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ISSUE  
\(current\\_article.php\)](#)[ARCHIVES  
\(archives.php\)](#)[CONFERENCE  
\(conference.php\)](#)[FOR  
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\(forauthor.php\)](#)[CONTACT  
\(contact.php\)](#)

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## Ascetics and Revolutionaries: The "Political Sannyasi" in Indian Nationalistic Discourse

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### **Abstract**

Aurobindo Ghose, identified as a revolutionary, a contemplative, and a Yogin; synthesized the spheres of political nationalism and Indian spirituality. The proposition delineated in this essay sets down as a stipulation, an assumption for an assessment of Aurobindo's notions and discloses the implications of those principles for both political and religious functions. This inquiry would focus upon that phase of his life in which importance for both extremist political action and spirituality were held at the same time. Some of his writings and speeches, for instance, the well-known nationalist speech, the Uttarpara Speech, illustrate the significance of his ideas of "nation soul" are discussed. This phase covers the years from 1893 until 1910; the time he landed in India after being educated in Britain until he withdrew to experience a complete contemplative life at Pondicherry. The essay concludes by considering instances of aspects, viz. the spiritual religio-politics transfused with the general contrasting notions and values, which in turn provide an explanation for a spiritual nation.

**Keywords:** Ascetic Ideals, Indian Nationalistic Discourse, Political Sannyasi, Hindu Asceticism

### **Introduction**

The ascetic ideal, closely associated with the notions of discipline, devotion and duty, were supposedly drawn from transcendence, but, in actual terms, were immanently political in that they were religious, but also strategic. The religio-ascetic features observed by Aurobindo taken up in this essay depict that the ascetic and nationalistic features were synthesized and with time influenced each other and have become indistinguishable. The marriage of asceticism and

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of Necessity: Reading Augustine with Foucault**  
Jeffrey Morgan

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David Thauberger

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and Eric Gregory**  
James P. O'Sullivan

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Kishore Kumar Reddy Aaravik

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## BODY, DISCIPLINE AND DEVOTION: A KARMAYOGIN'S JOURNEY

KISHORE KUMAR REDDY AREEVIDU  
*Dr. B.R. Ambedkar Open University*

This paper explores the late-nineteenth and early twentieth century formulations of the ascetic subject in the Indian sub-continent, tracing out its transformation from a largely religious character who withdraws from the social world to live in seclusion, into one who actively participates in various socio-cultural issues. Among those responsible for the transmutation of the 'ascetic ideal' were first Bankinchandra Chatterji and later Aurobindo Ghose. With Aurobindo, this idea was undertaken as a conscious technique, and became a part of the Indian nationalist agenda in the nineteenth century. Using Aurobindo's writings, the essay delimits to a particular theme: the synthesis of ascetic principles with Indian nationalism. Though this synthesis was not the only significant strand within Indian nationalistic discourse, Aurobindo, as is evident from his body of work, tried to formulate a grand spiritual-political narrative of the nation in a particular way that often conflicted with received notions of the separation of the spiritual and the public.

In this essay I delineate the characteristics of the ascetic figure in the Indian sub-continent in the late nineteenth and early twentieth centuries. As we shall see, the discourse of nationalism imbued the ascetic figure with not merely its traditional religious connotations of one who withdraws from the social world to live in solitude, but adds to this a political dimension. This essay will focus upon the figure of the ascetic in the formulations of Aurobindo Ghose (1872-1950), a major figure of the Indian national scenario of the time.

Before we examine Aurobindo, let us lay the ground by briefly looking at the ascetic figure as constructed in the Indian subcontinent prior to his involvement in the national movement.

In India, the ascetic is commonly perceived as pursuing a higher ideal, being sacred in 'different kinds of religion'.<sup>1</sup> Asceticism, it can be said, is both actual and ideal, in that it is a way of life characterized by stringent and rigorous notions of celibacy, austerity, self-discipline and humility, which are integral to the 'perception and instinct of the most favourable conditions of higher spirituality' (Nietzsche (1897), 129). The ascetic is supposed to have inhabited the 'wonder that was India',<sup>2</sup> wandering through its wildmesses, physical and temporal. He is traditionally considered casteless, since he has moved beyond the boundaries of caste, having 'formally renounced the social world in order to pursue a *sadhana*, [which is] any spiritual effort or practice leading to the realization of the goal of enlightenment' (Gross (1992), 112).

In the nineteenth century the figure of the Indian ascetic underwent a major transformation. This is not to say that the figure of the ascetic was frozen in time until then; rather, it is to stress that the transmutation of the figure of the ascetic in the nineteenth century was of a momentous nature, so much so that it can be argued that it was completely reconstructed and reconfigured. The British helped construct the concept of modernity in India, advocating educational imperatives and utilitarian ideas as exemplified by scientific advancements like the railways. This construction of modernity was pitted against traditional Indian knowledge systems, which were

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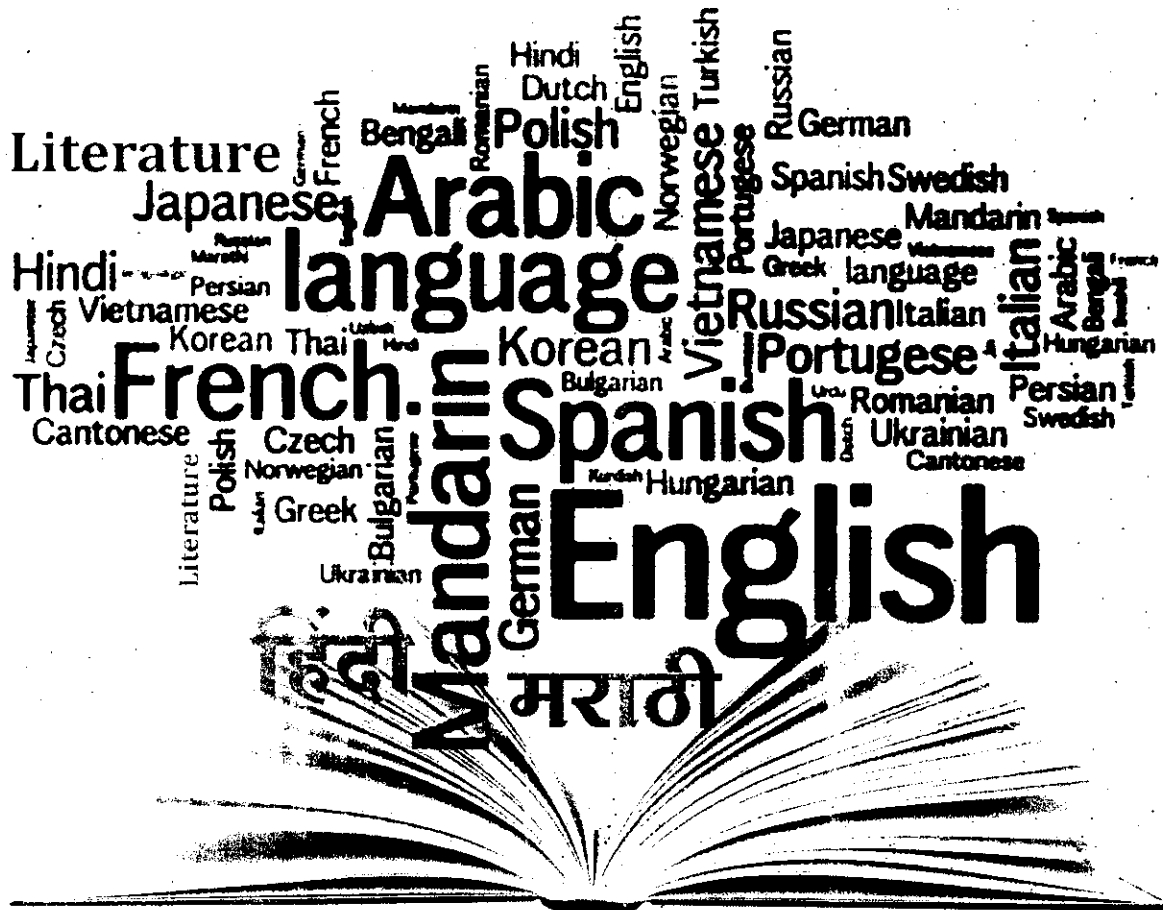
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## Onomatopoeia : Towards an Understanding of Some Observances

Dr. A. Kishore Kumar Reddy

6


This paper is a brief understanding of the nature of onomatopoeia in translation. Onomatopoeia means "the imitation of a sound". It is defined as a formation of a word from a sound associated with what is named. It may further be outlined as an imitation of natural noises by speech sounds. To elucidate this occurrence, the individual must perceive that there is an issue here which is by no means insignificant. It may be noted that there is an unlimited number of noises in nature, however merely thirty-something letters in an alphabet that reflect in any language a closed structure of about sixty (up to a maximum of 100) speech sounds. The aspect of translating onomatopoeias may be remarked is a somewhat neglected subject in translation studies.

Even though some English onomatopoeic forms are akin to Indian language forms or can be assimilated in Indian languages, one should not undervalue the significance of translation as an important agency both for interpreting these words and for retaining them in Indian languages. On certain occasions, their translation may not be grounded on dialogue connections, and may change relying on the circumstances, the category and the pattern of onomatopoeic word that we notice. Their intricacy contrasts with the inadequacy of comparative components in this domain of study and exposes that higher emphasis ought to be deployed to studies of this manner.

This paper proposes to observe various approaches and alternatives that have been in use for translating onomatopoeia in literature, onomatopoeia with no absolute equivalent in the target language and expressive words. In this paper, I concentrate on the notion of Onomatopoeia as it appears in two major arenas of the scholarly scenario, namely Literature and Translation. The choice of Literature and Translation was determined by the decision to further narrow down the scope and focus on one particular theme: the presence of onomatopoeic expressions in some cultures. It is a well-known fact that the Onomatopoeia has a broad presence in languages around the globe – from English to Japanese and other Indian languages– it is used by thousands of individuals on a day-to-day basis to replicate or propose the source of a sound. However, at this juncture, it is important to remember and reconsider that Onomatopoeia is regarded as the fabrication of a word in a particular style from a sound connected with what is named.

Nevertheless, onomatopoeia is a peculiar model for the reason that its classification is confronted by various languages globally. The sound of something is by and large the same wherever the individual is in the world. If the individual drops a glass on the floor in London, Japan or Delhi, for example, it produces the same sound– hitherto the noises employed to delineate it can be substantially contrary in various nations. As an individual tries out a new foreign language he/she might be cheerfully astonished to notice that the strange word is appealingly akin to a word in his/her Mother Tongue. Nonetheless, the proportion of what an individual learns may sound resembling unintelligible talking in the beginning. However, when an observation on something like that of the instinctive sounds and noises that the individual makes or hears is made – certainly it may be remarked that these are identical all over the globe. Yet, the fact is that indeed when the individual sneezes in a foreign country, he/she may require a translator just in so far as a clean handkerchief.

Sr. No.	Name of Author	Title of Paper	Page No.	View/Download
2	Mr. Ithape Vijay Chandrakant	Changes of Land Use, Land Cover Topography Soil Properties of Hanga River Basin in Shrigonda and Parner Tahsil of Ahmadnagar	7 to 10	Download
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Vol. 6 No. 3

January – February 2019

TABLE OF CONTENT

Sr. No.	Name of Author	Title of Paper	Page No.	View/Download
1	Dr. T. S. Thorat	Tensions In Marital Relations: A Study of Purush Hakka Sanrakshan Samittee, Nashik	1 to 13	Download
2	Mrs. Sarika Rajendra Thakar.	Socio-Economic Profile of Livestock Farmers in Kolhapur District with the Special Reference to Karweer Tehsil	14 to 23	Download
3	Dr. Usha Bahubali Patil	Ageing Issues and Problems	24 to 40	Download
4	कु. भारती सोपान तनपुरे	महाराष्ट्रतील सफाई कर्मचाऱ्यांची स्थिती - एक दर्शन	41 to 48	Download
5	Dr. Uttam R. Patil	The Female of The Species: An Inter-Genre and Inter-Gender View	49 to 55	Download
6	Dr. Tushar G. Ghatage	Regional Analysis of Health Care Facilities in Ratnagiri District of Maharashtra	56 to 62	Download
7	Dr. Deepak Manohar Bhosale	Viability Of Competitive Exam Applicants In Kolhapur City	63 to 72	Download
8	डॉ. गौतम हरी आळतेकर	कोंल्हापूर जिल्हातील छ. शाहू महाराजांच्या काळातील दलित कार्यकर्ते	73 to 81	Download
9	डॉ. रशीद नजरुद्दीन तहसिलदार	हिंदी नाट्य-साहित्य में राष्ट्रीय भावना की परंपरा एवं सेठ गोविंददास के नाटक	82 to 88	Download
10	Anita Motiram Malge	Importance Of Indoor Sports In Our Life	89 to 94	Download



Vol. 6 No. 4

March – April 2019





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**DASOHA SUTRAS - UNDERSTANDING OF  
SHARNBASVAPPA'S OBSERVANCES**

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**ABSTRACT:**

This paper examines Sharnbasvappa Appa's "Maha Dasoha Sutras" grounded on the concept, "Service to man, is service to God". The paper observes the fundamental plea made by Appaji for the recognition of God in society. The significance of this plea becomes apparent when his "Sutras" are read in the light of the concepts, viz., *Kayaka*, *Dasoha*, *Prasada*, and *Jangama*. The author highlights the problems faced by the contemporary man. The logic of Appaji's plea, involves asking his readership to cast off their pride and ego while performing deeds – for the sake of a better society. The author wants his readers to recognize not only humankind but the debilitating consequences of existing cultural and social norms that run like a guiding thread through much of his work in the areas of literature, education, and social reform. Drawing on the tantric elements and the *Acharas* illustrated in the work—this paper points to the 'Dasoha Concept' as a fundamental moral thematic in Appaji's work.

It is clear that the roots of present-day notions of 'sarvodaya' and 'absolute revolution' were nurtured in Karnataka, during early 11<sup>th</sup> and 12<sup>th</sup> Century itself by the distinguished reformist and poet -Basaveshwara. His realistic stance and process of founding of "Welfare state" prompted a fresh identity and status for each and every person sustaining in the society, regardless of caste, class, gender and creed. As a result, the foremost aim of *Vachana* movement, elicited by Basava was happiness of each and every one. He asserted this as "welfare of all". Basava, a reformist, appears to have questioned the prevailing social evils of the conventional society and called for a radical change in various aspects.