



SCOTTISH CHURCH COLLEGE
DEPARTMENT OF PHILOSOPHY

SPECTRUM



ISSUE

2020-2021

COVER ART
BY
DALIA SINGH

CONTENTS

1. EDITOR'S MESSAGE
2. STILL AN EGOMANIACAL?
3. THE PHILOSOPHY OF VEGANISM
4. PSEUDO FEMINISM:- AN UNSCRUPULOUS BELIEF THAT WOMEN SHOULD BE 'SUPERIOR' TO MEN
5. NOBODY IS NORMAL UPCLOSE
6. THE TUMULTUOUS PATRIMONY OF SYLVIA PLATH
7. PHILOSOPHICAL THEORY OF THE ULTIMATE TRUTH - DEATH
8. IMPORTANCE OF LOGIC IN PHILOSOPHY
9. THE FRAGRANCE OF LOVE
10. একলা এক নারী
11. প্রতিবাদী সমাজ
12. বেদান্ত ভাবনায় স্বামী বিবেকানন্দ
13. ART WORKS

FROM THE EDITOR'S DESK

Greetings and warm welcome to our very first issue of the annual e-magazine of the Department of Philosophy, Scottish Church College — *Spectrum*. It's an attempt on our part to explore the different realms of philosophy and philosophical understanding. The current issue of *Spectrum* presents a collection of short articles, artworks and poems.

We'd like to extend our sincere thanks to all the contributors for sharing their articles and artworks and also our teachers for their constant support and appreciation.

We hope that the esteemed readers will find the e-magazine interesting, intriguing and thought-provoking.

Happy reading !

STILL AN EGOMANIACAL?

Are you afraid of your dull midnight dreams?

Are you escaping from your nightmares?

Is there no one to whom you scream?

Don't they love back whom you care??

The world has changed their way of living,

The men chose to find the betters,

The stars are polluted: forgot to shine,

Humans became the beasts, thousand miles away from share.

The politics fell o'er the cabinet glitch,

The technology possessed the world and childhood,

They forgot the law of respect,

And men still waits for Karma 'the bitch'.

Are you still afraid of your dull midnight dreams?

Are you still dejected to escape from your worst nightmares?

Are you still binding yourself in these toxic frames?

Are you still hoping for the seeds of care?

Arshiya Singha

THE PHILOSOPHY OF VEGANISM

What if someone were to slaughter a person for food but this person was proven to be intellectually inferior to every other human being in the world? The circumstance here is not one of necessity either, there are clear alternatives for food however based on this person's intellectual inferiority, that's the moral system we have come to. Would it be morally right for us to reduce him to food?

If your answer is an obvious NO, then I would like to talk to you about the philosophy of veganism.

Now referring to the above situation, why would the rules lose their moral consistency when it's a chicken or a cow in place of a human being?

One of the main reasons we use to justify our cruelty towards non-human animals is that 'human beings are intellectually superior to other animals' therefore it is okay to use them as a commodity since they don't experience consciousness like we do and probably do not feel pain the way we do, as well.



If we are drawing the line at intelligence or rather consciousness, it seems to me what we have been doing is subjectively picking a trait that our species have in common and use that as an excuse for a moral. As a matter of fact, human babies are less intelligent and conscious than 3-year-old pigs but that does not give us the right to inflict unnecessary pain on them. Eagles have far better eyesight than humans do however it would not make sense for us to kill other beings who are blind simply because they do not possess a trait that we possess.

Are all animals equal? No, of course not, neither are all humans created equal. We should not be using our differences as a signifier to what is wrong or right. If that was the case then anyone could morally justify sexism, racism, homophobia etc. Because there are undeniable differences between people of different races and genders but we are brought together by what we have in

common. Our ability to feel pain and love, our desperation to survive and live. Which is something we have in common with all animals, when a chicken is being slaughtered it wants to survive just as much as if it were a person. Likewise, the pain they both feel is just as much as valid no matter if one of them feels it with more intensity than the other. And as other animals are more sense driven creatures than we typically are, (E.g.: dogs and cats have heightened sense of smell and hearing and so do animals like chicken and pigs. In recent studies it was demonstrated that fish have higher sense of feeling or sensing their surrounding as they use this to communicate about food and danger with one another.) therefore in that case for all we know non-human animals might have a greater sense of pain than us.

And if we as humans are given the intellectual superiority from other non-human animals it only makes sense that we use our intellectual capabilities to be responsible and protect the ‘inferior animals’ instead of taking advantage of them.

Another thing we bring up as an excuse to indulge in the sensual pleasure of taste is that our ancestors have evolved eating animal meat therefore it is obvious for us to as well. As a matter of fact, only in certain parts of the world people have evolved by eating meat, mostly we maintained an herbivorous diet hence why our stomach acid and teeth are more similar to herbivorous animals than carnivorous animals such as a lion or a tiger. Even if that was the reality for all of us, animal meat was consumed in the past as a necessity since there wasn't a great and easy supply of food and storage. Additionally, our moral thoughts had not evolved to the point it has now. We now recognize consent and victims, the oppressor and oppressed. To such a degree that it has taken abstract figures as we can recognize certain systems or laws in place that are unfairly treating a certain party with negligence. Our ancestors have murdered and raped each other for pleasure and for selfish gain but that does not mean that in our civilized society today we think it is morally right to do so. Our understanding of what is wrong and right is constantly evolving as is our judicial system that has been acting in favor of historically victimized groups such as women and the LGBTQ+ community. My hope is that in time we shall also see compassionate changes in favor of non-human animals.

Not just for food we have been desensitized to animal suffering to such great extent that I fear we refuse to see them as victims. In cosmetics, fashion, science experiments we have been exploiting countless animal lives just for our personal benefit as a species with no regard for the responsibility that comes with the possession of the intelligence and consciousness. Thankfully as we reduce our consumption of animal meat in our diet as a plant based whole foods diet has been long proven to be healthier for humans anyway, the importance of saving and protecting all non-human animals will significantly rise and

other uses in cosmetic and fashion industries will be erased. We have been already seeing that worldwide there are hundreds of companies striving towards a vegan and cruelty free business program. As well as the unnecessary experiments on animals that we do, which has been proven to have no legitimacy when products made initially made to be used by humans.

The goal is to minimize unnecessary suffering of animals as much as we can and allow ourselves to see them as equal to us in worth for the right to life. Veganism is not perfect. There will be obvious incarceration of rodent species and insects even in plant agriculture. In time as we move towards a more compassionate world, I am confident there will be alternatives and solutions to these problems as well. Since we, human beings are unparalleled when it comes to innovation and evolution. That being said, slaughtering animals just to satiate our taste buds or traditions seems unnecessary and something that can simply be avoided.

Veganism isn't to put selective people on a pedestal of moral superiority, it's to bring focus on the victims and save countless more innocent animals from suffering unnecessary deaths in inhabitable living conditions. Veganism is a philosophy that urges its followers to minimize causing unnecessary suffering to other beings. Irrespective of whichever species one belongs to, veganism urges us to show kindness to every one of them. An effort towards benevolence which we as human beings are historically known to be greatly capable of doing. Every little effort made towards picking a vegan lifestyle count. For an instance, choosing a plant-based milk instead of dairy but the goal is to eliminate animal products from our diet. No one should feel guilty for their past life choices as personally before making the transition, I had complexities with guilt and shame towards how I had been living my life in ignorance up till then. However, no one can change the past, the best we all can do is to learn from it and improve little by little. What matters most is that we are now choosing benevolence and kindness over our past ignorance. I hope someday soon we can witness a world where all species can enjoy their deserved right to life without any opposition.

Satavisa Ghosh

REFERENCES

“A Meat Eater’s Case for Veganism” a video by the CosmicSkeptic, “Vegan VS InfoWars FULL DEBATE” a video by Earthling Ed, “Earthlings” a documentary by Joaquin Phoenix,

“Seaspiracy” a documentary by Kip Anderson, “Cowspiracy” a documentary by Kip Anderson, “The Game Changers” a documentary by Louie Psihoyos.

PSEUDO FEMINISM : AN UNSCRUPULOUS BELIEF THAT WOMEN SHOULD BE ‘SUPERIOR’ TO MEN

Feminism – the political ideology which at its core believes that there must be social, economic and political equality of the sexes. The early traces of feminism were found to be manifested mainly in the West, but over the years this movement has shaped the lives and rights of girls and women worldwide. Specially in a country like India, feminism has surely come a long way – starting from the 19th century which saw the abolition of Sati as the first watershed movement in India’s modern feminist movement. During this time one of the first modern Indian feminist and definitely the most inspiring woman, Savitribai Phule, acknowledged the grievances of Indian women along with her husband, Jyotirao Phule and fought against the injustices towards the women of the country. The early 20th century also had some inspiring, fierce female personalities who contributed in India’s freedom struggle and many women organizations like, the All India Women’s Conference (AIWC) were formed. Indian feminist writings, especially those by Toru Dutt, Lalithambika Antharajanam, Ismat Chughtai and Mahashweta Devi, left quite an impact all across the globe. Fast forward to 21st century, the feminist movement in India has undoubtedly made significant progress. But the age old debate of the superiority between the two sexes is still going on. And in the recent culture where women are still facing many challenges everyday, a new branch of feminism known as “pseudo feminism” has come up which forcibly orders that women deserve more respect, or people of the other sexes don’t deserve any respect. Specially on social media, where being a “feminist” has become a thing of cachet and another fashionable bandwagon for anyone to jump in on. It’s usually those individuals who hardly have any knowledge about feminism that end up being pseudo feminists.

Pseudo feminists are labelled as “feminazis” on the internet who always try to find signs of injustice and violence, even if there are none. This branch of feminists don’t really want equal treatment. They desire to fabricate a world only by women and expect to get away with any kind of wrongdoing. They have managed to disfigure the intentions behind feminism and have made it a brand of man-hate; always looking for opportunities to seek vengeance rather than equality. Due to these fallacious practices, the pseudo-feminists are nullifying the expected result of the whole revolution which is striving towards forming an egalitarian society in this modern world.

What we don’t realize is that pseudo feminism is all around us hiding behind feminism in clandestine. A very common example of such, which we all may have seen very frequently, is women who are shouting for equal rights everywhere are the same women who don’t waste a single minute asking a guy sitting on a ladies reserved seat to vacate it.

We are strong, grown-up women, why do we need reservations in general coaches? We are perfectly well bodied to stand.

Another important truth to acknowledge, although in minority, is that there are men who too are subjected to sexual crimes. The number of such cases being reported to the polices are on the lower side but when we are talking about the rising violence against women, we shouldn't neglect the fact that there are some men who are going through the same brutalities but are being unable to speak about it because of the fear of being ridiculed at or not being believed. If true feminism was really being followed, then all victims would be treated equally but unfortunately, that isn't the case. Pseudo feminists shout loudly that men can't be tormented or sexually abused, and call those men lying cheaters who claim to have gone through such atrocities. With such people around who constantly look for opportunities to bash the opposite sex, it is important for us to understand the concept of gender equality and give women the opportunities that they deserve, but what we don't need is people spreading hate and unrest in the name of feminism.

Highlighting a very recent case of pseudo feminism: the case of the Lucknow cab driver who was mercilessly assaulted by this woman named Priyadarshini Yadav who alleged that the cab driver hit her while she was crossing the road. She was criticized for taking law into her own hands and continuously slapping Saadat Ali (the cab driver) 22 times. She even broke his phone and the person who came to save him was also assaulted. The video of this caused a furore and the hashtag **#arrestlucknowgirl** started trending on twitter. What's shocking is that everything happened in the presence of the UP Police but the action was taken against the cab driver and not the girl. This added to the list of several cases where women misused their rights and used the laws as a weapon against men. Reportedly, around 50-70 percent of rape allegations are false and the number of female perpetrators are also increasing. Sadly, most of them usually get away with it. We need to realize that crimes and victims are gender-neutral, but our laws are becoming more gender-specific.

Pseudo feminism has heavily misinterpreted the meaning of the word feminism as benefits for women as against its actual meaning of equality. It has tarnished the core objective of the feminist movements by bringing feminism in negative light. The pseudo feminists have ruined everything women have fought for, for all these years. Feminism was never about creating hatred among the sexes, it was and it still is about creating a world where equality exists, free of judgements and prejudices.

Feminism is a philosophy that is embraced and encouraged by all logical and educated people around the world. It is in fact, the birthright of women and girls worldwide.

Throughout Indian history, women have asserted themselves in multiple ways and broken free of oppressive norms. We must always remind ourselves of that and not let this branch of feminism destroy women empowerment. Moreover, a true feminist is one who recognizes the equality and full humanity of both men and women. A true feminist is a father who treats both his son and his daughter equally, a husband who believes and respects that his wife has the right to make her own choices, without imposing his opinions on her. Patriarchy is still deeply entrenched in our society and the fight towards equality is a long and arduous one. We must not get inclined towards the methods of misandry and pseudo feminism and dismantle all the hard work that has been done for decades to empower women.

Aadrita Bhowmik

REFERENCES

- <https://www.shethepeople.tv/top-stories/opinion/male-bashing-cannot-shield-women-against-prejudices-they-want-to-fight/>
- <https://aninjusticemag.com/identifying-pseudo-feminism-in-the-twenty-first-century-abbf3763d2db>
- <https://www.indiatoday.in/cities/lucknow/story/police-serves-notice-to-lucknow-woman-who-slaapped-cab-driver-exclusive-1838478-2021-08-08>

NOBODY IS NORMAL UP CLOSE

My first encounter with mental illness was in books. Philosophers think of pain less and less as a paradigmatic instance of mentality, for which they seek a general account, and increasingly as a rich and fruitful topic in its own right. Pain raises specific questions: about mentality and consciousness certainly, but also about embodiment, affect, motivation, and value, to name a few. “Nobody is normal up close”. Franco Basaglia — the Italian psychiatrist who led the closure of mental asylums in Italy in the 1970s — chose this slogan for the ex-psychiatric hospital he ran in Trieste in the 1980s, based on a song by Brazilian composer Caetano Veloso. The complex relationship between “madness” and philosophy begins precisely in this definition of what normality is for humans as rational beings. The person we used to call “mad”, even before any medical diagnosis, is an individual who presents abnormal behaviours, who has incoherent speech, and whose perceptions and judgments are impaired. But how can we define this “abnormality”? It is the “normal” functioning of reason that needs to be understood in order to define its “abnormalities”: mental illnesses. We should know what “reason” is before defining its absence. But isn’t it actually the opposite? What other point of reference should we choose to understand human reason if not mental illness itself, which makes the various rational structures visible through their specific abnormalities (hallucinations, loosening of associations, paranoid ideation, delusions) In other words, normality cannot be defined from within. It needs an external anchor. And that external anchor could be offered — philosophically speaking — by mental illness. To turn the idea of a pattern into something imperative that everybody should respond to is a very small step. A man much shorter than the average of his social group may find himself inferior for not having an attribute that would equal him to the others. In this example, the damage may be restricted to his self-esteem, but the same mechanism becomes more insidious and perverse depending on the distance between the attributes in question and the average of that population. Power zones are established rapidly, indicating exclusions, devaluation and segregation, not only based on physical attributes, but also on behavior: one must behave as the majority of people, to remain within the conventions. Up-close we are all unique. Up-close, nobody can respond to the standards: bodies escape the

average in one aspect or another, behavior slips between the cracks of conventions. It is in the difference that we build our uniqueness, that we differentiate from one another.

Payala Aishwarya

REFERENCES

Da Vicino Nessuno è Normale (“Nobody Is Normal Up Close”)

Patrick Faugeras

In Essaim Volume 31, Issue 2, 2013, pages 99 to 110

THE TUMULTUOUS PATRIMONY OF SYLVIA PLATH

As we've evolved as a species, we've seen the passing of several factors of change and betterment as well as downfall and demolition in the world. The whole existence of it is like a pirouette around the aforesaid opposites. One such subject protruding from these changes, is the word feminism. The word holds a rather precipitous weight on the world as well as on society, more so in the present times. What brings this whole concept into a live being is the lives of several people and their stories. We're all just matter that's left behind on the face of the earth but what lives on about a physical being is their role on it, what we reckon as stories or legacies. It is these forms that inspire or trigger an upcoming generation or group to action or thoughts.

Just like so, one story amidst the millions, that provoked the thoughts of a myriad people and lives on even today, is the story of Sylvia Plath; one of the most distinguished and celebrated poets of the 20th century. It's ironic how one does the greatest of deeds, leaving behind a heavy weightage of legacy, and on the other hand, ones life being tragic, containing nothing but grief and hardship, yet the weightage of that legacy is equal to the former.

Sylvia's life is the perfect example of the latter. The ever so intelligent and witty Sylvia was diagnosed with clinical depression, post a plethora of traumatic events and an unhappy state of existence and being. Her unhappy domestic life as well as the treatment towards her by her husband play major roles in the themes of her work.

Her poetry expressed the most minute details into the state of mind of one going through something as grievous and unexplainable as depression.

Her life wasn't ever all that rosy. On the contrary, she was a woman that lived every minute within the walls of grief. Yet, her story and works are invisible platforms that led to the empowering of several beings and the complete heart lift of readers of her work. It can be said that her works were an early dive into the being of feminism and the thoughts of equality and the lack of it in the days. Her thought provoking lines and her life itself

was filled with rage and tragedy yet it stands out as the most celebrated legacy that lives on and resonates with millions even today.

Her extraordinary take and view on art and its existence is astonishing and immortal. Sylvia's works are like a shelf, stepping on which, we hear that one voice inside of her that just wouldn't sit still and it was that voice that helped her craft the state of the world in the form of her works.

The thoughts of her last days before she succumbed to her death were penned down in the form of poems that even today hold grave significance in the world. Her story and her sadly tragic life leaves one with nothing but empathy towards every second of her going through it all. But, it also explores the various ups and downs of life and the extraordinary power of the mind to overthrow any form of superior dominance.

In her works, she often spoke about women being seen as props of pleasure to men and nothing more than it. She provided a crystal drop perspective of a woman in a male dominated society. These ideas and lines allow us to live through her thoughts and her will to make a change and have an impact on not just women but the world itself which we clearly understand even today through her words as well as through the story of her life and the tragic, dark days she breathed through.

Her works triggered other people and writers as well to be more vocal about serious matters like trauma, sexuality and growing anger that builds up on an individual due to unabashed, grave happenings.

She was definitely a voice of change, a voice of reason, but somehow she succumbed to grief in the nomenclature of an untimely death, yet her legacy lives on in the form of every single word she left behind and every bit of knowledge one has about her and her life, making her one of the most thought provoking individuals to have walked the earth.

Her works can be quoted as most readers would call it a "whole new world where the inexpressible is expressed".

Delving deep into her states of mind and her psychological thoughts we learn so much, not just about her as an individual of suffering, but also about the world as a whole and the ways in which one might find himself in the worst of circumstances,

and either succumb to it or come out of it. Both of these situations however do not take away the power of legacy or the power of the mind to understand and reason amidst the unfavourable happenings or the worst yet to come.

Nelson Heartly

REFERENCES

THE BELL JAR: by Sylvia Plath

ARIEL: by Sylvia Plath

Website— britannica.com

PHILOSOPHICAL THEORY OF THE ULTIMATE TRUTH-DEATH

Death - defined as the end of the life of a person or an organism. A small with a very clear definition of it but has the greatest impact on any living organisms in the world, especially for human beings. Bhagavad Gita says, “Jatasya hi dhruvo mrityur dravam Janma mritasya cha Tasmad apariharye ‘rthe na tvam Shochitum arhasi” meaning “Death is certain for one which has been born, and rebirth is inevitable for one who has died. Therefore, you should not lament over the inevitable”. Every living being is assured of one thing in their life and that is the inevitable death at one point in time. If there is one thing that frightens human beings is the thought of one’s death or those of dear and near ones.

Today during these pandemic days all we see around the world is death and destruction of lives. The reality of being close to death all around us has been a part of everyone’s life and that is what forces us to be extra careful and find safety within the four walls of our home. But then it says if it’s our time death will come to us even if we are hiding in the deep and the safest place in the universe.

The Bible says “We are pressed on every side, but not crushed; perplexed. But not in despair; persecuted, but not abandoned; struck down, but not destroyed.” These are the words that are fighting the waves of destruction every year. Their perseverance and positive attitude towards life coupled with their willingness to overcome any obstructions will always stand as a reference point to the rest of the nation and the world. It is this same attitude that prompted the scores of local residents to run towards the dangers to save the lives of fellow human beings which we saw in the hillslopes of Idukki landslides as well as in the plane crash site in Calicut.

There will be a lot of blames thrown at different people and institutions but then we have to remember none of it will bring back those who lost their life. But we all can do one thing and that is to have patience and show respect and keep the departed in our prayers as well as pray for the recovery of those who are in hospitals. Death is inevitable but that doesn’t stop us from living our life but it is essential we must always keep in our mind

that if it is someone we don't know today, tomorrow it may be one of us. That is the ultimate truth - Death.

Sanidhya Chakravarty

REFERENCES

<https://timesofindia.indiatimes.com/readersblog/kanatsense/death-the-ultimate-truth-24421/>

IMPORTANCE OF LOGIC IN PHILOSOPHY



What is logic? Logic is the systematic process of valid reasoning through inference deriving conclusions from information that is known to be true. It is the area of philosophy that is concerned with the laws of valid reasoning. Basically logic is the study of the methods and principles used to distinguish correct from incorrect reasoning.

Philosophy is derived from two greek words “philos” meaning loving and “sophia” meaning wisdom. Thus, philosophy is the love of wisdom. A science of the ultimate awareness of things with reference to their causes and effects. It makes man know more about himself and the rest of the world.

Now, what are the importance of logic to the Philosophers? Philosophy is an academic discipline in which the evaluation and advancement of arguments are important tasks for Philosophers.

- The study of logic helps Philosophers to put up good arguments.
- The study of logic enables the Philosophers to be able to evaluate other people’s arguments and pinpoint holes in them.

Few people in society today spend much time studying either philosophy or logic. This is unfortunate because so much relies on both: Philosophy is a fundamental component of all areas of human inquiry, while logic is the basis that underpins philosophy. Understanding the relation between logic and philosophy will help you grasp the

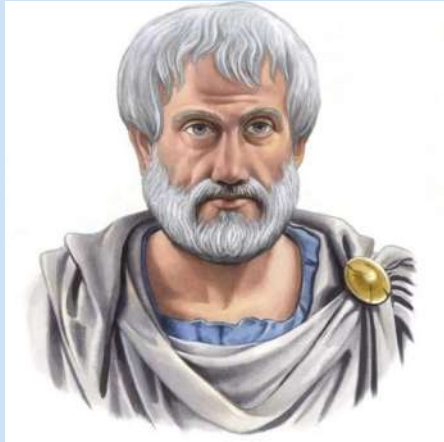
importance of each Philosophy has something to say when it comes to science, art, and even religion—where philosophy provides some useful concepts on objectivity versus subjectivity—politics, and medicine. Logic is the science of how to evaluate arguments and reasoning. Critical thinking is a process of evaluation that uses logic to separate truth from falsehood, and reasonable from unreasonable beliefs. If you want to better evaluate the various claims, ideas, and arguments you encounter, you need a better understanding of basic logic and the process of critical thinking. Logic is not a matter of opinion: When it comes to evaluating arguments, there are specific principles and criteria that you should use. If you use those principles and criteria, then you are using logic; if you aren't, then you are not justified in claiming to use logic or be logical. This is important because sometimes people don't realize that what sounds reasonable isn't necessarily logical. This reasoning process—using principals of logic in your reasoning, thinking, and arguments—is critical to the practice of philosophy.

Importance of logic in our daily life? Logic is important because it influences every decision we make in our lives. Logical thinking allows us to learn and make decisions that will affect our lifestyle. If no one thought logically, we would all be running around like chickens with our heads cut off, and nothing would make any sense.

The Logic of Philosophy Rick Lewis writing in "Philosophy Now" explains why logic and philosophy are so intimately intertwined: "Just as philosophy ... underlies all other branches of human enquiry, so logic is the most fundamental branch of philosophy. Philosophy is based on reasoning, and logic is the study of what makes a sound argument, and also of the kind of mistakes we can make in reasoning. So study logic and you will become a better philosopher and a clearer thinker generally."

Logic is a way of thinking clearly and basing your reasoning on objective facts that you use in practicing philosophy. Deductive logic, in which a conclusion follows from a set of premises, is distinguished from inductive logic, which studies the way in which premises may support a conclusion without entailing it.... Aristotle is generally regarded as the first great Earth logician, and Aristotelian logic dominated the subject on your planet until the

19th century.” Aristotle is, indeed, the world's first great logician, but the famous thinker is remembered today primarily as a great Greek philosopher.



Aristotle used logic to underpin his philosophy in developing the method of deductive reasoning and then applied those two concepts to science, metaphysics, ethics, and politics. Go back far enough, and it's clear that you can't separate philosophy and logic; you can't have one without the other. Philosophy is based on the idea that you need to think clearly to grapple with the major (and minor) questions of the universe; logic is the way to accomplish that Herculean task. The logic is used to explain miracles of everyday life, thinking logically helps man to question the functioning of everything around us, the logic used to argue and is somehow a thought- an idea that influences us for an action we do in our daily lives. Thinking properly about what is and what happens in reality, to act in a reasonable manner at all times of our lives. This means that in our thinking and reality must be a consistency so that we can perform our daily activities in a thoughtful way and rope. The logic helps me to think coherently and to differentiate between truth and validity. As the mathematical are always valid, there is no possibility that might contradict, as $2 + 2$ equals 4 cannot be five. The logic also helps me to speak properly to communicate with others.

Debosmita Karmakar

REFERENCES

Introduction To Logic - Irving M. Copi, Carl Cohen, Victor Rodyc

<https://www.mvorganizing.org/what-is-the-importance-of-logic-in-our-daily-life/>

<https://www.mvorganizing.org/what-is-the-importance-of-logic-in-our-dailylife/>

THE FRAGRANCE OF LOVE

“Where there is love there is life.”

“LOVE”, Apparently LOVE is a four digitise small word but it’s inner world is too comprehensive like a boundless ocean.

- Mahatma Gandhi.



LOVE IS A GOD GIFTED POWER IN OUR LIFE :-

In The Vedanta Philosophy *SANKARA* said (*THE MONISM OF SANKARA*) :

*“শ্লোকার্ধেন প্রবক্ষ্যামি যদুক্তং গ্রন্থকোটিভিঃ
ব্রহ্ম সত্যং জগন্মিথ্যা জীবো ব্রহ্মৈব নাপরঃ”।।*

THE “*Svetasvatara*” clearly states that the origin (prakrti) of the world lies in the magical power (maya) of God.

“মায়াম তু প্রাকৃতিম বিদ্যাভ , মায়িনাম তু মহেশারাম”

- Vide Brhad, and Sankara thereon.

Maya as a power of God is indistinguishable from Him, just as a burning power of fire is from the fire itself. It is by this that God, the great magician, conjures up the word show with all it’s wonderful object. In this point, in our world, if all are God then LOVE is greatest gift of the God, which is made us ourselves most successful person in our world, like “जुबां पे जो मोह-माया, नमक लगाये रे”!

Life without love is like a tree without blossoms or fruit.” – Khalil Gibran.

LOVE IS A DIVINE POWER :-

“The Love Rites of Kali and Shiva”, - Alex Grey

Divine love holds an enormous power of attraction. It’s also a balancing force that brings harmony inside us and the other people around us, with Nature, and with God SOURCE ENERGY. Divine love seeks no object to express itself.

LOVE IS A COSMETIC POWER :-

Love is the highest refinement of light because all life owes it’s existence to the sun. Our planet is at just the proper distance from a star to not be scorched and not be frozen, perfect for the emergence of self-replicating DNA. Every phase of cosmic evolution has been a succession of miracles. And Love is a miracle.

The Magical four letters of the word “**LOVE**” is standing on –

Listen (to your soul), **Observe** (to your partner's expressing emotions, languages of their eyes, feel the perfume of their random flying hair) , **Value** (give importance of your partner) , **Embrace** (to their existence).

In one word “*Love is the beauty of the soul.*” – *Augustine.*

In ordinary conversations, we often say things like the followings ,I love doing Philosophy (subjects) /dogs (animals) / my Mother or Father / Friend / Flowers etc. Which is meant by ‘love’ differs from case to case. Perhaps it can be a “Mother/ Father – Daughter/Son (Unconditional love) ” , “ two friends”/ “ Brother – Sister”, “ Teacher – Students”, “Animal – Human being relationship” etc. It’s not only a relationship between two opposite sexes. Love is a innocent, selfless and rhythmic interrelation or a sweet bonding between two soul,LOVE is a positive energy between two soul, A range of strong understanding, positive and selfless care, kindness, loyalty and mental support, from the most sublime virtue or good habit, the deepest interpersonal affection, to the simplest pleasure.

***In Philosophical views** ,About personal love, philosophers from the ancient Greeks on have traditionally distinguished three notions that can properly be call “LOVE” :-*

- 1. Eros: romantic, passionate love.**
- 2. Philia: intimate, authentic friendship.**
- 3. Ludus: playful, flirtatious love.**
- 4. Storge: unconditional, familial love.**
- 5. Philautia: self-love.**
- 6. Pragma: committed, companionate love.**
- 7. Agápe: empathetic, universal love.**
- 8. Mania : obsessive love.**

***In Psychological views**, Psychologist says about LOVE:-*

- 1. Infatuation - (Passion)**
- 2. Liking - (Intimacy)**
- 3. Empty Love - (Commitment)**
- 4. Fatuous Love - (Commitment + Passion)**
- 5. Romantic Love - (Passion + Intimacy)**

6. Companionate Love - (Intimacy + Commitment)

7. Consummate Love - (Passion + Intimacy + Commitment)

In Mathematically views the equation is =

$$128\sqrt{e980}$$

$$=9x - 7i > 3(3x - 7u)$$

$$= I x^2 - |x|y + y^2 < 1 \text{ you . } [I \text{ LOVE YOU}]$$

In providing an account of love, philosophical analyses must be careful to distinguish love from other positive attitudes we take towards persons, such as liking. Intuitively, love differs from such attitudes as liking in terms of its “depth,” and the problem is to elucidate the kind of “depth” we intuitively find love to have. Some analyses do this in part by providing thin conceptions of what liking amounts to. Thus, *Singer (1991) and Brown (1987)* understand liking to be a matter of desiring, an attitude that at best involves its object having only instrumental (and not intrinsic) value. Yet this seems inadequate: surely there are attitudes towards persons intermediate between having a desire with a person as its object and loving the person.

According to Plato ‘Symposium’, “Love is a desire for beauty – a value that transcends the particularities of the physical body.”

△ *Plato said about soulmate :-*Plato’s idea about soulmates is “[Each] one longed for its other half, and so they would throw their arms about each other, weaving themselves together, wanting to grow together.” The idea of romantic love initially stems from the Platonic tradition that love is a desire for beauty-a value that transcends the particularities of the physical body. For Plato, the love of beauty culminates in the love of philosophy, the subject that pursues the highest capacity of thinking.

△ *Plato said about platonic girlfriend :-*

Platonic describes a relationship that is purely spiritual and not physical. If a guy and a girl hang out all the time but aren't boyfriend and girlfriend, they'd describe their friendship as platonic. ... Platonic love and platonic friendships are marked by the absence of physical or sexual desire.

Δ On other hand Plato said that 'love is a grave mental disease'

In this point , Why love is a mental illness?

Dr. Davis explains, "Love is a paradoxical disease. About mental health, Sciences gives attention, they think chemical storm that romantic love is main source of our brain. When people fall in love causes changes in the brain scans show that are strikingly similar to serious health problems like drug addiction and obsessive-compulsive disorder. When you get sick, say with a cold, you fight through it and come through the other side with a stronger immune system. Love is a disease that you have to be willing to develop, in order to experience the greatness of the other side." It gives you a warm feel which anybody can't gives you. Being deeply loved by someone gives you strength, while loving someone deeply gives you courage." "We are most alive when we are in love".

Δ Eryximachus' medical training shows that Love is expressed in the bodily responses of plants and animals. He agrees with Pausanias that it is right to gratify good people and wrong to gratify bad people. In practicing Love, whether by means of music or medicine, one is promoting order, and may thus improve people.

Δ Aristotle viewed about love and its prerequisite of self-love in quite a different fashion. His focus was what is best for the other not simply what is best for ourselves only; the community over the individual. Aristotle's self-lover was considered noble because he thought of himself first in order to love others properly.

Δ Socrates states that, "Love is the consciousness of a need for a good not yet acquired or possessed. "In other words we want what we do not have, and at times cannot have. Love for Socrates is a superficial occurrence and only based on the things in life that seem to be pleasing to the eye.

△ **About LOVE Simone de Beauvoir said** *“The reciprocal recognition of two freedoms”* Love is between authentic and inauthentic love. For her, loving in authentically is an existential threat. When we believe that love will complete us, or when we lose ourselves in our beloved, we erase ourselves as independent beings. This is what de Beauvoir called loving in bad faith. In her society, men were encouraged much more than women to have interests and ambitions outside of their relationships, with the result that women were especially vulnerable to the dangers of inauthentic love. Authentic love, involves partnerships in which both parties recognize each others’ independence, and pursue aims and interests outside of their relationship.

△ **Pausanias said about LOVE**, loving is in itself neither a good nor a bad activity. If it is done properly, it is good, and if not, it is bad. Common Love, according to Pausanias, is bad because its attraction is indiscriminating, directed toward bodies rather than toward minds.

△ **About love Janos Arany said** *In dreams and in love there are no impossibilities.”* Love is like a Sunshine for our fade life. Human being are fallen in love when they feel alone, they want someone in their life who brings a golden glow to it’s beholder’s face. And a warm feeling on their pale body.

△ **A effect of a Toxic Relationship :-**

A very lovely relationship that are supposed to build us up can turn to be a toxic bonding without your notice it breaks us physically, mentally and emotionally. This called “Silent killer”. According to William Blake’s poetry “The Sick Rose” is the full of symbol of a toxic relationship which destroys the rose entirely. Where the rose symbolizes the destruction of innocence by experience and perfect love by her secret love and a worm flying destroy her love. And she become “sick” , her heart is bleeding but everybody think that, this reddish colourful glory is the effect of her “Happiest Crimson Joy”.

1. **Toxic relationships consume your energy, you can’t breath properly. Always you are fighting with your own entity.**

2. **Toxic relationship You might feel as if you are walking on eggshells every time you are with a toxic person. Honestly, it's not fun to be in a toxic relationship because your energy is being drained rather than refueled.**

Δ **“LOVE” is a “PAIN”** :- The moment you say “I love you too” with all of your heart and soul, you have to be willing to take risks, you already go to against of your family. You're essentially giving away a piece of yourself. You can't take it back. All of your expectations become unfulfilled, you become disappointed, your partner ignore you mentally, who was your whole world, and You see that your world is breaking everyday in front of your eyes. You want to forget your partner, But you can't. In this point poet said:

“বেদনার স্মৃতিমমো রেখেছো মালার ডোরে,

যতো ভাবি ভুলে যাবো মনো মানে না”...।।

Δ **The most happiest love is “Self Love”** :- In this hypocritical world we have to be “A Self Lover”. Because all are ready to break you every second, So you make yourself a fire to use your loneliness. Never allow yourself to be the victim of your own circumstances. Just fight and raise up your face to the sunlight like a sunflower, And don't be afraid to lose your partner/ friends/relative because if a person truly loves you, they aren't going anywhere. Stay alone it's not meant you are lonely, it's a sign of your freedom of life.

“Try not to become a person of **SUCCESSFUL.**

But rather try to become a person of **VALUE.”**

Soumili Das

REFERENCES

Philosophy of Love - Irving Singer.

Theory of Love - Sankar Sarkar.

Conditions of Love - John Armstrong.

একলা এক নারী

আমি একলা এক নারী

আমি হেঁটেছি অপরিচিত রাস্তায়

আমি থমকেছি প্রতি পথে.....

লঙ্কিত হয়েছি ঝগে ঝগে...

আমি একলা এক নারী

দৌড়াতে চেয়েছি রুদ্ধশ্বাসে

হয়তো আমি কেঁদেছি

তবু শক্ত হয়েছি লড়তে শিখেছি

ভয় পাবনা বলে....।।

আচ্ছা..আমিওতো স্বপ্ন দেখি

আমিতো ভালোবাসতেও জানি

তবুও কী দৃষ্টি, চরিত্র শুধুমাত্র আমাদেরই হয়?

বোধহয় নারী বলে তাই....

নারী বলে তাই, একলা রাতে অসহায় আজ

নারী বলে তাই আওয়াজ তোলা বারণ

শিক্ষিত, মার্জিত সবই কী এর কারণ?

আজও থমকেছি প্রতি পথে

লঙ্কিত হয়েছি ঝগে ঝগে....।।

নারী বলে তাই

মেনেছি সব বারণ

নারী বলে তাই

দেখতে হবে না কারন,

এতো জটিল আমার ধরন

যে মাঝে মাঝে রানী আমি, পরি আমি

তবুওতো তোমরা বলেছো ডাইনি...

এতই যদি অপবিত্র, এতই খারাপ যদি হই

তবে আমার অভাব টুকু কেনো মেনে নাওনি?

বদলে যাচ্ছে পদবী আটকে রেখেছি আশা

১৮ বছর হয়ে গেলে, "যুবতী নিজেকে সংযত করো"

বলছে সারা বিশ্ব...

বৃদ্ধ বয়সে কাঁদছে আমার বাবা

কারণ আমি আজ নিস্ব...!

এ কেমন বিচার তোমাদের, এ কেমন তর বিশ্ব,

আমি নারী বলেই কী,এমন আঘাত তোমরা দিচ্ছে...?

এখনও থমকেছি কতো পথে

লঙ্কিত হয়েছি ঝুগে ঝুগে....।।

এখনও করছিনা প্রতিবাদ

কারণ আমি একলা এক নারী...

তবে দিনের শেষে কিঞ্চিৎ, সম্মান টুকু দামি....

তবে দিনের শেষে কিঞ্চিৎ, সম্মান টুকু দামি.....।।

Shaswata Chatterjee

প্রতিবাদী সমাজ

সবাই বলে, এই সমাজ নাকি প্রতিবাদী
 তবু প্রতিবাদের বীজ কই?
 কতো মানুষ মরছে দেখো, কতো চোখের জল
 কিন্তু আমরা পড়েচলেছি গল্পের বই॥

শুনেছি শহর আমাদের উন্নত
 ট্রেন, ট্রাম, বাসে চড়ে
 ঠেলা গাড়ি গুলো বৃদ্ধ এখন
 গেছে ধোঁয়ার টানে মোড়ে ॥

একলা আমি প্রতিবাদ করে ক্লান্ত বড়ো আজ
 তবু কবিতায় আমি জেগে থাকবো করব আমার কাজ
 প্রচুর অর্থ দেশ জুড়ে, টাকাই করছে রাজ
 ক্ষুধার্ত ছেলে খাবার পেলে, ফুটপাথকে ভাবে তাজ ॥

অনুভূতি আর দরদে
 ভোরে গেছে মানুষের মন
 কিন্তু বৃদ্ধাশ্রমে মা-বাবারা আজও অপেক্ষায়
 ভাবছে হয়তো আসতে পারে, একটা টেলিফোন ॥

ধিক্কার এই সমাজ কে, বন্ধ করো নাটক
 প্রতিবাদ করলে জানি, মৃত কবিতার পাঠক
 যুদ্ধ জাহাজ নিখোঁজ আজ, দিয়েছে দূর সমুদ্রে পাড়ি
 পার্লামেন্ট যেনো মিউজিকাল চেয়ার
 সেখানে বসা নিয়ে মারা মারি ॥

সবাই বলে, এই সমাজ নাকি প্রতিবাদী
 তবু সবাই প্রতিবাদ করছে কই?
 শোনার ফসল ফলায় যারা
 তাদের বাড়িতে কেনো জুঠছে শুধু থই?

সবাই যদি চাকরি পেতো
 এত বেকার কেনো তবে?
 হাজার হাজার ছাত্র আজ মৃত
 পটাসিয়াম সায়ানাইড অনুভবে
 ফিরিয়ে আনতে পারবে কি সেই চুরি হওয়া নোবেল?
 যেটা চুরি হয়েছিল শান্তিনিকেতনে
 বেশ কয়েক বছর আগে
 আমার কবিতা বোধহয় একটু হলেও
 এই সমাজ কে নিয়ে ভাবে ॥

তোমরা বলো কদর করো এই সমাজের
 তোমরা বলো এই সমাজ নাকি পাল্টে গেছে
 তবু আমি ব্যর্থ,এই সমাজের কদর করতে
 কারণ, সমাজ কি সত্যি তেমন
 যেমন পড়েছিলাম রবি ঠাকুরের বই তে ?

আমার তো তা মনে হয় না
 কারণ কবিতায় যদি সত্যি লেখো
 তবে তুমি নির্বাসিত
 ভুল ধরতে আসবে তখন তোমার কবিতা নিয়ে
 তুমি তখন একাই থাকবে, বোবা চার দেওয়ালের কোণে ॥

আমি বলছি না বদলাতে সমাজ
 বলছি না কাউকে লড়তে
 কারণ লড়লেই বিপদ বড়ো
 মৃতের হিসাব করতে ॥

Shaswata Chatterjee

বেদান্ত ভাবনায় স্বামী বিবেকানন্দ

বিগত শতাব্দীতে ভারতের ভাগ্যাকাশে স্বামী বিবেকানন্দের যে আবির্ভাব তা প্রকৃতির আকাশে সূর্যের আবির্ভাবের সঙ্গে তুলনীয়। তাঁর বিভিন্ন চিন্তার মধ্যে দার্শনিক চিন্তা অত্যন্ত অভিনব ও মৌলিক। ভারতীয় দার্শনিক ভাবনার দ্বারা এটি বিশেষভাবে প্রভাবিত ও পরিপুষ্ট হয়েছে। বিশেষ করে আচার্য শঙ্কর প্রচারিত অদ্বৈত বেদান্ত ভাবনায় স্বামী বিবেকানন্দের চিন্তা সমৃদ্ধ হয়েছে। নিম্নে তাঁর বেদান্ত সংক্রান্ত বিভিন্ন ধারণা আলোচিত হল-

বিবেকানন্দের দর্শনের উপজীব্য অদ্বৈতবাদ : স্বামীজীর দর্শন চিন্তায় "প্রতিটি জীবের মধ্যে এক আত্মা" এই তত্ত্বটি নিহিত। জীব দেহকে কেন্দ্র করে আত্মার অবস্থান। এই আত্মা শব্দটি যখন পরম শব্দের সঙ্গে যুক্ত হয় তখন তিনি 'পরমাত্মা'। জীব যখন আত্মার অস্তিত্ব সম্বন্ধে নিঃসন্দেহ হয় এবং সকল জীবের মধ্যেই আত্মার অস্তিত্ব অনুভব করে তখনই তাঁর আত্মজ্ঞান লাভ হয়। এই তত্ত্বই হল "অদ্বৈত তত্ত্ব"। বিবেকানন্দের মতে আমরা কখনো দুই নই, সবসময়ই এক ও অভিন্ন। জীব ও ব্রহ্ম কখনো দ্বৈতভাবে থাকতে পারে না। আসলে তিনি মনেপ্রাণে বিশ্বাস করতেন অদ্বৈতবাদী শঙ্করাচার্যের ভাবাদর্শবাদকে।

স্বামী বিবেকানন্দের কর্মযোগ-এর উপর দর্শন ভাবনা: বিবেকানন্দ আমেরিকা ও ইংল্যান্ডের বিভিন্ন স্থানে ভারতীয় দর্শন, ধর্ম ও সংস্কৃতি প্রচার করার কাজে ব্রতী হন। 1895 খ্রিস্টাব্দের ডিসেম্বর মাসে তিনি আমেরিকার হার্ভার্ড বিশ্ববিদ্যালয়ে যে তিনটি বিষয়ের উপর বক্তৃতা দেন তাদের মধ্যে উল্লেখযোগ্য হলো -কর্মযোগ। এটি মূলত স্বামীজীর বেদান্ত ধারণার উপর রচিত। এই কর্মযোগ এর উপর প্রথমে ইংরেজিতে ও পরে বাংলা ভাষায় তার "কর্মযোগ" নামক গ্রন্থ প্রকাশিত হয়। এই গ্রন্থে ৪ টি অধ্যায় রয়েছে। এগুলো সম্পর্কে সংক্ষেপে আলোচনা করা হলো।

"কর্মযোগ" গ্রন্থের প্রথম অধ্যায়টি হল 'চরিত্রের উপর কর্মের প্রভাব'। বিবেকানন্দের মতে, সুখ-দুঃখ দুই-ই সমানভাবে মানুষের চরিত্র গঠনের উপাদান হিসেবে কাজ করে। তাঁর মতে মানুষের জীবনে ভাল ও মন্দ উভয়েরই সমান অংশ থাকে, মহাপুরুষদের জীবনচরিত্র আলোচনা করলে দেখা যায় যে, অধিকাংশ ক্ষেত্রে তাঁরা সুখ অপেক্ষা দুঃখ থেকে বেশি শিক্ষা নিয়েছেন। তাঁর মতে প্রাচুর্য অপেক্ষা দারিদ্র যেমন অধিক শিক্ষা প্রদান করে, তেমনি প্রশংসা অপেক্ষা নিন্দারূপ আঘাত মানুষের অন্তরের অগ্নি প্রজ্বলিত করতে অধিক সাহায্য করে।

"কর্মযোগ" গ্রন্থের দ্বিতীয় অধ্যায়ে বিবেকানন্দ বলেছেন, "প্রত্যেকেই নিজ নিজ কর্মক্ষেত্রে বড়"। বিবেকানন্দের মতে, আমাদের সর্বপ্রথম কর্তব্য হলো নিজের প্রতি ঘৃণা না করা। উন্নতি করতে হলে প্রথমে নিজের উপর এবং তারপর ঈশ্বরের উপর বিশ্বাস করতে হবে। তাঁর মতে, আমাদের কাজ করতে

হবে, সংগ্রাম করতে হবে। সমস্ত রকমের আলস্য ত্যাগ করে, মানসিক ও শারীরিক অসং আচরণ প্রতিরোধে সক্ষম হলে আমাদের শান্তি আসবে। তিনি বলেছেন আমাদের প্রত্যেকেরই কর্তব্য অন্যকে অনুসরণ না করে নিজ নিজ আদর্শে জীবন গড়ে তোলা। তাঁর মতে, অন্যের আদর্শকে জীবনে বাস্তবায়িত করার চেয়ে নিজের জীবনে উন্নতি লাভ করা অনেকটা নিশ্চিত উপায়।

বিবেকানন্দের "কর্মযোগ" গ্রন্থের তৃতীয় অধ্যায়ে "কর্মরহস্য" সম্পর্কে আলোচনা করা হয়েছে। তাঁর মতে, অভাব যত অধিক এবং সাহায্য যত সুদূরপ্রসারী হয় উপকারও তত মহত্তর হয়। একমাত্র অধ্যাত্মজ্ঞানই আমাদের সমুদয় দুঃখ চিরকালের জন্য দূর করতে পারে। বিবেকানন্দের মতে কেবল শারীরিক সাহায্য দ্বারা জগতের দুঃখ দূর করা যায় না। যতদিন না মানুষের প্রকৃতির পরিবর্তন হচ্ছে ততদিন শারীরিক অভাব গুলি সর্বদাই আসবে এবং দুঃখ অনুভূত হবে। জগতের এই দুঃখ-সমস্যার একমাত্র সমাধান মানবজাতিকে শুদ্ধ ও পবিত্র করা। আমরা জগতে যা কিছু দুঃখ কষ্ট ও অশুভ দেখতে পাই সবই অজ্ঞান বা অবিদ্যা থেকে প্রসূত। মানুষ জ্ঞানালোকে আলোকিত হলে জগত থেকে দুঃখের বিনাশ হবে তার আগে নয়।

বিবেকানন্দের "কর্মযোগ" গ্রন্থের চতুর্থ অধ্যায় টি হল –“কর্তব্য কি?”। বিবেকানন্দের মতে, ব্যক্তিনিরপেক্ষভাবে কর্তব্যের সংজ্ঞা দেয়া সম্ভব নয়। যেসকল কার্য আমাদের ঈশ্বরের দিকে নিয়ে যায় সেগুলি সংকার্য এবং যে সকল কার্য আমাদের নিম্ন দিকে নিয়ে যায় সেগুলি অসংকার্য। অধ্যাত্মভাবের দিক থেকে দেখলে আমরা দেখতে পাব কতকগুলি কার্য আমাদের উন্নত ও মহান করে আবার কতকগুলি কার্য আমাদের অবনত ও পশু ভাবাপন্ন করে তোলে। কিন্তু সর্বাবস্থায় সর্ববিধ ব্যক্তির পক্ষে কোন্ কার্যের দ্বারা কিরূপ ভাব আসবে তা ঠিক করে বলা সম্ভব না।

কর্মযোগের পঞ্চম অধ্যায়টি হলো "পরোপকারে নিজেরই উপকার"। অপরের প্রতি আমাদের কর্তব্যের অর্থ অপরকে সাহায্য করা, জগতের উপকার করা। সাধারণভাবে আমাদের মনে হয়, আমরা জগতের উপকার করছি, কিন্তু বাস্তবে আমরা নিজেরা নিজেদেরই সাহায্য করছি। কারণ, এই সকল কার্য আমাদের পবিত্র ও সিদ্ধ হতে সাহায্য করে। সুতরাং, আমরা যত কাজ করি তাদের মধ্যে অপরকে সাহায্য করা বা জগতের উপকার হলো শ্রেষ্ঠ কাজ বা সর্বাপেক্ষা ভালো কাজ।

কর্মযোগের ষষ্ঠ অধ্যায়টি হল "অনাসক্তি পূর্ণ আত্মত্যাগ"। কর্মযোগের মতে, কৃতকর্ম ফল প্রসব না করে কখনোই নষ্ট হতে পারে না; প্রকৃতির কোনো শক্তিই তার ফলপ্রসব রোধ করতে পারে না। তাই কোন অসংকর্ম করলে আমরা তার দুঃখ ভোগ করব। সংকর্মের ক্ষেত্রেও একই ঘটনা ঘটবে। সুতরাং কর্ম দ্বারা কখনো পূর্ণতা লাভ করা যায় না। মানুষ মূর্খের মতো মনে করে স্বার্থপর উপায় সে

নিজেকে সুখী করতে পারে। কিন্তু বহুকাল চেষ্ঠার পর অবশেষে বুঝতে পারে, প্রকৃত সুখ স্বার্থপরতার বিনাশে এবং সে নিজে ছাড়া অন্য কেউ তাকে সুখী করতে পারে না।

কর্মযোগের সপ্তম অধ্যায় টি হল “মুক্তি” । মনুষ্যজাতির উচ্চাকাঙ্ক্ষার চরম লক্ষ্য হল মুক্তি। যদি আমরা ইন্দ্রিয় ও মনের দ্বারা সীমাবদ্ধ এই ক্ষুদ্র জগত ত্যাগ করতে পারি তবে আমরা এখনই মুক্তি লাভ করতে সক্ষম হব। কিন্তু এই জগতের প্রতি আসক্তি ত্যাগ করা সহজ ব্যাপার নয়। খুব কম লোকই এই আসক্তি ত্যাগ করতে পারে। বিবেকানন্দের মতে আসক্তি ত্যাগের দুটি উপায় আছে। একটি কে বলে নিবৃত্তিমার্গ -এই মার্গে এটি নয় এটি নয়(নেতি নেতি) করে সব ত্যাগ করতে হয়। অন্যটি হলো প্রবৃত্তিমার্গ-এই মার্গে ইতি ইতি করে সব বস্তু গ্রহণ করার পর ত্যাগ করতে হয়। নিবৃত্তিমার্গ মহাপুরুষরা বেছে নেন এবং সাধারণ মানুষ প্রবৃত্তি মার্গকে মুক্তির পথ হিসেবে বেছে নেয়।

কর্মযোগ এর অষ্টম অধ্যায়টি হল "কর্মযোগের আদর্শ"। বিবেকানন্দের মতে, কর্মযোগ নিঃস্বার্থপরতা ও সংকর্ম দ্বারা মুক্তিলাভ করবার একটি ধর্ম ও নীতিপ্রণালী। কর্মযোগীর কোনপ্রকার ধর্ম মতে বিশ্বাস করবার আবশ্যিকতা নেই। তিনি ঈশ্বরে বিশ্বাস নাও করতে পারেন। তার বিশেষ উদ্দেশ্য নিঃস্বার্থপরতা লাভ করা এবং তাকে নিজের চেষ্ঠাতেই তা লাভ করতে হবে।

সর্বাযব বেদান্ত : স্বামী বিবেকানন্দ তাঁর এক বক্তৃতায় বলেছেন,"দূরে-অতি দূরে ,লিপিবদ্ধ ইতিহাস, এমনকি ঐতিহ্যের ক্ষীণ রশ্মিজাল পর্যন্ত যেখানে প্রবেশ করিতে অসমর্থ -অনন্তকাল স্থিরভাবে সেই আলোক জ্বলিতেছে, বহিঃ প্রকৃতির লীলাবৈচিত্রে কখন কিছুটা ক্ষীণ , কখন অতি উজ্জ্বল কিন্তু চিরকাল অনির্বাণ ও স্থির থাকিয়া শুধু সমগ্র ভারতে নয়,সমগ্র ভাবরাজ্যে উহার পবিত্র রশ্মি, অননুভূত শান্ত অথচ সর্বশক্তিমান পবিত্র রশ্মি বিকিরণ করিতেছে; উষাকালীন শিশিরসম্পাতের ন্যায় অশ্রুত ও অলক্ষ্যভাবে পড়িয়া অতি সুন্দর গোলাপ-কলিকে প্রস্ফুটিত করিতেছে-ইহাই উপনিষদের ভাবরাশি, ইহাই বেদান্তদর্শন "। তবে তিনি এও বলেছেন এই শাস্ত্র ভারতে প্রথম কবে আবির্ভূত হয়েছিল তা কেউ জানে না। অনুমান-বলে এই তত্ত্ব আবিষ্কারের চেষ্ঠা সম্পূর্ণ ব্যর্থ হয়েছে।

উপসংহার: স্বামীজি চেয়েছিলেন প্রতিটি মানুষ এই বেদান্ত চেতনা লাভ করুক। কিন্তু তৎকালীন সমাজের মানুষ অন্ধের মত অবিদ্যা ও কুসংস্কারকে অনুসরণ করেছিল । তাই তিনি অবিদ্যার মধ্যে থেকে নিয়ে এলেন পরাবিদ্যা আলোর দিশারী যা মানুষকে অসৎ থেকে সং-এ, অন্ধকার থেকে আলোতে ও মৃত্যু থেকে অমৃত্যুতে নিয়ে যেতে সক্ষম হয়েছিল-

॥অসতো মা সঙ্গময়

তমসো মা জ্যোতির্গময়

मृत्योर्मा अमृतं गमय"॥

Prakriti Mandal

तथ्यसूत्रः

"अद्वैतवादी स्वामी विवेकानन्द" - डः शिखा कुल्लु।

"दर्शन" - अध्यापक सुजित कुमार मन्डल एवं अध्यापक मृगाल कान्ति सरकार ।

"भारते विवेकानन्द"- स्वामीजिर वाणी ओ रचना ।

ART WORKS



“The Warmest Winter” by Nelson Heartly



“Solace” by Nelson Heartly



“Old Town Road” by Pragma Choudhury

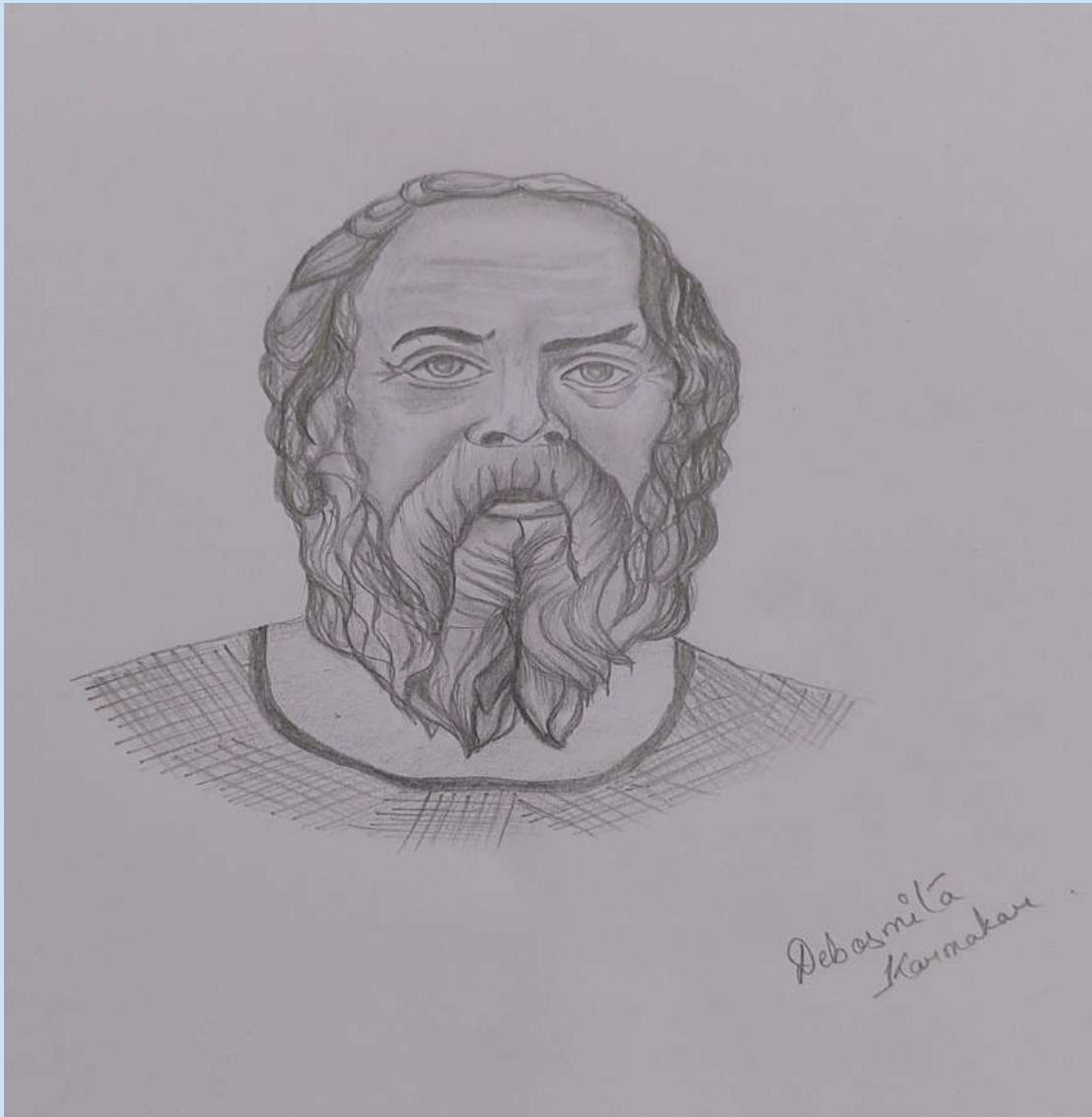


“Law and Order” by Pragya Choudhury

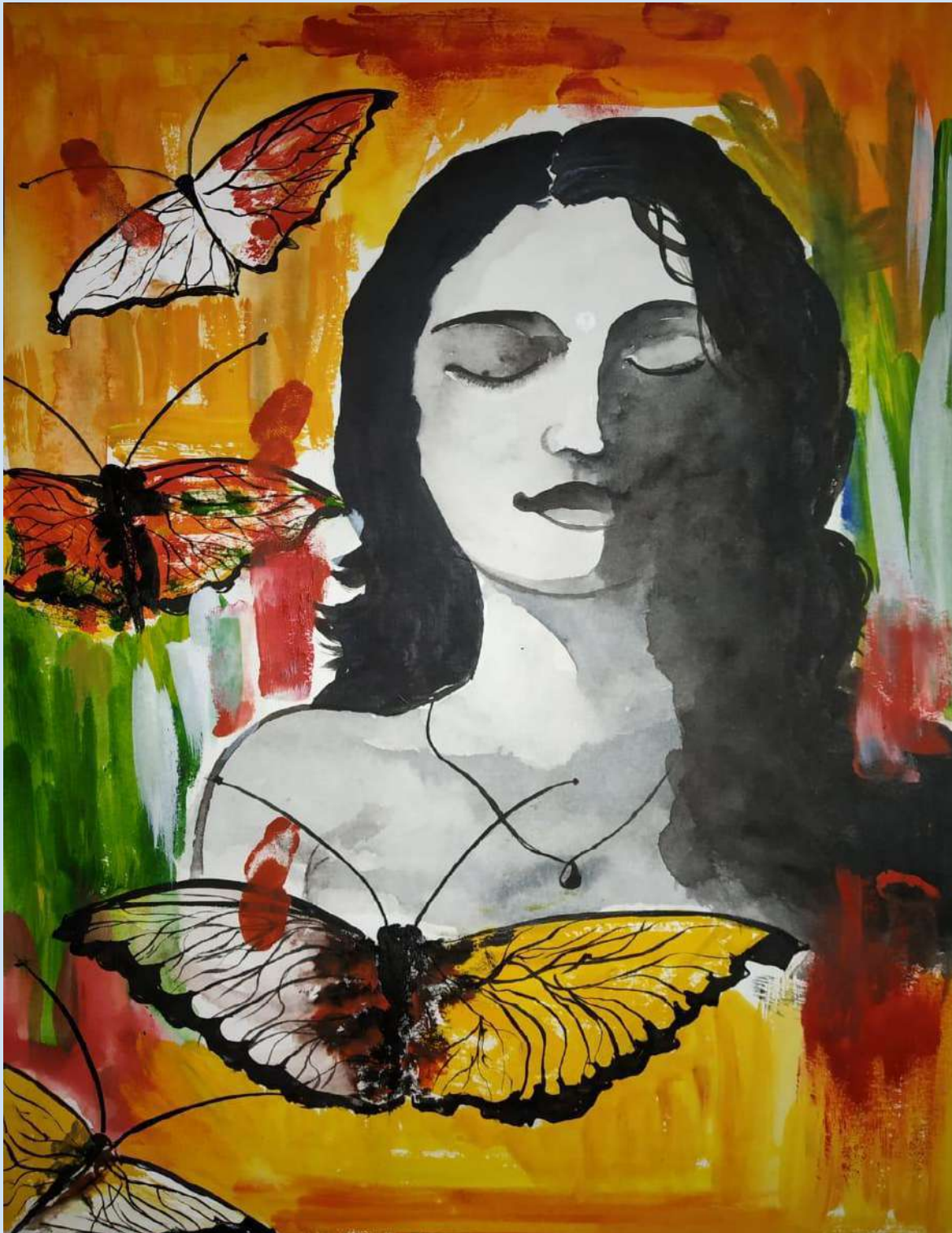


"BODY OF FIRE" and "SOUL OF ICE"

“Body of Fire and Soul of Ice” by Soumili Das



“The Founder of Philosophy” by Debosmita Karmakar



“Still Colourless” by Dalia Singh



“The Night Wind” by Sristi Chakraborty



“পূজারিনী” by Anirban Debnath



“The Spirituality of Peace of Mind” by Sayanti Roy

CONTRIBUTORS

Editorial Team : Aadrita Bhowmik, Vikram Kumar, Pragya Choudhury, Debosmita Karmakar, Dalia Singh, Soumili Das, Arshiya Singha, Payala Aishwarya and Satavisa Ghosh.

Graphics and Design : Vikram Kumar and Aadrita Bhowmik.

Content Submission : Arshiya Singha, Satavisa Ghosh, Aadrita Bhowmik, Payala Aishwarya, Nelson Heartly, Sanindhya Chakravarty, Pragya Choudhury, Debosmita Karmakar, Soumili Das, Shaswata Chatterjee, Prakriti Mandal, Dalia Singh, Sristi Chakraborty, Anirban Debnath, Sayanti Roy.

Faculty Advisors : Dr. Varbi Roy, Smt. Jharna Bhattacharyya, Dr. Mousumi Bhattacharyya.