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## “TO EVALUATE THE EFFICACY OF MULTI DRUG FORMULATION MADHUYASTHYADI *YOGA* IN THE MANAGEMENT OF *AMLAPITTA* *WSR* (FUNCTIONAL DYSPEPSIA)”

VED PRAKASH\*, DR SUMAN\*\*, RISHU SHARMA\*\*\*, DR NISHA SHARMA\*\*\*\* AND DR SACHIN AGRWAL\*\*\*\*\*

### *Declaration*

The Declaration of the authors for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: We, *Ved Prakash, Suman, Rishu sharma, Nisha Sharma and Sachin Agrwal* the authors of the research paper entitled “TO EVALUATE THE EFFICACY OF MULTI DRUG FORMULATION MADHUYASTHYADI *YOGA* IN THE MANAGEMENT OF *AMLAPITTA WSR* (FUNCTIONAL DYSPEPSIA)” declare that , We take the responsibility of the content and material of our paper as We ourself have written it and also have read the manuscript of our paper carefully. Also, We hereby give our consent to publish our paper in Anvikshiki journal , This research paper is our original work and no part of it or it’s similar version is published or has been sent for publication anywhere else. We authorise the Editorial Board of the Journal to modify and edit the manuscript. We also give our consent to the Editor of Anvikshiki Journal to own the copyright of our research paper.

### *Abstract*

*Ayurveda is the major systems of indigenous medicines and treatment. In ancient different kinds of Ayurvedic medicines were discovered after continuous study like as observations, experiments, trials and conclusions. Amlapitta is a disease prevalent all over the word. The increasing prevalence rate is constant challenge to the research workers. The disease Amalpaitta is a common functional disease of Annavaha srotas. Materialistic life style provokes people to run behind a busy, stressful life with least concern towards proper food habit. The aim of study was find out efficacy of Madhuyasthyadi yoga in comparison to modern PPI. In present study total 30 patients were taken divided in to 2 groups. In group-1 16 patient were treated with oral administration of trial drug that is two capsules B.D. for 4 week and in group-2 patients were treated with oral administration with control drug that is pantaprazole 40 mg 1 tab once a day orally for 4 weeks. After conducting clinical trial on 30 patients, observation and results were obtained. Statistical analysis shows that both trail and control drug were significantly effective to reduce the cardinal symptoms. As compared to trail drug side effects and contra-indications of the control drug, it is advisable to use Madhuyasthyadi yoga for treatment of Amlapitta for long period.*

*Key words; Ayurveda, Amlapitta, Annavha Srotas, Madhuyasthyadi yoga, pantaprazole*

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### Introduction

The disease *Amlapitta* has not been mentioned in *Brihatarayee* but in *Charak Samhita*, the terminology “*Amlapitta*” has been used at many places. From the references it gives a clear cut idea of *Nidana panchaka* and management at that time. *Kashyapa* was the 1<sup>st</sup> who gave a total description of the disease and analyzed first it on *dosha* basis<sup>1</sup>, whereas *Madhavakara* further classified it according to *Gati* i.e. *Urdhvaga Amlapitta* and *Adhoga Amlapitta* and also on *Dosha* basis.<sup>2</sup>

Describing the pathogenesis of *Amlapitta* in *Charaka samhita* it is mentioned that, *Amavisha*, when get mixed with the *pitta*, the disease *Amlapitta* is developed.<sup>3</sup> Whereas in *Kashyapa samhita* it is explained that the disease is caused by vitiation of *Doshas (Tridosha)* leading to *mandagni* & then to *Vidagdhajirna* manifesting as *Amlapitta*. *Madhavakara* following the elucidation of *Charaka Samhita* has described that already *Sanchita Pitta* when becomes *Vidagdha* due to *Pitta Prakopaka Nidanas* leads to development of *Amlapitta*.

The first and foremost aim in *Ayurvedic* disease management is a proper understanding and description of its etiopathogenesis. In this respect *Charaka* has mentioned that *Agni* is responsible for *Ayu, Varna, Bala, Swasthya, Utsaha, Upachaya, Prabha, Oja and Teja*. It also gives the importance as long life in the functioning state and even death in unfunctioning state of *agni*.<sup>4</sup> (*Ch. Chi. 15/3,4*)

*Amlapitta* is a disease caused due to vitiation of this *Agni (Pachak Pitta)* or to say *Jatharagnimandya*. Due to dysfunctioning of *Agni*, what so ever food is taken remains undigested and gets fermented to ‘*Shukta*’ (acidic) form and it lies in the stomach stagnant, then the *vidagdha pitta* manifests in the form of *Amlapitta* with its cardinal symptoms.<sup>5</sup>

It results in *utklesh, Hritkantha Daha, Kukshi daha and shoola, Aruchi, Tiktamlodgara* and *vamana* etc. These manifestations can be well co-related to Functional Dyspepsia mentioned in modern texts.

The patients of functional dyspepsia present with symptoms which simulate with that of *Amlapitta* e.g. Heart burn, post prandial fullness, early satiety, nausea etc.<sup>6</sup> The various kinds of radiological techniques, endoscopy and gastric analysis have revolutionized the diagnosis of different G.I. disorders. These investigations are also useful in differentiation of Non ulcer dyspepsia from ulcer dyspepsia. Though modern medicine relieves signs and symptoms of Functional Dyspepsia but there are relapse and remission in the profile of disease without a certain cure. Moreover, modern medicines have certain side effects, creating another problem for health. Hence treatment of *Amlapitta* by *Ayurvedic* drugs can be helpful for prevention and cure of *Amlapitta*.

This institute, where the clinical study is being conducted is situated sriganganagar, rajasthan. Here large numbers of patients of *Amlapitta* are available. The people of this area are prone to this disease due to their dietetic habits, seasonal factors and stressful mental status. The general population of this area belonged to lower and middle income group or lower middle class. As the source of income is farming or private job, most of them lack self awareness. Here, the people are fond of spicy, fried food, pickles etc. Most of them are non vegetarians. Addiction to smoking and alcohol is a common feature of most of the residents of this area. Moreover, the climatic conditions favors the predominance of this disease i.e. *Amlapitta* in this area. The source of water is usually contaminated leading to increased incidence of warm infestation. Hard water leads to dental caries. People have poor oral hygiene, chewing of food is affected. All these lead to derangement of *Agni*, Indigestion and increase chance of *Amlapitta*. Taking into consideration the above facts, present clinical trial was under taken. The main objective of the clinical trial was to understand the concept of *Amlapitta* in *Ayurveda* along with the whole disease profile described in modern texts and then to put forward a safe, cost effective and efficacious *Ayurvedic* formulation to manage it.

### *Aims and Objectives*

The aims and objectives of present research work are as follows:

1. To study the *Amlapitta* in context of functional dyspepsia and to review the available literature in *Ayurvedic* text and its correlation with modern literature.
2. To evaluate the efficacy of trial drug *Madhuyasthyadi yoga* in the management of *Amlapitta*.

*Materials and Methods:* This study was unicentral, open and prospective clinical trial in double group with Sample size of 30 patients and was approved by Institutional Ethical Committee. Trial was conducted in the Sriganganagar college of ayurvedic science and hospital, riico, tantia university, sriganganagar (rajasthan). Patients from 18 – 65 years age of either sex were selected for trial. Patients were registered for trial according to inclusion criteria.

### *Inclusion criteria*

1. Patient willing for trial was the first and foremost criteria.
  - a. Age- 18 yrs-65 years
  - b. Sex- either sex
  - c. *Diagnosis-* *Amlapitta*(functional Dyspepsia) as per sign and symptoms
  - d. *Absence-* of or infrequent heart burn(one episode per week or less)
2. Patients were included on the basis of following<sup>7</sup> signs & symptoms-
  - a. Upper Abdominal Pain
  - b. Heart Burn
  - c. Bloating
  - d. Belching
  - e. Fullness After Meal
  - f. Nausea
  - g. Vomiting

### *Exclusion criteria*

- a. Patients not willing for trial.
- b. Patients below the age of 18 yrs and above 65 years.
- c. Patients with IBS
- d. H/O gastric surgery
- e. Uncontrolled diabetes mellitus
- f. Those using aspirin or other NSAID's.
- g. Malignancy
- h. Alarming symptoms like weight loss, bleeding and disturbed food passage and any other serious ailment.

### *Criteria of Assessment*

- a. Criteria for Assessment of signs and symptoms
  - b. Criteria for Assessment of results
- a. *Criteria for Assessment of signs and symptoms;* The symptoms were assessed on the basis of visual analogue scale. On the first visit 100% score of each symptom was given to the patient and in follow up after each 07 days. Patients were asked to assess their symptoms on scale according to percentage.

At the same time grade scoring of the symptoms was also done as under:

Grade	Symptom	Percentage
0	Absent/None	0
1	Mild	1-30
2	Moderate	31-60
3.	Severe	61-90
4.	Very Severe	91-100

*1. Upper abdominal Pain; Kukshi Shoola- Daha*

Grade – 0 - Absent

Grade - 1 - Occasional pain- burning sensation in abdomen.

Grade – 2 - Burning sensation and pain 3-4 times a day, relieved by water and food.

Grade-3 - Continuous complaint, relieved by antacids.

Grade-4 - Continuous complaints, not reliever by antacids.

*2. Hritkanthadaha- Heart burn/ Retrosternal burning sensation*

Grade – 0 - Absent

Grade - 1 - Occasional complaint of warmth sensation in substernal area subsides itself.

Grade – 2 - Warm sensation in substernal area, 1-2 times per day gets relieved by food and water.

Grade-3 - Frequent feeling of warmth or burning sensation substernally gets relieved by antacid like drugs.

Grade-4 - Continuous feeling of warmth or burning sensation substernally does not get relieved by antacids.

*3. Aanaha-Bloating*

Grade – 0 - No bloating

Grade - 1 - Mild bloating causing no disturbance in activity.

Grade – 2 - Moderate bloating

Grade-3 - Severe, causing disturbance in routine activity.

Grade-4 - Severe, continuously causing disturbance in routine activity.

*4. Tiktamlodgara -Bitter and Acidic belching*

Grade – 0 - Absent

Grade - 1 - Occasional complaint

Grade – 2 - Two or three times a day

Grade-3 - Frequent

Grade-4 - Regular complaint.

*5. Udaraadhmana – fullness after Meal/ Flatulence*

Grade – 0 - Absent

Grade - 1 - Occasional feeling of distension or gaseousness in abdomen.

Grade – 2 - Moderate complaint/discomfort

Grade-3 - Frequently distended abdomen.

Grade-4 - Continuous distended abdomen.

*6. Utklesha-Nausea*

Grade – 0 - Absent

Grade - 1 - Occasional Desire to vomit.

Grade – 2 - Frequent desire to vomit.

- Grade-3 - Regular desire to vomit  
 Grade-4 - Regular desire to vomit with profuse water brash.

7. *Tiktamlavamikadochita— vomiting (occasional sour and bitter)*

- Grade – 0 - No complaint  
 Grade - 1 - Vomiting occasionally, 1-3 per week. One mouthful in quantity and self induced.  
 Grade – 2 - Vomiting after meal or any time, once a day one handful.  
 Grade-3 - Vomiting after each meal, spontaneous, 4-6 handful or profuse.  
 Grade-4 - Vomiting any time of day, no relation to meal spontaneous profuse.

b. *Criteria for Assessment of results*; The symptoms were evaluated and response of drug was recorded in terms of improvement of symptoms.

Patients were grouped under following categories on the basis of their results of the clinical trial.

*Scoring was done as under*

- 4 - Total symptoms free (100% relief from symptoms)  
 3 - Marked improvement in symptoms (75 to 99% relief)  
 2 - Moderate improvement (50 to 74% relief)  
 1 - Slight improvement (less than 50% relief)  
 0 - No improvement  
 1 - Symptoms become worse.

Subject withdrawal criteria: Voluntary withdrawal by the research subject with or without information, uncooperative patient, complication of the procedure or appearance of any ailments during the trial requiring medical or surgical intervention.

*Doses;*

*Group-1 - Madhuyasthyadi Yoga* 2 capsules (each 500 mg) with one glass of water before meals B.D.

*Group 2-* Pantaprazole 40 mg 1 tab once a day

*Duration of trial*

The duration of trial was 4 weeks i.e. 28 days

*Follow up-* It was done every week till the completion of therapy. After starting the therapy, the patients were examined in every visit for pulse, blood pressure, temperature, signs and symptoms, appetite, bowel habits and general condition. All the cases were subjected to clinical observation throughout the course of treatment to assess the efficacy of drug from time to time and also to note any adverse effect. After 28 days, when the trial was completed, thorough examination of the patient was carried out. Whenever felt necessary appropriate investigations were also carried out. The patients who failed to continue the therapy for whole duration were considered drop out.

*Drop out* – total 2 patients was dropped out

*Different Symptoms wise distribution of 28 cases of Amlapitta*

TABLE NO. 24

Sr.No.	Symptoms	Gr.-I	%age	Gr.-II	%age	Total	%age
1.	<i>Kukshi Shoola- Daha</i> (upper Abdominal Pain)	15	100	13	100	28	100
2.	<i>Hritkantha Daha</i> (Heart Burn)	14	93.33	12	92.33	26	92.85



3.	<i>Aanaha</i> (Bloating)	11	73.33	10	76.92	21	75.00
4.	<i>Tiktamlodgara</i> (Sour & Bitter Belching)	13	86.66	11	84.61	24	85.71
5.	<i>Udaradhmana</i> (Fullness after meal)	10	66.66	09	69.23	19	67.85
6.	<i>Utklesha</i> (Nausea)	11	73.33	11	84.61	22	78.57
7.	<i>Tiktamlavamikadochit</i> (Occasional bitteracidic vomiting)	06	40	07	53.84	13	46.42

*Observation of Cases of Amlapitta According to Improvement/ change in respective symptoms:*

*Inter Group Comparison Through Grade Score*

TABLE NO. 32

Sr.	Symptoms		MD+	SE+	%age	P	Remarks
1.	<i>Kukshi Shoola Daha</i>	BT	0.02	0.31	0.06	>0.05	N.S.
		AT	0.09	0.18	0.49	>0.05	N.S.
2.	<i>Hritkantha Daha</i>	BT	0.02	0.35	0.05	>0.05	N.S.
		AT	-0.04	0.17	-0.23	>0.05	N.S.
3.	<i>Aanaha</i>	BT	-0.005	0.41	-0.012	>0.05	N.S.
		AT	0.025	0.18	0.14	>0.05	N.S.
4.	<i>Tiktamlodgara</i>	BT	-0.015	0.38	-0.04	>0.05	N.S.
		AT	-0.512	0.18	-0.27	>0.05	N.S.
5.	<i>Udaradhmana</i>	BT	0.158	0.44	0.354	>0.05	N.S.
		AT	0.025	0.21	0.121	>0.05	N.S.
6.	<i>Utklesha</i>	BT	-0.215	0.38	-0.561	>0.05	N.S.
		AT	0.0153	0.19	0.080	>0.05	N.S.
7.	<i>Tiktamlavamikadochita</i>	BT	-0.517	0.486	-1.065	>0.05	N.S.
		AT	-0.117	0.182	-0.647	>0.05	N.S.

*Inter Group Comparison between two groups through*

*visual Analogue Scale*

TABLE NO. 33

Sr.	Symptoms	MD+	SE+	%age	P	Remarks
1.	<i>Kukshi Shoola Daha</i>	0.358	4.31	0.083	>0.05	N.S.
2.	<i>Hritkantha Daha</i>	5.59	3.74	1.49	>0.05	N.S.
3.	<i>Aanaha</i>	2.27	4.55	0.49	>0.05	N.S.
4.	<i>Tiktamlodgara</i>	-2.79	5.08	-0.55	>0.05	N.S.
5.	<i>Udaradhmana</i>	0.44	6.16	0.072	>0.05	N.S.
6.	<i>Utklesha</i>	2.72	5.43	0.50	>0.05	N.S.
7.	<i>Tiktamlavamikadochita</i>	-0.47	10.17	-0.047	>0.05	N.S.

*Total effect of therapies in comparison with both groups:*

*Through Visual Analogue Scale*

Results	Gr-I	%age	Gr-II	%age
4=Totally symptom free (100% relief)	-	-	-	-
3=Marked improvement (75 to 99% relief)	14	93.33	11	84.61
2=Moderate improvement (50 to 74% )	1	6.67	2	15.38
1=Slight improvement (< 50% )	-	-	-	-
0= No improvement (0)	-	-	-	-
(-)=Symptoms became worse (-1)	-	-	-	-

*Total effect of therapies in comparison with both groups**Through Grade Score system*

Results	Gr-I	%age	Gr-II	%age
4=Totally symptom free (100% relief)	1	6.67	1	7.69
3=Marked improvement (75 to 99% relief)	13	86.67	10	76.92
2=Moderate improvement (50 to 74% )	1	6.67	2	15.38
1=Slight improvement (< 50% )	-	-	-	-
0= No improvement (0)	-	-	-	-
(-)=Symptoms became worse (-1)	-	-	-	-

The clinical study was conducted in 28 patients, 15 patients is group-I and 13 patients in group-II. The drugs were given for 04 weeks and the response of the treatment was evaluated after four weeks. Assessment was done in terms of clinical improvement. Clinical improvement was observed in terms of reduction in mean symptom scores.

The symptom wise distribution of patients in different groups was recorded.

It was observed that:

- (i) *Kukshi shoola-daha* (upper abdomen pain) was present in 100% patients.
- (ii) *Hritkantha daha* (heart burn) was present in 92.85% patients (93.33%) in group I and 92.33% in group II).
- (iii) *Tiktamlodgara* (sour and bitter belching) was recorded in 85.71% patients. (86.66% in group I and 84.61% in group II).
- (iv) *Utklesha* (nausea) was found in 78.57% patients. (73.33 % in group 1 and 84.61% in group II)
- (v) *Aanaha* (bloating) was present in 75% patients. (73.33% in group I and 76.92% in group II).
- (vi) *Udaraadhmana* (fullness after meal) was present in 67.85% patients. (66.66% in group I and 69.23% in group II).
- (vii) *Tiktamlavamikadochita* (occasional bitter acidic vomiting) was reported in 46.42% patients. (40% in group I and 53.84% in group II).

*Symptomatic Consideration Regarding Relief*

Symptomatic consideration after 04 weeks revealed that both by V.A. scale and G.S. method the drug was statistically highly significant ( $P < 0.001$ ) in upper abdominal pain, heart burn, bloating, belching, nausea in both groups.

In *Udaraadhmana* effect was statistically highly significant in group I by both V.A. and G.S. method, but group II showed moderately significant results by G.S. method and highly significant results through V.A. scale.

In vomiting both groups showed highly significant results through V.A. scale but through G.S. group I showed significant results with  $P < 0.05$  and group II showed moderately significant results with  $P < 0.01$ .

Inter group comparison through V.A. and G.S. scale showed non – significant results with  $P > 0.05$  in all symptoms.

1. *Kukshi shoola daha -Upper Abdominal Pain*; After 04 weeks the clinical study showed 87.33% relief in group I and 87.69% relief in group II through V.A. scale. By G.S. relief observed was 82.25% in group I and 83.69% in group II. Results were statistically highly significant ( $P < 0.001$ ) for both groups. On comparison both the groups shows non – significant results. It shows that both the drugs were equally effective on upper abdominal pain.
2. *Hrit kantha daha-Heart Burn*; In this symptom 86.07% relief was observed in group I and 91.67% relief was observed in group II by V.A. scale. Through G.S. percentage of relief was 86.02% in group I and 83.69% in group II. This data suggests highly significant results for both groups. Inter group comparison was non – significant.

3. *Aanaha–Bloating*; It was observed that after completion of treatment there was 82.72% relief in group I and 85% relief in group II by V.A. scale. Through G.S. results shows 78.43% relief in group I and 80.39% relief in group II. Results shows highly significant results in both groups. It shows nearly same result in both the groups. Inter group comparison was insignificant with  $P>0.05$ .
4. *Tiktamlodgara–Sour and bitter Belching*; After completion of treatment 84.62% relief was observed in group I and 81.82% relief for group II through V.A. scale. Through G.S. percentage of relief for group I was 79.35% and 76.39% for group II. Results shows highly significant results in both groups. It shows that both the groups were equally effective. Inter group comparison was non significant.
5. *Udaraadhmana – Fullness after meal*; In this symptom 84% relief was observed in group I and 84.44% relief was observed in group II by V.A. scale. Through G.S. percentage of relief was 77.39% in group I and 76.92% in group II. Group I shows highly significant results and moderately significant results in group II. It shows that drug used in group I was more effective than group II drug w.s.r. to this symptom. Inter group comparison was non significant.
6. *Utklesha – Nausea*; 79.09% relief by V.A. scale and 71.42% relief by G.S. method was recorded in group I after completion of treatment. In group II percentage of relief was 81.82% by V.A. scale and 76.39% by G.S. method. Statistically both V.A. scale and G.S. method showed highly significant results in both the groups. It shows that both the drugs are equally effective in this symptom. Inter group comparison was insignificant with  $P<0.05$ .
7. *Tiktamlavamikadochita -Occasional bitter acidic vomiting*; After completion of treatment 73.33% relief was observed in group I and 72.86% relief in group II by V.A. scale. Through G.S. percentage of relief in group I was 69.76% and 72.46% in group II. Results shows highly significant results in both groups by V.A. scale. Through G.S., group I shows significant results with  $P<0.05$  and group II was moderately significant with  $P<0.01$ . It shows that effect of drug used in group II was slightly more than drug used in group I w.s.r. to this symptom. Inter group comparison was insignificant with  $P<0.05$ .

It is evident from the foregoing that improvement in symptoms of *Amlapitta* through V.A.Scale system and G.S. System was statistically highly significant without any side effect/toxic effect of formulation.

#### *Probable mode of action of drugs*

*On the basis of Rasa*: Out of the 10 ingredients *Tikta Rasa* is present in 8 drugs, *Madhura Rasa* is present in 7 drugs and *Kashaya rasa* is present in 5 drugs. If the action of these *Rasas* is considered individually, so far the relationship with the *Doshas* is concerned, *Tikta*, *Madhura* and *Kashaya Rasa* all are said to be *Pitta Shamaka* and maximum ingredients are having these 3 *Rasas*.

*Tikta rasa* and *Kashaya rasa* have *ruksha*, *sheeta* and *laghu* properties, due to these properties these *rasas* will do *srotorodha nash*, *Aama pachana* and *vata anulomna* as well as both *rasa* are *Pittakapha shamaka*.<sup>8</sup> *Tikta rasa* is also having properties like *deepana*, *pachana*, *rochana* which are opposite to symptoms of *Amlapitta*.<sup>9</sup>

*Madhura rasa* is having *sheeta*, *snigdha* and *guru* properties. These will counter the *ushna*, *tikshna* and *laghu gunas* of *pitta dosha*. *Madhura rasa* is *Pitta vata shamaka*.<sup>10</sup>

*On the basis of Veerya*: So far *Veerya* is concerned; the analysis of all contents of *Madhu-yasthyadi Yoga* would reveal that out of 10 ingredients 7 are having *Sheeta veerya* which is *Pitta shamaka*.<sup>11</sup>

*On the basis of Vipaka*: Regarding *Vipaka*, out of 10 drugs, 7 drugs have *Madhura Vipaka* and 3 drugs have *Katu Vipaka*. The *Madhura vipaka* is said to be *Pitta Shamaka*. The *Madhura Vipaka* has got a soothing effect on the body tissues and helps in the production of fresh and healthy tissues. On the

basis of this logical reasoning it may be said that in different inflammatory conditions where tissues are degenerated or undergone ulceration are regenerated by the *Madhura Vipaka*. As well as *madhura vipaka* is having *srishta vinmootra* property which will lead to *vatanulomana*.<sup>12</sup>

*On the basis of Prabhava:* *Kushmanda* is one of the *bhavana dravya* of formulation. It has *Medhya* action which will counter stress, anxiety etc. psychological causative factors of *amlapitta*.<sup>13</sup>

*On the basis of Doshaghanta:* Maximum 4 drugs have *Tridoshghna* action, 3 drugs have mainly *Kapha-Pittahara* and 2 drugs have *Vata-Pittahara* action.

Thus the drugs which were used in the trial not only alleviates *Pitta dosha* but also have *vata kapha hara* action so have exact combination of properties, which enable it to counteract the disease process especially manifestation of vitiated *Pitta*.

### *Madhuyasthi*

*Madhuyasthi* is the main ingredient of *Madhuyasthiyoga*. It is *Madhura rasa pradhana*, *sheeta veerya*, and has *Madhura vipaka*. Due to these properties it has pacifying effect on *Amlapitta*.<sup>14</sup>

Important chemical aspect of *Madhuyasthi* is the presence of Flavonoids which causes anti ulcer effect and are useful in peptic ulcer disease.

Carbenoxolene is an oleandane derivative prepared from glycyrrhiza and possesses significant mineralocorticoid activity. It is used as an anti-ulcer drug.

It changes the composition of mucous and increases mucosal barrier for the diffusion of acid. This drug has marked anti inflammatory effects also.

The drug is also antispasmodic. This is due to flavonoid glycoside viz. Isoliquiritin, the aglycone part of the glycoside has antispasmodic effect. This all combine in its role of relieving symptoms of *Amlapitta*.

### *Conclusion*

The aim of present study was to find out cheap effective drug for *Amlapitta*. It should be acceptable, palatable and have no side effects/toxic effects.

30 patients of *Amlapitta* were registered in clinical trial. Demographic data was studied in 30 patients. 02 patients did not turn up and were considered drop outs. Clinical study was carried out in 28 patients. 15 patients completed study in group-I and 13 patients in group-II.

Maximum patients 33.33% were of age group 21–30 years. 56.67% patients were male. Considering religion 100% patients were *Hindu*, 66.67% patients were married, considering education status of patients 80% patients were educated up to 10+2 level. 80% patients belonged to rural area.

By profession maximum 23.33% patients were farmers, 63.33% patients belonged to middle class. Considering dietary habits 76.67% patients were on mixed diet. 73.33% patients had added intake of spices and chilies.

60% patients were addicted to both smoking & Alcohol. Maximum 46.67% patients were constipated. Appetite of 60% patients was reduced. 50% patients had habit of taking tea between meals. 56.67% patients had not fixed and irregular timing of food intake. 40% patients were under weight group 51-60kgs.

*Kostha* of 53.55% patients was *Krura*. 40% patients had hard life style and sleep pattern of 60% patients was normal. Mental status of 50% patients was stressful. 50% patients had anxious personality.

Regarding *Deha Prakriti* 50% patients were of *vata pitta prakriti*.

Maximum 60% patients suffered from this disease since 03 months of one year.

*Kukshi-shoola-daha* was present in 100% patients. Symptoms like *Hritkantha daha* (92.85%), *Tiktamlodgara* (85.71%), *Utklesha* (78.57%), *Aanaha* (75%), *Udaraadhmana* (67.85%) were also recorded. *Tiktamlavmikadochita* was reported in only 46.42% patients.

After 04 weeks of therapy Group-I and Group-II were equally effective over symptoms like *Kukshi shoola-daha*, *Hritkantha daha*, *Aanaha*, *Tiktamlodgara*, *Utklesha*. *Udaraadhmana* was improved to greater extent in group I whereas *Tiktamlavmikadochita* was improved in group II in the similar manner.

Inter group comparison shows no significant results which shows equal efficacy of treatment modalities used in both groups.

In group I drug was well tolerated by all the patients and no untoward effect was recorded. No toxic symptom of any drug was recorded during the course of trial.

Headache, nausea, insomnia, upset stomach, abnormal L.F.T., allergic reactions, fever and chills are side effects of group II drug.

It nut shell, it can be concluded that both drugs i.e. *Madhuyasthyadi yoga* and PPI (Pantoprazole) has *Amlapittahara* effect but *Madhuyasthyadi yoga* is better over pantoprazole taking into consideration the adverse effects of pantoprazole.

The present study requires to be conducted in larger samples to prove the results and also for longer duration to assess improvement in frequency of attacks and toxic effects of drug if any, so that the drug can be established for the treatment of *Amlapitta* (Functional Dyspepsia).

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## STUDY OF PROPERTIES OF WATER IN SIKANDARPUR MANN

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### *Declaration*

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Randhir Kumar* the author of the research paper entitled STUDY OF PROPERTIES OF WATER IN SIKANDARPUR MANN declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Individuals on globe are under colossal risk because of undesired changes in the physical, synthetic and natural attributes of air, water and soil. Because of expanded human populace, industrialization, utilization of manures and man-made movement water is very dirtied with various hurtful contaminants. Common water defiles because of weathering of rocks what's more, filtering of soils, mining handling and so on. It is fundamental that the nature of drinking water ought to be checked at standard time interim, on the grounds that because of utilization of tainted drinking water, human populace experiences changed of water borne illnesses. The accessibility of good quality water is a vital element for counteracting ailments and enhancing personal satisfaction.

The normal estimations of physio-compound attributes of the Mann water depend on tech examination made at standard interims of multi month amid the full time of examination (from February 1997 to January 1998 and from February 1998 to January 1999) from the chosen spots of the Mann. In the present work the accompanying physio-substance parameters, means The investigative information of different physicochemical parameters shows that a few parameters like pH, electrical conductivity, add up to disintegrated solids , add up to suspended solids, turbidity and sodium are observed to be in overabundance than as far as possible in some water tests of the examination regions have been considered colour, odour, pH conductivity, turbidity, rainfall water level, dissolved oxygen, free carbon dioxide, carbonate alkalinity, total alkalinity, chloride, calcium, calcium hardness, magnesium, inorganic phosphate, organic matter and silica. The strategies embraced for the assurance of the section entitled "METHODODOLOGY".

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Exact and opportune data on the nature of water is important to shape a sound open arrangement and to actualize the water quality enhancement programs productively. A standout amongst the best approaches to convey data on water quality patterns is with records. Water quality file (WQI) is generally utilized for the discovery and assessment of water contamination and might be characterized as “a rating mirroring the composite impact of various quality parameters on the general nature of water.”<sup>1</sup> The lists are comprehensively described into two sections: the physico-concoction files and the organic files. The physico-substance files depend on the estimations of different physico-compound parameters in a water test, while natural records are gotten from the organic data and are determined utilizing the species organization of the example, the assorted variety of species, their dissemination design, the nearness or nonattendance of the pointer species or gatherings etc.<sup>2</sup>

#### *Physical Parameters*

- (a) *Colour* : The Sikandarpur Mann water saw in the pre-rainstorm months from September to January 1997-98 and 1998-99 was discovered dismal however it was yellowish green amid the long stretches of March to May and messy amid June to August.
- (b) *Odor* : The water smelt fishy amid April to May yet remained relatively unscented in whatever is left of the months.
- (c) *Turbidity* : Straightforwardness of Mann water recorded was 65cm to 168cm. Least straightforwardness, i.e 65 was recorded amid long periods of December and January and most extreme, i.e 168 amid the long stretches of July to October.
- (d) *Temperature* : In a built up framework the water temperature controls the rate of every single compound response, and influences fishes development, generation and invulnerability. Exceptional temperature changes can be lethal to fishes.

The temperature of the lake water amid the time of perception displayed huge yearly variance. The water temperature shifted between 19.50 C to 32.50 C the most extreme temperature, I e, 32.50 C was recorded in the long stretch of may and June and least ,i.e 19.50C in the period of January. The temperature from April to July demonstrated a little variety. Just from July forward the temperature slowly fell until the point when the base was come to in January. These qualities were contrasted and the meteorological information (Table Nos. 1&1). The general succession of rise and fall of water temperature was nearly the equivalent in the two back to back years.

#### *Chemical Parameters*

- (a) *pH* : pH is most critical in deciding the destructive idea of water. Lower the pH esteem higher is the destructive idea of water. pH was emphatically corresponded with electrical conductance and add up to alkalinity(Gupta 2009). The diminished rate of photosynthetic movement the digestion of carbon dioxide and bicarbonates which are at last in charge of increment in pH, the low oxygen esteems concurred with high temperature amid the mid year month. Different variables achieve changes the pH of water. The higher pH esteems watched recommends that carbon dioxide, carbonate-bicarbonate harmony is influenced more because of progress in physicochemical condition (Karanth 1987).The pH of Sikandarpur Mann water went from 7.5 to 9.2 being least, i.e. 7.5 amid July and August and most extreme, i.e. 9.2 in May.
- (b) *Total Alkalinity* : It is Composed essentially of carbonate ( $\text{CO}_3^{2-}$ ) and bicarbonate ( $\text{HCO}_3^-$ ), alkalinity goes about as a stabilizer for pH. Alkalinity, pH and hardness influence the harmfulness of

numerous substances in the water. It is controlled by basic dil HCl titration in nearness of phenolphthalein and methyl orange pointers. Alkalinity in heater water basically results from the nearness of hydroxyl furthermore, carbonate particles. Hydroxyl alkalinity (causticity) in evaporator water is important to ensure the heater against erosion. Too high a causticity causes other working issues, for example, frothing. Too much high causticity levels can result in a sort of harsh assault of the heater called “embrittlement”. The aggregate alkalinity of Sikandarpur Mann water went from 128 to 215ppm being least in December (128ppm) and most extreme in July (225ppm).

(c) *Total hardness* : Noteworthy variety is the dimensions of aggregate hardness were recorded in both the long stretches of perception. The aggregate hardness extended between 115ppm in the long stretch of April and most extreme 218ppm in the period of August.

(d) *Dissolved Oxygen* : DO is a standout amongst the most essential parameter. Its connection with water body gives coordinate and roundabout data e.g. bacterial action, photosynthesis, accessibility of supplements, stratification and so on. (Premlata Vikal, 2009). In the advancement of summer, broke down oxygen diminished because of increment in temperature and furthermore because of expanded microbial movement (Moss 1972, Morrissette 1978, Sangu 1987, Kataria, 1996). The high DO in summer is expected to increment in temperature and span of brilliant daylight has impact on the % of solvent gases ( $O^2$  and  $CO^2$ ). Amid summer the long days and serious daylight appear to quicken photosynthesis by phytoplankton, using  $CO_2$  and radiating oxygen. This conceivably represents the more prominent characteristics of  $O_2$  recorded amid summer (Krishnamurthy R, 1990). DO in test is estimated titrimetrically by Winkler’s technique following 5 days hatching at 293 K. The distinction in beginning and last DO gives the measure of oxygen devoured by the microbes amid this period. This technique needs uncommon BOD bottles which seal within condition from climatic oxygen.

The estimations of broke down oxygen changed from at least 7.2ppm amid May and June to a most extreme of 10.5ppm amid the long stretches of December and January. The varlation Inn the broke down oxygen substance of Sikandarpur mann (lake) was relatively comparative hotel both the years.

(e) *Free Carbondioxide* : Carbon dioxide is the final result of natural carbon corruption in all oceanic conditions and its variety is regularly a proportion of net biological system metabolism (Smith 1997, 1993, Hopkinson 1985). Accordingly, in amphibian biogeochemical contemplates, it is alluring to measure parameters that characterize the carbon dioxide framework.  $CO_2$  is likewise the most vital green house gas on Earth. Its transitions over the air-water or residue water interface are among the most critical worries in worldwide change contemplates and are regularly a proportion of the net biological community creation/digestion of the oceanic framework. There are different promptly quantifiable parameters of sea-going carbon dioxide framework, for example, pH ( $pCO_2$ ), add up to broke down inorganic carbon (DIC) and aggregate alkalinity (TA). Surface water  $pCO_2$  can be estimated by photometric technique (DeGrandpre 1993, Wang, Z 2002) and DIC  $CO_2$  is estimated by coulometer or by an infrared  $CO_2$  analyzer (Dickson 1994). Add up to Alkalinity  $CO_2$  is controlled by HCl titration of the water test to the  $CO_2$  proportionality point. (Gran 1952). The measure of free Carbondioxide in Sikandarpur Mann demonstrated critical vacillation. It fluctuated shape a base estimation of 46ppm in the long stretch of March to the greatest estimation of 185ppm in the period of July. From there on a steady decline happened till April. An expansion was recorded again in May.

(f) *Chloride* : It is estimated by titrating a known volume of test with institutionalized silver nitrate arrangement utilizing potassium chromate arrangement in water or eosin/fluorescein arrangement in liquor as marker. The last pointer is an adsorption marker while the previous makes a red shaded compound with silver when the chlorides are accelerated from arrangement. The centralization of



chloride in the Sikandarpur Mann differed fundamentally amid the month shrewd perception. The dimension of chloride fixation vacillated between 22ppm to 62ppm all through the time of perception. The base , i.e., 22ppm was recorded in the long stretch of January while the most extreme of 62 ppm was recorded in the period of May.

(g) *Magnesium* : It is likewise estimated by complexometric titration with standard arrangement of EDTA utilizing Eriochrome dark T as pointer under the cushion states of pH 10.0. The cradle arrangement is produced using Ammonium Chloride and Ammonium Hydroxide. The arrangement opposes the pH varieties amid titration. The centralization of magnesium in Sikandarpur mann water amid the time of perception differed between 1.5ppm to 38.5ppm. The base estimation of mangnesium focus was recorded in the long stretch of September and the most extreme in the period of February, separately.

(h) *Calcium* : It is estimated by complexometric titration with standard arrangement of ETDA utilizing Patton's also, Reeder's marker under the pH states of more than 12.0. These conditions are accomplished by including a settled volume of 4N Sodium Hydroxide. The volume of titer (EDTA arrangement) against the known volume of test gives the grouping of calcium in the test.

The centralization of calcium in the Sikandarpur mann water amid the time of perception differed somewhere in the range of 4.4ppm and 25.5ppm. The base centralization of calcium, i.e. 4.4ppm was recorded in the long stretch of June and the greatest fixation, i.e. 25.5ppm was recorded in the long periods of September and October.

(I) *Silica* : The grouping of Silica in sikandarpur Mann water extended from 12ppm to 20ppm-least (12ppm) in April and least (20ppm) in the long stretch of January. The regular variety of silica content in Sikandarpur mann water demonstrates that there was an expansion in its fixation from November to January and a lessening in its focus from February to October.

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## *PAIN AS AN ANTIDOTE TO NON-MORAL SELF IN KANT<sup>1</sup>*

DR. ROSHNI BABU\*

### *Declaration*

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Roshni Babu* the author of the research paper entitled *PAIN AS AN ANTIDOTE TO NON-MORAL SELF IN KANT* declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

### *Abstract*

*This paper will discuss the concept of "pain" in the realm of ethics in Immanuel Kant's philosophy. The argument of this paper mainly refers to his work, Critique of Practical Reason. Kant refers to our commonsensical idea of pain when he discusses his theory of moral law, where "pain" is conceived as a necessary by-product of the moral constraint that moral law imposes on us. For Kant, the very possibility of moral law is rooted in the fact that it signals at human beings' natural potential. Now it may appear as a contradiction how our natural inclination for pleasure and our natural potential for moral law co-exist in us. This paper addresses this question and exposes the concept of pain in Kant.*

### *Introduction*

The concept of pain has been dealt under the discipline of moral theories in philosophy since the time of Greeks. Pain as a concept was classified under "sensation" and sensation as a faculty was understood as a goal driven faculty (Jung 2016: 30). All goal driven endeavours were brought under moral categories of good and bad for the reason that they belong to the domain of "doing" rather than that of "being". As a consequence, pain being classified under sensations came to be regarded as a moral category. However, in this framework, pain was only conceived in juxtaposition to pleasure. It was placed within a relation of "contrariety", which could not thus elicit ontology of "pain" as such (Jung 2016: 34). That is, within this framework, pain can only be conceived as a negative emotion, signalling an "absence", which is absence of "pleasure". By classifying the domain of goal oriented behaviour under the domain of moral

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actions, it also implied that pursuit of pleasure is not conceived as a blind pursuit of worldly or bodily pleasures, but one that is implied by virtuous actions, emerging out of carefully reasoned out choices that are made. Here virtuous actions mean actions, though belong to the domain of feelings, are well reasoned out ones, weighing the pros and cons of the choices that are involved. This understanding of *virtue* changes drastically within Kantian framework. While, Greek ethics is classified under “virtue” ethics, Kantian ethical framework is classified under deontological ethics. Does that imply that the ideal of “virtue” no longer plays a role in Kantian ethics? In Kantian moral theory, ideal of virtue gets a heteronym, “autonomy”, which comes to overshadow the ideal of virtue. What emerges as a consequence is that the ideal of virtue gets subsumed under the domain of reason than that of feelings. What is significant about this characterisation of virtue or good actions as pure rational actions is that it categorically negates *pleasure*, and embraces a moral feeling of *pain*. Notwithstanding the fact this moral feeling of pain is not reducible to the emotion called “pain” which is induced by a lack of pleasure, this characterisation, as we will see in this paper, is a move that conceptualises moral theories as a law unto itself irrespective of the *pain* it induces. That is, Kant’s moral theory upholds moral feeling of *pain* than that of *pleasure* to be the guiding factor in the materialisation of moral self. This prioritisation of pain, as we see in many contemporary works on *pain*, point towards the transformative potential that the world of pain brings about. Yet this account in Kant falls short of generating an understanding of the world of pain as such. This is because, in Kant’s ethical theory, virtue becomes an exclusive property of rational actions, or more precisely that of “autonomous” actions. Kant ties his idea of “pain” down to the refinement of our rational powers. In recent discourse, there are many works that throws insight about the all consuming power of “pain” as in intense bodily pain, when a subject completely loses sense of one’s rational powers, let alone an autonomous self (George 2016).

This paper will discuss Kant’s theory of moral law and what becomes of the concept of “pain” in this framework with reference to his work, *Critique of Practical Reason* (Kant 1993). In this work, the concept of “pain” appears in juxtaposition to his concept of “pleasure”, as sensations produced in the faculty of desire, which for Kant, is the locus of our feelings. Theory of morality that one see outlined in this work is generally understood as a refutation of those ethical traditions based on “feelings”. In this regard, Kant’s moral system is seen as erected upon *reason* alone, and is considered formalistic in nature with a practical outlook, aimed at the obtainment of “autonomy”, which for him can be consolidated only in the form of moral laws.

#### *Moral Laws as the Foundation of Morality*

The pertinent question in the domain of morals, for Kant, is to resolve the tension between morality and human nature, i.e., while on the one hand, morality has to be founded on human nature or at the least must be derived from the fundamental human nature, on the other hand, his system of criticism disowns the knowledge of actual human nature, as it is a case of what “is”, in both the senses of *noumena* and as the domain pertaining to the natural and behavioural sciences. If morality is to be founded on the actual human nature as it appears to us as *appearances*, then one cannot rule out the possibility of a disjuncture between nature as it appears to us and the real nature as *noumena*, since both are contained in the same person, which may occasion a situation of real human nature rebel against the human nature imposed by morality.

Therefore, in order to lay foundation to morality Kant requires a sign that can in fact prove that the moral laws can be founded upon our actual human nature, and not merely to be imposed upon our given nature, so as to rule out the possibility of a conflict between these two aspects of human nature. Therefore,

Kant looks for a sign, an effect, which the uncaused *noumena* of actual nature has on the human nature as appearance or phenomena. This effect, for Kant, is constituted in our ‘knowledge of obligation’, which is variably rendered as ‘concept of morality and duty’ (Kant 1993: 40). That is, according to Kant, our actual human nature impacts on our nature as *appearance* in the form of a ‘feeling for law’, which becomes our ‘object of (moral) sensation’. Therefore, Kant’s system of morality claims to be foundational because it begins from this premise itself. It is this ‘feeling for law’, ‘knowledge of obligation’ that is part of actual human nature that is ‘perfected and cultivated’ in Kant’s moral system. Or, in other words, Kant’s moral system considers it as a ‘duty’ to establish and cultivate this feeling, which alone deserves to be called the ‘moral feeling’ (Kant 1993: 40). If it had been the case that this concept of duty or morality had not been recognised as integral to human nature, then the whole idea of cultivating and perfecting our ‘inclinations’, would have become a ‘mere mechanical play’ (Kant 1993: 41).

Hence, one could interpret that what Kant endeavours to accomplish in his system of ethics is to prove that the fabric of human nature is mistakenly understood to be made up of emotions and *feelings*. Kant intends to argue that morality is compatible with human nature and its essence is *reason* because the persistent problem, as he saw, in the traditional ethical systems pertains to the fact that on the one hand morality has to be founded on human nature, whereas, on the other hand, the natural disposition of humans was understood to be toward passions and feelings. Therefore, morality when conceived as a system of laws had to be *imposed* upon natural human disposition, which implied that moral laws could only be viewed as a constraint on the natural instincts of humans. Hence the pertinent question for him lies in showing the compatibility between human nature and moral laws.

Now the significant question is how Kant establishes this compatibility between moral laws and human nature, and why does he consider feelings such as pleasure and pain as an impediment to the actualisation of human rational potential?

### *Laws of Human Nature*

Since Kant’s attempt to develop morality has to be placed within his broader project of conceiving metaphysics as science, the question becomes whether for Kant, feelings are part of laws of human nature or not. In this regard he lays down the fundamental difference between laws of nature that pertain to the world of objects, and laws of nature of humans, with respect to factors that determine our use of reason in these two domains. In order to substantiate this division Kant refers to the distinction between the domain of speculative reason that is the world of objects of nature and the domain of practical reason, which concerns the realm of human nature and morals. In this respect Kant conceives human mind as constituted mainly of two faculties, “cognition” and “desire”; and Kant undertakes the task of determining the *a priori* principles of these two faculties in the *Critique of Pure Reason* and *Critique of Practical Reason* respectively. For Kant, the difference between faculty of “desire” and faculty of “cognition” lies in the fact that latter has real objects, whereas the former has non-real objects, i.e., what constitutes “desire” as a faculty is the fact that the very idea of “desire” is inconceivable without the objects of desire. In the case of natural laws, i.e., in the domain of natural sciences as well as in the case of metaphysics of nature, our use of reason is exclusively determined by the objects of nature, in which case our subjective feelings are not part of the constitution of faculty of *understanding*. That is, in the process of uncovering the laws of nature, our rational powers are the ‘sole determinant’, which uncovers the laws of nature in the domain of the natural sciences, and the same faculty of reason uncovers the *a priori* principles of *understanding* of the world of objects of nature in the domain of the

metaphysics of nature. In other words, in the realm of laws of nature, reason remains uncontaminated because these laws are concerned with “understanding” *what is the case* with respect to the objects of nature (Kant 1993: 18).

On the other hand, as Kant elucidates, in the domain of morality, our efforts are not invested in an understanding of the laws of human nature, rather they are directed towards action, and therefore, with what *ought to be* the case in order to ensue morality from the laws of human nature because it is not yet the case that moral principles have a foundation. Now for Kant, the fact that morality does not have a foundation in turn implies that our moral principles are not yet founded upon our actual human nature. Therefore, the question becomes what is the actual nature of humans. However, for Kant, the answer to this question is obvious that the essential feature that characterises humans is their capacity to *reason*. Consequently, the pertinent question for Kant becomes how to lay foundation of morality in *reason*.

Now the difficulty in accomplishing this is accentuated by the nature of objects of the faculty of *desire* or *will*, which is the locus of moral principles. As Kant would hold, reason in its practical use is entangled with the subjective feelings, i.e., our determination of the will is not solely determined by reason. That is to say, in the domain of practical reason or morality, the human nature is not solely determined by reason, rather it involves human desires. This is the case especially because of the nature of objects that constitute the domain of morals, since these objects of our will or desire are created by the respective faculties of will and desire themselves, instead of being given prior to such constitution by these faculties. Hence given the fact that the objects of practical reason are creations by the subjective faculties of will and desire, Kant deems it to be the task of practical reason, to uncover the *a priori* principles of morality by uncovering the laws of human nature.

In other words, what Kant means to underline here is the fact that human nature is not bound by laws of human nature, as is the case with objects of nature which are bound by laws of nature. The difference lies in the fact that laws of human nature are ‘products’ of reason, whereas the laws of nature are generated by the nature of objects themselves, in which case *reason* only aids in cognising them in accordance with the way these objects conform to our *a priori* faculties of cognition. Therefore, in Kant’s scheme of things, moral laws are ‘prescriptive’, and not merely “descriptive”, by which he means that our moral actions ought to follow these laws if morality is to have a foundation, only which can actualise human potentiality as rational beings. Kant holds,

...the principles which a man makes for himself are not laws by which he is inexorably bound, because reason, in practice, has to do with a subject and especially with his faculty of desire... The practical rule is always a product of reason, because it prescribes action as a means to an effect... This rule, however, is an imperative for a being whose reason is not the sole determinant of the will. It is a rule characterised by an “ought”... (Kant 1993: 18)

According to Kant, since the potentiality of humans is characterised by their capacity to reason, laws of human nature ought to be derived from reason rather than from feelings or emotions. That is to say, in the domain of laws of human nature Kant makes this distinction between actual human nature and potential human nature. The actual human nature as it appears to us in the form of phenomena, characterised by our propensity towards feelings of pleasure and pain is not perceived by Kant to have derived its principles, which motivates one into action, exclusively from the *a priori* faculties of reason. Therefore, Kant denies the principles behind those actions that ensue from the faculty of desire to be unfitting to be counted among the laws of human nature.

Now the question is about the mode of interaction between given nature of humans and the potential nature of humans, only which can bring about laws of morality that can materialise in building a foundation of morality.

*Actual Nature of Humans and the Potential Nature of Humans*

As we have already noticed, in Kant's moral theory, the faculty of desire is the locus of given human nature and the faculty of will, or higher faculty of desire, is the ground of potential human nature. By this division of faculties into *will* and *desire*, Kant does not mean to hold a division of kind, that is, they are not held to be distinct in nature, rather, are to be understood as two levels of the same faculty of desire. In other words, one can understand this division in terms of faculty of "desire" being divided into lower faculty of desire and higher faculty of desire (Kant 1993: 21). The lower faculty of desire determines the "will" according to the subjective impulses and inclinations, i.e., according to pleasure and displeasure that results from the *causal* effect of the moral action, whereas the higher faculty of desire is solely directed by reason and hence called the faculty of "will" because it refers to pure will devoid of any desires (Kant 1993: 23-24). As Kant maintains, it is in the lower faculty of desire the subjective "human natures" inheres which amounts to our commonsensical understanding of human nature whose locus of origin is identified to lie in our feelings of pain and pleasure. For Kant, it is with respect to the nature of objects created by these two respective faculties that their difference amounts to. This difference in the nature of objects created is also underlined by the difference in their respective guiding principles that motivate these faculties into action.

Therefore, on the basis of the difference in the nature of principles employed in determining one's will, objects of desire are classified into two *a priori* categories, "good" and "evil". Or, in other words, good and evil represent the faculty of will and faculty of desire respectively. "Good" is defined as the 'necessary object of the faculty of desire', and "evil" as the 'necessary object of aversion' (Kant 1993: 60). By identifying good and evil as objects of practical reason, Kant does not mean to identify concrete objects in the world; rather they are conceived as "principles of reason". Here, Kant's basic contention is that though the distinction between faculty of will and desire is made on the basis of the difference in the nature of their respective objects, this does not rule out primacy of the role that reason plays in the creation of these two kinds of objects. In other words, the difference in the nature of objects of will and desire does not lie in the absence and presence of reason in their creation, rather it lies in the admixture in which reason finds itself in the case of objects not solely determined by reason that arises from the faculty of desire. That is to say, for Kant, while pure rationality point towards the potentiality of human nature, in actuality reason is not found in its pure form in human dispositions, but only in its impure form. In the case of moral dispositions, the impure form of reason is found in its admixture with feelings. The characteristic feature of impure form of reason is that it runs into conflicts with its own principles when these principles take the form of *law*, that is, the form of *universal*.

As reason is invariably present in objects that are created out of "will", these objects are classified into three in accordance with the degree in which reason is present in each of them. "Maxims" occupy the bottom rung of this order as they are pure subjective principles whose driving force is objects of subjective pleasures. The second in the order are "precepts" which are principles that are generally applicable to human nature understood in the commonsensical manner as a being that is in pursuit of happiness. The objects under this category will be those that are generally understood to be pleasurable such as good health, wealth, well-being etc. The higher most in the rung are "moral laws" that are principles that determine the will purely by reason, and hence belong to the faculty of "will", whereas the other two belong to the faculty of "desire", as both are principles of desire. The "will" as a faculty has no direct relation with the object, or to the representation of it. Its relation is rather with the faculty of reason, which determines whether reason is the sole motive behind an action or not (Kant 1993: 61).

If the object thus created through will's deliberation with the faculty of reason is exclusively motivated by pure reason, the objects thus created are called "good", and if the motive is corrupted by feelings, such objects are called "evil". That is, good and evil do not designate the sensory state of a person, but *actions* of persons, which specifies whether such actions be deemed rational or emotional. Therefore, good and evil can never be attributed to things in the world, but only to actions of persons, and consequently, to the persons themselves as the source of such good or evil actions (Kant 1993: 62-63).

For Kant, if our "will" is affected by "feeling" or objects of desires, then moral principles that are generated out of it will inevitably run into 'conflicts' with practical moral laws. Here moral laws are used synonymously with universal laws. That is to say, for Kant, if maxims or principles that guide our moral action are derived out of feelings, and which then become the motivating factor of our action, then they cannot be made into universal laws because these principles will be inconsistent with themselves when turned into universal moral laws whose nature would demand consistency when it comes to its applicability to each and every individual cases across time and contexts. Given this exegesis of Kant's theory of moral law, the pertinent question becomes, how ought we to purify the given nature of humans to arrive at moral laws? In other words, for Kant, what does this cleansing process of reason amounts itself to?

#### *Kant's concept of "Pain"*

As Kant elucidates, the desire to be happy or the desire for 'contentment' is part of "human nature", occasioned by human finitude. The precise nature of this desire for happiness or contentment is that this longing can never be satiated because it arises from the 'finite nature' of human being as a 'being of needs' (Kant 1993: 24). However, since factors that lead to one's happiness such as feelings of pleasure or displeasure vary from person to person, these factors belong to the "subjectively necessary law of nature" that is the domain of the given nature of humans. What is peculiar about the "law of subjective nature" of humans is that the sole uniformity that one can identify to constitute this law is about the uniformity of existence of "desire". However, on the other end of the spectrum it is heterogeneous, as 'objects of desire' vary from person to person. It is because there is no uniformity about 'objects of desire' that "subjective law of nature of humans" always takes the form of 'subjectively necessary law' (Kant 1993: 25). However, with respect to practical reason or moral laws, what is deemed as subjective law of nature of humans cannot lay the foundation as practical laws of morality because moral laws presupposes a "free will", which understanding stipulates that the will ought not be determined by objects of desire.

Now as we have already noted, Kant holds that though the objects of our faculty of desire expose ourselves to both pain and pleasure, it is ultimately pleasure that this faculty aims at. Given this fact the question is regarding the role that sensation of "pain" plays in Kant's moral system? According to Kant, *pain* is invariably the sensation that moral law produces because moral law is bound to 'thwart our inclinations' (Kant 1993: 76). This would come to imply that pain is the accompanying sensation of moral law. For Kant, this is occasioned by the fact that happiness can never be action inducing sensation for the moral law because obedience to moral law can never come 'naturally' to humans, but only as a matter of 'duty'. In other words, moral law can never become our actual human nature as it does not come naturally to us, which implies that law of human nature as our potential nature can never be possessed, but can only be acquired. That is to say, law of our actual nature is inbuilt with a temptation, to defy moral commands which assume the form of duty or moral laws. In this sense, one could interpret that Kant's sense of moral duty attributes a purifying role to *pain*, which act of purification subjects our

soul perpetually to the constraint of “obligation to duty” (Kant 1993: 85). This would amount to the understanding of Kant’s moral law to be prescribing to follow a regimen of life without the least taste for living<sup>2</sup>. Kant states,

It is the effect of a respect for something entirely different from life, in comparison and contrast to which life and its enjoyment have absolutely no worth. He yet lives only because it is his duty, not because he has the least taste for living. (Kant 1993: 92)

Kant’s characterisation of moral feeling to be analogous to *pain* also has a history in relation to his theory of temperament. In his early writings Kant identified melancholy to be the temperament that is closer to moral virtue (Larrimore 2001: 259). Melancholic temperament is upheld by Kant as a ‘profound feeling’ that is grounded and which signals one’s ‘determination of mind’ (Larrimore 2001: 271). According to Kant, this feeling induces in one the realisation of ‘worthlessness’ of oneself and others, and which in turn will make oneself indifferent towards one’s own happiness. However, Kant in his later writings switches to the temperament of “phlegma” as more conducive to his system of ethics because he diagnosed that melancholic temperament is more akin to a natural disposition, in which case it would be closer to our actual human nature as *given*. In this regard, *phlegma* is embraced as the mature temperament that is capable of ‘endurance’ and ‘perseverance’ in the face of difficulties, resulting from a ‘cool reflection’ (Larrimore 2001: 281).

### *Conclusion*

In the light of the above reading, one could say that for Kant, the feeling of pain has double significance. On the one hand, pain signifies one’s becoming conscious of oneself as a moral being. On the other hand, what is significant about Kant’s depiction of the given nature of humans is that though in our natural disposition we are inclined towards the pursuit of happiness, which manifests itself as the faculty of desire, this faculty is characterised by a lack. This lack is occasioned by our finiteness, which results in our desire for happiness, which for Kant, could never be satiated because this finiteness in us will always remind us of our insufficiency. That is to say, even in our actual human nature we are in pain, but with the only difference that we strive to overcome this pain by actively pursuing our objects of desires in order to fill this lacuna.

Now the question is, do we ever strive to surpass this pain once we become conscious of ourselves as a moral being, or is it recommendable for Kant to do so? The answer would be in negative, unless we want us to recoil back to our unethical selves. This would imply that for Kant, pain is our permanent state of being as a moral self. That is, Kant would hold that being in tune with the sensation of pain would amount to our striving towards the potentiality of human nature as rational beings. In this sense it would also imply that being in the sensation of pain as an accompaniment of our moral selves will also be always a memorial of those desires and inclinations that we have left behind in our striving towards actualisation of our human potential.

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FOOTNOTES

<sup>1</sup>I acknowledge with gratitude the suggestions, comments and help I received on the understanding of the text, *Critique of Practical Reason*, from Pravesh Jung. An initial version of this paper was presented in the Seminar, *IV National Seminar on "The Enigma of Pain"*, Indian Institute of Technology-Bombay, 7-9 March 2013. I am grateful to the comments that I received during the presentation of this paper from John Russon, Sharmila Sreekumar, and Ratheesh Radhakrishnan.

<sup>2</sup>In this regard, Ermanno Bencivenga raises a significant question, how does one eliminate the causal connection between one's natural motives and actions? Since one has no privileged access into the motives behind one's actions, it poses a problem regarding Kant's insistence upon state of dejection as conducive to developing a life of 'moral content' (p. 40). According to Bencivenga, it is Hume's revelation that the causal relation between motives and actions can at best be understood only as a habitual regularity which shook Kant from dogmatic slumber. Kant's attempt in response to Hume is to save moral laws from being reducible to habitual actions, because whatever that is natural to one's disposition does not entail a demand of determination of one's will involving a decision of choice. Therefore, Bencivenga argues that Kant's position makes it imperative that one should deny regularity that ensues from one's motives and actions in order to assert one's self as an autonomous moral self (p.42), which according to Bencivenga would imply that one should actively work against one's own so-called noble values such as empathy and compassion that motivates one to action. See, Ermanno Bencivenga, *Kant's Sadism*, *Philosophy and Literature*, 20.1 (1996) pp. 39-46.

## STUDY ON THE PHYSIO-CHEMICAL PROPERTY OF SOIL IN SIKANDARPUR MANN

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### *Declaration*

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Randhir Kumar* the author of the research paper entitled STUDY ON THE PHYSIO-CHEMICAL PROPERTY OF SOIL IN SIKANDARPUR MANN declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

A review of the mann was made amid the full time of perception, i.e. from February 1997 to January 1998 and February 1998 to January 1999 to discover the range of new water algal greenery, numerous algal vegetation change from season to season in various kind of water bodies and in this regard the algal verdure of Sikandarpur Mann water was no special case. Amid the full time of perception ninety-two taxa (Cyanophyceae 35, Chlorophyceae 38 and Bacillariophyceae 19) were recorded. The most extreme number of types of Chlorophyceae were seen amid summer season. The most extreme number of types of Cyanophyceae were recorded amid the winter season. the most extreme number of aclllariophyceae were recorded amid the mid year and the storm seasons.

From the information introduced in the Table was 5 and 6 the aggregate volume of Plankton demonstrated a commonplace bimodal bend speaking to two maxima and two minima. In this Mann tiny fish delivered achieved its top amid May, June and October and December, the base being amid February and September in both the years.

On futher investigation of various gatherings of phytoplankton Chlorophyceae displayed its most elevated crest in May and the least in August. Mysophyceae achieved its most noteworthy crest in the long stretch of October and December and achieved its base in the period of January and February. The accumulation of aggregate phytoplankton was observed to be most extreme amid the long stretch of May (120 and least in the period of September (just 11).

In the full time of perception, i.e., February 1997 to January 1998 and February 1998 to January 1999, the accumulation demonstrated that phytoplankton, chlorophyceae were the most noteworthy

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(220) and Myxophyceae were least in number (just 160) while Bacillariophyceae were in the middle of the two (220).

#### *Cyanophyceae*

1. Aphanocapsa roeseana de bary, 2. Anabaena torulose (carm) Lagerh, 3. Anabaena sphaerica bornet in Flash, 4. Anabaena fertilissima Rao, 5. Aphanocapsa sp. Naeg., 6. Aphanocapsa gravilled (hass.) Rabenh, 7. Aphanothece sp. Naeg, 8. Anabaena wiseonsinens prescott, 9. Botryooccus braunii kuetz, 10. Chroococcus sp. Naeg, 11. Chroococcus dispersus (keisst.) Lemm, 12. Chroococcus minutus (Kuetz) Naeg, 13. Chroococcus sp. Hansg, 14. Chroococcus giganteus West., 15. Chroococcus limneticus Lemm., 16. Chroococcus turgidus (Kuetz) Naeg., 17. Chroococcus minor (Kuetz.) Naeg., 18. Dactylocoocopsis sp. Hansg., 19. Gloeothece sp. Naeg., 20. Gloeotrichia echinulate (Smith) Ritcher., 21. Gleocapsa luteafusca Martens., 22. Gleocapsa migrescans Naeg., 23. Microcystis viridis (A.Br.) Lemm., 24. Microcystis aeruginosa Kuetz., 25. Merismopedia sp. Meyen., 26. Nostoc collective Vaucher., 27. Nostoc muscorum Ag., 28. Oscillatoria limosa ag. ex Goment., 29. Oscillatoria proboscidea Goment., 30. Oscillatoria sp. Voucher., 31. Oscillatoria subbrevis Schmidle., 32. Oscillatoria tenuis ag. ex Gomont., 33. Rephldiopsis India Singh, 34. Synechocystis prevalekii Ereegovic, 35. Synechococcus sp. Naeg.

#### *Chlorophyceae*

The Chlorophyceae are one of the classes of green growth, recognized for the most part based on ultrastructural morphology. For instance, the chlorophycean CW clade, and chlorophycean DO clade, are characterized by the game plan of their flagella.<sup>1</sup>

1. Ankistrodesmus falcatus (corda) Ralfs., 2. Ankistrodesmus spiralis var fascicalatus (Turner) Lemm., 3. Ankistrodesmus Spiralis (Turner) Lemm., 4. Ankistrodesmus sp. Corda., 5. Ankistrodesmus falcatus var tumidus west., 6. Chlorella vulgaris Biyerink., 7. Closterium sp. Nitisch., 8. Chlorococcum sp. Fries., 9. Coelastrum cambricum Archer., 10. Coelastrum sphaelicum Naeg., 11. Scenedesmus ptydiscus (Smith) chodat, 12. Scenedesmus sp. Meyen., 13. Scenedesmus bijugatus (Turp.) Lagerheim., 14. Staurastrum punctulate Berb.

#### *Bacillariophyceae*

Diatoms are an expansive gathering of single-celled green growth that are encased in a silica cell divider. They are an extremely differing gathering and are known for their fascinating physical structure. Microbiology: Tutoring Solution/Science Courses. Pseudopods: Definition and FunctionNext Lesson.

1. Amphara ovalis Kuetz., 2. Cylindrotheca gracilis (Berb) Gurn., 3. Cysloyalla stelligere Cleve it Gurn., 4. Calonets sp. Cleve., 5. Coccone placentula Va.lineta cleve., 6. Fragillaria virescence Ralfs., 7. Fragillaria capucina desmaziers., 8. Gomphonema longiceps Ehrenb., 9. Gomphonema oliverceum (lyug) Kuetz., 10. Gomphonema pervlulum Var. Subeliption Kuetz., 11. Gomphonema sp.Ag., 12. Melosira sp. Ag., 13. Navicula sp. Bory., 14. Navicula pupula Kuetz., 15. Neiduum longiceps Var. Undulatuj (Mayer)A.cl., 16. Neidum longiceps (Gerg.)A.cl., 17. Navicula Mautica Kuetz., 18. Syendra ulna (Nitz) Ehrenb.

*Symptomatic element of some essential green growth gathered*

class - Chlorophyceae  
 Request - Volvocales  
 Family - Volvocaceae  
 Class volvox

Volvox aureus Ehernberg  
*Presscott, 1962: p.78: 1.2*

Diocious circular colonies of 1,000-2,500 ellipsoidal, cells 4.5-5.0m in distance across, Individual cell without sheath, 2-4 little girl settlements in develop coenobla. Alga gathered in the middle of August and September amid stormy season as a microscopic fish.

Volvox tertius Mayer.  
*Presscott, 1962: p.79: p1.3*

Dioecious round states, 550-1660m circular to ellipsoidal, cells without interconnecting protoplasmic strands, cells 4.6-5m width, nature coenobia contain 3/7 girl settlements. This alga was gathered amid pre-fall i.e May when the water temperature was 32°C.

Family - Hydrodictyaceae  
 Variety Hydrodictyon  
 Hydrodictyon reticulum (Linn.) Lagerheim  
*Phillipose, 1967;p.134*

Thallus plainly visible, free floatation, net like province, cells coenocytic, cells upto 260m wide and 1 on long.

Hydrodictyon indicum lyengar  
*Phillipose, 1967;p134*

Thallus profoundly green plainly visible free, gliding net like settlement cells barrel shaped and long, upto 1.5 as thick and 10-18 cm long. Cells was thick and lamellated with handle like projections.

Request Ulotrichales  
 Family - Ulotrichaceqa  
 Variety Ulothrix

Ulothrix acqualis Kuetz.  
*Ramanathan, 1964; p1.9*

Fiber long, free drifting cells round and hollow, 16-20 wide and 16-30m long chloroplast support molded containing couple of paranoids, just vegetaitve generation by akinetes or palmeloid arrange product watched.

ulothrix momilifomis Kuetzing  
*Ramanathan, 1964; p.40*

Fiber light green, plainly contracted at the cross dividers cells 5-14m in measurement and 6-14m expansive cell divider thick chloroplast on one side almost support molded with 1-2 pyrenoid,

Ulothrix subtilselma  
*Ramanathan, 1964; p.37; p1.9*

Fibers long slim, connected with the stems of aquarlc angiosperms, cells 5.6-8m wide and 9-19.5m long, chloroplast with a couple of pyrenoids covers in excess of two third space of the cell, propagation by akinetes were seen.

Ulothrix factors Kuetzing

*Ramanathan, 1964; 39*

Cells 5-8m expansive 1-2 as long as wide round and hollow chloroplast thin support molded with one pyrenoid free drifting.

ulthrix zanata Kuetz,

*Ramanathan, 1964; p.30*

Filamants joined in youthful stage yet later on free. cells cylindrica, 12-30m wide and 2-3 times in length chloroplast support formed, pyrenoid more than one, zoospore quadricilliate, of two sorts large scale zoospores 8-13m long and miniaturized scale zoospores 7-10m long.

Request            Oedogoniales  
Family        -        Oedogoniaceae  
Sort                Oedogonium  
Oedogonium megnusii withrock

*Presscott, 1992; p172.*

Plant macroandrous, Dioecious, vegetative cells barrel shaped 20-28m expansive and 24-84m long without smaller person male, Ovoid to ellipsoid opening by a pore-middle, Oospores middle wailscribiolate and external divider smooth, width of oospore 48m oogonia globose, 60x52m oogonia by and large 1 however a few times two of every a chain likewise Attached on Chara and other stems.

Oedogonium moniliform Wittrock.

*Presscott, 1962; p.173*

Plant monoecious and macroandrous, vegetative cell round and hollow, 6-12m in width and 30-64m long, without dwarfmale, oogonia 2-5 of every a chain, ovoid-globose, 20-30m in breadth and 26-38m long, opening by a pore supra middle oospore divider smooth and 22-30m in distance across and 22-30m long. Joined on ste of sea-going plants.

Request    Conjugates  
Family-    Zygnametaceas  
Variety    Debarya  
Debarya madrasonsisj Lyengar

*Randhawa 1959; p.1 13.*

Vegetative cells tightened at the cross-dividers 8-10m expansive and 46-100m long chloroplast single with 4-6 pyrenoids consecutively, conjugation scalariform, zygospores round to ovoid, 24-28m wide and 25-28m long middle spore divider smooth and splendid darker in colour.

Class Spirogyra

Spirogyra biformis Jao

*Randhawa, 1959; p.317.*

Vegetative cell 40-48m expansive and 64-160m long end dividers plane, chloroplasts 2-3 making 2-4 turns, conjugation both scalariform and horizontal, conjugation tubes framed by both the gametangia, barrel shaped, zygospores ellipsoid with adjusted finishes, 34-48m broad & 56-76m long middle spore wall yellow to dark colored and smooth.

Spirogyra collumbiana Czurda

*Randhawa, 1959; p.318.*

Vegetative cell 48-58m expansive and 88-160m long, with plane and dividers, chloroplasts 1-3 conjugation scalariform, conjugation tube framed by both the gametangia, Gametangia zygospores ellipsoid, 48-56m wide and 80-96m long, middle spore divider smooth and yellow dark colored in shading, free drifting.

*Sprogyra ellipsopora* Tansau

*Randhawa, 1959; p.323,*

Vegetative cells 120-156m in distance across and 130-230m long, and dividers plane, chloroplasts 4-7, Making 4 turns. conjugation scalariform, conjugation tube shaped by both the gametangia gemetangla tube shaped, zygospores ellipsoid to ovoid, 96-120m wide and 165-200m long, middle spore divider smooth and yellow-dark colored in shading.

*Sprogyra singularis* Nordatedt.

*Randhawa, 1959; p. 295.*

Vegetative cell 28m-36m expansive and 75-765m long, end dividers plane, chloroplast 1, making 3-5 turns. Conjugation scalariform, conjugation tube shaped by both the gametangia, gametangia tube shaped and rorely augmented, zygospores ellipsoid, 24-32 m wide and 40-60m long middle spore divider yellow and smooth. Free gliding along different types of Spriogyra.

Sort Zygnema

*Zygnema gorakhporensis* Sing

*Randhawa, 1959; p.228.*

Vegetative cells tube shaped, 24-30m wide and 55-75.5m length, conjugation scalariform, zygospores framed in the conjugation tube, zygospores ovoid, 28-34m expansive and 32-40m long, middle spore divider dull blue.

Sort Zygnema

*Zygnema inconspicuum* Ozurda

*Randhawa, 1959; p. 240.*

Vegetative cells 32-36m wide and 40-46m long, conjugation scalariform, zygospores in one of the gametangia, open gamentangia marginally swelled towards conjugation tube side, zygospores circular or oval, 36-48m in measurement, middle spore divider smooth.

*Zygnema melanosporum* Lagertheim

*Randhawa, 1959; p.246*

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## HARITKI –THE KING OF MEDICINES

ANGIAL TANDUP\*

### *Declaration*

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Angial Tandup* the author of the research paper entitled HARITKI –THE KING OF MEDICINES declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

### *Abstract*

*The craze of world for Alternative System of medicine is increasing day by day specially for Ayurveda. The profound rise in market of Ayurvedic drugs in 2018 years is 4.4 billion US Dollar is its indicator. Haritki is one of most used and praised drugs since vedic period to till date. It pharmacological efficacy in various disorders make Haritki The king of Medicines.*

*Though detailed description are given in Samhitas about in which form it should be taken, in which season it should be taken, its types, its Rasa, Guna, Veerya, Vipaka, its rejuvenating power, its action and its different formulation as Chayanparash . The entire above factor draw the attention of recent scientists toward this medicine. So many researches are done on its potency, chemical constituents and going continuously...*

*Key Words:* Ayurveda, Samhita, Research

### *Introduction*

A study conducted by CII Confederation of Indian Industry has predicted that Ayurvedic industry in India will reach a gross market size of 4.4 billion dollar (29272 Crore) by the end of calendar year 2018. Annual growth rate will be 16 % until 2025. This is the indicator of Craze of people towards Ayurveda.<sup>11</sup>

According to the World Health Organization 80% of the people living in the developing countries depend on traditional medicine for their primary health needs. The traditional Indian system of medicines like Ayurveda, Siddha and Unani support the importance of medicinal *plants* to treat the diseases.

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Haritki is one of most described and praised medical plant in Ancient text and Samhitas and praised as ‘Sarva Roga Nivarnam’ (which heal all disease), yellow colour plant in which there is existence of lord Shiva.

Terminalia Chebula (Haritaki) is a moderate sized tree grows in India, Myanmar, Bangladesh, Iran, Egypt, Turkey, China etc. It is found throughout India, chiefly in deciduous forests of of Himachal Pradesh, Tamil Nadu, Kerala, Karnataka, Uttar Pradesh, Andhra Pradesh and West Bengand areas of light rainfall. Flowers appear from April -August and fruits ripen from October -January, fruit is drupe-like, 2–4.5 cm long and 1.2–2.5 cm broad, blackish, with five longitudinal ridges.<sup>12</sup>

### *Material Methods*

Ayurvedic Samhitas & text books like Charka Samhita, Sushruat Samhita , Asthang Samhita, Bhavpraksh etc. along their available Commentaries of Samhitas are referred for the collection of relevant matter regarding Harada. Modern Medicine text book for collection of relevant matter regarding harada has been also referred. The various Journals have also been referred for collecting information regarding the relevant to Harada.

### *SYNONYMS<sup>2</sup> :*

Sanskrit – Haritaki, Abhaya, Kayastha, Siva, Pathya, Harad  
Tamil – Ammai, Amutam, Aritaki, Pethiyam, Varikkai  
Telugu – Karakkaya; Urdu – Halela} ,Srilanka – Aralu  
Tibet – Harro

*Botanical Name-* Terminalia Chebula

### *Types Of Haritki According To Fruit<sup>9</sup>*

There are seven type of haritki according to their fruit; Vijaya is best of of seven.

- 1) Vijaya.
- 2) Rohini
- 3) Poutna.
- 4) Amrita.
- 5) Abhaya.
- 6) Jevanti
- 7) Chetki

### *Reetu Haritki (Seasonal Haritki)<sup>17</sup>*

Acharya Bhava Praksh described about Reetu Haritki, it mean along with which food or aushdi Hartiki should take according to different season.

Ritu (Season)	Aushdi
1) Shisira Reetu -	Pipli
2) Basant Reetu -	Madhu
3) Grishama Reetu -	Guuda
4) Varsha Reetu -	Saindhav lavan
5) Sharada Reetu -	Sharkara



6) Hemanta Reetu - Shunth

*Anupana of Haritki according to its action on Tridosha*

Dosha		Anupana
• Vata	-	Ghirita
• Pitta	-	sharkara
• Kapha	-	Lavana
• Samnipat	-	Guuda

*Change in Action with change in their mode of it is taken*

- Charvita(by crushing with teeth) — Agani Verdac (Apetizer)
- Pesita (Paste) — Mala Shodani (Laxative)
- Seveen(boiled haritki) — Sangrahi (decrease gut motility)
- Bharashta (Fried) — Tridosharoganuta (All disease)

#### *Chemical constituents of Haritiki*

It contains chebulagic acid<sup>10</sup>, chebulic acid<sup>11</sup> chebulinic acid high phenolic content, especially hydrolyzable tannins, anthraquinone, flavonol, carbohydrates, glucose and sorbitol<sup>13</sup>, ellagic acid, gallic acid.<sup>14</sup>

*Harad quality according to Ayurveda<sup>18</sup> -*

*Rasa (taste) - all five rasa expect Salty. kashaya dominant'(astringent)*

*Guna - laghu (light), ruksha(dry).*

*Veerya- Ushana (hot ptency).*

*Vepaka- Mahura (Undergo sweet taste conversion after digestion)*

#### *Uses of Haritki in Ayurveda<sup>7, 1-8</sup>*

- 1) Rasayana (antiaging and immune booster)<sup>6</sup>.
- 2) Laxative and carmative.
- 3) Kustha (Skin disorder).
- 4) Hridiya Roga (cardiotonic).
- 5) Aakshi Roga (eye tonic).
- 6) Kamala (Jaundice).
- 7) Simiriti (increase Memory).
- 8) Budhi (increase Intelligence).

#### *Main Pharmacological Studies on Terminlia Chebula*

Pharmacological Activity	Reference	Extract	Organism
Antioxidant	Suchalataet al <sup>4</sup>	95% of ethanol extract	Adult male albino rats
Antibacterial	Kannon <sup>3</sup>	ethanol extract-	Salmonella typhi
Immunodulator	Vaibhav Ahereal <sup>5</sup>	Alcohol extract	Male wistar rats

Haritki Churana dose- 3-6gm with water<sup>21</sup>

### *Important Formulation of Haritki*

- Triphala<sup>20</sup>
- Haritki Rasayan<sup>8</sup>
- Kansa Haritki<sup>9</sup>
- Navayas loha<sup>10</sup>
- Chitrak Haritak<sup>1</sup>
- Dhanti Haritki.<sup>22</sup>

### *Conclusion*

It is very informative as well as interesting for me to review the Harada. Scientifically its chemical contents and very little fact is known about its pharmacological action but it is more important and interesting to know how and why are that, change in anupana change its dosha shaman properties, change in its action with change in method it's taken, and its anupana in various season. Need more research and scientific study about these these facts and findings.

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## SOURCE OF HAPPINESS IN ADVAITA VEDANTA : AN ANALYSIS

KIRTI CHANDRIKA \*

### *Declaration*

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### *Abstract*

*The theory of non-dualism is emphatic in its conviction that man is endowed with an innate quality of being (sat), consciousness (chit) and unalloyed happiness (ananda): he has only to look within to realise experientially that the jiva is an embodiment of the macrosmic existence. Refusing to rely merely on conceptual speculation, Advaita resorts to reasoning and scriptural authority to arrive at a conclusion that the embodied self is essentially the Supreme Self. It concludes that happiness or bliss is man's innate quality and that it is not accrued from outside one's self. Seeking happiness outside is man's misdirected effort at seeking joy within.*

### *Introduction*

Advaita Vedanta is a theory of non-dualism based on the Upanishads, which is the concluding portions of the Veda. According to Murthy, “the Veda, derived from the root “vid” (to know), means that which makes us know, and the name by which the sacred scriptures of the Hindus have been known down the centuries.

The Dictionary of Advaita Vedanta states that “The term ‘Advaita’ negatively implies the negation of dualism and positively asserts the reality of non-difference”. The Sanskrit word Advaita is a combination of two “syllables” - A (meaning not), and Dvaita (two) – which can be summarized to mean as ‘not two’ or ‘non-dual’. According to Sanskrit-English Dictionary (2000), Advaita essentially means the “non-dual nature of existence”. It is categorically “non-dual view of reality derived from the

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Upanishads and elaborated into a system of philosophy. Advaita Vedanta (non-dualism) is not an intellectual postulate but a living experience to its proponents. The non-dualistic perspective, propagated by Sri Sankara, that the Atman or the embodied individual self is non-other than the disembodied unmanifest Brahman or Supreme self.

Advaita Vedanta propounds that Brahman (Supreme Self), is of the nature of Sat-Chit-Ananda (Sat is Pure Being, Chit is Pure Intelligence/Consciousness and Ananda – Pure Bliss) and Atman, which is ontologically same as Brahman, also is non-different in nature. In its ultimate analysis the non-dualistic perspective of Advaita Vedanta ontologically propounds that the individual self or Atman is the Supreme self or Brahman embodied in human frame and that Atman is non-other than Brahman.

The Vedic revelation that Brahman is the efficient and material cause of creation and that Brahman is Sat-Chit-Ananda and non-dual in nature was later systematized as a school of thought which came to be identified as Advaita Vedanta. In short, Advaita Vedanta is categorically a “non-dual view of reality derived from the Upanishads and elaborated into a system of philosophy. It is evident in the foregoing discussion that the concept of happiness is not evidently stressed in Advaita Vedanta, instead the term Ananda or what is closely translated as Bliss taken to mean unalloyed joy, is given focus.

The basis of Vedanta philosophy is of three types – Sruti, Smrti and Nyaya. Sruthi Prasthanas means the Vedas and Upanishads, Smrti Prasthanas means the Bhagavadgita and Nyaya Prasthanas means Brahma Sutras. While “Vedanta is the end or gist of the Vedas” which deals with the knowledge portion, Brahma Sutras, otherwise known as Vedanta Sutras, is a codified compendium of the systematic study of the Upanishads. The Brahma Sutras, which are concise aphorisms, are the codification of the principal texts of the Vedas and are cardinal to the central theme of non-duality that Advaita Vedanta proposes. According to Sivananda (1999), Sutras gave the essence of the arguments on a topic condensing maximum of thoughts into these aphorisms in as few words as possible. “Great intellectual people only, can compose Sutras. They are clues or aids to memory. They cannot be understood without a lucid commentary. The commentary also is in need of further elaborate explanation”. These commentaries were written by later founders of different schools of Vedantic thoughts.

For ages the Upanishads were “regarded as the fountain-head of Indian philosophy”. Quoting Bloomfield, Sharma points out Bloomfield “did not uncover any form of Hindu thought, including heterodox Buddhism, which was not rooted in the Upanishads”. Concurring with the late Indian philosopher and president of India Dr S. Radhakrishnan, Sharma points out that the later systems of philosophy accommodated their doctrines to the views of the Upanishads.

Sankara, the systematiser of the school of Advaita Vedanta with “core teaching being the identity of Atman with Nirguna Brahman (brahman without qualities, brahman as the distinctionless, sole reality”, wrote his commentary on the Brahma Sutras called Brahmasutrabhasya (the term bhasya means commentary). Placing importance of non-dualism, Sankara outlines his key “concepts of adhyasa (superimposition) and avidya (ignorance) and their relationship to brahman...” in his Brahma Sutra commentary.

Shankara’s commentary emphasizes the identity of the Self with Brahman as the only Reality. In his view the phenomenal world is illusory, and taking it to be real creates bondage and suffering. Though selfless actions help to purify the mind, ultimately one goes beyond action and renounces all involvement in the mundane world”.

#### *Review of Literature*

Review of related literature makes the investigator fully aware with the previous work that has been done. It also provides an opportunity of gaining insight into the method, measures, subject and approaches

employed by the other researchers. A careful review of research, journals, books, dissertations, thesis and other sources of information about the problem to be investigated is one of the important steps in the planning of any research studied.

*Sharma (2000)* : “The word therefore means the sitting down of the disciple near his teacher in a devoted manner to receive instruction about the highest Reality and it is used by the Upanisads in this sense rahasya, meaning secret or guhya vidya or secret knowledge. The teaching, being the highest, was imparted at private sittings only to qualified disciples”.

*Siddheswarananda (2000)* explains: “No attribute can be assigned to this Atman, for in doing so, the Atman would have to become an object of our comprehension. This is important thing to understand: however hard we may try, we could never succeed in placing Reality in front of us as a specimen to be analysed. Brahman is the basis of all that exists in the universe; what applies to Brahman applies also to the Atman. It would be possible to know Brahman only if we ourselves were in the position of Brahman. At that time, declare the Upanishads, the knower of Brahman becomes Brahman himself.”

*Satprakasananda (1974)*. Satprakasananda asserts that: “But like the vision of light obscured by mist a man’s self-awareness is ordinarily hazy and faulty due to ignorance. Though knower of body, the organs, and the mind, he gets identified with the known, and realizes himself as a physical or a psychophysical being subject to growth and decay, hunger and thirst, weakness and strength, pain and pleasure. This means he is aware of the empirical self, the ego, but not the changeless luminous self ever distinct from the psychophysical adjunct as its witness”

*Krishananda (1972)* in his ‘Realisation of the Absolute’ goes on to suggests this when he says “Absolute being is the highest perfection. Perfection is Bliss”.

*Victor (2008)* suggests that the “knower of Brahman-knowledge is untouched by happiness and sorrow. He says: “The knower of Brahman attains liberation (moksa). Moksa is a state of bodilessness, which is eternal...Moksa is not to be attained from outside, for it is the intrinsic nature of one’s self. Moksa does not need any action for its manifestation like after cleaning a mirror the object reflects brightly and clearly”.

### *Objectives of the Paper*

- To examine the source of happiness in Advaita Vedanta.
- To evaluate ancient religious Grantha for concluding remarks of happiness.

*Methodology*: The method used in this paper is descriptive-evaluative method. The study is mainly review based. It is purely supported by secondary source of data, i.e. books, journals, papers and articles and internet.

### *Conclusion*

Advaita Vedanta suggests that Being (Brahman) is non-dual (Advaita). There is no difference between Self (Atman) and Being (Brahman). It is supreme knowledge (Sat), supreme consciousness (Chit) and supreme bliss (Ananda). The non-dual school of thought suggests that it is the delusive force or energy (Maya) that veils the non-dual nature of Brahman.

Advaita Vedanta suggests that creation is the ultimate expression of Brahman which is inherently blissful, endowed with supreme knowledge and consciousness. The Brihadaranyaka Upanishad affirms in its sutra or aphorism, “Poornamadam Poornamidam, Poornaat Poorna Mudacyathe, Poornasya Poornamaadaaya Poornameva vasishyathe” which means “from fullness (brahman), fullness (creation) came and despite its expression, fullness (brahman) still remains full.

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## THE WISDOM OF THE FOUR NOBLE TRUTHS

DR. DEEPSHIKHA BANERJI\*

### *Declaration*

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Deepshikha Banerji* the author of the research paper entitled THE WISDOM OF THE FOUR NOBLE TRUTHS declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Early pali texts of “Theravada” tradition are considered the historical source of Buddhism. Buddha claimed that his teachings were composed of ways to escape suffering, since suffering is inherent in the nature of the world. Buddha taught four insights that make sense for each and every person. These are usually called ‘Four Noble Truths’. When Buddha refers to suffering he means not only overwhelming suffering, he also means daily irritations, like stress, disappointment and discomfort. Therefore Buddha while teaching his disciples claimed in the first noble truth that birth, aging, death, pain, despair, dejection, loss, etc., are all forms of suffering which arise because we<sup>1</sup> cling to our desires and hopes. This leads to the origination of suffering. Craving for delight and satisfaction, craving to become and even craving for avoidance all lead to clinging to our hopes. Once we let go of craving it leads to release which again implies cessation of suffering, the fading away, without remainder of pain.

This further leads to the practice of eight fold path. Right understanding, right attitude, right speech, right action, right livelihood, right effort, right mindfulness and right concentration ultimately leads to the thought ‘whatever begins, must end.’ Whatever is conditioned arises and ceases. Buddha calls this ‘impermanence’.

But one must clarify here that whatever begins must end does not indicate that everything must end but rather this means that only those which arise must cease. This does not mean each and everything begins and ends. Another meaning of this statement is that this statement indicates the proportion of which something has come into existence and the proportion of which something is already in the process of ending. But that which does not have a beginning does not have an end. Metaphysical questions which talk of beginnings but no end always lead to endless controversy. That is why Buddha

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steered clear of metaphysical questions. To avoid such questions we should think deeply on suffering (Dukha), its causes and the way to overcome them by disenchanting oneself and this leads to peace and knowledge.

Buddha by his 4 noble truths professed to have found a way to overcome suffering by letting go of all things. To refrain from views which we call “ours”. So instead of inquiring whether it is a fact that what begins must end we may question how far is it possible to claim that what begins must end. Impermanence leads to suffering because we desire permanence of what we possess. But once we realize that permanence is only about things being relatively true or existent and not real permanence except in certain specific things then sorrow vanishes. As for example we are sorrowful when a page is written or a book ends. On the contrary if the page or the book did not end we would be troubled. Buddha feels that suffering is a part of life and living. It is unavoidable, it is as natural as breathing.

In his second noble truth (Dukha Samudaya) Buddha feels that cause is the reason of suffering and causes are mostly derived from desires. If we destroy desires the causes of suffering would end.<sup>2</sup>

Desires are something which we can manipulate, change, do away with or alter. So we must change our reaction to desire. Instead of acting on an impulse or desire we should feel the desire and just watch the feelings flow by in a disinterested manner and this would lead to non attachment to desires. Annihilation of desires is not possible. What Buddha means is not to try and hold on to them, he means to watch them as we watch a river flow by without getting involved in them and this would lead to cessation of the impact of desires. We do not need to suppress desires, we just need to watch them in a disinterested manner and desires would fade away and with them will vanish the pain of suffering.

The second noble truth is connected with the third noble truth (Dukha Nirodha). The third noble truth desires us to become aware of the disenchantment with desires. Nirvana is being mindful or aware of cessation of pain. What Buddha means to say is that birth and all that follows birth happens as reality which one experiences but because we see it as existent, its reverse is also possible. And the reverse of pain, suffering, death, life, existence, etc. is Nirvana. They are two faces of the same coin. Because of one the other is there. That is why Buddha says we can say what it is not but not what it is. Nirvana is the realm of unconditioned. Buddha feels that because there is suffering, there is a way out of suffering. If we are able to suffer we are also capable of controlling suffering by blunting its capability of hurting us. And that is possible by simply watching it in a disinterested manner, as if it were not our suffering at all. This constant surveying of suffering gradually deadens its edge and once we become dispassionate we know the meaning of Nirvana.

In his fourth noble truth, Buddha points out that it is desire which is the root of suffering. But then, desires can be annihilated or blunted. Nirvana is inexpressible. It can only be realized or felt. It belies description. To describe it would be to state falsehood since human thoughts or words are unable to bring Nirvana under its purview. It is beyond the boundaries of human understanding much like the description of Kabir who spoke of liberation as, “The sweetness of jaggery experienced by a dumb person who experiences the sweetness but is unable to say what it is.” This perhaps is what Buddha wanted to say.

In the fourth noble truth (Dukha Nirodha Marg) Buddha tells us that there is a way to redemption and that way is nothing new. It has been followed by many who were in search for peace. Buddha does not say that he created the path. He merely says that he explained something that was already there. He merely sought to simplify what was already in practice.

This path has eight components. The first two components of right understanding and right attitude seems to designate the head, namely the mind in its intellectual aspect. The third, right speech, the fourth, right action, the fifth, right livelihood and right effort are concerned with the rest of the body.

They designate that not only the head and heart should be in control, but they must lead to actions which are upright and correct in every way, while right mindfulness and right concentrations are the heart of the individual. These two components designate the emotional aspect of man. They indicate the control of impulse and emotions. They talk of self control.

Buddha does not feel that eight fold path should be followed one after the other. He feels that all the components are a requirement for a path which leads to liberation. Buddha felt that the eight fold path was a condition which would lead to freedom from sorrow. Buddha also feels that the eight fold path is not a dictum or an order, but rather directions which guide a desirous person to liberation. Buddha felt that one should try each and every component of the eight fold path and see whether it helps him or not. He should realize each and every factor, examine each and every component of the eight fold path through experience<sup>3</sup>. He should check and verify before accepting its truth. Only then will he find the Buddha within himself, so that one can live without getting perturbed by sorrow. Buddha also warns that one should not be dogmatic and hold onto the eight fold path like a religion. Because however important they might seem, they are, in fact, a step ladder to reach a desired condition. One cannot call the step ladder one's destination. It is a support or a help which is required. Therefore Buddha feels that "Dhamma" is a step ladder which leads us to Nirvana.

In the First Noble Truth Buddha tells us that when we think of ourselves we think we are the body. We sometimes believe that "myself" is a feeling. I might even feel that "myself" is a sort of perception regarding me, or it seems to be some kind of sensation or the mind forms "myself". Thus it seems like the sum total of all. When we usually refer to ourselves we appear as a bundle which has parts of the body and these body parts function as the body usually does. We get pain, pleasure, heat, cold wet, dry and thousands of bodily movements. Then we have feelings associated with these which we like or dislike or ignore. These experiences are again stored in memory in the shape of perceptions and feelings. Buddha calls the above three levels as Roop Skandha, Vedana Skandh and Sangya Skandh. The fourth level is the Sanskar Skandha. This involves willing, thinking and other such things which include desires and the desire to think and act. And finally is the Vigyana Skandha which accepts sense data in order to process it as knowledge and make experiences possible. The five Skandhas originate from the five elements and that is why they are mere combinations of the five elements in the same way that everything else is a combination of the five elements, like water, fire, earth, space and air. Just as these are timeless, everything else is too is basically timeless and transcendent. Destruction is a transformation. There is no death. There are just conditions of being and becoming. Nirvana means going back into the state of being from the state of becoming.

The panch skandhas constitute all that can be called an experience and we are called persons because of these experiences which are, in fact, nothing but the panch skandha. The person is nothing over and above the panch skandha. But then the question is that if the five skandhas keep changing, why do we feel that we are the same person. The body of infancy changes to a child and the child to a youth and so on and so does his mind and yet despite the change the personal identity continues to remain as if unchanged. Usually due to memory and bodily features we are able to understand personal identity. But the mind is nothing permanent. It is just a screen on which perceptions and desires, experiences and inclinations come and go and make no stable position. Therefore we are neither wholly the body nor wholly the mind nor both. We are just five skandhas derived from the five elements.

This non attachment to the soul can lead to liberation. Permanence in the sense we understand it does not mean anything. Since nothing is really there, what is there is existent all the time. The interpretations we have given do not mean anything. There are no immortal selves. There are no meaningful answers to questions regarding immortality. Since whatever constitutes the universe continues

to exist as<sup>5</sup> “being” but various forms, beliefs, attitude, feeling, action etc. are forms of “becoming”, thus becoming changes into being and remains as such. That is why the metaphysical questions do not apply.

Four Noble truths refer to causal factors of phenomena that lead to suffering and it was necessary to understand that causality is a factor in our suffering. Because of lack of knowledge we crave for all that leads to desire and desire leads to suffering. In his theory of Pratitya Samutpada or dependent origination Buddha said that because we are ignorant our ignorance leads to impulses of willingness and because we are willing to become conscious we become conscious and soon possess a body and mind which again results in six senses which lead to sense contact and these lead to feelings and feelings lead us to longings and cravings and clinging to the world. This builds in us the desire to be born again (Bhav) and this leads to birth and birth is the cause of illness and death. So there is a causal chain because of which the “skandhas” come into existence and these “skandhas” constitute a person who is born and who suffers pleasure and pain.

Once the realization of the “pratitya samutpada” or the 12 spokes of the causal cycle is understood, till it is realized it gradually fades away and thus ignorance is dissolved<sup>6</sup>, leaving the residue which is the basic stuff or principle of existence. The Second Noble Truth requires loosening our hold on desires but that does not mean killing desires. It merely means abandoning our attachment to desires. The Pratitya Samutpada is a study of causal relations based on experience and are recognized as experience. When we feel comfortable and positive with something we begin to hold onto it as tightly as we can and this leads to bondage. Therefore bondage comes from causality among conditions.

We must realize, accept and understand that everything is “anitya”<sup>7</sup>, transient and temporary and that is why they are unable to provide stable satisfaction and this becomes the reason for sorrow and this sorrow is because the self is a non self or “anatman”. Whether pleasurable or not we try our level best to hold on to our experiences firstly because we are unsure of the future and are scared that things might change for the worse and also because we feel that an unpleasant situation needs to be changed as soon as possible. Therefore “Samyak Drishti” advises us to be aware of our mental impulses and attitudes, to be wary and careful of our own human nature. “Samyak Sankalp” tells us that we should make the right choice. Just recognition of our failings is not enough. We must decide and choose to get over our human nature.

“Mittyā” or kindness namely goodwill is related to “karuna” or mercy which leads to “mudita” or sympathetic joy which leads to “upeksha” or peace. A person who has wisdom also has peace. “Mityā” means giving up ill will towards others. Wisdom automatically leads to non cruelty.

“Samyak Vaak” or right speech means that we should desist from criticizing, lying, gossiping and from using hard words. Usually we enjoy gossiping, lying and criticizing, but according to Buddha this would only lead us to tightening the bondage of sorrow. The more we criticize and gossip the pleasure we get in it only ruins our own pristine nature. Speech is like an action performed. It can lead to our destruction. Even thinking in our minds or talking to self leads us to action (“Samyak Karmant”). Intentions are to be seen in speech and action. If we act in a wrong manner we are ultimately going back into bondage. Wrong actions only put us back in our evolution and bad actions will only lead us to try even harder for liberation.

Our action and speech causes us to think on what we said and on what we acted upon. According to Buddha one has to live in an appropriate way and for that he talked of the eight fold path. That is why “Samyak vaak”<sup>8</sup> or right speech and right action or “Samyak Karmant” tell us how to talk and how to act. They are actually moral teachings to stay away from lies in each and every way and also to act in such a manner that it can never translate into misconduct. Intentionally we must not do anything

wrong. The mind, body and speech should be such as if we were conducting an ideal existence. Buddha reminds us of Kant who said that a good will is never tarnished and a moral action is such that we would never regret it if it became a universal law. Therefore in our actions we must have the right reflection.

Not only should we be moral we should also adopt right livelihood (“Samyak Aajeev”). Buddha’s stress on “non killing” or “ahimsa” is well known. He said not to kill animals for trade or for earning., for the sorrow and suffering which they endure are immoral and incorrect and shall lead to further bondage and suffering. Similarly, selling weapons, selling slaves, selling wines and poisons should be avoided for they are pathways to violence or “himsa”. Non violence is a hard and fast rule that a Buddhist must follow when he works for a livelihood. Buddha laid down strict rules for monks and nuns and more flexible rules for ordinary persons. But for all, three things were certain. Firstly, “Buddham Sharanam Gachchami” translated as “ I take refuge in Buddha.” Secondly, “Dhammam Sharanam Gachchami” or “I take refuge in Dhamm or Buddhist ideology.” And finally “Sangam Sharanam Gachchami” or “I take refuge in the Sangham or congregation of Buddhism.”<sup>9</sup> These three are called “Tri Ratana” or “Three Gems” because they provide ultimate peace to those who are tormented by worldly sorrows and trials. The term “Buddha” here means “wisdom” given in Buddhism. “Dhamma” here means a lifestyle provided by Buddhism. “Sangha” here means interacting with right minded virtuous people. “Samyak vyayama” or right effort means to strive to work but there should be the right balance between excess of work and too little work. Buddhism requires patience and abandoning of all hatred, the giving up of negative feelings, being non critical and more peaceful. To perceive phenomena as it appears to us.

Right mindfulness or “Samyak Smriti” means being fully aware of the incident at present. We need not think of the past or the future but be constantly aware of the present. We must direct our attention to our bodily states. We should perceive our feelings in a detached manner and then we should observe our breathing pattern. Buddha gives a fourfold pattern of breathing in long breaths and breathing out in long breaths or breathing in short breaths and breathing out short breaths, in concentrating on the mind and liberating the mind. This is right mindfulness or “Samyak Samadhi”. Right concentration is a state of the unity of mind.<sup>10</sup> He who has finally managed to free himself from the senses and has overcome all kinds of mental attractions enters the first stage of joy or bliss which is a result of being self sufficient. In second stage concentration reveals bliss. In third stage the monk is a peaceful person who has control over his mind and in the fourth stage there is neither pleasure nor suffering. There is just an existence without any objective other than oneself. This is perhaps what Buddha meant by liberation.<sup>11</sup> A liberated soul is one who has managed to destroy the “karmic particles” which flow towards him due to actions. The “asavas” are no longer able to affect him, he is now free. He has obtained Nirvana.

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## ENVIRONMENTAL ETHICS IN HINDU RELIGIOUS TRADITIONS

NIVEDITA CHANDRIKA\*

### *Declaration*

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### *Abstract*

*In Hinduism, natural energies, activities and aspects are glorified and personified as deities. Hinduism contains numerous references to the worship of the divine in nature in the Vedas, Upanisads, Puranas, Sutras, Smritis and other sacred texts. Sanskrit mantras (hymns) are recited to admire rivers, mountains, trees, animals, and the earth. The strength of Hinduism is that nature is an inseparable part of our existence. Protecting the environment is an important expression of dharma. The highest ethical code of Hinduism is universal benevolence or Sarva Bhuta Hita. Hinduism can be considered as a twig of eco-spirituality or a representation of deep ecology.*

**Keywords:** Religion, nature, Hinduism, religious ethos, environment, ecology

### *Introduction*

The Indian religious traditions are intertwined with equally disparate cultural, social, linguistic, philosophical and ethical systems that have developed over a vast history, compounded with movement of peoples, and internal transformations in structures and identities experienced over time.

The verses speak of the mythological deeds of a galaxy of gods - Indra, Varuna, Mitra, Ádityas, and so on - who are responsible for holding together the universe by various devices, struggles against opposing dark forces, by churning the waters of the ocean for the stolen secrets, providing rain and grains for the nourishment to the deserving, and punishing with the same fetters the transgressors of the Law. Thus, for example, Varuna (from root vr 'to bind', 'envelope') could exercise his unstinted authority

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over the whole realm as its supreme ruler (samrat), an arbiter and exemplar of moral conduct or righteousness by virtue of being endowed with *asu*.

The ancient people recognized that they could neither control the whole of nature nor interfere unduly in its order and processes to seize control of all its varied functions; that if anything, they needed the cooperation of the benign and harsh elements alike, be these the ravaging sails of the wind, the bursting of the waters, the quake of the earth, the fire of the forests, the wild beasts and pests on the fringes of dwellings, the darkness of the night, the stubborn seasons, and so on. Only after understanding the system and much sacrifice, i.e. appeasing of the forces of nature and the spirits in command beyond, could they hope to benefit from the bounty and goods provided by nature, or design wheels and other instruments for extracting natural products, dictated by needs rather than want and greed. Rituals helped prepare plants, herbs, and other healing products to restore health and rectify breakdown of the Law. Strict equilibrium had to be maintained in the internal environment as it was the Law in respect of the external environment too. The ecological framework in a broad stroke was formulated in terms of the proportionate combination of matter (substance, atomic entities) and energy (variously imaged as the spirit, breath, speech, vibration, *anima*, *pneuma*). Competition over the resources of nature can deplete the energy levels and create an imbalance in the polar relations. The human being has no prelapsarian claim of dominionship over nature. A classical (Benthamite) model of utilitarianism which measures pleasure (or gain, benefit, the good) in terms human interests alone, could not have been thought of in this context even as a theoretical or formal possibility. The interest of the 'deep whole' or species in the broadest possible sense cannot be overlooked or unreasonably compromised.

By about 500 BCE the Vedas gave way to the Upanishads or the philosophical treatises which elevated metaphysical knowledge over and above the sacrificial mentalite- and instrumental ritualism of the earlier Vedas. The Socratic dictum, 'knowledge is virtue' rang through here as well. However, the Upanishads also evolved a worldview in which a supreme principle, Brahman, characterized as the Self of all beings, is given the highest or transcendental prominence (*paramarthika*). In fact, Brahman as the indivisible, undifferentiated, ultimate reality of which no greater can be conceived or reached by 'word', becomes the presupposition or precondition for all other thinking, intellectual, moral and social. This metaphysical view came to be called Vedanta and its most extreme expression resulted in the denial of the reality of the manifest world, and all things and relations within them. This was especially marked in the monistic-monastic Advaita system of thought promulgated by the tenth century Hindu philosopher, Adi Sankara. But what does this mean in ecological terms? Eliot Deutsch advanced this intriguing answer: "Vedānta would maintain that this means the recognition that fundamentally all life

is one, that in essence everything is reality;... that Brahman, the oneness of reality, is the most fundamental ground of all existence.

The Hindus inherited the concept of environment protection from their ancestors. Ancient Hindu seers knew about various aspects of environment and cosmic order. Many scholars have come to the conclusion that the Vedas are primarily concerned with cosmology. “Environmental science and ecology are established as science in 20th century, but their origin can be seen long back in the Vedic and ancient Sanskrit literature.”

The main part of Rig-Vedic hymns is Natural hymns, i.e. hymns related to natural forces. In these hymns prayers are meant for certain natural elements like air, water, earth, fire, sun, dawn, rain, etc. Natural energies, activities and aspects are glorified and personified as deities. Different attributes assigned to deities fit in their natural forms and activities; for example, greenness is to Soma, brightness is to Agni and fast moving character is to Vayu. The characteristics of these forces were described in Vedic verses. In the Vedas, the order of the Universe is called ‘Rta’ which reduces chaos to cosmos, and gives order and integration to matter and symmetry and harmony to the environment. The Vedic seers state that universe consists of three intertwined webs, Prthivi (earth), Antariksa (aerial) and Dyau (sky). Agni (fire), Vayu (air) and Surya (sun) are three major forms of energy; fire on earth, air in intermediate space and light in upper region. Rig-Veda says, “Heaven is my father, brother atmosphere is my navel, and the great earth is my mother”

According to Upanisadic theory, the principles of Vayu (air), Bhumi (earth), Jala (water), Agni (fire), Vyom (ether) are important factors in regulating the lives of humans, animals and plants. The man-nature relationship has been very closely reflected in different religious texts of Hindus. For example, “Don’t cut trees because they remove pollution. “Don’t disturb the sky and do not pollute the atmosphere.” “Don’t destroy forest with tigers and don’t make forest devoid of tigers. Forests cannot be saved without tigers and tigers cannot live without forests because forests protect tigers and tigers protect forests. In Santi Parva of Mahabharat, we also get that it brings great sin if fire is not offered purifying material (havan), if trees are cut down on auspicious days, if human waste, spit and cough etc. are dropped in water. Many rituals that are still followed by Hindus in India; like BhumiPuja before the foundation of a building, worship of certain plants, trees and rivers in festivals, etc.

The Vedic seers mention Amrt va apah (water is nectar), Pavitra va apah (Waters are for purification) Water is considered by the Hindus as a powerful medium of purification and a source of energy. Hymn IX of Book 10 of Rig-Veda is dedicated to Water. Water had generated plants which in turn generated food. Water is greater than food. Therefore, if there is not sufficient rain, living beings fail from fear that there will be less food. But if there is sufficient rain, they become happy because there will be much food. Rain water is glorified in Hindu texts. The rain-cloud is depicted as Parjanya god. According to Rg-veda, the water as a part of human environment occurs in five forms: rain water (divyah), natural spring (sravanti), wells and canals (khanitrimah), lakes (svayamjah) and rivers (samudrarthah). “The waters in the sky, the waters of rivers, and water in the well whose source is the ocean, may all these sacred waters protect me.” The Pura\_a condemns water pollution saying, ‘the person who pollutes waters of ponds, wells or lakes goes to hell’. It was always kept in mind that human survival was possible only with the conservation of entire flora and fauna.

Hinduism contains numerous references to the worship of the divine in nature in Vedas, Upanisads, Puraas, Sutras, Smrtis and other sacred texts. Millions of Hindus recite Sanskrit mantras daily to admire rivers, mountains, trees, animals, and the earth. The Upanisads explained the interdependence of the elements of the world in relation to Brahman, the supreme reality, from which they arise- space arises from Brahman, air arises from space, fire arises from air, water arises from fire and from water arises



earth. Hinduism recognizes that the human body is composed of and related to the five elements, and connects each of the elements to one of the five senses. The human nose is related to earth, tongue to water, eyes to fire, skin to air, and ears to space. This bond between our senses and the elements is the foundation of our human relationship with the natural world.

### *Review of literature*

Review of related literature is an important research effort as it provides comprehensive understanding of what is already known about the topic. Familiarity with research work of others provides up-to-date knowledge of the latest developments, findings, recommendations, tools and loop holes of researches. It helps to avoid duplication of what has already been done, and provides useful directions and helpful suggestions for research work.

*Bhandarkar, (1965)* Traditional Hindus believe that trees can bring peace, prosperity and consolation to mankind, worship of god a green tree is considered to be a sin and sacrilege which can spell disaster for the family and even for the entire village community a traditional Hindu father is specially guided by the moral restrictions of destroying a green tree.

*Das Gupta, (2003)* Hindu homes worship peepal tree (*Ficus religiosa*) off widowhood; they worship of god Coconut tree (*Cocos nucifera*) is believed to be a symbol of fecundity and so Hindu women who nurse the desire to get a son worship coconut trees and eat coconut fruits as a „divine gift .

*Dwivedi and Tiwari, (1987)* Vedic culture and Vedic scriptures reveal a clear concept about the earth's ecosystems and the necessity for maintaining their balance. Another verse from Rig-Veda says “Thousands and Hundreds of years if you want to enjoy the fruits and happiness of life, then take up systematic planting of trees”.

*Joshi and Namita, (2009)* Atharvaveda has also warned not to dirty and add toxic substances into water bodies as it may lead to spread of diseases “he who dirties or spoils ponds, lakes, rivers, etc., or cause smell near residential areas is liable to chastisement.

*Trivedi, (2004)* “The God who exists in the universe, lives in air, water, in fire and also in trees and herbs, men should have reverence for them”. Brhadaranyaka Upanishad (3.9.28) equate trees with human beings as follows: Just like a tree, the prince of the forest, so the man is, in truth.

### *Objectives of the Paper*

- To show the relation between Hindu religion and environment.
- To evaluate ancient religious ethos of Hinduism in present day context

*Methodology:* The method used in this paper is descriptive-evaluative method. The study is mainly review based. It is purely supported by secondary and tertiary source of data, i.e. books, translation of old scriptures, journals, papers and articles and internet.

### *Conclusion*

Hinduism has always been an environmentally sensitive philosophy. No religion, perhaps, lays as much emphasis on environmental ethics as Hinduism. The Mahabharata, Ramayana, Vedas, Upanishads, Bhagavad Gita, Puranas and Smriti contain the earliest messages for preservation of environment and ecological balance. Nature, or Earth, has never been considered a hostile element to be conquered or dominated.

The suggestion is that there are indeed resources within the traditional systems to increase awareness of environmental concerns and to instigate the extension of ecological values and modal practices to the plethora of environmental problems facing Indians, as they do most human beings in other parts of the world.

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## STOP FEMALE FOETICIDE – SAVE THE GIRL CHILD

SMT. ARCHANA CHAUDHARY\*

### *Declaration*

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### *Abstract*

*Female foeticide in India is the abortion of a female foetus outside of legal methods. The frequency of female foeticide in India is increasing day by day. The Indian census data suggests there is a positive correlation between abnormal sex ratio and better socio-economic status and literacy. This may be connected to the dowry system in India where dowry deaths occur when a girl is seen as a financial burden. Urban India has higher child sex ratio than rural India according to 1991, 2001 and 2011 Census data, implying higher prevalence of female foeticide in urban India. The most important impact of female foeticide is the skewed ratio it gives rise to. The death of females leads to other complications like female trafficking, kidnappings and in increase in assault and rape against women. Laws and Government Interference. Pre-Conception and Pre-Natal Diagnostic Techniques (PCPNDT) Act was passed in 1994 by the Parliament of India. It was enacted to stop female foeticides and arrest the declining sex ratio in India.*

*Keyword : Foeticide,Discrimination,Abortion*

### *Introduction*

Women in India are already being treated as commodities to be bought and sold and their plight will worsen as sex ratios continue to decline. “The missing of a girl child, the discrimination mated out to her and the denial of her basic rights is an issue of paramount concern and urgent action”. Death is a tragedy in whatever form, at whatever time and in whatever way it lays its hands. Femicide i.e. killing of females, in modern times, has presented in its ugliest shape as female foeticide, it is a unique for of

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violence against women. Since times immemorial, the patrilineal, patriarchal and patrilocal Indian society has been fanatically biased for male progeny with a corresponding discrimination against daughters. A son's birth is likened to "a sunrise in the abode of God." "a feather is one's cap" etc. while a daughter's birth has been equated to "watering a plant of other's garden". Indian mind set believes that they will only be able to achieve "Moksha" through their sons.

#### *What is Female Feticide*

Female feticide is the selective abortion/elimination of the female child, done deliberately by the mother, after the detection of the child's gender through medical tests. This is usually done under familial pressure from the husband or the in-laws or even the woman's parents.

Female feticide is the termination of the life of a fetus within the womb on the grounds that its sex is female. Female feticide is thus the conjunction of two ethical evils: abortion and gender bias. A fetus's right to life outweighs the parents' rights to wealth, pride, or convenience, whether the fetus is male or female. The term "sex selective abortion" is preferable to the term feticide, since it points to both of the ethical evils inherent in this practice.

Twin pressures of "family Planning" and "Dowry" have brought the magnitude of female feticide to such shameful proportion the sex ratio has been declining drastically in India. Census statistics are the surface indicators of deep rooted gender bias. The juvenile sex ratio (0-6 year age group) has steadily declined from 945 in 1991 to 927 in 2001. The sex ratio of U.T. of Chandigarh (773), New Delhi (821), Haryana (861), Punjab (874) and Uttar Pradesh (898) have been included in "below 900" category. It is a national shame that the national capital territory of New Delhi have one of the lowest sex ratios amongst the Indian states. The School girls of India are disappearing. On average there are only about 930 girls for every 1000 boys. The masculine nature of the Indian population, as indicated by the lower than normal sex ratio (defined as female-to-male ratio in India), has been a matter of concern since the first Indian census in 1871. Almost a century and a half later, the sex ratio in children aged 0-6 years in India—of 915 girls to 1000 boys—is the lowest ratio recorded since data became available in 1961. The steady decline in the ratio is surprising, and counterintuitive, in view of India's progress in recent decades in improving the levels of female literacy and increases in income per person. In *The Lancet*, Prabhat Jha and colleagues present a timely analysis of trends in sex ratio at birth in India, and show that the ratio for second-order births, conditional on the first born being a girl, fell from 906 girls per 1000 boys in 1990, to 836 girls per 1000 boys in 2005. On the basis of this finding, the investigators estimate that there have been between 3.1 and 6 million abortions of female fetuses in the past decade.

The most recent Indian National census in 2011 indicated only 914 females for every 1000 males in the zero to six years age range.

#### *Factors Responsible for Female Foeticide*

Male child is the determining force for female foeticide and infanticide because male child is an old age insurance and brings social status and they carry on the family name. There is a mindset that sons are important as many religious functions can be performed only by them.

Girl child is an increasing liabilities – perceived as the "other", over which parents have no claim, dowry exchange is the crucial in preventing the birth of a girl child, prevalence of dowry custom is one of the major causes of discrimination, causes of suicide due to dowry demand are clear example of it. Even after marriage, there is continuous harassment by the in-laws, if the girl does not bring sufficient dowry. Sometimes this result in murder and in many cases by crude method of burning.

The fear of physical insecurity of females and increasing incidents of violence against women in the form of rape, sexual harassment and incidence of child abuse are factors leading to sex selective abortions at the time of pregnancy. Certain State Government are enforcing two child norm resulting in increased incidences of female foeticide.

Easy availability and affordability of sex determination techniques coupled with the absence of proper enforcement of Acts against sex determination have created an environment where foeticide has become a practice without any social and moral stigma attached to it.

There are various socio-economic and health implications of declining sex ratio – Distorted sex ratio in the society is increasing sexual and social crimes against women, such as rape, abduction, bride selling forced polyandry etc.

There will be increase in prostitution, sexual exploitation and cases of HIV and AIDS. Such as imbalance will not only lead to growth in crime against women but also responsible for physiological and psychological disorders, particularly among women. The health of the woman is affected because of repeated pregnancies and forced abortions. Increasing female foeticide in India could spark a demographic crisis where fewer women in society will result In a rise in sexual violence and child abuse as well as wife sharing.

There is urgent need to change the mindset of people. The millennium development goals of gender equality and the empowerment of common should be on top priority. Last but not least, everyone should imbibe the divine revelation received by Gurunanak and preached to all his followers, “From woman man is born ; within woman man is conceived; to woman he is engaged and married; women becomes his friend; when his women dies, he seeks another woman; to woman he is bound. So why call her bad? from her kings are born

Female feticide can be stopped by improving the status of women in society by controlling social evils.

### *Measures to Stop Female Foeticide and Infanticide*

#### *1. Legal :*

- Review and reframe the existing laws on pre-natal diagnostic techniques to clearly include in its gambit sex selection technique also. Only sex detection techniques are included in the pre –natal Diagnostic Techniques Act 1994.
- Target the clinic and organizations that spread awareness regarding sex selection techniques for having male child, including community patrolling squads.
- Enforce the ban in sex determination techniques through community policy.
- Spread legal literacy regarding women’s rights.
- Build pressure for legal reforms in areas of gender violence (domestic violence including rape in marriage and honour revenge to be legally addressed).
- Initiate state regulation to discourage opulent celebrations such the birth of male child, lohri, namkaran, mundan ceremonies and marriages. (for instance if more than 100 guests have been entertained in the celebrations then it should be mandatory to file an income tax return).

#### *2. Awareness Campaign :*

- Provide information regarding the extent of female foeticide and infanticide which are thought to be brutal acts no longer practiced.
- Raise concerns regarding the impact of the failing sex ratio in the area, especially its repercussions on gender.
- Awareness regarding differentiating norms and their impact on men and women.
- Undermining hierarchical and hegemonic relationship between the bride’s family and that of the groom.

### 3. *Sensitisation :*

- Sensitise grassroots organizations, especially panchayats and mahilamandals to gender issues. This should include;
- Questioning the legitimacy of male child preference
- Targeting the dowry system rather than only dowry harassment and dowry deaths
- Promoting the values of women as productive workers
- Promoting role fluidity
- Delinking the value of honour from control over women's sexuality
- Promoting the principles of social policing and social fencing within the community to act as an instrument to curtail foeticide and infanticide.

### 4. *Initiatives for Capacity Building :*

- Equipping women with productive skills
- Initiating micro credit and micro enterprise for income generation
- Generate awareness that practice of male child preference is a form of gender abuse. To visit deras, pirs, temples, gurudwaras for begetting a male child is not different visiting sex detection clinics.
- Awareness regarding government schemes and NGO initiatives to promote the status of the girl child.
- Spread awareness that recurring abortions are harmful to maternal health.
- Launching a campaign with the help of religious organizations to advocate the women's control over their bodies in terms of reproductive and sexuality.
- Encourage the community to celebrate customs, rituals and practices of all life stages without differentiating between males and females.
- Spreading the awareness that a small family need not only include male children irrespective of sex selection.
- Providing women with access to health services and community resources.
- Initiate informed decision-making in families and in the community to promote democratic relationship.
- Establishing a network with grassroots organizations, line departments and the community. Recently programme like Beti Bachao Beti Padhao (with focus on decentralization and convergence in implementation) have been launched to ensure survival, protection and empowerment of girls by eliminating the differential in the sex ratio, infant mortality rate and improving their nutritional and education status. 100 focus districts with low child sex ratio have been selected and the Panchayats have been given the responsibility for co-coordinating implementation.

The Sukanya Samridhi Yojana component of BBBP programme aims to ensure equitable share of the girl child in family savings. The savings can be used for the education of girl child and her marriage, thus helping in the empowerment of girl and reducing the economic burden that families face at the time of marriage.

### *Conclusion*

Sex ratio is an important social indicator to measure the extent of prevailing equity between males and females in a society at a given point of time. There should be effective implementation of the P.N.D.T. Act and other legislations concerning the rights of girls for the empowerment of women and their participation in decision making.

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## HR COUNSELLING IN INDUSTRY AND GOVERNMENT HUMAN RELATION

SATYAM BHAMBHU\*

### *Declaration*

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Satyam Bhambhu* the author of the research paper entitled HR COUNSELLING IN INDUSTRY AND GOVERNMENT HUMAN RELATION declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

The process by which management brings workers into contact with the organisation in such a way that the objections of both groups are achieved is human relations.

The organisation is concerned with such objectives as survival, growth and profit. The worker is concerned with such objectives as good pay, adequate working conditions, a chance to interact with other personnel, and the opportunity to do interesting and meaningful work.

Human relations is concerned with 4 major areas : The individual worker, the group, the work place environment and the leader or manager responsible for seeing that everything is done properly.

### *Organisational or Industrial Psychology*

Organised behavior is necessarily limited behaviour. It is not random behaviour, instead, people's behaviour in organisation is restricted within boundaries so that, the behaviours of all the different members of the organisation will merge to accomplish some goal.

The essence of social psychology is the influences of people, whether present or not, on each other. Thus, one can consider organisational psychology to be the social psychology of organisations.

Social psychologists have been interested in topics such as attitudes, beliefs, motivation, emotions, personality, conformity and groups. Organisational psychologists are also interested in these subjects but the difference is that organisational psychologists are interested in these things in the context of organizations.

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### *Three Levels of Organisational Psychology*

The three level are:

- The Individual
- The Group
- The Organizational

The Individual level or micro level concerns differences is individual members of organisations and in individual jobs in organisations.

The Group level focuses on the behavior and attitudes of people in groups within organizations, who have systematic interactions with each other.

The Organisational or macro level focuses on the broadest elements of the organizations and their impact on the behaviours and feelings of people in the organization.

### *History/Evolution of Organisational Psychology*

1. *Bureaucracy*; Bureaucracy tended to institute meritocracy to replace the of feudal times. Hiring, promoting and rewarding people based on their competence rather than on their birth and favoritism, it resulted in more productive organizations. However bureaucracy has its own shortcomings. The failure to implement its principles successfully being the central and other like less responsive to individual's needs, insensitive to needs of job satisfaction, reducing occupational stress and promoting smooth interactions. Bureaucratic styles of organization set the backdrop for organizational psychology and many programs in organizational psychology are reactions the abuses and shortcoming of bureaucracy.
2. *Scientific Management Movement*; Frederick Taylor (1911) was one of the proponents of scientific management. The scientific management seeks to merge the people the work environment of productivity. It involve identifying the on best man for each job for example for a task requiring heavy lifting they would select a person having great strength and endurance.
3. *Behavioural Management Movement*; With expanding industrialization, interest in the behavioural side of management began to grow, It was becoming obvious that the effective manager had to be interested in both personnel and work, many people believe that modern behavioural management had its genesis in the studies.

### *The Hawthorne Studies*

The hawthorne studies were begun late in 1924 at the hawthorne plant of western electric located near Illinois. The researchers subjected some employees to varying amount of illumination, others kept working under original level of illumination. The output increased in both the groups. Then more friendly work environment, rest breaks, shorter work-days and work weeks were introduced. The output again went up. However, output remained high on restoration of original condition. Now the investigators began to focus on human relations and soon realized the effect of supervision as the informal rules of the groups.

*Results of Hawthorne Studies*

1. Organizations were not just formal structures with subordinates and superiors, they were social networks in which people interacted sought acceptance from and gave approval to fellow workers and found enjoyment in the work.
2. People will act differently when they know they are being observed.
3. Quality of supervision has an effect on the quality and quantity of work.
4. *Human Resources Era*: The Human resources model views people as having untapped potential. Through the effective application of human relations ideas, those can be released and used for the overall good of both the organization and the personal.

*The Values of Organisational Psychology*

1. The Person is as important as the organization.
2. people have high abilities and can be trusted.
3. Interpersonal activities are important.
4. Empirical research and theory have value in searching for answers and solutions.

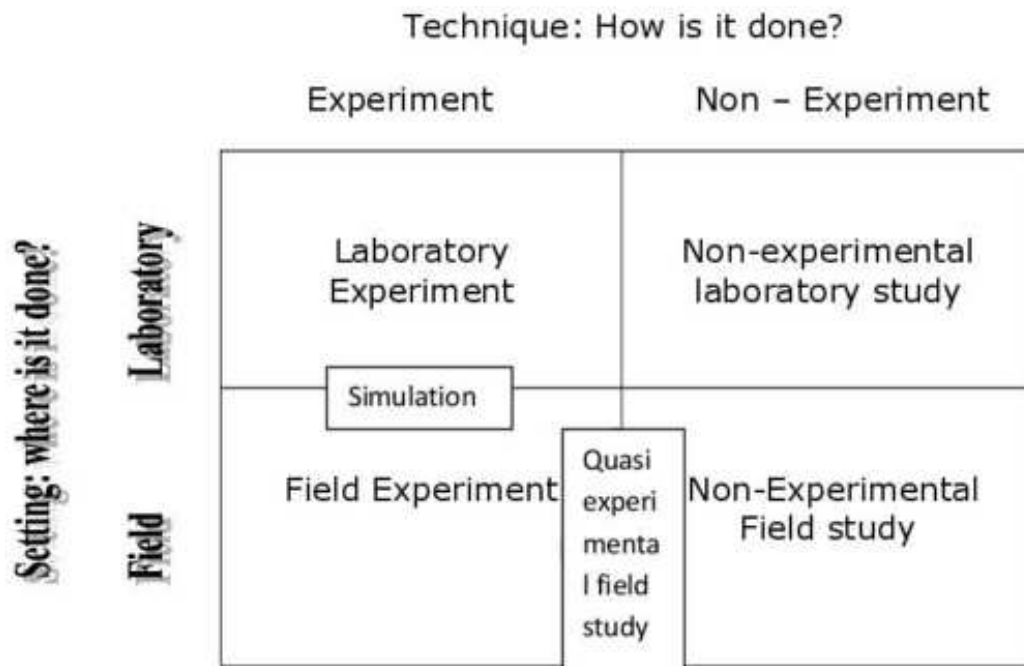
*Ways of Studying People in Organisation*

a) The Technique :

- Experimental
- Non- experimental

b) Research Design :

- Simulation
- Quasi- Experimental field study



*Conflicts/Issues and Need for HR Counselling*

**At Individual Level:**

1. Lack of sense of responsibility
2. Poor inter personal relations with superiors or subordinates.
3. Problem in adjusting to organizational culture and values.
4. Family problems.
5. Behavioural issues.
6. Role overload.
7. Role ambiguity.
8. Role conflict.
9. Under – participation.
10. Strenuous working conditions.
11. Unprofitability.

*At Group Level*

1. Lack of responsibility and accountability
2. Lack of team spirit.
3. Group / Political pressures.
4. Poor peer relations
5. Responsibility for other persons.
6. Powerlessness.
7. Division of Resources.

*HR and Role in Counseling*

1. Need for counseling can be identified by HR as well as supervisor.
2. HR discuss the issue with relevant supervisor and continuously ask for feedback.
3. Discuss and agree a plan of action with supervision.
4. Schedule and jointly conduct the counseling session.
5. Conclude the counseling session (with warning if required)
6. Follow – up the action plan and feedback to supervisor.
7. Monitor developments.

*Counselling Modes*

Developmental	Disciplinary
<ol style="list-style-type: none"> <li>1. Face to face communication</li> <li>2. Starts with a verbal discussion</li> <li>3. Ends with drafts plan of action</li> <li>4. First action step</li> </ol>	<ol style="list-style-type: none"> <li>1. Pre penalization</li> <li>2. Starts with a warning /letter</li> <li>3. Ends with draft plan of action</li> <li>4. Second action step (if developmental counselling fails)</li> </ol>

### *Counselling Process*



#### *Step 1 Identify The Need:*

- Observe situation, events or issues
- Compare the current situation with the desired one
- Focused and 2-way communication

#### *Step 2 Prepare for Counselling:*

- Select a suitable place and notify the time.
- Notify the concerned members in advance
- Organise information
- Outline the session
- Plan the counselling strategy
- Establish the right atmosphere

#### *Step 3 Conduct The Session:*

- Opening the session
- Discussing the issue
- Developing the action plan
- Recording and closing the session

#### *Step 4 Follow – UP:*

- Support the employees to implement the action plan
- Review to determine if the desired results were achieved.
- Amend the action plan if needed
- Follow up counselling and informing the high – ups

### *Counselling Skills*

1. Active listening
2. Appropriate body language
3. Intelligent questioning
4. Problem solving
5. Decision Making
6. Connecting and reflecting back
7. Reading non-verbal behaviours
8. Concluding and recommending

*Counselling Errors*

1. Dominating or imposing
2. Giving unnecessary or inappropriate advice
3. Not listening attentively
4. Projecting personal likes, dislikes and biases
5. Rash judgements
6. Loss of emotional control
7. Absence of action plan and improper follow up
8. Neglecting privacy factors

*Benefits of Counselling*

1. Decrease cost of employee turnover, absenteeism
2. Improvement in employee performance
3. Increase in productivity
4. Manage behavioural problems
5. Helps in superior decision making
6. Facilitates to look at situations from a new viewpoints or perspective
7. Motivates to search for alternate solutions

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## SOCIAL CONDITIONS AND PROBLEM FACED BY CONTRACT WORKERS IN AGRICULTURAL SECTOR: A STUDY OF SIRSA BLOCK HARYANA

PAL SINGH\*

### *Declaration*

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Pal Singh* the author of the research paper entitled SOCIAL CONDITIONS AND PROBLEM FACED BY CONTRACT WORKERS IN AGRICULTURAL SECTOR: A STUDY OF SIRSA BLOCK HARYANA declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

### *Introduction*

Agriculture is the life line of rural Indian economy. It provides 54.6 percent of the total number of jobs and out of them 54.9 percent workers are agricultural labourer. In Haryana 1528133 labourer work in agriculture sector (Agriculture Census 2015). Contract workers are the backbone of Indian agricultural sector because most of the person works as a labourers due to small holding of land. The present study will focus on the social and demographic and problem of contract workers in agriculture sector.

*Objective of the study;* • To know the social condition of contract workers in agriculture sector, • To examine the problem faced by contract workers, • To suggest to policy intervention.

### *Limitation of the study*

The present study is confident to Sirsa block and the result of the study can not apply in whole blocks of the state and the study is based on primary data and most of the respondents are illiterate and low educated. The respondents do not give accurate information regarding their social, income, expenditure and problem faced by them since they are afraid that they may not derived from government welfare schemes.

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### *Methodology*

Study is based on primary data as well as secondary data. Total 50 respondents selected from highest agricultural labourers village Madhosinghana and Patli Dabar. Each 25 respondents select from both villages. Simple random sampling method has been chosen to select the relevant information. Mean and percentage method was used to interpreted to data. Secondary data was collected from various research papers, journals books, newspapers etc.

### *Review of literature*

*Razack and kumar (2014)* attempted a study entitled “Women Labour in Agriculture: A Study Of Their Socio-Economic Conditions In Kurki And Hiretogleri Villages of Davangere District In Karnataka”. The main objective of the study explained the socio economic conditions of women. Per cent method was main to explain the socio economic conditions. In studied area mostly respondent was BC (backward community) and belong to schedule tribe (ST) category. The family structure in both the villages is mostly nuclear family.

*Radhakrishnaiah and Shankaraiah (2015)* studied on the socio economic conditions of agricultural labourer. For this he collected the data from primary study. The main objective of the study was to know the socio economic conditions of agricultural labourer. He found in his study that in agriculture labour 80.78 per cent of labourer were male, 28.70 per cent of labourer were belonged to age group of 25-30. He also found in his study that 38.19 per cent of labour were belongs to backward class, 84.94 per cent of labourer were married, 54.62 per cent of labourer were belonging to medium family 66.89 per cent labourer were illiterate and 78.24 per cent live in nuclear family but 82.87 per cent of labourer have own house around 34 per cent have 2-3 hectare land.

*Dumre (2016)* studied the problem faced by landless agriculture labour. For this he collected the secondary data. The main objective of the study was to know the landless agricultural labourer problem in Maharastra. He found in his study that poverty, rural migration, farmer suicide, lack of medical facilities, castesim, and corruption were the main problems of agricultural labourer in Maharashtra.

T A B L E 1.1 *Distribution of Family Members in both Blocks*

Sr. No.	Category	Sirsa block No. of household
1.	Below 3	1 (2)
2.	3-6	41 (82)
3.	Above 6	8 (16)
4.	Total	50 (100)

*Source:* Field survey

It is shown in table 1.1 that in 82 per cent household there is 3-6 members in Sirsa district only 16 per cent of household in Sirsa district where above 6 member.

T A B L E 1.2 *Distribution of Contract Workers According to Sex and Age*

Sr. No.	Category	Sirsa block No. of household
1.	Male	41 (82)
2.	Female	9 (18)
4	Total	50 (100)

## Age Group of Contract workers

1.	Below 30	6 (12)
2.	30-40	13 (26)
3.	40-50	21 (42)
4.	Above 50	10 (20)
5.	Total	50 (100)

Source: Field survey

Note: Figures in the parentheses represent percentage figures.

Table 1.2 shows the distribution of contract workers according to sex and age sex. In Sirsa block, maximum contract workers (82 per cent) laid in the category of male and minimum contract workers (18 per cent) belong to category of female. In Sirsa block, maximum contract workers laid in the age category of 40-50 and minimum (12 per cent) contract workers belong to category of below 30.

T A B L E 1.3 *Marital Status of Contract Workers*

Sr. No.	Marital status	Sirsa block No. of household
1.	Unmarried	5 (10)
2.	Married	38 (76)
3.	Widow	7 (14)
4.	Widower	-
5.	Separated	-
6.	Total	50 (100)

Source: Field survey

Note: Figures in the parentheses represent percentage figures

Table 1.3 shows that 76 per cent of contract workers were married in Sirsa block. While lowest 10 per cent contract workers were unmarried in Sirsa block.

T A B L E 1.4 *Education Status of Contract Workers*

Sr. No.	Category	Sirsa block No. of household
1.	Illiterate	27 (54)
2.	Primary	8 (16)
3.	Middle	7 (14)
4.	Secondary	4 (8)
5.	Senior secondary	3 (6)
8.	Total	50 (100)

Source: Field survey

Note: Figures in the parentheses represent percentage figures

Table 1.4 reveals that more than 50 per cent of contract workers were illiterate in selected block. Only small percentage (6 per cent in Sirsa block) belongs to senior secondary education category.

T A B L E 1.5 *Distribution of the Contract Workers by Religion and Caste Wise*

Sr. No.	Category	Sirsa block No. of household
1.	Hindu	42 (84)
3.	Sikh	8 (16)
4	Christian	1 (2)
5.	Total	50 (100)

## Caste of Contract workers

1.	SC	35 (70)
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2.	BC	14 (24)
3.	Other	1 (2)
4.	Total	50 (100)

Source: Field survey

Note: Figures in the parentheses represent percentage figures

Table 1.5 reveals that distribution of the contract workers by religion and caste wise in Sirsa block. In Sirsa block majorities of contract workers were Hindu and followed by Christian religion. Most of contract workers in Sirsa block were belongs to SC category followed by other category.

T A B L E 1.6 *Types of Ration Card*

Sr. No.	Category	Sirsa block No. of household
1.	Antodya Ann Yojna	9 (18)
2.	Below Poverty Line	15 (30)
3.	Above Poverty Line	26 (52)
4.	Total	50 (100)

Source: Field survey

Note: Figures in the parentheses represent percentage figures.

Table 1.6 shows types of ration card living standard ration of Sirsa block. In Sirsa block 52 per cent of contract workers have ration card of above poverty.

T A B L E 1.7 *Type of Contracts of Workers*

Sr. No.	Type of contract	Sirsa block No. of household
1.	Three month	12 (24)
2.	Six' month	11 (22)
3.	More than nine month	27 (56)
4.	Total	50 (100)

Source: Field survey

Note: Figures in the parentheses represent percentage figures.

Type of contract of sampled contract workers is presented in table 1.7. It indicates the type of contracts of workers of Sirsa block. In Sirsa block maximum (56per cent) contract workers laid in the category of more than nine month and minimum (22per cent) contract workers belongs to category of female. In rural sector mostly found that farmer hire labour on one year contract. Majority of the male parson made one year contract.

T A B L E 1.8 *Housing Conditions and Types of House of Contract Workers*

Sr. No.	Particulars	Sirsa block No. of household
1.	Own	44 (88)
2.	Rent	5 (10)
3.	Provide by contractor	1 (2)
4.	Total	50 (100)

Housing Condition of Contract workers

1.	Kacha	21 (42)
2.	Pakka	12 (24)
3.	Semi pakka	17 (34)
4.	Total	50 (100)

Type of House

1.	Single	16 (32)
2.	Double	31 (62)
3.	More than three	3 (6)
4.	Total	50 (100)

*Source:* Field survey

*Note:* Figures in the parentheses represent percentage figures

House is the basic facility for a parson. In context of India the size of the house show the status of a parson. The housing conditions and types of house of contract workers presented through the table 1.8. It reveals that majority of the contract workers (88 per cent) in block Sirsa belongs to the category of own house. Maximum contract workers (42per cent) laid in the category related housing conditions of kacha house and minimum contract workers (12 per cent) belongs to category of pakka as in Sirsa block.. For type of house majority, major portion of the contract workers (62 per cent) laid in the category of double rooms followed by (6 per cent) more than three rooms.

**T A B L E 1.9** *Education Aailed by Children of Contract Workers*

Sr. No.	Category	Sirsa block No. of household
1.	Government	27 (54)
2.	Private	10 (20)
4.	Total	37 (74)

*Source:* Field survey

*Note:* Figures in the parentheses represent percentage figures

Education aailed by children of contract workers are presented in below table 1.9. It reveals that majority of children of contract workers aailed the education through government school in Sirsa block. However, only 74 per cent of total children in Sirsa block aailed education.

**T A B L E 1.10** *Health Facility Aailed by Contract Workers*

Sr. No.	Category	Sirsa block No. of household
1.	Government and quack	22 (44)
2.	Private and quack	4 (8)
3.	Medical and quack	19 (38)
4.	Government + Private	5 (10)

*Source:* Field survey

The real wealth of the nation is their healthy parsons. Health facilities aailed by contract workers are presented in table 1.10. It shows that majority of contract workers aailed health facilities from government hospital and quacke in Sirsa block. A less number of contract workers aailed health facilities which provided by private and medical shop plus quack in Sirsa block. It may be concluded that government sector and quack plays an important role for proving health facilities as both the sector was cheaper than private sector.

**T A B L E 1.11** *Problem faced by Contract Workers*

Sr. no.	Problems	Sirsa block No. of contract workers	Rank
1	Low wage	18	8
2	Rude behavior of contractor	20	7
3	Lack of any other work	27	3
4	Health problems	9	10
5	Lack of basic facilities	17	9
6	Low land holding	42	2

7	Small size of house	47	1
8	Skilled only in agriculture	24	5
9	Large family size	25	4
10	over workload	23	6
11	Any other	3	11

*Source:* Field survey

*Note:* Figures in the parentheses represent percentage figures.

Problems faced by contract workers are presented in table 1.11. It reveals that majority of contract workers faced small size of house and lack of land holding in Sirsa block as most of contract workers given maximum ranks to these problems. Lower portion of contract worker faced health problems in Sirsa block because lowest rank was assigned to this problem

Health problems faced by contract worker are presented through table 1.12. It indicates that majority of contract workers faced dental problems in Sirsa block as majority contract workers faced dental problems and followed by backaches.

T A B L E 1.12 *Health Problem Faced by Contract Worker*

Sr. no.	Health Problems	Sirsa block No. of contract workers (percentage)
1	Dental problem	22 (44)
2	Backaches	6 (12)
3	Joint pain	5 (10)
4	Asthma	3 (06)
5	Skin disease	3 (06)
6	Any other	11 (22)
7	Total	50 (100)

*Source:* Field survey

*Note:* Figures in the parentheses represent percentage figures

### *Conclusion of the study*

- Majority of respondents in Sirsa is contract worker are male. Total male respondents are 82 per cent. In agriculture sector where need an experienced parson 42 per cent of respondents belong to 40-50 year age group only 20 per cent of respondents were belongs to above 50 year age .
- Majority of respondents are married (76 per cent).in most of the cases their spouse was also the labourer.
- In study area 54 per cent of respondents are illiterate among them 06 per cent of respondents had senior secondary.
- Majority of the respondents belongs to Hindu community (82 per cent) few of them belong to sikh community (16 per cent) among them only 2 per cent respondents belongs to Christian.
- Highest 70 per cent of the respondents are belongs to SC caste after that 28 per cent of respondents belongs to BC castes only 2 per cent of the respondent is from other caste. Due to the social reason there is low percentage of other castes in contract workers in agriculture sector.
- The entire respondent has ration card they had to depend on public distribution system. From Public distribution system they get food and fuel. Most of the respondents get clean energy equipment from their BPL and AAY ration card. Majority of the respondents had APL ration card (52 per cent) after that 30 per cent respondents had BPL ration card in study area.
- It is found in study that majority of the respondents made more than nine month contract (56 per cent)among them 24 per cent made three month contract only 20 per cent of worker made six month contract. One year contract provide wage security to the worker.
- Majority of the respondents have own house (88 per cent) among them 12 per cent respondents have no own house and they lives on rent and house provide by contract.
- Due to changing in the structure of the society in recent year, majority of the respondents have kachha house (42 per cent) after that 34 per cent of respondents lives in semi pakka house only 24 per cent respondents have semi pakka

house. 62 per cent of respondents have double room in his house after that 32 per cent of respondents have single room only .

- 54 per cent of respondents child get education from government school. Among them 20 per cent child get education from private schools.
- In study area 44 per cent of respondents get health facilities from government + quake. Among them 08 per cent believes on private +quake.

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## SWAMI DAYANANAND AND FREEDOM MOVEMENT

DR. MAMTA BHATNAGAR\*

### *Declaration*

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Mamta Bhatnagar* the author of the research paper entitled SWAMI DAYANANAND AND FREEDOM MOVEMENT declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

With the nineteenth century renaissance, India witnessed an impulse in every field, social, cultural etc. There were many reform movements and institutions like Arya Samaj, Brahma Samaj and Theosophical Society were established. The founder of Arya Samaj, Swami Dayanand's role was at the deeper level, born in Gujarat, he learnt Sanskrit and Vedas. He founded Arya Samaj and his clarion call was "Back to the Vedas". According to him, the Vedas are the only source of truth, he thus emphasized the study of Vedas as "the wisdom of Vedas will be the wisdom of human race."

He was against idol worship, barriers of caste, child marriage, purdah system, Sati etc. He was against caste system, regionalism and sectarianism and condemned ritualism. He believed in monotheism<sup>1</sup> For him religion, ethics, science and politics were one. His view was that the individual's merit and work determined his class not birth.

He believed in imparting education not only in the field of Vedas but also in the field of science, mathematics, the science of warfare, arts, crafts. He had established Gurukuls, Kanya Mahavi-dyalayas, D.A.V. Colleges with the aim that men and women should get equal opportunities. He believed that the pupils should learn Sanskrit so that they could learn Vedas and Hindi was the means of communication. He was not against foreign language. He believed in teaching science, technology and humanities. He gave an impetus to vernacular movement. He believed that the student should have a balanced and disciplined mind. The teacher should inspire the student to speak truth always. He believed in the principle of equality in every field.

His aim was to inculcate the idea of self-help, self-reliance with emphasis on character. He also gave the message of Swarajya and panchayati raj, self-government, self-sacrifice and moral integrity

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His aim was a casteless and classless society without superstitions. With his movement rose the sparks of nationalism. His message 'India for the Indians' was his theoretical contribution which led to the rise of Indian nationalism and we find that the Arya Samajis were the leading forces in the freedom struggle. The early participants of the freedom movement were inspired by Arya Samaj. In Punjab the movement was led by Lala Lajpat Rai and Ajit Singh. The great martyr Bhagat Singh was also influenced by Arya Samaj. Dayanand was the predecessor of Mahatma Gandhi. His focus was on Swadeshi i.e. indigenous goods, and industry, swaraj, and equal opportunity of education to men and women which became the basic issue in the national movement and women as a result also took active part in India's struggle for freedom. The Khadi movement and the birth of Congress bear testimony to the fact. The awakening brought many achievements, the birth of Congress was the consequence of the awakening created by Dayanand, and Ram Mohan Roy. In Satyarth Prakash Dayanand had opposed the imposition of tax on the commodities like salt, grass and firewood as these were essential for livelihood. This was witnessed by the nation in the form of Salt Satyagraha. Dayanand revived the faith and pride for the greatness of civilization and heritage. He came in direct contact with the masses and it brought great change in Northern India. His teachings were for everyone.<sup>2</sup> According to Sardar Patel Dayanand actually laid the foundation of India's freedom. Five early leaders of Congress were Arya Samajis. Dayanand's nationalism was not influenced by Western thought but by his own understanding of the Indian culture. He gave the message of universal brotherhood-that everyone be pure and noble...and "may the youth of Arya Samaj have the courage and strength to stand forward for the great Gospel of Spiritual and National freedom."

Dayanand's teachings awakened the spirit of nationalism which was the need of the hour. He believed in the principle of universal brotherhood. Arya Samaj was the "most acceptable movement. The impulse of renaissance was felt in the social and cultural field and the people realized the greatness of Indian traditions which led to the rise of nationalism. He believed in complete freedom for India. His ideas influenced future generations .

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*Satyarth Prakash*, p.204.

#### FOOTNOTES

- <sup>1</sup>*Ekam sad vipra bahuda vadanti*  
<sup>2</sup>*Romain Rolland: Prophets of New India*, p.100

## COMMERCIAL INFLUENCES ON CONTENT PRIORITIES OF INDIAN PRINT MEDIA INDUSTRY - A CONTENT ANALYSIS OF TWO ENGLISH LANGUAGE NEWSPAPERS

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### *Declaration*

The Declaration of the authors for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: We, *Mansingh Manral and Intikhab Alam Shamsi* the authors of the research paper entitled COMMERCIAL INFLUENCES ON CONTENT PRIORITIES OF INDIAN PRINT MEDIA INDUSTRY - A CONTENT ANALYSIS OF TWO ENGLISH LANGUAGE NEWSPAPERS declare that , We take the responsibility of the content and material of our paper as We ourself have written it and also have read the manuscript of our paper carefully. Also, We hereby give our consent to publish our paper in Anvikshiki journal , This research paper is our original work and no part of it or it's similar version is published or has been sent for publication anywhere else. We authorise the Editorial Board of the Journal to modify and edit the manuscript. We also give our consent to the Editor of Anvikshiki Journal to own the copyright of our research paper.

### *Introduction*

The process of news commercialization has continued in Indian society due to economic and psychological factors. Today print media is trying to attract readers whose readership can be sold to advertisers. Since advertisement is the source of income for newspaper organizations so the commercials are the key focus to ensure the stability of print media organizations. The dependency of newspapers on advertisement has increased and as a result the quality of editorial contents is influenced by commercial interests. The result is a type of story that can be accepted and covers or can create a large number of readers and those stories that can minimize or downplay financial risks are ignored.

Newspaper preferences have moved towards advertisers. Readers cannot be educated and cannot be informed properly. The newspapers are known for creating appropriate content suitable for advertisements. The border line between advertising and editorial content is decreasing, and newspapers are increasingly dependent on advertisers. As a result, they become vulnerable external pressure. Now newspapers publish articles that generally serve interests of elite class and content which are related to social movements to increase the interests of poor and oppressed groups are ignored mostly. Most scholars and experts now think that media organizations have become the corporate houses and they have become more hegemonic and less critical of the status quo.

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The glossy multi-color supplements in newspaper appear for promotional purpose but the hopeless reader believes the report is independent. Paid news is now the characteristics of Indian newspapers that help mainstream media financially for publication of favorable articles. These types of news organizations are often sponsored by politicians, businessmen and celebrities to improve their public image or pursue political objectives.

The present study involves the recent trends in print media. The growing commercialization in news newspapers has led the changes in the nature of news content, its layout and selection of news content. The advertisement is growing dominant over the editorial contents. Editors' has lost its power in selection of news content as he used to have earlier. Similarly a reporter has become just like paper tiger. The management interference in the editorial has increased in recent years.

The growing commercialization in the news has strengthened the business media of print media organization. This study attempts to explore the fact that what are reasons behind in the rapid commercialization in news content. How it is affecting the news space and indirectly damaging to the value of standard of journalism.

The study also makes an endeavor to find out how Newspapers media houses are deviating gradually themselves from the missionary ambition by involving into the professional journalism. Their main objective is to generate more and more revenue through advertisement.

### *Commercialization of News*

Commercialization of News refers to the major transformation of news from politically based press to the commercially based press. This is a trend in which news becomes a commercial product to be shaped, packaged and marketed with a constant eye on profit leaving alongside its role in guiding the society on important political issues. The commercialization of news is often regarded as a threat to the society, as this trend may result in making the profit more important than to maintain the ethical values of journalism.

News commercialization traces its origin in Nineteenth century in American society where the newspaper industry underwent to dramatic changes. Gerald J. Baldasty states "Increasingly in the nineteenth century, news became a commodity valued more for its profitability than for its role in informing or persuading the public on political issues. Newspapers started out as highly partisan adjuncts of political parties. As advertisers replaced political parties as the chief financial support of the press, they influenced newspapers in directing their content toward consumers, especially women. The results were recipes, fiction, contests, and features on everything from sports to fashion alongside more standard news about politics".

Process of industrialization also played an important role in news commercialization. Industrialization changed the face of the country and advertising industry just emerged as a result of industrialization. Advertising industry started to support newspapers and soon it occupied a prominent position and replaced the political party support for newspaper and provided major source of income for newspapers in late nineteenth century. Another important factor for newspaper commercialization was losing its political patronage in the late nineteenth century. As the operational cost of newspaper went high the political patronage of newspaper started to fall. Newspaper owners were forced to see the alternate source of income to meet increasing expenses. They found a new patron in the form of advertisements and made the adjustment as per the demand of their new situation.

But these drastic changes affected the very nature of news and newspaper. New definition of news emerged and new kind of newspaper evolved. Advertisers were quick to shape the face of the newspapers



and started to dictate the very content of news. Early in the century, there was more political content in the newspapers. Editors were more in political argument to win the election and gain the power. Although they did not neglect the commercial considerations but from the content it was evident that it was more in politics and political issues. But later in the century, news editors emerged as businessmen and presented the information as per the profitability of the content. The formula was to have something for everyone. Content like comics, jokes, serialized fiction, and so forth appeared because of its marketing value. Content for women got special importance. Women were the prime target of advertisers as they were the prime shoppers. The motto of commercialization of news was to link the advertiser to consumer.

### *Commercial Perspective of News Values*

According to some theories, “news” is whatever the news industry sells.<sup>1</sup> This definition reflects the commercial aspect of news. From a commercial perspective, news is simply a commodity and an input, along with paper (or an electronic server) necessary to prepare a final product for distribution.<sup>2</sup> A news agency supplies this resource “wholesale” and publishers enhance it for retail.<sup>3</sup>

News is supposed to describe the fact so objectivity, neutrality and impartiality are the important aspects of news values. But the Perception of these values has changed greatly over time as sensationalized ‘tabloid journalism’ has risen in popularity.

Paradoxically, another property commonly attributed to news is sensationalism, the disproportionate focus on, and exaggeration of, emotive stories for public consumption.<sup>4</sup> This news is also not unrelated to gossip, the human practice of sharing information about other humans of mutual interest. A common sensational topic is violence; hence another news dictum, “if it bleeds, it leads”.<sup>5</sup>

The dominance of celebrity and social news, the blurring of the boundary between news and reality shows and other popular culture, and the advent of citizen journalism may suggest that the nature of ‘news’ and news values are evolving and that traditional models of the news process are now only partially relevant. Newsworthiness does not only depend on the topic, but also the presentation of the topic and the selection of information from that topic.

Although news writers have always laid claim to truth and objectivity, the modern values of professional journalism were established beginning in the late 1800s and especially after World War I, when groups like the American Society of Newspaper Editors codified rules for unbiased news reporting. These norms held the most sway in American and British journalism, and were scorned by some other countries. These ideas have become part of the practice of journalism across the world.<sup>6</sup> Soviet commentators said stories in the Western press were trivial distractions from reality, and emphasized a socialist realism model focusing on developments in everyday life.<sup>7</sup> Even in those situations where objectivity is expected, it is difficult to achieve, and individual journalists may fall foul of their own personal bias, or succumb to commercial or political pressure.

Similarly, the objectivity of news organizations owned by conglomerated corporations fairly may be questioned, in light of the natural incentive for such groups to report news in a manner intended to advance the conglomerate’s financial interests. Individuals and organizations who are the subject of news reports may use news management techniques to try to make a favorable impression.<sup>8</sup> Because each individual has a particular point of view, it is recognized that there can be no absolute objectivity in news reporting. Journalists can collectively shift their opinion over what is a controversy up for debate and what is an established fact, as evidenced by homogenization during the 2000s of news coverage of climate change.<sup>9</sup>

Some commentators on news values have argued that journalists' training in news values itself represents a systemic bias of the news. The norm of objectivity leads journalists to gravitate towards certain types of acts and exclude others. A journalist can be sure of objectivity in reporting that an official or public figure has made a certain statement. This is one reason why so much news reporting is devoted to official statements.<sup>10</sup> This lemma dates back to the early history of public news reporting, as exemplified by an English printer who on 12 March 1624 published news from Brussels in the form of letters, with the prefacing comment: "Now because you shall not say, that either out of my own conceit I disliked a phrase, or presumptuously took upon me to reform anything amiss, I will truly set you down their own words."<sup>11</sup>

Feminist critiques argue that discourse defined as objective by news organizations reflects a male-centered perspective.<sup>12</sup> In their selection of sources, journalists rely heavily on men as sources of authoritative- and objective seeming statements. News reporting has also tended to discuss women differently, usually in terms of appearance and relationship to men.

The critique of traditional norms of objectivity comes from within news organizations as well. Said Peter Horrocks, head of television news at BBC: "The days of middle-of-the-road, balancing Left and Right, impartiality are dead. [...] we need to consider adopting what I like to think of as a much wider 'radical impartiality' – the need to hear the widest range of views– all sides of the story."<sup>13</sup>

#### *14. Advertisement, Newspaper and Issue of Consumerism*

Advertisement is the art of arresting the human attention to get commercial benefits. As newspapers occupied the prominent position in our daily life and the circulation of newspapers got increased, companies started to use this means of communications to let a large number of people know about their products and services. Industries started to spend millions, even billions of dollars to win our hearts and minds, and to influence our choices towards their products and ideas.

The newspapers organizations were highly benefited with the trend and they got a new sponsor in the form of advertisements. Noam Chomsky points out in his article, 'What Makes Mainstream Media Mainstream' that media companies are corporations that sell a product and the product is audiences and the customers here are the corporate advertisers. Here Chomsky argues that media companies are not profited when anyone subscribe a newspaper but rather than they are getting a loss. But still they try to increase their circulation as they get money from advertisers on the basis of the size of audiences<sup>14</sup>.

Now newspaper supplements are in fashion where we see more examples of 'brand sponsored contents'. Here the advertisements are not very explicit and forthcoming but rather than this is presented in a subtle way. The contents of the supplements are exciting and entertaining but the product is promoted behind the main theme.

#### *Advertorials- Advertisements disguised as News*

Now the term "advertorials" are common in critical circles where the product advertisements are disguised in news stories and other editorial contents. This is done through public relation press releases, story memos, and suggestions. The Columbia Journalism Review reported that more than half the news stories in the Wall Street Journal are based solely on corporate press releases (cited in Korten 1995:146 [When Corporations Rule the World]).

In the United States the 170,000 public relations employees whose job it is to manipulate news, public opinion and public policy in the interests of their clients outnumber news reporters by 40,000.

United States corporations spend almost half as much on advertising (approximately \$120 per person) as the state spends on education (\$207 per person).<sup>15</sup>

On April 7, 2002, UK's BBC aired a documentary called *Century of the Self* looking back at the rise of consumerism in the 20th century. In discussing the role of the media, it was pointed out how journalism also changed as big business started to gain more influence. Many, in order to get stories that would attract readers, would have to agree to editorial content being dictated by business, such as placement of specific advertising in the pictures, placing certain sentences and paragraphs, and mentioning key products related to the story, etc. (More about consumerism in general can be seen on this site's section on Consumption and Consumerism.) A number of scandals erupted in 2005 revealed all manner of fake news and media manipulation. (The previous link, from this site, goes into this in further detail.)<sup>16</sup>

### *Manipulation of the advertising images*

Manipulation of the advertising images is another major issue related to newspaper commercialization. To make the subject attractive, advertisers are often photoshopping the images. Many have pointed out that this manipulation goes too far. Younger minds even when they know that these images are unrealistic they take wrong impression when they watch them constantly. The manipulated images create a wrong impression of perfect bodies particularly in female adults which they can never achieve. This in turn creates anxieties and stress in adulthood. A Scottish Member of Parliament and a campaigner against this kind of misleading manipulation Jo Swinson added that the concern here "is half of young women between 16 and 21 say they would consider cosmetic surgery and we've seen eating disorders more than double in the last 15 years."<sup>17</sup>

Megan Gibson, writing for *Time*, added that Swinson's concern was that, "The ads are purporting the effects of make-up, when in reality they're showcasing the effects of Photoshop."

Apart from Swinson, the American Medical Association is also making the point that companies are showcasing the effects of image manipulation rather than the product itself. In one image, a model's waist was slimmed so severely, her head appeared to be wider than her waist. We must stop exposing impressionable children and teenagers to advertisements portraying models with body types only attainable with the help of photo editing software.

### *Globalization of consumers*

As globalization becomes ever more prominent, the role of media and advertising and consumerism also increases. This is ideal for the large multinationals that can take best advantage of globalization as they see an even larger "market" to which products can be sold. However, diverse cultures could sometimes be an obstacle to easy selling. From the multi-national's perspective, the more that people have similar attitudes and consumption habits the easier it is to sell en masse. Quite some time ago, the United Nations Development Program's 1998 Human Development Report summarized this quite well:

Globalization is integrating not just trade, investment and financial markets. It is also integrating consumer markets. ... [Economically,] there is fierce competition to sell to consumers worldwide, with increasingly aggressive advertising.

On the social side local and national boundaries are breaking down in the setting of social standards and aspirations in consumption. Market research identifies "global elites" and "global middle classes" who follow the same consumption styles, showing preferences for "global brands". There are the "global teens" — some 270 million 15—to 18-year-olds in 40 countries — inhabiting a "global space", a single

pop-culture world, soaking up the same videos and music and providing a huge market for designer running shoes, t-shirts and jeans. ...

At the same time the consumer receives a good of information through commercial advertising. An average American, it is estimated, sees 150,000 advertisements on television in his or her lifetime. And advertising is increasing worldwide, faster than population or incomes. Global advertising spending, by the most conservative reckoning, is now \$435 billion.”<sup>18</sup>

The problem goes beyond economic concentrations. Because the product of media industries is cultural programming, the concern centers on the very fabric of life. As stated earlier, the movement is toward grabbing attention and creating a desire for things that people never knew was needed. It also is about using the media to homogenize culture.. Hence we have animated television programs as those developed several years ago, He-Man and She Ra, where the programs primarily were introduced to market massive lines of toys for the Christmas season. We are submitting innocent children to strategies of a mega-million dollar advertising industry and most parents are incapable of responding to sales campaigns of this magnitude. MTV is another example.”<sup>19</sup> In this web site’s look at media in the United States, there is further discussion on how the market imposes its desires on the media. In the next section though, we see how this power to influence consumers also affects the perspectives and ideologies portrayed in the mainstream when it comes to international political and economic issues. Showing characteristics of Market Driven Journalism (Sourced from Randal Beam’s Work: content differences with strong and weak market orientations, 2003).

S. no.	Description of content of market driven journalism
1	Readers want information on what might be called the ‘private sphere’—life style, entertainment, recreation, news to use.
2	Behavior of strong market oriented papers differs from the weak market oriented papers in the sense weak market oriented papers offer more information about ‘public sphere’ as opposed to strong market oriented papers which offer ‘private sphere’.
3	The size of the corporate sector which offers information determines the characteristics of market oriented journalism.
4	Weak market oriented papers relatively reflect investigative journalism as opposed to strong market oriented journalism.
5	In market driven journalism, editors of strong market papers spend less time on content and more time on lay out, graphics, type of faces, pictures and grabby headlines. Such layout and make up is considered as navigational tools for the readers to make an easy reading as they are facing crunch of time.
6	The market driven journalism concerns with mass culture and shifts from elitist class of information.
7	Mass culture products often focus on ‘lowest-common-denominator content’ in order to build the largest possible audience.
8	Extensive photos, graphics, and summary boxes and navigational tools might be viewed as effective tools to appeal to audience with comparatively low level of education.
9	News papers with strong market orientation would place more stress on visual content than news papers with a relatively weak market orientation.

Table 2-Showing the differences in journalism practices in the past and the present.

### *Significance of Study*

Now a days to attract the better rate of advertising, newspapers organizations came in the race to increase their circulations. They adopted all the techniques to win the competition. One of the major techniques was to subsidize the subscription cost of the newspapers because advertising was helping them to pay the expenditure. This was a win win situation for all the players. Apart from subscription

revenue, the newspaper organizations got a major source of income from advertisement while the subscribers got a cheaper subscription cost of the copy and the companies got better option for marketing their products and ideas.

This created the issue of commercialization of newspapers. Those newspaper organizations attracted advertisement had the edge over those firms funded through public funding. They got the capability to maintain better quality in content and newspapers copy... But as newspaper organizations started to increase their dependency on advertising, advertisers also started to increase their influence on media content... If something is reported that the advertiser doesn't like or the newspaper has exposed bad practice by an advertiser, the newspaper organization can risk losing a great source of revenue to stay alive... As a result, the mainstream media is largely driven by the forces of the market.<sup>20</sup> The study assumes importance based on the rapid commercialization of Indian Media in general and Print media in particular. The study significance because it examines the extent of commercial news coverage over the editorial content in the selected leading newspapers.

### *Literature Review*

Ekwo□s (1996)<sup>21</sup> notes that news commercialization is a phenomenon whereby the electronic media report as news or news analysis a commercial message by an unidentified or unidentifiable sponsor, giving the audience the impression that news is fair, objective and socially responsible. In effect therefore, commercialization leads the media to emphasize the profitable aspects of media products while in the process sacrificing their quality or debasing inherent functionality.

*Picard, (2004)*<sup>22</sup> argues that the primary content of the media today is commercialized news and features designed to appeal to broad audiences, to entertain, to be cost effective and to maintain readers whose attention can be sold to advertisers. The result is that stories that may offend are ignored in favor of those more acceptable and entertaining to larger numbers of readers, that stories that are costly to cover are downplayed or ignored and that stories creating financial risks are ignored (Picard, 2004).

*Upshaw, J., Chernov, Gennadiy & Koranda, D (2007)*<sup>23</sup> observed that commercial success of free to air Television stations is boosted by advertising revenue unlike pay TV whose revenue consist of both subscription and circulation figures. The quality of news programs on TV stations may be affected by commercial interest because of the element of prioritization. When adverts become interruptive and inconveniencing to the news audience, such may lower the quality of new programs which are meant to inform. The adverts especially on television station provide for a significant portion of the revenue of the media industry because it has a combination of audio and visual components.

*Lwanga (2002)*<sup>24</sup> carried out a research in Uganda to investigate the level to which commercialization in the face of liberalization and commercialization of media services, has affected Radio Uganda's programming. He employed qualitative and quantitative methods of investigation; finding reveal that although Radio Uganda still has certain public service principles and values, but programming policy has increasingly been changed by commercial considerations. Which is evident from the present rise of commercialized programmes and a decline in education and development programmes.

*Vein, Udomisor & Kenneth (2013)*<sup>25</sup> carried out a research to ascertain the impact of News Commercialization on Nigeria Broadcasting Commission Communication policy and reveal that "News commercialization is a practice that has unfortunately come to stay with the Nigeria society as a result of economic and psychological considerations. Public Service Broadcasting (PSB) is supposed to serve the interest of the public. Serve as a purveyor of information through which both the rich and poor can express themselves freely.

*Suhel Seth (2006)*<sup>26</sup> says that ‘Corporate Communications departments in most companies are nothing but journalist contact points...if you analyse the trends in the media and juxtapose them with what is happening in the public relations and advertising domain, the line demarcating the two worlds has blurred and too close for what I would call judicious comfort. It’s blurred for any distinctive objectivity and that is showing up in the way in which we cover news and disseminate information’.

*Mukhopadhyaya Pallav (2012)*<sup>27</sup> The colorful supplements in the newspapers appear to be excused for ad-pages and the unsuspecting readers are misled into believing that these are independent reports. Paid news is a phenomenon of in Indian Media that refers to the systematic engagement of mainstream media outlets in publishing favorable articles in exchange for payment. This type of ‘atized.’ news is typically sponsored by politicians, businessmen, and celebrities in order to improve their public image or accomplish political goals.

An article in *The Hindu* by *Sevanti Ninan, (2010)*<sup>28</sup> says, “Paid news is what everybody is talking about. This is coverage that is paid for, but not labelled as advertising. Meaning, it kind of looks like a normal newspaper story, except that everybody at some time or the other carries the same story in roughly the same language. There is political and general paid news. In the political genre, this not-so-smart practice had a major outing in the Lok Sabha elections of 2009, though it started much earlier. *N. Bhaskar Rao (2010)*<sup>29</sup> says, “It could also be described as quid pro quo news, it may even be better described as unfair or camouflaged news or advertising”. It could also be described as quid pro quo news or it may even be better described as unfair or camouflaged news or advertising. It may not always be possible to establish something as unfair or camouflaged. Paid news or paid content in those articles in newspapers, magazines and the electronic media, which indicate favorable conditions for the institution that has paid for it. The news is much like an advertisement, but without the ad tag.

*Economic Times (2013)*<sup>30</sup> While many Delhi broadsheets had full page ads by the Kerala Government completing one year in office, *Economic Times* went one better and tied up with the state government for another page at the back of the ad which it called a ‘consumer connect initiative’. The interview carried there with CM Pinarayi Vijayan is a textbook example of a paid news promotion. “*Sañjaya Gauṛa (2012)*<sup>31</sup> was only during liberalization and entry of multinational companies in India that the trend of paid news started. The materialistic world has changed the concept of everything, and media is no exception. The phenomenon of paid news in the media has become entrenched as an institutional malpractice, especially evident in the coverage of the recent Lok Sabha and Assembly elections. Can something be done to restore lost ethics in an environment where commercial interests are increasingly driving and degrading journalism? *Sreekant Khandekar (2013)*<sup>32</sup> says that Central and state governments spend nearly Rs 6 crore annually by publicising themselves in the press in this inane manner This figure has been quantified for the first time in a study conducted by Operations Research Group (ORG). The study deals with several aspects of advertising and editorial content in publications of 13 languages. Among other things, it deals with the kind of ads and news stories, the space they occupy, the extent of news agency stories, usage and the position with respect of papers big, medium and small in each of the 13 languages.

### *1. Research Questions*

As the study explores how market oriented characteristics of US born market driven journalism in post globalization affected the Indian English news dailies, the following assumptions may be appropriate to make.

*RQ1:* Will theory of strong market orientations concerning the market driven journalism apply to the Indian English newspapers selected for the study?

*RQ 2:* Did the characteristics of market driven journalism impact on journalistic practices of the present selected media?

*RQ 3:* Did the characteristics of market driven journalism account for the current differences in the first page priorities of reporting and the layout of the selected media in the present study?

*RQ 4:* Do the selected Indian print media still have the accountability to the public in spite of market driven priorities?

## *2. Objective of the Study*

The objectives of the research are:

1. To estimate the extent of commercial content in news coverage among the selected newspapers.
2. To study the effect of commercial news on the editorial contents of the newspapers.
3. To measure the ratio of advertisement to editorial contents
4. To examine the emerging trends in the types of news content that getting more space in newspapers due to increasing competitions of commercialization

## *Research Methods*

The present study involves the recent trends in relation to the commercialization in news newspapers and its impact on media business and journalism. This study involves a survey method. To make the study holistic, both, qualitative and quantitative approach has been incorporated which involves data collection through content analysis technique. In the light of above observations, present study attempts to explore the fact that why the commercialization in news content has grown fastly?. How it is affecting the news space and indirectly damage to the value and standard of journalism.

The study also makes an endeavour to find out how Newspapers media houses are deviating gradually themselves from the missionary ambition by involving into the professional journalism. Their main objective is to generate more and more revenue through advertisement.

## *Content Analysis*

To find commercialization in news the study has analyzed the news content of two selected English newspapers and its advertisements. The news contents and advertisements of Times of India and Hindustan Times have been used for content analysis to understand and examine the effect of commercialization on editorial/news content. For this qualitative and quantitative method of analysis has been adopted. The time period of the content analysis is from 1<sup>st</sup> January 2017 to June 30<sup>th</sup> 2017. Among the 180 issues of each newspaper which forms the population for the study, a sample of approximately 30 issues of each newspaper has been selected using constructed week sampling method for analyzing the contents and advertisements of newspapers.

*Population of the study:* The researcher has selected the sample size of approximately 60 editions from the total population of 360 newspaper edition published during six months.

*Sampling Size:* The research has studied total sixty edition of both the newspaper ie Hindustan Times & Times of India which is the sample size of the study. After selection of the sample size the researcher distributed the edition of the newspapers on the basis of constructed week sampling methods. In each week a consecutive day has been selected for the study and this process is continued for six months. Among the 180 editions of each newspaper, which forms the population of the study, the researcher has selected approximately sixty editions as sample for study.

## Sampling procedure for content analysis

## Constructed Week Sampling

Day/Month	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
January	2	10	18	26			
February	20	28			3	11	12
March			1	9	17	25	26
April	3	11	19	27			
May	22	30			5	13	14
Jun			7	15	23		

Table : Constructed Week Sampling

*10. Data Analysis*

As the sample drawn is non probable in nature, the study has used descriptive data analysis procedures, and no attempt has been made to draw inferences of the sample results over to the population, and any similarity found outside the sample has been considered merely an assumption. The study will report and describe only the sample results. A non-inferential data analysis technique at the nominal and ordinal level, with non probability data treatment has been applied.

*Data Analysis Techniques:* Statistical tests like Rank Order, Coefficient of correlation and has been used for data analysis of both content analysis and sample study. Rank Order, Coefficient of correlation has been used to analyze the content of the selected newspapers.

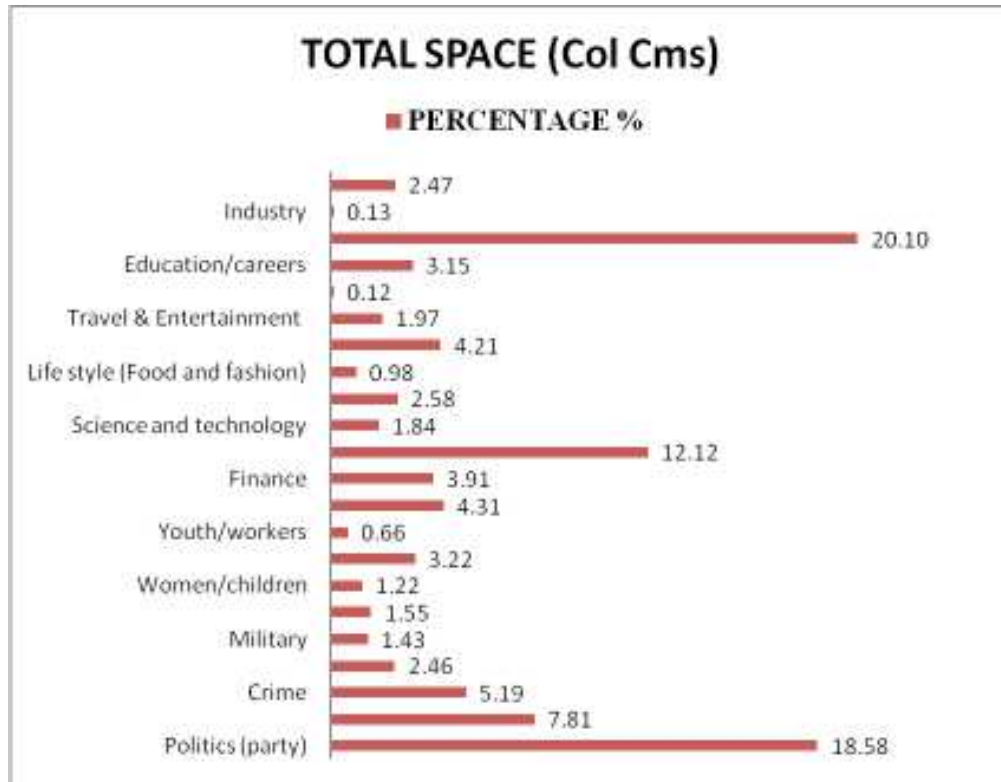
*Findings and discussion of content analysis*HINDUSTAN TIMES : *Hindustan Times (Total Space)*

CODE	CONTENT	TOTAL SPACE(Col Cms)	PERCENTAGE %
C1	Politics (party)	12031	18.58
C2	Government	5054	7.81
C3	Crime	3361	5.19
C4	War	1590	2.46
C5	Military	929	1.43
C6	Religion	1005	1.55
C7	Women/children	787	1.22
C8	Health/medical	2087	3.22
C9	Youth/workers	427	0.66
C10	Law and order	2794	4.31
C11	Finance	2530	3.91
C12	Business/market/economy	7847	12.12
C13	Science and technology	1190	1.84
C14	Development	1669	2.58
C15	Life style (Food and fashion)	636	0.98
C16	Culture/society	2723	4.21
C17	Travel & Entertainment	1278	1.97
C18	Real estate	77	0.12
C19	Education/careers	2041	3.15
C20	Games	13018	20.10
C21	Industry	81	0.13
C22	Others	1598	2.47
TOTAL		64753	100.00

Hindustan Times (Total Space)



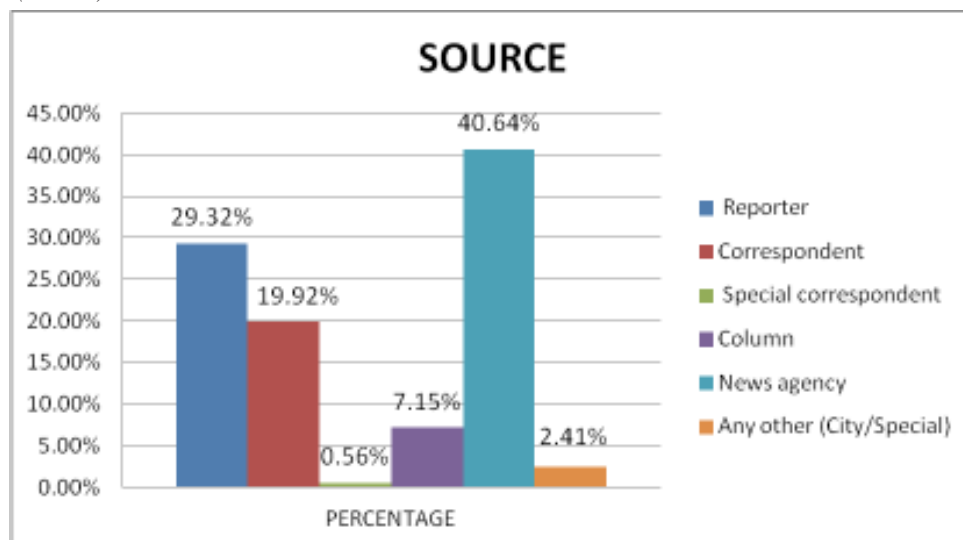
Hindustan Times (Total Space)



Hindustan Times (Total Space)

CODE	SOURCE	COUNT	PERCENTAGE
S1	Reporter	365	29.32%
S2	Correspondent	248	19.92%
S3	Special Correspondent	7	0.56%
S4	Column	89	7.15%
S5	News Agency	506	40.64%
S6	Any Other (City/Special)	30	2.41%
TOTAL COUNT	1245	100.00%	

Hindustan Times (Source)

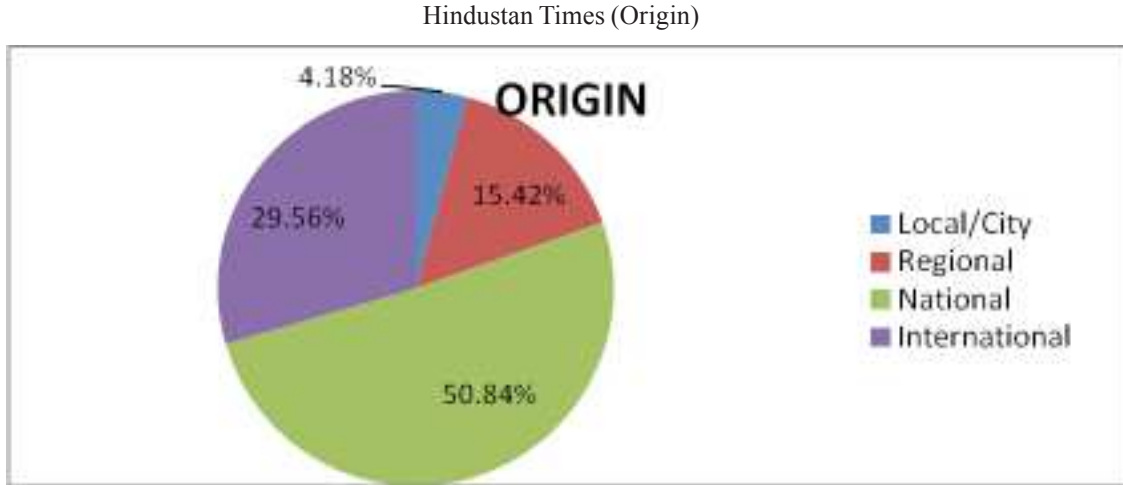


Hindustan Times (Source)

Hindustan Times (Origin)

CODE	ORIGIN	COUNT	PERCENTAGE
01	Local/City	52	4.18%
02	Regional	192	15.42%
03	National	633	50.84%
04	International	368	29.56%
TOTAL COUNT	1245	100.00%	

Table 6: Hindustan Times (Origin)



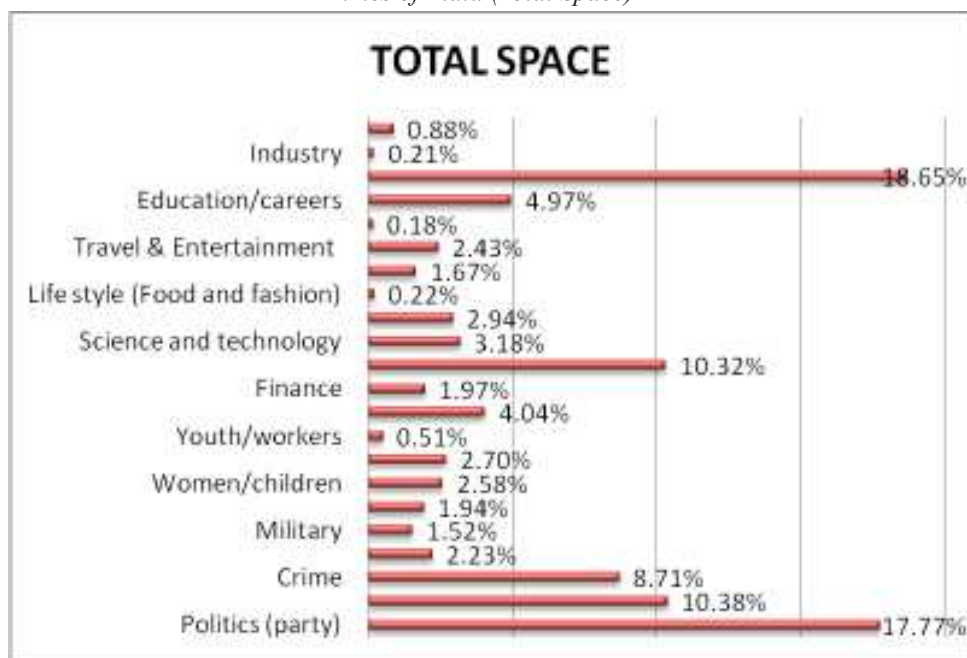
Hindustan Times (Origin)

TIMES OF INDIA : Times Of India (Total Space)

CODE	CONTENT	TOTAL SPACE(Col Cms)	PERCENTAGE
C1	Politics (Party)	11282	17.77%
C2	Government	6594	10.38%
C3	Crime	5530	8.71%
C4	War	1418	2.23%
C5	Military	968	1.52%
C6	Religion	1229	1.94%
C7	Women/Children	1639	2.58%
C8	Health/Medical	1717	2.70%
C9	Youth/Workers	322	0.51%
C10	Law and Order	2565	4.04%
C11	Finance	1251	1.97%
C12	Business/Market/Economy	6552	10.32%
C13	Science and Technology	2018	3.18%
C14	Development	1868	2.94%
C15	Life style (Food and Fashion)	142	0.22%
C16	Culture/Society	1059	1.67%
C17	Travel & Entertainment	1544	2.43%
C18	Real Estate	115	0.18%
C19	Education/Careers	3155	4.97%
C20	Games	11845	18.65%
C21	Industry	131	0.21%
C22	Others	560	0.88%
TOTAL	63504	100.00%	

Times of India (Total Space)

*Times of India (Total Space)*



*Times of India (Total Space)*

### *Inference*

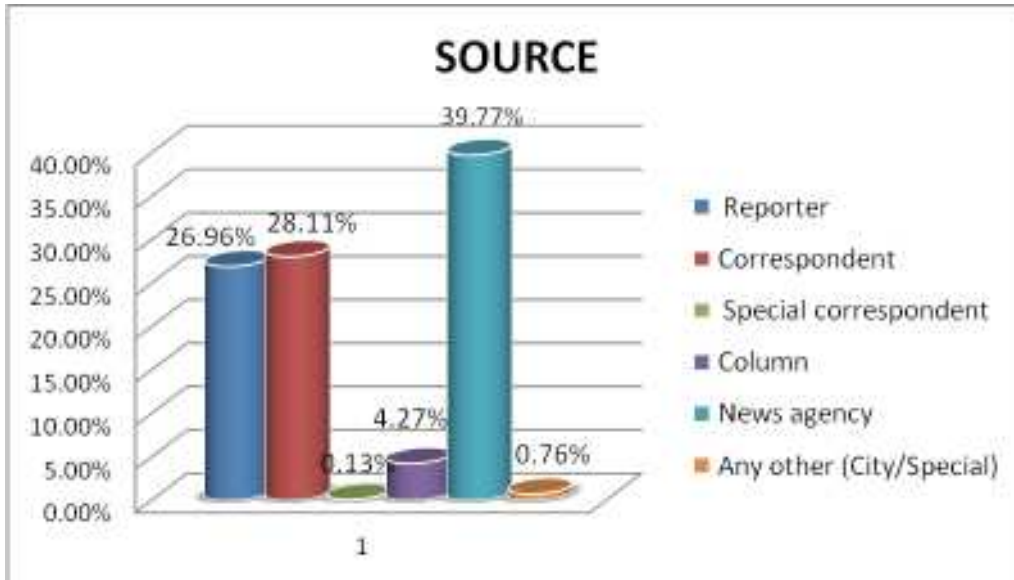
Here again like Hindustan Times, Games got the highest coverage and Politics got the second highest coverage. Though in Hindustan Time the percentage of space allotted into these categories are bit higher than Times of India. \Industry, Real Estate and life style got the lowest coverage. Again Business/Market/Economy got considerable coverage but less than HT. Trend is similar to Hindustan Times.

*Times Of India (Source)*

CODE	SOURCE	COUNT	PERCENTAGE
S1	Reporter	423	26.96%
S2	Correspondent	441	28.11%
S3	Special Correspondent	2	0.13%
S4	Column	67	4.27%
S5	News Agency	624	39.77%
S6	Any other (City/Special)	12	0.76%
TOTAL COUNT	1569	100.00%	

*Times Of India (Source)*

Times of India (Source)



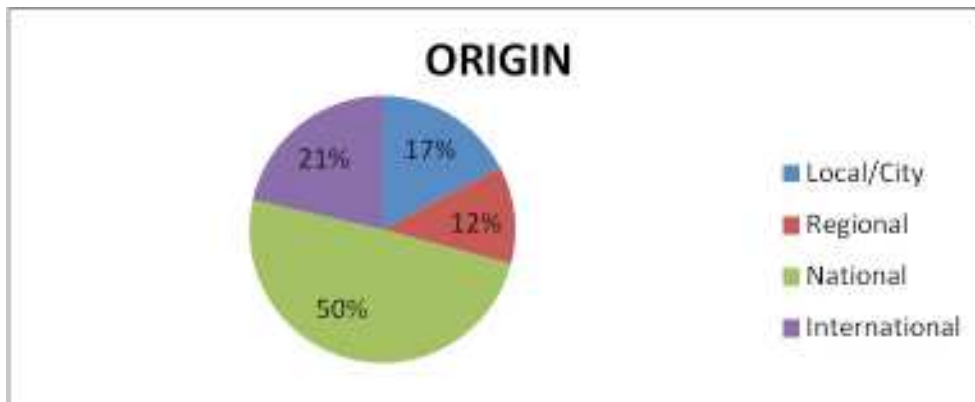
Times of India (Source)

Times of India (Origin)

CODE	ORIGIN	COUNT	PERCENTAGE
01	Local/City	272	17.34%
02	Regional	185	11.79%
03	National	776	49.46%
04	International	336	21.41%
TOTAL COUNT	1569	100.00%	

Times of India (Origin)

Times of India (Origin)



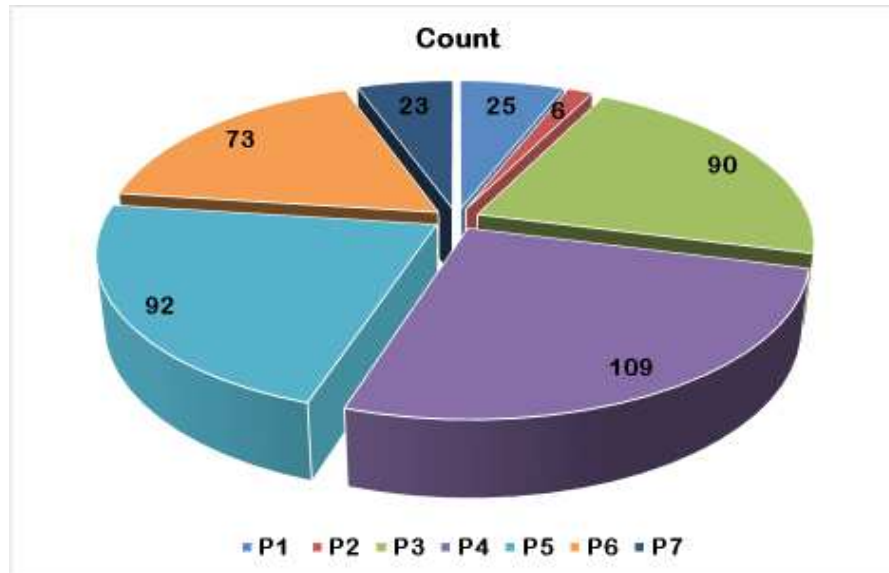
Times of India (Origin)

TIMES OF INDIA (Advertisement & News Space Category)

CODE	Advertisement Space	Count	PERCENTAGE
P1	Full page ads.	25	5.78%
P2	Full Page News	6	1.38%
P3	Three fourth ads.& One fourth news	90	20.83
P4	Two third ads.& one third news	109	25.23
P5	Half page ads.& Half page news	92	21.29
P6	One third ads.&Two third news	73	16.89

P7	One fourth page adv&Three fourth page news	23	5.32
P8	Less than one fourth page ads.&More than three fourth page news	14	3.24
Total		432	100%

Times of India (Advertisement & News Space Category)



Times of India (Advertisement & News Space Category)

HINDUSTAN TIMES (Advertisement & News Space Category)

CODE Advertisement Space	Count	PERCENTAGE
P1 Full page ads.	24	5.55%
P2 Full Page News	9	2.08%
P3 Three forth ads.& one fourth news	93	21.52
P4 Two third ads.& one third news	99	22.91
P5 Half page ads.& Half page news	88	20.37
P6 One third page ads.&Two third page news	79	18.28
P7 One fourth page ads.&Three fourth page news	25	5.78
P8 Less than one fourth page ads.&More than three fourth page news	15	3.47
Total	432	100%

TABLE 11: Hindustan Times (Advertisement & News Space Category)

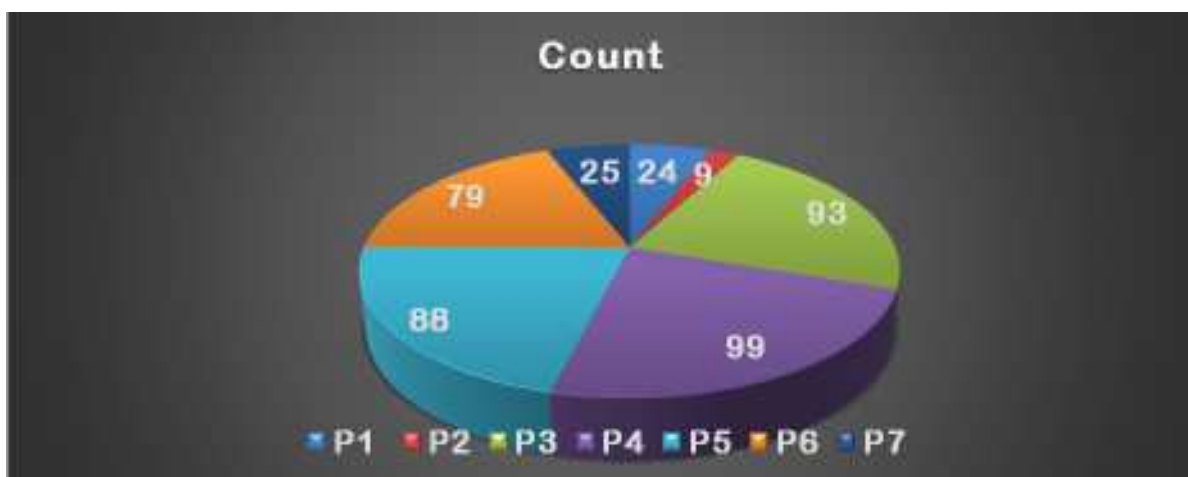


FIGURE 7: Hindustan Times (Advertisement & News Space Category)

### *Findings And Results*

Some of the major findings are given below :

#### *Content of the newspaper in space and number;*

- News from Games and Political Parties are maximum in space and number. Youth and industries get the lowest coverage.
- Business/Market/Economy also gets considerable coverage. This indicates the probability in the rise of commercial news.
- Since newspaper supplements are not included in the study so Real Estate, Culture/Society and Lifestyle also got less coverage.

#### *Sources of News;*

- As per the findings, 40% of news comes from the News Agencies. This indicates the probability of high amount of similarity with other newspapers in the coverage of news items.
- Reporters along with Correspondents and Special Correspondents write almost 50% of news items. 10% of contents come from columnists and other sources.
- High amount of similarity with Hindustan Times.

#### *Origin of Newspapers;*

- In a regional edition, 80% of news items are National and international.
- City coverage is only 4% while the regional coverage is 15%.

#### *Prominence;*

- Highest number of news items is on Page 3. Second highest numbers of news items are on the Front Page.
- Both of them forms the 50% of news items while other 50% of news item are on OP-Ed, Inside Pages and Other Pages.

#### *Correlation of the two newspapers*

- There is a high degree of rank correlation between TOI and HT.
- This high value of Correlation Coefficient indicates that the trend of covering spaces of different news is almost similar, though not the same.

#### *Important Finding of Advertisement & News Space Category;*

- The ratio of full page news is lower than the full page advertisements.
- Ratio of the number of pages on which three fourth page advertisements and one fourth page news occurred is higher to the number of pages on which one fourth page advertisements and three fourth page news occurred.
- Again the ratio of the number of pages on which two third page advertisements and one third page news occurred is higher than the number of pages on which one third page advertisements and two third page news occurred.
- The number of pages on which half page advertisements and half page news is 92. This 21% of the total number of pages of selected newspapers.
- The number of pages on which Less than one fourth page advertisements and more than three fourth page news is only 14 which is only 3.24% of the total number of pages of selected newspapers.

### *16. Conclusion*

The important finding of advertisement & news space category show that the average of advertisements to the news content is higher in the maximum pages. In most cases the ratio of advertisements to the editorial contents is almost 2:1. Moreover the newspapers give preferences the private advertisements in comparison to government advertisements as the rates of the private advertisements are generally high.

- The research counts the number of the news items and advertisements. The ratio of news to advertisement is 2:1. Here the editorial contents seem to dominate over the advertisements. But counting the number of news items and advertisements does not indicate about the space of these items. The sizes of advertisements are big as the data shows so the advertisements dominate over editorial contents.
- These data shows in newspapers high amount weightage is given to advertisement in comparison to editorial contents. These findings prove our hypothesis that there is significant proportion of advertisement over the news content in the newspapers.

- The study reveals that the Indian print media too had acquired the contours of market driven journalism originally emanated in the US as a result of globalization and privatization in the post 1990s. Whereas the *Times of India* with its strong market orientation reflected all the important characteristics of market driven journalism, *The Hindustan Times*, remained in a transition phase showing signs of already acquired contours of market driven journalism.
- However, most of these papers still retained their accountability and ability to demand from the Government explanations for increasing corruption, crime, failing governance, etc.

### 17. Suggestions for Further Study

The present study, which is in the form of a pilot study, deals with a limited sample due to the constraints of funding, data collection and manpower. The study should be carried out at a number of state capitals and with same news papers in English and with vernacular papers and the data should be compared on a larger perspective.

In fact a public survey of the readership on the characteristics of market driven journalism is very much called for as so far whatever was reported on the subject, it was based on studies of content analysis and interviews with the news room editors. Any analysis coupled with actual readership views would add sociological base to the study. Extensive generalizations would be appropriate only on such larger scale of studies though the present study is one in the right direction.

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## Newly added Journals New

The UGC-approved List of Journals is being augmented with inclusion of additional journals approved by the Standing Committee. The Standing Committee on Notification of Journals is meeting regularly to consider inclusion of additional journals recommended by the universities through check-list. The updation of UGC-approved List of Journals is dynamic process. The universities may recommend additional journals upto 15th May, 2017. New

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2879	anvikshiki varanasi	UNIV	Visual Arts and Performing Arts	Multidisciplinary		09739777	no	India	11/05/2017 13:01:31	Newly added
5566	International Research Journal Vithika (Sahitya, Kala, Samaj Vigyan ki Anusanthan Patrika ) Anvikshiki	UNIV	Sanskrit	Multidisciplinary		22311130		India	13/05/2017 15:35:34	Newly added
7744	The Indian Journal of Research Anvikshiki	UNIV	Business and International Management;Business, Management and Accounting(all);Finance;Medicine(all)	Multidisciplinary;Science	MPASVO Press, Varanasi, Uttar Pradesh, India	09739777		India	15/05/2017 19:36:15	Newly added

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## An update on UGC - List of Journals

The UGC List of Journals is a dynamic list which is revised periodically. Initially the list contained only journals included in Scopus, Web of Science, and Indian Citation Index. The list was expanded to include recommendations from the academic community. The UGC portal was opened twice in 2017 to universities to upload their recommendations based on filtering criteria available at <https://www.ugc.ac.in/journallist/methodology.pdf>. The UGC-approved List of Journals is considered for recruitment, promotion and career advancement not only in universities and colleges but also other institutions of higher education in India. As such, it is the responsibility of UGC to curate its list of approved journals and to ensure that it contains only high-quality journals.

To this end, the Standing Committee on Notification on Journals removed many poor-quality/predatory/questionable journals from the list between 25<sup>th</sup> May 2017 and 19<sup>th</sup> September 2017. This is an ongoing process and since then the Committee has screened all the journals recommended by universities and also those listed in the ICI, which were re-evaluated and re-scored on filtering criteria defined by the Standing Committee. Based on careful scrutiny and analysis, 4,305 journals were removed from the current UGC-Approved List of Journals on 2<sup>nd</sup> May, 2018 because of poor quality/incorrect or insufficient information/false claims.

The Standing Committee reiterates that removal/non-inclusion of a journal does not necessarily indicate that it is of poor quality, but it may also be due to non-availability of information such as details of editorial board, indexing information, year of its commencement, frequency and regularity of its publication schedule, etc. It may be noted that a dedicated web site for journals is one of the primary criteria for inclusion of journals. The websites should provide full postal addresses, e-mail addresses of chief editor and editors, and at least some of these addresses ought to be verifiable official addresses. Some of the established journals recommended by universities that did not have dedicated websites, or websites that have not been updated, might have been dropped from the approved list as of now. However, they may be considered for re-inclusion once they fulfil these basic criteria and are re-recommended by universities.

The UGC's Standing Committee on Notification on Journals has also decided that the recommendation portal will be opened once every year for universities to recommend journals. However, from this year onwards, every recommendation submitted by the universities will be reviewed under the supervision of Standing Committee on Notification of Journals to ascertain that only good-quality journals, with correct publication details, are included in the UGC-approved List.

**The UGC would also like to clarify that 4,305 journals which have been removed on 2<sup>nd</sup> May, 2018 were UGC-approved journals till that date and, as such, articles published/accepted in them prior to 2<sup>nd</sup> May 2018 by applicants for recruitment/promotion may be considered and given points accordingly by universities.**

The academic community will appreciate that in its endeavour to curate its list of approved journals, UGC will enrich it with high-quality, peer-reviewed journals. Such a dynamic list is to the benefit of all.

## *Note for Contributors*

### **SUBMISSION OF PAPERS**

Contributions should be sent by email to Dr. Maneesha Shukla Editor-in-Chief, Anvikshiki, The Indian Journal of Research (maneeshashukla76@rediffmail.com), www.anvikshikijournal.com

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#### **Examples:**

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RICHARDSON, G. (1985), 'Judicial Intervention in Prison Life', in M. Maguire, J. Vagg and R. Morgan, eds., *Accountability and Prisons*, 113-54. London: Tavistock.

SINGH, ANITA. (2007), *My Ten Short Stories*, 113-154. India: Maneesha Publication.

In the text, the name of the author and date of publication should be cited as in the Harvard system (e.g. Garland 1981: 41-2; Robertson and Taylor 1973; ii. 357-9). If there are more than two authors, the first name followed by *et al.* is mandatory in the text, but the name should be spelt out in full in the References. Where authors cite them as XXXX+date of publication.

**Diagrams and tables** are expensive of space and should be used sparingly. All diagrams, figures and tables should be in black and white, numbered and should be referred to in the text. They should be placed at the end of the manuscript with their preferred location indication in the manuscript (e.g. Figure 1 here).

**Appendix:** Authors that employ mathematical modelling or complex statistics should place the mathematics in a technical appendix.

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