతో ఇష్టమని, శివుడు పార్వతికి చెప్పిన సందర్భం లింగ పురాణంలో ఉంది. పార్థివ లింగం అంటే మట్టితో చేసిన లింగం. దానికి మిగితా లోహాలతో చేసినవేవీ సాటి రావంటాడు శివుడు. పార్థివ లింగాన్ని అర్చిస్తే, కోరికలు తొందరగా నెరవేరుతాయని పలు పురాణాలు కూడా వివరిస్తున్నాయి. పార్థివ లింగాన్ని అప్పటికప్పుడు చేసి, పూజ ముగియగానే ఉద్వాసన చెప్పి, నిమజ్జనం చేయాలి. శివుడలా చెప్పడానికి కారణం మట్టికున్న పవిత్రతే. అలా పరమశివుడే మట్టి పవిత్రతను స్వయంగా చాటాడు. శివపుత్రుడైన గణపతి పూజను కూడా ఇలాగే మట్టిబొమ్మతోనే చేయాలి.

యజ్ఞంతో సమానం

యజ్ఞయాగాది క్రతువుల సమయంలో నదీస్నానం చేస్తారు. అప్పుడు కూడా నదిలోంచి మట్టిని తీసి, ఒంటికి రాసుకుని, శిరస్సున ధరించి, మృత్తికా సూక్తాలు చదివి స్నానం చేస్తారు. పవిత్రత కోసం మట్టితో స్నానమేంటి? అనే వారికి ఇక్కడ సమాధానం దొరుకుతుంది.

మృత్తికే హరమే పాపం యన్మయా దుష్కృతం కృతం
మృత్తికే బ్రహ్మదత్తాసి కాశ్యపేనాభి మంత్రితాః

ఈ శ్లోకం మట్టి విలువను, అందులోని దైవత్వాన్ని తెలియ చెపుతుంది. 'ఓ మృత్తికా! నేను చేసిన పాపాలను, దుష్కృతాలను నశింపజేయి. నిన్ను బ్రహ్మ సృష్టించాడు. కశ్యప ప్రజాపతి చేత మంత్రపూతమై పవిత్రతను సంతరించుకున్నావు.... అని మట్టినే కీర్తిస్తోంది ఈ శ్లోకం.

ఇదొక్కటి తెలిస్తే చాలు.... భూమ్మీద పుట్టి నిత్యం మనిషి చేస్తున్న అకృత్యాలూ కాలుష్యాలూ అన్నీ ఆగిపోతాయి నిద్రలేవగానే భూమాతను స్తుతిస్తూ మంచంమీదనుంచి కాలు కింద పెట్టమనేది కూడా నేలతల్లి గొప్పతనం తెలియటం కోసమే. అలాగే పర్వదినాలలో ప్రధానమైన గణేశ చతుర్థి నాడు మట్టి గణపతిని మాత్రమే పూజించమని మన పురాణాలూ ప్రత్యేకంగా బోధించటం వెనుక ఉన్న అంతరార్థం కూడా పర్యావరణ పరిరక్షణ నేపథ్యమే. ఏ పూజ చేసినా, నూతన కార్యం ప్రారంభించినా, ముందుగా పసుపు ముద్దతో గణపతిని చేసి, ఆ తర్వాత పనిని ప్రారంభిస్తుంటారు. ఒకవేళ పసుపు గణపతిని కొలిచే వీలు లేని పరిస్థితి వస్తే అప్పుడు మట్టిని తెచ్చి ముద్దగా చేసి అందులోకి గణపతి ఆవహన చేసి పూజించినా, అంతే సమానమైన ఫలితం వస్తుందని పురాణాలు వివరిస్తున్నాయి.

నీతికి నెలవు..

నీతికి ప్రభువు

జలమే జీవాధారం. జగత్తులో జీవులను పోషించేవాటిలో నీటికే ప్రథమ ప్రాధాన్యం. మబ్బుపట్టిన ఆకాశం నుంచి నీటిచుక్క నేలను చేరకపోతే ఇక్కడ జీవరాశులకు ఉనికిలేదు. వాననీటిని చెట్లు ఒడిసిపట్టి నేలలో నిక్షిప్తం చేయకపోతే, నదులు కాలువలుగా వరుణుని కరుణ మనకు పుష్కలంగా లభించకపోతే మనుగడ కష్టసాధ్యమైపోతుంది. శ్రావణ భాద్రపదాలు వర్షరుతువు. ఈ వర్షరుతువులో జలసంపదతో నేల కళకళలాడాలని కోరుకుంటూ వరుణదేవుని గురించిన విశేషాలను తెలుసుకుందాం.

డా. యల్లాప్రగడ మల్లికార్జున రావు

నెలకు మూడు వానలు నిలబెట్టి కురవాలన్నా, పాడిపంటలు నిండుగా వర్ధిల్లాలన్నా నీతి నిజాయితీలు, భూమ్మీద చక్కగా విస్తరిల్లాలన్నా అందరూ కోరి మొక్కాల్సిన దేవుడు ఒక్కడున్నాడు. ఆ స్వామియే వరుణదేవుడు. ఎవరి మాట ఎలా ఉన్నా... వరుణదేవుడి కరుణ మానవాళి మీద ఉండి తీరాల్సిందే. అలా కానప్పుడు కరవు కాటకాల కాటు తప్పదు. వరుణుడంటే కేవలం ఏదో కాస్తంత వాన కురిపించి పోయేవాడని అనుకుంటే పొరపాటే. పంచ భూతాలలోని జలానికి ఆయనే అధిపతి. అంతే కాదు నీతి నియమాల సంరక్షకుడు కూడా ఆయనే. నైతిక విలువల పతనం ఆయనకు గిట్టదు. నీతి లేని చోట ఒక్క నీటిబొట్టు కూడా దొరకనిదందుకే.

వరుణుని శక్తియుక్తులు

వరుణుడు అష్టదిక్పాలకులలో ఒకడు. పడమటి దిక్కుకు అధిపతి. వరుణ దేవుడిని వాన దేవుడు అని కూడా అంటారు. ద్వాదశాదిత్యులలో ఒకడని వేదాలు వివరిస్తున్నాయి. కశ్యప ప్రజాపతికి అదితి వలన ఆదిత్యులు జన్మించారు. వరుణుడు ఆ ఆదిత్యులలో ఒకడు. అదితి అంటే ఎల్లలు లేదా హద్దులు లేనిది అని అర్థం. వరుణదేవుడికి సృష్టిలోని జలరాశులన్నిటి మీదా అధిపత్యం ఉంది. మేఘాలను, వర్షాలను పర్యవేక్షించే అధికారం వరుణుడనే ఈ ఆదిత్యుడిదే. మహాసముద్రాలు, నదులతో పాటు ఇతర నీటి వనరులనన్నిటినీ నియంత్రిస్తుంటాడు వరుణ దేవుడు.

వరుణుడు వేద కాలంనాటి దేవతలలో ఒకడు. ఉత్తమోత్తమ వ్యక్తిత్వం ఈ స్వామి సొంతం. అంతే కాదు విశ్వానికి రాజు లాంటివాడు కూడా అని పురాణాలలో వర్ణితమైవుంది. రాజు తన రాజ్యంలోని ప్రజలందరికీ ఆదర్శప్రాయుడుగా ఉండాలి అంటూంటారు. మరి ఆ ఆదర్శాలు ఏమిటి, ఎలా ఉంటాయి అంటే... ఈ దేవుడిని చూడాల్సిందే. అపరిమితమైన జ్ఞానం, శక్తి వరుణుడి సొంతం. ప్రపంచం మొత్తాన్ని ఈ దేవుడు పర్యవేక్షిస్తుంటాడు. నైతిక విలువలకు పెట్టింది పేరులా ఉండి , ఆ విలువలను ఉల్లంఘించిన వారిని శిక్షిస్తుంటాడు.

వరుణుడు దయాసముద్రుడు. తనను శరణువేడి ప్రార్థించిన వారిని కాచి కాపాడుతాడు. వాయుదేవుడి సహకారంతో వరుణ దేవుడు వర్షం కురిపించి సస్యవృద్ధి చేసి మానవ మనుగడ సాగేలా చేస్తుంటాడు. వేద కాలం నాడు వరుణుడు ప్రధాన దేవత, ఇంద్రుడికి తన స్థానాన్ని వరుణదేవుడు ఇచ్చినందువల్ల పడమర దిక్కుకు అధి దేవతగా... మహాసముద్రాలు, ఇతర జల రాశులు, జల జంతువులకు అధిపతిగా అయ్యాడు.

ఇలా ఉంటాడు

వరుణదేవుడి వాహనం మొసలి. నాలుగు చేతులకు గానూ రెండింటిలో పాము, పాశం ఉంటాయి. అలాగే కొన్నిచోట్ల ఏడు హంసలు పూన్చిన రథమెక్కి వుంటాడు. కమలం, శబ్దం, శంఖం, రత్నాల పాత్రను నాలుగు చేతుల్లో పట్టుకుని తలపై గొడుగుతో కనిపిస్తాడు. కూర్మ వాహనుడుగా కూడా కనిపిస్తాడు. వాజసనేయ సంహిత లాంటి సంహితలు, ఋగ్వేదం, అధర్వవేదం, బృహదారణ్యకం లాంటి ఉపనిషత్తులు, వరుణ దేవుడిని గురించి బాగా వివరించి చెపుతున్నాయి.

పడమటి దిక్కున వరుణుడు నివసించే కొండ పలువిధాలైన రత్నాలకాంతులతో వెలిగే శిఖరాలతో ఉంటుంది. అదంతా బంగారుమయం. అక్కడి వృక్షాలన్నీ అన్ని ఋతువుల్లోనూ మధుర ఫలాలనిస్తుంటాయి. సిద్ధులు, గంధర్వులూ ఆ కొండ కోనల్లో స్వేచ్ఛగా విహరిస్తూ ఉంటారు. విశ్వకర్మ ఆ కొండ శిఖరాన ఒక చక్కని నగరం నిర్మించాడు. దానిపేరే విశ్వావతి. దివ్యభోగాలకు అది నెలవు. ఆ నగరంలోనే వరుణుడు ఉండేది. అక్కడ ఉండి పశ్చిమ దిశను పాలించమని బ్రహ్మ వరుణుణ్ణి నియమించాడు. ఆ విధంగా వరుణుడు లోకపాలకుడయ్యాడు.

మైత్రావరుణుల కథ

కశ్యప ప్రజాపతికి పదముగ్గురు భార్యలున్నారు. వారిలో అదితికి

పన్నెండుమంది కుమారులు. వారే ద్వాదశాదిత్యులు. వారి వల్లనే పగలూ రాత్రీ ఏర్పడుతుంటాయి. వారిలో మిత్రుడు , వరుణుడు అని ఇద్దరున్నారు. ఆ అన్నదమ్ములిద్దరూ బాగా సఖ్యంగా ఉంటూండే వారు. ఆ ఇద్దరిలో వరుణుడే పడమటి దిక్కుకు అధిపతి అయ్యాడు.

ఒకనాడు అన్నదమ్ములైన మిత్రుడు,వరుణుడు భూలోకంలో వనవిహారం కోసం కురుక్షేత్రానికి వచ్చారు. ఆ అన్నదమ్ములు అక్కడ విహరిస్తూ, ఒక చిన్న తామర కొలను దగ్గరకు వెళ్లారు. దాని పేరు పౌండరీకం. అది చక్కగా విచ్చిన కమలాలతో, ఎంతో అందంగా ఉంది. అక్కడ వారికి ఊర్వశి కనిపించింది. ఊర్వశి ఆ అన్నదమ్ముల హావభావాలు అర్థం చేసుకొని ఇద్దరినీ కవ్వించి స్వర్గానికి వెళ్లి పోయింది.

అన్నదమ్ములిద్దరూ అదృశ్యమైన అందాల రాశిని పొందేందుకు కురుక్షేత్రంలో అనువైన స్థలం చూసుకుని ఆశ్రమం ఏర్పరుచుకొని ఘోర తపస్సు చేశారు. వారి తపస్సుకు బ్రహ్మ దేవుడు మెచ్చి వారు కోరిన వరమిచ్చి అంతర్ధాన మయ్యాడు. తపసిద్ధి సాధించిన ఆనందంతో ఆ ఇద్దరూ వారి వారి నివాసాలకు వెళ్లిపోయారు.

మిత్రావరుణులకు ఊర్వశి కనిపించినప్పుడు మనస్సు కరిగి... తేజస్సు కొంత ఒక పద్మంలోను మరికొంత కొలనుగట్టున, నీటిలోను పడింది. పద్మంలో పడిన తేజస్సు వల్ల వసిష్ఠుడు పుట్టాడు. నేలపై పడిన మిత్రావరుణుల తేజస్సును ఊర్వశి ఒక కుండ లో ఉంచి వెళ్లింది. దాని నుంచి అగస్త్య మహా ముని జన్మించాడు. జలంలో పడ్డ మిత్రావరుణుల తేజస్సు వల్ల మత్స్య సంతతి వృద్ధి చెందింది.

వరుణ దేవుడిలా వాన దేవుడిగాను కాక లోక పాలకుడుగా, నైతిక విలువల రక్షకుడుగా, వసిష్ఠ, అగస్త్యులకు మైత్రావరుణులనే పేరు వచ్చేందుకు కారకుడుగా ఆర్షవాఙ్మయంలో కనిపిస్తున్నాడు.

· ఆగస్టు 15, జయంతి

అరవింద యోగి

సునితశేఖర్

ప్రపంచం పరిణామశీలమైనది. ప్రస్తుతం మనకు కనిపిస్తున్న ప్రపంచం నిన్నటిది కాదు. అలాగే నేటి ప్రపంచం భవిష్యత్తులో ప్రగతిపథంలో ఇంకా ముందుకు పయనిస్తుంది. ప్రపంచ పరిణామాన్ని భౌతికంగా, ఆధ్యాత్మికంగా పురోగమన దిశగా నడిపించడంలో మనిషి ముఖ్యపాత్ర వహిస్తాడు. భవిష్యత్తులో పూర్ణమానవుడు ఉదయిస్తాడని యోగి అరవిందులు చెప్పారు.

యోగి అరవిందులు 1872 ఆగస్టు 15న జన్మించారు. చిన్నతనంలో 14 సంవత్సరాలపాటు మాతృభూమికి దూరంగా ఇంగ్లండులో గడిపారు. విదేశాల నుంచి తిరిగి ఆయన మాతృభూమిపై అడుగుపెట్టగానే ఎక్కడలేని ప్రశాంతత, నిశ్శబ్దం వరించింది. స్వాతంత్ర్య సమరయోధునిగా, సాహితీకారునిగా, పత్రికా రచయితగా, యువశక్తి సంఘటనకారునిగా విశిష్ట వ్యక్తిత్వంతో ఆయన భారతీయుల దృష్టిని ఆకర్షించాడు. తన ఉత్తేజకరమైన ఉపన్యాసాలతో యువతను ఆకర్షించారు. బ్రిటిష్ పాలకులకు సింహస్వప్నంగా మారారు. అరవింద ఘోష్ నిజానికి ఒక భౌతికవాది. అయినప్పటికీ ఉపనిషత్తులు మొదలు కాళిదాస నాటకాల వరకు అధ్యయనం చేశారు. ఆ సంస్కృత సాహిత్యం ఆయనకు నూతన లోకాలకు తలుపులు తెరిచింది.

వందేమాతర నినాదంతో దేశం మారుమోగిపోతున్న సమయమది. రాజకీయ పరిస్థితులను అంచనా వేయడానికి బరోడా వెళ్లిన ఆయన విష్ణుభాస్కర్ లేలే అన్న యోగిని కలిశారు. ఆయన సూచనల ప్రకారంగా మూడురోజులపాటు చేసిన ధ్యానంలో అరవిందులు పొందిన నిశ్చలబ్రహ్మ స్థితి అనుభవానికి లేలే సైతం నిర్ఘాంతపోయారు. ఆ తరువాత అలీపూర్ జైలులో ఒక సంవత్సరం పాటు రాజకీయ ఖైదీగా ఉన్నారు. ఆ ఏడాదిలో లేలే చెప్పిన విధానంలో తీవ్రసాధన చేశారు. సర్వవ్యాపక పరబ్రహ్మ అనుభవాన్ని స్వంతం చేసుకున్నారు. శ్రీకృష్ణుడు ఆయనకు సాక్షాత్కరించి, అందరిలోనూ తానే కనిపించాడు. స్వామి వివేకానందులు పదిహేను రోజులపాటు కనిపించి, ఆయనతోనే గడిపి అత్యున్నత చైతన్యం గురించి సూచించారు.

నిరపరాధిగా విడుదలైన వెంటనే ఉత్తరాపర అన్నచోట ఉపన్యసిస్తూ తన యోగసాధనను గురించి వివరించారు. భారతదేశం మట్టి కాదని, దివ్యమాత అని వక్కాణించారు. భగవంతుని ఆదేశం ప్రకారం పాండిచేరి చేరుకున్నారు. అక్కడే నలభై సంవత్సరాలపాటు నిరాటంకంగా ఆయన యోగసాధన సాగింది. ఏ షరతులూ లేని సర్వసమర్పణ చేసి తన ఆధ్యాత్మిక వికాసంలో మనిషిగా తన ప్రమేయం ఏదీ లేదని గుర్తించారు. మహాయోగిగా రూపుదిద్దుకున్నారు. బ్రహ్మపదార్థపు ఆనందస్వరూపాన్ని దర్శించడమే ఈ సృష్టి ఆదర్శం. సృష్టిలోని ప్రతి ఘటన మనం గ్రహించినా, గ్రహించకపోయినా ఆ సూత్రం ప్రకారంగానే నడుస్తుంది. దీనికి తోడ్పటమే మానవజీవిత లక్ష్యం. సచ్చిదానందం ఒక్కసారిగా భూమిమీద అభివ్యక్తం కాదు. దశదశలుగా, అంచెలంచెలుగా అభివ్యక్తమవుతుంది. ఈ అభివ్యక్తీకరణ విధానాన్నే అరవిందులు ఆధ్యాత్మిక పరిణామం అన్నారు. భూమి తనను తాను రూపాంతరం చెందించుకుని స్వర్గంతో సమానం కావాలి, లేదా స్వర్గం భూమర్త్యస్థితిలోకి దిగిరావాలి... అన్నది మహాయోగి అరవిందుల యోగసందేశం.

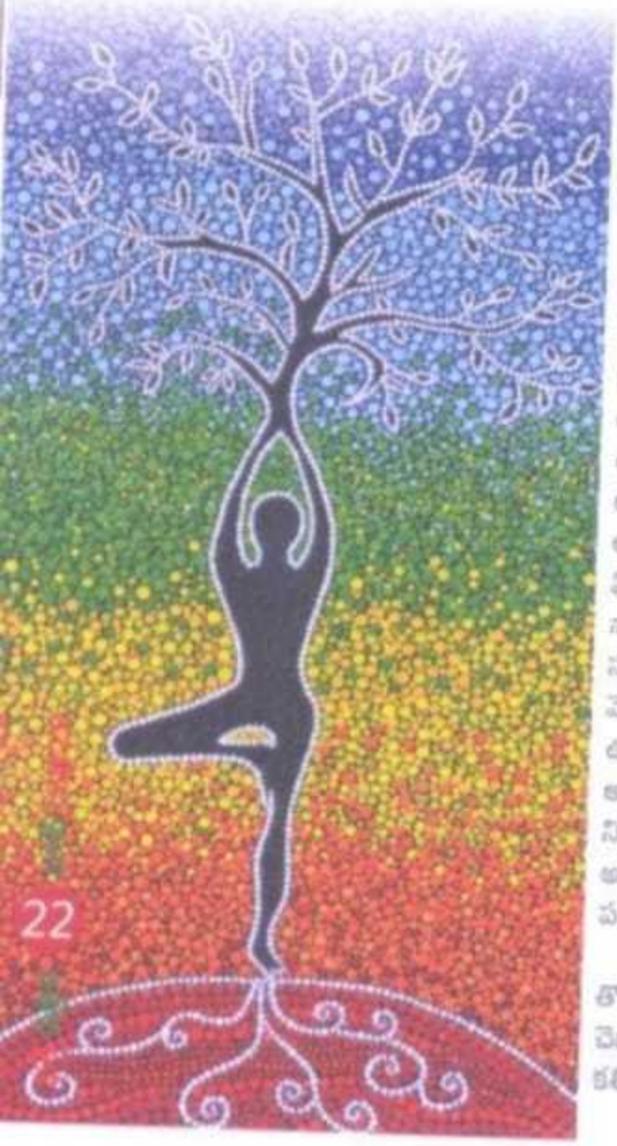
యోగసూత్రాలు

యోగమార్గాన్ని ఒక విజ్ఞానశాస్త్రంగా భారతీయులు అభివృద్ధి చేశారు. దీనికి పునాదులు అయిదువేల సంవత్సరాల క్రితం పతంజలి మహర్షి వేశాడు. అంతకుముందున్న హఠ, క్రియా, రాజయోగాది పద్ధతుల నుంచి సేకరించిన ముఖ్యాంశాలను సూత్రరూపంలోకి పతంజలి మహర్షి సమన్వయం చేశాడు. ఆ యోగసూత్రాలను అభ్యాసపూర్వకంగా అనుభూతిలోకి తెచ్చుకోవాలి.

డా. యర్లగడ్డ మల్లికార్జున రావు

ఆరోగ్యవంతమైన సమాజానికి దిశానిర్దేశం చేసిన దివ్యసూత్రాలు యోగసూత్రాలు. పతంజలి మహర్షి ఆయుర్వేద శాస్త్రం, వ్యాకరణ సూత్రాలతో పాటు యోగసూత్రాలను కూడా మానవాళికి అందించాడు. పతంజలి ఎప్పటివాడు అనే విషయంలో భిన్నాభిప్రాయాలున్నాయి. సంప్రదాయంగా మనం చెప్పుకునేది ఏమంటే... వేదవ్యాసుని కుమారుడైన శుకమహర్షికి శిష్యుడే పతంజలి అని. అయన సాక్షాత్తూ ఆదిశేషుని అవతారం. శ్రీకృష్ణుడు జీవించిన కాలానికి కొద్దిగా అటు ఇటుగా జీవించి ఉంటాడన్నది నమ్మకం. అంటే దాదాపు యిప్పటికి 5000 సంవత్సరాలకు ముందు అని అర్థమవుతుంది. అయితే పాశ్చాత్య చరిత్రకారులు ఆయనను క్రీ.పూ. 200 సంవత్సరాలకు చెందినవాడిగా భావిస్తారు.

పతంజలి యోగ సూత్రాలు మొత్తంగా 196 మాత్రమే. ఈ సూత్రాలు దాదాపు నలభై భారతీయ భాషలలోకి, రెండు భారతీయేతర భాషలలోకి తర్జుమా అయ్యాయి. అయితే పతంజలి యోగమార్గం 19వశతాబ్దికి పూర్వం కొంతకాలం మరుగున పడింది. స్వామి వివేకానంద, తదితరుల కృషి కారణంగా 19 వ శతాబ్దం చివరిలో తిరిగి వెలుగులోకొచ్చింది. అంతకుముందు భారతీయ యోగ రంగంలో భగవద్గీత, యోగవాసిష్ఠం, యోగ యజ్ఞవల్క్యం వంటి ఇతర యోగశాస్త్ర గ్రంథాల ప్రాచుర్యాన్ని వెనక్కునెట్టి పతంజలి యోగసూత్రాలు గ్రంథం నేటికాలంలో అగ్రస్థానాన్ని పొందింది.



యోగదర్శనం

భారతీయులకే కాక ప్రపంచ ప్రజలందరికీ ఆధ్యాత్మిక, యోగ విశేషాలను పరిచయం చేసిన మహత్తర గ్రంథం పతంజలి యోగసూత్రాలు. యోగ సూత్రాలు ఎనిమిది స్థాయిలుగా ఉన్నాయి. వీటినే స్థితులు అని కూడా అంటారు. ఇవి మొత్తం నూట తొంభై అయిదు సూత్రాలు. సమాధి, సాధన, విభూతి, కైవల్య పాదాలుగా ఈ గ్రంథం నాలుగు అధ్యాయాలుగా ఉంటుంది. సమాధి పాదం చిత్తవృత్తి నిరోధంతో మొదలవుతోంది. ఏభై ఒక్క సూత్రాలు ఉన్న ఈ పాదంలో సమాధి లక్షణం, అంతఃకరణ, సమాధి భేదాలు, చిత్తవృత్తి నిరోధాటంకాలు, స్థిరత్వ సాధన, అత్యుత్తమ సమాధిస్థితి వంటి విషయాలను పతంజలి మహర్షి వివరించాడు.

సమాధికి కలిగే ఆటంకాలను తొలగించుకునే మార్గాలను సాధనపాదం చెబుతుంది. ఏభై అయిదు సూత్రాలు కలిగిన సాధనపాదంలో కర్మ ప్రాధాన్యం, దుఃఖ నివారణ మార్గాలు, కారణాలు, యోగాన్ని సాధించే అష్టాంగ మార్గాలు యమ, నియమ, ఆసన, ప్రాణాయామ, ప్రత్యాహార, ధారణ, ధ్యాన, సమాధి విభాగాల్లో ప్రత్యాహారం వరకూ స్పష్టీకరించారు. మూడో విభూతి పాదం. దీనిలో ధారణ, ధ్యాన, సమాధి స్థితులను ఏభై ఆరు సూత్రాల్లో వివరించారు. కైవల్య పాదంలో ముప్పై నాలుగు సూత్రాల్లో నిర్బీజ సమాధి గురించిన వివరణ ఉంది.

మానవ శరీరంలో షట్చక్రాలు ఉంటాయని పతంజలి సిద్ధాంతీకరించాడు. మానవుడిలో వుండే ప్రాణ శక్తి కారణంగానే అతడు సజీవంగా ఉండగలుగుతున్నాడు. ఆ ప్రాణశక్తిని కొన్ని పద్ధతుల ద్వారా ప్రేరేపించటం వల్ల మానవ శరీరంలో సహజంగా శక్తి వెలువడుతుంది. ఈ వెలువడే శక్తే కుండలినీ శక్తి. అటువంటి కుండలినీ శక్తిని ప్రేరేపించడంతో మానవుడికి శారీరక ఆరోగ్యం చేకూరడమే కాక, ఆత్మజ్ఞానం కలుగుతుంది. క్రమంగా సమాధి స్థితిని సాధించిన సాధకుడు బ్రహ్మానుభూతిని పొందగలుగుతారని పతంజలి పేర్కొన్నాడు.

పతంజలి చెప్పిన మూడో స్థాయి అయిన 'ఆసనా'న్ని, దానికి ముందు చెప్పిన యమ, నియమ సూత్రాలను క్రోడీకరించి... అధునిక

కాలంలో భారతీయ, పాశ్చాత్య పండితులు ఎందరో ఎన్నో రకాలుగా యోగాభ్యాన ప్రక్రియలను, యోగాసనాలను ఒక క్రమ పద్ధతిలో అమర్చి శిక్షణ ఇస్తున్నారు. ఇదంతా ఆధునికులకు యోగశాస్త్రంలో ఉన్నత శిఖరాలను అధిరోహించేందుకు అవకాశమిస్తోంది.

అష్టాంగయోగమార్గం

పతంజలి మహర్షి బోధించిన అష్టాంగ యోగమార్గం విశిష్టమైనది. దీనిలోని ప్రతి అంశానికి యోగసాధనలో తగినంత ప్రాధాన్యం ఉంది.

1 యమం

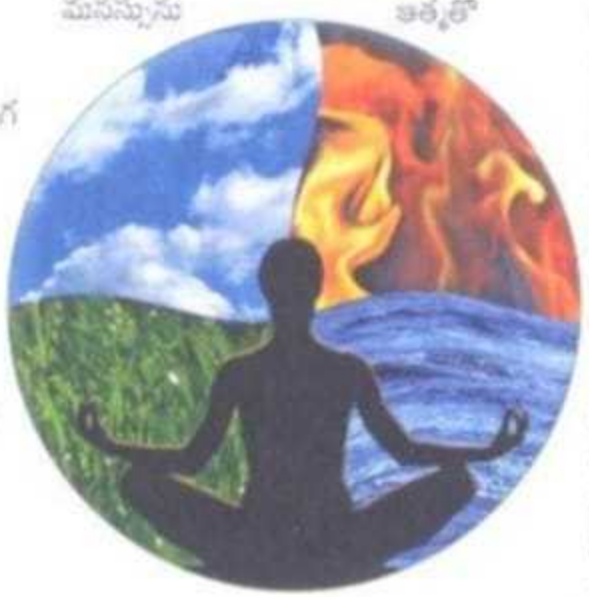
నిరంతరం చంచలంగా ఉండే మనస్సును, శరీరాన్ని ఒక నిర్దిష్ట పద్ధతిలో క్రమబద్ధీకరించే ప్రక్రియనే 'యమము' అని అంటారు. యోగసాధనలో యమం ప్రాథమికం. ముక్కు మూసుకుని కూర్చొని కొద్దిసేపు చేసేది కాదు. నిత్యకృత్యంగా జీవితాంతం దీన్ని సాధన చేస్తూనే ఉండాలి. అహింస, సత్యం, అస్తేయం, బ్రహ్మచర్యం, అపరిగ్రహం అనే అయిదింటిని అవలంబించడమే యమం. జాతి, దేశ, కాల, సమయ నిపేధాలేవీ దీనికి వర్తించవు.

2 నియమం

శరీరాన్ని, మనస్సును యోగాభ్యాసానికి సిద్ధం చేయటానికి ఆహారం, తదితర అలవాట్లలో అనుసరించాల్సిన నియమాలను ఏర్పరిచే క్రమశిక్షణతో జీవితాన్ని గడపటమే నియమం. శౌచం, సంతోషం, తపస్సు, స్వాధ్యాయము, ఈశ్వర ప్రణిధానమనే అంశాలు అయిదూ శ్రద్ధగా ఆచరించాలి. శౌచం అంటే శుచిగా శుభ్రంగా ఉండడం. దీనివల్ల ఆరోగ్యం, ఉల్లాసం, ఏకాగ్రత, ఇంద్రియనిగ్రహం, ఆత్మదర్శన యోగ్యతలు కలుగుతాయి. సంతోషంగా ఉండడం మరొక నియమం. దీనివల్ల సర్వశ్రేష్ఠ సుఖలాభం కలుగుతుంది. తపస్సు వల్ల దేహమూ, ఇంద్రియాలు శుద్ధి అవుతాయి. మమకారం నశిస్తుంది. అణిమాది సిద్ధులు కలుగుతాయి. స్వాధ్యాయం వల్ల అంటే తాను ఇష్టపడే దేవతను నిరంతరం భావించడం వల్ల ఇష్టదేవతా సంప్రయోగం కలుగుతుంది. ఈశ్వర ప్రణిధానం అంటే సర్వస్వాన్ని ఈశ్వరార్పణ చేయడం. దానివల్ల సమాధి సిద్ధి అవుతుంది. ఈ అయిదింటిని సమగ్రంగా ఆచరించడమే నియమం.

3 ఆసనం

ఇప్పుడు ప్రచారంలో ఉన్న లౌకిక మైన హలాసనం, శీర్షాసనం, పద్మాసనం లాంటి అనేకయోగాసనాలుగా ప్రచారంలోంది. కానీ నిజానికి పతంజలి చెప్పిన 'ఆసనం' అంటే మనస్సును ఇత్మతో



అనుసంధానం చేసి స్థిరంగా ఉండటం. దీన్నే 'స్థిర సుఖాసనం' అనే సూత్రంద్వారా పతంజలి చెప్పాడు. ఆసనం సుఖప్రదమైనదిగా, ఎక్కువసేపు ఆ స్థితిలో కొనసాగగలిగేదిగా ఉండాలి.

4 ప్రాణాయామం

శరీర స్పందనలన్నింటినీ క్రమబద్ధీకరించడమే ప్రాణాయామంలో జరిగే ప్రధాన విషయం. శ్వాసను గమనించడం, శ్వాసతో ధ్యానం చేయడం వంటి శ్వాసక్రియా యోగ పద్ధతులన్నీ ఈ ప్రాణాయామం విభాగంలోకి వస్తాయి. తస్మిన్ సతి శ్వాసప్రశ్వాస యోర్గతి విచ్ఛేదః అని దీని సూత్రం. నిరంతరాయంగా జరిగే ఉచ్ఛ్వాస నిశ్వాస ప్రక్రియలకు మధ్యలో ఆటంకం కలిగించడమే ప్రాణాయామం. ప్రాణం అంటే ఊపిరి. ఆయామం అంటే నియంత్రణ.

5 ప్రత్యాహారం

వెనుకకు తిప్పడం అని ప్రత్యాహారం అనేమాటకు అర్థం. ఎటుపడితే అటు పరుగెత్తే మనస్సును సన్మార్గం మార్గంలోకి మరల్చి హృదయంలో ఉండే ప్రజ్ఞతో అనుసంధానం చెయ్యడాన్నే ప్రత్యాహారం అంటారు. జ్ఞానేంద్రియాలలోకి మనస్సు ప్రవేశించడం వల్ల స్పందనలు పొందుతుంటాయి. అటువంటి స్పందనలలోకి చిత్తాన్ని పోనివ్వకుండా నిరోధించడమే ప్రత్యాహారమవుతుంది.

6 ధారణ

సర్వాంతర్యామి అయిన భగవంతుడిలో మనస్సును నిలపడమే ధారణ. దేశ బంధశ్చిత్తస్య ధారణా – చిత్తాన్ని ఒక చోట నిలిపి ఉంచడమే ధారణ. సాధారణంగా మనస్సు క్షణకాలం కూడా ఒక విషయం మీద స్థిరంగా ఉండదు. అలాటి చంచలమైన మనస్సుకు ఒక క్రమబద్ధమైన యోగాభ్యాస ప్రక్రియ ద్వారా స్థిరత్వం కలిగించి పరమాత్మలో లగ్నం చేయడమే ధారణ లక్ష్యం.

7 ధ్యానం

ధారణ వల్ల మనసు పరమాత్మ మీద లగ్నమవుతుంది. పరమాత్మ మీద లగ్నం చేసిన మనస్సుకు ఇతర ప్రాపంచిక విషయాలు గుర్తు రానంతగా భగవంతుని మీద ప్రశాంతమైన స్థితిలో నిలిచి ఉండటాన్ని 'ధ్యానస్థితి' అంటారు.

8 సమాధి

సమాధి అంటే సిద్ధించడం. ఏ లక్ష్యం కోసం సాధకుడు అష్టాంగ యోగాన్ని అవలంబించి, అనుసరించి సాధన చేశాడో, ఆ లక్ష్యాన్ని చేరుకోవటాన్నే సమాధి స్థితి అంటారు. ఏకాగ్రమైన ధ్యానమే సమాధి అవుతుందని పెద్దలు చెబుతుంటారు.

పై స్థితులలో (అధ్యాయాలు) మొదటి నాలుగు విభాగాలు కొంతమేరకు సామాన్యులకు అవగతమవుతాయి. కానీ ఆ తరువాత ఉన్న నాలుగు అధ్యాయాలు చాలామందికి అవగతం కావటం కష్టం. అవి గురు ముఖంగా నేర్చుకుంటే తప్ప తలకెక్కవు.

యోగసూత్రాలలోని అంశాలను నిత్యజీవితంలో ఆచరించి అనుభూతి చెందవలసినవే గాని, కేవలం చదవడం వలన అవగతం కాదన్నది పండితుల అభిప్రాయం. భారతీయులకే కాక ప్రపంచానికంతటికీ ఆధ్యాత్మిక, యోగ విశేషాలను పరిచయం చేసిన మహాయోగి పతంజలి మహర్షి. ఆయన ఎంతో క్లిష్టతరమైన యోగా శాస్త్రాన్ని విశ్లేషించి అందరికీ ఉపకరించే యోగ సూత్రాలుగా రచించాడు. ఆ మహర్షి ప్రసాదించిన యోగ సూత్రాల వల్ల నేడు సనాతన భారతీయ యోగశాస్త్రం ప్రపంచమంతటా విస్తరించింది.

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గురువారం ఆగస్టు 4, 2021

మా చిరునామా: మకరందం, ఈనాడు ప్రధాన కార్యాలయం, రామోజీ ఫిల్మ్‌సిటీ, హైదరాబాద్ - 501 512

జీవన తరుణోపాయ బోధిని నవయోగీశ్వర గీత

విదేహ మహారాజు గారు భక్తవర్గికి తొమ్మిదిమంది యోగీశ్వరులు బోధించిన భాగవత ధర్మ సారమే నవయోగీశ్వర గీత. దీనికి భాగవత ధర్మగీత అని పేరు కూడా ఉంది. భాగవతం మహాయోగ్యులలో మనవేద, సారమని మన్ననలు అందిన సంగతి మనకి సంపాదక తరుణోపాయం, మోక్షానికి మార్గాన్వేషణ గురించి సారమని వివరిస్తాయి. మనిషి జీవితం ఇలా మలచు దారిన్ని భయంకరంగా ముసురుంది. మోసం, దుఃఖం ఒకటాని కనిపిస్తాయి. బయటి స్థితిని చూడకుండా లోలోన ఉపాయాన్ని చెప్పమన్నప్పుడు మండుగా ఉమాయోగీశ్వర గీతగా నారదుడు కొన్ని విషయాలు చెప్పి తర్వాత నవయోగీశ్వర గీతను వివరించారు. బ్రహ్మవిద్యా విశారదులైన ఉమాయ తొమ్మిదిమంది పుత్రులు నిరంతరం ఉపాసన చేయడం వలన శ్రీమహావిష్ణువు, నారదుడికి మోక్ష సులభ సాధ్యమని వివరించారు. ఆకలి, దాహం, మనసులోని చేసే కార్యాల్ని నారాయణార్పణం అనుకోవాలి. అప్రియాలూ, అబద్ధాలే చేసే పనుల్ని ఇ స్వామి కోసమే అనుకుంటూ చేస్తే భగవంతుడికి ఎప్పుడు అభ్యుదయ మార్గాన్ని అనుసరించండి. అలా మోక్షమార్గాన్ని అనుసరించండి. అలాగే గురువును ఆరాధ్య దైవంగా, ప్రియతమునిగా భావించాలి. అలా గమనిస్తే జీవితం ధర్మమయమవుతుందని బోధిస్తారీ గీత.

– మంజు యనమదల

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మంగళవారం జులై 26, 2022

గాంధీ లేకుండా నాటకం రాస్తే..

రూ.50 వేలు ఇస్తామన్నారు!

అయన నాటకం చూస్తే పాషాణ హృదయమైనా కరగాల్సిందే! వీరావేశంతో స్వాతంత్ర్యోద్యమంలో దూకాల్సిందే! అక్షరాన్నే ఆయుధంగా మలచుకొని... తెల్లవారిపై నాటకాలతో సాయుధ పోరాటం చేసిన అరుదైన తెలుగు వీరుడు దామరాజు పుండరీకాక్షుడు! రచనలను నిషేధించినా అయన్ను కట్టడి చేయలేకపోయిన ఆంగ్లేయ సర్కారు చివరకు... గాంధీ ఊసు లేకుండా నాటకం రాస్తే రూ.50 వేలిస్తామంటూ ఆశ చెప్పింది.

స్వాతంత్ర్యోద్యమం ఊపందుకున్న రోజుల్లో గాంధీ టోపీ పెట్టినా, గాంధీ మీద పద్యం పాడినా ఆంగ్లేయులు అగ్గిమీద గుగ్గిలమయ్యేవారు. ఉద్యమ నాటకాలు రాయడాన్ని, వాటిని ప్రదర్శించడాన్ని రాజద్రోహ చర్యగా పరిగణించేవారు బ్రిటిష్ పాలకులు. ఆ బెదిరింపులను తాటాకు చప్పుళ్ల కింద జమకట్టిన యోధుడు పుండరీకాక్షుడు. ఆ పరిస్థితుల్లోనూ గాంధీనే స్తుతిస్తూ... ఉద్యమ అవశ్యకతను ప్రజలకు వివరిస్తూ నాటకాలు రాసి, ప్రదర్శిస్తుండేవారాయన. 1896 జూన్ 5న పూర్వ గుంటూరు (ప్రస్తుత పల్నాడు) జిల్లా సత్తెనపల్లి తాలూకా పాటిబండ్ల గ్రామంలో దామరాజు పుండరీకాక్షుడు జన్మించారు. గుంటూరు, కృష్ణా, విశాఖపట్నం ప్రాంతాల్లో ప్రాథమిక, ప్రాథమికోన్నత విద్య చదివి మద్రాసులో బి.ఎ., బి.ఎల్ (న్యాయశాస్త్రం) పూర్తి చేశారు. ఓ వైపు చదువుకుంటూనే... మరోవైపు బ్రిటిష్ కర్కశపాలనను ఎండగడుతూ, జాతీయోద్యమం వైపు ప్రజలను జాగృతం చేస్తూ తన సాహిత్యానికి పదును పెట్టారు.

'ధైరాసుర'...

గుంటూరు గాంధీపేట (నేటి అరండల్‌పేట)లో పుండరీకాక్షుడు 'స్వరాజ్య సోపాన నిలయం' ఏర్పాటు చేశారు. అక్కడి నుంచి వెలువడిన దేశభక్తి గేయాలు, పద్యాలు, నాటకాలు, హరికథలు, బుర్రకథలు ఆంగ్లేయుల్లో ప్రకంపనలు సృష్టించాయి. జలియన్ వాలాబాగ్ దురాగతాన్ని 'మహాభారతం' కథలో ఇమిడ్చి పుండరీకాక్షుడు రాసిన 'పాంచాల పరాభవం' నాటకం అప్పట్లో ఓ సంచలనం. ఈ నాటకంలో జనరల్ డయ్యర్‌ను ధైరాసురగా సంబోధిస్తూ దుశ్శాసునిడిగా, భరతమాతను పాంచాలిగా, మహాత్మాగాంధీని కృష్ణుడిగా పోల్చారు. శ్వేతజాతీయుల చేతుల్లో చిక్కి, వెక్కివెక్కి ఏడుస్తున్న భరతమాతను గాంధీ ఓదార్చుతూ... సత్యాగ్రహ దీక్షతో ప్రజలను స్వరాజ్య సమరంవైపు మళ్లించే ఇందులోని మట్టం సామాన్యులను ఆలోచింపజేసింది. దుశ్శాసునిడిగా చిత్రీకరిస్తూ డయ్యర్ దిష్టిబొమ్మను తగులబెట్టడాన్ని తెల్లవారు జీర్ణించుకోలేకపోయారు. ఈ నాటక ప్రదర్శన బ్రిటన్ పార్లమెంటులోనూ చర్చకు వచ్చింది. ఫలితంగా బ్రిటిష్ ప్రభుత్వం భారత్‌లో 'పాంచాల పరాభవం' నాటకాన్ని నిషేధించింది. ఆ నాటక ప్రతులనూ తగులబెట్టించింది. చివరికి... దామరాజు రచించిన నాటకాలపై ఉక్కుపాదం మోపింది. వాటిని ప్రదర్శించేవారికి లాఠీదెబ్బలు, కారాగారవాసం తప్పేదికాదు! ఉద్యమాలు, ఉద్యమ నాయకుల వేషభాషలపై ప్రదర్శిస్తే... దొరికిపోతామన్న ఉద్దేశంతో 'హరిశ్చంద్ర', 'రాయబారం', 'చింతామణి' వంటి నాటకాల గురించి ముందుగా ప్రచారం చేసేవారు. సమయానికి ప్రదర్శించేది మాత్రం... 'నవయుగ గాంధీ విజయం', 'రణభేరి', 'క్విట్ ఇండియా' లాంటి నాటకాలు!!

రాజకీయ నాటకాలతో ప్రజల్ని చైతన్యపరుస్తున్న పుండరీకాక్షుడిని తమ అదుపాజ్ఞల్లో పెట్టుకోవడానికి బ్రిటిష్ పాలకులు ఎన్నో ఎత్తులు వేశారు. చివరికి 'ఏనుగు నాటకాల్లో గాంధీజీ పాత్ర లేకుండా అయినా రాయండి' అంటూ ఓ ప్రతినిధితో ప్రభుత్వం రాయబారం పంపింది. అలా చేస్తే నజరానాగా యాభై వేల రూపాయలు ఇస్తామని కూడా ఆశజూపింది. అప్పట్లో రూ.50 వేలు అంటే మాటలు కాదు. కానీ పుండరీకాక్షుడు ఆ ప్రలోభానికి లొంగలేదు. సరికదా... 'గాంధీ లేనిది సాగదు నా కలమ్ము...' అంటూ ఓ పద్యం రాసి, ఆ రాయబారి ద్వారానే బ్రిటిష్ పాలకులకు పంపించారాయన.

పుండరీకాక్షుడు రాసిన దేశభక్తి గేయాలు, పాటలు, ఒగ్గుకథలు, బుర్రకథలు... ప్రముఖులు పండితపామరుల మెప్పుపొందడమే కాదు... నగరు భారతీయుల నోళ్లలోనూ నానుతూ వారిలో జాతీయభావాలను పెంపొందించేవి. కాంగ్రెస్ సభల్లో 'ఎవ్వని శాంతమూర్తియని ఎల్లనరానరతమునన్...', 'శ్రీగాంధీ నామం మరువం మరువం... నిత్యం శ్రేయము వెరువం... వెరువం...' అన్న దామరాజు గీతాలే వినిపించేవి. ఈయన రాసిన నాటకాలను అదార్య ఎన్నో రంగా ఇంగ్లాండ్‌లో ప్రదర్శించి అరెస్టు అయ్యారు. దేశంలో రాజకీయ నాటకాల తొలి రచయితగా వేదను సుస్థిరం చేసుకున్న దామరాజు పుండరీకాక్షుడు 1975లో కన్నుమూశారు.

స్వాతంత్ర్య అమృత మహోత్సవం

కక్షకట్టి.. ఫెయిల్ చేస్తే...

మద్రాసులో బి.ఎల్. చేస్తున్న సమయంలో పుండరీకాక్షుడి రచనలను ఆ కళాశాల యూరోపియన్ అధ్యాపకులు గుర్తించారు. ప్రతీకార చర్యగా పరీక్షల్లో ఉద్దేశపూర్వకంగానే ఫెయిల్ చేశారు. అయన దీనిపై సత్యాగ్రహ పద్ధతిలో నిరసన తెలుపుతూ అధికారులను నిలదీశారు. చివరకు తమ వద్ద సమాధానమేమీ లేక అధికారులు పుండరీకాక్షుడు ఉత్తీర్ణత సాధించినట్లు ప్రకటించారు.

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అయిదు గదుల ఇల్లు... ఆనంద హరివిల్లు

ఆ ఇల్లు బహు చక్కనైనది. ఇంట్లో ఒక్కో గదినీ ఒక్కోపనికే వినియోగిస్తాం. ఏ గది ప్రత్యేకత దానిదే. అన్నీ కలిస్తేనే ఆ ఇల్లు బాగున్నట్టు. ఈ ఐదు గదుల ఇల్లు కూడా అంతే. సునిశితంగా పరిశీలిస్తే తప్ప ఆ గదుల ప్రత్యేకతలు తెలియవు. తెలుసుకున్నప్పుడే ఏ గదిని ఎంతలా శుభ్రంగా ఉంచుకోవాలో అర్థమవుతుంది. మన దేహమే ఆ ఇల్లు...

శరీరం అయిదు కోశాలుగా ఉంటుందని ప్రశ్నోపనిషత్ లాంటి ఉపనిషత్తులు వివరిస్తున్నాయి. మొదటిది అన్నమయ కోశం. దీన్నే శరీరం, స్థూల శరీరం అంటాం. ఇది ప్రతి కనిపిస్తుంది. గింజపై పైపొట్టులా, గర్భస్థ పిండాన్ని మాయ కప్పి ఉన్నట్లుగా ఉంటుంది.

అన్నాద్భవన్తి భూతాని పర్జన్యాదన్న సంభవః
యజ్ఞాద్భవతి పర్జన్యో యజ్ఞః కర్మ సముద్భవః

అన్నాడు భగవద్గీతలో శ్రీకృష్ణుడు. ఆహారం వల్ల ఏర్పడిన శరీరం ప్రకాశవంతమైన ఆత్మకు కవచంలా ఉంటుంది. అండవల్ల స్థూల భౌతిక శరీరాన్నే అన్నమయకోశం అంటారు.

ప్రాణమయ కోశం రెండోది. ప్రాణం శరీరంలో అంతర్లీనంగా ప్రవహించే జీవశక్తి. దీన్ని ఓజస్సు అని కూడా అంటారు. మన శరీరంలో 72000 నాడులుంటాయి. వీటిలో 14 ముఖ్యమైనవి. అందులో ఇడ, పింగళ, సుషుమ్న అనే నాడులు మరీ ముఖ్యమైనవి. వాటి ద్వారా ఈ ప్రాణశక్తి శరీరమంతా వ్యాపించి ఉంటుంది. ప్రాణ, అపాన, వ్యాన, ఉదాన, సమానాలనే పంచ వాయువులు పంచ ప్రాణాలుగా శరీరంలో తిరుగుతుంటాయి.

మనోమయ కోశం మూడోది. ఇది మానసిక శరీరం. మనసులో ఏం జరుగుతుందో అది శరీరంపైన కనిపిస్తుంటుంది. ఇలా ఎందుకు జరుగుతుందంటే... మనసనేది మరెక్కడో ఉండదు. దేహంలోనే ఉంటుంది. శరీరంలోని ప్రతీ అణువుతో దానికి సంబంధం ఉంటుంది. అలా ఒక సంపూర్ణ మానసిక శరీరం కూడా మనిషిలో ఉంటుంది. మానసిక శరీరంలో ఏం జరిగినా అది భౌతిక శరీరం మీద ప్రతిఫలించి తీరుతుంది. ముఖం లేదా శరీర చలనాలను చూసి మనసులో మాట గ్రహించడానికి అదే కారణం. భౌతిక శరీరంలో ఏం జరిగినా అది మానసిక శరీరంలోనూ జరుగుతుంది. శరీరానికి సంబంధించిన కష్టసుఖాలు, అనుభవాలు, అనుభూతులు, ఉల్లాసాలు, ఉద్వేగాలు ఇవన్నీ ఆ ప్రభావమే! అలాగే మనసు స్థాయిలో ఎటువంటి హెచ్చుతగ్గులున్నా దానికో రసాయనిక ప్రతిచర్య కూడా ఉంటుంది. అందుకే మానసిక వ్యాధులు, పరివర్తనలు కలుగుతుంటాయి. అన్నమయ, ప్రాణమయ, మనోమయ, విజ్ఞానమయ, ఆనందమయ కోశాల్లో చివరి మూడూ మానసిక స్థితులకు సంబంధించినవి. శమ, దమ, భక్తి, తితిక్షలు... ఆనందమయ కోశ పరిధిలో ఉంటాయి. న్యాయం, ధర్మం, జ్ఞానం, వైరాగ్యం, వివేకం, వైర్యం విజ్ఞానమయ కోశ పరిధిలోనివి. సద్బుద్ధి, స్వచ్ఛత, నిశ్చలత్వం మనోమయ కోశ పరిధిలోకి రాగా.. కామ, క్రోధ, లోభ, మోహాలు ప్రాణమయ కోశ పరిధిలోకి వస్తాయి. ఇక ఈర్ష్యాసూయలు, అసత్య, అధర్మాలకు సంబంధించిన కార్యాలు అన్నమయ కోశ పరిధిలో ఉంటాయి.

ఒకటి సాఫ్ట్‌వేర్.. మరొకటి హార్డ్‌వేర్..

ప్రస్తుత కాలానికి తగ్గట్టు చెప్పుకుంటే భౌతిక, మానసిక శరీరాలు హార్డ్‌వేర్, సాఫ్ట్‌వేర్ లాంటివి. వీటిని పవరు అనుసంధానం చేయనంత వరకూ అవి ఏమీ చేయలేవు. అలాగే భౌతిక, మానసిక శరీరాలకు పవర్ లాంటిది మూడో శరీరం. దీన్నే ప్రాణమయ కోశం లేదా శక్తి శరీరం అంటారు. శక్తి శరీరాన్ని సమతుల్యతతో ఉంచుకుంటే భౌతిక మానసిక శరీరాల్లో అవ్యవస్థకు తావుండదు. వ్యాధి అంటే అంటువ్యాధులని కాకుండా, దీర్ఘకాల వ్యాధులనే అర్థం తీసుకోవాలి. అంటువ్యాధులు బయటి జీవుల వల్ల కలుగుతాయి. కానీ మనం నిత్యం రోగాలను సృష్టించుకుంటున్నాం. దీనికి కారణం పెద్దలు అనాదిగా చెబుతున్న అంతశ్శత్రువులైన అరిషడ్వర్గమే. కామ క్రోధ మద మాత్సర్యాది అరు శత్రువులను అణించగలగాలి. శక్తి శరీరం పూర్తి స్థాయిలో, సరైన సమతుల్యతతో పనిచేస్తుంటే, భౌతిక శరీరంలో వ్యాధి నిలవదు. ఏదైనా వ్యాధి ఉందంటే దానికి కారణం శక్తి. అది సవ్యంగా పనిచేయనప్పుడే అవ్యవస్థ సోకుతుంది. కొన్ని సులువైన యోగ సాధనలతో భౌతిక, మానసిక సమస్యల నుంచి విముక్తి పొందవచ్చు. శక్తి శరీరాన్ని పూర్తి స్థాయిలో, సమతుల్యతతో పనిచేసేలా చూసుకోవచ్చు. అన్నమయ, మనోమయ, ప్రాణమయ కోశాలు మూడూ భౌతిక అస్తిత్వం కలిగుంటాయి.

కంటిచూపు లాంటిది...

విజ్ఞానాన్ని విద్యుద్దీపంతో పోల్చి చెప్పొచ్చు. అది వెలుగులు చిమ్మితూ బాహ్యంగా కనిపిస్తుంది. విద్యుత్తు సూక్ష్మమైంది, కనిపించదు. కానీ తీగను తాకితే విద్యుత్ ప్రవహిస్తోందని అర్థమవుతుంది. దీపపు వెలుగు బాహ్యమైంది కానీ దాన్ని తెలుసుకోవాలంటే కంటిచూపు ఉండాలి. ఈ చూపు లాంటిదే విజ్ఞానమయ కోశం. ఇదొక అనుసంధాన స్థితి. బాహ్యం కాదు, బాహ్యాతీతం కూడా కాదు. రెండింటికీ మధ్య ఉండే లంకె లాంటిది. ఇది పంచేంద్రియాతీతం.

ఆనందమయ కోశం

ఇది బాహ్యాతీతమైంది, అనుభూతిపరమైంది. జీవితానుభవాల పొంతరే ఈ గది. అనుభవిస్తే కానీ అదేంటో తెలిసి రాదు. ఇంట్లో గదులన్నీ పరిశుభ్రంగా ఉండాలి. అప్పుడే ఆ ఐదో వారికి ఆనందానుభూతులు దక్కుతాయి. అలాగే శరీరంలోని మొదటి నాలుగు కోశాలను పద్ధతి ప్రకారం ఉంచుకోగలిగితే ఐదోదైన ఆనందమయ కోశం అందుబాటులోకి వచ్చి బ్రహ్మానంద రసానుభూతి కలుగుతుంది. ఎందరో సద్గురువులు ఈ విషయాన్ని పదేపదే వివరించారు.

- డాక్టర్ యల్లాప్రగడ మల్లికార్జున రావు

భక్తిబంధం.. స్నేహాతరంగం

ఎందరెందరో దేవుళ్లు. ఎన్నెన్నో భక్తిమార్గాలు. కులం, ప్రాంతం, వర్గం, వ్యక్తిత్వాలను బట్టి రకరకాల పూజలు. భిన్నవిభిన్న ఆరాధనల్లో సఖ్యభక్తి ప్రత్యేకం. దైవాన్ని ఎక్కడో అందనంత దూరాన అట్టిపెట్టి అంటీముట్టనట్టు పూజించడంలో తృప్తిలేక ఆప్తమిత్రునిలా తలచి సర్వస్వంగా కొలవడం.

(ఆగస్ట్ 7 స్నేహ దినోత్సవం)

స్నేహమే జీవితం, స్నేహమే శాశ్వతం, తెలిమే కలిమి- అంటూ మైత్రీబంధాన్ని కొనియాడుతుంటారు. స్నేహానికి ఇంతటి ప్రాధాన్యత, పవిత్రత ఎలా వచ్చాయో పురాణ ఇతిహాసాలు వివరిస్తున్నాయి. చెలిమి అద్భుతమని దైవాన్నే నేస్తంగా భావించారు కొందరు. సఖ్యభక్తి మోక్షానికి రాజ మార్గమని ఆ దిశగా అడుగులేశారు. దేవుడితో ఆటలు, అలకలు, కేరింతలు, చలవరింతలతో ఆరాధించడమే సఖ్యభక్తి.

శ్రవణం కీర్తనం విష్ణోః స్మరణం పాదసేవనం
అర్చనం వందనం దాస్యం సఖ్యమాత్మనివేదనం

ఈ తొమ్మిది భక్తిమార్గాల వరుసలో ఎనిమిదోది సఖ్యభక్తి. ఇక్కడ భక్తులు భగవంతుడితో ఆటలాడతారు. అలిగినప్పుడు నేస్తాల వలెనే దైవంతో తగవుపడతాయ. కోపమొస్తే తట్టి నిలదీయటమూ కనిపిస్తుంది. దేవుణ్ణే చెలికాడిగా తలచే ఈ మోక్ష మార్గాన్ని 'సఖ్యభక్తి' అన్నారు. దీనికి ప్రతీకగా నిలిచిన గురువుల్లో చైతన్య మహాప్రభువు అదర్శనీయుడు. ఆ మార్గాన్ని అనుసరించినవారు చాలామందే ఉన్నారు.

వీళ్లకి దేవుడు చెలికాడు...

కలియుగ ప్రత్యక్ష దైవం వేంకటేశ్వరునితో హాథీరామ్ బాబా పాచికలాట ఆడేవాడు. ఇప్పటికీ ఈ స్నేహ బంధానికి గుర్తుగా తిరుమలలో హాథీరాంబాబాజీ ఆశ్రమం ఉంది. అయన అసలు పేరు ఆశారామ్ బిల్థోత్. ఆ ఆశ్రమానికి ఏనుగు రావడం వల్ల, బాబాజీ తరచు రామనామ స్మరణ చేసినందు వల్ల అయనకు హాథీరామ్ బాబాజీ పేరు స్థిరపడింది. వల్లభాచార్యుల శిష్యరికంలో సూరదాసు సఖ్యభక్తితో రాధాకృష్ణులపై వేలాది కీర్తనలు రచించి, గానం చేసేవాడు. అప్పుడు రాధాకృష్ణులు స్వయంగా వచ్చి, ఆ గానానికి పరవశులయ్యేవారని ప్రతీతి. రాముడి ఆలయాన్ని పునరుద్ధరించి జైలు పాలవడాన్ని జీర్ణించుకోలేక 'ఎవడబ్బ సొమ్మని కులుకుతూ తిరిగేవు రామచంద్రా' అంటూ నిలదీశాడు భద్రాచల రామదాసు. కానీ తర్వాత 'ఈ దెబ్బలకోర్వలేక తిట్టాను, ఏమనుకోకు' అంటూ మిత్రుడిలానే బతిమాలాడు.

నేస్తం కోసం ఆగిన జగన్నాథ రథం

మనందరికీ తెలిసిన జగన్నాథ రథయాత్ర వెనుక పవిత్ర స్నేహబంధ కథ ఒకటుంది. సాలబేగ్ జగన్నాథస్వామికి పరమ భక్తుడు. ఆయన అనుసరించింది ఈ సఖ్యభక్తి మార్గాన్నే. రథయాత్రలో బలభద్ర, సుభద్రలతో కలసి జగన్నాథుడు పూరీ పురవీధుల్లోకి వచ్చినప్పుడు కులమతాలకు అతీతంగా భక్తులందరికీ దర్శనం లభిస్తుంది. జగన్నాథుడిపై సఖ్యభక్తితో కీర్తనలు రచించిన సాలబేగ్‌కు రథయాత్రలో ఎలాగైనా జగన్నాథుణ్ణి తనివితీరా చూడాలనే కోరిక ఉండేది. సాలబేగ్ తండ్రి మొఘల్ చక్రవర్తుల దగ్గర సుబేదారుగా ఉండేవాడు. యువకుడైన సాలబేగ్ తండ్రితో కలసి మొగల్ సేనల తరపున యుద్ధాల్లో పాల్గొనేవాడు. ఒకసారి యుద్ధంలో గాయపడి, ప్రాణాలు దక్కవేమో అనే స్థితి వచ్చింది. జగన్నాథుణ్ణి వేడుకుంటే అతడే అన్నీ చూసుకుంటాడని తల్లి చెప్పడంతో అయన్ను స్మరిస్తూ ఆశువుగా కీర్తనలు రచించాడు. కొద్దిరోజులకే ఆశ్చర్యకరంగా దెబ్బలు నయమయ్యాయి. రథయాత్ర రోజున జగన్నాథుణ్ణి చూడాలనుకున్నాడు. కానీ ఆ వేడుకకు కొద్దిరోజుల ముందే మళ్లీ అనారోగ్యానికి గురయ్యాడు. బయటకు రాలేని స్థితి. అప్పుడే సాలబేగ్ సఖ్యభక్తి భావనతో తాను వచ్చేంత వరకు రథం ముందుకు సాగిపోకూడదని జగన్నాథుణ్ణి మనసులోనే ప్రార్థించాడు. యథావిధిగా రథయాత్ర ఆరంభమైంది. జగన్నాథుడు తన భక్త మిత్రుడైన సాలబేగ్ మాట ఆలకించినట్టు అతడి ఇంటి ముందు రథం ఆగిపోయింది. ఎందరు భక్తులు ఎంత బలంగా నెట్టినా రథం కదల్లేదు. పూజారులు పిలవడంతో అతడు నెమ్మదిగా వచ్చి, జగన్నాథుణ్ణి తనివితీరా చూసిన తర్వాతే రథం కదిలింది. ఒక ఆప్తమిత్రుడిలా జగన్నాథుడు సాలబేగ్ వద్దకొచ్చి దర్శనం ఇవ్వడం అందర్నీ ఆశ్చర్యపరిచింది. వయసు మళ్లి సాలబేగ్ కన్నుమూశాక అతడి సమాధిని జగన్నాథ ఆలయ సమీపంలోనే నిర్మించారు. శ్రీకృష్ణ కుచేలుల స్నేహం పురాణ స్నేహాలన్నింటిలో తలమానికం.

అశోకవనంలో సీతమ్మకు కాపలాగా ఉన్న త్రిజట స్నేహానికి ప్రతీక. వేదన తట్టుకోలేక ఆత్మహత్య చేసుకోవాలనుకున్న సీతను వారించింది. తన స్వప్నం గురించి సీతమ్మకు చెప్పి, రావణుడి అంతం తప్పదు, రామలక్ష్మణులు లంకను జయిస్తారంటూ ధైర్యం చెప్పింది. ఇది అసలైన మిత్ర లక్షణం. దశరథ మహారాజుతో ఉన్న మైత్రి వల్లనే జటాయువు సీతామాత రక్షణకోసం రావణుడితో ప్రాణాలొడ్డి పోరాడింది. కృష్ణార్జునులు, రాముడు, సుగ్రీవుడు, విభీషణుడు తదితరుల మధ్యనున్న చెలిమి ఈ కోవదే. కర్ణ, దుర్యోధనుల మైత్రి కొంత వరకే ఆదర్శంగా కనిపిస్తుంది. స్నేహధర్మానికి కట్టుబడ్డ నిబద్ధత కర్ణుడిదైతే, కర్ణుడి అండతో అర్జునుణ్ణి ఎదుర్కోవాలనే స్వార్థం దుర్యోధనుడిది. ఇలా ఎందరో సఖ్యభక్తి రూపంలోని స్నేహబంధంతో తమ తమ లక్ష్యాలవైపు జీవితాలను నడిపించుకోగలిగారు. ఈ సారాన్ని పరిశీలిస్తే స్నేహమయమైన ఆదర్శ జీవితాన్ని తీర్చిదిద్దుకోమని తెలియచెప్పటమే మన భారతీయ సంస్కృతిలోని సఖ్యభక్తి లక్ష్యమని అర్థమవుతుంది.

– డాక్టర్ యల్లాప్రగడ మల్లికార్జునరావు

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19 గురువారం జూన్ 30, 2022

మా చిరునామా: **మకరందం,** ఈనాడు ప్రధాన కార్యాలయం, రామోజీ ఫిల్మ్‌సిటీ, హైద

గురుశిష్య బంధ దీపిక... గురుగీత

మన సనాతన సంప్రదాయంలో గురువు స్థానాన్ని దర్శింపచేస్తుంది గురుగీత. గురుశిష్య బంధ విశిష్టత, శిష్యుల విధులు, లక్ష్యాలకు అద్దంపడుతుంది. స్కాంద పురాణంలోని శివపార్వతీ సంవాదాత్మకంగా సాగే ఈ గీతలో 352 శ్లోకాలతో 3 అధ్యాయాలున్నాయి. ఉత్తమోత్తములైన గురువు, శిష్యుల లక్ష్య లక్షణాలు, వారి ప్రవర్తనా విధానం, సేవలు అందించాల్సిన విధివిధానాలను పరమశివుడు పార్వతీదేవికి వివరించాడు.

గీతలెన్ని?!

గురువు జ్ఞానాన్ని సృష్టించి, దాన్ని స్థాపించి, అజ్ఞానాన్ని లయింపచేసి.. బ్రహ్మ, విష్ణు, మహేశ్వరులతో సమానుడయ్యాడు. అలాంటి గురుదేవుని తాను నిత్యం స్మరిస్తూ ధ్యానిస్తుంటానన్నాడు శివుడు. అజ్ఞానమే అవిద్య. అవిద్యను పోగొట్టి జ్ఞానకాంతులను దర్శింపచేస్తాడు గురువు.

అఖండమండలాకారం వ్యాప్తం
యేన చరాచరమ్
తత్పదం దర్శితం యేన తస్మై
శ్రీ గురవే నమః

ప్రపంచమంతా పరమాత్మగా వ్యాపించి ఉండేవాడే గురువు. ఆయన చైతన్య పరబ్రహ్మాన్ని దర్శింపచేస్తుంటాడు. అందుకే గురువుకు నమస్కరిస్తుంటాను అన్నాడు సాక్షాత్తూ ఈశ్వరుడు. స్థావర జంగమాత్మకమైన చరాచర ప్రపంచాన్ని చైతన్యకారకమైన శాంతం, నిర్మలం, నిత్యం, నిర్వికారం, నిష్కలంకమైన పరబ్రహ్మ స్థితి గతులను వివరించగల గురువు అందరికీ వందనీయుడు అని గురుగీత స్పష్టం చేస్తోంది.

'సంసార సాగర సముద్ధరణైక మంత్రమ్ బ్రహ్మాది దేవ మునిపూజిత సిద్ధమంత్రమ్ దారిద్ర్య దుఃఖ భవరోగ వినాశ మంత్రం వందే మహా భయహరం గురురాజ మంత్రమ్' అంటూ గురుమంత్ర విశిష్టతను పార్వతికి వివరించాడు శివుడు. దీన్ని మించిన మంత్రం లేదు. అది భవసాగరాన్ని దాటించగల శక్తిసంపన్నమైనది. తరుణోపాయాన్ని ఉపదేశించి పరబ్రహ్మ ప్రాప్తిని కలిగిస్తుంది. నిత్యం స్మరిస్తే సకల దారిద్ర్యాలను నశింపచేస్తుంది. సర్వవ్యాధులను నివారించి ఆయుష్షు పెంచుతుంది. ధైర్య స్థైర్యాలను ప్రసాదిస్తుంది. అలాంటి అఖండ స్వరూపుడైన గురు పరబ్రహ్మకు అందరూ విధిగా సమస్కరించాలి. 'జపి గురు గీతా మిమాంచేవి భవదుఃఖ వినాశినీం గురుదీక్షా విహీనస్య పురతోన పఠేత్ క్వచిత్' గురు పరబ్రహ్మను దర్శింపచేసి, పుణ్య సముపార్జనకు దోహదం చేస్తుందిది. సంసార దుఃఖ సాగరాన్ని సంపూర్ణంగా నశింపచేస్తుంది. సంస్కారవంతమైన జన్మను పొందడానికి గురు గీతను పఠించాలనే ప్రబోధం గురుగీత చదివినవారికి అందుతుంది.

- **మల్లు,** గుంటూరు

గీతలెన్ని?!

బుద్ధిని ప్రచోదనం చేసే ఉద్ధవగీత

గీత అనగానే భగవద్గీత గుర్తుకురావటం సహజం. అయితే భారత, భాగవతాదుల్లో అలాంటి గీతలు చాలానే ఉన్నాయి. వాటిలో ఉద్ధవగీత ప్రధానమైనది. పన్నెండు స్కందాల భాగవతంలో ఆత్మోన్నతి కలిగించే ఆధ్యాత్మిక విషయాలనేకం. పదకొండో స్కందం మరీ విశిష్టం. ఇది ఆసక్తికర కథలతో, చక్కటి ఉదాహరణలతో ఉంటుంది. ఎన్నెన్నో ధర్మసందేహాలకు సమాధానాలిస్తుంది. భగవద్గీతలో లాగానే ఇక్కడా శ్రీకృష్ణుడే వక్త. అక్కడ శ్రోత అర్జునుడు, ఇక్కడ ఉద్ధవుడు. ఆర్తుడు, జిజ్ఞాసువు, అర్థార్థి, జ్ఞాని అని భక్తులు నాలుగు రకాలుగా ఉంటారు. ఉద్ధవుడిది రెండోరకం. బ్రహ్మవిద్య జిజ్ఞాస ఉన్నవాళ్లకే బోధించాలన్నది శాస్త్రం. తెలుసుకోవాలన్న కోరికే జిజ్ఞాస. అది పరిపూర్ణంగా ఉన్న ఉద్ధవుడు శ్రోత కావడం వల్ల ఈ ఘట్టానికి ప్రాధాన్యత వచ్చింది. ఇందులో అవధూతోపాఖ్యానం, పింగళోపాఖ్యానం వంటి విషయాలు, భగవద్విభూతుల వర్ణన కనిపిస్తాయి. భగవద్గీతలో ధర్మసంస్థాపనార్థకమైన కర్తవ్యనిష్ఠ సమస్త మానవాళికి విద్యుక్త ధర్మాన్ని చాటింది. ఉత్తరగీత, శివగీత వంటివెన్నో ఉన్నాయి. భాగవతంలో కథాసందర్భాన్ని బట్టి భ్రమరగీత, గోపికాగీత, లాంటి గీతలున్నాయి. వాటిల్లో భగవద్గీత పక్కన నిలువతగింది ఉద్ధవగీత. శ్రీకృష్ణావతార పరిసమాప్తికి ముందు అయన అంతిమోపదేశమిది. ఉద్ధవుడి సందేహాలను కృష్ణుడు నివృత్తి చేస్తాడు. బద్ధపురుషుడికీ, ముక్త పురుషుడికీ చాలా వ్యత్యాసం ఉంటుందంటుంది ఉద్ధవగీత. ఆ సందర్భంలోనే ముక్తపురుషలక్షణాలను స్పష్టంగా, వివరణాత్మకంగా చెప్పాడు. ఉద్ధవగీతలో యదువుకు దత్తాత్రేయుడు చెప్పిన గీత కూడా ఉంది. అదే అవధూతగీత. ఉద్ధవుడి కోరిక మేరకు మానవాళి బుద్ధి వికాసం కోసం దీన్ని చెప్పాడు కృష్ణుడు.

– మల్లు, గుంటూరు

మకరందం

7 హైదరాబాద్, గురువారం జూన్ 9, 2022

ఈనాడు

మా చిరునామా: మకరందం, ఈనాడు ప్రధాన కార్యాలయం, రామోజీ ఫిలింసిటీ, హైదరాబాద్ - 501 512

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మన భారతీయం విశ్వ గురువయ్యింది అందుకే. ఆ ఒక్క విషయంతోనే. అది తెలుసుకోగలిగితే దేశంపట్ల భక్తి, ప్రేమ, విశ్వాసాలు ఉప్పొంగుతాయి. మన గురుపరంపర ఆ అంతరంగ సూత్రాన్ని సదా ప్రబోధిస్తూండేది అందుకే. అదే పురాణేతిహాసాల్లో సారం. అదే ఈనాడు సర్వత్రా వినిపిస్తున్న సామాజిక న్యాయమనే సూత్రం. కాలక్రమంలో స్వార్థం పెచ్చుమీరినప్పుడు, ఆ అర్థవాదాలోని వాస్తవాలను తెలియజెబుతూ సమాజాన్ని జాగృతం చెయ్యటాన్ని బాధ్యతగా భావించారు మహర్షులు. ఒక్కసారి ఆ గురుబోధలు ఎలా ఉన్నాయని తేరిపార చూస్తే బుద్ధి తరిస్తుంది. న్యాయం కళ్లముందు ఆవిష్కృతమవుతుంది.

ఆధ్యాత్మిక తరంగం.. సామాజిక న్యాయం

అంతమంది గురువులు, ఋషులు మన చెవిన ఇల్లు కట్టుకుని పోరుతున్నా ఆ మాటలను ఆలకించకపోవటమే అమగాహనా రాహిత్యం. వాటిని గనుక తెలుసుకుంటే, సామాజిక న్యాయం గురించి మనవాళ్లెప్పుడో చెప్పారు కదా అనిపించక మానదు. ఆశీర్వచన వేళలోనో, శుభ సమయాల్లోనో కొన్ని శాంతి మంత్రాలు మనకు వినిపిస్తూనే ఉంటాయి.

సర్వే భవంతు సుఖినః సర్వే సంతు నిరామయాః
సర్వే భద్రాణి పశ్యంతు మాకశ్చిత్ దుఃఖమాప్నుయాత్
ఓం శాంతిః శాంతిః శాంతిః

అందరూ సంతోషంగా ఉండాలి. ఆరోగ్యంగా ఉండాలి. శుభాలనే అనుభవించాలి. ఎవ్వరూ బాధపడకూడదు. ఇదీ శాంతి మంత్ర సారం. సామాజిక న్యాయ సూత్రం.

స్వస్తిప్రజాభ్యః పరిపాలయంతాం
న్యాయేన మార్గేణ మహీం మహీశాః
గోబ్రాహ్మణేభ్యః శుభమస్తు నిత్యం
లోకాః సమస్తాః సుఖినోభవంతు
ఓం శాంతిః శాంతిః శాంతిః

ప్రజలు క్షేమంగా ఉండాలి. పాలకులు సన్మార్గంలో పరిపాలించాలి. గోవులకు, వేదపండితులకు శుభం కలగాలి. జీవులన్నీ సంతోషంగా ఉండాలి- ఇదీ మంత్ర సారం. ఈ శాంతి కాంక్ష మరేదో కాదు, సామాజిక న్యాయమే.

అంతరాలొద్దు...

మనుషుల మధ్యన అంతరాలొద్దు, అంతా ఒక్కటే, అందరినీ ఒకేలా చూడమన్నదే సామాజిక న్యాయ సూత్రం. దీన్ని జగద్గురువు ఆదిశంకరాచార్యులు మనీషా పంచకంలో వివరించారు. అదొక్కటి చాలు.. మన పెద్దలు సామాజిక న్యాయానికిచ్చిన స్థానం అర్థంకావడానికి. వేదవేదాంగాలను అధ్యయనించిన యోగి, సన్యాసి ఆదిశంకరులు ఓసారి గంగానదిలో స్నానం చేసి తిరిగొస్తుండగా.. ఒక వ్యక్తి మురికి బట్టలతో నాలుగు కుక్కలను వెంటబెట్టుకుని ఎదురొస్తున్నాడు. శిష్యులు 'స్వామివారొస్తున్నారు, పక్కకి తప్పుకో' అని ఆ వ్యక్తిని హెచ్చరించినా అతడు వినిపించుకోలేదు. శంకరులు ఆశ్చర్యపోయి అద్దు తప్పుకోమంటే.. 'తమరు అద్దు తొలగమన్నది నా దేహాన్నా! నాలోని పరమాత్మనా!' అనడిగాడు. దాంతో సాక్షాత్తూ పరమశివుడే తన ఎదుట ఉన్నాడని, తనకు జ్ఞానోదయం కలిగించడానికే అలా వచ్చాడని గ్రహించి, తత్వాన్ని స్తుతిస్తూ రచించిందే మనీషా పంచకం.

ప్రతి జీవిలోనూ పరమాత్ముడున్నాడని, సాధనతో ఎవరైనా ఉన్నతత్వాన్ని, ఉత్తమ గతులను పొందవచ్చని, ప్రతి జీవీ ఆ పరమాత్ముని స్వరూపమేనని చెబుతూ ఆదిశంకరులు అద్వైత సిద్ధాంతాన్ని బోధించారు. మనుషుల మధ్య అంతరాలు వద్దని అంతరంగ శుద్ధితో చెప్పటం అక్షరం అక్షరంలో నిక్షిప్తమైన సామాజిక న్యాయ సూత్రమే.

గుణమే ప్రధానం

'న జాతిః కారణం లోకే గుణే కల్యాణ కారకః' అన్నారు భగవద్రామానుజాచార్యులు. పుట్టుక, కులం కారణంగా లోకానికి ఏ ప్రయోజనమూ చేకూరదు. గుణగణాల వల్లనే లోక కల్యాణం సాధ్యమవుతుందని భావం. గురువు తనకు ఉపదేశించిన అష్టాక్షరీ మంత్రాన్ని గుడి గోపురమెక్కి అందరికీ వినిపించిన మానవతా మూర్తి, నదీ స్నానం తర్వాత నిమ్న కులస్థుల భుజాలపై చేతులు వేసుకుని రావడం ద్వారా మత సామరస్యాన్ని చాటిన సమతామూర్తి, కుల, మత, వర్గ భేదాలొద్దని బోధించిన దివ్యమూర్తి రామానుజులు. అణగారిన వర్గాల్లో వైష్ణవ మత ప్రచారం కోసం వారి నుంచే దాసులను తయారుచేసి, ధర్మ ప్రచారకులుగా నియమించారాయన.

అంతా ఒక్కటే...

బ్రహ్మ మొకటే.. పర బ్రహ్మ మొకటే..
కందువను హీనాధికము లిందు లేవు
అందరికి శ్రీహరే అంతరాత్మ
ఇందులో జంతుకుల మంతా ఒకటే
అందరికీ శ్రీహరే అంతరాత్మ
నిండార రాజా నిద్రించు నిద్రయునొకటే
అండనే బంటు నిద్ర – అధియు నొకటే
మెండైన బ్రాహ్మణుడు మెట్టు భూమియొకటే
చండాలుడుండేటి సరిభూమి యొకటే
దిన మహోరాత్రములు – తెని ధనాఢ్యున కొకటే
వానర నిరుపేదకును ఒక్కటే అధియు
కడు పుణ్యులను – పాప కర్ములను సరి గావ
జడియు శ్రీ వేంకటేశ్వరు నాము మొకటే

- అంటూ అన్నమయ్య చెప్పిన ఈ కీర్తన ఒక్కటి చాలు.. మనుషుల్లో అంతరాలు, భేదాలు అనవసరమని తెలుసుకోవానికి.

అలాగే సంత్ సూరదాస్ చెప్పిన

నర్ ఆపనీ కరనీకరీ
వరనీ నారాయణ హోయ్

గీతంలో కర్తవ్యాన్ని నిర్వహించేవారంతా మాధవులేనంటూ ఉద్బోధించడంలోనూ సామాజిక న్యాయ సంబంధ అంశ ధ్వనిస్తుంది. జీవుల మధ్య అంతరాలకు తావు లేదు. ఎవరూ అధికులు కానీ, అధములు కానీ కాదు. చరాచర సృష్టిలోని సకల జీవరాశి ఆ పరమాత్మ స్వరూపం. భక్తులంతా భగవంతుని దృష్టిలో సమానులే. భగవత్ కృపకు అందరూ అర్హులే. జన్మతో, జాతితో ఎవరూ గొప్పవారు కాదు. ఆధ్యాత్మికత ద్వారానే సామాజిక సద్భావన, సమతా సాధ్యమవుతుంది. ఇలా మన గురుపరంపరలోని మహనీయులు నేటికీ మార్గదర్శకంగా, జీవనయానానికి వెలుగునిచ్చే ఎన్నెన్నో నీతులను వివరించారు. అలా నడచుకుంటే అన్యాయానికీ అవినీతికీ తావే ఉండదు. అప్పుడు సామాజిక న్యాయం దానంతటదే వర్ధిల్లుతుంది.

– డాక్టర్ యుల్లాప్రగడ మల్లికార్జున రావు

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జ్ఞాననిధి కపిలగీత

కపిలమహర్షి తన తల్లి దేవహూతికి బోధించిన ఆధ్యాత్మిక, యోగ, విద్యారహస్య నిధి కపిలగీత. ఇది భాగవతం తృతీయ స్కంధంలో ఉంది. మైత్రేయ మహాముని విదురుడికి నైమిశారణ్యంలో కపిలమహర్షి వృత్తాంతం వివరించాడు. అదే కపిలగీత. స్వాయంభువ మనువు కుమారులు ప్రియవ్రతుడు, ఉత్తానపాదుడు. ఈ ఇద్దరూ సప్త ద్వీపాలతో కూడిన భూమండలాన్ని ధర్మ బద్ధంగా పాలించారు. స్వాయంభువ మనువు కుమార్తె దేవహూతి కర్దమ ప్రజాపతిని వివాహమాడింది. కర్దమ ముని వలన తొమ్మిదిమంది పుత్రికలకు జన్మనిచ్చింది దేవహూతి. తానిక సన్యసించాలి అనుకున్నాడు కర్దముడు. కానీ తనకు ఇంకొక్క కుమారుణ్ణి ప్రసాదించి, కన్యాదాన కార్యక్రమాలు నిర్వహించి, ఆ ఫలాన్ని అనుగ్రహించి సన్యసించమని వేడుకుంది దేవహూతి. అప్పుడు కర్దమ మునికి శ్రీమహావిష్ణువు తన భార్య గర్భంలో జన్మించగలనని చేసిన వాగ్దానం జ్ఞాపకమొచ్చింది. సరేన్నాడు. విష్ణువు అంశతో ఆ తర్వాత జన్మించినవాడే కపిలుడు. సాక్షాత్తు విష్ణు స్వరూపుడే అయిన ఆ కపిల మహర్షిని దేవహూతి ఆత్మజ్ఞానాన్ని బోధించమని ప్రార్థించింది. అప్పుడు తల్లికి ఆ మహర్షి ఎన్నెన్నో ఆధ్యాత్మిక యోగ విద్యా రహస్యాలను బోధించాడు. అలా కపిలుడు బోధించినదంతా కపిల గీత అయింది. జీవుడు తల్లి గర్భంలో ఎలా ప్రవేశిస్తాడు, పిండోత్పత్తి క్రమం, గర్భంలో ఏ నెలలో ఎలాంటి మార్పులను పిండం పొందుతుంది, అవయవాలు, ప్రాణం ఎప్పుడు ఎలా జతకూడతాయి- ఇలాంటి విషయాలన్నీ కపిలగీతలో ఉండటం విశేషం. నేటి ఆధునిక వైద్య శాస్త్రం పిండ పరిణామాలను గురించి వివరించేవన్నీ ఇందులో చూడొచ్చు. మన భారతీయ రుషి విజ్ఞాన ఔన్నత్యానికి కపిల గీత ఓ మచ్చుతునక.

- మల్లు, గుంటూరు

గీతలెన్ని?!

వందే విష్ణం!

విష్ణు సహస్ర నామావళిలో రెండోదైన పవిత్ర నామం విష్ణుః.

విష్ణు శబ్దానికి విశ్వమంతా వ్యాపించినవాడు అని అర్థం. సర్వం తనైన వాడు అని పెద్దలంతా కీర్తించటం వెనుక ఉన్న అసలు అర్థం ఇదే. ఆయనే సర్వాంతర్యామి. 'ఎందెందు వెతికి చూచిన అందందే కలడు' అని ఘంటాపథంగా చెప్పగలిగింది కూడా ఈ నామాన్ని అనుసరించే.

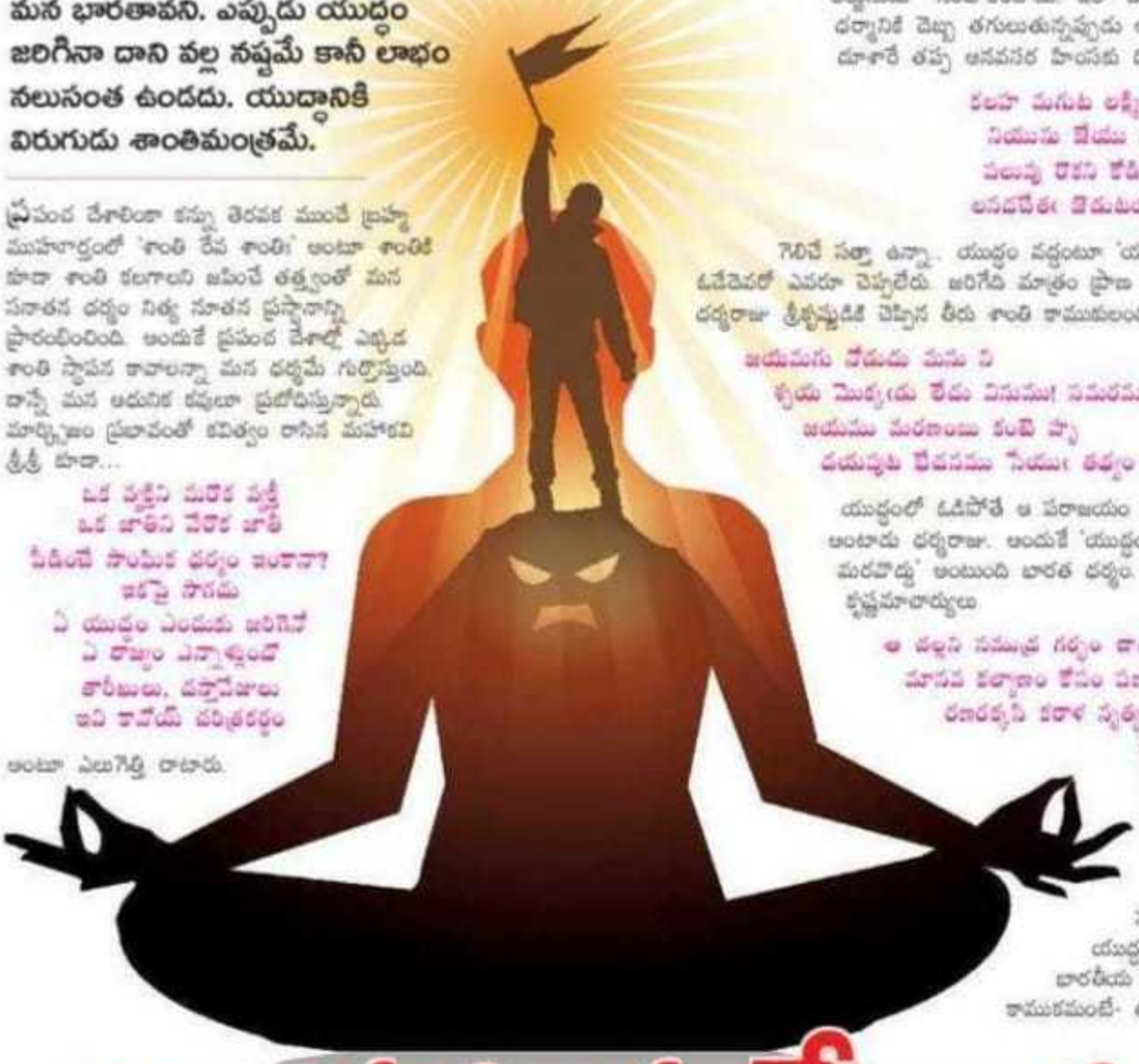
- తన్వి

మా చిరునామా: మకరందం, ఈనాడు ప్రధాన కార్యాలయం, రామోజీ ఫిలింసిటీ, హైదరాబాద్ - 501 512

makarandam@eenadu.in

...చేపడు చెప్పినట్లే పుత్రుణ్ణి తీసుకొని ...య్యాడు. కొంత మీదికి వేరుతున్నాడు. ...మెల్లగా కత్తిని ఎత్తాడు. అంతలోనే ...ఆగు! ఆ దిన్నవాణ్ణి చంపొద్దు' అని ...స్వరం వినిపించింది. తర్వాత పక్కనే ఉన్న ...చేపడు ఏర్పాటుచేసిన గొర్రెపిల్లను బలిగా ...ఇస్తాడను తీసుకుని ఇంటికి ...రాము. ఇస్సాకు చేపడిచ్చిన బహుమానం. ...అబ్రహాం వైవాఙ్ఞను పాటించేందుకు ...ప్యాడు. కృతజ్ఞతా భావం కలిగి ఉండాలి, ...దాన్ని తిరిగివ్వడానికి వెనకాడకూడదు- ...నవ సందేశం. - వి.జ్యోతి

యుద్ధం వ్యర్థమని శాంతే జీవన పరమావధి కావాలని నిరంతరం తపించే కర్మభూమి, ధర్మభూమి మన భారతావని. ఎప్పుడు యుద్ధం జరిగినా దాని వల్ల నష్టమే కానీ లాభం నలుసంత ఉండదు. యుద్ధానికి విరుగుడు శాంతిమంత్రమే.



ప్రపంచ చేశాలిలా కన్ను తెరవక ముందే బ్రహ్మ ముహూర్తంలో 'శాంతి రేవ శాంతిః' అంటూ శాంతికి కూడా శాంతి కలగాలని జపించే తత్వంతో మన సనాతన ధర్మం నిత్య నూతన ప్రస్థానాన్ని ప్రారంభించింది. అందుకే ప్రపంచ దేశాల్లో ఎక్కడ శాంతి స్థాపన కావాలన్నా మన ధర్మమే గుర్తొస్తుంది. దాన్నే మన ఆధునిక కవులూ ప్రబోధిస్తున్నారు. మార్క్సిజం ప్రభావంతో కవిత్వం రాసిన మహాకవి శ్రీశ్రీ కూడా...

ఒక పక్షిని మరొక పక్షి
ఒక జాతిని వేరొక జాతి
పీడించే సామ్రాజ్య ధర్మం ఇంకానా?
ఇదే నా సాగమ
ఏ యుద్ధం ఎందుకు జరిగినే
ఏ రాజ్యం ఎన్నాళ్లుండే
కారణాలు, దస్తావేజులు
ఇవి కావోయ్ చరిత్రార్థం

అంటూ ఎలుగెత్తి చాటారు.

రక్షణ అన్నది వైవ లక్షణం. శూర్పణఖను లక్ష్మణుడు ముక్కు చెవులూ కోసి ముద్ధి చెప్పటం, తాటకి, పూతన లాంటి రాక్షసులను కృష్ణుడు సంహరించి మోక్షం ప్రసాదించటం ధర్మోద్ధరణ నేపథ్యంలో జరిగిన సంస్కరణ పూర్వక హింసలు. సోదరుడని తెలిసి కూడా, ధర్మ రక్షణ కోసం కర్ణుణ్ణి అర్జునుడు సంహరించాడు. ఇలా ఉంటుంది మన భారతీయ ధర్మం. ధర్మానికి చెల్ల తగులుతున్నప్పుడు అధర్మాన్ని నిర్మూలించేందుకు కత్తి దూశారే తప్ప అనవసర హింసకు దిగొద్దంటారు.

రంభా మనుమ లక్ష్మీ రావించుఁ ప్రాణా
నియమము లేదు నింత నిష్కపంబు
పలువ రాని కీడి పాపుటి బల్లిదు
లనదేతఁ జెడుటయును ధ్రువంబు

గెలిచే సత్తా ఉన్నా, యుద్ధం వద్దంటూ 'యుద్ధం జరిగితే గెలిచేదెవరో, ఓడేదెవరో ఎవరూ చెప్పలేరు. జరిగేది మాత్రం ప్రాణ హాని, ధన నష్టం' అంటూ ధర్మరాజు శ్రీకృష్ణుడికి చెప్పిన తీరు శాంతి కాముకులందరి మాటగా కనిపిస్తుంది.

జయమును వీడుము మను ని
శ్చయ మొక్కఁడు లేడు వినుము! సమరమునఁ బరా
జయము మరణంబు కంటి వ్యా
ధియుక్తి వేదనము నేఁటి తత్వం బనమా!

యుద్ధంలో ఓడిపోతే ఆ పరాజయం మరణం కంటే బాధాకరమైంది అంటాడు ధర్మరాజు. అందుకే 'యుద్ధం తోలి మనకొద్దు, విశ్వశాంతిని మరవొద్దు' అంటుంది భారత ధర్మం. ఈ విషయాన్నే దాశరథి కృష్ణమాచార్యులు

ఆ వల్లని నమ్మక గర్వం బాసిన బడబానలమెంతో
మానవ కల్యాణం కోసం చనుమెత్తిన రక్తము ఎంతో
రణరక్తని కరాళ నృత్యం రాసిన మని ప్రాణాలన్నీ
కమ్ము కోతతో అల్లాడిన
కన్నులలో విషాదమెంతో

అంటూ ప్రశ్నలోనే సందేశమిస్తూ యుద్ధంలో గెలిచినా మిగిలేది విషాదమే అనే సందేశాన్ని సూచించి యుద్ధవిముఖతను ప్రకటించారు. భారతీయ సమాజం ఎంత శాంతి కాముకమంటే- తాను మాత్రమే శాంతిని పొందాలన్న స్వార్థం కాక సృష్టిలోని అణువణువూ శాంతి మయం కావాలన్న తపన ఉంటుంది. శాంతి స్థాపన లక్ష్యంగా సాగుతుంది.

ఓం ద్యౌ: శాంతి: అంతరిక్ష: శాంతి: పృథివీ శాంతి: ఆప: శాంతి:
ఓషధయ: శాంతి: వనస్పతయ: శాంతి: విశ్వే దేవా: శాంతి:
బ్రహ్మ శాంతి: సర్వం శాంతి: శాంతి రేవ: శాంతి: సామా:
శాంతిరేధి: ఓం శాంతి: శాంతి: శాంతి:

...అన్నది శాంతిమంత్రం.

స్వర్గలోకం, దేవలోకం, ఆకాశం, అంతరిక్షం, భూమి, జలం, భూమిపై ఉన్న ఓషధులు, వనమూలికలు, అన్ని లోకాలలోని బ్రహ్మాది దేవతలు, సర్వ జీవులు శాంతితో ఉండాలన్నది ఈ శాంతి మంత్ర భావన. అంతే కాదు శాంతికే శాంతి కలగాలని కోరుకోవటం ఎంత శాంతి ప్రియత్వమో గమనించవచ్చు. యుద్ధం చెయ్యదలుచుకుంటే అంతశ్శత్రువులూ, అరిషడ్వర్గమూ అయిన కామ క్రోధ లోభ మోహ మద మాత్సర్యాలతో యుద్ధం చేసి విజయ చిహ్నంగా శాంతిని పొందమని సూచిస్తారు.

- డాక్టర్ యల్లాప్రగడ మల్లికార్జున రావు

అంతశ్శత్రువే లక్ష్యం..
విశ్వశాంతికదే మంత్రం

కొందరు నాయకులకు చరిత్ర సృష్టించాలన్న తపన ఉంటుంది. కానీ చరిత్ర అంటే యుద్ధాలూ, ఆ తేదీలూ కాదు. శాంతియుతమైన పాలన అందివ్వడమే అసలైన చరిత్ర. మన రుషులు శాంతి దాంతితో కూడి ఉండాలనడం వెనుక నాయకులకు ఇంద్రియ నిగ్రహం ఉండితీరాలన్నదే ఉద్దేశం.

భారతీయంలో శత్రువులెవరైనా ఉన్నారంటే అది మనలో ఉండే అంతర్గత శత్రువులే. కామ క్రోధ లోభ మోహ మద మాత్సర్యాలే మనకు శత్రువులన్నది వేద కాలం నుంచి ఉన్న సనాతన ధర్మ భావన. అంతే కాదు అహింసా పరమోధర్మః అని ప్రబోధించి చీమకు కూడా హాని తలపెట్టొద్దని మన ఉపనిషత్తులు, పురాణాలు, శాస్త్రాలు, ఇతిహాసాలు చెబుతున్నాయి. క్రైస్తవ, బౌద్ధ మతాల సారమూ అదే.

ఇక్కడో విషయాన్ని గమనించాలి. శాంతచిత్తంతో అహింసాధోరణిలో ఉండటమంటే చేతకానితనం కాదు. 'అహింసా పరమో ధర్మః ధర్మ హింసా తథైవచ' అన్నారు. ధర్మాల్లోకెల్లా ఉత్తమం అహింస. అయితే ధర్మోద్ధరణ కోసం చేసే హింస కూడా అంతే ఉత్తమం- అనేది శ్లోక భావం. ఆ ప్రకారమే రామ రావణ యుద్ధం, కురుక్షేత్ర సంగ్రామం, ఇంకా ముందుకెళితే జగన్మాత చేసిన రాక్షస సంహారం లాంటివి కనిపిస్తాయి. అసలు మనకు అయుధాలు ధరించని దేవుళ్ళు లేరు. అంతమాత్రాన వారంతా హింసా వాదులు కాదు కదా! దుష్ట శిక్షణ శిష్ట

శ్రీరామ కల్యాణం లోక కల్యాణమే... సందేహమే లేదు. అందుకే సందడిగా ఏటేటా సీతారాముల కల్యాణాన్ని తమ ఇంట జరిగే పెళ్లి వేడుకలా చూసి తరిస్తారు భక్తజనం. ఈ కల్యాణానికే దారి చూపింది రామకథలో అత్యంత ప్రధానమైంది శివధనుర్భంగ ఘట్టం. వాల్మీకి మహర్షి ఈ ఘట్టాన్ని రామాయణం బాలకాండ 66 నుంచి 70 సర్గలలో వివరించాడు.

కనగ కనగ కమనీయమే...

నేడు శ్రీరామనవమి

అనగ అనగ రమణీయమే...

విశ్వామిత్ర మహర్షి వెంట రామలక్ష్మణులు వెళుతూ అయన చెప్పే ఎన్నో విషయాలను తెలుసుకుంటున్నారు. ఆ సమయంలోనే సీతా స్వయంవరం గురించి తెలిసి విశ్వామిత్ర మహర్షి వెంట మిథిలానగరం వైపు నడిచారు. అతిథి పూజలందుకున్నాక తన శిష్యులైన రాజ పుత్రులు శివధనుస్సును చూడాలను కుంటున్నారని విశ్వామిత్రుడు చెప్పారు.

ఆ ధనుస్సును తమ వంశంలోని దేవరాతుడు అనే మహారాజుకు దేవతలు ఇచ్చారన్నాడు జనకుడు. అంతకుముందు ఆ ధనుస్సు శివుడి దగ్గరే ఉండేది. దక్షయజ్ఞ సమయంలో దక్షుడు చేసిన అవమానానికి కోపగించాడు శివుడు. దానితోనే దేవతలను, అక్కడున్న వారందరినీ సంహరించబోయాడు. అయితే అంతా కలిసి శివుడిని శరణు వేడుకోవటంతో వాళ్లను వదిలి పెట్టడమే కాక.. అభయమిచ్చి తన ధనుస్సు కూడా వారికి ఇచ్చి శివుడు వెళ్లిపోయాడు. ఆ తర్వాత దేవతలు తమకు మిత్రుడైన దేవదారుడికి ఆ ధనుస్సునిచ్చారు. ఇక అక్కడి నుంచి తర తరాలుగా చేతులు మారుతూ తన దగ్గరకు ఆ విల్లు వచ్చిందని జనక మహారాజు చెప్పాడు.

దివ్య ధనువిది...

శివధనుస్సు విషయంలో తానెదుర్కొన్న విశేషాలను ఇంకా ఇలా వినిపించాడు జనకుడు. "మా పూర్వీకులైన మహారాజు లందరూ పూజిస్తూ వచ్చిన దివ్యధనువిది. సీతాదేవిని వివాహ మాడుగోరిన మహా వీరులైన రాజులు ఎందరెందరో ఈ మహా ధనుస్సును ఎక్కు పెట్టలేక చతికిలపడ్డారు. దీన్ని వంచటానికి అల్లెతాడును కూర్చటానికి బాణాన్ని సంధించటానికి ఆ తర్వాత అల్లెతాడును లాగటానికి కనీసం ఈ శివ ధనుస్సును ఎత్తడానికి కూడా ఇంతవరకూ ఎవరికి సాధ్యం కాలేదు. సమస్త దేవతలు, రాక్షసులు, గంధర్వులు, యక్షులు, కిన్నెరులు, నాగులు ఇలా ఎవరూ ఈ ధనుస్సును ఎత్త లేకపోయారు" అన్నాడు. ఆ మాటలను విన్న తర్వాత విశ్వామిత్రుడు ధనుస్సును చూడమని రాముడితో అన్నారు. శ్రీరాముడు ధనుస్సును భద్రపరిచిన భారీ పెట్టెను తెరిచి విశ్వామిత్ర మహర్షి ఆజ్ఞను తీసుకొని చేతితో అవలీలగా ధనుస్సును సంధించి వింటి నారిని ఆ కర్ణాంతం ఒకే ఒక్కసారి లాగాడు.

"ఆరోపయిత్వా ధర్మాత్మా పూరయామాస వీర్యవాన్।
తద్ధనుర్భ ధనుర్మధ్యే నరశ్రేష్ఠో మహాయశాః॥
తస్య శబ్దో మహానాసీన్నిర్ఘాతసమనిస్వనః।
భూమికంపశ్చ సుమహాన్నిర్ఘాతస్సేవ దీర్ఘతః"॥

వెంటనే విల్లు పెళ్ళున విరిగింది. ఆ ధనుర్భంగ ధ్వని పిడుగుపాటులా భయం కరంగా వినిపించింది. ఆ అద్భుతాన్ని కళ్లారా వీక్షించిన జనకుడు విశ్వామిత్రుడికి నమస్కరిస్తూ 'అనుమతిస్తే తన మంత్రులను దశరథ మహారాజు దగ్గరకు పంపి శుభవార్తను తెలియపరచి ఆహ్వానిస్తా'నన్నాడు. విశ్వామిత్రుడు అందుకు ఆమోదించటంతో జనకుడు తన మంత్రులను దశరథ మహారాజును సగౌరవంగా ఆహ్వానించి తీసుకురమ్మని అయోధ్యకు పంపాడు.

కల్యాణ వైభోగం...

లోక కల్యాణ ప్రదమైన సీతారాముల కల్యాణోత్సవం అనాడు ఎలా జరిగింది అనే విషయాన్ని వాల్మీకి రామాయణం బాలకాండ వివరిస్తోంది. శ్రీ శ్రీరామచంద్రుడు జనకుడి సభలో శివధనుర్భంగం చేశాక మిథిలాధిపతి విశ్వామిత్ర మహర్షి అనుమతితో పెళ్ళి ప్రయత్నాలు ప్రారంభించాడు. ఆ శుభవార్తను అందుకున్న దశరథుడు తన మంత్రులు, గురు వులు, పురోహితులు తదితరులతో అయోధ్య నుంచి మిథిలకు తరలివచ్చాడు. అక్కడ మిథిలాధిపతి చేత పూజలందుకొన్నాడు. సంతానపరుడైన భగ ప్రజాపతి ఉత్తర నక్షత్రంలో ఉన్నప్పుడు వివాహం జరపడం మంచిదన్న ఆలోచనతో జనకుడు వివాహానికి ఏర్పాట్లు ప్రారంభించాడు. ఇక్షుమతీ తీరంలోని సాంకాశ్యనగరంలో ఉంటున్న తన తమ్ముడు కుశధ్వజుడికి కబురు పెట్టాడు. తన కుమార్తె లైన సీత, ఉర్మిళల వివాహాలకు సంబంధించిన కార్యక్రమాలు ప్రారంభించాడు. కుశధ్వజుడు వచ్చాక విశ్వామిత్రుడి చొరవతో అయన కుమార్తెలైన మాండవిని భరతుడికి, శ్రుతకీర్తిని శత్రుఘ్నుడికి ఇచ్చి పెళ్ళి చేయటానికి అన్ని ఏర్పాట్లు జరిగిపోయాయి.

అంగరంగ వైభవంగా...

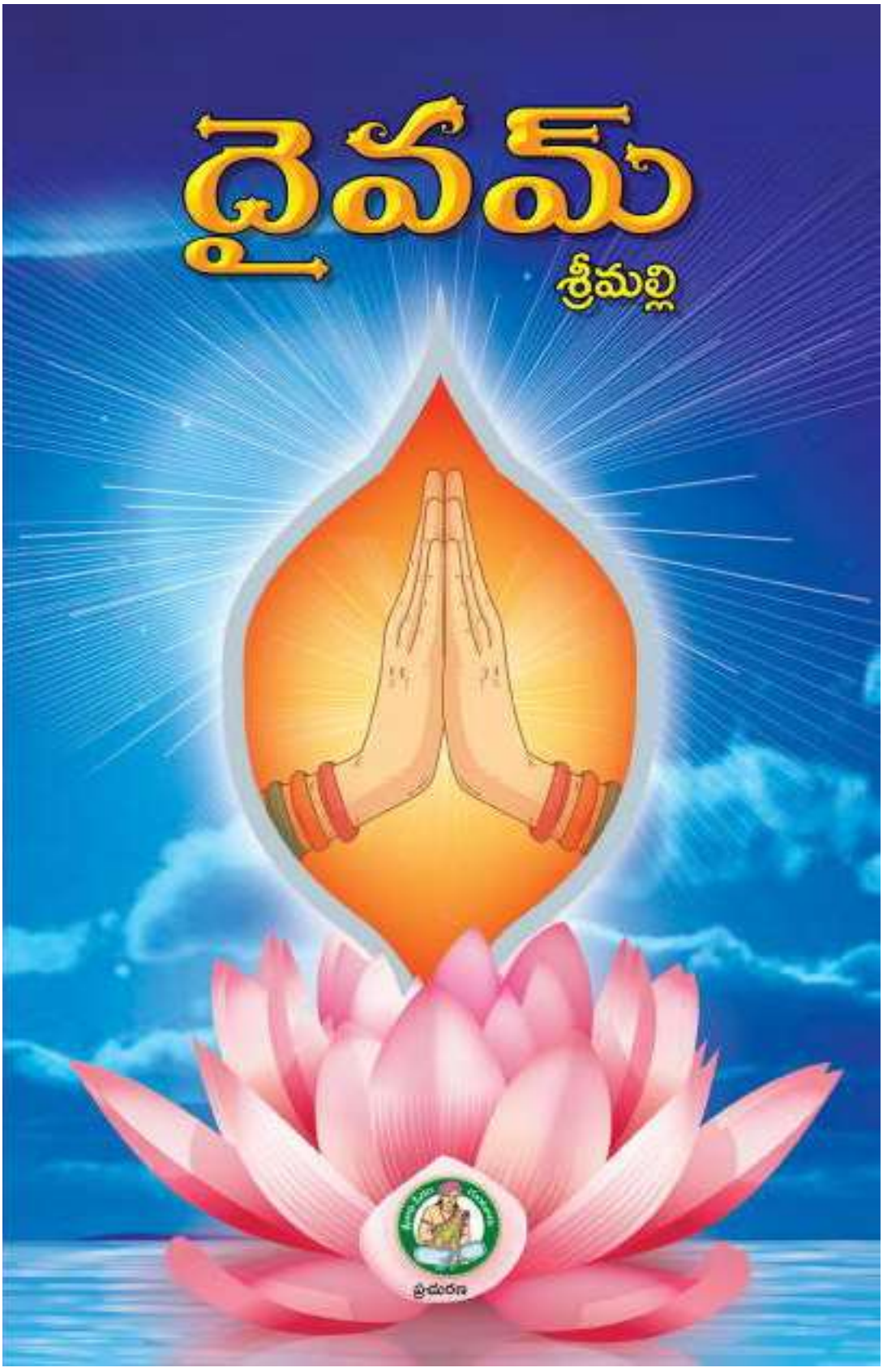
కళ్యాణ మహోత్సవాన్ని జరిపించమని వశిష్ఠుడిని జనకుడు వినయంగా ప్రార్థించాడు. విశ్వామిత్రుడు, శతానందుడు వివాహ క్రతువులో పాల్గొన్నారు. వివాహ వేదిక దగ్గర శాస్త్రోక్తంగా, మంత్ర పూర్వకంగా వశిష్ఠ మహర్షి అగ్నిని ప్రజ్వలింప చేశాడు. అప్పుడు జనక మహారాజు సర్వాలంకార శోభితై ఉన్న సీతాదేవిని తీసుకువచ్చి రాముడికి ఎదురుగా కూర్చోపెట్టి ఇలా అన్నాడు. "శ్రీరామా! సౌందర్యరాశి సౌకుమార్య నిధి, లావణ్యవతి అయిన ధన్యురాలు సీత. ఈమె అయోనిజ. మా వంశ ప్రతిష్ఠకు ఈమె ప్రతీక. నీకు సహ ధర్మచారిణి. ధర్మార్థ కామాల ఆచరణలోనూ, కష్ట సుఖాలలోనూ తోడుగా ఉండేలా నా పుత్రికను పాణిగ్రహణం చెయ్యి. నీకు తోడుగా ఉంటుంది. నిరంతరం నీడలా నిన్ను అనుసరిస్తుంది" అంటూ జనక మహారాజు మంత్రపూతమైన జలాన్ని వదులుతూ కన్యా దానం చేశాడు. పాణిగ్రహణం జరుగు తుండగా అంతరిక్షం నుంచి కనుల పండువగా పుష్పవృష్టి కురిసింది. మృదంగ తాళాలతో మధుర గీతాలు వినిపించాయి. అప్సరసలు గుంపులు గుంపులుగా కూడి నృత్యాలు చేశారు. గంధర్వులు కమ్మగా గానం చేశారు. ఇలా ఈ కళ్యాణ మహోత్సవాలు జరిగాయి.

శ్రీరామనవమి నాడు సీతారామకళ్యాణంతో పాటు శివధనుర్భంగ కథా శ్రవణం అత్యంత పుణ్యప్రదమని పెద్దలు పేర్కొంటున్నారు.

- శ్రీమల్లి, 9848543520

దైవమే

శ్రీమల్లి

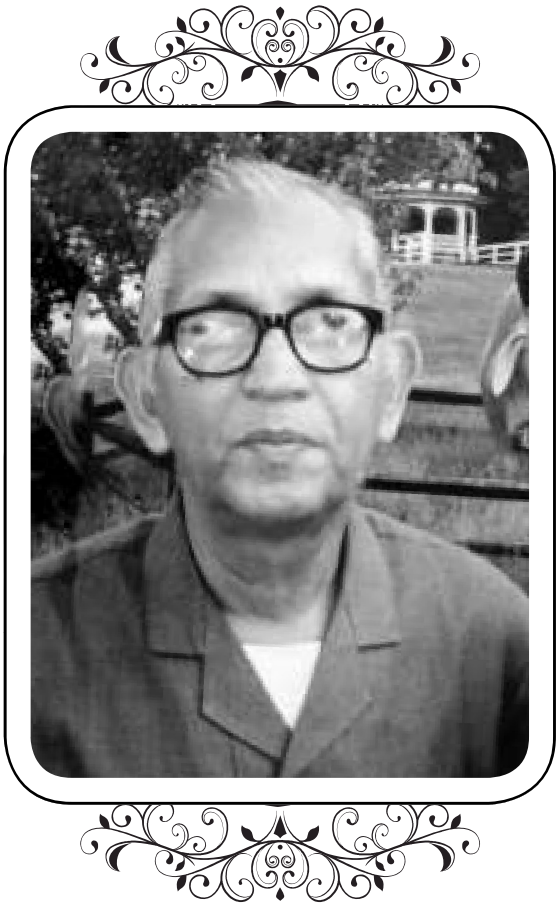


దైవమ్

శ్రీమల్లి

ప్రచురణ
శ్రీనాథ పీఠం, గుంటూరు
2021

అంకితం



ఈ జన్మనిచ్చి, అందరు మెచ్చే జ్ఞానాన్నిచ్చిన నాన్నగారు

శ్రీ యల్లాప్రగడ శ్రీరామమూర్తి గారి

దివ్య పాద పద్మాలకు అంకితం

His Holiness, Courtallain Sankaracharya, Jagadguru
SRI SIDDHESWARAHANDA BHARATISWAMY
Peetadhipati - Siddheswari Peetam

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Camp Office: Swayam Siddha Kaali Peetam 4th Line, Ravindra Nagar, Guntur-522 006. (A.P.). Ph:9440208103

ఆశీర్వాద శ్రీముఖము

శ్రీ మల్లికార్జునరావు గారు రచించిన యీ గ్రంథం పండితరంజకమైనది. పామరబోధకమైనది. వేద పురాణ దేవతలు గూర్చి సామాన్యులకు పరిచయం చేయడానికి ఎంతో ఉపయోగపడుతుంది. ఇప్పటి పరిభాషలో చెపితే పూర్వ గ్రంథాలు టెక్ట్స్‌బుక్కులయితే ఇది గైడు వంటిది. ఎక్కువమంది వినని తార వంటి దేవతల విశేషాలు ఔత్సుక్యాన్ని రేకెత్తిస్తవి. ఆ దృష్టితో రచయిత విజయాన్ని సాధించాడని నిస్సంశయంగా పలకవచ్చు.

అనంత కాలక్రమంలో పాత దేవతలకుండే ప్రాభవం తగ్గి ఆ స్థానంలో కొత్త దేవతలు నిలదొక్కుకున్నారు ప్రజల హృదయాలలో. ఉదాహరణకు వాసిష్ఠ గణపతి ముని ఋగ్వేదంలో ఇంద్రుడే సర్వేశ్వరుడని, ఆయనకే దేవతముడు (సుపర్లేటెవ్ డిగ్రీ) అని బిరుదుండేదని ఉద్ఘాటించారు. ఈనాటి సౌర గాయత్రి రాకముందు ఇంద్ర గాయత్రిని ఉపనయనాలలో ఉపదేశించేవారట!

ఇటువంటి విశేషాలలోకి వెళ్ళే ఆసక్తిని యల్లాప్రగడ వారి గ్రంథం కలిగిస్తుంది. ఆయన రచనలలో ఆలోచనాప్రేరకమైన భావనాశక్తి, బహు గ్రంథ పరిశీలనాత్మకమైన పరిణత ప్రజ్ఞా ప్రకృతి భాసిస్తున్నవి. ఈ దృష్టి మరింత విస్తరించి దైవ చైతన్య స్ఫురితమై ఇంకా ఇంకా నూతన గ్రంథ సృష్టికి దారి తీయును గాక!

నారాయణ స్మరణతో...

సి సిద్ధేశ్వరానందభారతీస్వామి

Samavedam Shanmukha Sarma
Managing Trustee

RUSHIPEETHAM CHARITABLE TRUST
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Ph: 040 - 27132550 email: samavedamshanmukhasarma@gmail.com | www.saamavedam.org

చక్కని గ్రంథం

'దైవమ్' అనే పేరుతో ఒక చక్కని గ్రంథాన్ని వెలువరించి శ్రీ మల్లికార్జునరావు గారు ధర్మజిజ్ఞాసువులకు మహోపకారం చేశారు. ఆంధ్రజ్యోతి ఆదివారం అనుబంధంలో ధారావాహికగా రచించిన పురాణ విజ్ఞాన వ్యాసాల సంకలనమిది. వివిధ సందర్భాల్లో ఈ వ్యాసాలు చూసి ఆనందించాను. ఇప్పుడన్నీ కలిసి పుస్తకంగా రావడం మరింత ఆనందకరం. వివిధ పౌరాణిక వృత్తాంతాలు, విశేషాలు చక్కని సరళ శైలిలో నేటి పాఠకులకు హృద్యంగా అందించడం ఈ రచన ప్రత్యేకత.

పురాణ వాఙ్మయాన్ని చదవకుండానే వికృతంగా మాట్లాడే వారికి గట్టి సమాధానాన్నిచ్చే విధానం ఇందులో ఉంది. వ్యాస హృదయాన్ని గ్రహించి, చక్కని పరిశీలనతో వ్రాసిన ఈ సద్గ్రంథం చదివి, చదివించే పని సహృదయులు చేపట్టాలి. ఇటువంటి ఆర్షసాహితి వీరి నుండి మరిన్ని సంపుటాలుగా వెలువడాలని ఆశిస్తూ, అభినందిస్తూ....

బుధజన విధేయుడు

సామవేదం షణ్ముఖశర్మ

Lanka Venkata Subramanyam IAS
Andhra Pradesh State Government Chief Secretary (Retired)

అభినందనలు

శ్రీమల్లి అనే కలం పేరుతో డా॥ యల్లాప్రగడ మల్లికార్జునరావు గారు చాలా చక్కగా వైవిధ్యభరితమైన ఆర్ష వాఙ్మయము చదువరులకు అందిచడం ముదావహం. మనం సహజంగా ఊహించుకోవచ్చు ఒక వార్తాపత్రిక యాజమాన్యం ఆధ్యాత్మిక సంప్రదాయములు పట్ల ఎంతో మక్కువ ఉన్నప్పటికి అధిక ప్రాధాన్యత ఇవ్వడం దుర్లభం. ఆ విధంగా లభించిన అవకాశాన్ని విశేష ప్రతిభతో, ఆరాటంతో శ్రీమల్లి కలం నుంచి జాలువారిన వ్యాస సంపుటి మన ముందు ఉండటం మన అదృష్టం.

ఈ వ్యాసాలలో అనేక ఆసక్తికరమైన అంశాలను పురాణాల నుంచి, ఇతిహాసాల నుంచి, చరిత్ర నుంచి, తెలుగువారి విశిష్ఠ సంప్రదాయ జీవనం నుంచి ఎన్నో ఎన్నెన్నో విషయాలు వారు స్పృశించారు. వారికున్న శాస్త్ర పరిచయం, సహజ పాండిత్యం, సనాతన ధర్మంపై ఉన్న మక్కువ ఈ వ్యాసాలు చదివినప్పుడు మనకి కనిపిస్తుంది. అనంతమైన సృష్టిలో పలు విధాలుగా దేవతారాధన చేసే జాతి నేడు అంతర్లీనంగా ఉన్న ఏకత్వాన్ని గ్రహించలేని స్థితిలో ఉండటం బహుశా ఈ రచయితకు ప్రేరణ కలిగించి ఉండవచ్చు. ఉత్కృష్టమైన దర్శన మార్గాలున్నా సనాతన ధర్మజీవనంలో విగ్రహారాధన వెనుక ఉన్న సత్యాన్ని దర్శించే మార్గం చదువరులకు ఈ సంపుటిలో తప్పక కనిపిస్తుంది. వ్యక్తిగత స్వేచ్ఛ మెండుగా ఉన్న ఈ సంప్రదాయములో మానవ అలసత్వం వల్ల విశేషణాలు విస్మరించి కేవలం అలంకారప్రాయంగా మారిన ఆరాధన బహుశా ఈ రచయితకు ఈ సత్సంకల్పాన్ని కలిగించిందన్నా ఆశ్చర్యం లేదు.

ఋతువులననుసరించి పర్వదినాలను గుర్తెరిగి, సామూహిక శ్రేయస్సు ఊహించుకుంటూ, అంతర్లీనంగా మానవ అభ్యున్నతిని గురిచేసి అందించిన ఋషుల

మార్గదర్శనం నేడు కొన్ని విదేశీ మత శక్తుల ప్రమేయం వలన కొన్ని ఇబ్బందులకు గురి కావడం మనం చూస్తున్నాం. పరులకెప్పుడు హాని చేయని భారతీయ సంస్కృతి నేడు ఈ విషపూరిత బృందాల చేతిలో నలుగుతోంది. అనేక ఆకర్షణలతో ఆ పర మతాల సైనికులు ప్రత్యేక శ్రద్ధతో ఈ వాఙ్మయం పరిచయం లేని వారిని గురిపెట్టి వారి జీవన విధానానికి అయోమయ పరిస్థితి సృష్టించటం పరిపాటి అయిపోయింది. ఒక అద్భుత రీతిలో సనాతన ధర్మజీవనం వారి స్థాయిని బట్టి వారికి మార్గం చూపించింది. అందరూ యజ్ఞయాగాదులను జరపాలని కానీ, అధిక తీర్థయాత్రలు చెయ్యాలని ఎన్నడూ ఆజ్ఞాపించలేదు. జ్ఞాన మార్గం, భక్తి మార్గం, కర్మ మార్గం ఒకే రకమైన విధంగా మనిషి జీవనాన్ని ఉద్ధరిస్తాయని పలువురు గురువులు, సిద్ధపురుషులు మనకు చెప్పిన మాట మనం విస్మరించడం వల్ల ఈ విపత్తు మన వారికి హాని చేస్తుంది.

శ్రీమల్లి గారి సులభ రచన అందరినీ ఆ ఆపదల నుంచి రక్షించి గట్టుకు చేర్చే విధంగా ఉపకరిస్తుందని నా ప్రగాఢ నమ్మకం. మంచి చిత్రాలతో అందరి దృష్టి ఆకర్షిస్తుందని నేను ఊహిస్తున్నాను. డా॥ యల్లాప్రగడ మల్లికార్జునరావు గారికి నా అభినందనలు. గ్రామీణ ప్రాంతంలో వివిధ దేవాలయాలలో అందరికీ అందుబాటులో ఇలాంటి గ్రంథాలు ఉంచగలిగితే మంచి ఫలితాలు మనం చూడగల్గుతాము.

సర్వే సుజనా సుఖినోభవంతు
సర్వే జనా సుజనా భవంతు

అభినందనలతో

లంక వేంకట సుబ్రహ్మణ్యం

శ్రీగురుభ్యోనమః

శ్రీరామ జయరామ జయజయరామ

మనసులో మాట

దైవం అనే ఈ పుస్తకం మీ ముందుకు రావటం అంతా దైవ సంకల్పమే.

ఈ పుస్తకానికి శ్రీశ్రీశ్రీ కుర్తాళం సిద్ధేశ్వరీ పీఠాధిపతులు జగద్గురువులు శ్రీశ్రీశ్రీ కుర్తాళం శ్రీ సిద్ధేశ్వరానంద భారతీ మహాస్వామి వారి అశీఃపూర్వక శ్రీముఖం కోసం పుస్తకం పంపి ప్రార్థించాను. ఆ తరువాత కొన్ని రోజులకు స్వామివారు శ్రీముఖం పంపారు. ఆ శ్రీముఖాన్ని అచ్చుకిచ్చి ఇంటికి రాగానే ఓ ఆనంద జనక ఆశ్చర్యం చోటు చేసుకుంది. స్వామి వారు ఫోన్ చేసి నువ్ పంపిన పుస్తకం చదివాను. చాలా బాగుంది. ఇలాంటి పుస్తకం ప్రస్తుత సమాజానికి చాలా అవసరం. అది ముద్రణకు వెళ్ళుంటే అలాంటిది మరొకటి వుంటే చెప్పు శ్రీనాథ పీఠం పక్షాన ముద్రిద్దాం అన్నారు. నా మీద గురు కృప అంతగా వర్షించేసరికి నాకు వెంటనే నోట మాట రాలేదు. కాస్తంత తేరుకొని అంతకంటే అదృష్టమా వేరే ఎందుకు స్వామీ! ఈ పుస్తకానికే ఆ భాగ్యాన్ని ప్రసాదించండి అని విన్నవించుకొన్నాను. ఆశీర్వదించారు స్వామి. స్వామివారి పాదాలకు ప్రణమిల్లుతూ ఈ పుస్తకం గురించి మరి కొంత చెపుతాను.

అలా మొదలైంది...

మనకు ముక్కోటి దేవతలున్నారన్నది అందరికీ తెలిసిన విషయమే. అయితే ఏ కొంతమంది దేవతల గురించో మాత్రమే బాగా తెలిసి ఉండటం, మిగతా దేవతల గురించి అంతగా తెలియకపోవటమనేది చాలా సందర్భాల్లో గమనించాను. ఈలోపం వల్లే ముక్కోటి దేవతలెందుకుటా అనే అవగాహనా రాహిత్యంతో మన సంస్కృతినే వెక్కిరిస్తూ కూర్చున్న కొమ్మను నరుక్కునే వారినీ గమనించాను. ఈ పరిస్థితిని చక్క దిద్దడానికి 'ఉడతాభక్తి' గా చేసిన ప్రయత్నమే ఇది. అలాగే తెలిసున్న దేవతల గురించి కూడా తెలియని అంశాలు చాలానే ఉండుంటాయి. అలా తెలియని విషయాలను గురించి ఎంతో కొంత తెలియచెప్పాలన్న ఆలోచ నామనసులో ఉండేది. అప్పుడే అదే లక్ష్యంతో ఆంధ్రజ్యోతి దినపత్రిక యాజమాన్యం వారు ''దైవమ్'' శీర్షికను ప్రవేశ పెట్టాలని నిర్ణయించారు. ఆ నిర్ణయానికి చక్కని రూపుదిద్దారు ఆదివారం అనుబంధం డెస్క్ ఇన్చార్జి కరణం జనార్ధనరావు గారు. దాంతో 2016 ఏప్రిల్ నుంచి 2019 మార్చి దాకా ఈ శీర్షిక అత్యధిక పాఠకాదరణతో నడిచింది. ఆదివారం వచ్చిందంటే చాలు నా ఫోన్ కు విరామం ఉండేది కాదు. ఎక్కడెక్కడో మారుమూల పల్లెప్రాంతాల నుంచి ముంబై, చెన్నై, ఢిల్లీ తదితర మహానగరాలు, విదేశాలు, నెట్ ఎడిషన్ పుణ్యమా అని విదేశాల వరకూ దైవం చేరింది. దాంతో రైతు కూలీలు, కులవృత్తులు, చేతిపనులు చేసుకొనే వారి

దగ్గర నుంచి పెద్ద పెద్ద హోదాలలో ఉన్న ఉన్నతాధికారులు, పండితులూ చదివి ఫోన్లు చేస్తూ అభినందిస్తూ వుండే వారు. అంతేకాదు వారికి కావలసిన మరింత సమాచారాన్ని అడిగి తెలుసుకుంటుండేవారు. అది నాకు ఎంతెంతో ఆనందాన్ని కలిగించిన విషయం. దైవం అచ్చులో వచ్చిన ఆ ఒక్క ఆదివారమే కాదు, మరి కొంతమంది బజ్జీల బండ్ల దగ్గర, వెచ్చాల కొట్ల దగ్గర, స్నేహితుల ఇళ్లకు వెళ్లినప్పుడు అక్కడ ఆదివారం అనుబంధం చూసి దైవమ్ శీర్షికను చదివి బాగుందని ఫోన్ చేసిన సందర్భాలు కూడా కోకొల్లలు. అలాగే వచ్చేవారం దేని గురించి రాస్తున్నారు అని ఆసక్తిగా అడిగేవారు. కొందరైతే మా కోసం ఫలానా దేవుడి గురించి రాయండి అని అడుగుతూండేవారు. శీర్షిక ఆగిన తర్వాత కూడా విరామం లేకుండా ఫోన్లు రావటం తమకు కావలసిన అంశాలను అడిగి తెలుసుకోవటం లాంటివన్నీ పాఠక దేవుళ్ల గుండె గుళ్లల్లో దైవమ్ శీర్షిక ఎంత బాగా పూజలందుకొన్నదనే దానికి ఓ మచ్చుతునక. ఇంకా చెప్పాలంటే ఈ పుస్తకం రూపుదిద్దుకోవటానికి కారణం కూడా చాలా మంది పాఠకుల ఆదరాభిమానాలే. అందుకే పాఠక దేవుళ్లందరికీ మరోమారు నా నమోవాకాలు. పత్రికాయాజమాన్యానికీ, సహకరించాన అందరికీ పేరు పేరునా నమస్సులర్పిస్తున్నాను. నేను అడగగానే దయతో తమ అమూల్య అభిప్రాయాలను రాసి పంపిన పెద్దలకు ప్రణతులర్పిస్తున్నాను. ఈ పుస్తకం త్వరగా వెలుగు చూడాలని తపించిన మిత్రుడు ఎస్వీఎస్ లక్ష్మీనారాయణ. ఆయన తపస్సును నేను మరువలేను.

ఈ వ్యాసాలను నేను చెపుతూంటే గంటె ఒక చేత, ఘంటం (కలం) ఒక చేత పట్టుకొని రెండిటికీ సమన్యాయం చేసిన నా శ్రీమతి ఇందిరాశేషు శ్రమ అసామాన్యమని నాకు తెలుసు. అచ్చులో వచ్చిన ప్రతిసారీ అవి చదివి దేశవిదేశాల్లోనూ, మారుమూల పల్లెల్లోనూ ఇంకా చెప్పాలంటే టీ దుకాణాలు తదితరాల దగ్గర దైవాన్ని చదివిన వారంతా వ్యాసం కింద ఇచ్చిన ఫోన్ నెంబర్ కు ఫోన్ చేసి అభినందిస్తూంటే ఆ అభినందనలను తాను వింటూ ఆ శ్రమనంతా తాను మరచిపోయిన సంగతినీ నేనెరుగుదును.

ఆశీర్వదించిన, పెద్దలందరికీ నమస్సుమనస్సులు.

- డాక్టర్ యల్లాప్రగడ మల్లికార్జునరావు (శ్రీమల్లి)

చరవాణి: 98485 43520

సమర్పణం

ఈ పుస్తకం నేటి సమాజానికి అవసరం అని ఆశీర్వదించిన
శ్రీశ్రీశ్రీ కుర్తాళం సిద్ధేశ్వరీ పీఠాధిపతులు జగద్గురువులు నాకు ప్రత్యక్ష, మంత్ర గురువులు
శ్రీశ్రీశ్రీ సిద్ధేశ్వరానంద భారతీ మహాస్వామి వారికి
సభక్తికంగా సమర్పిస్తున్నాను.

రచయిత గురించి

డాక్టర్ యల్లాప్రగడ మల్లికార్జునరావు

డాక్టర్ యల్లాప్రగడ మల్లికార్జునరావు సుప్రసిద్ధులైన రచయిత. కేవలం రచయితగానే కాక మూడు దశాబ్దాల బోధనానుభవం ఉన్న తెలుగు అధ్యాపకులు. నిరంతర తెలుగు సాహిత్య పరిశోధకులు. ఈ అనుభవంతోనే తెలుగు భాషాసాహిత్యాలకు సంబంధించిన పుస్తకాలను, పురాణ ఇతిహాసాలకు సంబంధించిన గ్రంథాలను, సమకాలీన సమాజానికి చైతన్యాన్ని కలిగించే నాటికలు, నాటికలు, కథలు, పాటలు, గేయాలు, వెండితెర, బుల్లితెరలకు సంబంధించిన కథలు, మాటలను ఎన్నింటినో రచించారు. అలాగే రెండున్నర దశాబ్దాల పాత్రికేయ రంగంలో అనుభవం ఉంది. వీటన్నింటికి తగిన గుర్తింపుగా పొందిన పురస్కారాలు, సన్మానాలు, ప్రశంసలు కూడా ఎన్నెన్నో... ఆ రచయిత కలం నుంచే జాలువారిన పుస్తకమిది.

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Jaateeya Kavichakravarthi

Damaraju Pundarikakshudu

రచన:

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నమోనమః శ్రీగురు పాదుకాభ్యామ్

విన్నపం

నారాయణ సమారంభాం వ్యాసశంకర మధ్యమామ్
అస్మదాచార్య పర్యంతాం వందే గురుపరంపరామ్

అందరికీ స్వతంత్ర భారత అమృతమహోత్సవ శుభాకాంక్షలు. ఈ సందర్భంగా ఈ పుస్తకం మీ ముందకు తెచ్చే ప్రయత్నం చేసాను. ఈ ప్రయత్న సాఫల్యానికి సంబంధించిన విషయాలను మీకు విన్నవించటం నా బాధ్యత. అందుకే ముమ్ముందుగా నా గురు పరంపరకూ, నా జీవనమార్గదర్శి ఆదర్శ గురురూప దైవం ఆచార్య బేతవోలు రామబ్రహ్మం గారి పాదపద్మాలకు నమస్కరిస్తున్నాను. వారు నా పరిశోధనకు పర్యవేక్షకులు మాత్రమే కాదు, నా జీవన మార్గదర్శి కూడా. రెండక్షరాలు రాయగలుగుతున్నా, ఏదైనా చెప్పగలుగుతున్నా అంతా వారి అనుగ్రహమే. ఈ పుస్తకానికి ఆదీఅంతం అక్షరాక్షరం గురువుగారే. ఆనాడు పరిశోధన చేస్తే వారి దగ్గరే చెయ్యాలని పట్టుపట్టికూర్చున్న రోజులవి. దానికి కారణాలు చాలానే వున్నాయి. నా చిన్నప్పుడు మా మేనత్తగారి పెద్దబ్బాయి శ్రీ పొన్నెకంటి సూర్యనారాయణరావు(మాబావ)గారు మా యింట్లో వుండి భాషాప్రవీణ చదువుతుండేవారు. మానాన్నగారు శ్రీ యల్లాప్రగడ శ్రీరామమూర్తి గారు వారికి స్వయాన మేనమామ. దానికితోడు శ్రీ కె.వి.కె సంస్కృత కళాశాలకు మా ఇల్లు కూతవేటు దూరంలో వుండేది. ఇంకా చెప్పాలంటే దామరాజు పుండరీకాక్షుడుగారి ఇంటికి ఎదురుగా ఉన్న కస్తూరి వారింట్లో అద్దెకుండే వాళ్లం. మా బావ భాషాప్రవీణ చదివే రోజుల్లో మా గురువుగారు వారికి అధ్యాపకులుగా వుండేవారు. దాంతో ఇంటి దగ్గర ఆయన చాలా సార్లు మాష్టారి గురించి, వారి బోధన తీరులోని విశేషాల గురించి ప్రస్తావిస్తూండేవారు. అలా నా మనసులో తెలియకుండానే మాస్టారి మీద గౌరవం, ప్రేమ స్థిరపడ్డాయి. ఆ తరువాత ఎక్కడన్నా మాస్టారి అవధానాలు జరిగినప్పుడు మానాన్నగారు ఆ అవధానానికి వెళ్లొచ్చి అందులోని విశేషాల గురించి చెపుతుండటంతో మాస్టారంటే ఓ అనిర్వచనీయమైన భక్తి నరనరాన జీర్ణించుకుంది. ఎం.ఏ తర్వాత పీహెచ్డీ చేసి తీరాల్సిందే, అదీ మాస్టారి దగ్గరే అన్నది నా పట్టుదల. అది గురుకృపతోనే నెరవేరింది. అంశం చెప్పటం దగ్గర నుంచీ ఏమేం చెయ్యాలో ఎలా చెయ్యాలో అన్నీ ఎంతో ఓపికగా వారే సూచించేవారు. నాగార్జునా యూనివర్శిటీ లైబ్రరీలో నా పరిశోధనకు ఉపకరించే పుస్తకాలు ఎక్కడ ఉన్నాయో గుర్తు చెపుతుండేవారు. విషయ సేకరణలో రాజీ పడనిచ్చేవారు కాదు. రాసిన నాలుగు ముక్కలూ నిక్కచ్చిగా ఆధారసహితంగా ఉండాలని

ఎప్పటికప్పుడు హెచ్చరిస్తూండేవారు.

ఇలా కొంతకాలం గడిచాక వారికి తెలుగు విశ్వవిద్యాలయం రాజమండ్రి పీఠాధిపత్యం వచ్చింది. రాసింది చూపించటానికి నేను అక్కడికి వెళుతుండేవాడిని. ఓ రోజున వదినగారు (గురుపత్నిగారు), పిల్లలు, మామ్మగారు (గురువుగారి తల్లి)గారు అంతా ఏదో ఊరెళ్లారు. అప్పుడు గురువు గారే నాకు అన్నం పెట్టారు. అది నా అదృష్టాల్లో ఒకటి. రీసెర్చ్ గైడ్ లంటే భయపడే ఈ రోజుల్లో పరిశోధక విద్యార్థులకు ఇదంతా నమ్మశక్యం కాదేమో కానీ ఇది అక్షరసత్యం.

1986-90 మధ్యకాలంలో ఈ పరిశోధన కోసం తిరగని లైబ్రరీ లేదు దానికి సాక్ష్యం ఆయాగ్రంథాలయాల్లోని అప్పటి విజిటర్స్ రిజిష్టర్లలో నా సంతకాలే. వేటపాలెం లైబ్రరీకి వెళ్లేటప్పుడు స్వాతంత్ర్య సమరయోధులు వావిలాల గోపాలకృష్ణయ్యగారు అప్పటి లైబ్రేరియన్ సుబ్రహ్మణ్యంగారికి నేనొస్తున్నట్టు ముందుగా ఉత్తరం రాసిన సంగతిని నేను మరవలేను. అలాగే అరండల్‌పేట 4/4లోని దామరాజు పుండరీకాక్షుడి తనయులు, వారి కుటుంబ సభ్యులు ఇచ్చిన సమాచార, సహకారాలకు నేను సర్వదా కృతజ్ఞుణ్ణి. ఇక ఆ తరువాత ఉద్యోగం, సంసారం ఎన్నెన్నో మలుపులు మోసాలు. ఈ విషయంలో నాకూ, పుండరీకాక్షుడుగారికి పోలిక ఉందేమోననికూడా అనిపిస్తుంటుంది. వారి ఇంటి ఎదురుగా ఉన్న ఇంట్లో మేం అద్దెకున్నప్పుడు నిలువెత్తు మనిషి భుజాల నిండుగా ముక్కుపొడుం రంగు శాలువ కప్పుకొని నడుచుకుంటూ వెళుతున్న రూపం కళ్లముందు మెదులుతుంటుంది.

1991నుంచి2021 దాకా పుస్తకం ముద్రణకు నోచుకోకపోవటానికి ఆర్థికాంశాలే అడ్డు తగిలాయి. అయితే నాటకమన్నా, నేనన్నా ప్రాణంపెట్టే మా సాంబు(డాక్టర్ కందిమళ్ల సాంబశివరావు గారు ఇలా పూర్తి పేరుతో తనను పిలిస్తే మూడో కన్ను తెరిచిన శివుడే అవుతాడు. అందుకని సాంబు అనే అంటున్నా) మాత్రం వెంటపడుతూనే వున్నారు. అంతేకాదు శ్రీడి.కె. ఆనంద్ గారికి విషయం చెప్పి పుస్తకం అచ్చయి మీ ముందుకొచ్చేందుకు ఎంత చెయ్యాలో అంత చేసారు. అలాగే మరో మంచి మనిషి నిఘంటు నిర్మాత పెద్ది సాంబశివరావుగారు పుస్తకం చదివి ఇంత గొప్ప త్యాగమూర్తి గురించి రాసిన పుస్తకం అచ్చుకాక పోవటమేమిటి అని తమ దగ్గరున్న డిటిపి ఆపరేటర్ల చేత కంపోజింగ్ చేయించారు. అరసం జాతీయ కార్యదర్శి పెనుగొండ లక్ష్మీనారాయణ నన్ను ఎప్పుడు ఎక్కడ పరిచయం చేసినా దామరాజు పుండరీకాక్షుడుగారి మీద పరిశోధన చేసిన మల్లికార్జునరావుగా గొప్పగా పరిచయం చేస్తుంటారు. దామరాజు వారంటే పెనుగొండన్నకు అంత గౌరవం.

ఇక మరీమరీ చెప్పాల్సిన విషయం ఈ పుస్తకం చదివి ఎలాగైనా సరే ఈ పుస్తకాన్ని అందంగా తీర్చిదిద్ది దామరాజువారికి జ్యోతులర్పించాలని తహతహలాడిన వ్యక్తులున్నారు. వారిలో ఒకరు తిరుపతిలో ఉన్న నా ఆత్మీయులు కందుకూరి మధుసూదన రావు గారు. వారి తనయుడు మోహిత్ స్క్రీన్స్ అధినేత కందుకూరి వినోద్‌కుమార్ (సాయి) కి తగిన సూచనలిచ్చి అందంగా పుస్తక రూపకల్పన మరియు ముఖచిత్రం (కవర్‌పేజి) చేయించారు. అలాగే మరో మిత్రుడు విజయవాడలో మోడరన్ క్వాలిటీ ప్రింటర్స్ అధినేత బాబు గారు. వీరు పుస్తక ఆవిష్కరణ ఎప్పుడు జరుగుతుందా అని నాకంటే ఎక్కువగా ఎదురు చూసారు. అలాగే ఈ పుస్తకాన్ని ముద్రించటానికీ, కృతి స్వీకారం చెయ్యటానికి ఆనందంగా సమ్మతించిన డి.కె. ఆనంద్ గారు, వారి కుటుంబ సభ్యులందరికీ నా కృతజ్ఞతలు తెలుపుకుంటూ నమస్సులు స్వీకరించమని విన్నవించుకుంటున్నాను.

చివరగా ఈ పుస్తక రచనలో సహకరించిన నా శ్రీమతి ఇందిరాశేషుకు, నా వరాలతల్లి, నా కూతురు శ్రీమతి తన్వికి, అల్లుడు గారు తేజోభరద్వాజ్‌కు ఆశీః పూర్వక కృతజ్ఞతలు

యల్లాప్రగడ మల్లికార్జునరావు

సృజన భారతి

(బి.ఎ., బి.కాం., & బి.యస్‌సి., సెమిష్టర్ - 3)

పాఠ్యగ్రంథం

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ప్రభుత్వ పురుషుల కళాశాల (స్వయం ప్రతిపత్తి), కడప.

ముందుమాట

ఆంధ్రప్రదేశ్ ప్రభుత్వం డిగ్రీ జనరల్ తెలుగు మూడో సెమిస్టర్ విద్యార్థులకు భాషానైపుణ్యాలను, సృజనాత్మక నైపుణ్యాలను పెంపొందించే లక్ష్యంతో ప్రయోజనాత్మకమైన ఈ పాఠ్యప్రణాళికను రూపొందించింది. అనువాదరంగంలో ప్రావీణ్యాన్ని పెంపొందించే విధంగా అనువాద పద్ధతులను, ఆంగ్లం నుండి తెలుగుకు, తెలుగు నుండి ఆంగ్లానికి అనువదించే విధానాన్ని పాఠ్య ప్రణాళికలో చేర్చారు.

సృజనాత్మక రచనలైన కవిత్వ రచన, కథానిక రచన, వ్యాస రచన వంటి అంశాలను పాఠ్యప్రణాళికలో చేర్చినందున విద్యార్థులు అభిరుచిని అనుసరించి సృజనాత్మక రచనాభిలాష పెంపొందించుకొని కవులుగా, కథారచయితలుగా, వ్యాస రచయితలుగా రూపొందే అవకాశం ఉంది.

పత్రికల పరిశీలన, పత్రికాభాష, శైలి, పత్రికారచన, వార్తారచన, సంపాదకీయ రచన వంటి అంశాలు విద్యార్థులు అధ్యయనం చేయడం వలన పత్రికారంగంలో వార్తావిలేఖర్లుగా, ఉపసంపాదకులుగా, సంపాదకులుగా ఉపాధి అవకాశాలు పొందవచ్చు.

ప్రసార మాధ్యమాలకు సంబంధించి రేడియో రచన, నాటికలు, టెలివిజన్ రచన, యాంకరింగ్ వంటి ప్రయోజనాత్మక అంశాల ద్వారా ప్రసార మాధ్యమాల రచయితలుగా ఉపాధి మార్గాలు పెంపొందించుకోవచ్చు. అత్యాధునిక సాంకేతిక రూపాలైన యూట్యూబ్, ఫేస్‌బుక్, ట్విట్టర్, బ్లాగ్, వాట్స్‌అప్ వంటి అంశాలు విద్యార్థులకు ఎంతో ప్రయోజనాత్మకాలు.

విద్యార్థులు ఈ పాఠ్యాంశాలను శ్రద్ధగా అధ్యయనం చేసి నైపుణ్యాలను పెంపొందించుకోగలరని, ఉపాధి అవకాశాలను మెరుగు పరచుకోగలరని విశ్వసిస్తున్నాము.

తెలుగుభాషను అభ్యసిస్తున్న విద్యార్థులందరికీ అభినందనలు తెలుపుతూ, భాషా సాహిత్యాలపట్ల అభిమానం పెంచుకొని, మాతృ భాషాభివృద్ధికి కృషి చేయవలసినదిగా కోరుతున్నాము.

- రచయితలు

ఆధునిక భారతి

TELUGU TEXT BOOK

As per CBCS Syllabus of
B.A., B.Com. & B.Sc.,
for all Universities in
Andhra Pradesh.

సెమిస్టర్ - 2

ఆధునిక భారతి

(బి.ఎ., బి.కాం., & బి.యస్సి., సెమిష్టర్ - 2)
పాఠ్యగ్రంథం

పాఠ్యగ్రంథ రూపకల్పన
డాక్టర్ నాగభైరవ ఆదినారాయణ

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మారుతి పబ్లికేషన్స్
గుంటూరు

మనవి

వేయి సంవత్సరాల సుదీర్ఘమైన చరిత్ర కలిగినది తెలుగుసాహిత్యం. నన్నయ్యతో ప్రారంభమయిన సాహిత్యం సంస్కృతంలో వేదవ్యాసుడు రచించిన మహాభారతానువాదంతో ప్రారంభమయింది. ఆనాటి నుండి కొన్ని శతాబ్దాలపాటు తెలుగు సాహిత్యంపై సంస్కృత ప్రభావం అత్యధికంగా ఉండేది. ఆ ప్రభావం కారణంగా సాహిత్య సంబంధమైన విషయాలన్నింటిలో తెలుగు సాహిత్యం సంస్కృత సాహిత్యం అడుగుజాడల్లోనే నడిచింది.

ఆంగ్లేయులు భారతదేశాన్ని పాలించడం ప్రారంభించిన తరువాత తెలుగు మీద కూడా ఆంగ్ల ప్రభావం మొదలయింది. ఆంగ్ల సాహిత్య ప్రభావంతో తెలుగులోనికి అనేకమైన కవితా ప్రక్రియలు వచ్చాయి. అటువంటి కవితాప్రక్రియల్లో కథ, నవల, విమర్శ, జీవితచరిత్ర, స్వీయచరిత్ర, విమర్శ మొదలయినవి ముఖ్యమయినవి. కవితా ప్రక్రియల రాకతోపాటు అభివ్యక్తీకరణలోను ఆంగ్ల సంప్రదాయంచోటు చేసుకుంది. కవిత్వంలో ఈ అభివ్యక్తీకరణ ప్రధాన పాత్ర వహించింది.

సంస్కృత ప్రభావంతో ప్రకాశించిన ప్రాచీన తెలుగు కవిత్వంలో సంస్కృత రూపక ప్రక్రియకు ఏ కారణంచేతనో చోటు లభించలేదు. నంస్కృత రూపకాలను కూడా తెలుగు కవులు కావ్యాలుగానే అనువదించారు. కాని ఆంగ్ల భాషా ప్రభావంతో సంస్కృత రూపక లక్షణాలతో సంబంధంలేని ఆధునిక నాటక ప్రక్రియ ప్రారంభమయింది. నాటకాలతో పాటు నిడివి తక్కువగా ఉన్న నాటికలు ప్రఖ్యాతి వహించడంతోపాటు ప్రదర్శనలతో ఆంధ్రదేశమంతట ప్రజలను ఆనందపరచాయి.

మొదటి సెమిష్టరు ప్రాచీన కావ్య ప్రక్రియలను విద్యార్థులకు పరిచయం చేసింది. ఆధునిక సాహిత్య ప్రక్రియలను పరిచయం చేయాలనే భావనతో రెండవ సెమిష్టరు పాఠ్యప్రణాళిక తయారయింది. దీనిలో ఆధునిక కవిత్వం, ఆంగ్ల సాహిత్యప్రభావంతో తెలుగులోనికి వచ్చిన కథలు, విమర్శ పరిచయమవుతున్నాయి.

నవల నిడివిలో పెద్దది. దానిని ఒక సెమిష్టరులో బోధించడం కష్టం కాబట్టి నవల స్వరూప స్వభావాలు విద్యార్థులు తెలుసుకోవడానికి సంక్షిప్త నవల ఎంపిక చేయబడింది.

ప్రాచ్య భాషా లక్షణాలతో కూడిన 'నాటిక' ప్రక్రియను విద్యార్థులకు పరిచయం చేయడానికి 'యక్షగానం' నాటికను ఎంపిక చేశారు.

ఈ సెమిష్టరులో ఎంపిక చేయబడిన పాఠ్యాంశాల ద్వారా ఆధునిక కవిత్వం రూపురేఖలు విద్యార్థులు తెలుసుకోవచ్చు.

ఆయా ప్రక్రియల్లో ప్రముఖులైన కవులు, రచయితలు సృష్టించిన రచనలు ఎంపిక చేయడంవలన, విద్యార్థులకు ఆధునిక సాహిత్య ప్రక్రియల పట్ల అవగాహన, అభిరుచి ఏర్పడుతుంది. ఆసక్తి ఉన్న విద్యార్థులు ఆ యా ప్రక్రియల పట్ల ఆకర్షితులై, కవులుగా, రచయితలుగా మారే అవకాశం కలుగుతుంది.

తెలుగుభాషను అభ్యసిస్తున్న విద్యార్థులందరికీ అభినందనలు తెలుపుతూ, భాషా సాహిత్యాలపట్ల అభిమానం పెంచుకొని, మాతృ భాషాభివృద్ధికి కృషి చేయవలసినదిగా కోరుతున్నాము.

-పబ్లిషర్

పాఠ్యప్రణాళిక

యూనిట్ - I: ఆధునిక కవిత్వం

1. ఆధునిక కవిత్వం - పరిచయం
2. కొండవీడు - దువ్వూరి రామిరెడ్డి
   ('కవికోకిల' గ్రంథావళి-ఖండకావ్యాలు-
   నక్షత్రమాల సంపుటి నుండి)
3. మాతృసంగీతం - అనిసెట్టి సుబ్బారావు
   ('అగ్నివీణ' కవితా సంపుటి నుండి)
4. 'తాతకో నూలుపోగు' - బండారు ప్రసాదమూర్తి
   ('కలనేత' కవితాసంపుటి నుండి)

యూనిట్ - II: కథానిక

5. తెలుగు కథానిక - పరిచయం
6. భయం (కథ) - కాళీపట్నం రామారావు
7. స్వేదం ఖరీదు ....? - రెంటాల నాగేశ్వరరావు

యూనిట్ - III: నవల

8. తెలుగు నవల - పరిచయం
9. రథచక్రాలు (నవల) - మహీధర రామ్మోహనరావు
   (సంక్షిప్త ఇతివృత్తం మాత్రం)
10. రథచక్రాలు - సమీక్ష (వ్యాసం) - దా॥ యల్లాప్రగడ మల్లికార్జునరావు

యూనిట్ - IV: నాటకం

11. తెలుగు నాటకం - పరిచయం
12. యక్షగానము (నాటిక) - యం.వి.ఎన్.హరనాథరావు
13. "అపురూప కళారూపాల విధ్వంసదృశ్యం
    'యక్షగానము' సమీక్ష (వ్యాసం) - దా॥ కందిమళ్ళ సాంబశివరావు

యూనిట్ - V : విమర్శ

14. తెలుగు సాహిత్య విమర్శ - పరిచయం
15. విమర్శ - స్వరూప స్వభావాలు; ఉత్తమ విమర్శకుడు - లక్షణాలు

విషయసూచిక

యూనిట్-I: ఆధునిక కవిత్వం

1. ఆధునిక కవిత్వం-పరిచయం - డా॥ పి.వి.సుబ్బారావు 9
2. కొండవీడు - దువ్వూరి రామిరెడ్డి 17
3. మాతృసంగీతం - అనిసెట్టి సుబ్బారావు 22
4. తాతకో నూలుపోగు - బండారు ప్రసాదమూర్తి 31

యూనిట్-II: కథానిక

5. తెలుగు కథానిక-పరిచయం - డా॥ పి.వి.సుబ్బారావు 35
6. భయం (కథ) - కాళీపట్నం రామారావు 42
7. స్వేదం ఖరీదు ....? - రెంటాల నాగేశ్వరరావు 68

యూనిట్-III: నవల

8. తెలుగు నవల - పరిచయం - డా॥ యల్లాప్రగడ మల్లికార్జునరావు 74
9. రథచక్రాలు (నవల) - మహీధర రామ్మోహనరావు 81
10. రథచక్రాలు సమీక్ష (వ్యాసం) - డా॥ యల్లాప్రగడ మల్లికార్జునరావు 135

యూనిట్-IV: నాటకం

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