



SUMMARY OF

# YOJANA

JANUARY 2025

## Indian Knowledge Systems



## TOPIC 1 : HISTORICAL PERSPECTIVES ON INDIAN KNOWLEDGE SYSTEM (IKS)

### Introduction

Indian Knowledge Systems (IKS) symbolize an ancient and continuously evolving tradition, shaping India's intellectual, cultural, and spiritual landscape. Encompassing material and spiritual dimensions, IKS has profoundly influenced global thought. The establishment of the Ministry of Education's IKS division in 2020 marks a renewed focus on documenting and reviving this heritage for contemporary relevance. As the *Ishavasyopanishad* emphasizes, **true knowledge (vidya)** is holistic, balancing spiritual wisdom and material understanding to lead a harmonious life.

### 1. Characteristics of Indian Knowledge Systems

- **Holistic Knowledge:**
  - Balances **spiritual (vidya)** and **material (avidya)** understanding, aiming for liberation from **suffering (vimukti)**.
  - Promotes individual and societal well-being.
- **Continuity and Adaptability:**
  - Passed orally for millennia before being documented in texts like the **Vedas** and **Puranas**.
  - Evolved to meet changing needs while retaining core philosophies.

### 2. Key Components of IKS

- **Vedas:**
  - Rigveda, Yajurveda, Samaveda, and Atharvaveda are the foundation of Indian thought.
  - Cover spiritual, scientific, and practical domains, including rituals, governance, and natural sciences.
- **Upvedas:**
  - **Ayurveda (medicine)**, **Dhanurveda (archery and warfare)**, **Gandharvaveda (performing arts)**, and **Shilpaveda (architecture)**.
- **Upanishads:**
  - Philosophical discourses that explore the nature of reality, consciousness, and liberation.

- Introduce concepts of *paravidya* (**higher knowledge**) and *aparavidya* (**lower, material knowledge**).
- **Puranas:**
  - Narrative texts documenting creation, destruction, and cultural history.
  - Highlight sociological structures, ethical living, and advanced philosophical ideas.
  - Example: *Brahmavaivarta Purana* introduces time relativity, paralleling modern scientific theories.

### 3. Contributions to Diverse Fields

#### a. Philosophy and Ethics

- Indian philosophy integrates materialism and spirituality.
- The *Bhagavad Gita* offers ethical guidance on duty, life, and balance.

#### b. Mathematics and Astronomy

- Contributions from Aryabhatta, Varahamira, Baudhyana, and others in trigonometry, calculus, and time measurement.
- Ancient texts explore celestial movements and geometry.

#### c. Medicine

- Ayurveda: Holistic health science; texts like *Charaka Samhita* and *Sushruta Samhita*.
- Sushruta pioneered surgical techniques, including cataract removal.
- Siddha system from Tamil Nadu emphasizes body-mind-spirit harmony through herbal treatments.

#### d. Arts and Culture

- *Natya Shastra* by **Bharat Muni**: Treatise on drama, music, dance, architecture, and sculpture.
- Reflects metaphysical concepts and religious themes.

#### e. Technology and Crafts

- Innovations in metallurgy (e.g., iron pillar of Delhi), weaving (**Muga silk**), and **ceramics** in Assam and Meghalaya.

### 4. Historical Timelines and Documentation

- **Oral Tradition:** Knowledge transmitted orally for millennia.

- **Documented Texts:**
  - Vedas date back to ~1500 BCE (modern estimate) but are believed to be much older in Indian tradition.
  - Puranas documented from 4th century BCE to 11th century CE.
  - Ramayana and Mahabharata serve as historical and ethical epics.
- **Challenges of Colonial Period:**
  - Decline in IKS study due to British educational policies.
  - Resulted in misconceptions and incomplete knowledge transmission.

## 5. Modern Relevance and Revival

### a. Recognition and Integration

- **International Yoga Day (June 21)** highlights physical and mental health.
- Organic farming and traditional medicine gain prominence for sustainable living.

### b. NEP 2020 and Policy Frameworks

- Encourages integration of IKS into education, linking traditional knowledge with modern sciences.
- Promotes interdisciplinary research and global collaboration.

### c. Practical Applications

- Sustainable architecture inspired by ancient practices.
- Ayurveda and Siddha systems for preventive and holistic healthcare.
- Ethical frameworks from texts like the *Bhagavad Gita* and *Upanishads*.

### d. Interdisciplinary Research

- Focus on fields like environmental conservation, artificial intelligence, and ethical technology, drawing insights from IKS.

### e. Tribal and Regional Knowledge

- Revival of local knowledge systems from Northeast India, Tamil Nadu, and other regions.

## 6. Challenges and Opportunities

- **Challenges:**
  - Fragmented documentation.

- Misinterpretations due to loss of traditional knowledge custodianship.

- **Opportunities:**

- Collaborations between scholars, institutions, and communities.
- Digitization of texts and preservation of oral traditions.
- Practical application of IKS in solving modern issues like climate change, health crises, and education disparities.

## Conclusion

Indian Knowledge Systems reflect an unbroken chain of wisdom that has shaped human thought for millennia. By integrating IKS with modern disciplines, India can address global challenges sustainably while preserving its rich intellectual heritage. NEP 2020 and other initiatives provide a roadmap for revitalizing this ancient knowledge, ensuring its relevance for generations to come.

## TOPIC 2: DECOLONIZATION OF THE MIND THROUGH THE INDIAN KNOWLEDGE SYSTEMS (IKS)

### Introduction

India, known as *Gyan-Bhoomi* (Land of Knowledge), is the cradle of a rich intellectual heritage, spanning philosophy, science, art, medicine, and spirituality. The **Indian Knowledge Systems (IKS)** serve as a structured framework rather than mere tradition, deeply rooted in texts like the *Vedas*, *Upanishads*, and *Nyaya Shastra*. However, colonial rule marginalized these systems, replacing them with Eurocentric paradigms that fostered a sense of inferiority. Decolonizing the Indian mind entails reviving IKS, reshaping attitudes toward knowledge, and reclaiming India's global intellectual identity.

### Indian Knowledge Systems Through the Ages:

#### 1. Ancient Period: Foundation of Knowledge

##### i. Philosophical Foundations:

- **Vedas and Upanishads:** Explored the nature of existence, **self (Atman)**, and **ultimate reality (Brahman)**.
- Pathways of **Nivrtti (self-detachment)** and **Pravrtti (engaged action)** guided personal and social ethics.

- **Nyaya:** Logic-based philosophy promoting scientific inquiry.
- **Advaita Vedanta:** Monistic philosophy asserting unity of *Atman* and *Brahman*.

## ii. Scientific and Mathematical Achievements:

- Discovery of zero, decimal system, and advanced trigonometry.
- **Ayurveda:** A holistic health system emphasizing prevention and well-being.
- **Astronomy:** Aryabhata's heliocentric theories and accurate calculations.

## iii. Sustainability and Ecological Wisdom:

- Sustainable agricultural practices aligned with nature's renewal cycles.
- Community-based forest and water management practices.

## 2. Medieval Period: Cultural Evolution

### i. Bhakti Movement:

- Promoted devotion (*Bhakti*), equality, and vernacular language literature.
- Saints like **Kabir**, **Guru Nanak**, and **Chaitanya Mahaprabhu** emphasized unity and liberation through faith.
- Focused on universal brotherhood and social harmony.

### ii. Jainism and Buddhism:

- **Jainism:** Dualism of *Jiva* (soul) and *Ajiva* (non-soul).
- **Buddhism:** Rejected a permanent self, focusing on *Karma* and ethical living.

## 3. Modern Period: Revival and Challenges

### i. Colonial Disruption:

- *Macaulay's Minute* (1835) replaced indigenous education with Eurocentric curricula.
- Indigenous industries and knowledge systems were systematically undermined.

### ii. Modern Thinkers and Philosophers:

- **Swami Vivekananda:** Advocated rational education and universal religion based on Indian humanism.
- **Sri Aurobindo:** Synthesized idealism and pragmatism, emphasizing spiritual growth through creativity.
- **Sarvepalli Radhakrishnan:** Grounded his philosophy in *Advaita Vedanta*, advocating truth, unity, and diversity.

## 4. Impact of Colonization on IKS

### i. Cultural Subjugation:

- Indigenous traditions were labeled inferior to Western systems.
- Narratives like referring to **Chanakya** as "**India's Machiavelli**" reflected an imposed Eurocentric lens.

### ii. Economic and Educational Disruption:

- Indigenous industries (textiles, metallurgy) declined under colonial policies.
- Traditional education institutions were replaced by schools that alienated Indians from their heritage.

### iii. Mental Colonization:

- **Edward Said's Orientalism:** Highlighted the perpetuation of colonial stereotypes.
- **Frantz Fanon's Colonial Alienation:** Addressed the internalized inferiority complex in colonized societies.

## 5. Decolonization of the Mind through IKS

### i. Reviving Cultural Identity:

- Restoring pride in India's intellectual traditions through education reform.
- Promotion of regional languages and vernacular literature.

### ii. Educational Reforms:

- Incorporating Indian philosophies, sciences, and arts in curricula.
- Establishing interdisciplinary research centers focused on IKS.

### iii. Global Relevance of IKS:

- Ayurveda and Yoga as global health practices.
- Indian ecological practices offering solutions for modern environmental challenges.

### iv. Sustainability and Holistic Development:

- Aligning IKS with global **Sustainable Development Goals (SDGs)**.
- Emphasizing community-based resource management and ethical consumerism.

### v. Philosophical Guidance:

- Systems like *Nyaya* and *Vedanta* provide frameworks for ethical reasoning and mindfulness.

- Rediscovering ancient wisdom to address modern existential challenges.

## Conclusion

The decolonization of the Indian mind is not just a reclamation of lost heritage but a transformative journey toward self-realization and global intellectual leadership. By reviving and integrating Indian Knowledge Systems, India can foster a sustainable, inclusive, and culturally rooted future. This revival will not only empower Indians but also offer universal solutions for humanity's challenges.

## TOPIC 3: GURU-SHISHYA PARAMPARA AND ETHICAL LEARNING WITH SPECIAL REFERENCE TO YOGA VASISHTHA

### Introduction

The Guru-Shishya Parampara, an ancient Indian tradition, embodies the essence of ethical and spiritual learning. Rooted in the Vedic period, this tradition represents the transmission of wisdom from **Guru (teacher)** to **Shishya (disciple)** through a relationship based on trust, reverence, and discipline. Ethical learning, integral to this system, emphasizes personal growth, critical thinking, and moral conduct. The *Yoga Vasishtha*, a classical scripture, exemplifies this tradition through the profound teachings of Sage Vasishtha to Shri Rama, offering timeless lessons on reality, **liberation (moksha)**, and righteous living.

### 1. The Guru in Hinduism: A Beacon of Enlightenment

#### i. Role and Significance of the Guru:

- The Guru is revered as a spiritual guide who dispels **ignorance (avidya)**.
- Historically, Gurus taught scriptures like the Vedas and imparted life skills, shaping the moral and intellectual fabric of society.

#### ii. Ethical Foundations:

- *Yajur Veda (VII,27)* highlights the Guru as a divine source of wisdom.
- The Guru is viewed as God's representative, blending spiritual mentorship with cultural heritage.

#### iii. Evolving Role in Society:

- In ancient times: Gurus focused on holistic development, including spiritual, ethical, and practical knowledge.
- In modern times: The Guru's role extends to professional guidance and societal leadership.

## 2. Yoga Vasishtha: An Overview

#### i. Structure and Theme:

- Presented as a dialogue between Sage Vasishtha and Shri Rama.
- Focuses on self-enquiry, meditation, and the understanding of reality (**Brahman**).

#### ii. Core Teachings:

- **Liberation (moksha)** through self-realization.
- Detachment from material desires and awareness of life's impermanence.

#### iii. Unique Aspects:

- Emphasis on experiential knowledge over rituals.
- Use of stories, parables, and analogies for philosophical clarity.

## 3. Shri Rama's Journey: From Disillusionment to Enlightenment

#### i. Transformative Relationship:

- Shri Rama's disillusionment after witnessing worldly suffering was the starting point of his quest.
- Sage Vasishtha's teachings transformed Rama into *Maryada Purushottam* (the ideal man).

#### ii. Faith and Wisdom:

- Shri Rama's unwavering faith in Vasishtha exemplifies the disciple's role in ethical learning.
- Vasishtha's wisdom guided Rama in understanding **duty (dharma)**, righteousness, and the higher self.

#### iii. Practical Insights:

- Stories and analogies taught Rama the impermanence of worldly pleasures and the path to liberation.
- Emphasis on meditation, self-discipline, and inner awareness.

## 4. Moral and Ethical Learning in Yoga Vasishtha

### i. Foundations of Ethics:

- Encourages values like honesty, compassion, and detachment from ego.
- Highlights the interplay of *karma* and ethical living.

### ii. Higher Human Qualities:

- Focuses on developing qualities like love, justice, and loyalty, fostering personal and societal harmony.

### iii. Practical Application:

- Ethical decision-making in daily life.
- Balancing personal growth with societal responsibility.

## 5. Key Lessons from Sage Vasishtha

### i. Oneness with the Supreme Consciousness:

- Enlightenment through practices like meditation and self-inquiry.
- Understanding the interconnectedness of life and cosmic principles.

### ii. Karma and Cosmic Order:

- Actions impact individual and collective destiny.
- Guidance on righteous living to maintain balance in the cosmic cycle.

### iii. Detachment and Self-Realization:

- Liberation through awareness of *maya* (illusion).
- Embracing non-attachment while fulfilling worldly duties.

## 6. Contemporary Relevance of Guru-Shishya Parampara and Yoga Vasishtha

### 1. In Education:

- Revival of teacher-student relationships emphasizing respect, ethics, and critical thinking.
- Incorporating philosophical teachings into modern curricula for holistic development.

### 2. In Leadership:

- Ethical leadership inspired by principles of *dharma*.
- Application of wisdom and compassion in governance and social welfare.

### 3. In Personal Growth:

- Meditation and mindfulness practices for mental well-being.
- Moral decision-making aligned with universal principles.

## Conclusion

The *Guru-Shishya Parampara* and teachings of the *Yoga Vasishtha* encapsulate timeless wisdom for ethical and spiritual growth. Sage Vasishtha's guidance to Shri Rama exemplifies the transformative power of this tradition, fostering enlightenment and righteousness. By integrating these teachings into contemporary life, individuals can navigate challenges with clarity and purpose, contributing to personal fulfillment and societal harmony.

## TOPIC 4:- EMOTIONAL INTELLIGENCE IN PUBLIC ADMINISTRATION: A BUDDHIST APPROACH

### Introduction

**Emotional Intelligence (EI)** is integral to effective public administration as decisions in this domain impact society at large. EI encompasses self-awareness, empathy, and the ability to manage emotions, which are crucial for fostering trust, cooperation, and ethical governance. A nuanced EI approach aligns closely with Buddhist teachings, which emphasize emotional regulation, mindfulness, and ethical living. This intersection offers valuable insights for public administrators navigating complex societal challenges.

### 1. Emotional Intelligence in Public Administration

#### i. Significance of EI in Governance:

- Public administration is inherently people-oriented, requiring administrators to engage empathetically with diverse groups.
- EI facilitates effective communication, enhances public trust, and ensures equitable decision-making.

#### ii. Key Components of EI for Administrators:

- **Self-awareness:** Understanding one's own emotional triggers to avoid biased decisions.

- **Empathy:** Addressing citizens' concerns with sensitivity and fairness.
- **Emotion Regulation:** Maintaining composure in high-pressure situations.

### iii. Role of EI in Democratic Leadership:

- Promotes shared values and inclusivity.
- Enables public administrators to mediate conflicts and foster cooperation among stakeholders.

## 2. Buddhist Philosophy on Emotional Intelligence

### i. Understanding the Mind:

- Buddhist teachings explore the nature of emotions, their origins, and their effects on behavior.
- The **Abhidharma Samuccaya** classifies emotions as **virtuous (kusala)** or **non-virtuous (akusala)**, guiding emotional regulation.

### ii. Roots of Mental Afflictions:

- **Six root afflictions:** attachment, anger, pride, ignorance, doubt, and **distorted views (klesa)**.
- These afflictions disturb mental equilibrium, hindering rational decision-making.

### iii. Counteracting Negative Emotions:

- **Mindfulness and Meta-awareness:** Cultivating awareness of thoughts and emotions.
- **Compassion and Wisdom:** Emphasizing altruism and clarity in judgment.

## 3. Buddhist Practices for EI in Public Administration

### i. Developing Equanimity:

- Addressing the **eight worldly concerns:** gain and loss, fame and disrespect, pleasure and pain, praise and disparagement.
- Balancing these emotions prevents biased and self-serving behavior.

### ii. Practical Applications:

- **Limiting Desires:** Contentment with minimal resources to ensure ethical decisions.
- **Introspection:** Regularly reflecting on one's actions to cultivate gratitude and humility.

- **Embracing Change:** Accepting unavoidable outcomes with a balanced perspective.

## 4. Relevance of Buddhist Teachings to Public Administration

### i. Mindful Decision-Making:

- Encourages administrators to focus on long-term societal welfare over short-term gains.

### ii. Conflict Resolution:

- Promotes understanding and compassion to mediate disputes effectively.

### iii. Sustainable Leadership:

- Fosters resilience and adaptability in addressing modern governance challenges.

## Conclusion

Integrating emotional intelligence with Buddhist approaches provides a robust framework for ethical and effective public administration. By fostering mindfulness, compassion, and equanimity, administrators can better serve society while maintaining personal well-being. The Buddhist emphasis on self-regulation and ethical living ensures that public administrators remain balanced, empathetic, and capable of addressing the complexities of governance.

## TOPIC 5: SANSKRIT AS A KNOWLEDGE SYSTEM

### 1. Role of Mnemonic Techniques in Knowledge Preservation

#### • Mnemonic Innovation:

- Vedic scholars developed intricate mnemonic systems to ensure the accurate transmission of Vedic texts.
- Techniques like **Padapatha (word-by-word recitation)** and **Krama Patha (sequential recitation)** preserved not just words but their precise pronunciations.

#### • Oral Tradition:

- Sanskrit's oral tradition prioritized **exactness in sound**, believing that mispronunciation could distort meaning or effectiveness.

## 2. Bhasa as a Universal Communication System

- **Dynamic Concept of Bhasa:**
  - In the Indian perspective, **Bhasa (language)** is viewed as a universal and evolving entity, transcending spatial and temporal barriers.
  - Rather than focusing on specific languages like English or Hindi, Indian tradition reveres the concept of Bhasa itself.
- **Bhasa as Divine:**
  - The Vedas personify Bhasa as **divine (e.g., Saraswati)**, highlighting its sacred role as a carrier of knowledge.
- **Absence of Sanskrit as a Proper Noun:**
  - In texts like the **Amarakosha**, Sanskrit is never mentioned as a proper noun, reflecting its identity as a **refined form of Bhasa** rather than a distinct language.

## 3. Sanskrit and Vedic Philosophy on Language

- **Unity in Diversity:**
  - The Indian outlook views all languages as variants of a single system of communication, rooted in the divine concept of Bhasa.

## Language and Knowledge:

- Knowledge is abstract until it is coded in language. Sanskrit bridges this gap by enabling the precise recording and transmission of ideas.

## 4. Limitations of Bhasa as a Carrier of Knowledge

### (i) Ambiguity

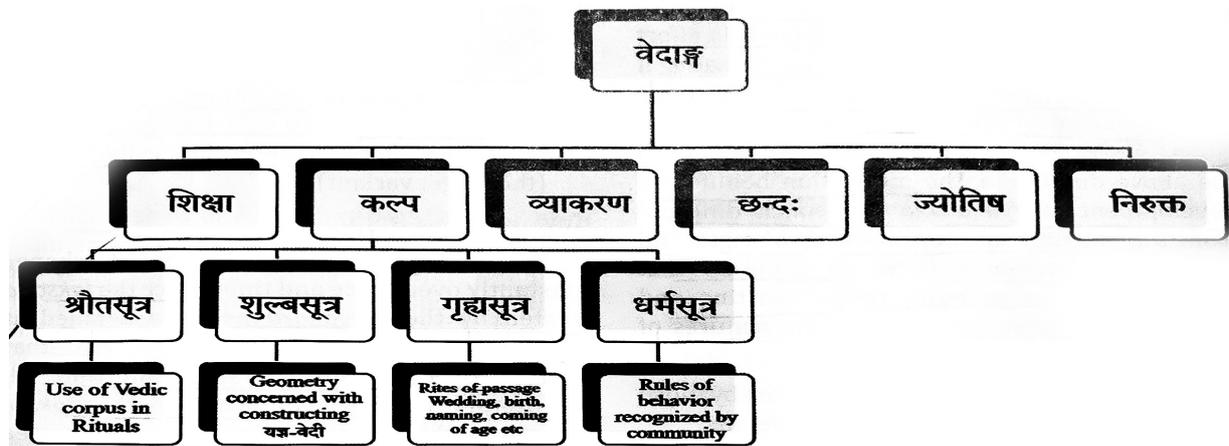
- **Synonyms:** Multiple words may convey the same meaning (e.g., **jal, neer, pani** for water).
- **Homonyms:** A single word can have multiple meanings, leading to potential misinterpretations.

### (ii) Temporal and Spatial Evolution

- Pronunciations, meanings, and usages of words change over time and regions.
- Example: Sanskrit's "**Dharma**" may have varying interpretations across cultures and epochs.

### (iii) Risk of Knowledge Loss

- Without standardization, Bhasa's natural evolution could distort the meaning and essence of encoded knowledge.



## 5. Sanskrit and the Development of Vyakaran

### (i) Sabdashastra: The Science of Words

- **Origins in the Vedas:**
  - The study of grammar began as an auxiliary discipline (**Vedanga**) to preserve Vedic pronunciation and interpretation.
- **Panini's Ashtadhyayi:**
  - Regarded as the most comprehensive grammar ever devised, Panini's work captures Sanskrit in its most refined form.

### (ii) Methodology of Vyakaran

- **Dissection of Words:**
  - Words are analyzed into two parts:
    - ◆ **Root (Dhatu):** The base of the word.
    - ◆ **Suffix (Pratyaya):** Adds grammatical meaning.
- **Sutra Style:**
  - Grammar rules are encapsulated in concise **sutras** or formulas for easy memorization and recall.

### • Default-Exception Format:

- General rules are listed first, followed by exceptions, ensuring clarity and comprehensiveness.

## 6. Key Features of Vyakaran

### • Compact yet Comprehensive:

- **Panini's grammar** consists of **4,000 sutras**, detailing every aspect of the language in a concise manner.

### • Adaptability:

- Although Sanskrit evolved, Vyakaran provides a framework for understanding its timeless variant.

### • Role in Refinement:

- The word "**Sanskrit**" (**processed or refined**) signifies a language perfected through Vyakaran.

## 7. Sanskrit's Contribution to Knowledge Systems

### (i) Linguistics

- Panini's system is the foundation of modern linguistic studies.
- Concepts like **phonetics, syntax, and semantics** were deeply analyzed in Sanskrit grammar.

### (ii) Science and Mathematics

- Works like **Aryabhatiya** (mathematics and astronomy) and **Sushruta Samhita** (surgery) rely on Sanskrit for clarity and precision.

### (iii) Philosophy and Ethics

- **Upanishads** and **Bhagavad Gita** explore profound ideas using Sanskrit's precise vocabulary and structure.

### (iv) Influence on Indo-European Languages

- Sanskrit serves as a parent language for many Indian and European languages, preserving ancient roots and structures.

## 8. Adopting an Indian Perspective on Language

### (i) Sanskrit: Timeless, Not Static

- Sanskrit continues to evolve, adapting to modern Indian languages while retaining its classical essence.
- Just as the tributaries of the **Ganga** are revered as the river itself, modern variants of Sanskrit maintain its legacy.

### (ii) The Sanskrit Debate: Dead or Alive?

- Sanskrit, viewed as a timeless variant of Bhasa, transcends the debate of being "**dead**."
- Its principles are embedded in modern Indian languages, sustaining its relevance in contemporary discourse.

### (iii) Knowledge Beyond Borders

- By prioritizing the concept of **Bhasa** over specific languages, Indian tradition highlights communication's universal and evolving nature.

## Conclusion

Sanskrit Bhasa, refined through the meticulous science of Vyakaran, exemplifies the Indian ethos of preserving and transmitting knowledge across time. Its unique features—concise sutras, universal applicability, and adaptability—make it a timeless treasure of human civilization. By understanding Sanskrit not as a static entity but as a dynamic system, we can appreciate its enduring contribution to global knowledge systems.

## TOPIC 6: THE COOPERATIVE APPROACH TO JAN AUSHADHI KENDRAS

### Introduction

The **Jan Aushadhi Scheme**, introduced in 2008 and revamped as **Pradhan Mantri Bharatiya Jan Aushadhi Pariyojana (PMBJP)** in 2016, aims to ensure affordable access to high-quality generic medicines for all. Under this scheme, **Jan Aushadhi Kendras** provide medicines at 50-90% lower prices than branded drugs. The **Pharmaceuticals and Medical Devices Bureau of India (PMBI)** oversees its implementation. With the advent of the **Ministry of Cooperation** in 2021, the integration of **Primary Agriculture Credit Societies (PACS)** into the scheme has given new momentum, especially in rural areas.

### 1. Key Features of PMBJP

#### (i) Objective

- To reduce out-of-pocket expenditure on medicines for rural and urban populations.
- To provide affordable generic drugs priced up to **50% of the average price** of top three branded medicines.

### (ii) Implementation Framework

- PMBI employs **parallel rate contracts**, an **SAP-based inventory system**, and **NABL-accredited labs** for quality assurance.
- The scheme offers over **1,800 medicines** and **285 surgical devices**.

### (iii) Financial Model

- PACS receive a **20% margin** on the MRP of each drug.
- An incentive assistance scheme provides up to **₹5 lakhs** at 15% of monthly purchases.
- **₹2 lakhs** is offered for IT and infrastructure setup.

### (iv) Technology Integration

- The **Jan Aushadhi Sugam Mobile App** enables users to locate stores, check availability of medicines, and compare prices.

## 2. The Role of PACS in the Jan Aushadhi Scheme:

### (i) Why PACS?

- PACS have an established presence in rural areas, serving as the backbone of India's cooperative movement.
- Their role in diverse activities like credit distribution, seed supply, and fair-price shops makes them ideal for Jan Aushadhi Kendras.

### (ii) Process for PACS Participation



**MEDICINES** NO LONGER A BURDEN on Your Wallets

Total **savings** of **₹30,000 CRORE** of citizens in 10 years

- **Eligibility Criteria:** Employing pharmacists with B.Pharm/D.Pharm degrees.

- **Application Requirements:** PAN details, Aadhaar, bank transactions, and a fee of ₹5,000.

### Operational Framework:

- Acquire a drug license and upload it on the Jan Aushadhi portal.
- Download and operate POS software for inventory management.
- Place orders for medicines via PMBI.

### (iii) Current Status

- **Uttar Pradesh** is leading the implementation, with over **5,200 PACS** acting as common service centers.
- **As of now:**
  - **464 PACS** received initial approval.
  - **36 PACS Jan Aushadhi Kendras** are functional, while others are in various stages of the approval process.

## 3. Advantages of the Cooperative Approach

### (i) Rural Outreach

- PACS provide **last-mile connectivity**, ensuring access to affordable medicines in remote areas.

### (ii) Economic Empowerment

- Kendras generate revenue for PACS, boosting their financial viability.

### (iii) Enhanced Pharmaceutical Care

- The presence of pharmacists enables the provision of healthcare advice and pharmaceutical services.

### (iv) Awareness Generation

- Cooperative societies can educate rural populations about the benefits of generic medicines.

## 4. Challenges and Solutions

### (i) Supply Chain Gaps

- **Issue:** Stockouts of popular medicines and delays in restocking.
- **Solution:** Streamline inventory management and ensure timely payments to vendors to avoid disruptions.

### (ii) Delay in Incentives

- **Issue:** Late disbursement of financial incentives to PACS and pharma vendors.

- **Solution:** Develop a transparent and time-bound incentive disbursement mechanism.

### (iii) Awareness and Patient Load

- **Issue:** Low public awareness about Jan Aushadhi Kendras.
- **Solution:** Nationwide campaigns to promote generic medicines and increase patient footfall.

## 5. Way Forward

- **Improved Coordination:** Regular collaboration between the **Department of Cooperation** and **PMBI** to resolve operational challenges.
- **Infrastructure Support:** Expanding the IT infrastructure and POS systems to ensure seamless operations.
- **Training Programs:** Skill development for PACS members to enhance their capacity in managing Kendras efficiently.

## Conclusion

The integration of PACS into the PMBJP scheme under the **Sahkar se Samridhhi** paradigm holds immense potential to revolutionize affordable healthcare access in India. By leveraging PACS's rural penetration and cooperative spirit, Jan Aushadhi Kendras can bridge the gap between urban and rural healthcare availability. Addressing initial implementation hurdles will ensure the scheme's sustainability and its goal of providing quality medicines at affordable prices to all.

## TOPIC 7: GLOBAL CAPABILITY CENTERS (GCCS): INDIA'S LEADERSHIP

- **Global Presence:** India hosts over **1,800 GCCs**, accounting for more than **half of the world's GCCs**.
- **Employment:** Employs **1.9 million people** directly, creating a multiplier effect in local economies.
- **Economic Contribution:**
  - **Market size:** Grew from **\$19.6 billion in 2014-15** to **\$60 billion in 2022-23**, with an **11.4% annual growth rate** (NASSCOM-KPMG).

- **Multiplier Effect:** For every \$1 invested, GCCs yield \$3 in economic output.
- **Job Multiplier:** Every job in GCCs creates **five indirect jobs** in the local economy.



## 1. Key Enablers for GCC Growth

### (i) Ease of Doing Business

- **SPICE+ Framework:** Simplifies company incorporation, reducing time and administrative hurdles.
- **Jan Vishwas Act (2024):** Decriminalized **183 provisions** across **42 central acts** managed by **19 ministries**, reducing compliance burdens and creating a pro-business environment.

### (ii) Make in India

- **FDI Policies:** Enable **100% foreign ownership** in multiple sectors, allowing foreign companies to operate independently.
- **Special Economic Zones (SEZs):** Offer:
  - **100% income tax exemption** on export profits for the first five years.
  - Tax benefits that enhance cost efficiency for businesses.

### (iii) Digital India Initiatives

- **Skill India Digital (2023):**
  - Coordinates efforts of the **Centre and States** to impart future-ready skills.
  - Partners with **private organizations** and **higher education institutions** for digital skill development.

- **AI Ecosystem Development:** Ministry-level interventions to strengthen India's position in **artificial intelligence** and other cutting-edge technologies.



**GCCs in India from outsourcing to outpacing**

## 2. India's Competitive Advantage

### (i) Transition to High-Value Services

- GCCs in India now focus on:
  - **Research and Development (R&D).**
  - **Intellectual Property (IP) creation.**
  - High-value activities, making them **innovation hubs** and **Centers of Excellence (COEs).**
- Transitioned from being **cost centers** to **profit centers.**

### (ii) Strategic Expansion to Tier-2 and Tier-3 Cities

- Emerging cities like **Ahmedabad, Kochi, Visakhapatnam, Jaipur, and Coimbatore** have become attractive destinations due to:
  - **Lower operational costs.**
  - Availability of a **diverse and quality talent pool.**
- Catalyzed **local economic growth** by driving demand for real estate, hospitality, transportation, and retail.

### (iii) Outperforming Global Competitors

- **Malaysia, Vietnam, and the Philippines:**
  - Focus primarily on **low-cost labor** and **basic BPO services.**
  - Lack robust talent ecosystems or advanced physical and digital infrastructure.

## India's Edge:

- Advanced **digital infrastructure**, including **high-speed internet** and state-of-the-art office spaces.
- A thriving innovation ecosystem supported by government and private sector collaboration.

## 3. Economic and Social Impact of GCCs

### i. Job Creation:

GCCs not only employ directly but also stimulate indirect job creation across sectors like retail, real estate, and hospitality.

### ii. Innovation Ecosystems:

- Collaborations with **startups, universities, and research institutions** foster innovation.
- Promote a **global-local integration** approach.

### iii. Infrastructure Development:

- The rise of GCCs in Tier-2 and Tier-3 cities has spurred urban development and boosted local economies.

## 4. Challenges and Opportunities

### • Challenges:

- Talent retention due to increased global competition.
- Infrastructure gaps in emerging cities.
- Policy alignment with evolving global business needs.

### • Opportunities:

- Strengthen skill development initiatives.
- Invest in smart cities and better connectivity.
- Regular policy revisions through stakeholder consultations.

## Conclusion

India's **GCC ecosystem** reflects its ability to adapt, innovate, and lead. By combining a skilled workforce, digital readiness, and policy reforms, India has positioned itself as a global leader in the GCC space. The ripple effects include economic growth, infrastructure development, and innovation, making India an indispensable part of the global value chain.

## TOPIC 8: ECO-CONSCIOUSNESS THROUGH INDIAN PHILOSOPHY

### Introduction

The increasing frequency of extreme weather events in 2024, resulting in significant loss of life and damage, underscores the pressing need for environmental sustainability. Eco-consciousness, which emphasizes the interconnectedness of human activity and the environment, is central to addressing this crisis. Indian philosophy offers profound insights into fostering environmental awareness through its ethical, spiritual, and holistic perspectives.

### 1. Philosophical Foundations of Eco-Consciousness

#### i. Holistic View of the Environment:

- Indian thought perceives nature as a **dynamic, interconnected system** where humans coexist with all forms of life.
- The **nine tatvas (elements)**—earth, water, fire, air, sky, time, directions, mind, and soil—emphasize the cyclical relationship between humans and nature.

#### ii. Sacredness of Nature:

- Nature is revered as sacred in Indian traditions, fostering a sense of responsibility.
- **Vedas** promote harmony with the environment, viewing the natural world as intertwined with the divine.

#### iii. Anthropomorphism:

- Human-like qualities are attributed to animals and plants, as seen in **Panchatantra tales** and reverence for sacred animals like cows.

#### iv. Srsti (Cosmic Creation):

- The universe is viewed as a living system, fostering respect for animate and inanimate entities.
- **Chandogya Upanishad** highlights the intrinsic connection between humans and natural elements.

### 2. Historical Context of Environmental Ethics in India

#### i. Ancient Texts and Edicts:

- **Ashoka's Edicts (3rd century BCE):** Early conservation laws prohibited deforestation and animal slaughter.

- **Edict No. V (Ram Purva, Bihar):** Focused on protecting species, conserving forests, and maintaining ecological balance.

#### ii. Integration into Daily Life:

- Environmental ethics were part of routine life, influencing rulers and commoners alike.
- **Kalidasa's 'Abhijnana Sakuntalam':** Depicts characters nurturing and revering nature, treating it as a mother figure.

#### iii. Sustainability in Indian Traditions:

- Rituals, festivals, and practices like planting sacred trees (e.g., Peepal, Tulsi) emphasize environmental care.

### 3. Ethical Dimensions of Indian Philosophy

#### i. Ahimsa (Nonviolence):

- Advocates avoiding harm to all living beings, promoting a culture of respect and sustainability.

#### ii. Dharma (Duty):

- Emphasizes responsibilities toward the environment, urging sustainable practices.

#### iii. Karma (Actions and Consequences):

- Encourages mindful actions to avoid negative ecological repercussions.

#### iv. Jainism:

- Promotes equal respect for all life forms, with a strong focus on ecological harmony.

#### v. Buddhism:

- Advocates compassion for all living beings, exemplified by monks protecting endangered species like snow leopards.

#### vi. Sankhya Philosophy:

- Introduces **Purusha (observer)** and **Prakriti (nature)**, emphasizing harmony through self-realization.

### 4. Practical Contributions to Eco-Consciousness

#### i. Sacred Trees and Deities:

- Specific trees (e.g., Peepal, Ashoka) are associated with deities, fostering conservation.

#### ii. Indigenous Knowledge Systems:

- Tribes and rural communities view nature as a living entity, aligning with **animistic traditions**.

### iii. Community Practices:

- Collective rituals for tree planting and water conservation promote environmental stewardship.

## 5. Comparison with Western Traditions

Indian Philosophy	Western Philosophy
Holistic and sacred view of nature.	Anthropocentric; nature as a resource.
Emphasizes ethical duties (Dharma).	Focuses on rights and utility.
Reveres animals and plants.	Limited moral consideration for nature.
Interconnectedness with the cosmos.	Stewardship as a minority perspective.

## 6. Relevance in the Contemporary Era

### i. Addressing Climate Crisis:

- Indian philosophical teachings inspire sustainable development models.
- **Ahimsa and Dharma** guide ethical environmental governance.

### ii. Policy Implications:

- Integration of ancient conservation ethics into modern frameworks.
- Emphasis on **community-driven initiatives** and indigenous practices.

### iii. Educational Efforts:

- Incorporating eco-consciousness into curricula to instill values from an early age.

## 7. Key Takeaways

- **Inspiration from Indian Philosophy:** Guides sustainable practices rooted in ethics.
- **Practical Applications:** Encourages individual and collective responsibility for environmental care.
- **Path Forward:** Rekindling ancient wisdom to address modern ecological challenges.

## Conclusion

Indian philosophy, with its profound insights on the interconnectedness of life, offers timeless guidance for fostering eco-consciousness. By embracing principles like **Ahimsa, Dharma**, and respect for nature, modern society can bridge the gap between development and sustainability. Reintegrating these ancient values into contemporary practices is essential for safeguarding the planet and ensuring a harmonious coexistence with nature.

## TOPIC 9 : WEAVING AND THE INDIAN TEXTILE INDUSTRY

### Introduction

Weaving, a fundamental process of interlacing threads, is both an art and a livelihood. It reflects a region's culture, traditions, and history, evolving from manual methods to modern technological advancements. In India, weaving represents not only heritage but also significant economic and social contributions, positioning the country as a global textile powerhouse.

## 1. Importance of the Indian Textile Industry

### i. Global Significance:

- India is the **second-largest textile producer and exporter** globally.
- Renowned for diverse and high-quality fabrics, such as **cotton, silk, jute, and wool**.

### ii. Economic Impact:

- Contributes **2% to India's GDP**.
- Accounts for **7% of industrial production** and **12% of total exports**.

### iii. Employment Generation:

- Directly employs **4.5 crore people** and indirectly supports **6 crore people**, especially women and rural populations.

### iv. Export Markets:

- Major destinations include the **USA (27%)**, **EU (18%)**, **Bangladesh (12%)**, and the **UAE (6%)**.

## 2. Historical and Cultural Roots

### i. Ancient Traditions:

- **Indus Valley Civilization (3000 BC)** showcased advanced textile techniques like dyeing and spinning.

- **Vedic literature** emphasizes spinning, dyeing, and weaving as integral to life.

## ii. Symbolism:

- Weaving traditions are intertwined with religious practices, festivals, and cultural expressions.
- Examples: Banarasi sarees in weddings, Pochampally ikats for rituals.

## iii. Diverse Techniques:

- India boasts unique weaving styles like **Kanjeevaram**, **Chanderi**, **Baluchari**, **Pashmina**, and **Brocades**, reflecting regional identities.

## 3. Technological Advancements in Weaving

### i. Modernization of Equipment:

- Transition from traditional handlooms to **power looms** and **automated weaving machines**.
- Introduction of **digital weaving systems** for precise and customizable patterns.

### ii. Sustainability and Innovation:

- **Eco-friendly dyes** and energy-efficient looms are transforming production methods.
- Increased focus on **recycled fibers** and circular economy principles.

### iii. Efficiency Gains:

- Automation reduces production time, improves quality, and minimizes waste.

## 4. Environmental Sustainability

### i. Use of Natural Fibers:

- Preference for **cotton, silk, wool, and linen**, which are biodegradable and sustainable.

### ii. Eco-Friendly Practices:

- Encouragement of organic cotton farming and **chemical-free dyeing** processes.
- Focus on **upcycling and recycling** to reduce textile waste.

### iii. Green Initiatives:

- Adoption of waterless dyeing technology and renewable energy sources in production units.

## 5. Challenges Faced by the Textile Industry

### i. Global Competition:

- Nations like **Bangladesh** and **Vietnam** receive preferential trade benefits in major markets.
- **Cheap imports** from China impact domestic industries.

### ii. Domestic Barriers:

- Limited **technological adoption**, leading to lower productivity.
- High dependence on **manual labor** in rural areas.

### iii. Policy and Infrastructure Gaps:

- Lack of supportive policies for small-scale weavers.
- Insufficient access to **global markets** compared to competitors.

### iv. Environmental Concerns:

- Synthetic fibers contribute to pollution; slow adoption of greener alternatives.

### v. Worker Welfare:

- Poor wages, unsafe working conditions, and limited training opportunities for skill enhancement.

## 6. Government Initiatives

### i. PM Mitra Mega Textile Park Scheme (2023):

- **₹4,445 crore budget** to establish 7 textile parks for integrating the value chain.
- Aims to create **21 lakh jobs** by boosting exports and domestic manufacturing.

### ii. Production Linked Incentive (PLI) Scheme:

- Allocation of **₹10,683 crore** for incentivizing high-value textile products and boosting exports.

### iii. Skill Development Programs:

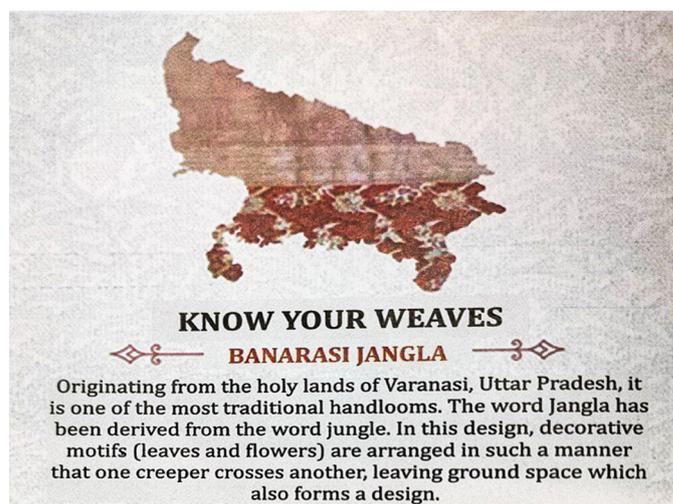
- Training initiatives under **Samarth (Scheme for Capacity Building)**.

### iv. Infrastructure Support:

- Enhanced funding for the **Integrated Textile Parks (ITP)** and modernization of power looms.

### v. Export Promotion Measures:

- Focus on achieving duty-free access for Indian textiles in key markets.



## 7. Weaving and Tourism

### 1. Cultural Preservation:

- Tourist demand for handwoven textiles sustains regional crafts like **Kashmiri Pashmina** and **Gujarati Bandhani**.

### 2. Economic Boost:

- Artisans engage in live demonstrations and weaving workshops, creating an immersive experience for visitors.

### 3. Global Recognition:

- Indian handlooms gain prominence through international exhibitions and fairs.

## 8. Way Forward

### i. Policy Enhancements:

- Strengthen **Handloom Reservation Act** to protect traditional weavers.
- Provide fiscal incentives to SMEs for technological adoption.

### ii. Skill Upgradation:

- Launch targeted training programs in advanced textile technologies.
- Focus on empowering women and rural workers.

### iii. Research and Development:

- Encourage innovation in eco-friendly weaving techniques and product designs.

### iv. Global Branding:

- Position Indian textiles as premium brands in global markets through aggressive marketing.

### v. Sustainability Commitment:

- Promote **organic farming** for raw materials and scale up recycling initiatives.

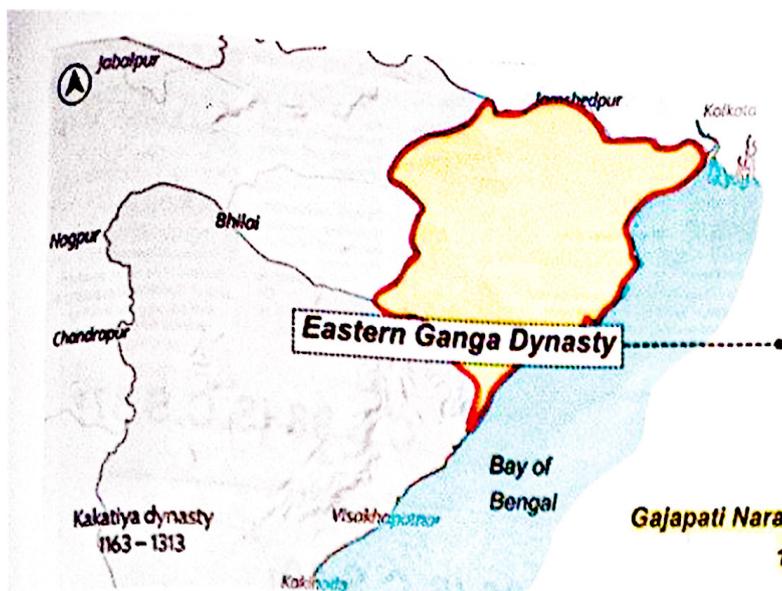
## Conclusion

The Indian weaving and textile industry reflects the nation's **rich cultural heritage** and plays a pivotal role in its economic framework. While facing stiff competition and technological gaps, concerted efforts in policy reforms, sustainability practices, and skill enhancement can ensure its resurgence. A robust, inclusive approach will empower millions of artisans and reinforce India's standing as a global textile leader.

## TOPIC 10: KONARK'S SUN TEMPLE: A GEO-HERITAGE MARVEL ON THE MAHANADI DELTA

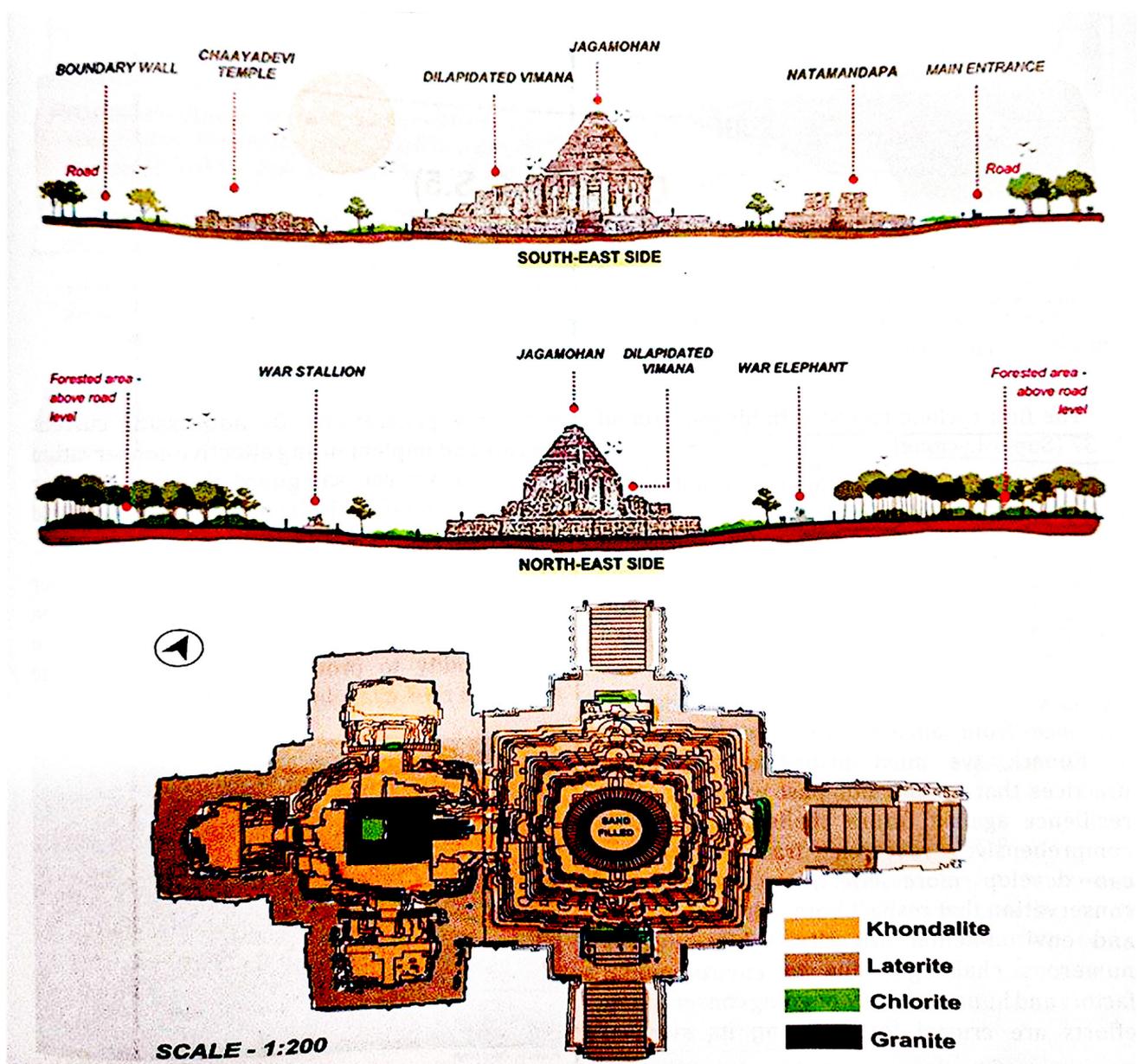
### Introduction

The **Sun Temple at Konark**, a **UNESCO World Heritage Site**, is a stunning example of India's ancient architectural prowess. Built in the **13th century** by **King Narasimhadeva I** of the **Eastern Ganga Dynasty**, it is dedicated to **Lord Surya**, (**The Sun God**). The temple is located in **Puri district, Odisha**, at **19.8134°N latitude and 85.8315°E longitude** on the Bay of Bengal's coast. Designed as a colossal chariot with 12 pairs of intricately carved wheels, the temple reflects the **Pancharatha Dravidian and Nagara styles**, locally known as the **Kalinga style**. The name **Konark** is derived from the Sanskrit words "**Kona**" (**corner**) and "**Arka**" (**sun**), signifying the Sun God of the southeast corner. Mythologically, the Sun God defeated the demon Arka at this location, cementing the site's religious importance.



He along with **Sibel Samantray Mahapatra, Bishu Maharana** and **12000 artisans** gave birth to the **World Heritage Site** on the coast of the Bay of Bengal.

**Gajapati Narasimha Deva - I (Vira Nara Kesari)**  
1238 C.E. - 1264 C.E.



## Historical Context

### i. Commissioning of the Temple:

- Built in 1250 CE under King Narasimhadeva I.
- Commemorated the king's victory over invaders and honored Lord Surya.

### ii. Mythological Connections:

- The Sun God is worshipped in the Agni Kona (southeast direction) in Odisha's temples including Lingaraj and Jagannath.
- Associated with the healing properties of the Chandrabhaga River, believed to cure skin diseases.

### iii. Landmark for Sailors:

- Known as the **Black Pagoda** by European sailors for its dark hue and prominence as a navigational landmark.

### iv Theories Behind its Construction:

- Speculated to address skin ailments due to sunspots or as gratitude for healing the king's leprosy.
- Another theory suggests it was built to thank the Sun God for blessing King Narasimhadeva I with a son, named Bhanu.

## 2. Geographical and Geological Aspects

### Location and Surroundings:

- Situated in the Mahanadi River Delta, with a topography shaped by centuries of sedimentation.
- Major rivers in the region: Mahanadi, Daya, Devi, Kushabhadra, Bhargavi, and Prachi.
- Features coastal sandy and alluvial soils, contributing to its unique geology.

## ii. Geology:

- The region is primarily composed of:
  - ◆ **Khondalite gneiss** of the **Archean Age** (used for structural elements).
  - ◆ **Laterite** (used for foundations).
  - ◆ **Chlorite** (preferred for carvings).
- Geological studies show shifting river courses and sediment deposition have influenced the site's stability.

## iii. River Systems:

- Rivers like **Mahanadi** and **Prachi** were vital for transporting building materials.
- The **Chandrabhaga River** near the temple was once significant for its healing properties.

## 3. Architectural Marvel

### i. Design and Style:

- The temple is shaped as a giant chariot pulled by **seven horses** representing the seven days of the week.

- Its **12 pairs of intricately carved wheels** symbolize months and time cycles.

- The carvings include depictions of daily life, mythological scenes, and nature.

### ii. Construction Materials:

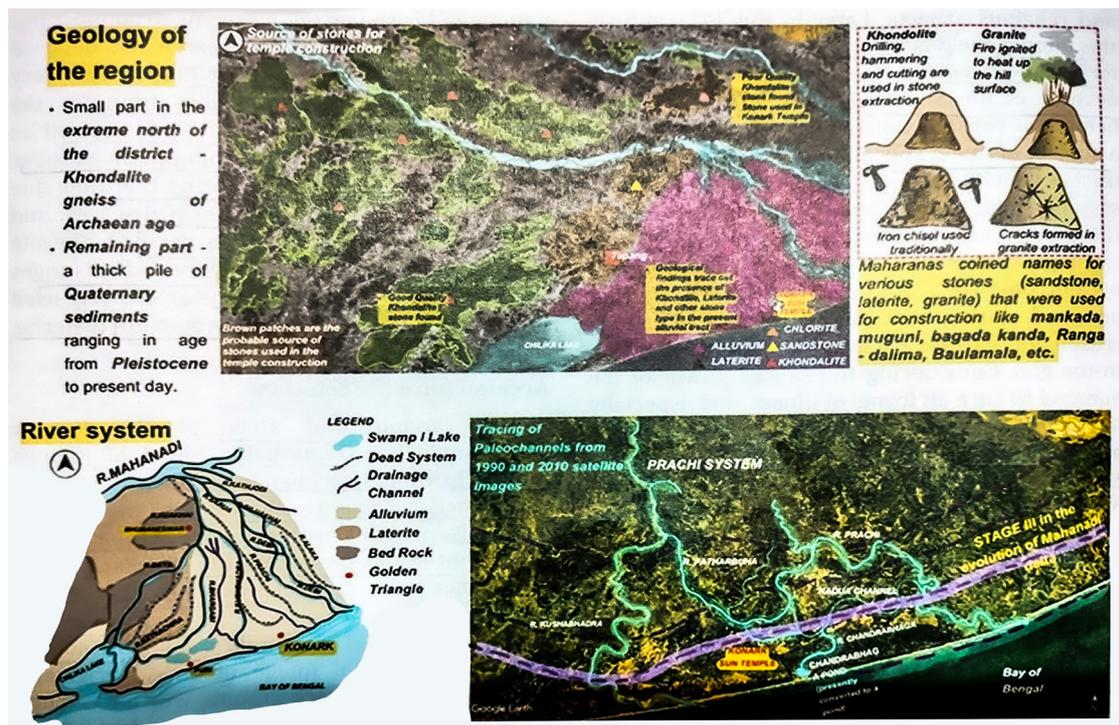
- Local stones like **Khondalite**, **Laterite**, and **Chlorite** were used.
- Stones were named by local architects, such as **Mankada**, **Muguni**, and **Ranga-Dalima**.

### iii. Engineering Techniques:

- Large stones transported via **wooden rollers and rafts** on the Mahanadi River.
- Collaborative efforts involved architects (**Sthapaka**), designers (**Sthapati**), surveyors (**Sutragrahin**), sculptors (**Taksaka**), and builders (**Vardhakin**).

### iv. Sanctum Design:

- Once housed a colossal black granite image of Lord Surya, now deteriorated.
- The temple's placement and alignment ensure sunlight illuminates specific areas during solstices.



## 4. Environmental Challenges

### i. Cyclones and Weathering:

- Coastal location exposes the temple to cyclonic winds exceeding **250 km/h**.
- The **1737 Supercyclone** and subsequent storms caused significant structural damage.

### ii. Sand Drift and Abrasion:

- Initiatives like planting **Casuarina** and **Pinang trees** since **1906** aim to minimize sand accumulation and abrasion from salt-laden winds.

### iii. Tidal Surges:

- Erosion due to tidal activity is a constant threat to the site's integrity.

## 5. Cultural and Geo-Heritage Importance

### i. Tourism:

- A global attraction, drawing tourists for its architectural and mythological significance.

### ii. Wildlife Sanctuary:

- The **Balukhand-Konark Wildlife Sanctuary**, established in 1984, includes the temple's surroundings, protecting the local ecosystem.

### iii. Symbolism:

- Represents India's ancient cosmology, linking art, astronomy, and religion.

## 6. Conservation Efforts

### i. Challenges:

- Environmental threats: cyclones, erosion, and salt-laden winds.
- Human factors: unregulated tourism and pollution.

### ii. Initiatives:

- **Restoration projects** by the Archaeological Survey of India (ASI).
- Reforestation to act as a buffer against sand drifts and winds.
- Studies to assess and mitigate structural vulnerabilities.

### iii. Future Plans:

- Promote **sustainable tourism**.
- Develop technologies for advanced conservation.

## 7. Key Takeaways

- **Historical Roots:** Built in the 13th century by Narasimhadeva I.
- **Architectural Significance:** Chariot design with 24 intricately carved wheels and depictions of celestial and terrestrial themes.
- **Materials:** Predominantly **Khondalite, Laterite, and Chlorite** stones.
- **Environmental Concerns:** Vulnerable to cyclones, erosion, and sand drifts.
- **Conservation Efforts:** Wildlife sanctuary establishment and reforestation projects.

## Conclusion

The Sun Temple at Konark is a timeless masterpiece that embodies India's cultural, artistic, and scientific achievements. Despite facing environmental and human-induced challenges, concerted conservation efforts can ensure its legacy endures. It is not just a monument but a reminder of humanity's creative ingenuity and our shared responsibility to protect heritage sites for future generations.