

- तरमाज्जानं च भक्तिश्च वैराग्यमिति चात्मनः
दीक्षितस्येह चिह्नानि पशोस्त्वेतानि नाज्जसा॥
Rauravāgama, Vol.III, Kriyāpāda ,47, 1-2, p.1.
6. दीयते तच्छिवत्वं हि क्षीयते पापपञ्जरम् ।
क्षयदानविशेषत्वाद् दीक्षा चेत्याभिधीयते ॥
Suprabhedāgama, caryāpāda, dīk^aāvidhi, p.247, 1b-2a.
7. पाशज्छेदे विधिस्तस्य मन्त्रैश्च विधिचोदितैः ।
एवं पाशत्रयसि पिश्लेषो दीक्षयोज्यते ॥
Śivacchanda quoted in Rauravāgama, Vol.III , p.1.
8. वक्ष्ये दीक्षां शिवनोक्तं सक्षेपाद्रोगमक्षदामा ।
रिक्षिप्तपाशसक्षेभां भक्तिवैराग्यलक्षणम् ॥
विशिष्टं दीयतज्ञानं क्षीयते पाशसंचयः ।
मायाकर्ममलोद्भूतो यथा दीक्षेते सा स्मृता ।
शिवो विज्ञायते येन तज्ज्ञानं मतम्॥
Siddhāntaśekhara, dīk^aāvidhi, p.143, 1-3a.
9. मलमायादिपाशानां विश्लेषः क्रियते यथा ।
ज्ञानं च जन्यते शिष्ये सा दीक्षेत्याभिधीयते ॥
Somaśambhupaddhati (Troisieme Partie), samayadīk^aāvidhi .2, p.3.
10. N.R.Bhatt's Introduction, Rauravāgama, Vol.III, p.ix.
11. निराधारोऽथ सागारः शिवस्यानुब्रह्मो द्विधा ॥
निराधारो द्रयास्तेषां साधारः सकलस्य तु ।
आचार्यनिरपेक्षेणक्रियते शम्भुनैव या ॥
तीव्रशाक्तनिपातेन निराधाराय सा स्मृता ।
शिवोऽनपेक्षिताचार्यो द्विधा शक्ति निपातनात् ॥
स्वयमेवानुगृह्णाति विज्ञानप्रलयाकलान् ।
आचार्ययूतिमास्थाय चतुर्धा शक्तपाततः ॥
Rauravāgama, Vol.III, Kriyāpāda, 47, 10b - 13,
12. चक्षुस्मील्य यत्तत्त्वं ध्यात्वा शिष्यः समीक्ष्यते ॥
पाशबन्धविमोक्षाय दीक्ष्यं चाक्षी भवेत् ।
निधाय दक्षिणे हस्ते शिवं ब्रह्माङ्गसयुतम् ॥
सस्पृशोच्छिष्यमूर्धादि स्पर्शदीक्षा भवेदियम् ।
तत्त्वे चित्तं समाधाय बृंहितान्तरतेजसा ॥
उच्चरेत्संहितामन्त्रान्वाग्दीक्षेयं प्रकीर्तिता ।
मानसं वि धिमाश्रित्य मानसीत्यभिधीयते ॥
योगन योगदीक्षा स्याच्छिवत्वे साव्यवस्थिता ॥
रजः कुण्डवती हौत्रे सा द्विभेदा किलोदिता ।
समासाच्चद्विधा चेयं दीक्षा तज्ज्ञैरिहोच्यते ॥
Rauravāgama kriyāpāda, volIII, p.3-5 ,16b-21a.
13. Richard.H.Davis ,Ritual in Oscillating Universe, Worshipping Śiva in Medieval Indiap. 90-91
14. Ibid, p.91

The transcendental self or the 'transcendental ego' of Kant bears a non-individual character. It is a bare identity, a bare consciousness. No predicate can be ascribed to it, nor is it expressible in any synthetic proposition. But he at the same time speaks of a noumenal aspect of the self to which he ascribes the qualities of personality, immortality and freedom. This, as pointed out by Professor N. V. Banerjee, is an out-come of Kant's "spiritualistic leaning." He observes:

"In spite of going so far in the company of the spiritualists, Kant does not, however lose sight of the negative conclusion of the paralogisms. Even in those of his statements in which he assumes a pronounced spiritualist attitude, he is never tired of pointing out that the idea of the soul after all signifies nothing more than a hypothetical entity and tells us nothing about any actual existent corresponding to it."⁴

So the identification of the person with an inner spiritual substance – soul- has been shown to be inconsistent with what is given in the experience. Recent development of the concept of person as an irreducible primitive concept is therefore built upon this Humean conclusion. The other aspect of the person as a moral concept is based upon a primitive concept. Person being an entity, which is essentially *bodied*, is seen as an agent. Where there is the concept of agency there is the question of responsibility. And this makes the concept of a person essentially a moral one. Kant has contributed to this moral account of person-hood.

Notes and References:

1. Goswami, Sauravpran, **Persons A Strawsonian Study** (Anwesha Indian, 2006) P. 11
2. Engberg – Pedersen, T "Stoic Philosophy and the Concept of a Person" (Ed) **The Person And the Human Mind**.
3. A Contribution to the History of the word Person, **The Monist** Vol. 20 1910
4. Bannerji , N. V. **Kant's Philosophy of the Self** Arnold Heinemann Publishers (India) Pvt. Ltd., 1974 P. 117

A SOCIOLOGICAL STUDY OF FEMINIST THEORY

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Abstract

In this paper an attempt has been made to study the discrimination of socio political theory that how the concepts of equality, justice, and state are purely based on patriarchal attitudes, and how a large part of society deprived from this.

This paper aims to provide an innovative analysis of socio political theory, which uses feminism as a theoretical method for rethinking sociological theory from the bottom up. Bringing women into sociological theory cannot sufficiently resolve problem posed by gender differences. These points are going to discuss:

To reveal the patriarchal nature of socio political concepts.

To present the normative dualism of socio political concepts.

To criticize the socio-political theory based on prejudice.

To construct a humanistic sociological approach.

Introduction

The intellectual landscape in socio political philosophy today is quite different from what it was twenty years ago. The traditional categories, within which socio political theories are discussed and evaluated, are found increasingly inadequate. With the dawn of twentieth century, contemporary feminist theory has challenged all the traditional categories of Social thought.

It claims that the traditional theories are based on male dominated **knowledge, man's experiences, subjectivity, and identity**. Women have been accorded an inferior status: male are projected as, **productive, political, public, and rational** women as **non-productive, non-political, private, and emotional**.

For example Plato (427B.C.-347B.C.) declares in the 'Laws' that women is by nature inclined to be 'secretive and crafty', because of her weakness'. Aristotle (384B.C.-322B.C.) said that a woman is

Father.²³ The guru is to be worshipped on an auspicious hour. Salutation to the feet of guru brings about the fruits of nurturing thousand cows. By such worship one becomes noble, Worship of the brothers of guru is also very important. Service and submission to all other śaivites performing penance accrues divine blessings to the worshipper.²⁴

The text Aṃśumadāgama tells that the guru is father, guru is mother, guru is God and guru is friend. There is no one supreme than the guru, such as stated by Lord Śiva himself.²⁵

General Groups of Ācāryas and Their Duties

According to the text of Aṃśumadāgama, the five general ācāryas are described. They are ācāryas, arcakas, sādakas, alamkṛtas and vācakas. The ācārya should perform the fire rituals and occasional rites as told in the āgamas.²⁶

The daily worship should be done by the arcaka. The alamkṛta will make the decoration. The Sādhaka has to collect the āgamic materials and paddhatis. The vācaka should perform the reciting veda mantras. These duties are to be done by five ācāryas.²⁷

Specially the rites of desires and occasional rites are to be done by only by ācāryas. The ācārya who begins the rituals falls ill during the proceedings then it can be completed by his son or disciple.²⁸

Conclusion

Consecration ceremony (dīk^a ā) is very important – ritual for the priestly competence which is special feature of these āgamic text. Thus from the above mentioned reference, we can understand, that the ācārya or guru who has to be an ādīśaiva and qualified person should perform the ātmārtha, parārthapūjā, installation, initiation ect. The consecrated ācārya is very important person in temple worship rituals, and priestly competence.

REFERENCES

1. N.R.Bhatt's Preface, Descriptive Catalogue of Manuscripts, Vol.I, p.xvi.
2. Ibid, p.xvii.
3. Ibid,p.xviii.
4. Ibid,p.xiii.
5. सपाशत्रयविश्लेषं शिवत्वं व्यज्यते यया ।
क्रिया सा कथ्यते दीक्षा भक्तिवैराग्यलक्षणा ॥

On the occasion of ācāryabhi^aeka theguru (preceptor) is to give new names based on the gotra and sūtra to the initiates which is also a special feature of this āgama. The concerned verses are taken from this Raurāvāgama in the text called Dīk^aādarśa.¹⁶ According to Raurāvāgama giving of new names is to be carried out before the abhiseka of the initiation with the śivakumbha. According to the dīk^aādarśa it is after the pūr⁴āhuti.¹⁷

After this ācāryabhi^aeka, the consecrated ācārya, is like ādiśaiva. An ācārya, who is eligible to do the pūjā (worship) for others also should do the regular rituals in the temple. Only then he is called śivacārya.

Importance of An Ācārya or Guru

According to the śaivāgamic tradition, the subject of an ācārya or guru is more important. It is very difficult to select the suitable person who knows all the rituals in temples and in public based on āgamic texts.

On this context, the authentic text Kāmikāgama gives some reference about the importance of an ācārya. It defines the ācārya as a confident person well versed in śaivāgama texts, with absolute namely, knowledge of rituals and their practices, mastery over the knowledge acquired and the performance of initiation to students. One who has mastered one lakh śloka and well trained in mantras alone is said to be the best ācārya or guru.¹⁸

Another text Kāra³āgama points out the same idea and mentions the opposite result.¹⁹

Kumāratāntram says, if an ācārya is happy, the God is pleased. Therefore one should always please the ācārya. If the ācārya is pleased to the God is immensely pleased.²⁰

The text Siddhāntaśekhara describes the guru, as a divine messenger and all the more Lord Śiva himself.²¹ The Vāmadevapaddhati brings out the description of the ācārya which states that the ācārya is kart¹devas, bodhakas andgurudevas. sadhakas is brahmadevas, rtvijas ismantradeva, Ācārya's assembly is sarvadevas.²²

On selection of an ācārya the above mentioned prerequisites are to be strictly followed.

Another text of Sakalāgamasārasamgraha says, the guru should be worshipped like Śiva and the deśika should be prostrated like

only a passive participant; she only provides matter to the process of reproduction; and the imprint of human personality (or the human form) on this matter is provided by the father. Man is the active agent; that is why; he may be regarded as superior to women. Machiavelli (1469-1527) said that if the woman enters into the politics, the whole politics would be jeopardized. Rousseau(1712-1778) statement is ... it is not enough that a women should be faithful; her husband, along with his friends and neighbors, must believe in her fidelity... , Hegel(1770-1831) argues that women is rather passive and generally confined to the pursuit of more or less personal. Bentham (1748-1832), said a women's affection does not embrace the welfare of her country, much less all human kind, but is limited to her own children, J.S. Mill (1806-1873), 'the great occupation of women should be to beautify life. Schumpeter (1883-1950) said, the exclusion of women from franchise does not invalidate a polity's claim to be a democracy.

The feminists raised their voice against all such preconceived notions. Simon de Beauvoir's work '*Second Sex* 1948' claims that it is the whole process by which 'femininity is manufactured in society' to quote her; 'she is define and differentiated with reference to man and not he with reference to her; she is incidental, the inessential as opposed to the essential. He is the subject, he is the absolute- she is the other' Bettyfriedan's work '*The Feminine Mystique*' 1963 argues that women had always been persuaded into the believe that their only fulfillment lay in domesticity further we can see this realization in many important works, such as Kate Millet's '*Sexual Politics*', Shulamith Firestone's '*The Dialectic of Sex*', Germaine Greer '*The Female Eunuch*', Eva Figs '*Patriarchical Attitudes*' etc.

The feminist thinkers have successfully revealed such sexist assumptions and power structures embodied in literary texts; feminist historians have reclaimed women's history proclaiming women's right to knowledge of their own past; feminist political theorist have unveiled the fallacies of existing concepts and values –how they are not gender neutral but **biased, neutral and narrow**.

For example, Marxist concept of productive work excludes women's traditional work; and the literal concept of equality excludes the significance of 'difference', 'human interdependence', and 'value of emotion'.

In the realm of political theory there are three main feminist criticisms of the mainstream political theories and these are concept of equality, concept of justice and concept of state.

Firstly feminist argued that mostly male theorists on all points of the political spectrum accepted the belief that there was a 'foundation in nature' for the confinement of women to the family, and for the 'legal and customary subjection of women to their husbands' within the family. Restrictions on women's civil and political rights were said to be justified by the fact that women are, by nature, unsuited for political and economic activities outside the home, contemporary theorists have progressively abandoned this assumption of women's natural inferiority. They have accepted that women, like men, should be viewed as 'free and equal beings', capable of self determination and a sense of justice, and hence free to enter the public realm. And liberal democracies have progressively adopted anti discrimination statutes intended to ensure that women have equal access to education, employment, political office etc. But these anti discrimination statutes have not brought about sexual equality. In the United States and Canada, the extent of job segregation in the lowest paying occupations is increasing, as are other forms of violence and degradation aimed at women. In this reference Catherine Mackinnon in her book 'Feminism Unmodified; Discourses on Life and Law' 1987 said that in fact 'all sex equality laws aim at a sex blind society'. Its successes are limited for it ignores the gender inequalities. Most of the roles are defined in such a way as to make men more suited to them even under gender-neutral competition [Mackinnon 1987]. sex discrimination, as commonly interpreted, involves the arbitrary or irrational use gender in the awarding of benefits or positions. On this view the most blatant forms of sex discrimination are those where, for example, someone refuses to hire a women for job even though gender has no rational relationship to the task being performed. Mackinnon calls this the 'difference approach' to sexual discrimination, for it view as discriminatory unequal treatment that cannot be justified by reference to some sexual difference. The family is therefore an important locus of the struggle for sexual equality. There is an increasing consensus amongst feminists that the fight for sex equality must go beyond public discrimination to the patterns of domestic labor and women's

then subjects it to a series of life cycle rites (samskāras) replicating birth.¹⁴ when the soul is then returned to the novice's body (śuddhaśarīram) he is accepted to be reborn as a son of Śiva. After completion of this initiation, the new born son is able to worship Śiva on his own behalf. He is fit to conduct fire rites and he is eligible to study the śaiva text.

Nirvā^aadīk^aā

The nirvā^aadīk^aā is a liberating initiation. This is also a very powerful ritual. According to the Rauravāgama, the effects of initiation on the soul is to those of a flame on cotton. As a heap of cotton placed on a blazing fire is consumed completely, and never again becomes cotton, similarly the best of men, the initiate who approaches the mā^aā ḍala and receives the mantra of initiation, is never again born.¹⁵ A temple ācārya who is responsible for offering worship on behalf of others (parārthapūjā), however, must undergo additional ritual preparation, aliberating initiation (nirvā^aadīk^aā) and then a priestly anointment (ācāryabhi^aeka) that infuses in him with the necessary powers.

The Ācāryabhi^aeka (Consecration Ceremony)

After the above mentioned dīk^aā, an ācārya who is responsible for offering the śivapūjā, parārthapūjā, installation etc., has to undergo the ācāryabhi^aeka. This is known as consecration ceremony. It is a very important ritual and necessary for priestly competence. The consecration ceremony is performed, after all the previous initiations such as samaya, viśe^aa and nirvā^aadīk^aā. The consecration of sādḥaka is also performed after the completion of nirvā^aadīk^aā before ācāryabhi^aeka.

One of the authentic texts Rauravāgama explicitly states the proceeding of ritual which are connected to the consecration ceremony. Construction of temporary pavilion with four entrances with fire pita, vedikā, water pots, holy sings (acmama^agala), ten weapons of Śiva and five li^agas with five colours, the deities to be worshipped in the pavilion, the rituals to be performed for this purpose namely ācāryabhi^aeka, the method of ointment for the disciple with five kinds of muds etc., sprinkling water from the conch (sa^akhābhi^aeka), and pouring of water from the pots on the head of the disciple are given in detail.

After this the guru hands over his duties to his disciple and he is sent home in a palanquin. He becomes a regular śivā^aārya or guru and henceforth is fit to perform the duties of giving initiation to others.

Two Kinds of Initiation (Dīk^aā)

According to the Rauravāgama, the two kinds of initiation, sādḥāra and nirādḥāra, one is given by Śiva through the intermediary of the guru (preceptor) and the other which is given directly by him, according to the forms of śaktipāta (fall of Śiva's grace) which is slow, slower, fast and very fast¹¹.

Seven Types of Initiations (Dīk^aā)

It is said the seven types of initiations are given just by sight (cākcucī), by touching (sparśa), by oral method (vācīkī), by thought (manasi), by teaching sacred text (śāstrī), by yoga and by performing fire ritual (hautrī)¹².

Ātmārthapūjā and Parārthapūjā

According to the āgamic conception to perform nityapūjā, an ācārya should undergo samayadīk^aā, the 'general initiation' that confers the competence to perform worship for one's own self. It is called ātmārthapūjā. In the temple, the ācārya (priest) who is responsible for offering worship on behalf of others is defined parārthapūjā.

However, one must undergo additional ritual preparation, a liberating initiation. It is called nirvā^aadīk^aā. Then a priestly anointment (ācāryabhi^aeka) will be performed to an ācārya according to the āgamic texts and paddhati. If the person has qualified himself to do the parārthapūjā then the ācāryabhi^aekam has to be done.

Samaya-Viṣe^aa-Nirvāna Dīk^aā**Samaya Dīk^aā**

Samayadīk^aā is the general initiation by which one becomes a member of the śaiva community. In the central rite of samayadīk^aā, the guru (preceptor) conducts the blind – folder novice into a specially prepared sacrificial pavilion and dramatically removes the blindfold so that the former is suddenly able to see Śiva's presence.¹³ The guru then initiates the śaiva with a new name. Such rites point clearly to the primary effects brought by samayadīk^aā.

Viṣe^aa Dīk^aā

If samayadīk^aā is predominantly a rite of entry, viṣe^aaadīk^aā (special initiation) is in essence a rite of rebirth. The initiation guru ritually takes the initiates soul (dīk^aātātmā) from his body, places it in the womb of vāgīsvarī, a form of śakti, installs in a sacrificial fire and

devaluation in the private sphere. Carole Pateman in her article feminist critics of the public/ private dichotomy argues that 'dichotomy between the public and the private.... Is ultimately what the feminist movement is all about' (Pateman 1987: 103). People and theorist have always forgotten the fact that the public realm of politics can be so rational, noble and universal only because the messy containment of the body, meeting its needs, providing for protection, care taking and attending to birth and death are taken care of else where.

One consequence of the public-domestic distinction, and of the relegation of women to the domestic sphere, is that men and women have become associated with different modes of thought and feeling. Throughout the history of Western philosophy, we find political theorist distinguishing the intuitive emotional particularistic dispositions said to be required for women's domestic life from the rational impartial and dispassionate thought said to be required for men's public life. Morality is fragmented into a 'division of moral labor' along the lines of gender. . . . The task of governing, regulating social order, and managing other 'public' institution have been monopolized by as their privileged domain, and the task of sustaining privatized personal relationships have been imposed on, or left to, women. The genders have thus been conceived in terms of special and distinctive moral projects. Justice and rights have structured male moral norms, values, and virtues. (Friedman 1987a: 94)

These two 'moral projects' have been viewed as fundamentally different, indeed conflicting, such that women's particularistic dispositions, while functional for family life, are seen as subversive of the impartial justice required for public life. Hence the health of the public has been said to depend on the exclusion of women (Okin 1990: Pateman 1980).

Because this contrast has historically been used to justify patriarchy, early feminist like Marry Wollstonecraft argued that women's particularistic emotional nature was simply the result of the fact that women were denied the opportunity to develop their rational capacities fully. If the women thought only the needs of the people around them, ignoring the needs of the general public, it was because they were forcibly prevented from accepting public responsibilities (Patemaan 1980 : 31)

Secondly the renewed feminist interest in women's modes of moral reasoning largely stems from Carole Gilligan's studies of women's moral development, in her book 'In a different voice' (1982), she argued that justice and rights have always structured male moral norms, values and virtues, while care and responsiveness have defined female moral norms, values virtues. Women tend to reason in a 'different voice', which she summarizes this way:

In this conception, the moral problem arises from conflicting responsibilities rather than from competing rights and requires from its resolution a mode of thinking that is contextual and narrative rather than formal and abstract. This conception of morality as concerned with the activity of care centres moral development around the understanding of responsibility and relationships, just as the conception of morality as fairness ties moral development to the understanding of rights and rules. (Gilligan 1982:19)

These two 'voices' have been characterized in terms of an 'ethic of care', which, Gilligan claims, are 'fundamentally incompatible' (Gilligan 1986: 238). In this regard Joan Tronto says that the ethic of care 'involves a shift of the essential moral questions away from the question, what are the best principles? To the question, how will individual's best be equipped to act morally?' (Tronto 1987: 657)

This contrast has historically been used to justify patriarchy. This whole tradition of distinguishing 'masculine and feminine morality is a cultural myth. In fact, the moral problem arises from conflicting responsibilities rather than from competing rights and requires for its resolution a mode of thinking i.e. contextual and narrative rather than formal and abstract. The time has come when the care ethic, while initially developed in the context of private relationship, has public significance and should be extended to public affairs

Thirdly the contemporary feminist has challenged the traditional concept of state. According to feminists the state is a patriarchal institution. The law sees and treats women the way men see and treat women. The liberal state coercively and authoritatively constitutes the social order in the interest of men as a gender –through its legitimating norms, forms, relation to society and substantive policies. The state is male jurisprudentially, meaning that it adopts the

initiated ācārya's son (or guru's son) took his place and in the long run – it seems to have become a duty – and now they are hereditary priests (gurukkals).

Importance of Dīkṣā

Specially in the most important ritual dīkṣā (initiation ceremony) – one has to be well versed in the subject matter of vidyā, yoga and caryāpādās. Thus as an initiated one he knows fully the philosophy and yoga, confines to the rules prescribed in the caryāpādā and performs rituals as prescribed in the kriyāpāda to obtain enjoyment (bhoga) in higher worlds and finally will attain liberation.⁴ Along with this experience he has to enjoy the fruits of his past deeds. This is the basic knowledge of dīkṣā vidhi according to the āgamic concept. Thus as per āgamic thought one could attain liberation by receiving an initiation and by practicing prescribed rituals with full devotion to God and with knowledge of philosophy and yoga.

The Definition of Dīkṣā

The literal meaning of the word dīkṣā is initiation for a religious ceremony. Some śaivāgama texts have given different interpretation for this word.

The authentic śaivāgama text of Rauravāgama says, initiation ceremony (dīkṣā) is the release of the soul from bondage. By this ceremony the soul is disassociated from the three kinds of bondage and Śiva's qualities are manifested. After initiation, the qualities such as knowledge of supreme, devotion to Śiva, freedom from all worldly desires⁵.

Suprabhedāgama defines the ritual dīkṣā as – the soul is associated to Śiva and the bondage is removed from the pāpā⁶. The text of Śivacchanda says release of bondage from the three states, namely, pāśa, vidhi and mantra is called dīkṣā⁷. Siddhāntaśekhara also gives the same idea⁸ Somaśambhupaddhati defines the dīkṣā as the knowledge to theśi⁹ (student), in making him free from bondage⁹.

By initiation the soul is released from the three kinds of bondage namely, mala, māyā and karman. This initiation is performed by purifying the six paths or adhvan namely, mantra, pada, varṇa, bhavana, tattva and kalā. Each of these adhvans is pervading and is pervaded by other adhvans. The five kalas, nivṛtti, pratiśṭha, vidya, śānti and śāntyatīta, pervade all the other adhvans. It not only purifies and pervade but also gets purified by itself.¹⁰

su^acum¹anādi and the bondage (pāśa) - a dwelling of all the enjoyments which are the fruits of the past actions but which have not yet started to yield their result.

Among the furcations assigned to him are sthapāna, yajaya, yājana, adhyayana, adhyāpana, dāna, and pratigraha. The dīk^aā rite is performed to properly initiate, the devotee in the śaiva orthodoxy. It is designed to bring about the spiritual purification of upāsaka and thereby qualify him for participation in rituals of both daily and special occurrence.

The Priest (©ivācārya)

In practice we can see that the śaivāgamic brahmins have now become a special groups and are called gurukkals or śivācāryas. In order to obtain equal status with vedic brahmins they study vedas and they include as many vedic hymns as possible during ritualistic practices. They have even included some of the vedic domestic rituals in addition to āgamic rituals, perhaps to establish themselves as true vedic brahmins.

In some āgamas like kāranāgama and kamikāgama, the brahma¹as have been replaced by śivabrāhma¹as, śivadviṣa or śivavipra and almost all the anuloma, and pratiloma groups have been described in the same method as they are enumerated in smṛtis following the vedic school.¹ As for Śivadviṣa they are considered to have come down from five sages such as kaūsika, gautama, kāśyapa, bharadvāja and agastya who were directly initiated by Śiva himself. The present daygurukkals or śivācāryas who are hereditary priests in temples are considered to be similar in this line.

The Different Stages of Dīk^aā

Normally, as per āgamic school there would be different stages – initiated and non-initiated, if initiated – the different levels of initiation is the highest being ācārya or deśika.²

In āgamic school there are four different stages of initiation – samayin, putraka, sādḥaka and ācārya or deśika.³ The one who has a naisthikadīk^aā is one who is like a sanniyasin. This initiation is allowed for all those who follow the particular school and duties. It has nothing to do with this stage which could be attained only through special initiations. So also in āgamic school, in the early stage – the duties were assigned according to the level of initiation, gradually the highly

standpoint of male power on the relation between law and society. The state's formal norms recapitulate the male point of view on the level of design. State power, embodied in law, exists in throughout society as male power at the same time as the power of men over women throughout society is organized as the power of the state. The state is seen as the arena of conflict which is systematically biased against women but within which important victories can never the less we own; it is essential to understand the power relations that are evolve and the tremendous obstacles that women face. Perhaps the failure to consider gender as a determinant of state behavior has made the state's behavior appear indeterminate. Perhaps the objectivity of the liberal state has made it appear autonomous of class. Including, but beyond, the bourgeois in liberal legalism, lies what is male about it. However autonomous of class the liberal state may appear, it is not autonomous of sex. Male power is systematic. Coercive, legitimated, and epistemic, it is the regime.

The entry of women into the political sphere produces a challenge to the core concepts of political thought. Feminist political thought thus provides an important vantage point from which to think critically about the nature and limitations of key political concepts such as rights, equality, identity, and agency as well as the nature of politics itself.

Feminist politics and theory pose deep challenges to some of the major commitments of modern political thought, particularly to those of liberalism, e.g. freedom as free choice and equality as formal and gender-neutral. But feminism is not as unified as its challenge to liberalism might suggest. It continually faces questions with regard to its boundaries, agendas, and even the subjects of feminism itself – what is a woman? How does the category of gender illuminate or eclipse power relations involving other categories of difference, such as those of culture, race, class, and sexual orientation?

This will explore the variety of feminisms emerging out of women's struggles for political inclusion (liberal, Marxist and radical feminisms) as well as more recent feminist theoretical challenges to the category of woman, identity politics, and rights-centered political discourse. In particular, to trace the critical strategies developed within

these various traditions of feminist thought and analyze their value and limitations as practices of political critique.

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A STUDY OF INITIATION CEREMONY (DĪK±Ā) WITH SPECIAL REFERENCE TO THE ©AIVÆGAMAS

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Introduction

Initiation ceremony (Dīk^aā) which release the soul from bondage is explained. By this ceremony the soul is disassociated from the three kind of bondage and Śiva's qualities are manifested. After initiation of qualities such as knowledge of the supreme, devotion of Śiva, freedom from all worldly desires.

The general definition of soul of the three bondages such as mala, karman and māyā the reason for connection between the souls and these three bondages are also explained. The definition of the soul, with bondage and of those who are released, of the three kinds of souls which are vijñānākala, pralayākala and sakala and the different kinds of initiation are explained.

Initiation Ceremony (Dīk^aā) - A Specific Diagram

For the initiation ceremony (dīk^aā), one must draw a specific diagram. In this diagram one should contemplate the supreme pervading the existence of the whole cosmic world with its division of five kalās sānthatitā, śānti, vidya, pratisthā and nivṛtti as well as the thirty six tattvas. One should meditate the Śiva's head pervades śāntyatitakala. his face as pervading śāntikalā, his chest as pervading vidyakalā, his genital as pervading pratisthākālā, his knee and feet as pervading nivṛttikalā, the hair of his body as pervading each of the different worlds his skin as pervading the mantras, his flesh as pervading the world of the vyomavyāpīpadamantra and his bones as pervading the tattvas. Thus Śiva is to be perceived as pervading the whole cosmic universe, from the pṛthivītattva up to the śivatattva on this diagram.

The Preceptor (Guru) and Disciple (©i^aya)

The guru is to hang on the body of the disciple a string which should hand from his head to his toes. The string represents both the

15. Ibid, p.92.
16. N.R.Bhatt's Introduction, Rauravāgama, Vol.III,p.xi.
17. Ibid, p.xii
१८. अधिकारस्तयोरस्ति देशिकाज्ञा भवेद्यदि ।
आचार्यः सर्वयोयः स्याद्यदि सान्तानिको भवेत् ॥
लक्षाध्यायी गुरुः श्रष्टो भक्तिमुक्तिफलप्रदः ॥
Kāmikāgama, uttarabhāga, ācāryabhiśekavidhi, 24, Sl.74-75b.
19. स्थापनं यजनं सर्वञ्चादि शैवाहकोविदुः ॥
कृतञ्चैदन्यथास्याता माभिचाराय चैवाह ॥^{२२}
KāraGāgamapūrvabhāga, ācāryalakcaGa,p.190,14b-15a.
20. गुरुः सर्वं गुरुस्तुष्टो गुरुस्तुटस्तस्मात् संप्रीणयेद् गुरुम् ।
यावत्तोषणमाचार्यस्तावद् देवस्तु तोषणम् ॥
Kumāratāntram, ācāryalakcaGavidhi, p.258, 17.
21. गुरुः सर्वगुरुस्तत्त्वं गुरवे परः शिवः ।
Siddhāntaśekhara, p.152, 80a.
22. आचार्यं कर्तुर्देवत्वं बोधकं गुरुर्देवतम् ।
साधकं ब्रह्मदेवत्वमृत्विजो मन्त्रदेवतान् ॥
सभां च सर्वदेवत्यामिति सम्माव्य धार्मिकः ।
Vāmadevapaddhati, ācāryalakcaGam, p.16, 131-132a.
23. शिवबद्धिः गुरुः पितृवदेशिकः पुनः ॥
SakalāgamasārasaCgraha, p.203, 1004b
24. प्रणम्य पुष्पकान्तेन यत्नात् संपूजयेत् गुरुम् ।
गोसहस्रफलं प्राप्यः गुरोः पादाभिवन्दनात् ॥
वन्देयमात्मनः श्रेष्ठान् गुरुभ्रातृगणानपि ।
अन्यानपि च संशुद्धान् शैवान् तपोधनान् ॥
Ibid, p.203, 1008, 1009.
25. गुरुः पिता गुरुर्माता गुरुर्देवो गुरुस्सुहृत् ।
गुरोर्न परमं किञ्चिदित्याह भगवाञ्छिवः ॥
ACśumad agama as quoted in SakalāgamasārasaCgraha, p.204, Sl.1011
26. आचार्यश्चार्चकश्चौव साधकोलङ्कितस्सदा ।
वाचकश्च कुलोद्भूताः पञ्चाचार्याः प्रकीर्तिताः ॥
ACśumadāgamas quoted in Śivāgamaśekharam, ācāryalakcaGavidhi, p.23
27. आचार्यश्चागमालावधजेन्नैमित्तिक क्रियाः ।
एवमाचार्यं कृत्यं स्यादर्चकेनार्चनं कुरु ॥
अलङ्कृतेनालं कृत्यं साधकाद्रव्यसाधकः ।
वाचकस्तु श्रुतेः कर्ता पञ्चाचार्यक्रमांविदुः ।
Ibid, p.23.
28. काम्यं नैमित्तिकञ्चैव ह्याचार्येणैव कारयेत् ।
कर्मारम्भे तथाचार्यस्त्वार्तं श्वेद्विशेषतः ॥
तत्पुत्रोवाथशिष्योवा सर्वकर्म समारम्भ ॥
Ibid, p.24.

A portrait of Dr. Anuradha Kulkarni, a woman with dark hair, wearing a blue top and a purple sari with a gold border. She is looking directly at the camera with a neutral expression.

I am happy that this research journal of Arya Mahila P.G. College, Varanasi has received encouraging response from all corners by its readers and contributors that we are able to continue its issues. This volume is dedicated to Maha Mana Pandit Madan Mohan Malviya, founder of Banaras Hindu University to commemorate his 150th year. This issue includes articles on Pandit Madan Mohan Malviya, psychology, environment, feminism, Hindi literature, concept of a person and others.

With immense gratefulness once again, I would like to express my deep and humble concern to the readers and the contributors of this volume, who are the real ambassador of this journal to make it so popular and familiar in the academic community. Once again, my request to the readers and contributors of our journal is to encourage us with the same supporting spirit. Each suggestion and comment for improving the quality of the journal is always welcomed.

Best wishes

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Mwā lūks'kdēkj flag

ik'pR; lH;rk dk Hkch;h; laNfr ij izHko 76-80
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egkRek ukkl fojfor ^czāk;u* xUEkka dk izfrik| 81-87
Mwā fge d'q'ks[kj flag

^IR;ozgihk* egjko; esa ,qds/k 88-91
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lksnsicmktU/abn 92-95
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Hkch;usiky lEoa/k% ldkjRed ,oa udkjRed 96-106
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Mwā fuzūz dēkj ykyokh

Nk;kokn esa dēk;uh dk egū 107-111
Mwā ufh h ik.Ms;

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laxhr ,oa lkfgR; dk ikjLifjd laca/k 121-123
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IEkudsiq% iw.kZ djsa] vU; EkkHw&laqufoMtkg vSj HwEi] HwHkxdk
nc tkuk] tykfn ds lzksrksa dk lw[k tkuk bR; kfn ladV mRiUu gksrs gSa bl
eU= dks iwZ iz/kkusa hJehbfUj kxk; /khus fo'o iznw'k.k&fudkj.k lEesyesa
m~?k`r fdkEkkA

;Ushwesfo[kukfe] f{kiamfi jksgrA

ekrs eZ foe Xofj] ekrs an; efizie AA¹⁵

osnksa esa ty dhmi; ksfxr k vSj egRo ij cgr izdk'k Mykx; k gSa
tythoug] ve`rgs] Hks't gS] jksuk'kd g vSj vk; qp/kZd gSa ty dsnw'kr
djuk iki ekuk x; k gSa ty dhmi; ksfxr dk o.kZu djsr gg, djk x; k gS
fd tyesa vks'kf/k; ksa ds rUb foloku gSa vr% ty lEiw.kZ jksksa dkykt gSa
ty ve`rgs vSj euq'; dks thuh&'k fDr iznku djrk gSa ty dks 'k fDr o/kZd
vSj jksuk'kd djk x; k gSa ty esa lkse vkfn dk jL feykj lsou djs ls
euq'; rhkZ; qgs k gSa

ty ds fo'k; esa ;gk; rd djk x; k gS fd ty ls lEiw.kZ jksu'V gks
tkrs gSa] ;gk; rdd blls vkupkf'kd jks Hkh u'V gks tkrs gSa ty dks lcls
mUke os] djk x; k gS vSj cryk; k x; k gS fd ;g vk; [k] isj vkfn ds lHkh
izokj ds mZ dks nwj djrk gSa ;g an; ds jksksa dk Hkh bykt gSa

vkksa fo'd; Hs'kt% rkrkeqjUq {ksf; krA¹⁶

vk% ————— fKtial fKtial¹⁷

vkls ————— an; sHs'keA¹⁸

osnksa esa ufn; ksa vSj leqz dks euq'; dk lq[k&lk/kd crksr gg, djk
x; k gS fd ufn; kW euq'; dks lq[k&lkqfo/kk iznku djsr gSa ¼ x-a 7@47@4-
ufn; kW ?k`r ds leku i`f'Vokj d vSj e/kqj tynsrh gSa ¼ xa 10@64@9-A
leqz dk egRo crksr gg, djk x; k gS fd leqz jRu vkfn /ku dk nkrk gS
¼+ xa 9@97@44- leqz o'kkZ dk vk/kkj gS vSj ;g fo|qr dk dsUnz Hkh
gs leqz vUfuZfgk fL ukfHkA¹⁹

,dE= esa djk x; k gS fd ty] vks'kf/k vSj ouLi fr; ksa esa Hks't ds
xq.k gSa ;s gekjs j {kd gSa ¼ x-a 8@9@5-A, dVU; eU= esa ekus ds j {kd
inkEksza esa ty] vks'kf/k ou] o`k] ioZr vSj lqys dkmYs [k gSa bl ls Li'V
gksrk gS fd bu inkEksza dks gkfui ggrkuk] viuh j {k dks ladV esa Myuk gSa

vk i vks'k /h; nks ouqj |ksZuk f; ;ksa o` {ds'kA²⁰

Content

osfnd lkfgR; esa i;kZoj.k fduu <i>lfork</i>	1-6
relk'k sal; ruh ?kHh dk iqj d f d losZ [k.k <i>frudj dpekj</i>	7-10
dy;k.k lqUnj izfrek ds ewy esa lka[; fopkj <i>vkUnh dpekj flag</i>	11-16
bfgkd dh vfojke ij Ei.jk % jkefokl 'kekZ <i>MwA c`tdyk flag</i>	17-25
lkekftd lejlrk dh izfre wf rZ % iaã enu eksgu ekyoh; <i>MwA jatuk ekyoh;</i>	26-29
egfHkjr dkdO;kEZ <i>MwA f rO;k</i>	30-33
furjyk vSj MwA jkefokl 'kekZ <i>MwA r` flr jkuh tk; loky</i>	34-42
I-h foe'kZ vSj efgyk miU;kldkj <i>MwA wqj kx f=ikEh</i>	43-47
ukotqZ ds dO; esa ^lkekftd psuk* <i>MwA T; ksf r jhok lro</i>	48-52
jk'V` dkrh izs j d % iaã enu eksgu ekyoh; <i>Hkok f=ikEh</i>	53-57
egf r ds /k % juk d ls g sh gS \ <i>MwA jk d'k dpekj f josh</i>	58-63